

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء التاسع و الثمانون

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
Baqir Al Majlisi

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كتاب القرآن

## THE BOOK OF QURAN

باب 1 فضل القرآن و إعجازه و أنه لا يتبدل بتغير الأزمان و لا يتكرر بكثرة القراءة و الفرق بين القرآن و الفرقان

### CHAPTER 1 – MERIT OF THE QURAN, AND ITS MIRACLE, AND IT WILL NOT BE ALTERED BY THE CHANGES OF TIMES, NOR IS IT REPETITIVE BY FREQUENCY OF RECITATION, AND THE DIFFERENCE BETWEEN THE QURAN AND THE FURQAN

#### Ahadeeth only –

1- ل، الخصال أبي عن سعد بن محمد بن عبد الحميد عن ابن أبي نجران عن ابن حميد عن الثمالي عن عكرمة عن ابن عباس قال: إن الله عز و جل خرمات ثلاثا ليس مثلهن شيء كتابه و هو نوره و حكمته و بيئته الذي جعله للناس قبلة لا يقبل الله من أحد وجهاً إلى غيره و عترته نبيكم محمد ص.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Muhammad Bin Abdul Hameed, from Ibn Abu Najran, from Ibn Humeyd, from Al Sumali, from Ikrima, from Ibn Abbas who said,

'For Allah<sup>-azwj</sup> Mighty and Majestic there are three sanctities, there isn't anything like these – His<sup>-azwj</sup> Book, and it is His<sup>-azwj</sup> Noor and His<sup>-azwj</sup> Wisdom; and His<sup>-azwj</sup> House (Kabah) which He<sup>-azwj</sup> Made it a direction for the people. Allah<sup>-azwj</sup> does not Accept from anyone, diverting to elsewhere; and family of You<sup>-azwj</sup> Prophet<sup>-saww</sup>, Muhammad<sup>-saww</sup>!''<sup>1</sup> (Not a Hadeeth)

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبيه ع قال قال رسول الله صلى الله عليه و آله كأي قد دعيث فأجبت و إني تارك فيكم الثقلين أحدهما أكبر من الآخر

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>, by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, said: 'It is as if I<sup>-saww</sup> have been (Re) Called and I<sup>-saww</sup> have responded, and I<sup>-saww</sup> am leaving behind among you all the two weighty things. One of these is greater than the other.

كتاب الله تبارك و تعالى حبل ممدود من السماء إلى الأرض و عترتي أهل بيتي فانظروا كيف تخلفوني فيهما.

The Book of Allah<sup>-azwj</sup> Blessed and Exalted is a rope extended from the sky to the earth, and my<sup>-saww</sup> family, People<sup>-asws</sup> of my<sup>-saww</sup> Household, therefore consider how you are replacing me<sup>-saww</sup> regarding these two!''<sup>2</sup>

أقول: قد أوردنا أخبار الثقلين في كتاب الإمامة فلا نعيدها.

**Note – I (Majlisi) am saying, 'We have referred the Ahadeeth of the two weighty things in the book of Imamate, so we shall not be repeating these'.**

<sup>1</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 1

<sup>2</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 2



3- مع، معاني الأخبار قَالَ رَسُولُ اللَّهِ ص مَنْ أَعْطَاهُ اللَّهُ الْقُرْآنَ فَرَأَى أَنَّ أَحَدًا أُعْطِيَ شَيْئًا أَفْضَلَ مِمَّا أُعْطِيَ فَقَدْ صَغُرَ عَظِيمًا وَ عَظُمَ صَغِيرًا.

(The book) 'Ma'any Al Akhbar' –

'Rasool-Allah<sup>-saww</sup> said: 'One whom Allah<sup>-azwj</sup> Gives the Quran, so he views that there is someone who has been Given something which is superior than what he has been Given, so he has belittled the large and enlarged the little".<sup>3</sup>

4- فس، تفسير القمي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ قَالَ لَا يَأْتِيهِ الْبَاطِلُ مِنْ قَبْلِ التَّوْرَةِ وَ لَا مِنْ قَبْلِ الْإِنْجِيلِ وَ الرَّبُّوَ وَ أَمَّا مَنْ خَلْفَهُ لَا يَأْتِيهِ مِنْ بَعْدِهِ كِتَابٌ يُبْطِلُهُ.

Tafseer Qummi - **Neither did the falsehood come from before it, nor (would it come) from after it. [41:42].** He said: 'No falsehood has come to him from before the Torah, nor from before the Evangel and the Psalms, and as for from behind it, no Book will be coming after it to invalidate it".<sup>4</sup>

5- ع، علل الشرائع فِي حُطْبَةِ فَاطِمَةَ ع فِي أَمْرِ فَدَكِ لِلَّهِ فِيكُمْ عَهْدٌ قَدَمُهُ إِلَيْكُمْ وَ بَقِيَّةٌ اسْتَحْلَفَهَا عَلَيْكُمْ كِتَابُ اللَّهِ بَيِّنَةٌ بِصَائِرِهَا [بَصَائِرُهُ] وَ آيَةٌ مُنْكَشِفَةٌ سَرَائِرِهَا وَ بُرْهَانٌ مُتَجَلِّبَةٌ طَوَاهِرُهُ مُدِيمٌ لِلْبَرِيَّةِ اسْتِمَاعُهُ وَ قَائِدٌ [قَائِدٌ] إِلَى الرِّضْوَانِ أَتْبَاعُهُ وَ مُؤَدِي [مُؤَدِي] إِلَى النَّجَاةِ أَشْيَاعُهُ

(The book) 'Ilal Al Sharaie' –

'In a sermon of (Syeda) Fatima<sup>-asws</sup> regarding the matter of Fadak: 'For Allah<sup>-azwj</sup> there is a Covenant He<sup>-azwj</sup> has Advanced to you all and a remainder left behind upon you – the Book of Allah<sup>-azwj</sup>. It's insights are clear, and a sign revealing its secrets, and a proof of those apparent is flashing. For the created beings is to listen to it, and following it guides to the Satisfaction and leads its adherents to the salvation.

فِيهِ بَيِّنَاتٌ حُجَّجَ اللَّهُ الْمُنِيرَةَ وَ مَحَارِمِهِ الْمُحَرَّمَةَ وَ فَضَائِلِهِ الْمُدَوَّنَةَ وَ جُمْلِهِ الْكَافِيَةَ وَ رُحْصِهِ الْمُؤَهَّوْبَةَ وَ شَرَائِطِهِ الْمَكْتُوبَةَ وَ بَيِّنَاتِهِ الْجَالِيَةَ.

Therein are radiant Arguments of Allah<sup>-azwj</sup> and his Sacred Prohibitions, and a collection of His<sup>-azwj</sup> Merits, and sufficiently comprehensive statements, and His<sup>-azwj</sup> Allowed bestowments and its written conditions (Laws), and His<sup>-azwj</sup> clear evidence!"<sup>5</sup>

6- ن، عيون أخبار الرضا عليه السلام أَلْبَيْهَقِيُّ عَنِ الصَّوَلِيِّ عَنِ مُحَمَّدِ بْنِ مُوسَى الرَّازِيِّ عَنْ أَبِيهِ قَالَ: ذَكَرَ الرِّضَا ع يَوْمًا الْقُرْآنَ - فَعَظَّمَ الْحُجَّةَ فِيهِ وَ الْأَيَّةَ الْمُعْجَزَةَ فِي نَظْمِهِ فَقَالَ هُوَ حَبْلُ اللَّهِ الْمَتِينُ وَ عُرْوَةُ الْوُثْقَى وَ طَرِيقَتُهُ الْمُنْتَلَى الْمُوَدِّي إِلَى الْجَنَّةِ وَ الْمُنْجِي مِنَ النَّارِ

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> – Al Bayhaqi, from Al Slowly, from Muhammad Bin Musa Al Razy, from his father who said,

'One day Al-Reza<sup>-asws</sup> mentioned the Quran. He<sup>-azwj</sup> Magnified the arguments in it and miraculous signs in its system. He<sup>-asws</sup> said: 'It is the strong Rope of Allah<sup>-azwj</sup> and His<sup>-azwj</sup>

<sup>3</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 3

<sup>4</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 4

<sup>5</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 5

Firmest Handle, and its path is the exemplar leading to the Paradise and the salvation from the Fire.

لَا يَخْلُقُ مِنَ الْأَزْمَنَةِ وَلَا يَبْغُثُ عَلَى الْأَلْسِنَةِ لِأَنَّهُ لَمْ يُجْعَلْ لِرِمَانٍ دُونَ رِمَانٍ بَلْ جُعِلَ دَلِيلَ الْبُرْهَانِ وَ حُجَّةً عَلَى كُلِّ إِنْسَانٍ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ.

It is neither created from the times nor difficult upon the tongues, because it is not Made for a particular time before the time, but it is Made at evidence of the Proof, and an Argument upon every human being. **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42]**".<sup>6</sup>

7- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن محمد بن سليمان عن عبد السلام بن عبد الحميد عن موسى بن أعين قال أبو المفضل و حَدَّثَنِي نَصْرُ بْنُ الْجُهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ بْنِ وَارَةَ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ أَعْيَنَ عَنْ أَبِيهِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنِ الْبَاقِرِ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: أُعْطِيتُ حَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ كَانَ قَبْلِي أُرْسِلْتُ إِلَى الْأَبْيَضِ وَالْأَسْوَدِ وَالْأَحْمَرِ وَ جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَ نُصِرْتُ بِالرُّعْبِ وَ أُجِلَّتْ لِي الْعَنَائِمُ وَ لَمْ تَحِلَّ لِأَحَدٍ أَوْ قَالَ لِنَبِيِّ قَبْلِي وَ أُعْطِيتُ جَوَامِعَ الْكَلِمِ

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muhammad Bin Suleyman, from Abdul Salaam Bin Abdul Hameed, from Musa Bin Ayn. Abu Al Mufazzal said, 'And it is narrated to me by Nasr Bin Al Jahm, from Muhammad Bin Muslim Bin Warah, from Muhammad Bin Musa Bin Ayn, from his father, from Ata'a Bin Al Saaib,

'From Al-Baqir<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from the Prophet<sup>saww</sup> having said: 'I<sup>saww</sup> have been Given five (things), no Prophet<sup>as</sup> before me<sup>saww</sup> have been Given. I<sup>saww</sup> have been sent to the white and the black and the red; and the earth has been Made as a Masjid for me<sup>saww</sup>; and I<sup>saww</sup> am Helped by the awe; and the war booties have been Legalised for me<sup>saww</sup> and it has not been Legalised for anyone - (or said, 'For any Prophet<sup>saww</sup>) – before me<sup>saww</sup>, and I<sup>saww</sup> have been Given the comprehensive speech''.

قَالَ عَطَاءٌ فَسَأَلْتُ أَبَا جَعْفَرٍ ع فُلْتُ مَا جَوَامِعُ الْكَلِمِ

Ata'a (the narrator) said, 'I asked Abu Ja'far<sup>asws</sup>. I said, 'What is the comprehensive speech?'

قَالَ الْقُرْآنُ

He<sup>saww</sup> said: 'The Quran'.

قَالَ أَبُو الْمُفَضَّلِ هَذَا حَدِيثٌ حَرَّانٍ وَ لَمْ يُحَدِّثْ بِهِ فِي هَذَا الطَّرِيقِ إِلَّا مُوسَى بْنُ أَعْيَنَ الْحَرَّانِيُّ.

Abu Al-Mufazzal said, 'This is a Hadeeth of 'Harran' (a place), and no one has narrated with it in this way except Musa Bin Ayn Al-Harrany (inhabitant of Harran)''.<sup>7</sup>

<sup>6</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 6

<sup>7</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 7

8- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن أبي ذكوان عن إبراهيم بن العباس عن الرضا عن أبيه ع أن رجلاً سأل أبا عبد الله ع-  
ما بال القرآن لا يزداد على التشرير و الدرس إلا غصاصة

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> – Al Bayhaqi, from Al  
sowly, from Abu Zakwan, from Ibrahim Bin Al Abbas,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'A man asked Abu Abdullah<sup>-asws</sup>, 'What is the matter  
the Quran does not increase upon the dissemination and the studying except the freshness?'

فَقَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَجْعَلْهُ لِزَمَانٍ دُونَ زَمَانٍ وَ لَا لِنَاسٍ دُونَ نَاسٍ فَهُوَ فِي كُلِّ زَمَانٍ جَدِيدٌ وَ عِنْدَ كُلِّ قَوْمٍ غَضٌّ إِلَى يَوْمِ الْقِيَامَةِ.

He<sup>-asws</sup> said: 'Because Allah<sup>-azwj</sup> Blessed and Exalted did not Make it for a Particular era besides  
an era, nor for a particular people besides a people. Thus, it will be new for every era and  
fresh in the view of every people up to the Day of Qiyamah".<sup>8</sup>

9- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن رجاء بن يحيى عن يعقوب بن السكيت التخوي قال: سألت أبا الحسن الثالث ع ما بال  
القرآن و ذكر نحوه.

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Raja'a Bin Yahya, from Yaqoub  
Bin Al Sikeet Al Nahwy who said,

'I asked Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>, 'What is the matter the Quran' – and he mentioned  
approximate to it".<sup>9</sup>

10- مع، معاني الأخبار أبي عن أحمد بن إدريس عن الأشعري عن إبراهيم بن هاشم عن ابن سينان و غيره عن ذكره قال: سألت أبا عبد الله ع عن  
القرآن و الفرقان أهما شيئان أم شيء واحد

(The book) 'Ma'any Al Akhbar' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Ibrahim Bin Hashim,  
from Ibn Sinan and others, from the one who mentioned it, said,

'I asked Abu Abdullah<sup>-asws</sup> about the Quran and the Furqan, 'Are these two things or one  
thing?'

قَالَ فَقَالَ الْقُرْآنُ جُمْلَةُ الْكِتَابِ وَ الْفُرْقَانُ الْمُحْكَمُ الْوَاجِبُ الْعَمَلُ بِهِ.

He (the narrator) said, 'He<sup>-asws</sup> said: 'The Quran is the whole Book, and the Furqan is the  
Decisive (Verses), the Obligatory to be working with".<sup>10</sup>

11- شي، تفسير العياشي عن ابن سينان قال: سألت أبا عبد الله ع عن القرآن و الفرقان قال القرآن جملة الكتاب و أختار ما يكون و الفرقان المحكم  
الذي يُعمل به و كلُّ مُحْكَمٍ فَهُوَ فُرْقَانٌ.

(The book) 'Tafseer Al Ayyashi' – from Ibn Sinan who said,

<sup>8</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 8

<sup>9</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 9

<sup>10</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 10

'I asked Abu Abdullah<sup>-asws</sup> about the Quran and the Furqan. He<sup>-asws</sup> said: 'The Quran is the whole Book, and news of what is to transpire, and the Furqan is the Decisive (Verses) which is worked with, and every Decisive (Verse), it is Furqan (criterion)'.<sup>11</sup>

12- ع، علل الشرائع في مسائل ابن سلام أنه سأل النبي ص لم سمي الفرقان فرفقاً

(The book) 'Ilal Al Sharaie' –

'About the questions by Ibn Salaam, he asked the Prophet<sup>-saww</sup>, 'Why is the Furqan named as 'Furqan' (criterion)?'

قَالَ لِأَنَّهُ مُتَّفَقٌ الْآيَاتِ وَالسُّورِ أَنْزَلَتْ فِي غَيْرِ الْأَلْوَابِ وَغَيْرِهِ مِنَ الصُّحُفِ وَالتَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ أَنْزَلَتْ كُلُّهَا جُمْلَةً فِي الْأَلْوَابِ وَالْوَرَقِ.

He<sup>-saww</sup> said: 'Because the Verses are separate, and the Chapters were Revealed in other than the Tablets while others from the Parchments (of Ibrahim<sup>-as</sup> & Musa<sup>-as</sup>), and the Torah, and the Evangel, and the Psalms were all Revealed wholly in the Tablets and the Leaves (pages)'.<sup>12</sup>

13- فس، تفسير القمي أبي عن النضر عن ابن سينان عن أبي عبد الله ع قال: سألته عن قول الله تبارك وتعالى ألم الله لا إله إلا هو الحي القيوم إلى قوله وأنزل الفرقان

Tafseer Al Qummi – My father, from Al Bazr, from Ibn Sinan,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about Words of Blessed and Exalted: **Alif Lam Meem [3:1] Allah, (there is) no god but He, the Living, the Eternal [3:2] And He Revealed the Criterion; [3:4].**

قَالَ الْفُرْقَانُ هُوَ كُلُّ أَمْرٍ مُحْكَمٍ وَالْكِتَابُ هُوَ جُمْلَةُ الْقُرْآنِ الَّذِي يُصَدِّقُهُ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ.

He<sup>-asws</sup> said: 'The Furqan (Criterion), it is every Decisive Command, and the Book as a whole is the Quran which ratifies the ones from the Prophets<sup>-as</sup> who were before it'.<sup>13</sup>

14- سن، المحاسن أبي عن النضر عن يحيى الحلبي عن عبد الحميد بن عواض قال سمعت أبا عبد الله ع يقول إن للقرآن حدوداً كحدود الدار.

(The book) 'Al Mahasin' – My father, from Al Nazr, from Yahya Al Halby, from Abdul Hameed Bin Awwaz who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'For the Quran there are boundaries like the boundaries of a house'.<sup>14</sup>

15- يج، الخرائج و الجرائح زوي أن ابن أبي العوجاء وثلاثة نفر من الدهرية اتفقوا على أن يعارض كل واحد منهم ربع القرآن وكانوا بمكة عاهدوا على أن يجيئوا بمعارضته في العام القابل

<sup>11</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 11

<sup>12</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 12

<sup>13</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 13

<sup>14</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 14

(The book) 'Al Kharaj Wa Al Jaraih' –

'It is reported that Ibn Abu Al-Awja and three person from the Eternalists concurred upon that each one of them would find contradictions in a quarter of the Quran, and they were at Makkah. They made a pact upon that they would come with its contradictions in the next year.

فَلَمَّا حَالَ الْحَوْلُ وَ اجْتَمَعُوا فِي مَقَامِ إِبْرَاهِيمَ عَ أَيضاً قَالَ أَحَدُهُمْ إِنِّي لَمَّا رَأَيْتُ قَوْلَهُ وَ قِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَ يَا سَمَاءُ أَقْلِعِي وَ غِيضَ الْمَاءِ كَفَمْتُ عَنِ الْمُعَارَضَةِ

When the year passed by and they had gathered in the standing place of Ibrahim<sup>as</sup> as well, one of them said, 'When I saw His<sup>azwj</sup> Words: **And it was Said: "O earth, swallow down your water, and O sky, clear away!" And the water abated [11:44]**, I stopped from the contradiction!

وَ قَالَ الْآخَرُ وَ كَذَا أَنَا لَمَّا وَجَدْتُ قَوْلَهُ فَلَمَّا اسْتَبَيَسُوا مِنْهُ حَلَصُوا نَجِيًّا أَيَسْتُ مِنَ الْمُعَارَضَةِ

And the other said, 'And I am like that. When I found His<sup>azwj</sup> Words: **So when they had despaired from him, they concluded whispering. [12:80]**, I despaired from the contradictions!

وَ كَانُوا يُسِرُّونَ بِذَلِكَ إِذْ مَرَّ عَلَيْهِمُ الصَّادِقُ عَ فَالْتَفَتَ إِلَيْهِمْ وَ قَرَأَ عَلَيْهِمْ قَوْلَ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ فَبِهْتُوا.

And they were happy with that when Al-Sadiq<sup>asws</sup> passed by them. He<sup>asws</sup> turned towards them and recited unto them: **Say: 'If the humans and the jinn were to combine together to come with the like of this Quran, they would not (be able to) come with the like of it, [17:88]. They were confounded'**.<sup>15</sup>

16- شي، تفسير العياشي بأسانيد عن جعفر بن محمد عن أبيه عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ إِنَّكُمْ فِي زَمَانٍ هُدْنَةٍ وَ أَنْتُمْ عَلَى ظَهْرِ السَّفَرِ وَ السَّيْرِ بِكُمْ سَرِيعٌ فَقَدْ رَأَيْتُمُ اللَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ وَ الْقَمَرَ يُبْلِيَانِ كُلَّ جَدِيدٍ وَ يُفْرَتَانِ كُلَّ بَعِيدٍ وَ يَأْتِيَانِ بِكُلِّ مَوْعِدٍ فَأَعِدُوا الْجَهَارَ لِبَعْدِ الْمَقَارِ

Tafseer Al Ayyashi, by chains,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O you people! You are in a time of truce and you are upon the back of the journey and the travelling is quick with you. You are seeing the night and the day, and the sun and the moon, decaying everything new and drawing closer every distant promise, therefore prepare for the distant triumph!'

فَقَامَ الْمَقْدَادُ فَقَالَ يَا رَسُولَ اللَّهِ مَا دَارَ الْهُدْنَةِ

<sup>15</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 15

Al-Miqdad<sup>ra</sup> stood up. He<sup>ra</sup> said, ‘O Rasool-Allah<sup>saww</sup>! What is the house of truce?’

قَالَ دَارُ بَلَاءٍ وَ انْقِطَاعِ إِذَا التَّبَسَّتْ عَلَيْكُمْ الْفِتْنُ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ فَعَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ شَافِعٌ مُشَفَّعٌ وَ مَاحِلٌ مُصَدِّقٌ مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَ مَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ

He<sup>saww</sup> said: ‘A house of affliction and termination! When the Fitna is confusing upon you like a piece of the dark night, upon you all is with the Quran for it is an interceder Interceded for, and a truthful informer. One who makes it to be in front of him it will guide him to the Paradise, and one who makes it to be behind, it will usher him to the Hellfire!

وَ هُوَ الدَّلِيلُ يَدُلُّ عَلَى خَيْرِ سَبِيلٍ وَ هُوَ كِتَابُ تَفْصِيلٍ وَ بَيَانٍ وَ تَحْصِيلٍ وَ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ وَ لَهُ ظَهْرٌ وَ بَطْنٌ فَظَاهِرُهُ حِكْمَةٌ وَ بَاطِنُهُ عِلْمٌ ظَاهِرُهُ أَيْقِيْنٌ وَ بَاطِنُهُ عَمِيْقٌ

And it is the evidence pointing upon the best way, and it is a Book of detail and clarity, and it is the precise elucidation, and it is the decider not to be taken in jest, and there is an apparent for him and an esoteric. It’s apparent is wisdom and its esoteric is knowledge. It’s apparent is elegant and its esoteric is deep.

لَهُ نُجُومٌ وَ عَلَى نُجُومِهِ نُجُومٌ لَا تُحْصَى عَجَائِبُهُ وَ لَا تُبْلَى عَرَائِيْهُ فِيهِ مَصَابِيْحُ الْهُدَى وَ مَنَازِلُ الْحِكْمَةِ وَ دَلِيْلٌ عَلَى الْمَعْرُوفِ لِمَنْ عَرَفَهُ.

There are stars for it, and upon its stars are stars. It’s wonders cannot be counted, nor can its strangeness decline. In it are lamps for the guidance and the stages (minarets) of wisdom, and evidence upon the good for the one who recognises it”.<sup>16</sup>

17- نَوَادِرُ الرَّوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص مِثْلُهُ إِلَى قَوْلِهِ وَ دَلِيْلٌ عَلَى الْمَعْرُوفِ لِمَنْ عَرَفَ النَّصْفَةَ

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from the Prophet<sup>saww</sup> similar to it up to his<sup>saww</sup> words: ‘And evidence upon the recognition for the one who recognises the fairness.

فَلْيَرْعَ رَجُلٌ بَصْرَهُ وَ يُبْلِغِ النَّصْفَةَ نَظْرَهُ يَنْجُو مِنْ عَطَبٍ وَ يَخْلُصُ مِنْ نَشَبٍ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيْرِ كَمَا يَمْشِي الْمُسْتَبِيرُ فِي الظُّلُمَاتِ بِالنُّورِ يُحْسِنُ التَّحْلُصَ وَ يُعِيْلُ التَّرْتِيْبَ.

Let a man take care of his sight and let his look reach the fairness. He will be rescued from defects and freed from entanglement, for the pondering is life of the heart of the insightful just as the illuminated walks in the darkness with the light. It improves the liberation and reduces the delay”.<sup>17</sup>

18- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص يَا سَلْمَانَ عَلَيْكَ بِقِرَاءَةِ الْقُرْآنِ فَإِنَّ قِرَاءَتَهُ كَفَّارَةٌ لِلذُّنُوبِ وَ سِتْرٌ فِي النَّارِ وَ أَمَانٌ مِنَ الْعَذَابِ وَ يُكْتَبُ لِمَنْ يَفْرُؤُهُ بِكُلِّ آيَةٍ ثَوَابٌ مِائَةِ شَهِيدٍ وَ يُعْطَى بِكُلِّ سُورَةٍ ثَوَابٌ نَبِيٍّ وَ يَنْزِلُ عَلَى صَاحِبِهِ الرَّحْمَةُ وَ يَسْتَعْفِرُ لَهُ الْمَلَائِكَةُ وَ اشْتَقَاتُ إِلَيْهِ الْجَنَّةُ وَ رَضِيَ عَنْهُ الْمَوْلَى

<sup>16</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 16

<sup>17</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 17

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah<sup>-sawww</sup> said: 'O Salman<sup>-ra</sup>! Upon you is with reciting the Quran, for its recitation is an atonement for the sins, and a veil in the Hellfire, and security from the Punishment, and Rewards of one hundred martyrs will be written for the one reciting it for every Verse, and he will be Given Rewards of a Prophet<sup>-as</sup> will be Given for every Chapter, and the Mercy will descend upon its companion (reader), and the Angels will seek Forgiveness for him, and the Paradise will yearn for him, and the Master<sup>-azwj</sup> will be Satisfied with him!

وَ إِنَّ الْمُؤْمِنَ إِذَا قَرَأَ الْقُرْآنَ نَظَرَ اللَّهُ إِلَيْهِ بِالرَّحْمَةِ وَ أَعْطَاهُ بِكُلِّ آيَةٍ أَلْفَ حُورٍ وَ أَعْطَاهُ بِكُلِّ حَرْفٍ نُورًا عَلَى الصِّرَاطِ فَإِذَا حَتَمَ الْقُرْآنَ أَعْطَاهُ اللَّهُ ثَوَابَ ثَلَاثِمِائَةٍ وَ ثَلَاثَةَ عَشَرَ نَبِيًّا بَلَّغُوا رَسُولَاتِ رَبِّهِمْ وَ كَأَنَّمَا قَرَأَ كُلَّ كِتَابٍ أَنْزَلَ اللَّهُ عَلَى أَنْبِيَائِهِ

And when the Momin recites the Quran, Allah<sup>-azwj</sup> Looks at him with the Mercy and will Give him, for every Verse (recited), a Hourie, and for every letter, a light upon the Bridge. When he ends the Quran, Allah<sup>-azwj</sup> will Give him Rewards of three hundred and thirteen Prophet<sup>-sawww</sup> delivering the Messages of their<sup>-as</sup> Lord<sup>-azwj</sup>, and it will be as if he has read every Book Allah<sup>-azwj</sup> has Revealed upon His<sup>-azwj</sup> Prophets<sup>-as</sup>.

وَ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ وَ لَا يَفُومُ مِنْ مَقَامِهِ حَتَّى يَغْفِرَ اللَّهُ لَهُ وَ لِأَبَوَيْهِ وَ أَعْطَاهُ اللَّهُ بِكُلِّ سُورَةٍ فِي الْقُرْآنِ مَدِينَةً فِي الْجَنَّةِ الْفِرْدَوْسِ كُلُّ مَدِينَةٍ مِنْ ذَرَّةٍ خَضِرَاءَ فِي حَوْفٍ كُلِّ مَدِينَةٍ أَلْفُ دَارٍ فِي كُلِّ دَارٍ مِائَةُ أَلْفِ حَجْرَةٍ فِي كُلِّ حَجْرَةٍ مِائَةُ أَلْفِ بَيْتٍ مِنْ نُورٍ عَلَى كُلِّ بَيْتٍ مِائَةُ أَلْفِ بَابٍ مِنَ الرَّحْمَةِ عَلَى كُلِّ بَابٍ مِائَةُ أَلْفِ بَوَابٍ بِيَدِ كُلِّ بَوَابٍ هَدِيَّةٌ مِنْ لَوْنٍ آخَرَ وَ عَلَى رَأْسِ كُلِّ بَوَابٍ مِنْدِيلٌ مِنْ إِسْتَبْرَقٍ خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا

And Allah<sup>-azwj</sup> will Prohibit his body upon the Hellfire, he will not stand from his position until Allah<sup>-azwj</sup> will Forgive for him and for his parents, and Allah<sup>-azwj</sup> will Give him for every Chapter in the Quran, a city in the Garden of Al-Firdows, each city being of green gems. In the interior of every city will be a thousand house, and in every house will be a thousand chambers, in every chamber will be a hundred thousand rooms of light, upon every room will be a hundred thousand doors of Mercy, upon every door will be a hundred thousand doormen, in the hand of every doorman will be a gift from a different variety than another, and upon the head of every doorman will be a towel of brocade better than the world and whatever is in it!

وَ فِي كُلِّ بَيْتٍ مِائَةُ دُكَّانٍ مِنَ الْعُنْبُرِ سَعَةٌ كُلِّ دُكَّانٍ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ فَوْقَ كُلِّ دُكَّانٍ مِائَةُ أَلْفِ سَرِيرٍ وَ عَلَى كُلِّ سَرِيرٍ مِائَةُ أَلْفِ فِرَاشٍ مِنَ الْفِرَاشِ إِلَى الْفِرَاشِ أَلْفُ ذِرَاعٍ وَ فَوْقَ كُلِّ فِرَاشٍ حَوْرَاءُ عَيْنَاءُ اسْتِدَارَةٌ عَجِيزَتَاهَا أَلْفُ ذِرَاعٍ وَ عَلَيْهَا مِائَةُ أَلْفِ حَلَّةٍ يُرَى مِثْقَ سَاقَتَيْهَا مِنْ وَرَاءِ تِلْكَ الْحَلَّةِ وَ عَلَى رَأْسِهَا تَاجٌ مِنَ الْعُنْبُرِ مُكَلَّلٌ بِاللُّدْرِ وَ الْيَاقُوتِ

And in every room will be one hundred stalls of ambergris. The vastness of each stall is what is between the east and the west, and above every stall are a thousand thrones, and upon every throne are a thousand beds. The distance from the bed to the bed is of a thousand cubits, and above every bed will be a maiden Houries. The circumference of her body is of a thousand cubits, and upon her are one hundred thousand garments. The flesh of her legs can be seen from beyond those garments, and upon her head is a crown of ambergris embedded with the gems and the sapphire.

وَ عَلَى رَأْسِهَا سِتُونَ أَلْفَ دُرَاهِمَةٍ مِنَ الْمِسْكِ وَ الْعَالِيَةِ وَ فِي أُذُنَيْهَا فُرْطَانٌ وَ شَنْفَانٌ وَ فِي عُنُقِهَا أَلْفُ قِلَادَةٍ مِنَ الْجَوْهَرِ بَيْنَ كُلِّ قِلَادَةٍ أَلْفُ ذِرَاعٍ وَ بَيْنَ يَدَيْ كُلِّ حَوْرَاءٍ أَلْفُ خَادِمٍ بِيَدِ كُلِّ خَادِمٍ كَأْسٌ مِنْ ذَهَبٍ فِي كُلِّ كَأْسٍ مِائَةُ أَلْفِ لَوْنٍ مِنَ الشَّرَابِ لَا يُشْبِهُ بَعْضُهُ بَعْضًا

And upon her head are a thousand forelocks of musk and perfume, and in her ears are two earrings, and two pearls, and in her neck are a thousand necklaces of jewels. Between each necklace is (a distance of) a thousand cubits, and in front of every Hourie are a thousand servants, in the hand of every servant will be a cup of gold, in every cup will be a thousand types of drinks, not resembling each other.

فِي كُلِّ بَيْتٍ أَلْفٌ مَائِدَةٍ وَعَلَى كُلِّ مَائِدَةٍ أَلْفٌ قَصْعَةٍ وَفِي كُلِّ قَصْعَةٍ مِائَةٌ أَلْفٌ لَوْنٍ مِنَ الطَّعَامِ لَا يُشْبِهُ بَعْضُهُ بَعْضًا يَجِدُ وَيُؤْتِي اللَّهُ مِنْ كُلِّ لَوْنٍ مِائَةَ لَذَّةٍ

In every room will be a thousand tables, and upon each table will be a thousand bowl, and in each bowl a thousand varieties of good, not resembling each other. The friend of Allah<sup>-azwj</sup> will find from every type one hundred pleasures!

يَا سَلْمَانَ الْمُؤْمِنُ إِذَا قَرَأَ الْقُرْآنَ فَتَحَ اللَّهُ عَلَيْهِ أَبْوَابَ الرَّحْمَةِ وَخَلَقَ اللَّهُ بِكُلِّ حَرْفٍ يَخْرُجُ مِنْ فَمِهِ مَلَكًا يُسَبِّحُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ

O Salman<sup>-ra</sup>! When the Momin reads the Quran, Allah<sup>-azwj</sup> will Open a thousand doors of Mercy to him, and Allah<sup>-azwj</sup> will Create and Angel for every letter emerging from his mouth. He will glorify (Allah<sup>-azwj</sup>) for him up to the Day of Qiyamah.

وَإِنَّهُ لَيْسَ شَيْءٌ بَعْدَ تَعَلُّمِ الْعِلْمِ أَحَبَّ إِلَى اللَّهِ مِنْ قِرَاءَةِ الْقُرْآنِ وَإِنَّ أَكْرَمَ الْعِبَادِ إِلَى اللَّهِ بَعْدَ الْأَنْبِيَاءِ الْعُلَمَاءُ ثُمَّ حَمَلَةُ الْقُرْآنِ يَخْرُجُونَ مِنَ الدُّنْيَا كَمَا يَخْرُجُ الْأَنْبِيَاءُ وَيُخْشَرُونَ مِنْ قُبُورِهِمْ مَعَ الْأَنْبِيَاءِ وَيَمْزُونَ عَلَى الصِّرَاطِ مَعَ الْأَنْبِيَاءِ وَيَأْخُذُونَ ثَوَابَ الْأَنْبِيَاءِ

And there isn't anyone after learning the knowledge, more Beloved to Allah<sup>-azwj</sup> than reciting the Quran, and the servants most honourable to Allah<sup>-azwj</sup> after the Prophets<sup>-as</sup>, and the scholars, then bearers of the Quran. They will be exiting from the world just as the Prophets<sup>-saww</sup> had exited, and will be Resurrected from their graves with the Prophets<sup>-as</sup>, and they will be passing upon the Bridge with the Prophets<sup>-as</sup>, and they will be taking Rewards of the Prophets<sup>-as</sup>.

فَطُوبَى لِبَطَالِبِ الْعِلْمِ وَحَامِلِ الْقُرْآنِ بِمَا لَهُمْ عِنْدَ اللَّهِ مِنَ الْكِرَامَةِ وَالشَّرَفِ

Beatitude be for the seeker of knowledge and bearer of the Quran from what is for them in the Presence of Allah<sup>-azwj</sup>, from the prestige and the nobility!

وَ قَالَ رَسُولُ اللَّهِ ص فَضْلُ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ

And Rasool-Allah<sup>-saww</sup> said: 'Merit of the Quran over rest of the speech is like merit of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures!'

وَ قَالَ ص الْقُرْآنُ غِنَى لَا غِنَى دُونَهُ وَلَا فَقْرٌ بَعْدَهُ

And he<sup>-saww</sup> said: 'The Quran is richness, there is no richness besides it, nor is there any poverty after it!'

وَ قَالَ ص الْقُرْآنُ مَأْدُبَةٌ اللَّهِ فَتَعَلَّمُوا مَا أُدْبِتَهُ مَا اسْتَطَعْتُمْ إِنَّ هَذَا الْقُرْآنَ هُوَ حَبْلُ اللَّهِ وَ هُوَ النُّورُ الْمُبِينُ وَ الشِّفَاءُ النَّافِعُ فَاقْرَؤْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْجُرُكُمْ عَلَى تِلَاوَتِهِ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ أَمَا إِنِّي لَا أَقُولُ الْم حَرْفٌ وَاحِدٌ وَ لَكِنَّ أَلْفٌ وَ لَامٌ وَ مِيمٌ ثَلَاثُونَ حَسَنَةً



And he<sup>-saww</sup> said: ‘The Quran is an education of Allah<sup>-azwj</sup>, therefore learn His<sup>-azwj</sup> education whatever you can. This Quran, it is a Rope of Allah<sup>-azwj</sup>, and it is the clear light, and the beneficial healing, therefore read it, for Allah<sup>-azwj</sup> Mighty and Majestic will be Recompensing you upon its recitation, ten good deeds for every letter. But, I<sup>-saww</sup> am not saying, ‘**Alif Lam Meem [2:1]** is a letter, but ‘Alif’, and ‘Laam’, and ‘Meem’, are ten good deeds!’

وَقَالَ عَ الْقُرْآنُ أَفْضَلُ كُلِّ شَيْءٍ دُونَ اللَّهِ فَمَنْ وَقَرَ الْقُرْآنَ فَقَدْ وَقَرَ اللَّهَ وَ مَنْ لَمْ يُوقِرِ الْقُرْآنَ فَقَدْ اسْتَحْفَ بِحُرْمَةِ اللَّهِ وَ حُرْمَةُ الْقُرْآنِ عَلَى اللَّهِ كَحُرْمَةِ الْوَالِدِ عَلَى وُلْدِهِ

And he<sup>-asws</sup> said: ‘The Quran is most superior of all things besides Allah<sup>-azwj</sup>. The one who dignifies the Quran has dignified Allah<sup>-azwj</sup>, and the one who does not dignify the Quran has taken lightly with Sanctity of Allah<sup>-azwj</sup>, and sanctity of the Quran to Allah<sup>-azwj</sup> is like Sanctity of the parent to his children’.

وَقَالَ عَ حَمَلَةُ الْقُرْآنِ هُمُ الْمُحْفُوفُونَ بِرَحْمَةِ اللَّهِ الْمَلْبُوسُونَ نُورَ اللَّهِ عَزَّ وَ جَلَّ يَا حَمَلَةَ الْقُرْآنِ تَحَبَّبُوا إِلَى اللَّهِ بِتَوْقِيرِ كِتَابِهِ يَزِيدُكُمْ حُبًّا وَ يُحِبِّبُكُمْ إِلَى خَلْقِهِ

And he<sup>-asws</sup> said: ‘Bearers of the Quran, they are the ones surrounded by the Mercy of Allah<sup>-azwj</sup>, the ones Clothed by the Noor of Allah<sup>-azwj</sup> Mighty and Majestic. O Bearers of the Quran! Become Beloved to Allah<sup>-azwj</sup> by revering His<sup>-azwj</sup> Book, it will increase you in love and will make you beloved to His<sup>-azwj</sup> creatures!

يُدْفَعُ عَنْ مُسْتَمِعِ الْقُرْآنِ شَرُّ الدُّنْيَا وَ يُدْفَعُ عَنْ تَالِي الْقُرْآنِ بَلْوَى الْأَحْزَةِ وَ الْمُسْتَمِعُ آيَةً مِنْ كِتَابِ اللَّهِ خَيْرٌ مِنْ ثَبِيرٍ ذَهَبًا وَ لَتَالِي آيَةٍ مِنْ كِتَابِ اللَّهِ خَيْرٌ مِنْ تَحْتِ الْعَرْشِ إِلَى تَحْتِ السُّمُكِيِّ

Evil of the world is repelled from listener of the Quran, and calamities of the Hereafter are repelled from reciter of the Quran, and the intent listening to a Verse from the Book of Allah<sup>-azwj</sup> is better than Sabeyr (a mountain in Al-Yemen) of gold, and for reciter of a Verse from the Book of Allah<sup>-azwj</sup> is better than beneath the Throne up to lowest bottom’.

وَقَالَ عَ إِنْ أَرَدْتُمْ عَيْشَ السُّعْدَاءِ وَ مَوْتَ الشُّهَدَاءِ وَ النَّجَاةَ يَوْمَ الْحُسْرَةِ وَ الظَّلَلَ يَوْمَ الْحُزُورِ وَ الْهُدَى يَوْمَ الصَّلَاةِ فَادْرُسُوا الْقُرْآنَ فَإِنَّهُ كَلَامُ الرَّحْمَنِ وَ جَزْءٌ مِنَ الشَّيْطَانِ وَ رُجْحَانٌ فِي الْمِيزَانِ.

And he<sup>-asws</sup> said: ‘If you want life of the fortunate ones, and death of the martyrs, and salvation on the Day of regret, and the shade on the Day of heat, and the guidance on the day of straying, then learn the Quran for it is Speech of the Beneficent, and a protection from the Satan<sup>-la</sup>, and a swing (outweigh) in the Scale’<sup>18</sup>.

