

Scientific Quarterly
Journal of Ahl al-Bayt (as) Teachings
Vol. 2, Issue 3, Autumn 2024

**Conceptualization of Familiarity with the Holy Qur'ān and Its
 Parallels in the Hadiths of the Ahl al-Bayt (as)**

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(Received: August 09, 2025, Accepted: August 11, 2025)

Abstract

The inclination to develop familiarity with a person or entity that accompanies an individual along the path of life is an innate human aspiration. Meeting this need—by finding a trustworthy and sincere companion at various stages of life—is of such significance that a substantial portion of the Holy Qur'ān's verses and the guidance of the Infallibles (as) are dedicated to it. The evolutionary trajectory of human spiritual development reaches its most complete realization through companionship with one who comprehends every hidden dimension and secret of existence—none other than the Almighty Allah. Accordingly, engagement with the Divine Word offers a direct and compelling response to this intrinsic human longing, for the Qur'ān is the manifestation of Divine Beauty. Developing intimacy and affection toward the Divine Word enables the believer, under the shade of companionship with the Qur'ān, to attain inner tranquillity and partake in its manifold virtues. Genuine familiarity with the Qur'ān, however, necessitates constant engagement and the cultivation of a harmonious relationship with it, striving to embody its teachings so as to derive its benefits and draw nearer to Allah. This study seeks to conceptualize, examine, and analyse the notion of familiarity with the Holy Qur'ān as derived from both the Qur'ān and the narrations of the Ahl al-Bayt (as), while also exploring the aims and significance of such familiarity.

Keywords: Holy Qur'ān, Ahl al-Bayt (as), Familiarity, Epistemology, Recitation, Spiritual Tranquillity.

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Introduction

In a world rife with anxiety and unrest, it is only through communion and companionship with the Divine that true tranquillity can be attained. The sacred presence of Allah calms the restless heart, guiding it to peace and security, and providing an unshakable refuge for the human soul. By nature, every person long for a companion who can rescue them from the isolation of loneliness and abandonment. Nothing in this temporal world elevates a person toward the horizons of growth, perfection, and servitude to Allah more than spiritual connection with the Creator's Word — a message that speaks in the innate language of the soul and offers healing for all its afflictions.

Human nature seeks one who is nearer than all others, who knows the unspoken sentiments of the heart, understands its innermost secrets, and guards its mysteries faithfully. This companion is none other than Allah Almighty — infinitely merciful, loving, and more compassionate toward humankind than they are toward themselves.

Innately, humans are seekers of perfection. Whatever their current attainment, the intrinsic desire for self-fulfilment compels them to seek something higher. Thus, we are constantly in search of the most complete being, striving to draw nearer to and resemble such perfection. This ultimate object of desire — the most complete, the most beautiful, the most noble — in all that is good, is Allah Himself. In His wisdom, the Creator has placed along our life's path a proof and a guide whose nature aligns precisely with our deepest needs. If we seek beauty and are drawn to those who possess it, then the Qur'ān is the manifestation of Divine Beauty, encompassing all virtues. It is the source of all heavenly blessings: "A Book We have sent down to you, blessed" (Ṣād 38:29, Mohammad Reza Aram, 2022).

To sustain a spiritual bond with the Qur'ān, one must transcend the confines of the material self and adopt the purity of faith. This luminous connection requires perseverance; only those who remain steadfast will reach the intended destination: "Indeed, those who say, 'Our Lord is Allah' and then remain steadfast — no fear will there be upon them, nor will they grieve" (Aḥqāf 46:13, Aram, 2022). True intimacy with the Qur'ān demands becoming a being of light, for the Qur'ān is "the Light of Allah in the heavens and the earth." One must separate from the darkness of sin and the shadow of transgression, attaining purity in order to enter the radiance of love and familiarity with the Qur'ān.

Statement of the Problem

One of humanity's enduring concerns is to find a meaningful response to its innate needs. Among these is the desire to turn toward an eternal

source that encompasses all perfections, virtues, and beauty — so that under the shade of such connection, the soul may discover its hidden treasure and tread the path of spiritual growth with greater resolve, finding companionship in life's moments of solitude.

The most fitting companion in this journey is the Word of Allah — the boundless source of light and mercy — which brings peace and assurance to the human spirit. The Qur'ān, the “Written Word of Allah,” accompanies the believer at every stage of life, guiding them through the darkness of misguidance toward the abode of worship and servitude.

This study aims to explore the concept of *uns* (intimacy) with the Qur'ān, drawing upon Qur'ānic verses and the traditions of the Infallibles (peace be upon them). The research adopts a content analysis approach, utilizing library-based sources. The analysis focuses on Qur'ānic and narrational concepts, beginning with authoritative lexicons, leading commentaries of the Qur'ān, and major hadith collections. From these, the perspectives of the Qur'ān on intimacy are identified, followed by a detailed elucidation of the concept based on reflection upon the Qur'ānic text and the guidance of the Infallibles.

