

In the Name of Allah, the All-beneficent, the All-merciful

Editor-in-Chief's Address

The Holy Quran has been—and remains—the axis of unity among Muslims, and all Islamic schools of thought agree on its fundamental elements (including doctrinal, ethical, legal, and other aspects). Although differences of opinion exist among scholars regarding reason-based (*ijtihādī*) details, Shi‘a followers of the *Ahl al-Bayt* (a) also emphasize these core elements in obedience to the Prophet (s) and the Infallible Imams (a).

Accordingly, over the past two years, a document comprising fourteen pivotal articles concerning the Quran—entitled “The Quranic Charter from the Perspective of the Shi‘a of the *Ahl al-Bayt* (a)” —has been prepared. This charter has been reviewed, revised, and endorsed by eminent Shi‘a authorities (Grand Ayatullah Makārim Shīrāzī and Grand Ayatullah Subhānī), as well as prominent figures and officials of the Qum Seminary, including Ayatullah Būshihrī (President of the Society of Seminary Teachers), Ayatullah A‘rāfī (Director of Islamic Seminaries), Ayatullah ‘Abbāsī (President of al-Muṣṭafā International University), and sixty specialized Quranic research centers and academic groups.

The charter is now officially unveiled and published, accompanied by translations into twelve languages and a companion volume containing its documentary evidence and supporting references.



The Fourteen Articles of the Charter

1. The Holy Quran is the final heavenly scripture, whose wording and meanings were revealed by God Almighty through the Trustworthy Angel Gabriel to the Seal of the Prophets, Muḥammad (s). It constitutes the primary source of Islamic teachings and the foremost symbol of Islamic thought and civilization.

2. The Quran consists of 114 *sūras*, transmitted in a *mutawātir* (conclusively established) and definitive manner from the Prophet (s) across generations of Muslims throughout history without interruption. No distortion, alteration, or substitution has affected its text.

3. The Quran is the miracle of the Prophet of Islam (s), a universal and eternal book that confirms previous heavenly scriptures and is a guardian over them. It has challenged to produce its like (*taḥaddī*), and its inimitability has been demonstrated from multiple dimensions.

4. The Quran possesses both manifest (*ẓāhir*) and inner (*bāṭin*) dimensions, as well as definitive (*muḥkam*) and metaphorical (*mutashābih*) verses, abrogating (*nāsikh*) and abrogated (*mansūkh*) verses, terse (*mujmal*) verses, and others. Therefore, it must be interpreted using valid methodologies (including Quran-by-Quran, hadith-based, rational, and related approaches).

5. Arbitrary interpretation of the Quran (i.e., interpretation disregarding rational and transmitted evidence while imposing personal or sectarian views upon it) is prohibited.

6. The Quran, the Sunnah of the Prophet (s), and the *'Itrah (Ahl al-Bayt [a])* are inseparable companions that interact and mutually reinforce one another. The *Ahl al-Bayt (a)* are the expounders of the Quran; in accordance with the *Hadīth* of *Thaqalayn*, they are inseparable from it. Moreover, based on the Quran, love for and *wilāyah* of the *Ahl al-Bayt (a)* are obligatory upon Muslims.

7. The *mutawātir* recitation of the Quran, which conforms to the recitation accepted by the majority of Muslims, is authoritative.

8. Honoring the Holy Quran and serving it in various forms—such as teaching, research, exegesis, translation, memorization, recitation, and dissemination—are obligatory upon all Muslims.

9. Any form of desecration of the Holy Quran is condemnable, sinful, and criminal. It is the duty of Muslims to defend the sanctity of the Quran at the global level (followers of various Islamic schools are urged to cooperate in better introducing the Quran and defending it).

10. Benefiting from the guidance of the Quran—which is grounded in rational foundations—in all dimensions of individual and social life, as well as acting in accordance with its teachings, is essential for Muslims and constitutes a binding proof upon all humanity.

11. The Holy Quran serves as the constitution of Islam, possessing comprehensiveness and functioning as the primary reference for Islamic beliefs, rulings and laws, ethics, and human and Islamic sciences among Muslims. Anything contrary to it is rejected.

12. The Quran forms the foundation of Islamic governance; Muslim leaders must treat Muslims justly in accordance with its teachings and facilitate the promotion of Quranic culture and its practical implementation.

13. The *Thaqalayn* (the Holy Quran and the Prophet [s] together with the *Ahl al-Bayt [a]*) constitute the principal axes of unity and fraternity among Muslims.

14. Relations between Muslims and with other nations are structured on the basis of the Holy Quran; therefore, any domination of unbelievers over Muslims is repudiated.

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