رُوي عَنْ عَلِيٍّ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ وَ قِرَاءَةُ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ أَفْضَلُ مِنْ دِكْرِ اللَّهِ تَعَالَى وَ دِكْرِ اللَّهِ تَعَالَى أَفْضَلُ مِنَ الصَّدَقَةِ وَ الصَّدَقَةُ أَفْضَلُ مِنَ الصِّيَامِ وَ الصِّيَامُ جَنَّةٌ مِنَ النَّارِ

It is reported from Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Reciting the Quran in the Salat is superior to reciting in other than the Salat, and reciting the Quran in other than the Salat is

<sup>18</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 18 a

superior to the Zikr of Allah<sup>-saww</sup> the Exalted, and Zikr of Allah<sup>-azwj</sup> the Exalted is superior to the charity, and the charity is superior to the fasting, and the fasting is a shield from the Hellfire!’

وَقَالَ عَاقِرُوا الْقُرْآنَ وَاسْتَظْهِرُوهُ فَإِنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُ قَلْباً وَعَى الْقُرْآنَ

And he<sup>-asws</sup> said: ‘Recite the Quran and manifest it, for Allah<sup>-azwj</sup> the Exalted does not Punish a heart retaining the Quran!’

وَقَالَ عَاقِرُوا الْقُرْآنَ وَاسْتَظْهِرُوهُ فَإِنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُ قَلْباً وَعَى الْقُرْآنَ

And he<sup>-asws</sup> said: ‘One who manifests the Quran and memorises it, and permits its Permissible and prohibits its Prohibition, Allah<sup>-azwj</sup> will Admit him into the Paradise due to it, and he will (be able to) intercede regarding ten members of his family, each of them having obligated the Hellfire for him!’

وَقَالَ عَاقِرُوا الْقُرْآنَ وَاسْتَظْهِرُوهُ فَإِنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُ قَلْباً وَعَى الْقُرْآنَ

And he<sup>-asws</sup> said: ‘One who listens intently to a Verse from the Quran, it is better for him than (mount) Sabeyr of gold, and ‘Sabeyr’ is a large mountain in Al-Yemen’.

قَالَ عَاقِرُوا الْقُرْآنَ وَاسْتَظْهِرُوهُ فَإِنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُ قَلْباً وَعَى الْقُرْآنَ

He<sup>-asws</sup> said: ‘Let all of their speech be the Zikr of Allah<sup>-azwj</sup> and recitation of the Quran, for Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, was asked, ‘Which of the deeds is the most superior in the Presence of Allah<sup>-azwj</sup>?’ He<sup>-saww</sup> said: ‘Reciting the Quran!’ And you will be dying and your tongue will be wet from the Zikr of Allah<sup>-azwj</sup>’.

وَقَالَ عَاقِرُوا الْقُرْآنَ وَاسْتَظْهِرُوهُ فَإِنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُ قَلْباً وَعَى الْقُرْآنَ

And he<sup>-asws</sup> said: ‘The recitation in the Parchment (Quran) is superior to the recitation outside (without looking into the Quran)’.

وَقَالَ عَاقِرُوا الْقُرْآنَ وَاسْتَظْهِرُوهُ فَإِنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُ قَلْباً وَعَى الْقُرْآنَ

And he<sup>-asws</sup> said: ‘One who recites every day one hundred Verses (looking) into the Quran with gradualness, and fearfulness, and calmness, Allah<sup>-azwj</sup> will Write for him the Rewards a measurement of what entire people of the earth have worked, and one who recites two hundred Verses, Allah<sup>-azwj</sup> will Write for him the Rewards a measurement of what is worked by people of the sky and people of the earth!’<sup>19</sup>

<sup>19</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 18 b

قَالَ الْحُسَيْنُ بْنُ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا كِتَابُ اللَّهِ عَزَّ وَ جَلَّ عَلَى أَرْبَعَةِ أَشْيَاءَ عَلَى الْعِبَارَةِ وَالْإِشَارَةِ وَاللِّطَائِفِ وَالْحَقَائِقِ فَالْعِبَارَةُ لِلْعَوَامِّ وَالْإِشَارَةُ لِلْخَوَاصِّ وَاللِّطَائِفُ لِلْأَوْلِيَاءِ وَالْحَقَائِقُ لِلْأَنْبِيَاءِ.

Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, said: ‘The Book of Allah<sup>-azwj</sup> Mighty and Majestic is based upon four things – upon the expression, and the indication, and the subtleties, and the realities. The expression (text) is for the general public, and the indications are for the special ones (Shias), and the subtleties are for the Guardians<sup>-asws</sup>, and the realities are for the Prophets<sup>-asws</sup>.<sup>20</sup>

وَقَالَ عَ الْفُرْقَانُ ظَاهِرُهُ أَيْقٌ وَ بَاطِنُهُ عَمِيقٌ.

And he<sup>-asws</sup> said: ‘The Quran, its apparent is elegant, and its esoteric is deep!’<sup>21</sup>

19- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ ص إِنَّ الْفُرْقَانَ شَافِعٌ مُشَفِّعٌ وَ مَاجِلٌ مُصَدِّقٌ وَ هَذَا الْقَوْلُ مَجَازٌ وَ الْمُرَادُ أَنَّ الْفُرْقَانَ سَبَبٌ لِقَوَابِ الْعَامِلِ بِهِ وَ عِقَابِ الْعَادِلِ عَنْهُ

(The book) ‘Al Majazaat Al Nabawiya’ –

‘He<sup>-saww</sup> said: ‘The Quran is an interceder Interceded for, and a truthful informer, and this word is a metaphor and the intent is that the Quran is a cause for Rewarding the worker with, and Punishment of the one turning away from it’.

فَكَأَنَّهُ يَشْفَعُ لِلْأَوَّلِ فَيُشَفِّعُ وَ يَشْكُو مِنَ الْآخِرِ فَيُصَدِّقُ وَ الْمَاجِلُ هَاهُنَا الشَّاكِي وَ قَدْ يَكُونُ أَيْضاً بِمَعْنَى الْمَاكِرِ يُقَالُ مَحَلٌ فُلَانٌ بِفُلَانٍ إِذَا مَكَرَ بِهِ قَالَ الشَّاعِرُ

أَلَا تَرَى أَنَّ هَذَا النَّاسَ قَدْ نَصَحُوا  
لَنَا عَلَى طُولِ مَا عَشَوْا وَ مَا تَحَلَّوْا.

It is as if one intercedes for the first, so he is interceded for, and one complains of another, so one is ratified, and the informer of ever is the complainer, and it can also be in the meaning of the plotter. It is said, ‘So and so has plotted with so and so’. The poet said, ‘Do you not see that these people have advised us upon leniency, they have not deceived and have not plotted’.<sup>22</sup>

20- نَحَج، نَحَجِ الْبَلَاغَةَ فَالْفُرْقَانُ أَمْرٌ زَاجِرٌ وَ صَامِتٌ نَاطِقٌ حُجَّةٌ اللَّهُ عَلَى خَلْقِهِ أَحَدٌ عَلَيْهِمْ مِيثَاقُهُ وَ اِزْهَنَ عَلَيْهِمْ أَنْفُسُهُمْ أَمَّ نُورُهُ وَ أَسْحَرَمَ بِهِ دِينَهُ وَ قَبْضَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَدْ فَرَعَ إِلَى الْخَلْقِ مِنْ أَحْكَامِ الْهُدَى بِهِ

(The book) ‘Nahj Al Balagah’ –

‘The Quran is a commander, a rebuker and a silent speaker, a Proof of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures. He<sup>-azwj</sup> Took their Covenants upon it and Pledged their souls upon it. He<sup>-azwj</sup>

<sup>20</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 18 c

<sup>21</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 18 d

<sup>22</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 19

Completed His<sup>-azwj</sup> Noor and Perfected His<sup>-azwj</sup> religion by it, and Recalled His<sup>-azwj</sup> Prophet<sup>-azwj</sup>, and he<sup>-saww</sup> had conveyed to the people from the rulings of guidance by it.

فَعَطَّمُوا مِنْهُ سُبْحَانَهُ مَا عَظَّمَ مِنْ نَفْسِهِ فَإِنَّهُ لَمْ يُخْفِ عَنْكُمْ شَيْئاً مِنْ دِينِهِ وَ لَمْ يَتْرِكْ شَيْئاً رَضِيَهُ أَوْ كَرِهَهُ إِلَّا وَ جَعَلَ لَهُ عِلْماً بَادِئاً وَ آيَةً مُحْكَمَةً تَزْجُرُ عَنْهُ أَوْ تَدْعُو إِلَيْهِ فَرِيضاًهُ فِيمَا بَقِيَ وَاحِداً وَ سَخَطُهُ فِيمَا بَقِيَ وَاحِداً.

Therefore, revere His<sup>-azwj</sup> Glory from it what He<sup>-azwj</sup> has Glorified of Himself<sup>-azwj</sup>, for nothing is hidden from you of His<sup>-azwj</sup> religion, and He<sup>-azwj</sup> has not neglected anything of His<sup>-azwj</sup> Satisfaction and His<sup>-azwj</sup> Dislike and Made a clear flag to be for it and a Decisive Verse rebuking about it or calling to him. So, His<sup>-azwj</sup> Satisfaction regarding what remains is one (and the same), and His<sup>-azwj</sup> Dissatisfaction regarding what remains is one (and the same)”.<sup>23</sup>

21- وَ مِنْ حُطْبَةِ طَوِيلَةٍ لَهُ عَ لَمْ أَنْزَلَ عَلَيْهِ الْكِتَابَ نُوراً لَمْ تُطْفَأْ مَصَابِيحُهُ وَ سِرَاجاً لَمْ يَجْبُو تَوَقُّدُهُ وَ بَحْراً لَمْ يُدْرِكْ فَعْرُهُ وَ مِنْهَا جَاءَ لَا يُضِلُّ نَهْجُهُ وَ شِعَاعاً لَمْ يُطْلَمِ ضَوْؤُهُ وَ فُرْقَاناً لَمْ يُجْمَدِ بُرْهَانُهُ وَ تَبَيَّاناً لَمْ تُهْدَمْ أَرْكَانُهُ وَ شِفَاءً لَمْ تُخْشَى أَسْفَافُهُ وَ عِزّاً لَمْ تُهْزَمْ أَنْصَارُهُ وَ حَقّاً لَمْ تُخْذَلْ أَعْوَانُهُ

And from a lengthy sermon of his<sup>-asws</sup>: ‘Then He<sup>-azwj</sup> Sent the Book unto him<sup>-saww</sup> as a Noor, its lamps will not be extinguished, and a lantern its ignition will not die out, and an ocean its depth cannot be fathomed (measured), and a manifesto its way does not stray, and a ray its illumination will not darken, and a criterion its proofs will not freeze, and a clarifier its pillars will not crumble, and a healing its sickness will not be feared from, and an honour its helpers will not be defeated, and a right its supporters will not abandon.

فَهُوَ مَعْدِنُ الْإِيمَانِ وَ مَجْمُوعَتُهُ وَ تَبَايَعُ الْعِلْمِ وَ بُحُورُهُ وَ رِيَاضُ الْعَدْلِ وَ عُذْرَانُهُ وَ أَنْثَابُ الْإِسْلَامِ وَ بُنْيَانُهُ وَ أَوْدِيَةُ الْحَقِّ وَ غِيْطَانُهُ وَ بَحْرٌ لَا يَنْزِفُهُ الْمُسْتَنْزِفُونَ وَ عُيُونٌ لَا يُنْضِبُهَا الْمَانِحُونَ وَ مَنَاهِلٌ لَا يَغِيْضُهَا الْوَارِدُونَ وَ مَنَارِلٌ لَا يُضِلُّ تَهْجَهَا الْمُسَافِرُونَ وَ أَعْلَامٌ لَا يَغْمَى عَنْهَا السَّائِرُونَ وَ آكَامٌ لَا يَجُورُ عَنْهَا الْفَاصِدُونَ

Thus, it is a mine of Eman and its centre, and springs of knowledge and its oceans, and a garden of justice and its pools, and foundation stone of Al-Islam and its base, and valleys of truth and its plains, and an ocean the drawers cannot deplete, and springs its drawers cannot dry it, and a watering place the arrivals cannot reduce it, and a pausing station not straying the approaching travellers, and marks the wayfarers are not blind from, and a hill the aiming ones cannot exceed.

جَعَلَهُ اللهُ رِياً لِعَطَشِ الْعُلَمَاءِ وَ رَبِيعاً لِقُلُوبِ الْمُفْقَهَاءِ وَ تَحَاجَّ لِمَنْ يَطْرُقُ الصُّلَحَاءِ وَ دَوَاءً لِمَنْ يَبْعُدُهُ دَاءٌ وَ نُوراً لِمَنْ مَعَهُ ظُلْمَةٌ وَ حَبْلاً وَثِيقاً عُرْوَةٌ وَ مَعْقِلاً مَبِيناً ذُرْوَةٌ وَ عِزّاً لِمَنْ تَوَلَّاهُ وَ سَلْماً لِمَنْ دَخَلَهُ وَ هُدًى لِمَنْ ائْتَمَّ بِهِ

Allah<sup>-azwj</sup> has Made it a saturation of thirst of the scholars, and a spring for the hearts of the jurists, and a main road for paths of the righteous ones, and a cure there isn't any illness after it, and a light there isn't any darkness with it, and a rope its handhold is trustworthy, and a stronghold its peak is invulnerable, and an honour for the one befriending it, and peace for the one who enters it, and guidance for the one who is led by it.

<sup>23</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 20

وَ عُدْرًا لِمَنْ انْتَحَلَهُ وَ بُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ وَ شَاهِدًا لِمَنْ خَاصَمَ بِهِ وَ فُلْجًا لِمَنْ حَاجَّ بِهِ وَ حَامِلًا لِمَنْ حَمَلَهُ وَ مَطِيئَةً لِمَنْ أَعْمَلَهُ وَ آيَةً لِمَنْ تَوَسَّمَهَا وَ جُنَّةً لِمَنْ اسْتَلَامَ وَ عِلْمًا لِمَنْ وَعَى وَ حَدِيثًا لِمَنْ رَوَى وَ حُكْمًا لِمَنْ قَضَى.

And (it is) an excuse for the one who arrogates it, and a proof for the one speaking with it, and a witness for the one disputing by it, and a success for the one arguing by it, and a carrier for the one carrying it, and a mount for the one working it, and a sign for the one who brands, and a shield for the one armouring, and knowledge for the one retaining, and a narration for the one reporting, and a Decision for the one judging”.<sup>24</sup>

22- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَدَدُ دَرَجِ الْجَنَّةِ عَدَدُ آيِ الْقُرْآنِ فَإِذَا دَخَلَ صَاحِبُ الْقُرْآنِ الْجَنَّةَ قِيلَ لَهُ ازْفَأْ وَ اذْفَأْ لِكُلِّ آيَةٍ دَرَجَةٌ فَلَا تُكُونُ فَوْقَ حَافِظِ الْقُرْآنِ دَرَجَةٌ.

(The book) ‘Kitab Al Imama Wa Al Tabsira’ – From Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’as,

‘From Muhammad Bin Ismail son of Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Number of ranks of the Paradise is number of Verses of the Quran. When a companion of the Quran enters the Paradise, it will be said to him: ‘Climb and climb a step for every Verse. Thus, there will not be any step (rank) above a memoriser of the Quran’’.<sup>25</sup>

23- نَحَجُ، نَحَجُ الْبَلَاغَةَ مِنْ حُطْبَةِ لَهُ ع وَ اعْلَمُوا أَنَّهُ لَيْسَ مِنْ شَيْءٍ إِلَّا وَ يَكَادُ صَاحِبُهُ يَشْبَعُ مِنْهُ وَ يَمَلُّهُ إِلَّا الْحَيَاةَ فَإِنَّهُ لَا يَجِدُ فِي الْمَوْتِ رَاحَةً وَ إِيمًا ذَلِكَ بِمَنْزِلَةِ الْحِكْمَةِ الَّتِي هِيَ حَيَاةٌ لِلْقَلْبِ الْمَمِيَّتِ وَ بَصَرٌ لِلْعَيْنِ الْعَمِيَاءِ وَ سَمْعٌ لِلْأُذُنِ الصَّمَاءِ وَ رِيٌّ لِلظَّمْآنِ وَ فِيهَا الْعَيْ كُلُّهُ وَ السَّلَامَةُ

(The book) ‘Nahj Al Balagah’ –

‘From a sermon of his<sup>-asws</sup>: ‘And know that there isn’t anything except and it leads its companion to satiate from it and makes him fed up, except the life, for he does not find any rest in the death. And rather, that is at the status of the wisdom which is a life for the dead heart, and sight for the blind eyes, and hearing for the deaf ears, and saturation for the thirsty ones, and in it is the richness, all of it, and the safety.

كِتَابُ اللَّهِ تُبْصِرُونَ بِهِ وَ تَسْمَعُونَ بِهِ وَ يَنْطَلِقُ بَعْضُهُ بِبَعْضٍ وَ يَشْهَدُ بَعْضُهُ عَلَى بَعْضٍ وَ لَا يَخْتَلِفُ فِي اللَّهِ وَ لَا يُخَالِفُ بِصَاحِبِهِ عَنِ اللَّهِ

The Book of Allah<sup>-azwj</sup>, you are seeing by it, and speaking by it, and hearing by it, and part of it speaks with part, and part of it testifies upon part. Neither does it differ regarding Allah<sup>-azwj</sup> nor does it oppose Allah<sup>-azwj</sup> with its companion about Allah<sup>-azwj</sup>.

قَدْ اصْطَلَحْتُمْ عَلَى الْعِلِّ فِيمَا بَيْنَكُمْ وَ نَبَتِ الْمَرْعَى عَلَى دِمْنِكُمْ وَ تَصَافَيْتُمْ عَلَى حُبِّ الْأَمَالِ وَ تَعَادَيْتُمْ فِي كَسْبِ الْأَمْوَالِ

<sup>24</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 21

<sup>25</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 22

You are reconciled upon the grudges regarding what is between you all, and the pastures have grown upon your filth, and you are sincere to each other upon loving the wealth and you are being inimical to each other in earning the wealth.

لَقَدْ اسْتَهَامَ بِكُمْ الْحَيِّثُ وَ نَاةٌ بِكُمْ الْعُرُورُ وَ اللَّهُ الْمُسْتَعَانُ عَلَى نَفْسِي وَ أَنْفُسِكُمْ.

The wicked (Satan<sup>-la</sup>) is wandering with you all, and the deception has misled you, and Allah<sup>-azwj</sup> is the Helper upon myself<sup>-asws</sup> and yourselves<sup>26</sup>.

24- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ عَلَيْنَا بِكِتَابِ اللَّهِ فَإِنَّهُ الْحُبْلُ الْمَتِينُ وَ النُّورُ الْمُبِينُ وَ الشِّفَاءُ النَّافِعُ وَ الرِّسْيُ النَّافِعُ وَ الْعِصْمَةُ لِلْمُتَمَسِكِ وَ النَّجَاةُ لِلْمُتَعَلِّقِ لَا يَغْوُجُ فَيَقْوَمُ وَ لَا يَرِيغُ فَيَسْتَعْتَبُ وَ لَا تَخْلُفُهُ كَثْرَةُ الرَّدِّ وَ وُلُوجُ السَّمْعِ مَنْ قَالَ بِهِ صَدَقَ وَ مَنْ عَمِلَ بِهِ سَبَقَ-

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen<sup>-asws</sup> said: 'And upon you all is with the Book of Allah<sup>-azwj</sup>, for it is the strong rope, and the manifest radiance, and the beneficial healing, and the saturating drink, and the protection for the adhering ones, and the salvation for the linking ones. It is not crooked so it should be straightened, nor does it deviate so it can be faulted, nor does the frequent repetition and entering the ears makes one weary. One who speaks by it is truthful and one who acts by its precedes'.

وَ قَالَ عَ أَرْسَلَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَ طُولِ هَجْعَةٍ مِنَ الْأُمَمِ وَ انْتِفَاضٍ مِنَ الْمُبْرَمِ فَجَاءَهُمْ بِتَصْدِيقِ الَّذِي بَيْنَ يَدَيْهِ وَ النُّورِ الْمُقْتَدَى بِهِ ذَلِكَ الْقُرْآنُ

And he<sup>-asws</sup> said: 'He<sup>-azwj</sup> Sent him<sup>-saww</sup> upon a gap period from the Messengers<sup>-as</sup>, and prolonged slumber from the communities, and suspension of the (religious) Laws, so he<sup>-saww</sup> came to them with the ratification of that which came before him<sup>-saww</sup>, and the Noor to be guiding with. That is the Quran.

فَاسْتَنْطَفُوهُ وَ لَنْ يَنْطِقَ وَ لَكِنْ أَخْبَرَكُمْ عَنْهُ أَلَا إِنَّ فِيهِ عِلْمٌ مَا يَأْتِي وَ الْحَدِيثُ عَنِ الْمَاضِي وَ دَوَاءٌ دَائِكُمْ وَ نَظْمٌ مَا بَيْنَكُمْ-

Ask it to speak, and it will never speak, but I<sup>-asws</sup> will inform you all about it. Indeed! In it is knowledge of what is to come, and the narratives about the past, and cure for your diseases, and system of what is between you all".

وَ قَالَ عَ وَ اعْلَمُوا أَنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَغُشُّ وَ الْهَادِي الَّذِي لَا يُضِلُّ وَ الْمُحَدِّثُ الَّذِي لَا يَكْذِبُ وَ مَا جَالَسَ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ أَوْ نُفْصَانٍ زِيَادَةٍ فِي هُدًى أَوْ نُفْصَانٍ مِنْ عَمَى

And he<sup>-asws</sup> said: 'And know that this Quran, it is the adviser who does not deceive, and the guide who does not mislead, and the narrator who does not lie, and no one has sat with this Quran except he has stood up from it with an increase or decrease – an increasing in guidance or a decrease from blindness.

<sup>26</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 23

وَاعْلَمُوا أَنَّهُ لَيْسَ عَلَى أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ وَ لَا لِأَحَدٍ قَبْلَ الْقُرْآنِ مِنْ غِنَى فَاسْتَشْفُوهُ مِنْ أَدْوَائِكُمْ وَ اسْتَعِينُوا بِهِ عَلَى لَأْوَائِكُمْ فَإِنَّ فِيهِ شِفَاءً مِنْ أَكْثَرِ الدَّاءِ وَ هُوَ الْكُفْرُ وَ النِّفَاقُ وَ الْعِي وَ الضَّلَالُ

And know! There isn't any destitution upon anyone after the Quran, nor was there any richness for anyone before the Quran. Seek healing by it from your sicknesses and seek assistance with it upon the adversities, for there is healing in it from the greatest of the diseases, and it is the Kufur, and the hypocrisy, and the error and the straying.

فَاسْأَلُوا اللَّهَ بِهِ وَ تَوَجَّهُوا إِلَيْهِ بِحُبِّهِ وَ لَا تَسْأَلُوا بِهِ خَلْقَهُ إِنَّهُ مَا تَوَجَّهَ الْعِبَادُ إِلَى اللَّهِ بِمِثْلِهِ

Ask Allah<sup>-azwj</sup> by it and divert to it with His<sup>-azwj</sup> Love and do not be asking His<sup>-azwj</sup> creatures by it. Surely, the servants cannot Divert to Allah<sup>-azwj</sup> the Exalted with similar to it.

وَاعْلَمُوا أَنَّهُ شَافِعٌ مُشَفَّعٌ وَ قَائِلٌ مُصَدِّقٌ وَ أَنَّهُ مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ شَفَّعَ فِيهِ وَ مَنْ مَحَلَّ بِهِ الْقُرْآنُ يَوْمَ الْقِيَامَةِ صَدَّقَ عَلَيْهِ

And know! It is an interceder to be interceded for, and a speaker to be ratified, and the one whom the Quran intercedes for on the Day of Qiyamah, he will be interceded for, and the one whom the Quran speaks ill of it will ratify against him on the Day of Qiyamah.

فَإِنَّهُ يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ كُلَّ حَارِثٍ مُبْتَلَى فِي حَرْثِهِ وَ عَاقِبَةِ عَمَلِهِ غَيْرَ حَرْثَةِ الْقُرْآنِ فَكُونُوا مِنْ حَرْثَتِهِ وَ اتَّبَاعِهِ وَ اسْتَدِلُّوهُ عَلَى رَبِّكُمْ وَ اسْتَنْصِحُوهُ عَلَى أَنْفُسِكُمْ وَ اتَّهَمُوا عَلَيْهِ آرَاءَكُمْ وَ اسْتَعِشُوا فِيهِ أَهْوَاءَكُمْ

A caller will call out on the Day of Qiyamah: 'Indeed! Every cultivator will be Tried regarding his cultivation and the consequence of his deeds, apart from cultivators of the Quran!' So be from its cultivators and its followers and be pointed by it to your Lord<sup>-azwj</sup>, and takes its advice upon yourselves, and accuse your own opinions upon it, and overwhelm your whims in it'.

وَ سَأَقِ الْحُطْبَةَ إِلَى قَوْلِهِ وَ إِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَعِظْ أَحَدًا بِمِثْلِ هَذَا الْقُرْآنِ فَإِنَّهُ حَبْلُ اللَّهِ الْمَتِينُ وَ سَبِيحَةُ الْأَمِينِ وَ فِيهِ زَيْبُغُ الْقَلْبِ وَ يَنْبَاطُ الْعِلْمِ وَ مَا لِلْقَلْبِ جَلَاءٌ غَيْرُهُ مَعَ أَنَّهُ قَدْ دَهَبَ الْمُتَذَكِّرُونَ وَ بَقِيَ النَّاسُونَ وَ الْمُتَنَاسُونَ إِلَى آخِرِ الْحُطْبَةِ.

And he<sup>-asws</sup> continued the sermon up to his<sup>-asws</sup> words: 'And Allah<sup>-azwj</sup>, Glorious is He<sup>-azwj</sup>, did not Preach to anyone with the like of the Quran, for it is the strong Rope of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> trustworthy cause, and therein is a spring of the heart and fountains of the knowledge, and there is no polish for the heart other than it, along with that the remembering ones have gone and there remain the forgetful ones, or the ones pretending to forget' – up to end of the sermon".<sup>27</sup>

25- شي، تفسير العياشي عن يوسف بن عبد الرحمن رَفَعَهُ إِلَى الْحَارِثِ الْأَعْوَرِ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا إِذَا كُنَّا عِنْدَكَ سَمِعْنَا الَّذِي نَسُدُّ بِهِ دِينَنَا وَ إِذَا خَرَجْنَا مِنْ عِنْدِكَ سَمِعْنَا أَشْيَاءَ مُخْتَلِفَةً مَعْمُوسَةً لَا نَدْرِي مَا هِيَ

Tafseer Al Ayyashi – from Yusuf Bin Abdul Rahman, raising it to Al Haris Al Awr who said,

'I entered to see Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. I said, 'O Amir Al-Momineen<sup>-asws</sup>! Whenever we are in your<sup>-asws</sup> presence, we hear that which strengthens our religion, and

<sup>27</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 24

when we go out from your<sup>-asws</sup> presence, we hear different dismal things, we don't know what these are!

قَالَ أَوْ قَدْ فَعَلْتُمَا

He<sup>-asws</sup> said: 'And you have done (experienced) it?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا بِي جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ سَيَكُونُ فِي أُمَّتِكَ فِتْنَةٌ

He<sup>-asws</sup> said: 'I heard Rasool-Allah<sup>-sawww</sup> saying: 'Jibraeel<sup>-as</sup> came to me<sup>-sawww</sup>. He<sup>-as</sup> said: 'O Muhammad<sup>-sawww</sup>! Fitna will be taking place in your<sup>-sawww</sup> community!'

قُلْتُ فَمَا الْمَخْرَجُ مِنْهَا

I<sup>-sawww</sup> said: 'So what is the way out from it?'

فَقَالَ كِتَابُ اللَّهِ فِيهِ بَيَانٌ مَا قَبْلَكُمْ مِنْ خَيْرٍ وَ خَيْرٌ مَا بَعْدَكُمْ وَ حُكْمٌ مَا بَيْنَكُمْ وَ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ

He<sup>-as</sup> said: 'The Book of Allah<sup>-azwj</sup>, there is statement of the news before you all, and news of what is to be after you, and ruling of what is between you, and it is the decider not to be taken in jest.

مَنْ وَلِيَهُ مِنْ جَبَّارٍ فَعَمِلَ بَعْدَهُ فَصَمَهُ اللَّهُ وَ مَنْ التَّمَسَّ الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللَّهُ وَ هُوَ حَبْلُ اللَّهِ الْمَتِينُ وَ هُوَ الذِّكْرُ الْحَكِيمُ وَ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ

One whom a tyrant places in charge so he works with anything else Allah<sup>-azwj</sup> will Break him, and one who seeks the guidance in something else Allah<sup>-azwj</sup> will Stray him, and it is the strong rope of Allah<sup>-azwj</sup>, and it is the wise reminder (Zikr), and it is the straight path.

لَا تَزِيغُهُ الْأَهْوَاءُ وَ لَا تُلَبِّسُهُ الْأَلْسِنَةُ وَ لَا يَجْلُقُ عَنِ الرَّدِّ وَ لَا تَنْقُضِي عَجَائِبُهُ وَ لَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ هُوَ الَّذِي لَمْ تُكِنَّهُ الْجِنَّ إِذْ سَمِعَهُ أَنْ قَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ

It neither distorts the whims nor does it confuse the tongues. It does not originate from the speculation nor do its wonders terminate, nor do the scholars get fed up from it. It is which the Jinn did not have, when they heard it, they said, '**We heard an amazing recitation!**' [72:1] **Guiding to the right way, [72:2]**'.

مَنْ قَالَ بِهِ صِدْقٌ وَ مَنْ عَمِلَ بِهِ أَجْرٌ وَ مَنْ اعْتَصَمَ بِهِ هُدًى إِلَى صِرَاطٍ مُسْتَقِيمٍ هُوَ الْكِتَابُ الْعَزِيزُ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ.

One who says (believes) with it is ratified, and one working with it is Recompensed, and one holding tightly to it is guided to the Straight Path. Is it the Mighty Book which, **Neither did the**



**falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42]’**.<sup>28</sup>

26- شي، تفسير العياشي عن مسعدة بن صدقة عن أبي عبد الله عن أبيه عن جدّه ع قال: خطبنا أمير المؤمنين ع حطبة فقال فيها نشهد أن لا إله إلا الله وحده لا شريك له وأن محمداً عبده ورسوله

Tafseer Al Ayyashi – from Mas’ada Bin Sadaqa,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> addressed us. He<sup>-asws</sup> said in it: ‘We testify that there is no god except Allah<sup>-azwj</sup> Alone. There is no associate for Him<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>.

أرسله بكتاب فصله وأحكمه وأعزه وحفظه بعلمه وأحكمه بنوره وأيده بسلطانه وكلاه من لم ينتزه هوى أو يميل به شهوة لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد ولا يخلق طول الرد ولا يفنى عجائبه

He<sup>-azwj</sup> Sent him<sup>-saww</sup> with a Book. He<sup>-azwj</sup> Detailed it, and Judged it, and Preserved it with His<sup>-azwj</sup> Knowledge, and Judged it with His<sup>-azwj</sup> Noor, and Aided it with His<sup>-azwj</sup> Authority, and Guarded the one whom the personal desire does not refrain him, or the lust does not sway him. **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42]**, and He<sup>-azwj</sup> did not Create it as a lengthy response, nor do its wonders perish.

من قال به صدق ومن عمل أجر ومن خاصم به فليج ومن قاتل به نصير ومن قام به هدي إلى صراط مستقيم فيه نبأ من كان قبلكم والحكم فيما بينكم وخبر معادكم أنزله بعلمه

One says (believes) with it is ratified, and one who works (with it) is Rewarded, and the one contends with it falls, and one who fights (others) with it is Helped, and one who stands with it is guided to the Straight Path. In it is news of the ones who existed before you, and the ruling regarding what is between you, and news of your Hereafter, and He<sup>-azwj</sup> Revealed it with His<sup>-azwj</sup> Knowledge.

وَأَشْهَدُ الْمَلَائِكَةُ بِتَصْدِيقِهِ قَالَ اللَّهُ جَلَّ وَجْهُهُ لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيداً

And I keep Angels as witnesses with ratifying it. Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Face, Said: **But Allah Testifies with what He has Revealed to you that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166]**.

فَجَعَلَهُ اللَّهُ نُوراً يَهْدِي لِلَّذِي هِيَ أَقْوَمُ وَقَالَ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ وَقَالَ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلاً مَّا تَذَكَّرُونَ وَقَالَ فَاسْتَقِيمْ كَمَا أَمَرْتُمْ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Allah<sup>-azwj</sup> has Made it a Noor, it **Guides to that which is most upright [17:9]**. And Said: **So when we recite it, then follow its recitation [75:18]**. And Said: **Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. Little is what you are**

<sup>28</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 25

**recalling [7:3]. And Said: Therefore be steadfast as what you are Commanded to, and the ones with you who repent, and (they) should not transgress. He Sees what you are doing [11:112].**

فَفِي اتِّبَاعِ مَا جَاءَكُمْ مِنَ اللَّهِ الْفَوْزُ الْعَظِيمُ وَ فِي تَرْكِهِ الْخَطَأُ الْمُبِينُ قَالَ فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى فَجَعَلَنِي فِي اتِّبَاعِهِ كَلِّ خَيْرٍ يُرْجَى فِي الدُّنْيَا وَالْآخِرَةِ

In following what has come to you from Allah<sup>-azwj</sup>, is the mighty success, and in neglecting it is the clear error. He<sup>-azwj</sup> Said: **So, when a Guidance comes to you from Me, then the one who follows Guidance, he will neither stray nor be wretched [20:123].** So, He<sup>-azwj</sup> Made in following it, all good hoped for in the world and the Hereafter.

فَأَقْرَأَنَّكُمْ آيَاتِي وَأَعْلَمَ لَكُمْ الْهُدَى وَبَيَّنَّ لَكُمْ سُبُلَ الْبِرِّ وَأَعْلَمَ لَكُمْ الْوَسِيلَةَ إِلَى الْبِرِّ الَّتِي مِنَ الْقُرْآنِ الْمُسْتَقِيمِ فَتَمَّ الْبُرْجَانِ وَأَمْرٌ وَ زَاوَجْتُ خُدَّ فِيهِ الْخُدُودُ وَ سَنَّ فِيهِ السُّنُنُ وَ ضَرَبَ فِيهِ الْأَمْثَالَ وَ شَرَعَ فِيهِ الدِّينَ إِعْدَارًا أَمَرَ نَفْسِهِ وَ حُجَّةً عَلَى خَلْقِهِ أَخَذَ عَلَى ذَلِكَ مِيثَاقَهُمْ وَ ارْتَضَى عَلَيْهِ أَنْفُسَهُمْ لِلْبَيِّنِ هُمْ مَا يَأْتُونَ وَ مَا يَتَّبِعُونَ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَ إِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ.

The Quran is an instructor and a rebuker! The legal penalties are defined in it, and the Sunnahs are enacted in it, and the examples are struck in it, and the religion is legislated in it as Warning of His<sup>-azwj</sup> Commands and Argument upon His<sup>-azwj</sup> creatures having taken Your<sup>-azwj</sup> Covenants upon that, and Pledging your souls upon it in order to Clarify to them what they should be committing and what they should be fearing, **for the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42]**".<sup>29</sup>

27- شي، تفسير العياشي عن أبي عبد الله مؤلى بني هاشم عن أبي سحيلة قال: حَجَّجْتُ أَنَا وَ سَلْمَانَ الْفَارِسِيَّ مِنَ الْكُوفَةِ فَمَرَزْتُ بِأَبِي ذَرٍّ فَقَالَ انظُرُوا إِذَا كَانَتْ بَعْدِي فِتْنَةٌ وَ هِيَ كَائِنَةٌ فَعَلَيْكُمْ بِحَصَلَتَيْنِ بَكْتَابِ اللَّهِ وَ بَعْلِيَّ بْنَ أَبِي طَالِبٍ

Tafseer Al Ayyashi – from Abu Abdullah, a slave of the clan of Hashim<sup>-as</sup>, from Abu Sukheyla who said,

‘Salma Al Farsi<sup>-ra</sup> and I performed Hajj from Al-Kufa. I passed by Abu Zarr<sup>-ra</sup>. He<sup>-ra</sup> said, ‘Look, where Fitna takes place after me<sup>-ra</sup>, and it will be happening, upon you all is to be with two characteristics – with the Book of Allah<sup>-azwj</sup> and with Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>!

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ ع- هَذَا أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ هُوَ الْفَارُوقُ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُوَ يَعْسُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْسُوبُ الْمُتَنَافِقِينَ.

I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying for Ali<sup>-asws</sup>: ‘This is the first one to believe in (me<sup>-saww</sup>), and the first one to shake my<sup>-saww</sup> hand on the Qiyamah, and he<sup>-asws</sup> is the Greatest Truthful (Siddique Al-Akbar), and he<sup>-asws</sup> is the differentiator (Al-Farouq) differentiating between the truth and the falsehood, and he<sup>-asws</sup> is leader (Yasoub) Al-Momineen while the wealth is leader of the hypocrites’”.<sup>30</sup>

<sup>29</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 26

<sup>30</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 27

28- شي، تفسير العياشي عن الحسن بن موسى الخشاب رفعه قال قال أبو عبد الله ع لا يرفع الأمر و الخلافة إلى آل أبي بكر أبداً ولا إلى آل عمر ولا إلى آل بني أمية ولا في ولد طلحة والزبير أبداً وذلك أنهم بترؤ القرآن وأبطلوا السنن وعطلوا الأحكام

Tafseer Al Ayyashi – from Al-Hassan Bin Musa Al Khashab, raising it, said,

‘Abu Abdullah<sup>-asws</sup> said: ‘The command and the caliphate will not be raised (reach/return) to the progeny of Abu Bakr, ever, nor to the progeny of Umar, nor to the progeny of the clan of Umayya, nor be in the sons of Talha and Al-Zubeyr, ever, and that is because they mutilated the Quran, and falsified the Sunnah, and suspended the rulings!

و قال رسول الله ص القرآن هدى من الضلالة و تبيان من العمى و استيقظة من العترة و نور من الظلمة و ضياء من الأخران و عصمة من الهلكة و رشد من العوابة و بيان من الفتن و بلاغ من الدنيا إلى الآخرة و فيه كمال دينكم

And Rasool-Allah<sup>-saww</sup> said: ‘The Quran is guidance from the straying, and clearness from the blindness, and uprooting from the stumbles, and light from the darkness, and illumination from the griefs, and fortification from the destruction, and rightful guidance from the error, and explanation from the Fitna, and conveyance from the world to the Hereafter, and in it is perfection of your religion’.

فهذه صفة رسول الله ص للقرآن و ما عدل أحد عن القرآن إلا إلى النار.

This is a description of the Quran by Rasool-Allah<sup>-saww</sup>, and no one will turn away from the Quran except to the Hellfire!”<sup>31</sup>

29- شي، تفسير العياشي عن مسعدة بن صدقة قال قال أبو عبد الله ع إن الله جعل ولايتنا أهل البيت فطب القرآن و طب جميع الكتب عليها يستدير محكم القرآن و بها يوهب الكتب و يستبين الإيمان و قد أمر رسول الله ص أن يفتدى بالقرآن و آل محمد و ذلك حيث قال في آخر خطبة خطبها

Tafseer Al Ayyashi – from Mas’ada Bin Sadaqa who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> has Made our<sup>-asws</sup> Wilayah as an axis of the Quran, and axis of entirety of the Books. The Decisive (Verses) of the Quran rotate upon it, and the Books (knowledge) is Bestowed due to it and the Eman becomes clear, and Rasool-Allah<sup>-saww</sup> had instructed to be led by the Quran and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and that was whereby he<sup>-saww</sup> said in the last sermon he<sup>-saww</sup> had addressed: -

إني تارك فيكم الثقلين الثقل الأكبر و الثقل الأصغر فأما الأكبر فكتاب ربي و أما الأصغر فعترتي أهل بيتي فأحفظوني فيهما فلن تضلوا ما تمسكتم بهما.

‘I<sup>-saww</sup> am leaving behind among you all the two weighty thing – the bigger weighty thing and the smaller weight thing. As for the bigger, it is the Book of my<sup>-saww</sup> Lord<sup>-azwj</sup>, and as for the smaller, it is my<sup>-saww</sup> family, People<sup>-asws</sup> of my<sup>-saww</sup> Household, therefore preserve my<sup>-saww</sup> (Sunnah) regarding these two, so you will never stray for as long as you adhere with these”.<sup>32</sup>

<sup>31</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 28

<sup>32</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 29

30- شي، تفسير العياشي عن الحسن بن علي قال: قيل لرسول الله ص إن أمتك سيقتن فستل ما المخرج من ذلك

Tafseer Al Ayyashi –

‘From Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘It was said to Rasool-Allah<sup>-saww</sup>, ‘Your<sup>-saww</sup> community will be Tested (involved in Fitna)!’ He<sup>-saww</sup> was asked: ‘What is the way out from that?’