Explication of the Concept of *Uns* (Familiarity)

1. *Uns* in Linguistic Terms

In the linguistic tradition, *uns* denotes becoming accustomed to, finding comfort in, or softening towards something (Dehkhoda, 1998, p. 3547). According to Mo'een Dictionary, *uns* signifies “affection,” “kindness,” “amiability,” “finding tranquillity,” “peace and joy,” as well as “acclimatization” or “familiarity” (Mo'een, 2001, vol. 1, p. 379). Some scholars consider *uns* as a verbal noun meaning “affection” (Ghorashi, 1992, vol. 1, p. 131) or “serenity” (Ibn Manzur, 1984, vol. 6, p. 14), defined in opposition to fear (*ibid.*, p. 12). This affection varies contextually, sometimes relating to knowledge (*ilm*), sometimes to an object, and at times to a sensation (Turaihi, 1996, vol. 4, p. 46).

For instance, in the Qur'ānic verse: "When Moses had fulfilled the term and journeyed with his family, he perceived a fire on the side of the mount. He said to his family, ‘Stay here; indeed, I have perceived a fire; perhaps I will bring you a burning torch or find at the fire some guidance.’" (Qur'ān 28:29, Aram, 2022),

the verb *anasa* means “he perceived” or “he saw” (Ibn Manzur, 1984, vol. 6, p. 15). Similarly, in: "And test the orphans until they reach marriageable age; then if you perceive sound judgment among them, release their property to them" (Qur'ān 4:6, Aram, 2022), *anasa* signifies “to perceive or recognize maturity” either intellectually or intuitively (Turaihi, 1996, vol. 4, p. 46; Ibn Manzur, 1984, vol. 6, p. 15).



Moreover, in Arabic usage, the phrase *anasa shakhsan min makanin kaza* means “to have seen someone from a place” (Faraheedi, vol. 7, p. 308), and the word *insān* (human being) is apparently derived from this root (Raghib Isfahani, 1961, pp. 95–96; Ibn Manzur, 1984, vol. 6, p. 16).

The meaning of *uns* in the Qur’ānic verse: “O you who believe! Do not enter houses other than your own until you seek permission and greet their inhabitants; that is better for you, so that you may remember” (Qur’ān 24:27, Aram, 2022)—based on transmitted narrations (Ibn Manzur, 1984, vol. 6, pp. 15–16; Turaihi, 1996, vol. 4, p. 46)—signifies undertaking an action that establishes affection and intimacy with the household members, whether through seeking permission, knocking, or greeting.

Some scholars interpret *uns* as “manifestation” or “presence,” whereby one who is continually exposed to this presence attains comprehension and emotional connection. This is evidenced in the phrase: “He perceived a fire on the side of the mount.” Thus, a companion (*anis* or *munis*) is one who maintains constant or frequent proximity to a person or object.

Furthermore, *uns* stands in contrast to aversion or fear. Therefore, one who is *munis* (familiar) with a person or thing neither flees from it nor merely tolerates it but longs for companionship. It is critical to note that familiarity with the Qur’ān and its Owner is not an instantaneous event but rather a continuous and enduring relationship.

2. *Uns* in Technical and Mystical Usage

In technical usage, some define *uns* as “the effect of Divine Beauty upon the servant’s heart” (Mo’een, 2001, vol. 1, p. 379). Accordingly, a servant’s *uns* with the Divine Word denotes such intimate familiarity and closeness that the beauty of the Divine Speech impresses deeply upon the heart.

Familiarity with the Qur’ān means becoming habituated and affectionate toward the Word of Truth, whereby a person, in the shade of this companionship, attains tranquillity and benefits from its virtues. Presence alongside the Qur’ān leads to establishing a relationship and harmony with it, motivating the individual to endeavour to emulate the Qur’ān’s teachings as far as possible, thereby deriving its benefits and drawing nearer to Allah. Consequently, the individual obeys the commandments contained within this heavenly Book, which is the Speech of the Almighty, strengthening this connection with the Self-Sufficient One to attain Divine satisfaction and reach the ultimate human perfection—the station of nearness to Allah.

From the perspective of Irfan (Islamic mysticism), *uns* holds a profound meaning deserving of mention here. Mystics hold that when the devoted seeker contemplates and witnesses the Beauty of the Beloved, they

experience a pleasure accompanied by expansion and serenity of both outward and inward faculties, termed *uns*. Siraj al-Din Tusi describes *uns* as a spiritual state in which the seeker becomes oblivious to all else; even if cast into fire, they do not perceive its heat or pain—*uns* being the expansion of the lover's spirit in communion with the Beloved (Siraj al-Din Tusi, 1914, pp. 65–80).