فَقَالَ كِتَابُ اللَّهِ الْعَزِيزُ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

He<sup>-saww</sup> said: ‘The Mighty Book of Allah<sup>-azwj</sup> which, **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42].**

مَنْ ابْتَغَى الْعِلْمَ فِي غَيْرِهِ أَضَلَّهُ اللَّهُ وَ مَنْ وَلِيَ هَذَا الْأَمْرَ مِنْ جَبَّارٍ فَعَمِلَ بِغَيْرِهِ قَصَمَهُ اللَّهُ وَ هُوَ الذِّكْرُ الْحَكِيمُ وَ التَّوْرُ الْمُبِينُ وَ الصِّرَاطُ الْمُسْتَقِيمُ

One who seeks the knowledge elsewhere, Allah<sup>-azwj</sup> will let him stray! One who is placed in charge of this matter by a tyrant, so he works with something else, Allah<sup>-azwj</sup> will Break him; and it is the Wise Reminder, and the Manifest Light, and the Straight Path.

فِيهِ خَبْرٌ مَا قَبْلَكُمْ وَ نَبَأٌ مَا بَعْدَكُمْ وَ حُكْمٌ مَا بَيْنَكُمْ وَ هُوَ الْفُضْلُ لَيْسَ بِالْهَزْلَ وَ هُوَ الَّذِي سَمِعْتُهُ الْجِبُّ فَلَمْ تَنَاهَا [تَنَاهَى] أَنْ قَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ لَا يَخْلُفُ عَلَى طُولِ الرَّدِّ وَ لَا يَنْقُضِي عَيْبَهُ وَ لَا تَفَى عَجَائِبُهُ.

In it is the news of what was before you, and news of what will be after you, and rulings of what is between you, and it is the decider not to be taken in jest, and it is which the Jinn heard but did not dare to oppose. They said, ‘**We heard an amazing recitation! [72:1] Guiding to the right way, so we believe in it [72:2].**’ It has not been Created upon the lengthy response, nor does its lessons terminate nor do its wonders perish!”<sup>33</sup>

31- شي، تفسير العياشي عن سعد الإسكافي قال سمعت أبا جعفر ع يقول قال رسول الله ص أعطيت الطورال مكان التوراة و أعطيت المئين مكان الإنجيل و أعطيت المئاني مكان الزبور و فضلت بالمفصل سبع و ستين سورة.

Tafseer Al Ayyashi – from Sa’ad Al Iskaf who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘Rasool-Allah<sup>-saww</sup> said: ‘I have been Given ‘Al-Tiwaal’ (the lengthy Chapters of the Quran) in place of the Torah, and I<sup>-saww</sup> have been Given ‘Al-Miyeyn) (The two Chapters beginning with Alif Laam Meem) in place of the Evangel, and I<sup>-saww</sup> have been Given ‘Al-Masaany’ (Surah Al Fatiha) in place of the Psalms, and I<sup>-saww</sup> have been Detailed with the detain, sixty-seven Chapters”<sup>.34</sup>

32- شي، تفسير العياشي عن ابن سينان عن ذكره قال: سألت أبا عبد الله ع عن القرآن و الفرقان أهما شيان أو شيء واحد.

Tafseer Al Ayyashi – from Ibn Sinan, from the one who mentioned it, said,

<sup>33</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 30

<sup>34</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 31

'I asked Abu Abdullah<sup>-asws</sup> about the Quran and the Furqan, 'Are these two things, or one thing?'

فَقَالَ الْقُرْآنُ جُمْلَةُ الْكِتَابِ وَالْفُرْقَانُ الْمُحْكَمُ الْوَاجِبُ الْعَمَلُ بِهِ.

He<sup>-asws</sup> said: 'The Quran is the whole Book, and the Furqan is the Decisive (Verses), the obligatory to be working with'.<sup>35</sup>

33- م، تفسير الإمام عليه السلام قوله عزّ و جلّ و إنّ كنتم في ريب مما نزلنا على عبدنا فأنتوا بسورة من مثله و ادعوا شهداءكم من دون الله إنّ كنتم صادقين

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup>: - Words of the Mighty and Majestic: ***And if you are in doubt as to that which We Revealed unto Our servant, then come with a Chapter like it and call on your witnesses from besides Allah if you were truthful [2:23].***

فَإِنْ لَمْ تَفْعَلُوا وَ لَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَ الْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

***But if you do not do it, and you will never be doing it, then fear the Fire the fuel of which are the people and stones; (it is) prepared for the unbelievers [2:24]***

وَ بَشِّرِ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَ أَنُؤَا بِهِ مُتَشَابِهًا وَ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَ هُمْ فِيهَا خَالِدُونَ-

***And give glad tidings to those who believe and are doing righteous deeds, that for them are Gardens beneath which rivers flow; whenever they would be Graced from it, from its fruits as a sustenance, they shall say: This is which was Graced to us from before; and they shall be Given it, a resemblance, and for them therein would be pure wives, and they would be immortal in it. [2:25].***

قَالَ الْعَالِمُ مُوسَى بْنُ جَعْفَرٍ ع- فَلَمَّا ضَرَبَ اللَّهُ الْأَمْثَالَ لِلْكَافِرِينَ الْمُجَاهِرِينَ الدَّافِعِينَ لِنُبُوءَةِ مُحَمَّدٍ ص- وَ النَّاصِبِينَ الْمُتَنَافِقِينَ لِرَسُولِ اللَّهِ ص- وَ الدَّافِعِينَ مَا قَالَهُ مُحَمَّدٌ ص فِي أَخِيهِ عَلِيِّ- وَ الدَّافِعِينَ أَنْ يَكُونَ مَا قَالَهُ عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ هِيَ آيَاتُ مُحَمَّدٍ وَ مُعْجَزَاتُهُ مُضَافَةٌ إِلَى آيَاتِهِ الَّتِي بَيَّنَّهَا لِعَلِيِّ بِكَفَّةٍ وَ الْمَدِينَةِ وَ لَمْ يَزِدُوا إِلَّا عُتُوًّا وَ طُغْيَانًا

The Scholar (Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>) said: 'So when Allah<sup>-azwj</sup> Struck the examples for the unbelievers who were outspoken against the Prophet-hood of Muhammad<sup>-saww</sup> and the *Nasibis* (Hostile ones) who were hypocritical towards Rasool-Allah<sup>-saww</sup>, who were against whatever Muhammad<sup>-saww</sup> said regarding his<sup>-saww</sup> brother Ali<sup>-asws</sup>, and against whatever he<sup>-saww</sup> said on behalf of Allah<sup>-azwj</sup>, and these are the Signs Given to Muhammad<sup>-saww</sup> and His<sup>-azwj</sup> miracles for Muhammad<sup>-saww</sup> in addition to His<sup>-azwj</sup> Verses which were clearly for Ali<sup>-asws</sup> in Mecca and Medina, and it did not increase them in anything except insolence and tyranny.

<sup>35</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 32

قَالَ اللَّهُ تَعَالَى لِمَرَدَّةِ أَهْلِ مَكَّةَ وَ عُنَاةِ أَهْلِ الْمَدِينَةِ إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا حَتَّىٰ يَجْحَدُوا أَنْ يَكُونَ مُحَمَّدًا [مُحَمَّدًا] رَسُولَ اللَّهِ صَ وَ أَنْ يَكُونَ هَذَا الْمُنَزَّلَ عَلَيْهِ كَلَامِي مَعَ إِظْهَارِي عَلَيْهِ بِمَكَّةَ الْبَاهِرَاتِ مِنَ الْآيَاتِ كَالْعَمَامَةِ الَّتِي كَانَتْ تُظَلُّهُ بِهَا فِي أَسْفَارِهِ وَ الْجُمَادَاتِ الَّتِي كَانَتْ تُسَلِّمُ عَلَيْهِ مِنَ الْجِبَالِ وَ الصُّحُورِ وَ الْأَحْجَارِ وَ الْأَشْجَارِ وَ كِدْفَاعِهِ قَاصِدِيهِ بِالْقَتْلِ عَنْهُ وَ قَتْلِهِ إِيَّاهُمْ

Allah<sup>-azwj</sup> Said to apostates of Mecca and the hardened ones of Al-Medina: **And if you are in doubt as to that which We Revealed unto Our servant [2:23]** to the extent that you are denying that Muhammad<sup>-sawww</sup> happens to be Rasool-Allah<sup>-sawww</sup> and that which has been Revealed unto him<sup>-sawww</sup> is My<sup>-azwj</sup> Speech, and what I<sup>-azwj</sup> had made Apparent to him<sup>-sawww</sup> in Mecca, the clear Signs (miracles), like the cloud which used to give him<sup>-sawww</sup> shade during his<sup>-sawww</sup> journeys, and the rocks which used to greet upon him<sup>-sawww</sup>, from the mountains and the stones and the trees, and like the dispelled those that tried to kill him<sup>-sawww</sup>, and them being killed instead

وَ كَالشَّجَرَتَيْنِ الْمُسْبَاعَتَيْنِ اللَّتَيْنِ تَلَاصَقَتَا فَفَعَدَ خَلْفَهُمَا لِجَاجِبِهِ ثُمَّ تَرَاجَعَتَا إِلَىٰ أَمْكِنَتَيْهِمَا كَمَا كَانَتَا وَ كَدَعَايِهِ الشَّجَرَةَ فَجَاءَتْهُ مُجِيبَةً خَاضِعَةً ذَلِيلَةً ثُمَّ أَمَرَهُ لَهَا بِالرُّجُوعِ فَرَجَعَتْ سَامِعَةً مُطِيعَةً

And like when the two trees which were separate came to be joined together from which he<sup>-sawww</sup> sat behind them to fulfil his<sup>-sawww</sup> need and then the trees returned back to as they used to be, and like when he<sup>-sawww</sup> beckoned the tree to come to him<sup>-sawww</sup> and it came to him<sup>-sawww</sup> like an obedient and humble, and then ordered it to go back and so it returned upon hearing obediently.

فَأْتُوا يَا قُرَيْشُ وَ الْيَهُودُ وَ يَا مَعْشَرَ النَّوَاصِبِ الْمُتَنَجِّلِينَ الْإِسْلَامَ الَّذِينَ هُمْ مِنْهُ بَرَاءٌ وَ يَا مَعْشَرَ الْعَرَبِ الْمُفْضَحَاءِ الْبُلْعَاءِ ذَوِي الْأَلْسُنِ بِسُورَةٍ مِنْ مِثْلِهِ مِنْ مِثْلِ مُحَمَّدٍ مِنْ مِثْلِ رَجُلٍ مِنْكُمْ لَا يَفْرَأُ وَ لَا يَكْتُبُ وَ لَمْ يَدْرُسْ كِتَابًا وَ لَا اخْتَلَفَ إِلَىٰ عَالِمٍ وَ لَا تَعَلَّمَ مِنْ أَحَدٍ وَ أَنْتُمْ تَعْرِفُونَهُ فِي أَسْفَارِهِ وَ حَضْرِهِ بَقِي كَذَلِكَ أَرْبَعِينَ سَنَةً ثُمَّ أَوَيْتِ خَوَامِعَ الْعِلْمِ حَتَّىٰ عِلِمَ الْأَوَّلِينَ وَ الْآخِرِينَ

**Then bring** O group of Quraysh and the Jews (and O group of *Nasibis*) the imposters of Al-Islam, those who are disavowed from it, and O group of Arabs eloquent in your speeches, **a Chapter like it** like the one brought by Muhammad<sup>-sawww</sup>, a man from among you who did not read or write in any school (being established by people), nor did he disagree with a teacher nor learn from any one, and you know about him<sup>-sawww</sup> in his<sup>-sawww</sup> journeys and in his<sup>-sawww</sup> presence, and he<sup>-sawww</sup> remained like that for forty years. Then he<sup>-sawww</sup> gave you comprehensive knowledge, to the extent he<sup>-sawww</sup> taught the knowledge of the formers ones and the latter ones.

فَإِنْ كُنْتُمْ فِي رَيْبٍ مِنْ هَذِهِ الْآيَاتِ فَأْتُوا بِسُورَةٍ مِنْ مِثْلِ هَذَا الرَّجُلِ مِثْلَ هَذَا الْكَلَامِ لِيَبَيِّنَنَّ أَنَّهُ كَاذِبٌ كَمَا تَزْعُمُونَ لِأَنَّ كُلَّ مَا كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ فَسَيُوجَدُ لَهُ نَظِيرٌ فِي سَائِرِ خَلْقِ اللَّهِ

**And if you are in doubt [2:23]** of these signs, so come the likes of this Speech to clarify that he<sup>-sawww</sup> is untruthful as you are alleging, because whatever was from the presence of other than Allah<sup>-azwj</sup>, so you would not be (able to find) a match for it among the rest of the creatures of Allah<sup>-azwj</sup>.

وَإِنْ كُنْتُمْ مَعَاشِرَ قُرَاءِ الْكُتُبِ مِنَ الْيَهُودِ وَ النَّصَارَى فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ مُحَمَّدٌ مِنْ شَرَائِعِهِ وَ مِنْ نَصْبِهِ أَخَاهُ سَيِّدَ الْوَصِيِّينَ وَصِيًّا بَعْدَ أَنْ أَظْهَرَ لَكُمْ مُعْجَزَاتِهِ مِنْهَا أَنْ كَلَّمْتَهُ الذَّرَاعُ الْمُسْمُومَةُ وَ نَاطَقَهُ ذَنْبٌ وَ حَنَّ إِلَيْهِ الْعُودُ وَ هُوَ عَلَى الْمِنْبَرِ وَ دَفَعَ اللَّهُ عَنْهُ السَّمَّ الَّذِي دَسَّتهُ الْيَهُودُ فِي طَعَامِهِمْ وَ قَلَبَ عَلَيْهِمُ الْبَلَاءَ وَ أَهْلَكَهُمْ بِهِ وَ كَثَّرَ الْقَلِيلَ مِنَ الطَّعَامِ

And if you are a group reciting the Books from the Jews and the Christians, are in doubt from what Muhammad<sup>-saww</sup> has come with from his<sup>-saww</sup> Legislation, and his<sup>-saww</sup> appointing his<sup>-saww</sup> brother<sup>-asws</sup> as the chief of the successors<sup>-as</sup>, as a successor<sup>-asws</sup>, after having had manifested to you all his<sup>-saww</sup> miracles from which are – the speech of the poisoned arm (of the sheep), and the speaking wolf, and the wailing of the trunk while he<sup>-saww</sup> was upon the Pulpit, and Allah<sup>-azwj</sup> Repelling the poison from him<sup>-saww</sup> which the Jews mixed it in his<sup>-saww</sup> meal, and the affliction overturned upon them and destroyed them with it, and the plentifulness of the little food.

فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ مِنْ مِثْلِ هَذَا الْقُرْآنِ مِنَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ وَ الْكُتُبِ الْمَائَةِ وَ الْأَرْبَعَةَ عَشَرَ فَإِنَّكُمْ لَا تَجِدُونَ فِي سَائِرِ كُتُبِ اللَّهِ سُورَةَ كَسُورَةِ مِنْ هَذَا الْقُرْآنِ وَ كَيْفَ يَكُونُ كَلَامُ مُحَمَّدٍ الْمُنْفُوعِ أَفْضَلَ مِنْ سَائِرِ كَلَامِ اللَّهِ وَ كُتُبِهِ يَا مَعْشَرَ الْيَهُودِ وَ النَّصَارَى

**Then bring a Chapter like it** - Meaning the like of this Quran, from the Torah and the Evangel and the Psalms and the Parchments of Ibrahim<sup>-as</sup> and the fourteen Books, for you will not be finding in the rest of the Books of Allah<sup>-azwj</sup> a Chapter like the Chapters from this Quran. And how can the speech of Muhammad<sup>-saww</sup> be higher than the rest of the Speech of Allah<sup>-azwj</sup> in the rest of His Books, O group of Jews and Christians?'

ثُمَّ قَالَ لِجَمَاعَتِهِمْ وَ ادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ ادْعُوا أَصْنَامَكُمْ الَّتِي تَعْبُدُونَهَا أَيُّهَا الْمُشْرِكُونَ وَ ادْعُوا شَيْطَانِيكُمْ يَا أَيُّهَا الْيَهُودُ وَ النَّصَارَى وَ ادْعُوا قُرْنَاءَكُمْ الْمُؤَلِّدِينَ يَا مَنَاظِقِي الْمُسْلِمِينَ مِنَ النَّصَابِ لِأَلِ مُحَمَّدٍ الطَّيِّبِينَ وَ سَائِرِ أَعْوَانِكُمْ عَلَى إِرَادَتِكُمْ إِنْ كُنْتُمْ صَادِقِينَ يَا مُحَمَّدًا يَقُولُ هَذَا مِنْ تَلْقَاءِ نَفْسِهِ لَمْ يُنْزِلْهُ اللَّهُ عَلَيْهِ وَ أَنَّ مَا ذَكَرَهُ مِنْ فَضْلِ عَلِيٍّ عَ عَلَى جَمِيعِ أُمَّتِهِ وَ قَلْدَهُ سِيَاسَتَهُ لَيْسَ بِأَمْرِ أَحْكَمِ الْحَاكِمِينَ

Then (Allah<sup>-azwj</sup>) Said to these groups: **And call on your witnesses from besides Allah**– Call your idols, which you are worshipping, O you Polytheists! And call upon your Satans<sup>-la</sup>, O you Christians and Jews! And call upon your partners from the apostates, O hypocrites from the Nasibis (Hostile ones) to the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the goodly, and the rest of your aiders upon your intentions **if you were truthful** that Muhammad<sup>-saww</sup> is saying this Quran from his<sup>-saww</sup> own self Allah<sup>-azwj</sup> Mighty and Majestic has not Revealed it upon him<sup>-saww</sup>, and that whatever he<sup>-saww</sup> is mentioning from the merits of Ali<sup>-asws</sup> upon the entirety of his<sup>-saww</sup> community and collaring him<sup>-asws</sup> with their politics isn't by the Command of the Wisest of the wise ones!

ثُمَّ قَالَ عَزَّ وَ جَلَّ فَإِنْ لَمْ تَفْعَلُوا أَيُّ لَمْ تَأْتُوا أَيُّهَا الْمُشْرِكُونَ بِحُجَّةٍ رَبِّ الْعَالَمِينَ وَ لَنْ تَفْعَلُوا أَيُّ وَ لَا يَكُونُ هَذَا مِنْكُمْ أَبَدًا فَاتَّقُوا النَّارَ الَّتِي وَفُودَهَا حَطْبُهَا النَّاسُ وَ الْحِجَارَةُ ثَوَقَدُ فَتَكُونُ عَذَابًا عَلَى أَهْلِهَا أُعِدَّتْ لِلْكَافِرِينَ الْمُكْدِبِينَ بِكَلَامِهِ وَ نَبِيَّهِ النَّاصِبِينَ الْعِدَاوَةَ لَوْلِيهِ وَ وَصِيِّهِ

Then the Mighty and Majestic Said: **But if you do not do it [2:24]** – i.e., if you are not coming, O you faulters of a Proof of the Lord<sup>-azwj</sup> of the worlds **and you will never be doing it**, i.e. and this will not be happening from you, ever, **then fear the Fire the fuel** – and its firewood - **of which are the people and stones**, ignited to become a Punishment upon its inhabitants (**it is prepared for the unbelievers**, beliers of His<sup>-azwj</sup> Speech and His<sup>-azwj</sup> Prophet<sup>-saww</sup>, the establishers of hostility to His<sup>-azwj</sup> Guardian, and his<sup>-saww</sup> successor<sup>-asws</sup>).



قَالَ فَاعْلَمُوا بِعَجْرِكُمْ عَنْ ذَلِكَ أَنَّهُ مِنْ قِبَلِ اللَّهِ تَعَالَى وَ لَوْ كَانَ مِنْ قِبَلِ الْمَخْلُوقِينَ لَفَدَرْتُمْ عَلَى مُعَارَضَتِي فَلَمَّا عَجَزُوا بَعْدَ التَّفْرِيعِ وَ التَّخَدِّي قَالَ اللَّهُ عَزَّ وَ جَلَّ فَلِئِنْ اجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً.

He<sup>-asws</sup> said: ‘So know from your frustrations about that, it is from Allah<sup>-azwj</sup> the Exalted, and had it been from the creatures, they would have been abled upon opposing it. So when they were frustrated after the scorn and the defiance, Allah<sup>-azwj</sup> Mighty and Majestic Said **Say: If humans and jinn get together in order to be coming with the like of this Quran, they would not (be able to) come with the like of it, even though they were aiders of each other’ [17:88]**’.<sup>36</sup>

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنْ كُنْتُمْ أُهْمَا الْمُشْرِكُونَ وَ الْيَهُودُ وَ سَائِرَ النَّوَاصِبِ مِنَ الْمُكذِّبِينَ لِمُحَمَّدٍ فِي الْقُرْآنِ فِي تَفْضِيلِهِ عَلَيَّ أَخَاهُ الْمُبَرَّرَ عَلَى الْفَاضِلِينَ الْفَاضِلَ عَلَى الْمُجَاهِدِينَ الَّذِي لَا نَظِيرَ لَهُ فِي نُصْرَةِ الْمُتَّقِينَ وَ قَمْعِ الْفَاسِقِينَ وَ إِهْلَاكِ الْكَافِرِينَ وَ بَثِّ دِينِ اللَّهِ فِي الْعَالَمِينَ

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘Words of the Mighty and Majestic **And if you were [2:23]** – O you polytheists and Jews and the rest of the Nasibis (Hostile ones) from the beliers to Muhammad<sup>-saww</sup> regarding the Quran, and in his<sup>-saww</sup> preferring his<sup>-saww</sup> brother Ali<sup>-asws</sup>, the most outstanding upon the meritorious ones, and the most superior upon the Holy warriors in which there is no match for him<sup>-asws</sup> in the helping of the pious ones and repressing the immoral ones, and destroying the unbelievers, and the disseminating of the Religion of Allah<sup>-azwj</sup> in the worlds.

إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فِي إِنْطَالِ عِبَادَةِ الْأَوْثَانِ مِنْ دُونِ اللَّهِ وَ فِي النَّهْيِ عَنِ مَوْلَاةِ أَعْدَاءِ اللَّهِ وَ مُعَادَاةِ أَوْلِيَاءِ اللَّهِ وَ فِي الْحُتِّ عَلَى الْإِنْفِيَادِ لِأَخِي رَسُولِ اللَّهِ ص - وَ اتِّخَاذِهِ إِمَاماً وَ اعْتِقَادِهِ فَاضِلاً رَاجِحاً لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ إِيمَاناً وَ لَا طَاعَةً إِلَّا بِمَوْلَانِهِ

**And if you are in doubt as to that which We Revealed unto Our servant [2:23]** regarding the invalidation of the worship of idols from besides Allah<sup>-azwj</sup>, and regarding the prohibition of friendship with the enemies of Allah<sup>-azwj</sup> and the enmity of the friends of Allah<sup>-azwj</sup>, and the urging of the obedience to the brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> and taking him<sup>-asws</sup> as an Imam<sup>-asws</sup>, and believe in his<sup>-asws</sup> preference over others. Allah<sup>-azwj</sup> Mighty and Majestic will not Accept the *Eman* nor the obedience except with his<sup>-asws</sup> Wilayah.

وَ تَطَّلُونَ أَنْ مُحَمَّدًا تَقُولُهُ مِنْ عِنْدِهِ وَ نَسَبَهُ إِلَى رَبِّهِ فَأَنْتُمْ بِسُورَةٍ مِنْ مِثْلِهِ مِثْلَ مُحَمَّدٍ أُمِّيٍّ لَمْ يَخْتَلِفْ قَطُّ إِلَى أَصْحَابِ كُتُبٍ وَ عِلْمٍ وَ لَا تَتَلَمَذَ لِأَحَدٍ وَ لَا تَعْلَمَ مِنْهُ وَ هُوَ مَنْ قَدْ عَرَفْتُمُوهُ فِي حَضْرِهِ وَ سَفَرِهِ لَمْ يُفَارِقْكُمْ قَطُّ إِلَى بَلَدٍ لَيْسَ مَعَهُ مِنْكُمْ جَمَاعَةٌ يُرَاعُونَ أَحْوَالَهُ وَ يَعْرِفُونَ أَحْبَابَهُ

And you are thinking that Muhammad<sup>-saww</sup> is speaking it from his<sup>-saww</sup> own self and attributing it to his<sup>-saww</sup> Lord<sup>-azwj</sup> – so if it was as you are thinking - **then bring a Chapter like it** – from a person like Muhammad<sup>-saww</sup>, *Ummi* never having inter-changed at all with the people of the Books and learnt, nor been an apprentice for anyone, nor learnt from him; and he<sup>-saww</sup> is one whom you all knew him<sup>-as</sup> during his<sup>-saww</sup> presence and his<sup>-saww</sup> travels. He<sup>-saww</sup> did not separate from you at all to a city, there not being a group of you with him<sup>-saww</sup> seeing his<sup>-saww</sup> situations, and recognising his<sup>-saww</sup> news.

<sup>36</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 33 a



ثُمَّ جَاءَكُمْ بَعْدَ هَذَا الْكِتَابِ الْمُشْتَمِلِ عَلَى هَذِهِ الْعَجَائِبِ فَإِنْ كَانَ مُتَمَوِّلاً كَمَا تَزْعُمُونَهُ فَأَنْتُمْ الْفُصْحَاءُ وَ الْبُلْغَاءُ وَ الشُّعْرَاءُ وَ الْأَدْبَاءُ الَّذِينَ لَا تَطِيرُ لَكُمْ فِي سَائِرِ الْأَدْيَانِ وَ مِنْ سَائِرِ الْأُمَمِ

Then he<sup>-saww</sup> came to you all afterwards, with this Book, comprising upon all these wonders. So if he<sup>-saww</sup> was a speaker, just as you are thinking, then you all are the eloquent, and the rhetoricians, and the poets, and the writers, those there being no match for you in the rest of the cities and the religions, and from the rest of the communities.

فَإِنْ كَانَ كَاذِباً فَالْعُتْبَةُ لِعُتْبَتِكُمْ وَ جِنْسُهُ جِنْسُكُمْ وَ طَبَعُهُ طَبَعُكُمْ وَ سَيِّفُكُمْ لِحِمَاةِكُمْ أَوْ بَعْضُكُمْ مُعَارِضَةٌ كَلَامِهِ هَذَا بِأَفْضَلِ مِنْهُ أَوْ مِثْلِهِ لِأَنَّ مَا كَانَ مِنْ قِبَلِ الْبَشَرِ لَا عَنِ اللَّهِ فَالَا يَجُوزُ إِلَّا أَنْ يَكُونَ فِي الْبَشَرِ مَنْ يَتَمَكَّنُ مِنْ مِثْلِهِ

If he<sup>-saww</sup> was a liar, then the language is your language, and his<sup>-saww</sup> genus is your genus, and his<sup>-saww</sup> nature is your nature, and there would be a precedence in your groups or for one of you to oppose this speech of his<sup>-saww</sup>, by something more superior than it or the like of it, because if it was from the mortal, not being from Allah<sup>-azwj</sup>, then it would not be allowed except that there happens to be among the mortals, someone who is able upon the like of it.

فَأْتُوا بِذَلِكَ لِتَعْرِفُوهُ وَ سَائِرِ النَّظَائِرِ إِلَيْكُمْ فِي أَحْوَالِكُمْ أَنَّهُ مُبْطَلٌ مُكَدَّبٌ عَلَى اللَّهِ

Therefore, come with that so that he would be recognised, and (so would) the rest of the counterparts, to you all in their conditions, that he<sup>-saww</sup> is false, a liar, lying upon Allah<sup>-azwj</sup>.

وَ ادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ الَّذِينَ يَشْهَدُونَ بِزَعْمِكُمْ أَنَّكُمْ مُحَقَّقُونَ وَ أَنَّ مَا تَجِبُونَ بِهِ تَطِيرٌ لِمَا جَاءَ بِهِ مُحَمَّدٌ- وَ شُهَدَاءَكُمْ الَّذِينَ يَزْعُمُونَ أَنَّهُمْ شُهَدَاؤُكُمْ عِنْدَ رَبِّ الْعَالَمِينَ لِعِبَادَتِكُمْ هَا وَ تَشْفَعُ لَكُمْ إِلَيْهِ إِنْ كُنْتُمْ صَادِقِينَ فِي قَوْلِكُمْ إِنَّ مُحَمَّدًا تَقَوْلُهُ

**and call on your witnesses from besides Allah** - Those that will be testifying with your thinking that you all are right, and that whatever you are coming with is a match to what Muhammad<sup>-saww</sup> has come with; and your witnesses, those who are thinking that they are your witnesses in the Presence of the Lord<sup>-azwj</sup> of the world for it, and can intercede for you all to Him<sup>-azwj</sup> **if you are truthful** in your words that Muhammad<sup>-saww</sup> has said it".

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِنْ لَمْ تَفْعَلُوا هَذَا الَّذِي تَحَدِّثُكُمْ بِهِ وَ لَنْ تَفْعَلُوا أَيْ وَ لَا يَكُونُ ذَلِكَ مِنْكُمْ وَ لَا تَقْدِرُونَ عَلَيْهِ فَاعْلَمُوا أَنَّكُمْ مُبْطَلُونَ وَ أَنَّ مُحَمَّدًا الصَّادِقُ الْأَمِينُ الْمَخْصُوصُ بِرِسَالَةِ رَبِّ الْعَالَمِينَ الْمُؤَيَّدُ بِالرُّوحِ الْأَمِينِ وَ أَخِيهِ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ

Then the Mighty and Majestic Said: **But if you do not do it [2:24]** - this which you have been challenged with and you will never be doing it – i.e. – nor are you able upon it, then know that you are false and that Muhammad<sup>-saww</sup> is the truthful, the trustworthy, the one particularized with the Message of the Lord<sup>-azwj</sup> of the world, the one assisted by the Trustworthy Spirit, and by his<sup>-saww</sup> brother<sup>-asws</sup>, the Emir of the *Momineen*, and the chief of the successors<sup>-as</sup>.

فَصَدِّقُوهُ فِيمَا يُخْبِرُ بِهِ عَنِ اللَّهِ مِنْ أَوَامِرِهِ وَ نَوَاهِيهِ وَ فِيمَا يَذْكُرُهُ مِنْ فَضْلِ عَلِيِّ وَ وصِيهِ وَ أَخِيهِ

Therefore, ratify him<sup>-saww</sup> regarding what he<sup>-saww</sup> is informing you with from Allah<sup>-azwj</sup>, or His<sup>-azwj</sup> Commands and His<sup>-azwj</sup> Prohibitions, and regarding what he<sup>-saww</sup> is mentioning from the merits of Ali<sup>-asws</sup>, his<sup>-saww</sup> successor<sup>-asws</sup> and his<sup>-saww</sup> brother<sup>-asws</sup>.

فَأْتَفُوا بِذَلِكَ عَذَابَ النَّارِ الَّتِي وَقُودُهَا وَ حَطْبُهَا النَّاسُ وَ الْحِجَارَةُ حِجَارَةُ الْكِبْرِيَّتِ أَشَدُّ الْأَشْيَاءِ حَرًّا أُعِدَّتْ تِلْكَ النَّارُ لِلْكَافِرِينَ بِمُحَمَّدٍ وَ الشَّاكِرِينَ فِي نُبُوَّتِهِ وَ الدَّافِعِينَ لِحَقِّ أُخِيهِ عَلِيِّ وَ الْجَاهِلِينَ لِإِمَامَتِهِ.

**then fear**– that Punishment **the Fire, the fuel of which** – and its firewood - **are the people and stones** sulphuric stones being the most intense of the things in heat (**it is**) **prepared** that Fire **for the unbelievers** in Muhammad<sup>saww</sup> and the doubters of his Prophet-hood, and those denying the right of his<sup>saww</sup> brother Ali<sup>asws</sup> and the rejecters of his<sup>asws</sup> Imamate”.<sup>37</sup>

34- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص إِنَّ هَذَا الْقُرْآنَ هُوَ التُّورُ الْمُبِينُ وَ الْحَبْلُ الْمَتِينُ وَ الْعُرْوَةُ الْوُثْقَى وَ الدَّرَجَةُ الْعُلْيَا وَ الشِّفَاءُ الْأَشْفَى وَ الْقَضِيْلَةُ الْكُبْرَى وَ السَّعَادَةُ الْعُظْمَى

Tafseer of the Imam (Hassan Al-Askari<sup>asws</sup>), may the greetings be upon him<sup>asws</sup> – ‘Rasool-Allah<sup>saww</sup> said: ‘Rasool-Allah<sup>saww</sup> said: ‘This Quran, it is the clear light, and the strong rope, and the firmest handhold, and the lofty level, and the best healing, and the great merit, and the grand happiness.

مَنْ اسْتَضَاءَ بِهِ نُورَهُ اللَّهُ وَ مَنْ عَقَدَ بِهِ أُمُورَهُ عَصَمَهُ اللَّهُ وَ مَنْ تَمَسَّكَ بِهِ أَنْقَدَهُ اللَّهُ وَ مَنْ لَمْ يُفَارِقْ أَحْكَامَهُ رَفَعَهُ اللَّهُ وَ مَنْ اسْتَشْفَى بِهِ شَفَاهُ اللَّهُ

The one who seeks illumination by it, Allah<sup>azwj</sup> would Enlighten him, and the one who believes in it during his lifetime, Allah<sup>azwj</sup> would Protect him, and the one who attaches with it, Allah<sup>azwj</sup> would Save him, and the one who does not separate from its Ordinances, Allah<sup>azwj</sup> would Elevate him, and the one who seeks healing by it, Allah<sup>azwj</sup> would Heal him.

وَ مَنْ آتَرَهُ عَلَى مَا سِوَاهُ هَدَاهُ اللَّهُ وَ مَنْ طَلَبَ الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللَّهُ وَ مَنْ جَعَلَهُ شِعَارَهُ وَ دِتَارَهُ أَسْعَدَهُ اللَّهُ وَ مَنْ جَعَلَهُ إِمَامَهُ الَّذِي يَقْتَدِي بِهِ وَ مُعَوَّلَهُ الَّذِي يَتَّبِعُهُ إِلَيْهِ آوَاهُ اللَّهُ إِلَى جَنَّاتِ النَّعِيمِ وَ الْعَيْشِ السَّلِيمِ فَلِذَلِكَ قَالَ وَ هُدًى يَعْني هَذَا الْقُرْآنَ هُدًى وَ بُشْرَى لِلْمُؤْمِنِينَ يَعْني بِشَارَةً لَهُمْ فِي الْآخِرَةِ

And the one who prefers it over whatever is besides it, Allah<sup>azwj</sup> would Guide him, but the one who seeks the guidance in something else, Allah<sup>azwj</sup> would Let him stray, and the one who makes it his slogan and his garment, Allah<sup>azwj</sup> would Make him happy, and the one who makes it his Imam with which to believe in and his reliance to end up to, Allah<sup>azwj</sup> would Take him to the Gardens of Bliss and the peaceful life. Thus, due to that, He<sup>azwj</sup> Said: **a Guidance** – meaning this Quran is a Guidance, **and glad tidings for the Momineen [2:97]** – meaning glad tidings for them in the Hereafter.

وَ ذَلِكَ أَنَّ الْقُرْآنَ يَأْتِي يَوْمَ الْقِيَامَةِ بِالرَّجُلِ الشَّاجِبِ يَقُولُ لِرَبِّهِ عَزَّ وَ جَلَّ يَا رَبِّ هَذَا أَطْمَأْتُ نَحَارَهُ وَ أَسْهَرْتُ لَيْلَهُ وَ قَوَيْتُ فِي رَحْمَتِكَ طَمَعَهُ وَ فَسَّخْتُ فِي مَعْرِفَتِكَ أَمَلَهُ فَكُنْ عِنْدَ ظَنِّي فِيكَ وَ ظَنِّي بِهِ

And that is, that the Quran will come on the Day of Judgment with a pale man, saying to its Lord<sup>azwj</sup>: ‘O Lord<sup>azwj</sup>! This man was thirsty during his day, and held vigil during his night, and strengthened his greed regarding Your<sup>azwj</sup> Mercy, and widened his work regarding Your<sup>azwj</sup> Forgiveness, so be upon my thoughts – regarding You<sup>azwj</sup> – and his thoughts.

يَقُولُ اللَّهُ تَعَالَى أَعْطَوهُ الْمُلْكَ يَمِينِهِ وَ الْخُلْدَ بَشِمَالِهِ وَ أَقْرَبُوهُ بِأَزْوَاجِهِ مِنَ الْحُورِ الْعِينِ وَ اكْسَوْا وَالِدَيْهِ حُلَّةً لَا يَقُومُ لَهَا الدُّنْيَا بِمَا فِيهَا

<sup>37</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 33 b

Allah<sup>-azwj</sup> the Exalted would be Saying: “Grant him the kingdom in his right hand, and the eternal life in his left hand, and congratulate him with his wives from the maiden Houries, and clothe his parents in such ornaments which cannot be equated for it by the world and what is in it”.

فَيَنْظُرُ إِلَيْهِمَا الْحَالِيقُ فَيُعْظِمُوهُمَا وَ يَنْظُرَانِ إِلَى أَنْفُسِهِمَا فَيَعْجَبَانِ مِنْهَا فَيَقُولَانِ يَا رَبَّنَا أُنَى لَنَا هَذِهِ وَ لَمْ تَبْلُغْهَا أَعْمَالُنَا

The creatures will look at them both and they would revere them both, and they (parents) would be looking at their own selves and they would be astounded from it and they would be saying, ‘O our Lord<sup>-azwj</sup>! Currently this is for us and our deeds have not reached it (to deserve this)?’

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ مَعَ هَذَا تَأْجِ الْكَرَامَةِ لَمْ يَرَ مِثْلَهُ الرَّأْيُونَ وَ لَمْ يَسْمَعْ بِمِثْلِهِ السَّامِعُونَ وَ لَا يَتَفَكَّرُ فِي مِثْلِهِ الْمُتَفَكِّرُونَ

Allah<sup>-azwj</sup> the Exalted would be Saying: “And along with this, (Give them) a crown of prestige, such that no beholder has seen the like of it, nor the listeners have heard the like of it, nor the thinkers have thought of the like of it”.

فَيَقُولُ هَذَا بِتَغْلِيمِكُمْ وَ لَدِكُمْ الْقُرْآنُ وَ بِتَصْبِيرِكُمْ إِيَّاهُ بِدِينِ الْإِسْلَامِ وَ بِرِيَاضَتِكُمْ إِيَّاهُ عَلَى حُبِّ مُحَمَّدٍ رَسُولِ اللَّهِ وَ عَلِيٍّ وَ لِيَّ اللَّهُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ تَقْوِيهِمَا إِيَّاهُ بِفِيهِمَا لِأَنَّهُمَا اللَّذَانِ لَا يَقْبَلُ اللَّهُ لِأَحَدٍ عَمَلًا إِلَّا بِوَلَايَتِهِمَا وَ مُعَادَاةِ أَعْدَائِهِمَا وَ إِنْ كَانَ مَا بَيْنَ النَّبِيِّ إِلَى الْعَرْشِ ذَهَبًا يَتَصَدَّقُ بِهِ فِي سَبِيلِ اللَّهِ

It would be said, ‘This is due to your teaching your son the Quran both of you visioning him with the Religion of Al-Islam, and both your pleasure of him being upon the love of Muhammad<sup>-saww</sup> – the Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and Ali<sup>-asws</sup> Guardian of Allah<sup>-azwj</sup>, your giving him the understanding of them<sup>-asws</sup>, because they<sup>-asws</sup> are those, Allah<sup>-azwj</sup> will not be Accepting a deed for anyone except by their<sup>-asws</sup> Wilayah and the enmity to their<sup>-asws</sup> enemies, and even if it was filled, what is between the earth to the Throne by gold, given in charity in the Way of Allah<sup>-azwj</sup>.

فَتِلْكَ الْبَشَارَاتُ الَّتِي يُبَشِّرُونَ بِهَا وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ بُشِّرَى لِلْمُؤْمِنِينَ شِبَعَةَ مُحَمَّدٍ وَ عَلِيٍّ وَ مَنْ تَبِعَهُمَا مِنْ أَخْلَافِهِمْ وَ ذُرِّيَّتِهِمْ.

So, these are from the glad tidings which they would be given with, and that is the Speech of Allah<sup>-azwj</sup> Mighty and Majestic **and glad tidings for the Momineen [2:97]** – the Shias of Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>, and the one who follows them<sup>-asws</sup> from their<sup>-asws</sup> successors<sup>-asws</sup> and their<sup>-asws</sup> offspring”<sup>38</sup>.

35- د، العدد القوية قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع إِنَّ هَذَا الْقُرْآنَ فِيهِ مَصَابِيحُ النُّورِ وَ شِقَاءُ الصُّدُورِ فَلْيَجْلُ جَالِ بَصَرَهُ وَ لِيُلْجِمِ الصِّقَّةَ فِكْرَهُ فَإِنَّ التَّنَكُّرَ حَيَاةَ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَبِيرُ فِي الظُّلُمَاتِ بِالنُّورِ.

(The book) ‘Al Iddat Al Qawiya’ –

‘Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>: ‘This Quran, in it are lamps of light, and healing of the chests. Let the perceptive mind gaze deeply, and let the troubles one finds solace, for the pondering is

<sup>38</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 34

life of the heart of the insightful just as the enlightened one waking in the darkness with the light".<sup>39</sup>

36- **نهج، نهج البلاغة قال ع** فِي الْقُرْآنِ نَبَأٌ مَا قَبْلَكُمْ وَ خَيْرٌ مَا بَعْدَكُمْ وَ حُكْمٌ مَا بَيْنَكُمْ-

(The book) 'Nahj Al-Balagah' –

He (Ali<sup>-asws</sup>) said: 'And in the Quran there is news of what was before you, and news of what is after you, and rulings of what is among you (religious rulings)'.

وَ قَالَ ع فِي حُطْبَةٍ طَوِيلَةٍ يَذْكُرُ فِيهَا بَعْثَةَ الْأَنْبِيَاءِ ع قَالَ ع إِلَى أَنْ بَعَثَ اللَّهُ سُبْحَانَهُ مُحَمَّدًا ص لِإِنْجَازِ عِدَّتِهِ وَ تَمَامِ نُبُوَّتِهِ مَاخُودًا عَلَى النَّبِيِّينَ مِيثَاقَهُ مَشْهُورَةً سَمَانَهُ كَرِيمَةً مِبْلَادُهُ وَ أَهْلُ الْأَرْضِ يَوْمَئِذٍ مِلَلٌ مُتَفَرِّقَةٌ وَ أَهْوَاءٌ مُنْتَشِرَةٌ وَ طَرَائِقُ مُتَشَتِّتَةٌ بَيْنَ مُشَبِّهِ اللَّهِ بِحُلْفِهِ أَوْ مُلْحِدٍ فِي اسْمِهِ أَوْ مُشِيرٍ إِلَى غَيْرِهِ

And he<sup>-asws</sup> said in a lengthy sermon mentioning in is Prophet-hood of the Prophets<sup>-as</sup>. He<sup>-asws</sup> said: 'Up to the time when Allah<sup>-azwj</sup> the Glorious Sent Muhammad<sup>-saww</sup> to Fulfil His<sup>-azwj</sup> Promise and Complete his<sup>-saww</sup> Prophet-hood, having been Taken as a Covenant upon the Prophet<sup>-saww</sup>, his<sup>-saww</sup> name being well-known (in the previous Books), his<sup>-saww</sup> birth being honourable; and on that day the people of the earth were of different religion and separate thinking, and being on various paths – between resembling Allah<sup>-azwj</sup> to His<sup>-azwj</sup> creatures, or being apostates in His<sup>-azwj</sup> Name, or indicating to someone else.

فَهَدَاهُمْ بِهِ مِنَ الضَّلَالَةِ وَ أَنْقَذَهُمْ بِمَكَانِهِ مِنَ الْجَهَالَةِ ثُمَّ اخْتَارَ سُبْحَانَهُ لِمُحَمَّدٍ ص لِقَاءَهُ وَ رَضِيَ لَهُ مَا عِنْدَهُ فَأَكْرَمَهُ عَنْ دَارِ الدُّنْيَا وَ رَغِبَ بِهِ عَنْ مَقَامِ الْبُلُوَى فَغَبَضَهُ إِلَيْهِ كَرِيمًا وَ خَلَّفَ فِيكُمْ مَا خَلَّفَتِ الْأَنْبِيَاءُ فِي أُمَّمِهَا إِذْ لَمْ يَتْرُكُوهُمْ هَمَلًا بَعِيرٍ طَرِيقٍ وَاضِحٍ وَ لَا عِلْمٍ قَائِمٍ

He<sup>-saww</sup> guided them from the straying and saved them from the ignorance in its place. Then the Glorious Chose for Muhammad<sup>-saww</sup> to meet Him<sup>-azwj</sup>, and Pleased for him<sup>-saww</sup> what is with Him<sup>-azwj</sup>, and Honoured him<sup>-saww</sup> from the house of the world, and Desired him<sup>-saww</sup> to be away from the place of affliction, so He<sup>-azwj</sup> Captured him<sup>-saww</sup>, the honourable one, to Him<sup>-azwj</sup>, and he<sup>-saww</sup> left behind among you all what the Prophets<sup>-as</sup> had left behind when they<sup>-as</sup> had not left them as neglected without a clear path nor an established flag.

كِتَابَ رَبِّكُمْ مُبَيَّنًا حَلَالَهُ وَ حَرَامَهُ وَ فَرَائِضَهُ وَ فَضَائِلَهُ وَ نَاسِخَهُ وَ مَنْسُوخَهُ وَ رُخْصَتَهُ وَ عَزَائِمَهُ وَ خَاصَّةً وَ عَامَّةً وَ عِبْرَةً وَ أَمْتَالَهُ وَ مَرْسَلَهُ وَ مَخْدُودَهُ وَ مُحْكَمَهُ وَ مُتَشَابِهَهُ مُفَسِّرًا جَمَلْتَهُ وَ مُبَيَّنًا عَوَامِضَهُ

The Book of your Lord<sup>-azwj</sup> is among you clarifying His<sup>-azwj</sup> Permissible(s) and His<sup>-azwj</sup> Prohibitions, and His<sup>-azwj</sup> Obligations, and its merits, and its Abrogating, and its Abrogated, and its allowances and its determinations, and its particular and its general and its lessons and its examples, and its unrestricted and its restricted, and its decisive and its allegorical, interpreting its whole and clarifying its obscurities.

بَيْنَ مَاخُودٍ مِيثَاقِ عِلْمِهِ وَ مَوْسَعٍ عَلَى الْعِبَادِ فِي جَهْلِهِ وَ بَيْنَ مُثَبَّتٍ فِي الْكِتَابِ فُرْضُهُ [وَ] مَعْلُومٍ فِي السُّنَّةِ نَسْخُهُ وَ وَاجِبٍ فِي السُّنَّةِ أَخْذُهُ [وَ] مُرَحَّصٍ فِي الْكِتَابِ تَرْكُهُ

<sup>39</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 35

It clarifies the covenantees seized upon its knowledge, and leeway upon the servants regarding its ignorance, and clarifies the affirmed in the Book of its Imposition, and the known in the Sunnah abrogating it, and the obligatory in the Sunnah to be taking it, and the allowance in the Book to be leaving it.

وَ بَيَّنَّ وَاجِبٍ بِوَقْتِهِ وَ زَائِلٍ فِي مُسْتَقْبَلِهِ وَ مُبَايَنٍ بَيْنَ مَحْرَمِهِ مِنْ كَبِيرٍ أَوْعَدَ عَلَيْهِ نِيرَانَهُ أَوْ صَغِيرٍ أَرَصَدَ لَهُ عُقْرَانَهُ وَ بَيَّنَّ مَقْبُولٍ فِي أَذْنَاهُ وَ مُوسَعٍ فِي أَقْصَاهُ-

And it clarifies the obligations with its timings, and declines in its future, and clarifies the distinction between its Prohibitions, from a major sin He<sup>-azwj</sup> has Threatened His<sup>-azwj</sup> Fire upon, or a minor sin the Forgiveness for it can be found; and it clarifies between the Acceptance of its least and leeway regarding its short (duration) ones’.

وَ قَالَ ع وَ كِتَابُ اللَّهِ بَيْنَ أَظْهُرِكُمْ نَاطِقٌ لَا يَعْيَا لِسَانُهُ وَ بَيْتٌ لَا تُهْدَمُ أَرْكَانُهُ وَ عَرٌّْ لَا تُهْرَمُ أَعْوَانُهُ.

And he<sup>-asws</sup> said: ‘The Book of Allah<sup>-azwj</sup> is speaking in your midst. It’s tongue does not tire, and a House it’s pillars cannot be demolished, and a might it’s supporters are not defeated’.<sup>40</sup>

<sup>40</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 36

## CHAPTER 2 – THE MERITS OF WRITING THE QURAN, AND COMPOSING IT, AND ITS ETIQUETTES, AND THE PROHIBITION OF DELETING IT WITH THE SALIVA

1- ل، الخصال أبي عن سعد بن أبي السرح عن أبي بصير عن محمد بن شعيب عن الهيثم بن أبي كهمش عن أبي عبد الله ع قال: ست خصال ينتفع بها المؤمن من بعد موته ولقد صالح يستغفر له و مصحف يقرأ منه و قلبت يحنوه و غرس يغرسه و صدقة ماء يجريه و سنة حسنة يؤخذ بها بعده.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Yaqteeny Bin Shueyb, from Al Haysam Bin Abu Kahmash,

'From Abu Abdullah<sup>-asws</sup> having said: 'Six characteristics the Momin benefits with from after his death – a righteous child seeking Forgiveness for him, and Quran being recited from him, and a well he had dug, and a plant he had planted, and charity of water he had flowed, and good conduct taken with after him".<sup>41</sup>

2- ب، قرب الإسناد علي عن أخيه ع قال: سألته عن الرجل هل يصلح له أن يكتب المصحف بالأحمر

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother<sup>-asws</sup> (Al-Kazim<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about the man, 'It is correct for him to write the Quran in red?'

قال لا بأس.

He<sup>-asws</sup> said: 'There is no problem".<sup>42</sup>

3- لي، الأمالي للصدوق في مناهي النبي ص - أنه نهي من أن يمحي شيء من كتاب الله عز وجل بالبزاق أو يكتب منه.

(The book) 'Al Amaali' of Al Sadouq –

'Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> prohibited from deleting anything from the Book of Allah<sup>-azwj</sup> Mighty and Majestic, with the saliva, or writing from it".<sup>43</sup>

4- منية المريد، روي عن النبي ص أنه قال ليغض كتابه ألقى الدواة و حرف القلم و انصب الباء و فرق البتين و لا تُعور الميم و حسن الله و مدد الرحمن و جود الرحيم و ضع قلمك على أذنك اليسرى فإنه أدكر لك.

(The book) 'Muniyat Al Mureed' –

'From the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said to one of his<sup>-saww</sup> scribes: 'Cast the ink, and twist the pen, and straighten the (letter) 'Ba', and separate the (letter) 'Seen', and do not elongate the (letter) 'Meem', and improve (the word) 'Allah', and extend (the word) 'Al Rahman', and

<sup>41</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 2 H 1

<sup>42</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 2 H 2

<sup>43</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 2 H 3

beautify (the word) ‘Al-Raheem’, and place your pen upon your left ear, for it shall be more of a reminder for you!”<sup>44</sup>

وَعَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا كَتَبْتَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَبَيِّنِ السِّينَ فِيهِ.

And from Zayd Bin Sabit, he said,

‘Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, said: ‘Whenever you write, ‘Bismillah Al Rahman Al Raheem’, elongate the (letter) ‘Seen’ in it’.<sup>45</sup>

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَمُدُّ الْبَاءَ إِلَى الْمِيمِ حَتَّى تَرْفَعَ السِّينَ.

And from Ibn Abbas who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Do not extend the (letter) ‘Ba’ up to the (letter) ‘Meem’ until you have raised the (letter) ‘Seen’’.<sup>46</sup>

وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَتَبْتَ أَحَدَكُمْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَلْيَمُدِّ الرَّحْمَنَ.

And from Anas (well-known fabricator) who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Whenever one of you writes, ‘Bismillah Al Rahman Al Raheem’, let him extend (the word) ‘Al-Rahman’’.<sup>47</sup>

وَعَنْهُ عَ أَيضاً مَنْ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَجَوَّدَهُ تَعْظِيماً لِلَّهِ عَفَرَ اللَّهُ لَهُ.

And from him<sup>-saww</sup> as well: ‘One who writes, ‘Bismillah Al-Rahman Al-Raheem’, so he beautifies it in reverence to Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Forgive (his sins) for him’.<sup>48</sup>

وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: تَتَوَقَّ رَجُلٌ فِي بَسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَعُفِّرَ لَهُ.

And from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: ‘A man who is diligent in (writing) ‘Bismillah Al-Rahman Al-Raheem’, (sins) will be Forgiven for him’.<sup>49</sup>

5- عُدَّةُ الدَّاعِي، عَنِ الصَّادِقِ ع قَالَ: وَقَعَ مُصْحَفٌ فِي الْبَحْرِ فَوَجَدُوهُ قَدْ ذَهَبَ مَا فِيهِ إِلَّا هَذِهِ الْآيَةُ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

(The book) ‘Uddat Al Daie’ –

<sup>44</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 2 H 4 a

<sup>45</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 2 H 4 b

<sup>46</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 2 H 4 c

<sup>47</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 2 H 4 d

<sup>48</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 2 H 4 e

<sup>49</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 2 H 4 f

'From Al-Sadiq<sup>asws</sup> having said: 'A Quran fell into the sea. They found it and (writing) had gone from it except this Verse: ***To Allah do the matters eventually come [42:53]***'.<sup>50</sup>

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<sup>50</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 2 H 5



### CHAPTER 3 – THE BOOK OF REVELATION AND WHAT IS RELATED WITH THEIR SITUATIONS

الآيات الأنعام و من أظلم ممن افترى على الله كذباً أو قال أوحى إليّ و لم يوح إليه شيء و من قال سأُنزل مثل ما أنزل الله.

The Verses – (Surah) Anaam: ***And who is more unjust than the one who fabricates a lie upon Allah, or says, 'It has been revealed unto me', and nothing is Revealed to him, and the one who says, 'I can Reveal similar to what Allah Revealed'; [6:93].***

1- فس، تفسير القمي و من أظلم ممن افترى على الله كذباً أو قال أوحى إليّ و لم يوح إليه شيء و من قال سأُنزل مثل ما أنزل الله فإنها نزلت في عبد الله بن سعد بن أبي سرح - و كان أخوا عثمان من الرضاعة.

Tafseer Al-Qummi - ***And who is more unjust than the one who fabricates a lie upon Allah, or says, 'It has been revealed unto me', and nothing is Revealed to him, and the one who says, 'I can Reveal similar to what Allah Revealed'; [6:93].*** It was Revealed regarding Abdullah Bin Sa'ad Bin Abu Sarhi, and he was a brother of Usman from the breast-feeding".<sup>51</sup> (Not a Hadeeth)

حَدَّثَنِي أَبِي عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ سَعْدِ بْنِ أَبِي سَرْحٍ أَخُو [أخا] عُثْمَانَ مِنَ الرِّضَاعَةِ أَسْلَمَ وَ قَدِمَ الْمَدِينَةَ وَ كَانَ لَهُ حَطٌّ حَسَنٌ وَ كَانَ إِذَا نَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ص - دَعَاهُ فَكَتَبَ مَا يُكَلِّمُهُ عَلَيْهِ رَسُولُ اللَّهِ ص

It is narrated to me by my father, from Safwan, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'Abdullah Bin Sa'ad Bin Abu Sarhi, brother of Usman from the breastfeed became a Muslim and arrived at Al-Medina, and there was excellent handwriting for him, and it was so, whenever Revelation descended upon Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> would call him, so he would write whatever Rasool-Allah<sup>-saww</sup> dictate to him.

فَكَانَ إِذَا قَالَ لَهُ رَسُولُ اللَّهِ ص سَمِعَ بَصِيرٌ يَكْتُبُ سَمِعٌ عَلِيمٌ وَ إِذَا قَالَ وَ اللَّهُ بِمَا تَعْمَلُونَ حَبِيرٌ يَكْتُبُ بَصِيرٌ وَ يُفَرِّقُ بَيْنَ التَّاءِ وَ اليَاءِ وَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ هُوَ وَاحِدٌ

It so happened, when Rasool-Allah<sup>-saww</sup> said to him: 'Hearing, Seeing', he would write, 'Hearing, Knowing', and when he<sup>-saww</sup> said: 'And Allah<sup>-azwj</sup> Knows of what you are doing', he wrote, 'Seeing', and he would separate between the (letters) 'Ta', and 'Ya', and Rasool-Allah<sup>-saww</sup> said: 'It is one!'

فَارْتَدَّ كَافِرًا وَ رَجَعَ إِلَى مَكَّةَ وَ قَالَ لِقُرَيْشٍ وَ اللَّهُ مَا يَدْرِي مُحَمَّدٌ مَا يَقُولُ أَنَا أَقُولُ مِثْلَ مَا يَقُولُ فَلَا يُنْكِرُ عَلَيَّ ذَلِكَ فَأَنَا أَنْزَلُ مِثْلَ مَا يُنَزَّلُ

He turned apostate and returned to Makkah and said to Quraysh, 'By Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> doesn't know what he<sup>-saww</sup> is saying. I am saying similar to what he<sup>-saww</sup> is saying, so do not deny that upon me, for I am being revealed to similar to what he<sup>-saww</sup> is being Revealed!'

<sup>51</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 3 H 1 a

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ص فِي ذَلِكَ وَ مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَ لَمْ يُوحَ إِلَيْهِ شَيْءٌ وَ مَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ

Allah<sup>-azwj</sup> Revealed upon His<sup>-azwj</sup> Prophet<sup>-sawww</sup> regarding that: **And who is more unjust than the one who fabricates a lie upon Allah, or says, 'It has been revealed unto me', and nothing is Revealed to him, and the one who says, 'I can Reveal similar to what Allah Revealed'; [6:93].**

فَلَمَّا فَتَحَ رَسُولُ اللَّهِ ص مَكَّةَ أَمَرَ بِقَتْلِهِ فَجَاءَ بِهِ عُثْمَانُ فَدَخَلَ بِيَدِهِ وَ رَسُولُ اللَّهِ فِي الْمَسْجِدِ فَقَالَ يَا رَسُولَ اللَّهِ اعْفُ عَنْهُ

When Rasool-Allah<sup>-sawww</sup> conquered Makkah, he<sup>-sawww</sup> ordered with killing him. Usman came with him having held him by his hand, and Rasool-Allah<sup>-sawww</sup> was in the Masjid. He said, 'O Rasool-Allah<sup>-sawww</sup>! Pardon him!'

فَسَكَتَ رَسُولُ اللَّهِ ص ثُمَّ أَعَادَ فَسَكَتَ ثُمَّ أَعَادَ فَقَالَ هُوَ لَكَ

Rasool-Allah<sup>-sawww</sup> was silent. Then he repeated, He<sup>-sawww</sup> was silent. Then he repeated. He<sup>-sawww</sup> said: 'It is for you'.

فَلَمَّا مَرَّ قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ أَمْ أَقْلٌ مَنْ رَأَاهُ فَلْيُثْمَلْهُ

When he went, Rasool-Allah<sup>-sawww</sup> said to his<sup>-sawww</sup> companions: 'Had I<sup>-sawww</sup> not said the one who sees him should kill him?'

فَقَالَ رَجُلٌ عَيْنِي إِلَيْكَ يَا رَسُولَ اللَّهِ ص أَنْ تُشِيرَ إِلَيَّ فَأَقْتُلَهُ

A man said, 'My eyes are (looking) are you<sup>-sawww</sup>, O Rasool-Allah<sup>-sawww</sup>! If you<sup>-sawww</sup> indicate to me, I will kill him!'

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ الْأَنْبِيَاءَ لَا يَقْتُلُونَ بِالْإِشَارَةِ فَكَانَ مِنَ الطُّلَمَاءِ.

Rasool-Allah<sup>-sawww</sup> said: 'The Prophets<sup>-as</sup> do not kill by the indications!' So he became from the freed ones".<sup>52</sup>

2- مع، معاني الأخبار ابن المَوَكَّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص وَ مُعَاوِيَةُ يَكْتُبُ بَيْنَ يَدَيْهِ وَ أَهْوَى بِيَدِهِ إِلَى خَاصِرَتِهِ بِالسَّيْفِ مَنْ أَدْرَكَ هَذَا يَوْمًا أَمِيرًا فَلْيَبْتَقِرَنَّ خَاصِرَتَهُ بِالسَّيْفِ

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> said while Muawiya was writing in front of him<sup>-sawww</sup>, and he<sup>-sawww</sup> gestured by his<sup>-sawww</sup> hand to his waist with the sword: 'One who comes across this (Muawiya) the day he is governor, let him slit his waist with the sword!'

فَرَأَاهُ رَجُلٌ مِمَّنْ سَمِعَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ص يَوْمًا وَ هُوَ يَخْطُبُ بِالشَّامِ عَلَى النَّاسِ فَاخْتَرَطَ سَيْفَهُ ثُمَّ مَسَى إِلَيْهِ فَحَالَ النَّاسُ بَيْنَهُ وَ بَيْنَهُ فَقَالُوا يَا عَبْدَ اللَّهِ مَا لَكَ

<sup>52</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 3 H 1 b

A man from the ones who had heard that from Rasool-Allah<sup>-saww</sup> saw him one day and he was preaching to the people in Syria. He drew his sword, then walked towards him. The people formed a barrier between him and him. They said, 'O servant of Allah<sup>-azwj</sup>! What is the matter with you?'

فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَدْرَكَ هَذَا يَوْمًا أَمِيرًا فَلْيَبْتِئْ خَاصِرَتَهُ بِالسَّيْفِ

He said, 'I heard Rasool-Allah<sup>-saww</sup> saying: 'One who comes across this one on the day he is a governor, let him slit his waist with the sword!'

قَالَ فَقَالُوا أَ تَدْرِي مَنْ اسْتَعْمَلَهُ

He<sup>-asws</sup> said: 'They said, 'Do you know who has nominated him?'

قَالَ لَا

He said, 'No'.

قَالُوا أَمِيرَ الْمُؤْمِنِينَ عُمَرَ

They said, 'Commander of the faithful, Umar!'

فَقَالَ الرَّجُلُ سَعَاءَ وَ طَاعَةَ لِأَمِيرِ الْمُؤْمِنِينَ.

The man said, 'I hear and obey commander of the faithful!'<sup>53</sup>

قَالَ الصَّدُوقُ رَضِيَ اللَّهُ عَنْهُ إِنَّ النَّاسَ شَبَّهَ عَلَيْهِمْ أَمْرًا مُعَاوِيَةَ بِأَنْ يَقُولُوا كَانَ كَاتِبَ الْوَحْيِ وَ لَيْسَ ذَلِكَ بِمُوجِبٍ لَهُ فَضِيلَةً وَ ذَلِكَ أَنَّهُ فَرَنَ فِي ذَلِكَ إِلَى عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ - فَكَانَا يَكْتُبَانِ لَهُ الْوَحْيَ وَ هُوَ الَّذِي قَالَ سَأَنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ

Al-Sadouq, may Allah<sup>-azwj</sup> be Satisfied with him, said,

'The people were such, the matter of Muawiya was confusing upon them. They said, 'He was a scribe of the Revelation', and that does not oblige a merit for him, and that is because during that he was paired to Abdullah Bin Sa'ad Bin Abu Sarhi. They were both writing the Revelation for him<sup>-saww</sup>, and he is the one who said, **"I can Reveal similar to what Allah Revealed"; [6:93].**

فَكَانَ النَّبِيُّ ص مُبْلِي عَلَيْهِ وَ اللَّهُ عَزَّوَجَلَّ رَجِيمٌ فَبِكُتُبِ وَ اللَّهُ عَزِيزٌ حَكِيمٌ وَ مُبْلِي عَلَيْهِ وَ اللَّهُ عَزِيزٌ حَكِيمٌ فَبِكُتُبِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ فَيَقُولُ لَهُ النَّبِيُّ ص هُوَ وَاحِدٌ

The Prophet<sup>-saww</sup> would dictate to him, 'And Allah<sup>-azwj</sup> is Forgiving, Merciful', but he would write, 'And Allah<sup>-azwj</sup> is Mighty, Wise', and he<sup>-saww</sup> would dictate to him, 'And Allah<sup>-azwj</sup> is Mighty, Wise', but he would write, 'And Allah<sup>-azwj</sup> is All-Knowing, Wise'. The Prophet<sup>-saww</sup> said to him<sup>-saww</sup>: 'It is One!'

<sup>53</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 3 H 1 c

فَقَالَ عَبْدُ اللَّهِ بْنُ سَعْدٍ إِنَّ مُحَمَّدًا لَا يَدْرِي مَا يَقُولُ إِنَّهُ يَقُولُ وَ أَنَا أَقُولُ غَيْرَ مَا يَقُولُ فَيَقُولُ لِي هُوَ وَاحِدٌ هُوَ وَاحِدٌ إِنَّ جَارَ هَذَا فَإِنِّي سَأُنزِلُ مِثْلَ مَا أَنْزَلَ  
اللَّهُ

Abdullah Bin Sa'ad said: 'Muhammad<sup>-sawww</sup> doesn't know what he<sup>-sawww</sup> is saying! He<sup>-sawww</sup> is saying, and I am saying other than what he<sup>-sawww</sup> is saying. So he<sup>-sawww</sup> says to me, 'It is one!' If this is allowed, I shall reveal similar to what Allah<sup>-azwj</sup> have Revealed!'

فَأَنْزَلَ اللَّهُ فِيهِ وَ مَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ فَهَرَبَ وَ هَجَا النَّبِيَّ ص فَقَالَ النَّبِيُّ ص - مَنْ وَجَدَ عَبْدَ اللَّهِ بْنَ سَعْدٍ بْنِ أَبِي سَرْحٍ وَ لَوْ كَانَ مُتَعَلِّقًا بِأَسْتَارِ  
الْكَعْبَةِ فَلْيَقْتُلْهُ

Allah<sup>-azwj</sup> Revealed regarding him: **'I can Reveal similar to what Allah Revealed'; [6:93].** So, he fled and satirised the Prophet<sup>-sawww</sup>. The Prophet<sup>-sawww</sup> said: 'One who finds Abdullah Bin Sa'ad Bin Abu Sarhi, and even if he was hanging with curtains of the Kaaba, let him kill him!'

وَ إِنَّمَا كَانَ النَّبِيُّ ص يَقُولُ لَهُ فِيمَا يُعَيِّرُهُ هُوَ وَاحِدٌ هُوَ وَاحِدٌ لِأَنَّهُ لَا يَنْكُتُ مَا يُرِيدُهُ عَبْدُ اللَّهِ إِذَا كَانَ يَنْكُتُ مَا كَانَ يُجْلِيهِ ع فَقَالَ هُوَ وَاحِدٌ غَيَّرْتَ أَمْ لَمْ  
تُغَيِّرْ لَمْ يَنْكُتْ مَا تَكْتُبُهُ بَلْ يَنْكُتُ مَا أَمْلِيهِ عَنِ الْوَحْيِ وَ جِبْرَائِيلُ ع يُصْلِحُهُ

And rather, the Prophet<sup>-sawww</sup> had said to him regarding what he had altered: 'It is one, it is one!', because what Abdullah had wanted was not recorded, but rather what he<sup>-sawww</sup> dictated was recorded. So, he<sup>-sawww</sup> said: 'It is one! Have you changed or not? What you are writing will not be recorded, but what is to be recorded is what I<sup>-sawww</sup> am dictating from the Revelation, and Jibraeel<sup>-sawww</sup> is rectifying it'.

وَ فِي ذَلِكَ دَلَالَةٌ لِلنَّبِيِّ ص وَ وَجْهَ الْحِكْمَةِ فِي اسْتِكْتَابِ النَّبِيِّ ص الْوَحْيِ مُعَاوِيَةَ وَ عَبْدَ اللَّهِ بْنَ سَعْدٍ وَ هُمَا عَدَاوَانِ

And in that there is evidence for the Prophet<sup>-sawww</sup> and the aspect of wisdom in the Prophet<sup>-sawww</sup> seeking the recording by Muawiya and Abdullah Bin Sa'ad, and they are both enemies.

هُوَ أَنَّ الْمُشْرِكِينَ قَالُوا إِنَّ مُحَمَّدًا يَقُولُ هَذَا الْقُرْآنَ مِنْ تَلْقَاءِ نَفْسِهِ وَ يَأْتِي فِي كُلِّ حَادِثَةٍ بِآيَةٍ يَزْعُمُ أَنَّهَا أَنْزَلَتْ عَلَيْهِ وَ سَبِيلٌ مِنْ بَضْعِ الْكَلَامِ فِي حَوَادِثِ  
يَحْدُثُ فِي الْأَوْقَاتِ أَنْ يُغَيِّرَ الْأَلْفَاظَ إِذَا اسْتُعِيدَ ذَلِكَ الْكَلَامُ وَ لَا يَأْتِي بِهِ فِي ثَانِي الْأَمْرِ وَ بَعْدَ مُرُورِ الْأَوْقَاتِ عَلَيْهِ إِلَّا مُغَيَّرَ عَنْ حَالَةِ الْأُولَى لَفْظًا وَ مَعْنَى  
أَوْ لَفْظًا دُونَ مَعْنَى

It so happened that the Polytheists said, 'Muhammad<sup>-sawww</sup> is saying this Quran from his own self, and he<sup>-sawww</sup> is coming with a Verse during every new occurrence claiming that it has been Revealed unto him<sup>-sawww</sup>, and the way of the one who places the speech regarding new occurrences in the timings is that he changes the wording when that speech is repeated, and he does not come with in regarding the second matter and after passing of the times upon it, except changes from the former state, wording and meaning, or wording without meaning.

فَاسْتَعَانَ فِي كِتَابِ مَا يَنْزِلُ عَلَيْهِ فِي الْحَوَادِثِ الْوَأَقَعَةَ بَعْدُ وَ لَمْ يَكُنْ فِي دِينِهِ عَدْلًا عِنْدَ عَدَائِهِ لِيَعْلَمَ الْكُفَّارُ وَ الْمُشْرِكُونَ أَنَّ كَلَامَهُ فِي ثَانِي الْأَمْرِ كَلَامُهُ فِي  
الْأَوَّلِ غَيْرُ مُغَيَّرٍ وَ لَا مُزَالٍ عَنْ جِهَتِهِ

He<sup>-sawww</sup> is seeking in writing what has been Revealed upon him<sup>-sawww</sup>, in the newly occurring events with enemies of his<sup>-sawww</sup> in his<sup>-sawww</sup> religion, considered as just in presence of his<sup>-sawww</sup>

enemies for the Kafirs and the Polytheists to know that his<sup>-saww</sup> speech regarding the second matter is his<sup>-saww</sup> speech regarding the first, unaltered and consistent in its direction’.

فَيَكُونُ أُنْبَلَعُ لِلْحُجَّةِ عَلَيْهِمْ وَ لَوْ اسْتَعَانَ فِي ذَلِكَ بِوَلِيِّينَ مِثْلَ سَلْمَانَ وَ أَبِي ذَرٍّ وَ أَشْبَاهِهِمَا لَكَانَ الْأَمْرُ عِنْدَ أَعْدَائِهِ غَيْرَ وَقَعَ هَذَا الْمَوْقِعَ وَ كَانَتْ يَتَخَيَّلُ فِيهِ التَّوَاطِي وَ التَّطَابُقُ فَهَذَا وَجْهَ الْحِكْمَةِ فِي اسْتِكْنَاهِمَا وَاضِحٌ مُبَيَّنٌّ وَ الْحَمْدُ لِلَّهِ.

It would have been more effective for the argument against them, and had he<sup>-saww</sup> sought assistance in that with two friends, like Salman<sup>-ra</sup> and Abu Zarr<sup>-ra</sup> and their<sup>-ra</sup> like, the matter would not have occurred in presence of his<sup>-saww</sup> enemies to this extent, and the collaboration and agreement would have been imagined regarding it. This aspect of wisdom in making them both write is clear, evident, and the Praise is for Allah<sup>-azwj</sup>.<sup>54</sup> (This is not a Hadeeth)

3- شي، تفسير العياشي عن الحسين بن سعيد عن أحدهما قال: سألته عن قول الله أو قال أوجي إلي ولم يوح إليه شيء

Tafseer Al Ayyashi – from Al-Husayn Bin Saeed,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>), he (the narrator) said, ‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **or says, ‘It has been revealed unto me’, and nothing is Revealed to him, [6:93].**

قَالَ نَزَلَتْ فِي ابْنِ أَبِي سَرْحٍ الَّذِي كَانَ عَثْمَانُ بْنُ عُثْمَانَ اسْتَعْمَلَهُ عَلَى مِصْرَ وَ هُوَ مِنْ كَانَ رَسُولُ اللَّهِ ص يَوْمَ فَتَحَ مَكَّةَ هَدَرَ دَمَهُ وَ كَانَ يَكْتُبُ لِرَسُولِ اللَّهِ ص

He<sup>-asws</sup> said: ‘It was Revealed regarding Ibn Abu Sarhi, the one whom Usman Bin Affan had nominated him as governor upon Egypt, and he is from the ones, on the day of conquest of Makkah, Rasool-Allah<sup>-saww</sup> had legalised his blood (to be spilt), and he used to write for Rasool-Allah<sup>-saww</sup>.

فَإِذَا أَنْزَلَ اللَّهُ عَلَيْهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ فَإِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ فَيَقُولُ لَهُ رَسُولُ اللَّهِ ص دَعَهَا فَإِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

When Allah<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: ‘Surely Allah<sup>-azwj</sup> is Mighty, Wise’, he wrote, ‘Surely Allah<sup>-azwj</sup> is All-Knowing, Wise’. Rasool-Allah<sup>-saww</sup> said to him: ‘Leave it! Surely Allah<sup>-azwj</sup> is All-Knowing, Wise!’

وَ قَدْ كَانَ ابْنُ أَبِي سَرْحٍ يَقُولُ لِلْمُنَافِقِينَ إِنِّي لِأَقُولُ الشَّيْءَ مِثْلَ مَا يَجِيءُ بِهِ هُوَ فَمَا يُعَيِّرُ عَلَيَّ فَأَنْزَلَ اللَّهُ فِيهِ الَّذِي أَنْزَلَ.

And Ibn Abu Sarhi had said to the hypocrites, ‘I tend to say the thing similar to what he<sup>-saww</sup> has come with, and there is no alteration upon me!’ So, Allah<sup>-azwj</sup> Revealed regarding him which He<sup>-azwj</sup> Revealed’.<sup>55</sup>

4- كا، الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن ابن مسكان عن أبي بصير عن أحدهما ع مثله.

(The book) ‘Al Kafi’ – Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Abu Baseer,

<sup>54</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 3 H 2

<sup>55</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 3 H 3

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) – similar to it’.<sup>56</sup>

أَقُولُ فِي حَبْرِ الْمُفَضَّلِ بْنِ عُمَرَ الَّذِي مَضَى بِطَوْلِهِ فِي كِتَابِ الْعَيْبَةِ أَنَّهُ قَالَ الصَّادِقُ ع يَا مُفَضَّلُ إِنَّ الْقُرْآنَ نَزَلَ فِي ثَلَاثٍ وَعِشْرِينَ سَنَةً وَاللَّهُ يَقُولُ شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ وَقَالَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ- وَقَالَ لَوْ لَا نَزَلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ-

I (Majlisi) am saying, ‘In a report by Al Mufazzal Bin Umar which has passed with its length in the book of Occultation,

‘Al-Sadiq<sup>-asws</sup> said: ‘O Mufazzal! The Quran has been Revealed during thirteen years, and Allah<sup>-azwj</sup> Says: **The Month of Ramazan is that in which the Quran was Revealed, [2:185]; and Said: Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3] During it, every wise matter is made distinct [44:4] As a Command from Us. Surely, We are ever Sending [44:5]; and Said: ‘Why wasn’t the Quran Revealed unto him all at once?’ Like that, We Affirmed your heart with it, and We Arranged it (to be Revealed) gradually [25:32]’.**

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ فَهَذَا تَنْزِيلُهُ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ وَكَيْفَ ظَهَرَ الْوَحْيُ فِي ثَلَاثٍ وَعِشْرِينَ سَنَةً

Al-Mufazzal said, ‘O my Master<sup>-asws</sup>! So, this is its Revelation which Allah<sup>-azwj</sup> has Mentioned in His<sup>-azwj</sup> book, and how was the Revelation manifest during thirteen years?’

قَالَ نَعَمْ يَا مُفَضَّلُ أَعْطَاهُ اللَّهُ الْقُرْآنَ فِي شَهْرِ رَمَضَانَ وَكَانَ لَا يُبْلَغُهُ إِلَّا فِي وَقْتِ اسْتِحْقَاقِ الْحُطَابِ وَلَا يُؤَدِّيهِ إِلَّا فِي وَقْتِ أَمْرٍ وَنَهْيٍ فَهَبَطَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ بِالْوَحْيِ فَبَلَّغَ مَا يُؤْمَرُ بِهِ وَقَوْلُهُ لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

He<sup>-asws</sup> said: ‘Yes, O Mufazzal! Allah<sup>-azwj</sup> Gave him<sup>-saww</sup> the Quran during the month of Ramazan, and it was not delivered to him<sup>-saww</sup> except in a time deserving the Address, and he<sup>-saww</sup> did not fulfil it except in a time of Commanding and Prohibition. Jibraeel<sup>-as</sup>, may the greetings be upon him<sup>-as</sup>, descended with the Revelation, so he<sup>-saww</sup> delivered what he<sup>-saww</sup> had been Commanded with, and His<sup>-azwj</sup> Words: **Do not move your tongue with it in order to hasten with it [75:16]’.**

فَقَالَ الْمُفَضَّلُ أَشْهَدُ أَنَّكُمْ مِنْ عِلْمِ اللَّهِ عِلْمْتُمْ وَبِقُدْرَتِهِ قُدْرَتُمْ وَبِحُكْمِهِ نَطَقْتُمْ وَبِأَمْرِهِ تَعْمَلُونَ.

Al-Mufazzal said, ‘I testify that you (Imams<sup>-asws</sup>) have learned from Knowledge of Allah<sup>-azwj</sup> and are Enabled with His<sup>-azwj</sup> Power, and you<sup>-asws</sup> are speaking with His<sup>-azwj</sup> Wisdom, and are teaching by His<sup>-azwj</sup> Command’.<sup>57</sup>

<sup>56</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 3 H 4

<sup>57</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 3 H 5

باب 4 ضرب القرآن بعضه ببعض و معناه**CHAPTER 4 – STRIKING THE QURAN, PART OF IT WITH PART, AND ITS MEANING**

1- ثو، ثواب الأعمال مع، معاني الأخبار ابن الوليد عن ابن أبي عمير عن الحسين بن سعيد عن النضر عن القاسم بن سليمان عن أبي عبد الله ع قال: ما ضرب رجل القرآن بعضه ببعض إلا كفر.

(The book) Sawaab Al Amaal', with 'Ma'any Al Akhbar' – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Al Nazr, from Al Qasim Bin Suleyman,

'From Abu Abdullah<sup>asws</sup> having said: 'A man will not strike the Quran, part of it with part except he would be committing Kufr''.<sup>58</sup>

باب 5 أول سورة نزلت من القرآن و آخر سورة نزلت منه**CHAPTER 5 – THE FIRST CHAPTER FROM THE QURAN TO BE REVEALED, AND THE LAST CHAPTER REVEALED FROM IT**

1- ن، عيون أخبار الرضا عليه السلام أحمد بن علي بن إبراهيم عن أبيه عن جدّه عن ابن معبد عن ابن خالد عن الرضا عن أبيه ع قال: أول سورة نزلت بسم الله الرحمن الرحيم اقرأ باسم ربك و آخر سورة نزلت إذا جاء نصر الله و الفتح.

(The book) 'Uyoun Akhbar Al-Reza<sup>asws</sup>' – Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Ibn Ma'bad, from Ibn Khalid,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'The first Chapter Revealed was, In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. **Read in the Name of your Lord Who Created! [96:1];** and the last Chapter Revealed was: **Surely, We Opened for you a clear victory [48:1]?**'<sup>59</sup>

باب 6 عزائم القرآن**CHAPTER 6 – THE DETERMINATIONS OF THE QURAN**

1- ل، الخصال أبي عن سعد عن ابن عيسى عن البرنظري عن داود بن سرحان عن أبي عبد الله ع قال: إنّ العزائم أربع اقرأ باسم ربك الذي خلق و النجم و تنزيل السجدة و حم السجدة.