Ibn Arabi defines Divine Majesty (*jalāl*) and Beauty (*jamāl*) as attributes of Allah, while Awe (*haybah*) and Familiarity (*uns*) are attributes of humans. According to him, early Sufis likened these to contraction and expansion, or awe and intimacy, based on their spiritual states in the presence of Divine Majesty and Beauty. He assigns *jalāl* to severity and *jamāl* to mercy (Ibn Arabi, *Risā'il*, p. 3; *Futūhāt al-Makkiyyah*, vol. 2, p. 540). Ibn Arabi distinguishes between absolute and relative Majesty and Beauty, relating awe and familiarity to the relative Beauty. He warns that without *uns* with the manifested Majesty and Beauty, one would be destroyed, for the power and dominion of Majesty leave nothing unaffected. Hence, *uns* functions as a safeguard for reason and composure in witnessing Divine Majesty, while Divine Beauty's expansiveness inclines the servant to familiarity, tempered by awe to prevent disrespect and estrangement from Allah. Thus, in Ibn Arabi's thought, Majesty is a form of Beauty, and familiarity and awe are meaningful in the seeker's interaction with Beauty. The seeker is barred from approaching the threshold of Divine Majesty ('Ayn al-Qudāt, 1969, vol. 1, pp. 220–221; Ghaysari, 1996, pp. 43–44). Even prophets and near angels have not reached the grandeur of Divine Majesty.

Furthermore, Allameh Mesbah Yazdi, interpreting a hadith from Imam Sadiq (as) stating, "Become intimate with Allah," explains that the intimacy of believers is with Allah, unlike worldly people who cannot attain such intimacy and are content with material desires. They cannot remain alone even briefly to contemplate their inner selves; when required to pray alone with presence of heart, they panic as if imprisoned in a dark cell threatening their life. In contrast, the friends of Allah derive joy from solitude and secret devotion, eagerly awaiting prayer times to commune with their Beloved. Those who enjoy worldly pleasures fear what the devout find intimate. The latter are Allah's true friends, whom Satan relentlessly seeks to deceive. Through them, Allah removes every trial and calamity from the community (Mesbah Yazdi, Issue 23, 1997).

The Conceptualization of Intimacy (*Uns*) in the Qur'ān

The Holy Qur'ān, as the divine speech and covenant of Allah, was revealed upon the pure heart of the Prophet of Mercy (pbuh). It serves as a profound link connecting the observable realm (the world of witnesses)



with the unseen realm (the metaphysical world), providing guidance and mercy for the believers. The Qur'ān encompasses multiple levels and dimensions of guidance, a reality confirmed by the Prophet Mohammad (pbuh), who stated that the verses of the Qur'ān possess inner esoteric meanings, each containing multiple layers up to seven depths (Kulayni, vol. 4, pp. 398–399; Majlisi, 1405, vol. 89, p. 78). Consequently, the Prophet described the Qur'ān as a "deep ocean whose wonders are innumerable, and whose scholars never grow satiated" (Biḥār al-Anwār, 1405, vol. 92, p. 17).

Parallel to this, human beings, as Allah's vicegerents (*khalīfah*), possess an extraordinary existential capacity enabling them to ascend to the highest spiritual realms (*A'lā 'Ilīyyīn*). Both the Qur'ān and humanity exhibit outer (apparent) and inner (hidden) dimensions, with the inner aspects themselves stratified into multiple levels. Therefore, intimacy (*uns*) with the Qur'ān, given this expansive complexity, manifests at various levels, each bearing distinct conceptual and semantic significance. The layered intimacy between the multi-dimensional human being and the Qur'ān, which itself comprises extensive epistemological and semantic strata, warrants profound contemplation and study at every stage, demanding a correspondingly nuanced mode of reflection. Accordingly, only the intimacy of the Prophet Mohammad (pbuh) and the infallible Ahl al-Bayt (peace be upon them) can be considered complete and all-encompassing, accompanying the Qur'ān in all its aspects and levels.

Although such perfect and comprehensive intimacy is exclusive to the Prophet (pbuh) and the infallible Ahl al-Bayt, the Prophet's exemplary status mandates that believers emulate him in their intimacy with the Qur'ān, applying his guidance at all stages and levels of this intimacy. This is explicitly enjoined by the Divine Essence: "And whatever the Messenger gives you—take it; and what he forbids you—refrain from it." (Qur'ān 59:7, Aram, 2022) When 'A'ishah was asked to describe the Prophet's character, she succinctly responded: "His character was the Qur'ān." (Ibn Hanbal, vol. 6, p. 91; Ibn Abi al-Hadid, vol. 6, p. 340) Allah Almighty affirms regarding His Messenger: "Indeed, in the Messenger of Allah you have a good example for whoever hopes in Allah and the Last Day and remembers Allah often." (Qur'ān 33:21, Aram, 2022) If one facet of the Prophet's exemplary nature is his profound intimacy with the Qur'ān, then believers must seek this intimacy and its manifestations within his speech and conduct, thereby emulating him.