(The book) 'Al Khisaa' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Dawood Bin Sirhan,

'From Abu Abdullah<sup>asws</sup> having said: 'The determination (of the Quran) are four – (Surah(s) Al-Alaq, and Al-Najm, and Al-Sajdah, and Al-Fussilat''.<sup>60</sup>

<sup>58</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 4 H 1

<sup>59</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 5 H 1

<sup>60</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 6 H 1

باب 7 ما جاء في كيفية جمع القرآن و ما يدل على تغييره و فيه رسالة سعد بن عبد الله الأشعري القمي في أنواع آيات القرآن أيضا

## CHAPTER 7 – WHAT HAS COME REGARDING METHOD OF COLLECTION OF THE QURAN, AND WHAT EVIDENCE'S UPON ITS ALTERATION, AND IN IT IS CORRESPONDENCE OF SA'AD BIN ABDULLAH AL-ASHARY AL-QUMMY REGARDING A VARIETY OF VERSES OF THE QURAN AS WELL

1- أَقُولُ قَدْ مَضَى فِي كِتَابِ الْفِتَنِ فِي بَابِ غَضَبِ الْخِلَافَةِ مِنْ كِتَابِ سُلَيْمِ بْنِ قَيْسٍ رَاوِيًا عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا رَأَى عَدَرَ الصَّحَابَةِ وَ قَلَّةَ وَفَائِهِمْ لَرِمَ بَيْتَهُ وَ أَقْبَلَ عَلَى الْقُرْآنِ يُؤَلِّفُهُ وَ يَجْمَعُهُ

I (Majlisi) am saying, 'It has passed in 'Kitab Al-Fitan' in the chapter of usurpation of the caliphate, from the book of Suleym Bin Qays, a report from Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Satisfied with him<sup>ra</sup>: 'Amir Al-Momineen<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>, when he<sup>asws</sup> saw betrayal of the companions and lack of their loyalty, stayed in his<sup>asws</sup> house and concentrated upon the Quran, compiling it and collecting it.

فَلَمْ يَخْرُجْ مِنْ بَيْتِهِ حَتَّى جَمَعَهُ وَ كَانَ فِي الصُّحُفِ وَ التَّبْطَاطِظِ وَ الْأَسْبَارِ وَ الرِّقَاقِ فَلَمَّا جَمَعَهُ كُلَّهُ وَ كَتَبَهُ بِيَدِهِ تَنْزِيلَهُ وَ تَأْوِيلَهُ وَ النَّاسِخَ مِنْهُ وَ الْمَنْسُوخَ بَعَثَ إِلَيْهِ أَبُو بَكْرٍ أَنْ اخْرُجْ فَبَايَعِ

He<sup>asws</sup> did not come out from his<sup>asws</sup> house until he<sup>asws</sup> gathered it, and it was (scattered) in the parchments, and the splinters (of wood), and the skins, and the note papers. When he<sup>asws</sup> had collected all of it and written in by his<sup>asws</sup> hand, its Revelation and its explanation, and the Abrogating from it and the Abrogated (Verses), Abu Bakr sent a message to him, 'Come out and pledge allegiance!'

فَبَعَثَ إِلَيْهِ أَبِي مَشْغُولٌ فَقَدْ آلَبْتُ عَلَى نَفْسِي مَيْمِنًا أَلَّا أَرْتَدِيَ بَرْدَاءَ إِلَّا لِلصَّلَاةِ حَتَّى أُؤَلِّفَ الْقُرْآنَ وَ أَجْمَعَهُ

He<sup>asws</sup> sent a message to him: 'I<sup>asws</sup> am busy, for I<sup>asws</sup> have sworn upon myself<sup>asws</sup>, I<sup>asws</sup> will not wear a robe except for the Salat until I<sup>asws</sup> have compiled the Quran and have collected it!'

فَسَكَتُوا عَنْهُ أَيَّامًا فَجَمَعَهُ فِي ثَوْبٍ وَاحِدٍ وَ حَتَمَهُ ثُمَّ خَرَجَ إِلَى النَّاسِ وَ هُمْ مُجْتَمِعُونَ مَعَ أَبِي بَكْرٍ فِي مَسْجِدِ رَسُولِ اللَّهِ ص- فَنَادَى عَلِيٌّ بِأَعْلَى صَوْتِهِ أُيُّهَا النَّاسُ إِنِّي لَمْ أَزَلْ مُنْذُ فُبِضَ رَسُولُ اللَّهِ ص مَشْغُولًا بِعُسْلِيهِ ثُمَّ بِالْقُرْآنِ حَتَّى جَمَعْتُهُ كُلَّهُ فِي هَذَا الثَّوْبِ الْوَاحِدِ فَلَمْ يُنْزِلِ اللَّهُ عَلَيَّ نَبِيَّهُ ص آيَةً مِنَ الْقُرْآنِ إِلَّا وَ قَدْ جَمَعْتُهَا وَ لَيْسَتْ مِنْهُ آيَةٌ إِلَّا وَ قَدْ أَقْرَأْنِيهَا رَسُولُ اللَّهِ ص وَ عَلَّمَنِي تَأْوِيلَهَا

They were silent from him<sup>asws</sup> for some days. He<sup>asws</sup> collected it in one cloth, and sealed it. Then he<sup>asws</sup> came out to the people and they were gathered with Abu Bakr in Masjid of Rasool-Allah<sup>saww</sup>. Ali<sup>asws</sup> called out at the top of his<sup>asws</sup> voice: 'O you people! Since the recall of Rasool-Allah<sup>saww</sup> I<sup>asws</sup> have not ceased to be pre-occupied with washing him<sup>saww</sup>, then with the Quran until I<sup>asws</sup> collected all of it in this one cloth. Allah<sup>azwj</sup> has not Revealed upon Rasool-Allah<sup>saww</sup> a Verse from the Quran except and I have collected it, and there isn't any Verse from it except and Rasool-Allah<sup>saww</sup> had recited it to me and taught me<sup>asws</sup> its explanation!'

ثُمَّ قَالَ عَلِيٌّ ع لَا تَقُولُوا غَدًا إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ



Then he<sup>-asws</sup> said: ‘You will (not be able to) say tomorrow, **‘We were oblivious of this’ [7:172].**

ثُمَّ قَالَ لَهُمْ عَلِيٌّ ع - لَا تَقُولُوا يَوْمَ الْقِيَامَةِ إِنِّي لَمْ أَدْعُكُمْ إِلَى نُصْرَتِي وَ لَمْ أَذَكِّرْكُمْ حَقِّي وَ لَمْ أَدْعُكُمْ إِلَى كِتَابِ اللَّهِ مِنْ فَاتِحَتِهِ إِلَى خَاتَمَتِهِ

Then Ali<sup>-asws</sup> said to them: ‘You will not (be able to) be saying on the Day of Qiyamah I<sup>-asws</sup> did not call you all to help me and you had not realised my<sup>-asws</sup> rights, and I<sup>-asws</sup> did not call you to the Book of Allah<sup>-azwj</sup>, from its beginning to its end!’

فَقَالَ لَهُ عُمَرُ مَا أَعْنَانَا بِمَا مَعَنَا مِنَ الْقُرْآنِ عَمَّا تَدْعُونَا إِلَيْهِ

Umar said to him<sup>-asws</sup>, ‘How needless we are with what is with us from the Quran, (needless) from what you are calling us to!’

ثُمَّ دَخَلَ عَلِيٌّ ع بَيْتَهُ.

Then Ali<sup>-asws</sup> entered his<sup>-asws</sup> house”.<sup>61</sup>

أَقُولُ وَ قَدْ مَضَى أَيْضاً فِي بَابِ اخْتِجَاجِ أَمِيرِ الْمُؤْمِنِينَ ع عَلَى الْقَوْمِ فِي زَمَنِ عُثْمَانَ بِرِوَايَةِ سُلَيْمٍ أَنَّهُ قَالَ طَلَحَهُ لِعَلِيٍّ ع يَا أَبَا الْحَسَنِ - شَيْءٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ رَأَيْتَكَ حَرَجْتَ بِثَوْبٍ مَخْتُومٍ

I (Majlisi) am saying, ‘And it has passed as well in the chapter of Argumentation of Amir Al-Momineen<sup>-asws</sup> upon the people in the era of Usman by a report of Suleym – ‘Talha said to Ali<sup>-asws</sup>, ‘O Abu Al-Hassan<sup>-asws</sup>! There is something I want to ask you<sup>-asws</sup> about. I saw you<sup>-asws</sup> come out with a sealed cloth!’

فَقُلْتُ أَيُّهَا النَّاسُ إِنِّي لَمْ أَزَلْ مُشْتَعِلاً بِرَسُولِ اللَّهِ ص بِعُسْلِهِ وَ كَفْنِهِ وَ دَفْنِهِ ثُمَّ اسْتَعَلْتُ بِكِتَابِ اللَّهِ حَتَّى جَمَعْتُهُ فَهَذَا كِتَابُ اللَّهِ عِنْدِي جُمُوعاً لَمْ يَسْفُطْ عَنِّي حَرْفٌ وَاحِدٌ

You<sup>-asws</sup> said: ‘O you people! I<sup>-asws</sup> have not ceased to be pre-occupied with Rasool-Allah<sup>-sawww</sup>, with washing him<sup>-sawww</sup> and shrouding him<sup>-sawww</sup> and burying him<sup>-sawww</sup>! Then I<sup>-asws</sup> pre-occupied with the Book of Allah<sup>-azwj</sup> until I<sup>-asws</sup> collected it. So this here is the Book of Allah<sup>-azwj</sup> in my possession, collected. Not one letter has been dropped by me<sup>-asws</sup>!’

وَ قَدْ رَأَيْتُ عُمَرَ بَعَثَ إِلَيْكَ أَنْ ابْعَثْ بِهِ إِلَيَّ، فَأَبَيْتَ أَنْ تَفْعَلَ، فَدَعَا عُمَرُ النَّاسَ فَإِذَا شَهِدَ رَجُلَانِ عَلَى آيَةِ كِتَابِهَا، وَ إِذَا مَا لَمْ يَشْهَدْ عَلَيْهَا غَيْرَ رَجُلٍ وَاحِدٍ أَرْجَاهَا فَلَمْ يَكْتُبْ،

And I had seen Umar sending a message to you<sup>-asws</sup> to send it to me, but you<sup>-asws</sup> refused to do so. Umar called the people and whenever two men testified upon a Verse, he had it written, and when no other man testified upon it, he deferred it, and did not have it written.

فَقَالَ عُمَرُ وَ أَنَا أَسْمَعُ - : إِنَّهُ قَدْ قُتِلَ يَوْمَ الْيَمَامَةِ قَوْمٌ كَانُوا يَقْرَأُونَ قُرْآنًا لَا يَقْرَأُهُ غَيْرُهُمْ فَقَدْ دَهَبَ، وَ قَدْ جَاءَتْ شَأَةٌ إِلَى صَحِيفَةٍ وَ كِتَابٍ يَكْتُبُونَ فَأَكَلَتْهَا وَ دَهَبَ مَا فِيهَا، وَ الْكَاتِبُ يَوْمَئِذٍ عُثْمَانُ،

<sup>61</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 1 a

Umar said and I was listening, 'There have been killed on the day of Al-Yamama, a group who used to recite Quran, no others were reciting it apart from them, so it has gone', and a sheep had come to a Parchment and a Book they had written and ate it, and it was gone whatever was in it, and the scribe on that day was Usman.

وَسَمِعْتُ عُمَرَ وَ أَصْحَابَهُ الَّذِينَ أَلَمُوا (أَلْفُوا) مَا كَتَبُوا عَلَى عَهْدِ عُمَرَ وَ عَلَى عَهْدِ عُثْمَانَ يَقُولُونَ: إِنَّ الْأَخْرَابَ كَانَتْ تَعْدِلُ سُورَةَ الْبَقَرَةِ، وَ إِنَّ النَّوْرَ نَبِيْفٌ وَ مَائَةٌ آيَةٍ، وَ الْحِجْرُ مَائَةٌ وَ تَسْعُونَ آيَةً، فَمَا هَذَا؟

And I heard Umar and his companions, those who had compile whatever was written in the era of Umar and in the era of Usman saying, '(Surah) Al-Ahzaab (now of 73 Verses) used to equate to Surah Al-Baqarah (now of 286 Verses), and that (Surah) Al-Noor was of more than one hundred Verses (now of 64 Verses), and (Surah) Al-Hijr was of one hundred and seventy Verses (now of 99 Verses), so what is this?'

وَ مَا يَمْنَعُكَ يَرْحَمُكَ اللهُ أَنْ تُخْرِجَ كِتَابَ اللهِ إِلَى النَّاسِ وَ قَدْ عَهَدَ عُثْمَانُ حِينَ أَحَدَ مَا أَلْفَ عُمَرَ فَجَمَعَ لَهُ الْكِتَابَ وَ حَمَلَ النَّاسَ عَلَى قِرَاءَةٍ وَاحِدَةٍ، فَمَزَّقَ مُصْحَفَ أَبِي بِنِ كَعْبٍ وَ ابْنِ مَسْعُودٍ وَ أَخْرَقَهُمَا بِالنَّارِ!؟

And what prevented you<sup>-asws</sup>, may Allah<sup>-azwj</sup> have Mercy on you<sup>-asws</sup>, to bring out the Book of Allah<sup>-azwj</sup> to the people, and Usman had made a pact when he took whatever Umar had compiled and collected the Book for it, and carried the people upon one recitation, so he tore up the Parchments (copies of the Quran) of Ubayy Bin Ka'ab, and Ibn Masoud, and burnt both these in the fire?!'

فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: يَا طَلْحَةُ! إِنَّ كُلَّ آيَةٍ أَنْزَلَهَا اللهُ جَلَّ وَ عَلاَ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ عِنْدِي بِإِمْلاءِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ حَطَّ يَدِي، وَ تَأْوِيلَ كُلِّ آيَةٍ أَنْزَلَهَا اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ، وَ كُلِّ حَلَالٍ وَ حَرَامٍ أَوْ حَدٍّ أَوْ حُكْمٍ أَوْ شَيْءٍ تَحْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَى يَوْمِ الْقِيَامَةِ عِنْدِي مَكْتُوبٌ بِإِمْلاءِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ حَطَّ يَدِي حَتَّى أَرَشَ الْحَدِيثِ.

Ali<sup>-asws</sup> said to him: 'O Talha! Every Verse Allah<sup>-azwj</sup> Mighty and Majestic had Revealed unto Muhammad<sup>-sawww</sup> is with me<sup>-sawww</sup>, by the dictation of Rasool-Allah<sup>-sawww</sup>; and (so is) the explanation of every Verse Allah<sup>-azwj</sup> had Revealed unto Muhammad<sup>-sawww</sup>, and every Permissible and Prohibition, or a legal penalty, or a judgment, or anything the community could be needy to up to the Day of Qiyamah, is with me<sup>-asws</sup>, written down from the dictation of Rasool-Allah<sup>-sawww</sup>, and handwritten by my<sup>-asws</sup> hand, to the extent of the compensation of a scratch'.

فَقَالَ طَلْحَةُ: كُلُّ شَيْءٍ مِنْ صَغِيرٍ أَوْ كَبِيرٍ أَوْ خَاصٍّ أَوْ عَامٍّ أَوْ كَانَ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ فَهُوَ عِنْدَكَ مَكْتُوبٌ!؟

Talha said, 'Everything, from a small, or big, or special, or general, or has happened, or will be happening up to the Day of Qiyamah, so it is written with you<sup>-asws</sup>?!'

قَالَ: نَعَمْ، وَ سِوَى ذَلِكَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ أَسْرَ إِلَيَّ فِي مَرَضِهِ وَفَتَّحَ أَلْفَ بَابٍ مِنَ الْعِلْمِ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ، وَ لَوْ أَنَّ الْأُمَّةَ مِنْذُ قُبِضَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ اتَّبَعُونِي وَ أَطَاعُونِي لَأَكَلُوا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ،

He<sup>-asws</sup> said: 'Yes, and besides that. Rasool-Allah<sup>-sawww</sup> had divulged a secret to me<sup>-asws</sup> during his<sup>-sawww</sup> illness, opening a thousand doors of knowledge, each door (from it) opened a

thousand doors, and it the community, since Rasool-Allah<sup>-sawww</sup> passed away, had followed me<sup>-asws</sup> and obeyed me<sup>-asws</sup>, **they would have eaten from their above and from beneath their legs. [5:66].**

يَا طَلْحَةُ! أَلَسْتَ قَدْ شَهِدْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ دَعَا بِالْكَتِفِ لِيَكْتُبَ فِيهِ مَا لَا تَضِلُّ أُمَّتُهُ، فَقَالَ صَاحِبُكَ: إِنَّ نَبِيَّ اللَّهِ يَهْجُرُ، فَعَضِبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَتَرَكَهَا؟ قَالَ: بَلَى، قَدْ شَهِدْتُهُ.

O Talha! Hadn't you witnessed Rasool-Allah<sup>-sawww</sup> when he<sup>-sawww</sup> called for the shoulder bone in order to write in it what his<sup>-sawww</sup> community would not have strayed? So, your companion (Umar) said, 'The Prophet<sup>-sawww</sup> of Allah<sup>-azwj</sup> is delirious!' So, Rasool-Allah<sup>-sawww</sup> got angry and left it?' He said, 'Yes, I had witnessed it'.

قَالَ: فَإِنَّكُمْ لَمَّا خَرَجْتُمْ أَخْبَرْتَنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالَّذِي أَرَادَ أَنْ يَكْتُبَ وَ يُشْهِدَ عَلَيْهِ الْعَامَّةَ، فَأَخْبَرَهُ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ قَضَى عَلَى أُمَّتِهِ الْإِخْتِلَافَ وَ الْفُرْقَةَ،

He<sup>-asws</sup> said: 'So, when you all had exited, Rasool-Allah<sup>-sawww</sup> informed me<sup>-asws</sup> with that which he<sup>-sawww</sup> wanted to write and get the general public to witness upon it. Jibraeel<sup>-as</sup> informed him<sup>-sawww</sup> that Allah<sup>-azwj</sup> Mighty and Majestic had Decreed the differing upon the community and the divisions.

تُمْ دَعَا بِصَحِيفَةٍ فَأَمَلَى عَلَيَّ مَا أَرَادَ أَنْ يَكْتُبَ فِي الْكَتِفِ، وَ أَشْهَدَ عَلَى ذَلِكَ ثَلَاثَةَ رَهْطٍ: سَلْمَانَ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ، وَ سَمَى مَنْ يَكُونُ مِنْ أُمَّةِ الْهُدَى الَّذِينَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ، فَسَمَّيْتَنِي أَوْلَهُمْ تُمْ ابْنِي هَذَا تُمْ ابْنِي هَذَا وَ أَشَارَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ تُمْ تِسْعَةً مِنْ وُلْدِ ابْنِي الْحُسَيْنِ، أَكْذَلِكْ كَانَ يَا أَبَا ذَرٍّ وَ يَا مُقْدَادُ!.

Then he<sup>-sawww</sup> called for a paper and dictated unto me<sup>-asws</sup> what he<sup>-sawww</sup> wanted to write in the shoulder bone, and a group of three testified upon that – Salman<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup> and Al-Miqdad<sup>-ra</sup>, and he<sup>-sawww</sup> named the ones who would be from the Imams<sup>-asws</sup> of guidance, those Allah<sup>-azwj</sup> had Commanded with obeying them<sup>-asws</sup> up to the Day of Qiyamah. He<sup>-sawww</sup> named me<sup>-asws</sup> as the first of them<sup>-asws</sup>, then these two sons<sup>-asws</sup> of mine<sup>-asws</sup> – and he<sup>-asws</sup> gestured towards Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, then nine from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>. Was it like that, O Abu Zarr<sup>-ra</sup> and O Miqdad<sup>-ra</sup>?!

فَقَامَا تُمْ قَالَا: نَشْهَدُ بِذَلِكَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ آلِهِ. فَقَالَ طَلْحَةُ: وَ اللَّهُ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَا أَقَلَّتِ الْعَبْرَاءُ وَ لَا أَظَلَّتِ الْخُضْرَاءُ عَلَى ذِي لَهْجَةٍ أَصْدَقَ وَ لَا أَبْرَّ عِنْدَ اللَّهِ مِنْ أَبِي ذَرٍّ، وَ أَنَا أَشْهَدُ أَهْمَا لَمْ يَشْهَدَا إِلَّا بِحَقِّ وَ أَنْتَ عِنْدِي أَصْدَقُ وَ أَبْرُّ مِنْهُمَا.

They<sup>-ra</sup> both stood up and said, 'We<sup>-ra</sup> testify with that upon Rasool-Allah<sup>-sawww</sup>!' Talha said, 'By Allah<sup>-azwj</sup>! I have heard Rasool-Allah<sup>-sawww</sup> saying: 'Neither has the soil (ground) carried, nor has the green (sky) shaded upon one with a tone more truthful nor righteous in the Presence of Allah<sup>-azwj</sup> than Abu Zarr<sup>-ra</sup>', and I testify they both did not testify except with truth, and in my presence you<sup>-asws</sup> are more truthful and more righteous than they are'.

تُمْ أَقْبَلَ عَلَيَّ عَلَيْهِ السَّلَامُ، فَقَالَ: اتَّقِ اللَّهَ عَزَّ وَ جَلَّ يَا طَلْحَةُ! وَ أَنْتَ يَا زُبَيْرُ! وَ أَنْتَ يَا سَعْدُ! وَ أَنْتَ يَا ابْنَ عَوْفٍ! اتَّقُوا اللَّهَ وَ آتُوا رِضَاهُ، وَ اخْتَارُوا مَا عِنْدَهُ، وَ لَا تَخَافُوا فِي اللَّهِ لَوْمَةَ لَائِمٍ.

Then Ali<sup>-asws</sup> turned and said, 'Fear Allah<sup>-azwj</sup> Mighty and Majestic, O Talha! And you, O Zubeyr! And you, O Sa'ad! And you, O Ibn Awf! Fear Allah<sup>-azwj</sup> and pursue His<sup>-azwj</sup> Pleasure, and choose what is with Him<sup>-azwj</sup>, and do not fear regarding Allah<sup>-azwj</sup>, an accusation of any accuser!'

ثُمَّ قَالَ طَلْحَةُ: لَا أَرَاكَ يَا أَبَا الْحَسَنِ أَجَبْتَنِي عَمَّا سَأَلْتُكَ عَنْهُ مِنْ أَمْرِ الْقُرْآنِ، أَلَا تُظَهِّرُهُ لِلنَّاسِ!؟

Then Talha said, 'I did not see you<sup>-asws</sup>, O Abu Al-Hassan<sup>-asws</sup>, answering me what I had asked you<sup>-asws</sup> about, from the matter of the Quran. Will you<sup>-asws</sup> manifest it to the people?!'

قَالَ: يَا طَلْحَةُ! عَمْدًا كَفَفْتُ عَنْ جَوَابِكَ، فَأَخْبِرْنِي عَمَّا كَتَبَ عُمَرُ وَ عُثْمَانُ، أَمْ قُرْآنٌ كُلُّهُ أَمْ فِيهِ مَا لَيْسَ بِقُرْآنٍ!؟ قَالَ طَلْحَةُ: بَلْ قُرْآنٌ كُلُّهُ.

He<sup>-asws</sup> said: 'O Talha! I<sup>-asws</sup> deliberately refrained from answering you. Inform me<sup>-asws</sup> about what Umar and Usman have had written, is it Quran, all of it or is there in it what isn't Quran?' Talha said, 'But, (it is) Quran, all of it'.

قَالَ: إِنَّ أَخَذْتُمْ بِمَا فِيهِ نَجُوتُمْ مِنَ النَّارِ وَ دَخَلْتُمْ الْجَنَّةَ، فَإِنَّ فِيهِ حُجَّتَنَا، وَ بَيَانَ حَقِّنَا، وَ فَرَضَ طَاعَتِنَا. قَالَ طَلْحَةُ: حَسْبِي، أَمَا إِذَا كَانَ قُرْآنًا فَحَسْبِي.

He<sup>-asws</sup> said: 'If you were to take with whatever is in it, you will attain salvation from the Fire and enter the Paradise, for therein is our<sup>-asws</sup> proof, and explanation of our<sup>-asws</sup> rights, and Obligation of obedience to us<sup>-asws</sup>'. Talha said, 'It suffices me, but when it was Quran, it suffices me'.

ثُمَّ قَالَ طَلْحَةُ: أَخْبِرْنِي عَمَّا فِي يَدَيْكَ مِنَ الْقُرْآنِ وَ تَأْوِيلِهِ وَ عِلْمَ الْحَلَالِ وَ الْحَرَامِ إِلَى مَنْ تُدْفَعُهُ؟ وَ مَنْ صَاحِبُهُ بَعْدَكَ؟.

Then Talha said, 'Inform me about what is in your<sup>-asws</sup> hands, from the Quran, and its explanation, and knowledge of the Permissible and the Prohibition, who will you<sup>-asws</sup> be handing it over to? And who would be its possessor after you<sup>-asws</sup>?'

قَالَ: إِنَّ الَّذِي أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ أَدْفَعَهُ إِلَيْهِ. قَالَ: مَنْ هُوَ؟ قَالَ وَصِيِّي وَ أَوْلَى النَّاسِ بَعْدِي بِالنَّاسِ ابْنِي الْحَسَنُ ثُمَّ يَدْفَعُهُ ابْنِي الْحَسَنُ عِنْدَ مَوْتِهِ إِلَى ابْنِي الْحُسَيْنِ،

He<sup>-asws</sup> said: 'The one<sup>-asws</sup> who Rasool-Allah<sup>-sawww</sup> had instructed me<sup>-asws</sup> to, I<sup>-asws</sup> shall hand it over to him<sup>-asws</sup>'. He said, 'Who is he?' He<sup>-asws</sup> said: 'My<sup>-asws</sup> successor<sup>-asws</sup>, and foremost of the people with the people, after me<sup>-asws</sup>, my<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, then my<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup> will be handing it over, at his expiry to my<sup>-asws</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup>'.

ثُمَّ يَصِيرُ إِلَى وَاحِدٍ بَعْدَ وَاحِدٍ مِنْ وُلْدِ الْحُسَيْنِ حَتَّى يَرِدَ آخِرُهُمْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَوْضَهُ، هُمْ مَعَ الْقُرْآنِ لَا يُفَارِقُونَهُ وَ الْقُرْآنُ مَعَهُمْ لَا يُفَارِقُهُمْ،

Then it will come to one<sup>-asws</sup> after one<sup>-asws</sup> from the sons<sup>-asws</sup> of Al-Husayn until the last of them would return unto Rasool-Allah<sup>-sawww</sup> at his<sup>-sawww</sup> Fountain. They<sup>-asws</sup> are with the Quran not separating from it, and the Quran is with them<sup>-asws</sup> not separating from them<sup>-asws</sup>".<sup>62</sup>

<sup>62</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 1 b

2- ج، الإحتجاج في رواية أبي ذر الغفاري رضي الله عنه أنه لما توفي رسول الله ص جمع علي ع القرآن و جاء به إلى المهاجرين و الأنصار و عرضة عليهم كما قد أوصاه بذلك رسول الله ص

(The book) 'Al Ihtijaj' –

In a report by Abu Zarr Al Ghifary<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Satisfied with him<sup>-ra</sup>, 'When Rasool-Allah<sup>-saww</sup> expired, Ali<sup>-asws</sup> collected the Quran and came with it to the Emigrants and the Helpers and presented it to them just as Rasool-Allah<sup>-saww</sup> had bequeathed him<sup>-asws</sup> with doing that.

فَلَمَّا فَتَحَهُ أَبُو بَكْرٍ حَرَجَ فِي أَوَّلِ صَفْحَةٍ فَتَحَهَا فَضَائِحُ الْقَوْمِ فَوَثَبَ عُمَرُ وَقَالَ يَا عَلِيُّ ارْزُدْهُ فَلَا حَاجَةَ لَنَا فِيهِ

When Abu Bakr opened it, there emerged in the first page he opened, scandals of the people. Umar leapt and said, 'O Ali<sup>-asws</sup>! Return it, for there is no need for us regarding it!'

فَأَحَذَهُ عَلِيُّ ع وَ انصرفت ثم أحضروا زيد بن ثابت وكان قارئاً للقرآن فقال له عمر إن علياً جاءنا بالقرآن و فيه فضائح المهاجرين و الأنصار و قد رأينا أن نؤلف القرآن و نستقط منه ما كان فيه فضيحة و هنك للمهاجرين و الأنصار

Ali<sup>-asws</sup> took it and left. Then they presented Zayd Bin Sabit (an open reviler of Ali<sup>-asws</sup>), and he was a reader of the Quran. Umar said to him, 'Ali<sup>-asws</sup> came to us with the Quran and in it were scandals of the Emigrants and the Helpers, and we have viewed that we shall compile the Quran and drop from it whatever scandals were in it, and disgraces of the Emigrants and the Helpers!'

فَأَجَابَهُ زَيْدٌ إِلَى ذَلِكَ ثُمَّ قَالَ فَإِنِ أَنَا فَرَعْتُ مِنَ الْقُرْآنِ عَلَى مَا سَأَلْتُمْ وَ أَظَهَرَ عَلِيُّ الْقُرْآنَ الَّذِي أَلْفَهُ أَلَيْسَ قَدْ بَطَلَ مَا قَدْ عَلِمْتُمْ

Zayd answered him to that, then said, 'Supposing I am free from the Quran based upon what you are asking, and Ali<sup>-asws</sup> reveals the Quran he<sup>-asws</sup> has compiled, wouldn't that invalidate what you know?'

قَالَ عُمَرُ فَمَا الْحِيلَةُ

Umar said, 'So what is the ploy?'

قَالَ زَيْدٌ أَنْتُمْ أَعْلَمُ بِالْحِيلَةِ

Zayd said, 'You are more knowing with the ploy.'

فَقَالَ عُمَرُ مَا حِيلَةٌ دُونَ أَنْ نَقْتُلَهُ وَ نَسْتَرِيحَ مِنْهُ

Umar said, 'There is no ploy besides us killing him<sup>-asws</sup> and we can be at rest from him<sup>-asws</sup>!'

فَدَبَّرَ فِي قَتْلِهِ عَلَى يَدِ خَالِدِ بْنِ الْوَلِيدِ فَلَمْ يَقْدِرْ عَلَى ذَلِكَ وَ قَدْ مَضَى شَرْحُ ذَلِكَ فَلَمَّا اسْتَحْلَفَ عُمَرُ سَأَلَ عَلِيًّا ع أَنْ يَدْفَعَ إِلَيْهِمُ الْقُرْآنَ فَيَحْرِقُوهُ فِيمَا بَيْنَهُمْ

He pondered regarding killing him<sup>-asws</sup> upon the hands of Khalid Bin Al-Waleed, but he was not able upon that (and the commentary of that has passed). When Umar became caliph, he asked Ali<sup>-asws</sup> to hand over the Quran to them so they could alter it between them.

فَقَالَ يَا أَبَا الْحَسَنِ إِنَّ جِئْتَ بِالْقُرْآنِ الَّذِي كُنْتُ جِئْتُ بِهِ إِلَى أَبِي بَكْرٍ حَتَّى نُجْتَمَعَ عَلَيْهِ

He said, 'O Abu Al-Hassan<sup>-asws</sup>! If you<sup>-asws</sup> could come with the Quran which you<sup>-asws</sup> had come with to Abu Bakr until we can be united upon it!'

فَقَالَ عَلِيٌّ عَ هَيْهَاتَ لَيْسَ إِلَى ذَلِكَ سَبِيلٌ إِذَا جِئْتُ بِهِ إِلَى أَبِي بَكْرٍ لَتَقُومَ الْحُجَّةُ عَلَيْكُمْ وَ لَا تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ أَوْ تَقُولُوا مَا جِئْنَا بِهِ إِنَّ الْقُرْآنَ الَّذِي عِنْدِي لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ وَ الْأَوْصِيَاءُ مِنْ وُلْدِي

Ali<sup>-asws</sup> said: 'Far be it! There isn't any way to that. But rather I<sup>-asws</sup> had come with it to Abu Bakr in order to establish the argument upon you all and you will not be saying on the Day of Qiyamah, '**We were oblivious of this**' [7:172], or you can be saying, 'He<sup>-asws</sup> did not come to us with it!' The Quran which is with me<sup>-asws</sup>, **None can touch it except for the Purified ones** [56:79], and the successors<sup>-asws</sup> from my<sup>-asws</sup> sons<sup>-asws</sup>'.

فَقَالَ عُمَرُ فَهَلْ وَفَتْ لِإِظْهَارِهِ مَعْلُومٌ

Umar said, 'Is the time for revealing it, known?'

قَالَ عَلِيٌّ عَ نَعَمْ إِذَا قَامَ الْقَائِمُ مِنْ وُلْدِي يُظْهِرُهُ وَ يَحْمِلُ النَّاسَ عَلَيْهِ فَتَجْرِي السُّنَّةُ عَلَيْهِ.

Ali<sup>-asws</sup> said: 'Yes, when Al-Qaim<sup>-ajfj</sup> from my<sup>-asws</sup> sons<sup>-asws</sup>, rises, he<sup>-ajfj</sup> will reveal it and carry the people upon it, so the Sunnah shall flow upon it'.<sup>63</sup>

3- ج، الإحتجاج في حَبْرِ مَنْ ادَّعَى التَّنَافُضَ فِي الْقُرْآنِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ وَ أَمَّا هَفَوَاتُ الْأَنْبِيَاءِ وَ مَا بَيَّنَّهُ اللَّهُ فِي كِتَابِهِ وَ وُقُوعُ الْكِنَايَةِ عَنْ أَسْمَاءٍ مِنْ اجْتِرَامِ أَكْثَرِ مَنْ اجْتَرَمَهُ الْأَنْبِيَاءُ مَنْ شَهِدَ الْكِتَابُ بِظُلْمِهِمْ فَإِنَّ ذَلِكَ مِنْ أَدَلِّ الدَّلَائِلِ عَلَى حِكْمَةِ اللَّهِ عَزَّ وَ جَلَّ الْبَاهِرَةِ وَ قُدْرَتِهِ الْقَاهِرَةِ وَ عَزَّتِهِ الظَّاهِرَةِ

(The book) 'Al-Ihtijaj' – In a report from 'Claims of contradictions in the Quran', Amir Al-Momineen<sup>-asws</sup> said: 'And as for lapses of the Prophets<sup>-as</sup> and what Allah<sup>-azwj</sup> has Stated in His<sup>-azwj</sup> Book, and occurrence of the metaphors about names of the ones who committed offences bigger than the Prophets<sup>-as</sup> had committed, from ones the Book has testified of their injustices, that is from the most obvious evidence of the Wisdom of Allah<sup>-azwj</sup> Mighty and Majestic, the dazzling, and His<sup>-azwj</sup> Forceful apparent Power.

لِأَنَّهُ عَلِمَ أَنَّ بَرَاهِينَ الْأَنْبِيَاءِ عَ تَكْتُرُ فِي صُدُورِ أُمَّهَاتِهِمْ وَ أَنَّ مِنْهُمْ [مَنْ] يَتَّخِذُ بَعْضَهُمْ إلهًا كَالَّذِي كَانَ مِنَ النَّصَارَى فِي ابْنِ مَرْيَمَ فَذَكَرَهَا دَلَالَةً عَلَى تَخَلُّفِهِمْ عَنِ الْكَمَالِ الَّذِي تَفَرَّدَ بِهِ عَزَّ وَ جَلَّ

Because He<sup>-azwj</sup> Knew that proofs of the Prophets<sup>-as</sup> will be too great (much) in chests of their<sup>-as</sup> communities, and from them would be one who will take one of them<sup>-as</sup> as a god, like that which happened from the Christians regarding the son<sup>-as</sup> of Maryam<sup>-as</sup>. He<sup>-azwj</sup> Mentioned

<sup>63</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 2

evidence upon their<sup>-as</sup> creation, about the Perfection which He<sup>-azwj</sup>, Mighty and Majestic is Individualised with.

أَمْ تَسْمَعُ إِلَى قَوْلِهِ فِي صِفَةِ عِيسَى حَيْثُ قَالَ فِيهِ وَ فِي أُمِّهِ كَانَا يَأْكُلَانِ الطَّعَامَ يَعْنِي أَنَّ مَنْ أَكَلَ الطَّعَامَ كَانَ لَهُ نُفْلٌ وَ مَنْ كَانَ لَهُ نُفْلٌ فَهُوَ بَعِيدٌ بِمَا أَدْعَاهُ النَّصَارَى لِابْنِ مَرْيَمَ

Did you not listen to His<sup>-azwj</sup> Words in description of Isa<sup>-saww</sup> whereby He<sup>-azwj</sup> Said regarding him<sup>-as</sup> and regarding his<sup>-as</sup> mother<sup>-as</sup>: **they were both eating the food. [5:75]**, meaning that the one who eats the food, there would be residue for him, and the one who has residue for him, he is far from what the Christians are claiming for the son<sup>-as</sup> of Maryam<sup>-as</sup>.

وَ لَمْ يُكَيِّبْ عَنْ أَسْمَاءِ الْأَنْبِيَاءِ نَجْرًا وَ تَعَزُّزًا بَلْ تَعْرِيفًا لِأَهْلِ الْإِسْتِخْصَارِ أَنَّ الْكِنَابَةَ عَنْ أَسْمَاءِ ذَوِي الْجُرَائِرِ الْعَظِيمَةِ مِنَ الْمُنَافِقِينَ فِي الْقُرْآنِ لَيْسَتْ مِنْ فَعْلِهِ تَعَالَى وَ أَحْمَأُ مِنْ فِعْلِ الْمُعَيَّرِينَ وَ الْمُتَبَدِّلِينَ الَّذِينَ جَعَلُوا الْقُرْآنَ عَضِينَ وَ اعْتَاضُوا الدُّنْيَا مِنَ الدِّينِ

And is not being an assertion about names of Prophets<sup>-as</sup> and strength, but as an introduction for the people insight that the metaphors (deliberate alternations) about names, with the large crimes from the hypocrites in the Quran isn't from His<sup>-azwj</sup> Deed, the Exalted, and rather it is from the deeds of the alterers and the replacers, **Those who made the Quran to be parts [15:91]**, and they took the world in exchange of the religion.

وَ قَدْ بَيَّنَّ اللَّهُ تَعَالَى فَصَّصَ الْمُعَيَّرِينَ بِقَوْلِهِ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا وَ يَقُولِهِ وَ إِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ وَ يَقُولِهِ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ

And Allah<sup>-azwj</sup> the Exalted has Stated the story of the alterers by His<sup>-azwj</sup> Words: **So woe be unto those who are writing the Book with their own hands, then they are saying, 'This is from the Presence of Allah', in order to be taking a small price through it. [2:79]**, and by His<sup>-azwj</sup> Words: **Most surely there is a party among those who are twisting their tongues with the [3:78]**, and by His<sup>-azwj</sup> Words: **when they are spending the nights in what does not Please Him from the words; [4:108]**.

بَعْدَ فَقْدِ الرَّسُولِ بِمَا يُقِيمُونَ بِهِ أَوْدَ بَاطِلِهِمْ حَسَبَ مَا فَعَلْتَهُ الْيَهُودُ وَ النَّصَارَى بَعْدَ فَقْدِ مُوسَى وَ عِيسَى مِنْ تَغْيِيرِ التَّوْرَةِ وَ الْإِنْجِيلِ وَ تَحْرِيفِ الْكَلِمِ عَنْ مَوَاضِعِهِ

After losing the Rasool<sup>-saww</sup> from what they were standing with, their falsehood prevailed similar to what the Jews and the Christians had done after losing Musa<sup>-as</sup> and Isa<sup>-as</sup>, from altering the Torah and the Evangel, and distorting the speech from its place.

وَ يَقُولِهِ يُرِيدُونَ لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُنِيمَ نُورَهُ- يَعْنِي أَنَّهُمْ أَتَيْتُوا فِي الْكُتُبِ مَا لَمْ يَقُلْهُ اللَّهُ لِيَلْبِسُوا عَلَى الْحَقِيقَةِ فَأَعْمَى اللَّهُ قُلُوبَهُمْ حَتَّى تَرَكَوا فِيهِ مَا دَلَّ عَلَى مَا أَحَدَثُوهُ فِيهِ وَ حَزَقُوا مِنْهُ وَ بَيَّنَّ عَنْ إِنْكَهَرِهِمْ وَ تَلْبِيسِهِمْ وَ كَيْفَ مَا عَلِمُوهُ مِنْهُ وَ لِذَلِكَ قَالَ لَهُمْ لَمْ تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ

And by His<sup>-azwj</sup> Words: **They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]** – meaning, they affirmed in the Books what Allah<sup>-azwj</sup> had not Said in order to confuse upon the created being, so Allah<sup>-azwj</sup> Blinded their hearts to the extent they left in it what evidence's upon what they had innovated in it and altered from it, and clarified upon their lies and their fabrications and



concealment of what they had known from it, and for that reason He<sup>-azwj</sup> Said to them: **Why are you confusing the Truth with the falsehood [3:71].**

وَضَرَبَ مَثَلَهُمْ بِقَوْلِهِ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ - فَالزَّبَدُ فِي هَذَا الْمَوْضِعِ كَلَامُ الْمُلْحِدِينَ الَّذِينَ أَثْبَتُوهُ فِي الْقُرْآنِ فَهُوَ يَضْمَجُ وَيَبْطُلُ وَيَتَلَاشَى عِنْدَ التَّحْصِيلِ

And He<sup>-azwj</sup> Struck their example by His<sup>-azwj</sup> Words: **Then as for the scum, so it goes as slag, and as for what benefits the people, it remains in the earth. Like that Allah Strikes the examples [13:17].** So, the slag in this place is speech of the atheists, that which is affirmed in the Quran, so it disintegrates and is nullified and voided during the scrutiny.