Since the Prophet and the Ahl al-Bayt (peace be upon them) have been inseparable companions of the Qur'ān in its recitation, memorization, sciences, knowledge, and practical application, believers are likewise obligated to emulate them fully in these dimensions. Furthermore, as the

Qur'ān is the speech of the Lord, intimacy with the Word of Allah necessarily entails a direct connection with Allah Himself—a companionship that liberates the servant from the fear of loneliness and abandonment. This is reflected in the Prophet's statement: "He who has Allah as his companion will never be afraid." (Tabrisi, *Miskāt al-Anwār*, 1381, p. 223)

A critical point concerning intimacy with the Qur'ān is the necessity of seeking divine assistance to strengthen this connection and attachment. The Ahl al-Bayt themselves repeatedly implored Allah with supplications such as: "O Allah, make us intimate with You" or "O my Companion, O Generous One," as found in Imam Zayn al-'Abidin's (peace be upon him) supplications in *Sahīfah Sajjādīyah*. The Imam beseeches Allah to protect him from association with heedless individuals—an affliction that impairs remembrance and intimacy with Allah—and requests companionship with Allah and His pious friends: "Clothe my heart against the loneliness caused by the evil of Your creation, and grant me intimacy with You, Your friends, and those obedient to You."

Contemplation of Qur'ānic verses reveals that the Qur'ān is a divine light and guide sent by Allah to lead humanity from the darkness and pollution of sin to the source of luminous guidance and the straight path, enabling them to enjoy proximity to Allah's pleasure: "Indeed, there has come to you from Allah a light and a clear Book, by which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light by His permission and guides them to a straight path." (Qur'ān 5:15-16, Aram, 2022) Truly, a light and a clear book has come to you from Allah, by which He guides those who follow His pleasure to paths of safety, delivering them from darkness into light by His grace and guiding them to a straight path. As Allah Himself is Light: "Allah is the Light of the heavens and the earth." (Qur'ān 24:35) so too is His speech nothing but light: "O mankind, there has come to you a clear proof from your Lord, and We have sent down to you a clear light." (Qur'ān 4:174, Aram, 2022) This is the very light by which Allah guides His believing servants from the darkness of misguidance to the light of faith: "Allah is the protector of those who have believed; He brings them out from darknesses into the light." (Qur'ān 2:257, Aram, 2022) Those who choose the path of light and become intimate with the luminous verses of the Qur'ān will inevitably be endowed with radiance both outwardly and inwardly. Even a house in which the Qur'ān is recited will be illuminated and radiant to the perceptive. The Prophet (pbuh) described the bearers of the Qur'ān as: "Those surrounded by Allah's mercy and adorned with the light of Almighty Allah." (Mohammadi Reyshahri, 1379, Hadith 16482)

This illumination inherent in the Qur'ān signifies that the companion of the Qur'ān must also be of the nature of light, so that from among its merciful and healing verses, they may gather spiritual health and cure their physical and psychological ailments. Imam Ali (as) stated: "Learn the Qur'ān, for it is the best speech; understand it well, for it is the spring of hearts, and from its light you will receive healing that cures the sickness of the chest." Within the teachings of the Imams, the Qur'ān is not only a means of intimacy and connection between the servant and the Lord but also a mercy through which believers find healing and intercession. Allah explicitly refers to the Qur'ān as a source of healing: "And We send down from the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss." (Qur'ān 17:82) This verse clearly introduces the Qur'ānic verses as healing. The Qur'ān is a comprehensive remedy addressing all forms of disorder, improving the individual and society from moral, social, spiritual, and physical ailments.

A vital point underscored by this verse is that the healing of the Qur'ān is exclusive to believers; thus, a firm conviction in its curative power is necessary. The Qur'ān cures only those patients who, besides acknowledging their sickness and need, possess unwavering faith in the exclusive therapeutic efficacy of the Qur'ān. In such cases, the Qur'ān accepts their presence and aids them in the treatment and healing of various diseases (Fadlollah, 1405, vol. 14, p. 233). Initially, through clear evidence and arguments, it cures intellectual stagnation, grants independence of thought, and guides the individual from the darkness of disbelief, polytheism, ignorance, and hypocrisy to the illumination of guidance, faith, piety, purity, and sincerity. It places them on a path connected to the source of honour, power, glory, and exalted status of "Al-'Aziz Al-Hamid" (Modarresi, 1406, vol. 6, p. 295). "This is a Book We have sent down to you, that you might bring mankind out of darkneses into the light by the permission of their Lord to the path of the Mighty, the Praiseworthy." (Qur'ān 14:1, Aram, 2022)