وَالَّذِي يَنْفَعُ النَّاسَ مِنْهُ فَالْتَّزِيلُ الْحَقِيقِيُّ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ وَ الْقُلُوبُ تُقْبَلُهُ وَ الْأَرْضُ فِي هَذَا الْمَوْضِعِ هِيَ تَحَلُّ الْعِلْمِ وَ قَرَارُهُ

And that which benefits the people, it is the real Revelation which, **Neither did the falsehood come from before it, nor (would it come) from after it. [41:42]**, and the hearts accept it; and the 'earth' in this place, it is the place of knowledge and its settlement.

وَ لَيْسَ يَسُوعُ مَعَ عُمُومِ التَّقِيَّةِ التَّصْرِيحِ بِأَسْمَاءِ الْمُبَدِّلِينَ وَ لَا الزِّيَادَةَ فِي آيَاتِهِ عَلَى مَا أَثْبَتُوهُ مِنْ تَلْقَائِهِمْ فِي الْكِتَابِ لِمَا فِي ذَلِكَ مِنْ تَقْوِيَةِ حُجَجِ أَهْلِ التَّعْطِيلِ وَ الْكُفْرِ وَ الْمَلِكِ الْمُنْحَرِفَةِ عَنْ قِبَلَتِنَا وَ إِنْطَالِ هَذَا الْعِلْمِ الظَّاهِرِ الَّذِي قَدْ اسْتَكَانَ لَهُ الْمُوَافِقُ وَ الْمُخَالَفُ بِوُجُوعِ الْإِصْطِلَاحِ عَلَى الْإِيْتِمَارِ لَهُمْ وَ الرِّضَا بِهِمْ

It isn't justified with generality of the Taqiyyah (dissimulation), the explicit text with names of the distorters, nor the additions in its Verses based upon what they affirmed from their own selves in the Book when in that was from strengthening of argument of the people of nullifying and the Kufur, and the sects deviating away from our Qiblah, and falsifying this apparent knowledge which the proponents and the opponents have yielded to by accepting the terminology for them and agreeing with them.

وَ لِأَنَّ أَهْلَ الْبَاطِلِ فِي الْقَدِيمِ وَ الْحَدِيثِ أَكْثَرُ عَدَدًا مِنْ أَهْلِ الْحَقِّ وَ لِأَنَّ الصَّبْرَ عَلَى وِلَاةِ الْأَمْرِ مَفْرُوضٌ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - فَاصْبِرْ كَمَا صَبَرَ أَوْلُوا الْعِزْمِ مِنَ الرُّسُلِ

And because the people of falsehood in the past and the current are more in number than people of the truth, and because the patience is Imposed upon Masters<sup>-asws</sup> of the Command due to Words of Allah<sup>-azwj</sup> Mighty and Majestic to His<sup>-azwj</sup> Prophet<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, **Therefore, be patient just as the Determined ones from the Rasools were patient [46:35].**

وَ إِجَابَتُهُ مِثْلُ ذَلِكَ عَلَى أَوْلِيَائِهِ وَ أَهْلِ طَاعَتِهِ بِقَوْلِهِ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ فَحَسْبُكَ مِنَ الْجَوَابِ فِي هَذَا الْمَوْضِعِ مَا سَمِعْتَ فَإِنَّ شَرِيعةَ التَّقِيَّةِ تَحْظُرُ التَّصْرِيحَ بِأَكْثَرِ مِنْهُ

And its response is (imposed) similar to that upon His<sup>-azwj</sup> friends and people obedient to Him<sup>-azwj</sup> by His<sup>-azwj</sup> Words: **There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21].** What you have heard suffices you from the answer regarding this subject, for the Law of Taqiyyah (dissimulation) cautious of the explicitness more than it'.



ثُمَّ قَالَ ع بَعْدَ ذِكْرِ بَعْضِ آيَاتِ الْوَارِدَةِ فِي شَأْنِهِمْ ع وَ تَأْوِيلِهَا وَ إِنَّمَا جَعَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ هَذِهِ الرُّمُوزَ الَّتِي لَا يَعْلَمُهَا غَيْرُهُ وَ غَيْرَ أَنْبِيَائِهِ وَ حُجَّجِهِ فِي أَرْضِهِ لِعَلِّمِهِ بِمَا يُجَدِّثُهُ فِي كِتَابِهِ الْمُبْدَلُونَ مِنْ إِسْقَاطِ أَسْمَاءِ حُجَّجِهِ مِنْهُ وَ تَلْيِيسِهِمْ ذَلِكَ عَلَى الْأُمَّةِ لِيَعِينُوهُمْ عَلَى بَاطِلِهِمْ

Then he<sup>-asws</sup> after mentioning some of the referred Verses in their<sup>-asws</sup> glory and its explanation: 'And rather, Allah<sup>-azwj</sup> Blessed and Exalted Made in His<sup>-azwj</sup> Book these codes which no one knows of apart from Him<sup>-azwj</sup>, and His<sup>-azwj</sup> Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Divine Authorities in His<sup>-azwj</sup> earth, due to His<sup>-azwj</sup> Knowledge of what would be innovated in His<sup>-azwj</sup> Book by the distorters, from dropping the names of His<sup>-azwj</sup> Divine Authorities from it, and obscuring that upon the community in order to be assisting them upon the falsehood.

فَأَثَبَتْ فِيهِ الرُّمُوزَ وَ أَعْمَى قُلُوبَهُمْ وَ أَبْصَارَهُمْ لِمَا عَلَيْهِمْ فِي تَرْكِهَا وَ تَرْكِ غَيْرِهَا مِنَ الْخَطَابِ الدَّالِّ عَلَى مَا أَحَدَثُوهُ فِيهِ وَ جَعَلَ أَهْلَ الْكِتَابِ الْقَائِمِينَ بِهِ الْعَالَمِينَ بَطَاهِرِهِ وَ بَاطِنِهِ مِنْ شَجَرَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ تُفْرِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا أَيُّ يُظْهِرُ مِثْلَ هَذَا الْعِلْمِ لِمُخْتَمِلِيهِ فِي الْوَقْتِ بَعْدَ الْوَقْتِ

So, He<sup>-azwj</sup> Affirmed the codes in it and Blinded their hearts and their sights due to what is upon them in neglecting it and neglecting others from the address, the evidence upon what they have innovated in it, and He<sup>-azwj</sup> Made people of the Book, the ones standing with it, as the knowers with its apparent and its esoteric, from a tree: **its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25]** – i.e., He<sup>-azwj</sup> Reveals similar to this knowledge for its bearers in time after time.

وَ جَعَلَ أَعْدَاءَهَا أَهْلَ الشَّجَرَةِ الْمَلْعُونَةِ الَّذِينَ حَاوَلُوا إِطْفَاءَ نُورِ اللَّهِ بِأَفْوَاهِهِمْ وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُنِيمَ نُورُهُ:

And He<sup>-azwj</sup> Made its enemies as (like) the accursed tree, those who tried **to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, [9:32]**.

وَ لَوْ عَلِمَ الْمُنَافِقُونَ لَعَنَهُمُ اللَّهُ مَا عَلَيْهِمْ مِنْ تَرْكِ هَذِهِ الْآيَاتِ الَّتِي بَيَّنَّتْ لَكَ تَأْوِيلَهَا لِأَسْقَاطِهَا مَعَ مَا أَسْقَطُوا مِنْهُ وَ لَكِنَّ اللَّهَ تَبَارَكَ اسْمُهُ مَاضٍ حُكْمُهُ بِإِجَابِ الْحُجَّةِ عَلَى خَلْقِهِ كَمَا قَالَ اللَّهُ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ

And had the hypocrites, may Allah<sup>-azwj</sup> Curse them, known what is upon them for neglecting these Verses which I<sup>-asws</sup> have clarified its explanation to you, they would have dropped it along with what they dropped from it, but Allah<sup>-azwj</sup>, Blessed is His<sup>-azwj</sup> Name, Decreed His<sup>-azwj</sup> Judgment with Responding the Argument upon His<sup>-azwj</sup> creatures, just as Allah<sup>-azwj</sup> Said: **For Allah is the conclusive Argument. [6:149]**.

أَغَشَى أَبْصَارَهُمْ وَ جَعَلَ عَلَى قُلُوبِهِمْ أَكِنَّةً عَنْ تَأْمَلِ ذَلِكَ فَتَرَكُوهُ بِحَالِهِ وَ حَجَبُوا عَنْ تَأْكِيدِ الْمُنْتَبِسِ بِإِبْطَالِهِ فَالْسُّعْدَاءُ يَنْتَبِهُونَ عَلَيْهِ وَ الْأَشْقِيَاءُ يَغْمَهُونَ عَنْهُ وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

He<sup>-azwj</sup> Covered their sights and Made a covering upon their hearts from pondering that, so they left it upon its state and they veiled from emphasising obscurity by invalidating it. Thus, the fortunate ones are alerted upon it while the unfortunate ones are blinded from it, and **one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]**.

ثُمَّ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ بِسَعَةِ رَحْمَتِهِ وَ رَأْفَتِهِ بِخَلْقِهِ وَ عِلْمِهِ بِمَا يُحْدِثُهُ الْمُبَدِّلُونَ مِنْ تَغْيِيرِ كَلَامِهِ فَسَمَّ كَلَامَهُ ثَلَاثَةَ أَقْسَامٍ

Then Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, by vastness of His<sup>-azwj</sup> Mercy and Kindness with His<sup>-azwj</sup> creatures and His<sup>-azwj</sup> Knowledge with what the distorters will be innovating from changing His<sup>-azwj</sup> Speech, Divided His<sup>-azwj</sup> Speech into three segments.

فَجَعَلَ قِسْمًا مِنْهُ يَعْرِفُهُ الْعَالِمُ وَ الْجَاهِلُ وَ قِسْمًا لَا يَعْرِفُهُ إِلَّا مَنْ صَفَا ذَهْنُهُ وَ لَطَفَ حِسُّهُ وَ صَحَّ تَمَيُّزُهُ مِمَّنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ وَ قِسْمًا لَا يَعْرِفُهُ إِلَّا اللَّهُ وَ أُمَّنَاؤُهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ

He<sup>-azwj</sup> Made a segment from it the knowledge which the scholar and the ignorant can know it; and a segment which no one knows except the ones whose mind is clean and his senses are refined, and his discernment is correct, from the ones Allah<sup>-azwj</sup> has Expanded his chest for Al Islam; and a segment no one knows of except Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Trustees, and the ones immersed in the knowledge.

وَ إِنَّمَا فَعَلَ ذَلِكَ لِأَنَّ أَهْلَ الْبَاطِلِ مِنَ الْمُسْتَوَلِينَ عَلَى مِيرَاثِ رَسُولِ اللَّهِ ص مِنْ عِلْمِ الْكِتَابِ مَا لَمْ يَجْعَلْهُ اللَّهُ لَهُمْ وَ لِيُفَوِّدَهُمُ الْإِضْطِرَارَ إِلَى الْإِيْتِمَارِ بِمَنْ وَّلاَهُ أَمْرَهُمْ

And rather, He<sup>-azwj</sup> Did that lest the people of falsehood make a claim upon the inheritance of Rasool-Allah<sup>-saww</sup> of knowledge of the Book what Allah<sup>-azwj</sup> has not Made it for them, and the desperation will guide them to recognise with the ones He<sup>-azwj</sup> Placed in charge of their affairs, of their<sup>-asws</sup> rights.

فَاسْتَكْبَرُوا عَنْ طَاعَتِهِ تَعَزُّزًا وَ اِفْتِرَاءً عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ اغْتِرَارًا بِكَثْرَةِ مَنْ ظَاهَرَهُمْ وَ عَاوَهُمْ وَ عَانَدَ اللَّهُ جَلَّ اسْمُهُ وَ رَسُولَهُ ص -

But they were too arrogant from obeying him<sup>-asws</sup>, being strong, and they fabricated upon Allah<sup>-azwj</sup> Mighty and Majestic, and they were deceived by the large numbers of the ones supporting them and assisting them, and they defied Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>.

فَأَمَّا مَا عَلَّمَهُ الْجَاهِلُ وَ الْعَالِمُ مِنْ فَضْلِ رَسُولِ اللَّهِ مِنْ كِتَابِ اللَّهِ فَهُوَ قَوْلُ اللَّهِ سُبْحَانَهُ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ قَوْلُهُ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

As for what the ignorant and the scholar know of the merits of Rasool-Allah<sup>-saww</sup> from the Book of Allah<sup>-azwj</sup>, it is Word of Allah<sup>-azwj</sup> the Glorious: **There is one who obeys the Rasool, so he has obeyed Allah, [4:80]; Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].**

وَ هُنْدِيهِ الْأَيَّةُ ظَاهِرٌ وَ بَاطِنٌ فَالظَّاهِرُ قَوْلُهُ صَلُّوا عَلَيْهِ وَ الْبَاطِنُ قَوْلُهُ وَ سَلِّمُوا تَسْلِيمًا أَيَّ سَلِّمُوا لِمَنْ وَصَّاهُ وَ اسْتَخْلَفَهُ عَلَيْكُمْ [وَ فَضَّلَهُ وَ مَا عَاهَدَ بِهِ إِلَيْهِ تَسْلِيمًا

And for this Verse, there is an apparent and an esoteric (meaning). The apparent is His<sup>-azwj</sup> Word: **Send Salawat upon him** – while the esoteric is His<sup>-azwj</sup> Word - **and submit submissively [33:56]**, i.e. submit to the one whom he<sup>-saww</sup> appoints as successor and makes him<sup>-asws</sup> a caliph upon you all, and prefers him<sup>-asws</sup>, and what he<sup>-saww</sup> covenants to him<sup>-asws</sup>, submissively.

وَهَذَا بِمَا أَخْبَرْتِكَ أَنَّهُ لَا يَعْلَمُ تَأْوِيلَهُ إِلَّا مَنْ لَطَّفَ حِسَّهُ وَ صَفَا ذَهْنَهُ وَ صَحَّ تَمْيِيزُهُ

And this, from what I<sup>asws</sup> am informing you, no one knows its interpretation except the one whose senses are sound and his mind is clear and his discernment is correct.

وَ كَذَلِكَ قَوْلُهُ سَلَامٌ عَلَى آلِ يَاسِينَ لِأَنَّ اللَّهَ سَمَّى النَّبِيَّ صَ بِهَذَا الْإِسْمِ حَيْثُ قَالَ بِسِ وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ لِعِلْمِهِ أَنَّهُمْ يُسْتَقْطُونَ قَوْلَ سَلَامٌ عَلَى آلِ مُحَمَّدٍ كَمَا أُسْقَطُوا عَابِرُهُ

And like that are His<sup>azwj</sup> Words: **Greetings be on Progeny of Yaseen [37:130]**, because Allah<sup>azwj</sup> has Named the Prophet<sup>saww</sup> with this name whereby He<sup>azwj</sup> Said: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3]**, due to His<sup>azwj</sup> Knowledge that they will be dropping the words 'Greetings upon Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>', just as they had dropped others such.

وَ مَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَتَأَلَّفُهُمْ وَ يُفَرِّجُهُمْ وَ يُجِلِّسُهُمْ عَنْ يَمِينِهِ وَ شِمَالِهِ حَتَّى إِذْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِي إِعَادِهِمْ بِقَوْلِهِ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا

And Rasool-Allah<sup>saww</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, did not cease to be compassionate to them and draw them closer and seated them on his<sup>saww</sup> right and his<sup>saww</sup> left until Allah<sup>azwj</sup> Mighty and Majestic Permitted for him<sup>saww</sup> in distancing them, by His<sup>azwj</sup> Words: **And be patient upon what they are saying, and avoid them with a beautiful avoidance [73:10]**.

وَ بِقَوْلِهِ فَمَا لِ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ عَنِ الْيَمِينِ وَ عَنِ الشِّمَالِ عِزِينَ أ يَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ

And by His<sup>azwj</sup> Words: **So what is the matter with those who commit Kufr racing ahead before you, [70:36] On the right and on the left in separate groups? [70:37] Does every person from them desires that he should enter the Garden of Bliss? [70:38] Never! Surely, We Created them of what they know [70:39]**.

وَ كَذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ نَدْعُوا كُلَّ أَنْسِ بِإِمَامِهِمْ وَ لَمْ يُسَمَّ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ أُمَّهَاتِهِمْ

And like that, Allah<sup>azwj</sup> Mighty and Majestic Said: **On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71]**, and He<sup>azwj</sup> did not name them<sup>asws</sup> with their<sup>asws</sup> names and names of their<sup>asws</sup> fathers<sup>asws</sup> and their<sup>asws</sup> mothers<sup>as</sup>.

وَ إِنَّمَا قَوْلُهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ فَأَلْمَزَادُ كُلِّ شَيْءٍ هَالِكٌ إِلَّا دِينَهُ لِأَنَّ مِنَ الْمُحَالِ أَنْ يَهْلِكَ مِنْهُ كُلُّ شَيْءٍ وَ يَبْقَى الْوَجْهُ هُوَ أَجَلٌ وَ أَعْظَمٌ وَ أَكْرَمٌ مِنْ ذَلِكَ

And as for His<sup>azwj</sup> Words: **All things will perish except for His Face. [28:88]**. The intent is all things will perish except for His<sup>azwj</sup> religion, because it is from the impossibilities that all things from Him<sup>azwj</sup> to perish except His<sup>azwj</sup> Face. He<sup>azwj</sup> is more Majestic and Mightier and more Benevolent than that.

وَ إِنَّمَا يَهْلِكُ مَنْ لَيْسَ مِنْهُ أ لَا تَرَى أَنَّهُ قَالَ كُلُّ مَنْ عَلَيْهَا فَانٍ وَ يَبْقَى وَجْهَ رَبِّكَ فَفَصَّلَ بَيْنَ خَلْقِهِ وَ وَجْهِهِ

And rather he will be destroyed, the ones who isn't from Him<sup>-azwj</sup>. Can't you see, He<sup>-azwj</sup> Said: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]**. Thus, He<sup>-azwj</sup> Differentiated between His<sup>-azwj</sup> creatures and His<sup>-azwj</sup> Face.

وَأَمَّا ظُهُورُكَ عَلَى تَنَازُرِ قَوْلِهِ وَإِنْ خِفْتُمْ إِلَّا تُفْسِدُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ وَ لَيْسَ يُشْبِهُ الْقِسْطُ فِي الْيَتَامَى نِكَاحَ النِّسَاءِ وَ لَا كُفْلَ النِّسَاءِ أَيْتَامًا

And as for appearing to you upon a disguise are His<sup>-azwj</sup> Words: **And if you fear that you cannot act equitably regarding the orphans, then marry such women as seem good to you, [4:3]**, and the fairness regarding the orphans cannot be resembled marrying the women, nor is every woman an orphan.

فَهُوَ لِمَا قَدَّمْتُ ذِكْرَهُ مِنْ إِسْقَاطِ الْمُنَافِقِينَ مِنَ الْقُرْآنِ وَ بَيِّنَ الْقَوْلِ فِي الْيَتَامَى وَ بَيَّنَ نِكَاحَ النِّسَاءِ مِنَ الْخِطَابِ وَ الْقِصَصِ أَكْثَرَ مِنْ ثُلُثِ الْقُرْآنِ وَ هَذَا وَ مَا أَشْبَهَهُ ظَهَرَتْ حَوَادِثُ الْمُنَافِقِينَ فِيهِ لِأَهْلِ النَّظَرِ وَ التَّأَمُّلِ وَ وَجَدَ الْمَعْطُولُونَ وَ أَهْلَ الْمِلَالِ الْمُخَالَفَةَ لِلْإِسْلَامِ مَسَاعًا إِلَى الْقُدْحِ فِي الْقُرْآنِ

Due to what its mention has preceded, it is from the dropped by the hypocrites from the Quran, and between the Words: **regarding the orphans**, and **then marry such women**, there is more than a third of the Quran, from the Address and the stories, and this and what resembles it reveals innovations by the hypocrites for the people who reflect and ponder, while the obstructive ones and the people inclining to the opposition to Al-Islam found the room to find fault in the Quran.

وَ لَوْ شَرَحْتُ لَكَ كُلَّ مَا أُسْقِطَ وَ حُرِفَ وَ بُدِّلَ بِمَا يَجْرِي هَذَا الْمَجْرَى لَطَالَ وَ ظَهَرَ مَا تَحْظُرُ التَّقِيَّةَ إِطْهَارَهُ مِنْ مَنَاقِبِ الْأَوْلِيَاءِ وَ مَنَائِبِ الْأَعْدَاءِ.

And if I<sup>-asws</sup> were to explain to you all what has been dropped, and distorted, and replaced from what flows this flow, it would be lengthy, and it is apparent what the Taqiyyah (dissimulation) has cautioned revealing it, from virtues of the Guardians<sup>-asws</sup> and vices of the enemies".<sup>64</sup>

4- أَقُولُ قَدْ مَضَى فِي اخْتِجَاجِ الْحَسَنِ بْنِ عَلِيٍّ عَ وَ أَصْحَابِهِ عَلَى مُعَاوِيَةَ أَنَّهُ عَ قَالَ: نَحْنُ نَقُولُ أَهْلَ الْبَيْتِ إِنَّ الْأَيْمَةَ مِنَّا وَ إِنَّ الْخِلَافَةَ لَا تَصْلُحُ إِلَّا فِينَا وَ إِنَّ اللَّهَ جَعَلَنَا أَهْلَهَا فِي كِتَابِهِ وَ سُنَّةِ نَبِيِّهِ صَ وَ إِنَّ الْعِلْمَ فِينَا وَ نَحْنُ أَهْلُهُ وَ هُوَ عِنْدَنَا جَمُوعٌ كُلُّهُ بِحَدَافِيرِهِ

I (Majlisi) am saying, 'It has passed in argumentation by Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> and his<sup>-asws</sup> companions against Muawiya. He<sup>-asws</sup> said: 'We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, are saying that the Imams<sup>-asws</sup> are from us<sup>-asws</sup>, and that the caliphate cannot be correct except among us<sup>-asws</sup>, and that Allah<sup>-azwj</sup> has Made us to be its rightful in His<sup>-azwj</sup> Book and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and that the knowledge is among us<sup>-asws</sup>, and we<sup>-asws</sup> are its rightful, and it is collected with us<sup>-asws</sup>, all of it, with its entirety.

وَ إِنَّهُ لَا يَخْدُثُ شَيْءٌ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى أَرِشُ الْحَدِيثَ إِلَّا وَ هُوَ عِنْدَنَا مَكْتُوبٌ بِإِمْلَاءِ رَسُولِ اللَّهِ صَ وَ حِطَّ عَلَيَّ عَلَيْهِ السَّلَامُ بِيَدِهِ وَ زَعَمَ قَوْمٌ أَنَّهُمْ أَوْلَى بِدَلِّكَ مِنَّا حَتَّى أَنْتَ يَا ابْنَ هِنْدٍ تَدَّعِي ذَلِكَ

<sup>64</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 3

And surely, nothing will occur up to the Day of Qiyamah, even a compensation of a scratch, except and it (its knowledge) is with us<sup>-asws</sup>, written down by the dictation of Rasool-Allah<sup>-saww</sup> and handwriting of Rasool-Allah<sup>-saww</sup> by his<sup>-asws</sup> hand, while the people are alleging that they are foremost with that than us<sup>-asws</sup>, even you, O son of Hind, claimed that.

وَتَزْعُمُ أَنَّ عُمَرَ أَرْسَلَ إِلَى أَبِي - أَبِي أُرَيْدُ أَنْ أُكْتُبَ الْقُرْآنَ فِي مِصْحَفٍ فَأَبْعَثُ إِلَيْ بِمَا كُتِبَتْ مِنَ الْقُرْآنِ فَأَتَاهُ فَقَالَ تَضْرِبُ وَاللَّهِ عُنُقِي قَبْلَ أَنْ يَصِلَ إِلَيْكَ قَالَ وَ لَمْ قَالَ لِأَنَّ اللَّهَ تَعَالَى إِتَى عَنِّي وَ لَمْ يَغْنِكَ وَ لَا أَصْحَابَكَ

And you alleged that Umar had sent a message to my<sup>-asws</sup> father<sup>-asws</sup>, 'I want you<sup>-asws</sup> to write the Quran in a book form, so send to me whatever you<sup>-asws</sup> have written from the Quran (so far)'. He<sup>-asws</sup> went to him and said: 'By Allah<sup>-azwj</sup>! You will have to strike off my<sup>-asws</sup> neck before I<sup>-asws</sup> send it to you!' He said, 'And why?' He<sup>-asws</sup> said: 'Because Allah<sup>-azwj</sup> the Exalted Said: **and those who are firmly rooted in the Knowledge. [3:7]**. It is me<sup>-asws</sup> He<sup>-azwj</sup> has Meant by it, and He<sup>-azwj</sup> did neither Mean (by it) you nor your companions'.

فَقَضَبَ عُمَرُ ثُمَّ قَالَ ابْنُ أَبِي طَالِبٍ يَحْسَبُ أَنَّ أَحَدًا لَيْسَ عِنْدَهُ عِلْمٌ غَيْرُهُ مَنْ كَانَ يَقْرَأُ مِنَ الْقُرْآنِ شَيْئًا فَلْيَأْتِنِي فَإِذَا جَاءَ رَجُلٌ فَقَرَأَ شَيْئًا مَعَهُ وَ فِيهِ آخِرُ كِتَابِهِ وَ إِلَّا لَمْ يَكْتُبُهُ

Umar was angered, then said, 'The son<sup>-asws</sup> of Abu Talib<sup>-asws</sup> reckons that he<sup>-asws</sup> is alone, there isn't anyone having any knowledge with him apart from him<sup>-asws</sup>. One who had been reciting anything from the Quran, so let him come to me!' So, whenever a man came and read out something with him and there was another one regarding it, he had it written down, or else he did not write it down.

ثُمَّ قَالُوا قَدْ ضَاعَ مِنْهُ قُرْآنٌ كَثِيرٌ بَلْ كَذَبُوا وَاللَّهِ بَلْ هُوَ جَمْعٌ مَحْمُوظٌ عِنْدَ أَهْلِهِ.

Then they said, 'A lot from the Quran has been wasted!' But they lied! By Allah<sup>-azwj</sup>! But it is collected, preserved with its rightful ones".<sup>65</sup>

5- فس، تفسير القمي جعفر بن أحمد عن عبد الكريم بن عبد الرحيم عن محمد بن علي القرشي عن محمد بن الفضل بن الثمالي عن أبي جعفر ع قال: ما أحد من هذه الأمة جمع القرآن إلا وصي محمد ص.

Tafseer Al Qummi – Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali Al Qureyshi, from Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'There is no one from this community who has collected the Quran except the successor<sup>-asws</sup> of Muhammad<sup>-saww</sup>'.<sup>66</sup>

6- ب، قرب الإسناد البطني عن ابن عبد الحميد قال: دخلت على أبي عبد الله ع فأخرج إلي مصحفاً قال فتصفتته فوقع بصري على موضع منه فإذا فيه مكتوب هذه جهنم التي كنتم بها تكذبان فاصلبا فيها لا تموتان فيها ولا تحيينان يعني الأولين.

(The book) 'Qurb Al Isnaad' – Al Yaqteeny, from Ibn Abdul Hameed who said,

<sup>65</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 4

<sup>66</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 5

'I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> brought out a Quran to me. He<sup>-asws</sup> said: 'I turned its pages and my sight fell upon a place from it. There it was written: 'This is Hell which both of you had been belying. You will both be arriving in it. Neither will you be dying in it nor be living', meaning the first two (caliphs)'.<sup>67</sup>

**Translator's note: The Verse is Surah Al Rahman Verse 43. 'This here is Hell which the two of you were belied upon. Both of you would be arriving to it, neither dying nor living (therein) [55:43]' - Meaning the first two (Abu Bakr and Umar).**

7- فس، تفسير القمي علي بن الحسين عن أحمد بن أبي عبد الله عن علي بن الحكم عن سيف عن أبي بكر الحضرمي عن أبي عبد الله ع قال: إنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيِّ يَا عَلِيُّ الْقُرْآنُ خَلْفَ فِرَاشِي فِي الْمُصْحَفِ وَ الْحَرِيرِ وَ الْقَرَابِيسِ فَخُذُوهُ وَ اجْمَعُوهُ وَ لَا تُضَيَعُوهُ كَمَا ضَيَعَتِ الْيَهُودُ التَّوْرَةَ

Tafseer Al Qummi – Ali Bin Al Husayn, from Ahmad Bin Abu Abdullah, from Ali Bin Al Hakam, from Sayf, from Abu Bakr Al Hazramy,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! The Quran is (stored) behind my<sup>-saww</sup> bed in the parchments, and the silk (cloth) and the papers. So take it and collect it, and do not waste it just as the Jews wasted the Torah!'

فَانْطَلَقَ عَلِيُّ فَجَمَعَهُ فِي ثَوْبٍ أَصْفَرٍ ثُمَّ حَتَمَ عَلَيْهِ فِي بَيْتِهِ وَ قَالَ لَا أَرْتَدِي حَتَّى أَجْمَعَهُ وَ إِنْ كَانَ الرَّجُلُ لِيَأْتِيهِ فَيَخْرُجُ إِلَيْهِ بِغَيْرِ رِدَاءٍ حَتَّى جَمَعَهُ

Ali<sup>-asws</sup> went and collected it in a yellow cloth. Then he<sup>-asws</sup> sealed upon it in his<sup>-asws</sup> house and said: 'I<sup>-asws</sup> will not wear a robed until I<sup>-asws</sup> have collected it'. If a man would come to him<sup>-asws</sup>, he<sup>-asws</sup> would bring it out to him without wearing a robe, until he<sup>-asws</sup> had collected it'.

قَالَ وَ قَالَ رَسُولُ اللَّهِ ص لَوْ أَنَّ النَّاسَ قَرَأُوا الْقُرْآنَ كَمَا أَنْزَلَ مَا اِخْتَلَفَ اثْنَانِ.

He<sup>-asws</sup> said: 'And Rasool-Allah<sup>-saww</sup> said: 'If the people were to recite the Quran just as it had been Revealed, no two would have differed''.<sup>68</sup>

8- فس، تفسير القمي محمد بن همام عن جعفر بن محمد الفراري عن الحسن بن علي اللؤلؤي عن الحسن بن أيوب عن سليمان بن صالح عن رجل عن أبي بصير عن أبي عبد الله ع قال: فُلْتُ هَذَا كِتَابَنَا يُنْطَقُ عَلَيْكُمْ بِالْحَقِّ

Tafseer Al Qummi – Muhammad Bin Hammam, from Ja'far Bin Muhammad Al Fazary, from Al-Hassan Bin Ali Al Luluie, from Al-Hassan Bin Ayoub, from Suleyman Bin Salih, from a man, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said, 'This is Our Book, speaking to you with the Truth. [45:29]'.

قَالَ إِنَّ الْكِتَابَ لَمْ يُنْطَقْ وَ لَا يُنْطَقْ وَ لَكِنَّ رَسُولَ اللَّهِ ص هُوَ النَّاطِقُ بِالْكِتَابِ قَالَ اللَّهُ هَذَا كِتَابُنَا يُنْطَقُ عَلَيْكُمْ بِالْحَقِّ

<sup>67</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 6

<sup>68</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 7

He<sup>-asws</sup> said: 'The Book has not spoken nor will it be speaking, but Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> is the speaker with the Book. Allah<sup>-azwj</sup> Said: **This (Rasool) is Our Book, he is speaking to you with the Truth. [45:29]**'.

فَقُلْتُ إِنَّا لَا نَقْرؤها هَكَذَا

I said, 'We are not reciting it like that!'

فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرِيلُ ع عَلَى مُحَمَّدٍ ص - وَ لَكِنَّهُ فِيمَا حُرِفَ مِنْ كِتَابِ اللَّهِ.

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! That is how Jibraeel<sup>-as</sup> had descended with it unto Muhammad<sup>-saww</sup>, but it is among what has been altered from the Book of Allah<sup>-azwj</sup>!'<sup>69</sup>

9- ل، الخصال مُحَمَّدُ بْنُ عَمْرِو بْنِ الْحَافِظِ عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ عَنِ الْحَسَنِ بْنِ الزُّبَيْرِ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ عَنِ الْأَخْلَعِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَجِيءُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ يَشْكُونَ الْمُصْحَفَ وَ الْمَسْجِدَ وَ الْعِزَّةَ يَقُولُ الْمُصْحَفُ يَا رَبِّ حَرَّفُونِي وَ مَرَّفُونِي وَ يَقُولُ الْمَسْجِدُ يَا رَبِّ عَطَلُونِي وَ صَيَّعُونِي وَ يَقُولُ الْعِزَّةُ يَا رَبِّ قَتَلُونَا وَ طَرَدُونَا وَ شَرَّدُونَا

(The book) 'Al Khisaal' – Muhammad Bin Umar Al Hafiz, from Abdullah Bin Bishr, from Al-Hassan Bin Al Zariqan, from Abu Bakre Bin Ayyash, from Al Ajlah, from Abu Al Zubeyr, from Jabir who said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'Three will come on the Day of Qiyamah complaining – the Quran, and the Masjid, and the Family<sup>-asws</sup> (of Rasool-Allah<sup>-saww</sup>)! The Quran will say: 'O Lord<sup>-azwj</sup>! They altered me and they tore me!' And the Masjid will say: 'O Lord<sup>-azwj</sup>! They suspended me and wasted me!' And the Family<sup>-asws</sup> will say: 'O Lord<sup>-azwj</sup>! They killed us<sup>-asws</sup> and exiled us<sup>-asws</sup> and Made us<sup>-asws</sup> homeless!'

فَأَجْتُوا لِلرَّكْبَتَيْنِ لِلْخُصُومَةِ فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ لِي أَنَا أَوْلَى بِذَلِكَ.

They will kneel to the knees for the dispute. Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majestic, will be Saying to me<sup>-saww</sup>: "I<sup>-azwj</sup> am Foremost with that!"<sup>70</sup>

10- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الصَّبْرِيِّ عَنْ حَمَّادِ بْنِ عَثْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الْأَحَادِيثَ تَخْتَلِفُ عِنْدَكُمْ

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Muhammad Bin Yahya Al Sayrafi, from Hammad Bin Usman who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The Ahadeeth from you (Imams<sup>-asws</sup>) are differing!'

قَالَ فَقَالَ إِنَّ الْقُرْآنَ نَزَلَ عَلَى سَبْعَةِ أَحْرَفٍ وَ أَدْنَى مَا لِلْإِمَامِ أَنْ يُفْتِيَ عَلَى سَبْعَةِ وُجُوهِ

He (the narrator) said: 'He<sup>-asws</sup> said: 'The Quran has been Revealed upon seven letters (Haruf), and the least for the Imam<sup>-asws</sup> is that he<sup>-asws</sup> should issue verdicts based upon seven aspects'.

<sup>69</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 8

<sup>70</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 9



ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ.

Then he<sup>-asws</sup> said: ***'This is Our Gift, so either confer or withhold, without a Reckoning [38:39]'***.<sup>71</sup>

11- ل، الخصال ماجيلويه عن محمد العطار عن الأشعري عن أحمد بن هلال عن عيسى بن عبد الله الهاشمي عن أبيه عن أبيه عن قال قال رسول الله ص أتاني آت من الله فقال إن الله يأمرك أن تقرأ القرآن على حرف واحد

(The book) 'Al Khisaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Ahmad Bin Hilal, from Isa Bin Abdullah Al Hashimy, from his father,

'From his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'A comer from Allah<sup>-azwj</sup> came to me<sup>-asws</sup>. He said, 'Allah<sup>-azwj</sup> Commands you<sup>-saww</sup> to recite the Quran upon one letter (Harf)'.

فَقُلْتُ يَا رَبِّ وَسِّعْ عَلَيَّ

I<sup>-saww</sup> said, 'O Lord<sup>-azwj</sup>! Expand upon me!'

فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ وَاحِدٍ

He said, 'Allah<sup>-azwj</sup> Commands you to recite the Quran upon one letter (Harf)'.

فَقُلْتُ يَا رَبِّ وَسِّعْ عَلَيَّ

I<sup>-saww</sup> said: 'O Lord<sup>-azwj</sup>! Expand upon my<sup>-saww</sup> community!'

فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ وَاحِدٍ

He said, 'Allah<sup>-azwj</sup> Commands you<sup>-saww</sup> to recite the Quran upon one letter (Harf)'.

فَقُلْتُ يَا رَبِّ وَسِّعْ عَلَيَّ

I<sup>-saww</sup> said: 'O Lord<sup>-azwj</sup>! Expand upon my<sup>-saww</sup> community!'

فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَافٍ.

He said, 'Allah<sup>-azwj</sup> Commands you<sup>-saww</sup> to recite the Quran upon seven letters (Harf's)'.<sup>72</sup>

12- فس، تفسير القمي علي بن الحسين عن البرقي عن أبيه عن ابن أبي عمير عن أبي بصير عن أبي عبد الله عليه السلام في قوله وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ قَالَ بَلَى هِيَ وَتَجْعَلُونَ شُكْرَكُمْ أَنْتُمْ تُكذِّبُونَ.

Tafseer Al Qummi – Ali Bin Al Husayn, from Al Barqy, from his father, from Ibn Abu Umeyr, from Abu Baseer,

<sup>71</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 10

<sup>72</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 11



‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **And you should be making your livelihood, (instead) you are belying [56:82]**. He<sup>-asws</sup> said: ‘But, it is **And you should be making your thanks, (instead) you are belying [56:82]**’.<sup>73</sup>

13- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن علي بن الحكم عن أبي أيوب عن ابن أبي يعفور عن أبي عبد الله ع قال: نزلت و إذا رأوا تجارة أو هموا انقصوا إليها و تركوك قائماً قل ما عند الله خير من اللهو و من التجارة للذين اتقوا و الله خير الرازيين.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub, from Ibn Abu Yafour,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘It was Revealed as: ‘And when they see a trade or sport, they rush to it and leave you standing. Say: ‘What is in the Presence of Allah<sup>-azwj</sup> is better than the sport and the trade, for those who are pious, and Allah<sup>-azwj</sup> is Best of the sustainers!’<sup>74</sup>

Translator’s note – Currently the Verse stands as: **And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. Say: ‘Whatever is in the Presence of Allah is better than the sport and the trade, and Allah is the best of the sustainers [62:11]**.

14- ن، عيون أخبار الرضا عليه السلام في خبر رجاء بن الصحاك أن الرضا ع كان يقرأ في سورة الجمعة قل ما عند الله خير من اللهو و من التجارة للذين اتقوا و الله خير الرازيين.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’ – In a Hadeeth by Raja’u Bin Al-Zahhak: ‘Al-Reza<sup>-asws</sup> was reciting in Surah Al Jummah: ‘Say: ‘Whatever is in the Presence of Allah<sup>-azwj</sup> is better than the sport and the trade, for those who are pious, and Allah<sup>-azwj</sup> is Best of the sustainers!’<sup>75</sup>

15- ثو، ثواب الأعمال ابن المنوكل عن محمد العطار عن الأشعري عن محمد بن حسان عن ابن مهران عن ابن البطائني عن عبد الله بن سنان عن أبي عبد الله ع قال: من كان كثير القراءة لسورة الأحزاب كان يوم القيامة في جوار محمد ص و أزواجه

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who was frequent in reciting Surah Al Ahzaab, on the Day of Qiyamah he will be in the vicinity of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> wives’.

ثم قال سورة الأحزاب فيها فضائح الرجال و النساء من قرئش و غيرهم يا ابن سنان إن سورة الأحزاب فضحت نساء قرئش من العرب و كانت أطول من سورة البقرة و لكن نقصوها و حرّفوها.

Then he<sup>-asws</sup> said: ‘Surah Al Ahzaab, in it there are scandals of the men and the women of Quraysh, and others. O Ibn Sinan! Surah Al Ahzaab (currently of 73 Verses) exposed the women of Quraysh from the Arabs, and it used to be longer than Surah Al Baqarah (currently 286 Verses), but they reduced it and altered it’.<sup>76</sup>

<sup>73</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 12

<sup>74</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 13

<sup>75</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 14

<sup>76</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 15

16- ير، بصائر الدرجات أحمد بن محمد بن محمد بن البرزنجي قال: استقبلت الرضا ع إلى القادسيية فسلمت عليه فقال لي أكثر لي حجرة لها بابان باب إلى خانٍ و باب إلى خارج فإنه أستر عليك

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Bazanty who said,

'I welcomed Al-Reza<sup>-asws</sup> to Al-Qadisiyya and greeted unto him<sup>-asws</sup>. He<sup>-asws</sup> said to me: 'Rent a room for me<sup>-asws</sup> having two doors for it, a door to the inside and a door to the outside so it would be a screen upon you'.

فأخذت الدواة و القيرطاس فأرذت أن أكتبها لكي أسأل عنها فأتاني مسافر قبل أن أكتب منها بشيء و مندبيل و خيط و خاتمه فقال مؤلاني يأمرك أن تضع المصحف في مندبيل و تحممه و تبعث إليه بالخاتم قال ففعلت ذلك.