The Qur'ān, through its admonitions and exhortations, remedies the hardness of hearts; through its historical narratives, it provides admonition and guidance; through its melodious eloquence, it attracts the wandering soul; through its laws and rulings, it eradicates superstitions and blind imitation; its recitation and contemplation heal heedlessness; and invocation and reliance upon it alleviate physical ailments (Tabatabaie, 1397, vol. 13, p. 196). The Prophet (pbuh) unequivocally introduced the Qur'ān as a cure and remedy: "The Qur'ān is the cure." (Mohammadi Reyshahri, 1379, vol. 8, p. 72) This truth is echoed by Imam Ali (as): "Be aware! In the Qur'ān are news of the future, accounts of past peoples,

healing for your illnesses, and a program for social order." (Nahj al-Balaghah, Sermon 158) And elsewhere he states: "Then upon him was revealed the Book, a light whose lamps never extinguish, a healing whose diseases it fears not, and a remedy after which there is no disease..." (Nahj al-Balaghah, Sermon 198) It is also narrated from the Prophet (pbuh): "Whoever does not seek healing through the Qur'ān, Allah will not grant him healing." (Biḥār al-Anwār, 1405, vol. 89, p. 176)

Certainly, the function of the Qur'ān extends beyond guidance and intimacy with Allah; it is an infinitely multifaceted charter whose every aspect manifests life-giving verse and exalted knowledge upon the earthly realm. Through its spiritual breath, earthly beings are liberated from diverse ailments and partake of the pure wine of Qur'ānic healing.

The Definitive Effect of Faith on Intimacy with the Qur'ān and Spiritual Tranquillity

All schools of psychotherapy agree that anxiety is the principal cause of psychological disorders. However, they differ in identifying and treating the specific factors that induce anxiety. A historical examination of religions—particularly Islam—demonstrates that faith in Allah has been remarkably effective in treating such disorders, fostering a sense of security, tranquillity, immunity, and preventing anxiety and its related psychological illnesses. The Holy Qur'ān states: "Those who have believed and have not mixed their belief with injustice — those will have security and will be rightly guided" (An'ām 6:82, Aram, 2022). Essentially, peace, stability, and psychological security are realized for the "believer," because sincere faith in Allah inspires hope in divine mercy. A true believer is never overcome by fear or anxiety: "But yes, whoever submits his face to Allah while doing good — for him is his reward with his Lord; no fear will be upon them, nor will they grieve" (Baqarah 2:112, Aram, 2022).

A true believer does not indulge in sorrow, grief, or pain from past experiences. Moreover, a genuine believer never suffers from anxiety caused by unconscious guilt—an affliction common among many psychiatric patients. Such a believer constantly enjoys psychological assurance, inner peace, and a heart filled with satisfaction and tranquillity: "Whoever does righteousness, whether male or female, while he is a believer — We will surely grant them a good life, and We will surely reward them according to the best of what they used to do" (Nahl 16:97, Aram, 2022).

The absence of faith in Allah renders life devoid of its exalted meanings, noble values, and profound human mission, causing conflict, anxiety, confusion, and self-alienation (Najati, p. 336). Accordingly, devout individuals who are intimate with the Qur'ān rarely experience

despondency, depression, anxiety, or suicidal tendencies. Although they may lack material wealth, they lead vibrant, serene, and tranquil lives. The Qur'ān exhorts: "Do not weaken and do not grieve, and you will be superior if you are [true] believers" (Al-i 'Imrān 3:139, Aram, 2022). This verse emphasizes that faith acts as a strong armour for the soul, conferring a unique immunity against psychological distress: "Unquestionably, by the remembrance of Allah hearts are assured" (Ra'd 13:28, Aram, 2022). "It is He who sent down tranquillity into the hearts of the believers that they may increase in faith along with their faith. And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Knowing and Wise" (Fath 48:4, Aram, 2022).

The Qur'ān, the Remembrance of Allah, and the Key to Intimacy with Allah

The Qur'ān itself is described as dhikr (remembrance), specifically signifying the conscious and deliberate acknowledgment by the aware mind of Allah's presence within the subconscious (Hosseini, 1995, p. 53). This remembrance—the conscious recognition of Allah who is present in the subconscious yet absent from the surface of the conscious mind—eradicates ambiguity, generating feelings of joy, peace, reassurance, meaningfulness in life and the cosmos, and spiritual elevation, thereby soothing troubled and anxious hearts (Hosseini Hamadani, 2001, vol. 9, p. 220). Acceptance of and submission to Allah's guardianship dispels fear, dread, sorrow, and grief from the heart (Makarem Shirazi, 1987, vol. 8, p. 333). "Indeed, the allies of Allah — there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allah. For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is the great attainment" (Yūnus 10:62-64, Aram, 2022).

Remembrance of Allah instils hope for the future and mitigates fear, which otherwise deprives humans of comfort and peace. Fear of an uncertain future deprives individuals of present tranquillity and ease, rendering it difficult to enjoy the present moment. Faith in the future empowers hope and enhances the capacity to savour current blessings (Tabatabaie, 2018, vol. 17, p. 415): "Indeed, those who have said, 'Our Lord is Allah,' then remained steadfast — the angels will descend upon them, [saying], 'Do not fear and do not grieve, but receive good tidings of Paradise which you were promised'" (Fussilat 41:30, Aram, 2022). The Qur'ānic remembrance is the key to connecting with Allah, as elucidated by Imam Ali (as): "Remembrance [of Allah] is the key to intimacy" (Nahj al-Balaghah, Sermon XX) This remembrance establishes a direct, unmediated relationship between the servant and Allah, who is closer to the

servant than their jugular vein: "And We are closer to him than [his] jugular vein" (Qāf 50:16, Aram, 2022). "And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me" (Baqarah 2:186, Aram, Year). Such remembrance dispels fears arising from the influx of problems and anxieties caused by distrust in the future. It entails acceptance of Allah's constant and near presence at all times and places. Allah is closer to you than your own self and is the intermediary between your soul and heart: "And know that Allah intervenes between a person and his heart and that to Him you will be gathered" (Anfāl 8:24, Aram, 2022).

This continuous divine presence, rooted in the intrinsic need of all creation, assures that nothing lies beyond Allah's knowledge, power, and wisdom. Hence, believers are confident that Allah is ever-present as their companion and support. Indeed, this remembrance provides serenity and relief to the turbulent soul, guiding it to the secure harbour of divine peace. It rescues the heart from worldly anxieties, fear, sorrow, and psychological fluctuations, settling it in the safe refuge of Allah. The Qur'ān is the greatest remembrance (*dhikr*), the companion of the righteous servants, bestowing peace through its merciful verses: "Indeed, We have sent down the Reminder [the Qur'ān], and indeed, We will be its guardian" (Hijr 15:9, Aram, 2022). "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured" (Ra'd 13:28, Aram, 2022).

Moreover, the Qur'ān serves not only as a source of comfort but also as an intercessor guiding humanity along its developmental journey. When despair and the darkness of human oppression obscure the distinction between truth and falsehood, causing trials where right and wrong become indistinguishable, the Qur'ān and its recitation become the intimate companion and solace of the heart: "So when the darkness has covered you during the night, stand then by the Qur'ān, for indeed the Qur'ān recited at dawn is ever witnessed" (Muzzammil 73:20, Aram, 2022; see also Kulayni, vol. 2, p. 598).

Conversely, neglecting the recitation and remembrance of the Qur'ān, and turning away from adherence to its guidance, leads to confusion, aimlessness, hardship, and distress:

"And whoever turns away from My remembrance — indeed, he will have a depressed life, and We will raise him blind on the Day of Resurrection" (Tāhā 20:124, Aram, 2022). Mystics and saints are characterized by their constant remembrance of Allah, unaffected even by worldly distractions: "Men whom neither commerce nor sale distracts from the remembrance of Allah and from establishing prayer and giving *zakāt*,



fearing a Day in which hearts and eyes will [fearfully] turn about" (Nūr 24:37, Aram, 2022). "Those who remember Allah while standing or sitting or [lying] on their sides and reflect on the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this aimlessly; exalted are You...'" (Al-i 'Imrān 3:191, Aram, 2022). "O you who have believed, let not your wealth or your children divert you from the remembrance of Allah. And whoever does that — then those are the losers" (Munāfiqūn 63:9, Aram, 2022). "O you who have believed, remember Allah with much remembrance" (Aḥzāb 33:41, Aram, 2022).

Remembering Allah—Who is the Most Beautiful, the Most Great, the Most Merciful, the Most Forgiving, the Most Knowing, and the Nearest—is the greatest delight for the knowledgeable (Tabatabaie, 2018, vol. 2, p. 29). "And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided" (Baqarah 2:186, Aram, 2022). Hence, Prophets, Imams, and saints spent their lives engaged in the remembrance of Allah and especially in prayer. The Prophet Mohammad (pbuh) spent many nights in prayer until Allah revealed: "Ṭāhā. We have not sent down to you the Qur'ān that you be distressed" (Ṭāhā 20:1-2, Aram 2022).