I took the ink and the paper and wanted to write it lest he<sup>-asws</sup> asks (back) for it. A traveller came to be before I could write anything from it, and a towel, and a thread, and his<sup>-asws</sup> seal. He said, 'My Master<sup>-asws</sup> orders you to place the Parchment in a towel and seal it, and send it to him<sup>-asws</sup> along with the seal'. So, I did that<sup>77</sup>.

17- ير، بصائر الدرجات أحمد بن محمد بن محمد بن خالف عن بعض رجاله عن أبي عبد الله عليه السلام قال: فتلا رجل عنده هذه الآية علمنا منطق الطير و أوتينا من كل شيء فقال أبو عبد الله ع ليس فيها من إنما هي و أوتينا كل شيء.

(The book) 'Basaair Al Darjaat' – Ahmad Bin Muhammad, from Muhammad Bin Khalaf, from one of his men,

'From Abu Abdullah<sup>-asws</sup> having said: 'A man recited this Verse in his<sup>-asws</sup> presence: **We have been Taught the speech of the birds, and have been Given from all things [27:16].** Abu Abdullah<sup>-asws</sup> said: 'There isn't 'from' in it. But rather it is as: **'We have been Given all things'**<sup>78</sup>.

18 و في أخبار أبي رافع أن النبي ص قال في مرضه الذي توفي فيه لعلي يا علي هذا كتاب الله حذوه إليك

(Ahadeeth only) – And in Hadeeth by Abu Rafie, 'The Prophet<sup>-saww</sup> said during his<sup>-saww</sup> illness in which he<sup>-saww</sup> passed away: 'O Ali<sup>-asws</sup>! This is the Book of Allah<sup>-azwj</sup>. Take it to yourself<sup>-asws</sup>!'

فجمعه علي في ثوب فمضى إلى منزله فلما قبض النبي ص جلس علي فألقه كما أنزله الله و كان به عالماً.

Ali<sup>-asws</sup> collected it in a cloth and went to his<sup>-asws</sup> house. When the Prophet<sup>-saww</sup> was recalled, Ali<sup>-asws</sup> sat down and compiled it just as Allah<sup>-azwj</sup> had Revealed, and he<sup>-asws</sup> was all-knowing with it<sup>79</sup>.

و حدثني أبو العلاء العطار و المؤفق خطيب حوارزم في كتابيهما بالإسناد عن علي بن رباح أن النبي ص أمر علياً ع بتأليف القرآن فألقه و كتبه.

<sup>77</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 16

<sup>78</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 17

<sup>79</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 a

And it is narrated to me by Abu Al'ala Al-Attar, and Al-Muwaffiq preacher of Khuwarizm in their books, by the chain, from Ali Bin Rabbah, 'The Prophet<sup>-saww</sup> instructed Ali<sup>-asws</sup> to compile the Quran, so he<sup>-asws</sup> compiled it and wrote it'.<sup>80</sup>

جَبَلَةُ بْنُ سُوَيْمٍ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَوْ تَنِي لِي الْوِسَادَةُ وَ عُرِفَ لِي حَقِّي لَأَخْرَجْتُ لَهُمْ مُصْحَفًا كَتَبْتُهُ وَ أَمَلَاهُ عَلَيَّ رَسُولُ اللَّهِ ص.

Jabalah Bin Suheym, from his father, from Amir Al-Momineen<sup>-asws</sup> having said: 'If the pillow were to be folded for me<sup>-asws</sup>, and my<sup>-asws</sup> rights were recognised, I<sup>-asws</sup> bring out a Quran to them I<sup>-asws</sup> have written and Rasool-Allah<sup>-saww</sup> had dictated unto me<sup>-asws</sup>!'<sup>81</sup>

و رويتم أيضا أنه إنما أبطأ علي ع عن بيعة أبي بكر لتأليف القرآن.

And it is reported as well, 'But rather, Ali<sup>-asws</sup>'s pledging allegiance (by force) to Abu Bakr was delayed due to compiling of the Quran'.<sup>82</sup>

أَبُو نُعَيْمٍ فِي الْحِلْيَةِ وَ الْحَطِيبُ فِي الْأَرْبَعِينَ بِإِسْنَادٍ عَنِ السُّدِّيِّ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ ع قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص أَقْسَمْتُ أَوْ حَلَفْتُ أَنْ لَا أَضَعُ رِدَائِي عَنْ ظَهْرِي حَتَّى أَجْمَعَ مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَضَعْتُ رِدَائِي حَتَّى جَمَعْتُ الْقُرْآنَ.

Abu Nueym in (the book) 'Al-Hilya', and Al-Khateeb in (the book) 'Al-Arbaeen', by the chain from Al-Sundy, from Abdul Kheyr, from Ali<sup>-asws</sup> having said: 'When Rasool-Allah<sup>-saww</sup> was recalled, I<sup>-asws</sup> vowed (or I<sup>-asws</sup> swore) that I<sup>-asws</sup> will not place my<sup>-asws</sup> robe upon my<sup>-asws</sup> back until I<sup>-asws</sup> have collected what is between the two covers!' So, I<sup>-asws</sup> did not place my<sup>-asws</sup> robe until I<sup>-asws</sup> had collected the Quran'.<sup>83</sup>

وَ فِي أَحْكَامِ أَهْلِ الْبَيْتِ ع أَنَّهُ آلَى أَنْ لَا يَضَعَ رِدَاءَهُ عَلَى عَاتِقِهِ إِلَّا لِلصَّلَاةِ حَتَّى يُؤَلَّفَ الْقُرْآنَ وَ يَجْمَعَهُ فَانْقَطَعَ عَنْهُمْ مُدَّةٌ إِلَى أَنْ يَجْمَعَهُ ثُمَّ خَرَجَ إِلَيْهِمْ بِهِ فِي إِزَارٍ يَحْمِلُهُ وَ هُمْ مُجْتَمِعُونَ فِي الْمَسْجِدِ

And in Ahadeeth of People<sup>-asws</sup> of the Household, he<sup>-asws</sup> swore that he<sup>-asws</sup> will not place his<sup>-asws</sup> robe upon his<sup>-asws</sup> shoulders except for the Salat until he<sup>-asws</sup> had collected the Quran, and he<sup>-asws</sup> did collect it. He<sup>-asws</sup> cut off from them for a period until he<sup>-asws</sup> had collected it. Then he<sup>-asws</sup> came out to them with it in a loin cloth carrying it, and they were gathered in the Masjid.

فَأَنْكَرُوا مَصِيرَهُ بَعْدَ انْقِطَاعِ مَعِ النَّبِيِّ فَقَالُوا لِأَمْرٍ مَا جَاءَ أَبُو الْحَسَنِ فَلَمَّا تَوَسَّطَهُمْ وَضَعَ الْكِتَابَ بَيْنَهُمْ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَِّّي مُخَلِّفٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَ عَثَرْتِي أَهْلَ بَيْتِي وَ هَذَا الْكِتَابُ وَ أَنَا الْعَثَرَةُ

They denied his<sup>-asws</sup> fate after the cutting off, along with the wandering. They said for the matter of what Abu Al-Hassan<sup>-asws</sup> had brought. When he<sup>-asws</sup> was in their midst, he<sup>-asws</sup> placed the Book between them, then said, 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am leaving behind you all what if you were to adhered with it, you will never stray – the Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> family<sup>-asws</sup>, People<sup>-asws</sup> of my<sup>-saww</sup> Household, and this is the Book and I<sup>-asws</sup> am the Family!'

<sup>80</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 b

<sup>81</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 c

<sup>82</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 d

<sup>83</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 e

فَقَامَ إِلَيْهِ الثَّانِي فَقَالَ لَهُ إِنَّ يَكُنْ عِنْدَكَ قُرْآنٌ فَعِنْدَنَا مِثْلُهُ فَلَا حَاجَةَ لَنَا فِيكُمْ

The second (Umar) stood up to him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'If a Quran happens to be with you<sup>-asws</sup>, with us is similar to it, so there is no need for us regarding you both!'

فَحَمَلَ عَ الْكِتَابَ وَ عَادَ بِهِ بَعْدَ أَنْ أَلْزَمَهُمُ الْحُجَّةَ.

He<sup>-asws</sup> carried the Book and returned with it after necessitating them the argument".<sup>84</sup>

وَ فِي خَبَرٍ طَوِيلٍ عَنِ الصَّادِقِ ع أَنَّهُ حَمَلَهُ وَ وَلَّى رَاجِعاً نَحْوَ حُجْرَتِهِ وَ هُوَ يَقُولُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَ اشْتَرَوْا بِهِ تَمَنَّا قَلِيلاً فَبُنِسَ مَا يَشْتَرُونَ

And in a lengthy Hadeeth from Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> carried it and turned around returning towards his<sup>-asws</sup> room, and he<sup>-asws</sup> was saying: '**but they cast it behind their backs and took a small price for it; so evil is that which they are buying [3:187]**'.

وَ هَذَا قَرَأَ ابْنُ مَسْعُودٍ إِنَّ عَلِيًّا جَمَعَهُ وَ قَرَأَ بِهِ وَ إِذَا قَرَأَ فَاتَّبَعُوا قِرَاءَتَهُ.

And for this reason, Ibn Masoud recited it. Ali<sup>-asws</sup> collected it and recited it, and when he<sup>-asws</sup> recited it, they followed his recitation".<sup>85</sup>

**Translator's note – Please refer to the following two Verses - Surely, upon Us is its collection and its recitation [75:17] So when we recite it, then follow its recitation [75:18].**

في خبر طويل أنه قرأ رجلا ثلاثين آية من الأحقاف فاختلف في قراءتهما فقال ابن مسعود هذا الخلاف ما أقرؤه فذهبت بهما إلى النبي ص فغضب و علي عنده فقال علي رسول الله ص يأمركم أن تقرءوا كما علمتم.

In a lengthy Hadeeth, two men recited thirty Verses from Surah Al Ahqaaf. They differed in their recitations. Ibn Masoud said, 'This is different to what I am reciting!' He went with them both to the Prophet<sup>-saww</sup>. He<sup>-saww</sup> was angered, and Ali<sup>-asws</sup> was in his<sup>-saww</sup> presence. Ali<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> orders you all to recite it just as he<sup>-saww</sup> has taught you!'<sup>86</sup>

19- شي، تفسير العياشي عن بُرَيْدِ الْعَجَلِيِّ قَالَ: سَمِعَ أَبُو عَبْدِ اللَّهِ ع وَ أَنَا أَقْرَأُ لَهُ مُعَقِّبَاتٍ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

Tafseer Al Ayyashi – From Bureyd Al Ijaly who said,

'Abu Abdullah<sup>-asws</sup> heard me and I was reciting to him<sup>-asws</sup>, **For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11].**

فَقَالَ مَهْ وَ كَيْفَ يَكُونُ الْمُعَقِّبَاتُ مِنْ بَيْنِ يَدَيْهِ إِذَا يَكُونُ الْمُعَقِّبَاتُ مِنْ خَلْفِهِ إِذَا أَنْزَلَهَا اللَّهُ لَهُ رَقِيبٌ مِنْ بَيْنِ يَدَيْهِ وَ مُعَقِّبَاتٌ مِنْ خَلْفِهِ يَحْفَظُونَهُ بِأَمْرِ اللَّهِ.

<sup>84</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 f

<sup>85</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 g

<sup>86</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 h

He<sup>-asws</sup> said: ‘No, and how can the ‘successive’ be from in front him<sup>-saww</sup>? But rather the successive would be from behind him<sup>-saww</sup>. But rather, Allah<sup>-azwj</sup> Sent down a watcher for him in front of him<sup>-saww</sup>, and successive (Angels) from behind him<sup>-saww</sup> protecting him<sup>-saww</sup> by the Command of Allah<sup>-azwj!</sup>’<sup>87</sup>

20- قب، المناقب لابن شهر آشوب حمران بن أعين قال لي أبو جعفر ع وَ قَدْ قَرَأْتُ لَهُ مُعَقِّبَاتٍ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ قَالَ وَ أَنْتُمْ قَوْمٌ عَرَبٌ أ يَكُونُ الْمُعَقِّبَاتُ مِنْ بَيْنِ يَدَيْهِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Humran Bin Ayn who said,

‘Abu Ja’far<sup>-asws</sup> said to me, and I had recited to him<sup>-asws</sup>: **For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11].** He<sup>-asws</sup> said: ‘And you are Arab people! Can the ‘successive’ be from in front of him<sup>-saww</sup>?’

فَأُذِّنُ كَيْفَ تَقْرَأُهَا

I said, ‘And how should we recite it?’

قَالَ لَهُ مُعَقِّبَاتٌ مِنْ خَلْفِهِ وَ رَقِيبٌ مِنْ بَيْنِ يَدَيْهِ يَحْفَظُونَهُ بِأَمْرِ اللَّهِ.

He<sup>-asws</sup> said to him: ‘The successive are from behind him<sup>-saww</sup>, and a watcher is in front of him<sup>-saww</sup>, protecting him<sup>-saww</sup> by the Command of Allah<sup>-azwj!</sup>’<sup>88</sup>

21- كَش، رجال الكشي خلف بن حامد عن الحسن بن طلحة عن ابن فضال عن يونس بن يعقوب عن برئيد العجلي عن أبي عبد الله ع قَالَ: أَنْزَلَ اللَّهُ فِي الْقُرْآنِ سَبْعَةَ بِأَسْمَائِهِمْ فَمَحَتْ فُرَيْشٌ سِتَّةً وَ تَرَكُوا أَبَا هَبٍ.

(The book) ‘Rijal’ of Al Kashi – Khalaf Bin Haamid, from Al-Hassan Bin Talha, from Ibn Fazzal, from Yunus Bin Yaquob, from Bureyd Al Ijaly,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Revealed seven (people) with their names in the Quran. Quraysh deleted six and they left Abu Lahab<sup>-la</sup>’.’<sup>89</sup>

22- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ بَزْدَادَ عَنْ يَحْيَى بْنِ مُحَمَّدِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ قَالَ: لَمَّا أُبِي بِأَبِي الْحَسَنِ ع أَخَذَ بِهِ عَلَى الْقَادِسِيَّةِ وَ لَمْ يَدْخُلِ الْكُوفَةَ أُخِذَ بِهِ عَلَى بَرَاءِ الْبَصْرَةِ

(The book) ‘Rijal’ of Al Kashi – Muhammad Bin Al-Hassan, from Muhammad Bin Yazdad, from Yahya Bin Muhammad Al Razy, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘When Abu Al-Hassan<sup>-asws</sup> was brought, he<sup>-asws</sup> was taken to Al-Qadisiyyah and was not entered into Al-Kufa. He<sup>-asws</sup> was taken on the outskirts of Al-Basra’.

قَالَ فَبَعَثَ إِلَيْهِ مُصْحَفًا وَ أَنَا بِالْقَادِسِيَّةِ فَفَتَحْتُهُ فَوَقَعَتْ بَيْنَ يَدَيَّ سُورَةٌ لَمْ يَكُنْ فَإِذَا هِيَ أَطْوَلُ وَ أَكْثَرُ مِمَّا يَقْرَأُهَا النَّاسُ

<sup>87</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 19

<sup>88</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 20

<sup>89</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 21

He (the narrator) said, 'He<sup>-asws</sup> sent a Quran to me while I was in Al-Qadisiyyah. I opened it and a Chapter fell in my hands which did not exist. It was longer and most than what the people were reciting'.

قَالَ فَحَفِظْتُ مِنْهُ أَشْيَاءَ

He (the narrator) said, 'I memorised things from it'.

قَالَ فَأَتَى مُسَافِرٌ وَ مَعَهُ مِندِيلٌ وَ طِينٌ وَ حَاتِمٌ فَقَالَ هَاتِ فَدَفَعْتُهُ إِلَيْهِ فَجَعَلَهُ فِي الْمِندِيلِ وَ وَصَعَ عَلَيْهِ الطِّينَ وَ حَتَمَهُ فَذَهَبَ عَنِّي مَا كُنْتُ حَفِظْتُ مِنْهُ فَجَهَدْتُ أَنْ أَدْكُرَ مِنْهُ حَرْفًا وَاحِدًا فَلَمْ أَدْكُرْهُ.

He (the narrator) said, 'I came to Musafir and with him was a towel and clay and a seal. He said, 'Give!' I handed it to him. He made it to be in the towel and placed the clay upon it, and sealed it. It went away from me what I had memorised from it. I struggled to remember one word from it, but I could not remember it'.<sup>90</sup>

23- شي، تفسير العياشي عن إبراهيم بن عمر قال قال أبو عبد الله ع إن في القرآن ما مضى و ما يحدث و ما هو كائن كان في أسماء الرجال فألقيت و إنما الاسم الواحد منه في وجه لا تحصى يعرف ذلك الوصاة.

Tafseer Al Ayyashi – from Ibrahim Bin Umar who said,

'Abu Abdullah<sup>-asws</sup> said: 'In the Quran is what is (from the) past and what is current and what is to happen. In it were names of the men, these were thrown out, and rather the single name from it encompasses uncountable aspects. The successors<sup>-asws</sup> recognise that'.<sup>91</sup>

24- شي، تفسير العياشي عن داود بن فرقد عن عمه أخبره عن أبي عبد الله ع قال: لو قد قرئ القرآن كما أنزل لألقينا فيه مسمين.

Tafseer Al Ayyashi – from Dawood Bin Farqad, from the one who informed him,

'From Abu Abdullah<sup>-asws</sup> having said: 'Had the Quran been recited just as it was Revealed, you would have found our<sup>-asws</sup> names in it'.<sup>92</sup>

وَ قَالَ سَعِيدُ بْنُ الْحُسَيْنِ الْكِنْدِيُّ عَنْ أَبِي جَعْفَرٍ ع بَعَدَ مُسَمِّينَ كَمَا سَمَّيْنَا مِنْ قَبْلُنَا.

And Saeed Bin Al Husayn Al Kindy said,

'From Abu Ja'far<sup>-asws</sup> after (the word) 'Named', just as the ones before us<sup>-asws</sup> have been Named'.<sup>93</sup>

25- شي، تفسير العياشي عن ميسر عن أبي جعفر ع قال: لو لا أنه زيد في كتاب الله و نقص منه ما خفي حفتنا على ذي حجى و لو قد قام قائمنا فنطق صدقه القرآن.

<sup>90</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 22

<sup>91</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 23

<sup>92</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 24 a

<sup>93</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 24 b

Tafseer Al Ayyashi – from Muyassir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Even if there had not been additions in the Book of Allah<sup>-azwj</sup> and reductions from it, our<sup>-asws</sup> rights upon the ones in authority would not be hidden, and if our<sup>-asws</sup> Qaim<sup>-ajfj</sup> had risen, the Quran would speak ratifying him<sup>-ajfj</sup>’.<sup>94</sup>

26- شي، تفسير العياشي عن مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ خَرَجَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ مِنْ عِنْدِ عُثْمَانَ فَلَقِيَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ فَقَالَ لَهُ يَا عَلِيُّ بِنْتَا اللَّيْلَةَ فِي أَمْرِ نَزَجُوا أَنْ يُتَبِتَ اللَّهُ هَذِهِ الْأُمَّةَ

Tafseer Al Ayyashi – from Muhammad Bin Salim, from Abu Baseer who said,

‘Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: ‘Abdullah Bin Amro Bin Al-Aas came out from the presence of Usman. He met Amir Al-Momineen<sup>-asws</sup>, may the Salawaat be upon him<sup>-asws</sup>. He said to him<sup>-asws</sup>, ‘O Ali<sup>-asws</sup>! We spent the night regarding a matter we hope Allah<sup>-azwj</sup> Make this community steadfast!’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَنْ يَخْفَى عَلَيَّ مَا بَيْتُمْ فِيهِ حَرْفُكُمْ وَغَيْرُكُمْ وَبَدَلْتُمْ نِسْعِمَائَةَ حَرْفِ نَلَامِيَّاتِهِ حَرْفُكُمْ وَ نَلَامِيَّاتِهِ غَيْرُكُمْ وَ نَلَامِيَّاتِهِ بَدَلْتُمْ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ إِلَى آخِرِ الْآيَةِ وَبِمَا يَكْسِبُونَ.

Amir Al-Momineen<sup>-asws</sup> said: ‘It will never be hidden unto me<sup>-asws</sup> what you had spent your night in. You altered, and you changed, and you replaced nine hundred words. You altered three hundred, and you changed three hundred, and you replaced three hundred. **So woe be unto those who are writing the Book with their own hands, then they are saying, ‘This is from the Presence of Allah’, [2:79]** – up to end of the Verse: **and from what they are earning [2:79]**’.<sup>95</sup>

27- كنز، كنز جامع الفوائد و تاويل الآيات الظاهرة قوله تعالى قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ الْآيَةَ تَأْوِيلُهُ رَوَى عَلِيُّ بْنُ سُبَابٍ عَنْ أَبِي حمزة عن أبي بصير قال: سألت أبا عبد الله ع عن هذه الآية قال هذه الآية بما غيروا و حرفوا ما كان الله ليهلك محمداً ص و لا من كان معه من المؤمنين و هو خير و ولد آدم

(The books) ‘Kanz Jamie Al Fawaid’, and ‘Taweel Al Ayaat Al Zaahira’ - **Say: ‘Have you considered if Allah were to destroy me [67:28]**, the Verse. It’s interpretation is reported by Ali Bin Asbaat, from Abu Hamza, from Abu Baseer who said,

‘I asked Abu Abdullah<sup>-asws</sup> about this Verse. He<sup>-asws</sup> said: ‘This Verse is from what they changed and distorted. Allah<sup>-azwj</sup> was not going to Destroy Muhammad<sup>-saww</sup>, nor the ones who were with him<sup>-saww</sup> from the Momineen, and he<sup>-saww</sup> was the best of the Children of Adam<sup>-as</sup>.

وَ لَكِنْ قَالَ اللَّهُ تَعَالَى قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْتُكُمْ اللَّهُ جَمِيعاً الْآيَةَ.

<sup>94</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 25

<sup>95</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 26



But, Allah-<sup>azwj</sup> Mighty and Majestic Said: **Say: ‘Have you considered if Allah were to destroy all of you together, and Have Mercy on us, so who will save the Kafirs from a painful Punishment?’ [67:28]**.<sup>96</sup>

28- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رُوِيَ عَنْ مُحَمَّدِ بْنِ أَبِي بَرْزَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلَامٍ الْأَشْهَلِيِّ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ عَ قُلْنَا أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ قَالَ مَا أَنْزَلَنَا اللَّهُ هَكَذَا وَ مَا كَانَ اللَّهُ لِيُهْلِكَ نَبِيَّهُ ص وَ مَنْ مَعَهُ وَ لَكِنْ أَنْزَلْنَا قُلْنَا أَرَأَيْتُمْ إِنْ أَهْلَكْنَاكُمْ اللَّهُ الْآيَةَ

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported from Muhammad Al Barqy raising it from Abdul Rahman Bin Salaam Al Ash’hal who said,

‘It was said to Abu Abdullah-<sup>asws</sup>, **Say: ‘Have you considered if Allah were to destroy me [67:28].** He-<sup>asws</sup> said: ‘Allah-<sup>azwj</sup> did not Reveal it like this, and Allah-<sup>azwj</sup> was not going to Destroy His-<sup>azwj</sup> Prophet-<sup>saww</sup> and the ones with him-<sup>saww</sup>, but He-<sup>azwj</sup> Revealed it as: **Say: ‘Have you considered if Allah were to destroy all of you [67:28].**

قُلْنَا قَالَ اللَّهُ تَعَالَى لَنَبِيِّهِ ص أَنْ يَقُولَ لَهُمْ قُلْنَا هُوَ الرَّحْمَنُ آمَنَّا بِهِ وَ عَلَيْهِ تَوَكَّلْنَا فَسَتَعَلَّمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ.

Then Allah-<sup>azwj</sup> the Exalted Said to His-<sup>azwj</sup> Prophet-<sup>saww</sup> to say to them: **Say: ‘He is the Beneficent! We believe in Him, and upon Him we Rely. Soon you shall come to know who is in clear straying’ [67:29]**.<sup>97</sup>

29- فر، تفسير فرات بن إبراهيم جعفر الفزارى مُعْنَعًا عَنْ حُمْرَانَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ع يَقْرَأُ هَذِهِ الْآيَةَ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ مُحَمَّدٍ عَلَى الْعَالَمِينَ قُلْتُ لَيْسَ يُقْرَأُ كَذَا

Tafseer Furaat Bin Ibrahim – Ja’far Al Gafary, assisted by Humran who said,

‘I heard Abu Ja’far-<sup>asws</sup> reciting this Verse as: **Surely Allah Chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran and the Progeny of Muhammad above the worlds [3:33].** I said, ‘It isn’t read like that!’

فَقَالَ أُدْخِلْ حَرْفٌ مَكَانَ حَرْفٍ.

He-<sup>asws</sup> said: ‘They have inserted a word in place of a word’.<sup>98</sup>

30- كا، الكافي العدة عَنْ سَهْلِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ هَذَا كَيْبَانًا يُنْطِقُ عَلَيْكُمْ بِالْحَقِّ

(The book) ‘Al Kafi’ – The number, from Sahl, from Muhammad Bin Suleyman Al Daylami, from his father, from Abu Baseer,

‘From Abu Abdullah-<sup>asws</sup>, he (the narrator) said, ‘I said to him-<sup>asws</sup>, ‘Words of Allah-<sup>azwj</sup> Mighty and Majestic: **‘This is Our Book, speaking to you with the Truth. [45:29]**’.

<sup>96</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 27

<sup>97</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 28

<sup>98</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 29



قَالَ فَقَالَ إِنَّ الْكِتَابَ لَمْ يَنْطِقْ وَلَنْ يَنْطِقَ وَ لَكِنَّ رَسُولَ اللَّهِ ص هُوَ النَّاطِقُ بِالْكِتَابِ قَالَ اللَّهُ عَزَّ وَ جَلَّ هَذَا كِتَابُنَا يُنْطِقُ عَلَيْكُمْ بِالْحَقِّ

He (the narrator) said, 'He<sup>-asws</sup> said: 'The Book does not speak and will never speak, but Rasool-Allah<sup>-saww</sup>, he is the speaker with the Book. Allah<sup>-azwj</sup> Mighty and Majestic Said: **This (Rasool) is Our Book, he is speaking to you with the Truth. [45:29]**'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرُؤُهَا هَكَذَا

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! We are not reading it like that!'

فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهِ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ عَلَى مُحَمَّدٍ ص - وَ لَكِنَّهُ فِيمَا خُرِفَ مِنْ كِتَابِ اللَّهِ.

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! Jibraeel<sup>-as</sup>, may the greetings be upon him<sup>-as</sup>, descended with it upon Muhammad<sup>-saww</sup>, but it is among what was distorted from the Book of Allah<sup>-azwj</sup>'.<sup>99</sup>

31- فر، تفسیر فرات بن ابراهيم إسماعيل بن إبراهيم مُعَنَّأ عَنْ مَيْسَرَةَ عَنِ الرِّضَا ع قَالَ: لَا يُبْرَى فِي النَّارِ مِنْكُمْ اثْنَانِ أَبَدًا وَ اللَّهُ وَ لَا وَاحِدٌ

Tafseer Furaat Bin Ibrahim Ismail Bin Ibrahim, assisting from Maysarah,

'From Al-Reza<sup>-asws</sup> having said: 'No two of you (Shias) will be seen in the Hellfire, ever! By Allah<sup>-azwj</sup>, and not even one!'

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ أَيَّنْ هَذَا فِي كِتَابِ اللَّهِ

He (the narrator) said, 'I said, 'May Allah<sup>-azwj</sup> Keep you well! Where is this in the Book of Allah<sup>-azwj</sup>?'

قَالَ فِي سُورَةِ الرَّحْمَنِ وَ هُوَ قَوْلُهُ تَعَالَى لَا يُسْأَلُ عَنْ ذُنُوبِهِ مِنْكُمْ إِنْسٌ وَ لَا جَانٌّ

He<sup>-asws</sup> said: 'In Surah Al Rahman, and it is words of the Exalted: **So on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his sin [55:39]**'.

قَالَ قُلْتُ لَيْسَ فِيهَا مِنْكُمْ

He (the narrator) said, 'I said, 'There isn't in it (the word), 'From you', in it!'

قَالَ بَلَى وَ اللَّهُ إِنَّهُ لَمُنْتَبِتٌ فِيهَا وَ إِنَّ أَوَّلَ مَنْ عَبَّرَ ذَلِكَ لَا بُنْ أَرَوَى وَ لَوْ لَمْ يُقْرَأْ فِيهَا مِنْكُمْ لَسَقَطَ عِقَابُ اللَّهِ عَنِ الْخَلْقِ.

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>! It was affirmed in it, and the first one to alter that was a son of Urwa, and if (the word) 'From you' is not recited in it, the Punishment of Allah<sup>-azwj</sup> would be Dropped from the creatures"<sup>100</sup>.

<sup>99</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 30

<sup>100</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 31

**Note:** *The intended is – son of Usman Bin Affan, as Urwa was his mother.* ويريد بن عثمان بن عفان، و أروى امه

32- كذا، الكافي علي بن إبراهيم عن البرقي عن أبيه عن محمد بن سليمان عن أبيه عن أبي عبد الله ع في قوله تعالى وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا مُحَمَّدٌ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جَبْرَائِيلُ ع عَلَى مُحَمَّدٍ ص.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Al Barqy, from his father, from Muhammad Bin Suleyman, from his father,

'Abu Abdullah<sup>asws</sup> regarding Words of the Exalted: **and you were on the brink of a pit of the fire, so He Saved you from it by Muhammad [3:103]**. By Allah<sup>azwj</sup>, that is how Jibraeel<sup>as</sup> descended with it unto Muhammad<sup>saww</sup>!<sup>101</sup>

33- كذا، الكافي علي بن أبيه عن عمر بن عبد العزيز عن ابن طينان عن أبي عبد الله ع لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ هَكَذَا فَأَقْرَأَهَا.

(The book) 'Al Kafi' – Ali, from his father, from Umar Bin Abdul Aziz, from Ibn Zabyan,

'From Abu Abdullah<sup>asws</sup>: **'You will never attain to righteousness until you are spending what you are loving [3:92]** – Like this it is, so read it as such!<sup>102</sup>

34- كذا، الكافي العدة عن سهل عن ابن محبوب عن محمد بن سليمان الأزدي عن أبي الجارود عن أبي إسحاق عن أمير المؤمنين عليه الصلاة والسلام وَ إِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَ يُهْلِكَ الْحُرَّتْ وَ النَّسْلَ بِظُلْمِهِ وَ سُوءِ سِيرَتِهِ وَ اللَّهُ لَا يُحِبُّ الْفُسَادَ.

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Mahboub, from Muhammad Bin Suleyman Al Azdy, from Abu Al Jaroud, from Abu Is'haq,

'From Amir Al-Momineen<sup>asws</sup>, may the Salawaat and the greetings be upon him<sup>asws</sup>: **And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage with his injustice and his evil conduct, and Allah does not love the mischief [2:205]**'.<sup>103</sup>

35- كذا، الكافي العدة عن سهل عن ابن محبوب عن ابن رباب عن حمران بن أعين عن أبي جعفر ع وَ الَّذِينَ كَفَرُوا أُولِيَاءُهُمُ الطَّوَاغِيثُ.

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Mahboub, from Ibn Riab, from Humran Bin Ayn,

'From Ibn Ja'far<sup>asws</sup>: **'and (as to) those who are committing Kufr, their guardians are the tyrants [2:257]**'.<sup>104</sup>

36- كذا، الكافي علي بن أحمد بن محمد بن محمد بن خالد بن محمد بن سنان عن أبي جبرير التميمي وَ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ فِي نُسخة عَبْدِ اللَّهِ عَن أَبِي الْحَسَنِ ع لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتِ الثَّرَى - عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ.

<sup>101</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 32

<sup>102</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 33

<sup>103</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 34

<sup>104</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 35

(The book) 'Al Kafi' – Ali, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Abu Jareer Al Qummi, and he is Muhammad Bin Ubeydullah, and in a copy of Abdullah<sup>-asws</sup>,

'From Abu Al-Hassan<sup>-asws</sup>: **for Him is whatever is in the skies and whatever is in the earth and what is beneath the soil. Knower of the unseen and the seen, the Beneficent, the Merciful. Who is that who can intercede in His Presence except by His Permission? [2:255]**'.<sup>105</sup>

37- كا، الكافي مُحَمَّدُ بْنُ خَالِدٍ عَنْ حَمَزَةَ بْنِ عُبَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَ أَخْبَرَهَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ آتَيْنِ بَعْدَهَا.

(The book) 'Al Kafi' – Muhammad Bin Khalid, from Hamza Bin Ubeyd, from Ismail Bin Abbad,

'From Abu Abdullah<sup>-asws</sup>: **while they are not encompassing anything from His Knowledge except with whatever He so Desires; [2:255]**, and its ending is: **And He Is the Knowing, the Magnificent, and the Praise is for Allah Lord of the worlds** - and the two Verses after it".<sup>106</sup>

38- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَحِبِّهِ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقْرَأُ وَ زُلُّوا ثُمَّ زُلُّوا حَتَّى يَقُولَ الرَّسُولُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, from Al Husayn Bin Sayf, from his brother, from Abu Bakr Bin Muhammad who said,

'I heard Abu Abdullah<sup>-asws</sup> reciting: **and they were shaken violently, then shaken violently, until the Rasool was saying [2:214]**'.<sup>107</sup>

39- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ اتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ بِوَلَايَةِ الشَّيَاطِينِ عَلَى مُلْكٍ سُلَيْمَانَ.

(The book) 'Al Kafi' – Ali, from his father, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>: **And they followed what was recited by the Satans with the Wilayah of the Satans in the reign of Suleyman [2:102]**'.

وَ يَقْرَأُ أَيْضاً سَلَّ تَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ جَحَدَ وَ مِنْهُمْ مَنْ أَقَرَّ وَ مِنْهُمْ مَنْ بَدَّلَ وَ مَنْ يُبَدِّلُ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

And he<sup>-asws</sup> recited as well: **Ask the Children of Israel how many a clear Sign have We Given them; and from them is one who believes, and from them is one who rejects, and from them is one who recites, and from them is one who changes, and one who changes the Favour of Allah after it has come to him, then surely Allah is Severe in requiting (evil) [2:211]**'.<sup>108</sup>

<sup>105</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 36

<sup>106</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 37

<sup>107</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 38

<sup>108</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 39

40- كَأ، الكافي عليُّ بنُ إبراهيمَ عن صالحِ بنِ السِّنْدِيِّ عن جَعْفَرِ بنِ بَشِيرٍ عن فَيْضِ بنِ الْمُخْتَارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَيْفَ تَقْرَأُ وَ عَلَيَّ الثَّلَاثَةَ الَّذِينَ خُلِفُوا

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Feyz Bin Al Mukhtar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'How do you<sup>-asws</sup> recite (the Verse): **And upon the three, those who stayed behind [9:118]?**'

قَالَ لَوْ كَانُوا خُلِفُوا لَكَانُوا فِي خَالَ طَاعَةٍ وَ لَكِنَّهُمْ خَالَفُوا عُثْمَانَ وَ صَاحِبَاهُ أَمَا وَ اللَّهُ مَا سَمِعُوا صَوْتَ خَافِرٍ وَ لَا قَعْمَعَةَ حَجَرٍ إِلَّا قَالُوا أَيْنَا فَسَلَطَ اللَّهُ عَلَيْهِمُ الْخَوْفَ حَتَّى أَصْبَحُوا.

He<sup>-asws</sup> said: 'Hade they stayed behind (Khullifu) they would have been in a state of obedience, and but they opposed (Khalafu), Usman and his two companions (Abu Bakr & Umar). But, by Allah<sup>-azwj</sup>! They neither heard the sound of hooves nor the rumble of stones except they said, 'They are coming to us!' So Allah<sup>-azwj</sup> Caused the fear to prevail upon them until morning'.<sup>109</sup>

41- كَأ، الكافي مُحَمَّدُ بنُ يَحْيَى عن أَحْمَدَ بنِ مُحَمَّدٍ عن عَلِيِّ بنِ الْحَكَمِ عن عَلِيِّ بنِ أَبِي حَمَزَةَ عن أَبِي بصيرٍ عن أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: تَلَوْتُ التَّائِبِينَ الْعَابِدُونَ فَقَالَ لَا أَقْرَأُ التَّائِبِينَ الْعَابِدِينَ إِلَى آخِرِهَا فَسُئِلَ مِنَ الْعِلَّةِ فِي ذَلِكَ فَقَالَ اشْتَرَى مِنَ الْمُؤْمِنِينَ التَّائِبِينَ الْعَابِدِينَ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, he (the narrator) said, 'I recited: **The penitent, the worshippers, [9:112]**. He<sup>-asws</sup> said: 'No. Recite: **The repentants, the worshippers** – up to the end of it'. So I asked about the reason for that, he<sup>-asws</sup> said: 'He<sup>-azwj</sup> Bought from the Momineen (their own selves), the repentant (and) the worshippers'.<sup>110</sup>

42- كَأ، الكافي الْعِدَّةُ عن سَهْلٍ عن يَحْيَى بنِ الْمُبَارَكِ عن عَبْدِ اللَّهِ بنِ جَبَلَةَ عن إِسْحَاقَ بنِ عَمَّارٍ عن أَبِي عَبْدِ اللَّهِ ع قَالَ هَكَذَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ لَقَدْ جَاءَنَا رَسُولٌ مِنْ أَنْفُسِنَا عَزِيزٌ عَلَيْهِ مَا عَنِتْنَا حَرِيصٌ عَلَيْنَا بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ.

(The book) 'Al Kafi' – The number, from Sahl, from Yahya Bin Al Mubarak, from Abdullah Bin Jabalah, from Is'haq Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'That is how Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **There has come to us a Rasool from our selves. It is grievous upon him what is distressing upon us, being full of concern upon you. With the Momineen he is kind, merciful [9:128]**'.<sup>111</sup>

43- كَأ، الكافي مُحَمَّدُ بنُ أَحْمَدَ عن ابْنِ فَضَّالٍ عن الرِّضَا ع فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ أَيْدُهُ بِجُنُودٍ لَمْ تَرَوْهَا قُلْتُ هَكَذَا قَالَ هَكَذَا نَقَرُوهَا وَ هَكَذَا تَنْزِيلُهَا.

(The book) 'Al Kafi' – Muhammad, from Ahmad, from Ibn Fazzal,

<sup>109</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 40

<sup>110</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 41

<sup>111</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 42

'From Al-Reza<sup>-asws</sup>: **Then Allah Send down His Tranquillity upon His Rasool and Aided him with armies you did not see [9:40]**. I said, 'Like this?' He<sup>-asws</sup> said: 'Like this is how we<sup>-asws</sup> recite it, and this (is how) it was Revealed!'<sup>112</sup>

44- ني، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ وَ مُحَمَّدِ ابْنَيْ عَلِيٍّ بْنِ يُوسُفَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَأَنِّي أَنْظُرُ إِلَى شَيْعَتِنَا بِمَسْجِدِ الْكُوفَةِ وَ قَدْ ضَرَبُوا الْقَسَاطِيطَ يُعَلِّمُونَ النَّاسَ الْقُرْآنَ كَمَا أُنزِلَ.

(The book) 'Al Gaybah' of Al Numani – Ibn Uqdah, from Ali Bin Al-Hassan, from Al-Hassan and Muhammad, two cons of Ali Bin Yusuf, from Sa'dan Bin Muslim, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Habbat Al Arny who said,

'Amir Al-Momineen<sup>-asws</sup> said: 'It is as if I<sup>-asws</sup> am looking at our<sup>-asws</sup> Shia at Masjid Al-Kufa, and they have struck the tents teaching the Quran to the people like what it had been Revealed!'<sup>113</sup>

45- ني، الغيبة للنعماني عليُّ بنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ بَجِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحُجَّالِ عَنْ عَلِيٍّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: كَأَنِّي بِشَيْعَةِ عَلِيٍّ فِي أَيْدِيهِمُ الْمَثَانِي يُعَلِّمُونَ الْقُرْآنَ.

(The book) 'Gaybah' of Al Numani – Ali Bin Al Husayn, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan Al Razy, from Muhammad Bin Hammam, from Al Hajjal, from Ali Bin Uqbah,

From Abu Abdullah<sup>-asws</sup> having said: 'It as if I<sup>-asws</sup> am with Shias of Ali<sup>-asws</sup>, in their hands is 'Al-Masaany', teaching the Quran'<sup>114</sup>.