Indeed, the Qur'ān has a dual nature: while it guides and heals the pains of the believers, it brings loss and destruction to the unjust: "And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss" (Al-Isra 17:82, Aram 2022). The Qur'ān is the Book of guidance and wisdom for the righteous:

"These are the verses of the Wise Book" (Luqmān 31:1-2, Aram 2022). The Prophet of Mercy received this wise discourse from the All-Knowing, the Wise: "And indeed, you receive the Qur'ān from one Wise and Knowing" (Naml 27:6, Aram 2022). Undoubtedly, intimacy with these wise teachings instils wisdom in the human heart.



The Recitation of the Qur'ān and Its Role in Developing Intimacy with the Qur'ān

From the perspective of certain Qur'ānic scholars, the optimal method for beginning the recitation and memorization of the Holy Qur'ān is to start from the end, specifically from the 30th *Juz'* (part). This practice is grounded in the fact that the final chapters of the Qur'ān are generally brief and predominantly revealed during the Meccan period. Initiating recitation with these chapters symbolically aligns the reciter with the Prophet Mohammad's early experience of receiving and understanding the Qur'ānic revelations in Mecca. Such an approach evokes the image of an early listener who, with an open and receptive heart, engaged deeply with the spiritually uplifting words of the Qur'ān, thereby exposing their soul to the refreshing and life-affirming breath of divine mercy.

This synchronicity situates the reciter in a posture of inquiry—an attitude prompted by attentive listening to the Qur'ānic text. Indeed, the Qur'ān imparts its latent truths and precious admonitions exclusively to those who seek understanding and pose thoughtful questions: "Indeed, in Joseph and his brothers are signs for those who ask" (Yūsuf 12:7, Aram 2022). A further critical consideration in Qur'ānic recitation is the emphasis on *kawtharī* (abundant and beneficial) recitation rather than *takāthurī* (quantitative and excessive) recitation. Overemphasis on quantity, accompanied by neglect of quality and the efficacy of recitation, is a byproduct of erroneous teachings prevalent in the modern era of globalization. The Qur'ān explicitly cautions against such vain competition for increase without reflection:

"Competition in [worldly] increase diverts you" (Takāthur 102:1, Aram 2022).

Consequently, it is essential to recognize that, within Qur'ānic epistemology, the most valued form of recitation is one that generates abundant spiritual benefit—*kawtharī* recitation—which the Prophet Mohammad (peace be upon him) both endorsed and exemplified. Sheikh Saduq narrates an account wherein a man approached the Prophet seeking to learn the Qur'ān.



The Prophet recited until he reached the verse: "So, whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it" (Zalzalah 99:7-8, Aram 2022). The man responded, "That is sufficient for me," and departed. The Prophet remarked, "This man left having attained deep understanding" (Majlisi, 1405 AH, vol. 18, p. 89). Thus, a truly beneficial method of Qur'ānic recitation is one that yields substantial spiritual fruit rather than superficial display.

Building on these foundational points regarding Qur'ānic recitation, the present discussion now turns to the significance of reading the Qur'ān and its role in fostering intimacy and familiarization with its divine message. Undoubtedly, deeper familiarity with the Qur'ān necessitates ongoing, consistent engagement with its verses and meanings. A central principle in cultivating closeness with the Qur'ān is that such intimacy fundamentally depends on acquiring comprehensive and accurate knowledge of its contents. The greater the degree of understanding, the stronger the bond of attachment. Indeed, all forms of intimacy with the Qur'ān are predicated upon knowledge of it. To understand the Qur'ān's status and dignity, one must refer directly to the text itself. Allah Almighty describes the Qur'ān in diverse terms, highlighting its function as a guide to a stable and enduring path. He states: "Indeed, this Qur'ān guides to that which is most upright and gives good tidings to the believers who do righteous deeds that they will have a great reward" (Isrā' 17:9, Aram 2022).

Knowledge as the Pathway to Intimacy with the Qur'ān

Intimacy (*uns*) with the Qur'ān is contingent upon knowledge and understanding; as one's knowledge deepens, so too does one's closeness and love intensify. The means to cultivate and deepen intimacy with the Qur'ān is through acquiring comprehensive knowledge of it as the ultimate spiritual ideal, thereby recognizing its encompassing significance for all aspects of human existence. Ultimately, this leads to the conviction that the Qur'ān embodies the most complete manifestation of all goodness. This knowledge and understanding operate on two levels.



The first level is general knowledge, which corresponds to the doctrinal aspect—that is, recognizing the unique nature of the Qur’ān in light of the characteristics and descriptions presented in its verses and the statements of the infallible Imams. Accordingly, the recognition of the Qur’ān has always been strongly emphasized throughout Islamic history.

A major challenge for the Muslim Ummah after the Prophet Mohammad (peace be upon him and his family) was the lack of proper understanding of the Qur’ān’s status and its connection with the Ahl al-Bayt (the Prophet’s household). Imam al-Mujtaba (as) suffered greatly from this deficiency, and the tragedy of Karbala was a direct consequence of it. Similarly, many of the contemporary difficulties and crises within our society can be traced back directly to ignorance of the Qur’ān and the rightful Imam of the time. The key to resolving life’s challenges and benefiting fully from the Qur’ān lies in attaining true knowledge of the Qur’ān.

It should be noted that knowledge of the Qur’ān—the gateway to all revealed knowledge—cannot be attained merely through learning its names, attributes, external sciences, or history. Rather, one crucial path toward true knowledge and intimacy with the Qur’ān is by understanding its inner layers and meanings. This is possible only through the mode of recitation and engagement with the Qur’ān that constitutes the school and tradition passed down by the Prophet Mohammad (pbuh), who exemplified not only continual recitation day and night but also inspired his sincere followers to compete in Qur’ānic recitation, thus establishing a profound and intimate relationship with the spirit and essence of the Qur’ān. The Qur’ān itself refers to such deep engagement in verses such as: “O you who wraps himself [in garments], arise [to pray] the night, except for a little — half of it — or subtract from it a little or add to it, and recite the Qur’ān with measured recitation. Indeed, We will cast upon you a heavy word.” (Muzzammil, 73:1–4, Aram 2022)



“Indeed, your Lord knows, [O Mohammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur’ān. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allah and others fighting for the cause of Allah. So, recite what is easy from it and establish prayer and give *zakāt* and loan Allah a goodly loan. And whatever good you put forward for yourselves — you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.” (Muzzammil, 73:20–21, (Muzzammil, 73:1–4, Aram 2022))

The Prophet Mohammad (pbuh) and the Ahl al-Bayt (peace be upon them) consistently emphasized the importance of Qur’ānic recitation, underscoring its profound impact on fostering intimacy with the Qur’ān. For instance, Sheikh Ṣadūq narrates a tradition in which a man approached the Prophet to learn the Qur’ān. When the Prophet reached the verse, “So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.” (Zalzalah, 99:7-8, Aram 2022) The man said, “This is sufficient for me,” and left. The Prophet remarked, “That man left while having become a jurist (*faqih*).” (Majlisi, Biḥār al-Anwār, vol. 18, p. 89)

Thus, a beneficial style of Qur’ānic recitation is one that brings abundant goodness, rather than one that is superficially impressive. Given these points, the significance of recitation in establishing and nurturing intimacy with the Qur’ān becomes clear. Undoubtedly, increasing familiarity and attachment to the Qur’ān necessitates continuous recitation and immersion in its verses and meanings. A fundamental principle in fostering this intimacy is the recognition that true companionship with the Qur’ān requires sufficient and accurate knowledge of its verses. The greater this knowledge, the deeper the intimacy becomes. In fact, all intimacy with the Qur’ān stems from such knowledge.



To understand the Qur'ān's status and dignity, one must refer directly to the Qur'ān itself, where Allah introduces the Qur'ān in multiple ways and with various descriptions. The Almighty presents the Qur'ān as a guide to the steadfast and lasting path and promises glad tidings to the believers who do righteous deeds: "Indeed, this Qur'ān guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward." (Isrā, 17:9)

Conclusion

This study, relying on an analytical-descriptive methodology and referencing authoritative dictionaries and lexicons, examined the linguistic and terminological concepts of *uns* (intimacy/closeness). Subsequently, through an in-depth analysis of Qur'ānic verses and the guidance of the Infallible Imams (peace be upon them), and with reference to Qur'ānic exegeses and hadith collections, the research explored the various dimensions of intimacy with Allah and presented its significance and hierarchical levels. The primary focus of this article has been on the relationship and companionship with the Holy Qur'ān, emphasizing that through continuous and sustained engagement with the Qur'ān, individuals may benefit from its luminous virtues and divine guidance throughout their worldly life. Moreover, by highlighting the multiple levels and existential dimensions of both the Qur'ān and the human being, the study addressed the complexity inherent in the epistemology of intimacy with the Qur'ān. Given the critical importance of Qur'ānic recitation—which has been repeatedly emphasized and strongly recommended by the Infallible Imams—this research advocates for a *kawtharī* (abundant and fruitful) style of recitation over a *takathurī* (quantitative and superficial) one. Such meaningful recitation, accompanied by comprehension of the Qur'ān's meanings and concepts, not only heals physical and psychological ailments but, through persistent engagement, leads the individual to tranquillity, spiritual reassurance, and the ultimate perfection of divine proximity.



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