46- ني، الغيبة للنعماني أَحْمَدُ بْنُ هُوْدَةَ عَنِ النَّهْأَوْنِدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ ابْنِ بُنَائَةَ قَالَ: سَمِعْتُ عَلِيًّا ع يَقُولُ كَأَنِّي بِالْعَجَمِ فَسَاطِيطُهُمْ فِي مَسْجِدِ الْكُوفَةِ يُعَلِّمُونَ النَّاسَ الْقُرْآنَ كَمَا أُنزِلَ

(The book) 'Al Gaybah' of Al Numani – Ahmad Bin Howza, from Al Nahawandy, from Abdullah Bin Hammad, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Ibn Nubata who said,

'Ali<sup>-asws</sup> said: 'It is as if I<sup>-asws</sup> am with the non-Arabs, their tents are in Masjid Al-Kufa. They are teaching the Quran to the people like what it had been Revealed!'

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ لَيْسَ هُوَ كَمَا أُنزِلَ

I said, 'O Amir Al-Momineen<sup>-asws</sup>, and isn't it just as it was Revealed?'

فَقَالَ لَا حُجِّي مِنْهُ سَبْعُونَ مِنْ قُرَيْشٍ - بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ مَا تَرَكَ أَبُو هَبِّ إِلَّا لِلْإِزْرَاءِ عَلَى رَسُولِ اللَّهِ ص - لِأَنَّهُ عَمُّهُ.

He<sup>-asws</sup> said: 'No! Seventy (men) from Quraysh have been deleted from it, by their names and names of their fathers, and they did not leave out Abu Lahab<sup>-la</sup> except for slandering upon Rasool-Allah<sup>-saww</sup>, because he<sup>-la</sup> was his<sup>-saww</sup> paternal uncle'<sup>115</sup>.

<sup>112</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 43

<sup>113</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 44

<sup>114</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 45

<sup>115</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 46

أقول: سيأتي في تفسير النعماني ما يدل على التغيير و التحريف. و وجدت في رسالة قديمة سنده هكذا.

**Note – I (Majlisi) am saying, 'I shall bring in interpretation by Al-Numani what evidence's upon the changes and the distortions, and I found in an ancient correspondence, it's attribution is like this: -**

47- جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ فُلُوَيْهِ عَنْ سَعْدِ الْأَشْعَرِيِّ الْقُمِّيِّ أَبِي الْقَاسِمِ رَحِمَهُ اللَّهُ وَ هُوَ مُصَنِّفُهُ رَوَى مَشَائِخُنَا عَنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ سَأَقَ الْحَدِيثَ إِلَى أَنْ قَالَ

Ja'far Bin Muhammad Bin Qawlwiya, from Sa'ad Al-Ash'ari Al-Qummi Abu Al-Qasim, may Allah<sup>-azwj</sup> Mercy him, and he is its author. It is reported by our elders, from Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>' – and he<sup>-asws</sup> continued the Hadeeth up to he<sup>-asws</sup> said: -

بَابُ التَّحْرِيفِ فِي الْآيَاتِ الَّتِي هِيَ خِلَافُ مَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ بِمَا رَوَاهُ مَشَائِخُنَا رَحِمَهُ اللَّهُ عَلَيْهِمْ عَنِ الْعُلَمَاءِ مِنْ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ قَوْلُهُ جَلَّ وَ عَزَّ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُونَ بِاللَّهِ

'The subject of alterations in the Verses which are different to what Allah<sup>-azwj</sup> Mighty and Majestic Revealed, from what is reported by our elders, may Allah<sup>-azwj</sup> have Mercy upon them, from the Scholar<sup>-asws</sup> from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>, are Words of the Majestic and Mighty: **You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil and are believing in Allah; [3:110].**

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِقَارِيءِ هَذِهِ آيَةٍ وَجَحَاكَ خَيْرَ أُمَّةٍ يُقْتُلُونَ ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ إِلَيْهِ

Abu Abdullah<sup>-asws</sup> said to a reciter of this Verse: 'Woe be to you! Would the best community kill a son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-saww</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>?'

فَقَالَ جُعِلَتْ فِدَاكَ فَكَيْفَ هِيَ

He said, 'May I be sacrificed for you<sup>-asws</sup>, so how is it?'

فَقَالَ أَنْزَلَ اللَّهُ كُنْتُمْ خَيْرَ أُمَّةٍ أَمَا تَرَى إِلَى مَدْحِ اللَّهِ هُمْ فِي قَوْلِهِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُونَ بِاللَّهِ فَمَدَحُهُ لَهُمْ دَلِيلٌ عَلَى أَنَّهُ لَمْ يَغْنِ الْأُمَّةَ بِأَسْرِهَا

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> had Revealed it as: 'You are best Imams<sup>-asws</sup>!' Can you see the Praise by Allah<sup>-azwj</sup> for them<sup>-asws</sup> in His<sup>-azwj</sup> Words: **you are enjoining with the goodness and forbidding from the evil and are believing in Allah?** His<sup>-azwj</sup> Praise for them<sup>-asws</sup> is an evidence upon that He<sup>-azwj</sup> did not Mean the whole community.

أَ لَا تَعْلَمُ أَنَّ فِي الْأُمَّةِ الرُّنَاةَ وَ اللَّاطَةَ وَ السُّرَّاقَ وَ قُطَاعَ الطَّرِيقِ وَ الظَّالِمِينَ وَ الْفَاسِقِينَ أَ فَتَرَى أَنَّ اللَّهَ مَدَحَ هَؤُلَاءِ وَ سَمَّاهُمْ الْأَمِيرِينَ بِالْمَعْرُوفِ وَ النَّاهِينَ عَنِ الْمُنْكَرِ كَلَّمَ مَا مَدَحَ اللَّهُ هَؤُلَاءِ وَ لَا سَمَّاهُمْ أَحْبَابًا بَلْ هُمْ الْأَشْرَارُ فِي سُورَةِ النَّحْلِ وَ هِيَ قِرَاءَةٌ مِنْ قِرَاءِ أَنْ تَكُونَ أُمَّةً هِيَ أَرْبَى مِنْ أُمَّةٍ -

Don't you know that in the community there are the adulterers, and the sodomist(s), and the thieves, and the bandits, and the oppressors, and the mischief-makers? Do you view that Allah<sup>-azwj</sup> would Praise them and Name them as enjoiners of the good and forbidders of the evil? Never! Allah<sup>-azwj</sup> neither Praised them nor Named them as good people. But they are the vilest in Surah Al Nahl, and it is a recitation of the one who recites: **that you could become a community which is more prosperous than (another) community. [16:92]**'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِمَنْ قَرَأَ هَذِهِ عِنْدَهُ وَيَحْكُ مَا أَرَى

Abu Abdullah<sup>-asws</sup> said to the one recited this in his<sup>-asws</sup> presence: 'Woe be to you! It is not 'A'rba' (the most prosperous?)'

فَقَالَ جُعِلْتُ فِدَاكَ فَمَا هُوَ

He said, 'May I be sacrificed for you<sup>-asws</sup>! So what is it?'

فَقَالَ إِنَّمَا أَنْزَلَ اللَّهُ جَلَّ وَ عَزَّ أَنْ تَكُونَ أَيْمَةً هُمْ أَزْكَى مِنْ أَيْمَتِكُمْ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ.

He<sup>-asws</sup> said: 'But rather, Allah<sup>-azwj</sup> Majestic and Mighty Revealed: 'So that you would be Imams<sup>-asws</sup>'. They<sup>-asws</sup> are purer than your imams (leaders). But rather Allah<sup>-azwj</sup> is Trying you with it''<sup>116</sup>.

وَرُوي أَنَّ رَجُلًا قَرَأَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع - ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَ فِيهِ يُعْصِرُونَ قَالَ وَيَحْكُ أَيَّ شَيْءٍ يُعْصِرُونَ يُعْصِرُونَ الْحَمْرَ

And it is Revealed that a man recited to Amir Al-Momineen<sup>-asws</sup>: **Then there shall come after that a year in which it would rain for the people and during it they would be pressing' [12:49]**. He<sup>-asws</sup> said: 'Woe be to you! Which thing were they pressing? Were they pressing the wine?'

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ فَكَيْفَ

The man said, 'O Amir Al-Momineen<sup>-asws</sup>! How?'

فَقَالَ إِنَّمَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَ فِيهِ يُعْصِرُونَ أَيَّ فِيهِ يُمَطَّرُونَ وَ هُوَ قَوْلُهُ وَ أَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَبَّاجًا-

He<sup>-asws</sup> said: 'But rather, Allah<sup>-azwj</sup> Mighty and Majestic Revealed it as: **and during it they (clouds) would be squeezing [12:49]**, i.e., raining after years of famine, and the evidence upon that are His<sup>-azwj</sup> Words: **And We Send down from the clouds abundant water [78:14]**'.

وَ قَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ ع فَلَمَّا حَرَّ تَبَيَّنَتِ الْجُرُثُ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع الْجُرُثُ كَانُوا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ الْعَيْبَ

<sup>116</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 a



And a man recited to Abu Abdullah<sup>-asws</sup>, '**So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14].** Abu Abdullah<sup>-asws</sup> said: 'The Jinn knew that they did not know the unseen'.

فَقَالَ الرَّجُلُ فَكَيْفَ هِيَ

The man said, 'So how is it?'

فَقَالَ إِنَّمَا أَنْزَلَ اللَّهُ فَلَمَّا حَرَّ تَبَيَّنَتِ الْإِنْسُ أَنْ لَوْ كَانَ الْجِنُّ يَعْلَمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

He<sup>-asws</sup> said: 'but rather it was Revealed as: **So when he fell, it was evident to the humans, if the Jinn had known the unseen, they would not have remained in abasing torment [34:14].**

وَ مِنْهُ فِي سُورَةِ هُودٍ أَمْ قَمِنَ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ وَ مِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَ رَحْمَةً

And from it in Surah Hud<sup>-as</sup>: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it, and from before it was the Book of Musa, an Imam and a Mercy, [11:17].**

قَالَ أَبُو عَبْدِ اللَّهِ ع لَا وَ اللَّهُ مَا هَكَذَا أَنْزَلَهَا إِنَّمَا هُوَ قَمِنَ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ إِمَامًا وَ رَحْمَةً وَ مِنْ قَبْلِهِ كِتَابُ مُوسَى

Abu Abdullah<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>, it was not Revealed like that! But rather it is as, **So the one who was upon a clear Proof from his Lord and a witness from him recites it, being an Imam and a Mercy, and from before it is (in) the Book of Musa, [11:17].**

وَ مِثْلُهُ فِي آلِ عِمْرَانَ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ- فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا أَنْزَلَ اللَّهُ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَنْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ

And similar to in in Surah Aal-e-Imran<sup>-as</sup>: **There isn't anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust [3:128].** Abu Abdullah<sup>-asws</sup> said: 'But rather, Allah<sup>-azwj</sup> Revealed: **There isn't anything for you from the matter, whether He Turns to them or you punish them, for they are the unjust**'.

وَ قَوْلُهُ وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ- وَ هُوَ أُمَّةٌ وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

And His<sup>-azwj</sup> Words: **And like that, We Made you as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143], and it is, Imams as intermediaries for you to be witnesses upon the people**'.

وَ قَوْلُهُ فِي سُورَةِ عَمَّ يَتَسَاءَلُونَ- وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا إِنَّمَا هُوَ يَا لَيْتَنِي كُنْتُ تُرَابِيًّا أَيَّ عَلَوِيًّا وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ كَتَبَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِمَا بِأَبِي تُرَابٍ

And His<sup>-azwj</sup> Words in Surah Al Naba: **and the Kafir would be saying, 'O! I wish I was dust!' [78:40]:** 'But rather it is, 'Oh I wish I was 'Turabiyya', i.e. Alawite, and that is because Rasool-Allah<sup>-saww</sup> had teknonymed Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, as 'Abu Turab''.



وَ مِثْلُهُ فِي إِذَا الشَّمْسُ كُوِّرَتْ قَوْلُهُ وَ إِذَا الْمَوْدَّةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

And similar to it is in Surah Al Shams, His<sup>-azwj</sup> Words: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].**

وَ مِثْلُهُ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا قَالَ أَبُو عَبْدِ اللَّهِ ع لَقَدْ سَأَلُوا اللَّهَ عَظِيمًا أَنْ يَجْعَلَهُمْ أُيْمَةً لِلْمُتَّقِينَ إِمَامًا أَنْزَلَ اللَّهُ جَلَّ وَ عَزَّ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْ لَنَا مِنَ الْمُتَّقِينَ إِمَامًا

And similar to it, **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74].** Abu Abdullah<sup>-asws</sup> said: 'They asked Allah<sup>-azwj</sup> to a mighty thing that He<sup>-azwj</sup> should make them as Imams of the pious! But rather, Allah<sup>-azwj</sup> Majestic and Mighty Revealed: **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make for us Imams for the pious [25:74]'**.

وَ مِثْلُهُ فِي سُورَةِ التَّيْسَاءِ قَوْلُهُ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَعْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا- قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ عُنِيَ بِقَوْلِهِ جَاؤُكَ فَقَالَ الرَّجُلُ لَا نَدْرِي

And similar to it is in Surah Al Nisa, His<sup>-azwj</sup> Words: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64].** Abu Abdullah<sup>-asws</sup> said: 'Who does He<sup>-azwj</sup> Mean by His<sup>-azwj</sup> Words: **'come to you'?**' The man said, 'We don't know'.

قَالَ إِمَامًا عَنِّي تَبَارَكَ وَ تَعَالَى فِي قَوْلِهِ جَاؤُكَ يَا عَلِيُّ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ الْآيَةَ

He<sup>-asws</sup> said: 'But rather, the Blessed and Exalted Means in His<sup>-azwj</sup> Words: **'come to you', O Ali<sup>-asws</sup>, and sought Forgiveness of Allah and the Rasool [4:64] – the Verse'**.

وَ قَوْلُهُ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا وَ ذَلِكَ أَنَّهُ لَمَّا أَنْ كَانَ فِي حَجَّةِ الْوَدَاعِ دَخَلَ أَرْبَعَةٌ نَفَرٍ فِي الْكَعْبَةِ فَتَحَالَفُوا فِيمَا بَيْنَهُمْ وَ كَتَبُوا كِتَابًا لِيُنْ أَمَاتَ اللَّهُ مُحَمَّدًا لَا يَرُدُّوهُ هَذَا الْأَمْرَ فِي بَيْتِ هَاشِمٍ

And His<sup>-azwj</sup> Words: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65],** and that is because when it was during the farewell Hajj, four persons entered into the Kaaba. They vowed in what is between them, and they wrote an agreement that if Allah<sup>-azwj</sup> Causes Muhammad<sup>-saww</sup> to die, they would not let this command return to be among the Clan of Hashim<sup>-as</sup>.

فَأَطَاعَ اللَّهُ رَسُولَهُ عَلَى ذَلِكَ فَأَنْزَلَ عَلَيْهِ أَمْ أَبْرُمُوا أَمْراً فَإِنَّا مُبْرَمُونَ أَمْ يَخْسِبُونَ الْآيَةَ-

Allah<sup>-azwj</sup> Notified His<sup>-azwj</sup> Rasool<sup>-saww</sup> upon that. He<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: **Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning [43:80] – the Verse'**.

وَقَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ ع سُورَةَ الْحَمْدِ عَلَى مَا فِي الْمُصْحَفِ فَرَدَّ عَلَيْهِ وَ قَالَ أَفَرَأَى صِرَاطَ مَنْ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ غَيْرِ الضَّالِّينَ

A man recited to Abu Abdullah<sup>-asws</sup> Surah Al Hamd based upon what is in the Quran. He<sup>-asws</sup> rebutted to him and said: **'The path of those You have Bestowed Bounties upon, other than of those You are Wrathful upon and other than of the straying ones [1:7]'**.

وَقَرَأَ آخَرُ فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ - فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ مِنْ ثِيَابِهِنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

And another one recited: **there isn't any blame upon them if they put off their clothes without displaying the ornaments. [24:60]**. Abu Abdullah<sup>-asws</sup> said: **'there isn't any blame upon them if they put off from their clothes without displaying the ornaments. [24:60]**.

وَ كَانَ يَقْرَأُ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى صَلَاةَ الْعَصْرِ وَ قُومُوا لِلَّهِ قَانِتِينَ فِي صَلَاةِ الْمَغْرِبِ

And he<sup>-asws</sup> used to recite: **Maintain your Salat(s) and (in particular) the middle Salat, Al Asr Salat, and be standing obedient to Allah in Al Maghrib Salat [2:238]**.

وَ كَانَ يَقْرَأُ فَإِنْ تَنَازَعْتُمْ مِنْ شَيْءٍ فَارْجِعُوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْكُمْ

And he<sup>-asws</sup> used to recite: **Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59]**.

وَ قَرَأَ هَذِهِ الْآيَةَ فِي دُعَاءِ إِبْرَاهِيمَ رَبِّ اعْمُرْ لِي وَ لَوْلَدِي يَعْنِي إِسْمَاعِيلَ وَ إِسْحَاقَ

And he<sup>-asws</sup> recited this Verses regarding a supplication of Ibrahim<sup>-as</sup>: **Our Lord! Forgive me and my two sons [14:41]**, meaning Ismail<sup>-as</sup> and Is'haq<sup>-as</sup>.

وَ كَانَ يَقْرَأُ وَ كَانَ أَبَوَاهُ مُؤْمِنِينَ وَ طَبِعَ كَافِرًا

And he<sup>-asws</sup> used to recite: **his parents were Momineen, and his nature was that of a Kafir [18:80]**.

وَ كَانَ يَقْرَأُ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا مِنْ نَفْسِي

And he<sup>-asws</sup> used to recite: **Surely the Hour is coming. I am almost Concealing it from myself [20:15]**.

وَ قَرَأَ وَ مَا أَرْسَلْنَا قَبْلَكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ يَعْنِي الْأَيْمَةَ ع

And he<sup>-asws</sup> recited: **And We did not Send before you any Rasool nor a Prophet nor a Muhaddith [21:25]**, meaning the Imams<sup>-asws</sup>.

وَ قَرَأَ الشَّيْخُ وَ الشَّيْخَةُ فَارْجِعُوهُمَا إِلَيْنَا فَإِنَّمَا قَدْ قَضَيْنَا الشَّهْوَةَ

And he<sup>-asws</sup> recited: 'The old man and the old woman, stone them both definitely, for they have spent their lustful desires'. (p.s., This is known as 'Ayat Al Rajm' which according to Umar Bin Al Khattab in Saheeh Bukhari, Saheeh Muslim etc. was taken out)

وَقَرَأَ النَّبِيُّ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَهُوَ أَبُوهُمْ-

And the Prophet<sup>-saww</sup> recited: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers, and he is a father to them [33:6].**

وَقَرَأَ وَجَاءَتْ سَكْرَةُ الْحَقِّ بِالْمَوْتِ

And he<sup>-asws</sup> recited: '**And the agony of truth comes with the death [50:19].**

وَقَرَأَ وَتَجْعَلُونَ شُكْرَكُمْ أَنْتُمْ تُكْذِبُونَ

And he<sup>-asws</sup> recited: '**And you should be making your thanks, (instead) you are belying [56:82].**

وَقَرَأَ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انصَرَفُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ لِلَّذِينَ اتَّقَوْا وَاللَّهُ خَيْرُ الرَّازِقِينَ

And he<sup>-asws</sup> recited: **And when they see trade, or sport, they disperse to it and leave you standing. Say: 'Whatever is in the Presence of Allah<sup>-azwj</sup> is better than the sport and the trading, for those who are pious, and Allah is Best of the sustainers [62:11].**

وَقَرَأَ إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَانصُتُوا إِلَىٰ ذِكْرِ اللَّهِ

And he<sup>-asws</sup> recited: **When there is a call for the Salat on the day of Friday, then go to the Zikr of Allah [62:9].**

وَقَرَأَ فَسْتَبْصِرُونَ وَ يُبْصِرُونَ بِأَيْكُمُ الْفِتْنُ

And he<sup>-asws</sup> recited: **So you shall be seeing, and they (too) shall be seeing [68:5] which one of you is the Fitna maker [68:6].**

وَقَرَأَ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لَهُمْ لِيَعْمُوا فِيهَا

And he<sup>-asws</sup> recited: **and We did not Make the dream which We Showed you except as a Trial for them for them to be blinded in it [17:60].**

وَقَرَأَ وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ كُنْتُمْ الضَّعْفَاءُ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا كَانُوا أَدْلَةً وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِيهِمْ

And he<sup>-asws</sup> said: '**And Allah Helped you at Badr when you were weak, [3:123].** Abu Abdullah<sup>-asws</sup> said: 'They were not humble (disgraced) and Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> was among them'.

وَقَرَأَ وَكَانَ وِرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَضَبًا

And he<sup>-asws</sup> recited: **and behind them was a king seizing every good boat by usurpation [18:79].**

وَقَرَأَ أَمْ فَلَمْ يَتَّبِعِينَ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا-

And he<sup>-asws</sup> recited: **So, is it not clear to those who are believing, that if Allah so Desires, He would Guide the people altogether? [13:31].**

وَقَرَأَ هَذِهِ جَهَنَّمَ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ أَصْلَابَهَا فَلَا تُمُوتَانِ فِيهَا وَلَا تَحْيَايَانِ

And he<sup>-asws</sup> recited: **This here is Hell which the two of you were belied upon. Both of you would be arriving to it, neither dying nor living (therein) [55:43].**

وَقَرَأَ فَإِنَّ اللَّهَ بَيَّنَّهُمْ مِنَ الْقَوَاعِدِ قَالَ أَبُو عَبْدِ اللَّهِ ع بَيَّتْ مَكْرَهُمْ هَكَذَا نَزَلَتْ

And he<sup>-asws</sup> recited: **so Allah pre-empted them from the foundations, [16:26].** Abu Abdullah<sup>-asws</sup> said: 'Pre-empted their plots. That is how it was Revealed!'

وَقَرَأَ بِحُكْمٍ بِهِ دُوَّ عَدْلٍ مِنْكُمْ يَعْنِي الْإِمَامَ

He<sup>-asws</sup> recited: **the one from you with justice [7:87]**, meaning the Imam<sup>-asws</sup>'.

وَقَرَأَ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ آمَنُوا بِاللَّهِ

And he<sup>-asws</sup> recited: **'And they did not take revenge from them except that they believed in Allah [85:8].**

وَقَرَأَ وَ يَسْتَأْذِنُكَ الْأَنْفَالَ.

And he<sup>-asws</sup> said: **'They are asking you for the Anfaal [8:1].'**<sup>117</sup>

وَقَرَأَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: نَزَلَ جِبْرَائِيلُ ع بِحَدِيثِ الْآيَةِ هَكَذَا وَقَالَ الظَّالِمُونَ آلَ مُحَمَّدٍ حَقَّهُمْ إِنْ تَشِبُّعُونَ إِلَّا رَجُلًا مَسْحُورًا

And it is reported from Abu Ja'far<sup>-asws</sup> having said: 'Jibraeel<sup>-as</sup> descended with this Verse like this, and said: **And the ones unjust to Progeny of Muhammad of their rights say, 'You are only following a man bewitched!' [25:8].'**<sup>118</sup>

وَقَرَأَ أَبُو جَعْفَرٍ ع لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ فِي عَلَيٍّ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا

And Abu Ja'far<sup>-asws</sup> recited: **But Allah Testifies with what He has Revealed to you regarding Ali that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166].**

<sup>117</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 b

<sup>118</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 c

وَقَرَأَ أَبُو جَعْفَرٍ ع هَذِهِ الْآيَةَ وَ قَالَ هَكَذَا نَزَلَ بِهِ جِبْرَائِيلُ ع عَلَى مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ إِنَّ الَّذِينَ كَفَرُوا وَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ لَمْ يَكُنِ اللَّهُ لِيُعْفِرْ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

And Abu Ja'far<sup>-asws</sup> recited this Verse and said, 'That is how Jibraeel<sup>-as</sup> descended with it unto Muhammad<sup>-azwj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>: **Those who committed Kufr and are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, to abide therein forever, and that would be easy upon Allah [4:169]'**.

وَ قَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرَائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا وَ قَالَ الظَّالِمُونَ آلَ مُحَمَّدٍ حَقَّهُمْ غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ.

And Abu Ja'far<sup>-asws</sup> said: 'Jibraeel<sup>-as</sup> descended with this Verse like this and said: **But those who were unjust to the Progeny of Muhammad of their rights replaced it for a word other than that which had been Said to them, so We Sent upon those who were unjust to the Progeny of Muhammad of their rights, a plague from the sky, due to what they were corrupting [2:59]'**.

وَ قَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرَائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا فَإِنَّ لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ عَذَابًا دُونَ ذَلِكَ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ يَغْنِي عَذَابًا فِي الرَّجْعَةِ

And Abu Ja'far<sup>-asws</sup> said: 'Jibraeel<sup>-as</sup> descended with this Verse like this: **And surely for those who are unjust to the Progeny of Muhammad of their rights, there would be Punishment besides that, but most of them do not know [52:47]**, meaning Punishment during the Return (Raj'at).

وَ قَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرَائِيلُ عَلَى مُحَمَّدٍ ص فَأَبَى أَكْثَرَ النَّاسِ بِوَلَايَةِ عَلِيٍّ إِلَّا كُفُورًا

And Abu Ja'far<sup>-asws</sup> said: 'Jibraeel<sup>-as</sup> descended unto Muhammad<sup>-saww</sup>: **but most of the people refused (to accept) the Wilayah of Ali, except for the denying [17:89]'**.

وَ قَرَأَ رَجُلٌ عَلَى أَبِي جَعْفَرٍ ع كُلُّ نَفْسٍ ذَائِمَةٌ الْمَوْتِ فَقَالَ أَبُو جَعْفَرٍ ع وَ مَنْشُورَةٌ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرَائِيلُ عَلَى مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا إِنَّهُ لَيْسَ مِنْ أَحَدٍ مِنْ هَذِهِ الْأُمَّةِ إِلَّا سَيَنْشُرُ فَأَمَّا الْمُؤْمِنُونَ فَيَنْشُرُونَ إِلَى قَرَّةٍ أَعْيُنُهُمْ وَ أَمَّا الْفَجَّارُ فَيَحْشُرُونَ إِلَى خِزْيِ اللَّهِ وَ أَلِيمِ عَذَابِهِ

And a man recited unto Abu Ja'far<sup>-asws</sup>: **Every soul shall taste the death and be Resurrected [29:57]**. Abu Ja'far<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! Jibraeel<sup>-as</sup> descended with it unto Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>. There isn't anyone from this community except he will be Resurrected. The Momineen will be Resurrected to delight of their eyes, and as for the immoral, they will be gathered to the Disgrace by Allah<sup>-azwj</sup> and pain of His<sup>-azwj</sup> Punishment!'

وَ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ هَكَذَا وَ نُنزَلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ

And he<sup>-asws</sup> said: 'This Verse was Revealed like this: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust to the Progeny of Muhammad [17:82]'**.

وَقَالَ وَ نَزَلَ جِبْرَائِيلُ بِهِذِهِ الْآيَةِ هَكَذَا وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ نَارًا أَحَاطَ بِهَا سُرَادِقُهَا.

And he<sup>-asws</sup> said: 'And Jibraeel<sup>-as</sup> descended with this Verse like this: **And say: 'The Truth is from your Lord. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire which would surround them in enclosures [18:29]'**.<sup>119</sup>

وَرُوِيَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع أَنَّهُ قَرَأَ أ فَلا يَتَدَبَّرُونَ الْقُرْآنَ فَيَقْضُوا مَا عَلَيْهِمْ مِنَ الْحَقِّ أَمْ عَلَى قُلُوبِ أَقْفَاهُهَا

And it is reported from Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, he<sup>-asws</sup> recited: **So do they not ponder on the Quran, so they can fulfil what is upon them of the truth or are there locks upon (their) hearts [47:24]'**.

وَ سَمِعْتُهُ يَقْرَأُ وَ إِنْ تَظَاهَرَ عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرَائِيلُ وَ صَالِحُ الْمُؤْمِنِينَ عَلِيًّا

And I heard him<sup>-asws</sup> reciting: **and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen Ali [66:4]'**.

وَ قَرَأَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ ع فَمَا اسْتَمَعْتُم بِهِ مِنْهُنَّ إِلَى أَجْلِ مُسَمَّى فَاتَّوَهُنَّ أُخُورَهُنَّ

And Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> recited: **So whatever (Women) you enjoy with up to a specified term, give them their Obligatory recompense [4:24]'**.

وَ قَرَأَ إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ زَاعَتْ قُلُوبُكُمَا

And he<sup>-asws</sup> recited: **If you both repent to Allah, for your hearts have deviated [66:4]'**.

وَ قَرَأَ أَبُو عَبْدِ اللَّهِ ع إِيَّيَّ أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ وَ سَبْعَ سَنَابِلٍ لُحْضِرٍ وَ أُخْرَ يَابِسَاتٍ

And Abu Abdullah<sup>-asws</sup> recited: **'I see seven fat cows, seven green ears of grain, and others that are dry. [12:43]'**.

وَ قَرَأَ يَا كُلُّنَّ مَا قَرَّبْتُمْ هُنَّ -

And he<sup>-asws</sup> recited: **consuming whatever you had drawn for these [12:48]'**.

وَ قَرَأَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

And he<sup>-asws</sup> recited: **A day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158].**

<sup>119</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 d

وَ قَرَأَ فِي سُورَةِ مَرْيَمَ لِي نَذَرْتُ لِلرَّحْمَنِ صَمْتًا

And he<sup>-asws</sup> recited in Surah Maryam<sup>-as</sup>: **'I vowed to the Beneficent silence [19:26]'**.

وَ قَرَأَ رَجُلٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - فَإِنَّهُمْ لَا يُكَذِّبُونَكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَلَى وَ اللَّهُ لَقَدْ كَذَّبُوهُ أَشَدَّ التَّكْذِيبِ وَ لَكِنَّ نَزَلَتْ بِالتَّخْفِيفِ يُكَذِّبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ أَيُّ لَا يَأْتُونَ بِحَقِّ بَيِّنَاتٍ بِهِ حَقَّقَكَ

And a man recited to Amir Al-Momineen<sup>-asws</sup>: **They are not belying you, [6:33]**. Amir Al-Momineen<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, they did bely him<sup>-saww</sup> severest of the belying, but it was Revealed with the lightness, 'belying you', **but the unjust ones are rejecting the Signs of Allah [6:33]**, i.e., they will not be coming with any truth to invalidate your<sup>-saww</sup> truth with'.

وَ صَلَّى أَبُو عَبْدِ اللَّهِ ع بِقَوْمٍ مِنْ أَصْحَابِهِ فَقَرَأَ قِيلَ أَصْحَابُ الْاُخْدُودِ وَ قَالَ مَا الْاُخْدُودُ

And Abu Abdullah<sup>-asws</sup> prayed Salat with a group of his<sup>-asws</sup> companions. He<sup>-asws</sup> recited: **Cursed be the companions of the furrows [85:4]**, and he<sup>-asws</sup> said: 'And what is 'the pits' (Al Akhdoud)?'

وَ قَرَأَ رَجُلٌ عَلَيْهِ وَ طَلَحٍ مَنْصُودٍ فَقَالَ لَا طَلَعَ مَنْصُودٍ

And a man recited: **And bananas, above each other [56:29]?** He<sup>-asws</sup> said: 'No. **"And emerging (Tal'a) above each other."**

وَ قَرَأَ وَ الْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ وَ إِنَّهُ فِيهِ إِلَى آخِرِ الدَّهْرِ

And he<sup>-asws</sup> said: **'(I Swear) by the time [103:1] Surely the human being is in loss [103:2]**, and in it is: **'Up to end of the times'**.

وَ قَرَأَ إِذَا جَاءَ فَتَحَ اللَّهُ وَ النَّصْرُ

And he<sup>-asws</sup> recited: **When victory of Allah comes and the Help [110:1]'**.

وَ قَرَأَ أَمْ يَأْتَنكَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ وَ قَرَأَ إِنِّي جَعَلْتُ كَيْدَهُمْ فِي تَضَلُّيلٍ

And he<sup>-asws</sup> recited: **Did there not come to you (news of) how your Lord Dealt with the owners of the elephant? [105:1]**. And he<sup>-asws</sup> recited: **And how I Made their plan to be in error? [105:2]**.

وَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الْفَجْرِ فَقَالَ لَيْسَ فِيهَا وَاوُ وَ إِنَّمَا هُوَ الْفَجْرُ

And a man asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **(I Swear) by the dawn [89:1]**. He<sup>-asws</sup> said: 'There isn't the letter 'Waw' in it, and rather it is **'The dawn'**'.

وَ قَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ ع جَاهِدِ الْكُفَّارَ وَ الْمُنَافِقِينَ فَقَالَ هَلْ رَأَيْتُمْ وَ سَمِعْتُمْ أَنَّ رَسُولَ اللَّهِ ص قَاتَلَ مُنَافِقًا إِنَّمَا كَانَ يَتَأَلَّمُهُمْ وَ إِنَّمَا قَالَ اللَّهُ جَلَّ وَ عَزَّ جَاهِدِ الْكُفَّارَ بِالْمُنَافِقِينَ.

And a man recited to Abu Abdullah<sup>-asws</sup>: **Fight the Kafirs and the hypocrites [9:73]**. He<sup>-asws</sup> said: ‘Have you seen and heard that Rasool-Allah<sup>-saww</sup> fought the hypocrites? But rather, he<sup>-saww</sup> had a rapport with them, and rather Allah<sup>-azwj</sup> Majestic and Mighty Said: **“Fight the Kafirs with the hypocrites”**’.<sup>120</sup>

وَرُوِيَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ لِرَجُلٍ كَيْفَ تَقْرَأُ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ

And it is reported from Abu Al-Hassan Al-Reza<sup>-asws</sup> having said to a man: ‘How do you recite: **Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers, [9:117]?**’

قَالَ فَقَالَ هَكَذَا تَقْرَأُهَا

He (the narrator) said, ‘He (the man) said, ‘That is how we are reciting it’.

قَالَ لَيْسَ هَكَذَا قَالَ اللَّهُ إِنَّمَا قَالَ لَقَدْ تَابَ اللَّهُ بِالنَّبِيِّ عَلَى الْمُهَاجِرِينَ وَالْأَنْصَارِ.

He<sup>-asws</sup> said: ‘It isn’t like this! Allah<sup>-azwj</sup> rather Said: **“Allah has Turned (Mercifully) due to the Prophet to the Emigrants and the Helpers, [9:117]”**’.<sup>121</sup>

<sup>120</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 e

<sup>121</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 f



## CHAPTER ON COMPILATION OF THE QURAN, AND IT IS OTHER THAN WHAT ALLAH<sup>-azwj</sup> MIGHTY AND MAJESTIC REVEALED

فمن الدلالة عليه في باب الناسخ و المنسوخ منه الآية في عدة النساء في المتوفى عنها زوجها و قد ذكرنا ذلك في باب الناسخ و المنسوخ و احتجنا إلى إعادة ذكره في هذا الباب ليستدل على أن التأليف على خلاف ما أنزل الله جل و عز

*So, from the evidence regarding it in the chapter of Abrogating and Abrogated Verses is the Verse in Surah Al Nisaa concerning those widowed among them, whose husbands have passed away. We have mentioned this in the chapter of Abrogating and Abrogated, and we have referred to it for emphasis in this chapter to indicate that the legislation differed from what Allah<sup>-azwj</sup> Majestic and Exalted, Revealed.*

لأن العدة في الجاهلية كانت سنة فأنزل الله في ذلك قرآنا في العلة التي ذكرناها في باب الناسخ و المنسوخ و أقرهم عليها ثم نسخ بعد ذلك فأنزل آية أربعة أشهر و عشرة و الآيتان جميعا في سورة البقرة في التأليف الذي في أيدي الناس فيما يقرءونه أولا الناسخة

*This is because during the pre-Islamic era, the waiting period (iddah) was a tradition, so Allah<sup>-azwj</sup> Revealed a Quranic Verse regarding it in the context we mentioned in the chapter of Abrogating and Abrogated, and He<sup>-azwj</sup> Affirmed it for them. Then, later on, He<sup>-azwj</sup> Abrogated it by Revealing a Verse specifying a waiting period of four months and ten days. Both of these Verses are in Surah Al-Baqarah, concerning the legislation that is in the hands of the people in what they recite first, the Abrogating.*

و هي الآية التي ذكرها الله قوله وَ الَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَ يُذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا ثُمَّ بَعْدَ هَذَا نَبْحُو مِنْ عَشْرٍ آيَاتٍ تَجِيءُ وَ الْآيَةُ الْمُنْسَخَةُ قَوْلُهُ وَ الَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَ يُذَرُونَ أَزْوَاجًا وَصِيَّةٌ لِأَزْوَاجِهِمْ مَتَاعاً إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ

*And it is this Verse: **And those of you who are dying and leaving wives (as widows), they shall wait with themselves for four months and ten (days); [2:234].** Then, about ten Verses after that comes the Abrogated, His<sup>-azwj</sup> Words: **And those of you who are dying and leaving wives (as widows), should bequeath to their wives a provision to the year without expulsion. [2:240].***

فعلمنا أن هذا التأليف على خلاف ما أنزل الله جل و عز و إنما كان يجب أن يكون المتقدم في القراءة أولا الآية المنسوخة التي ذكر فيها أن العدة متاعا إلى الحول غير إخراج ثم يقرأ بعد هذه الآية المنسوخة التي ذكر فيها أنه قد جعل العدة أربعة أشهر و عشرة فقدموا في التأليف الناسخ على المنسوخ.

*So, we understand that in this compilation is contrary to what Allah<sup>-azwj</sup> Majestic and Mighty Revealed. It was necessary for the one reciting to start with the Abrogated Verse first, in which it was mentioned that the waiting period is until the completion of a year without expulsion. Then, after this verse, the Abrogating Verse is recited, in which it is mentioned that the waiting period has been set as four months and ten days. They prioritised reciting the Abrogating over the Abrogated in this compilation.*

و مثله في سورة الممتحنة في الآية التي أنزلها الله في غزوة الحديبية و كان بين فتح مكة و الحديبية ثلاث سنين و ذلك أن الحديبية كانت في سنة ست من الهجرة و فتح مكة في سنة ثمان من الهجرة فالذي نزل في سنة ست قد جعل في آخر السورة و التي نزلت في سنة ثمان في أول السورة

*And similarly in Surah Al Mumtahanah, in the Verse that Allah<sup>-azwj</sup> Revealed during the Battle of Hdaybiyyah, which took place between the conquest of Mecca and the Battle of Hdaybiyyah, spanning three years. This is because the Battle of Hdaybiyyah occurred in the sixth year of the Hijra, and the conquest of Mecca took place in the eighth year of the Hijra. So, what was Revealed in the sixth year was placed at the end of the Surah, while what was Revealed in the eighth year was placed at the beginning of the Surah.*

وذلك أن رسول الله صلى الله عليه وآله لما كان في غزوة الحديبية شرط لقريش في الصلح الذي وقع بينه وبينهم أن يرد إليهم كل من جاء من الرجال على أن يكون الإسلام ظاهراً بمكة لا يؤذى أحد من المسلمين و لم يقع في النساء شرط

*And that is because Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, when he<sup>-saww</sup> was in the military expedition of Al-Hdaybiyyah, set conditions to Quraysh regarding the reconciliation which occurred between him<sup>-saww</sup> and them that he<sup>-saww</sup> will return to them every one from the men who comes based upon becoming a Muslim apparently at Makkah, and no one from the Muslims would be hurt, and he<sup>-saww</sup> did not stipulate any condition regarding the women.*

وكان رسول الله ص على هذا يرد إليهم كل من جاء من الرجال إلى أن جاءه رجل يكنى أبا بصير.

*And Rasool-Allah<sup>-saww</sup>, based upon this, was returning to them every one from the men who came up to the time a man teknonymed as Abu Baseer came.*

فبعثت قريش رجلين إلى رسول الله ص وكتبوا إليه يسألونه بأرحامهم أن يرد إليهم أبا بصير فقال له رسول الله ص ارجع إلى القوم

*Quraysh dispatched two men to Rasool-Allah<sup>-saww</sup> and they wrote to him<sup>-saww</sup> asking him<sup>-saww</sup> by their kinships to return Abu Baseer to them. Rasool-Allah<sup>-saww</sup> said to him: 'Return to the people!'*

فقال يا رسول الله تردني إلى المشركين يعينوني و يعذبوني و قد آمنت بالله و صدقت برسول الله

*He said, 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> are returning me to the Polytheists? They will harm me and torment me, and I have believed in Allah<sup>-azwj</sup> and have ratified the Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup>!'*

فقال يا أبا بصير إنا قد شرطنا لهم شرطاً و نحن وافون لهم بشرطهم و الله سيجعل لك مخرجاً

*He<sup>-saww</sup> said: 'O Abu Baseer! We<sup>-saww</sup> had placed conditions to them and we<sup>-saww</sup> are being loyal with their conditions, and Allah<sup>-azwj</sup> will be Making an outlet for you!'*

فدفعه إلى الرجلين. فخرج معهما فلما بلغوا ذا الحليفة أخرج أبا بصير جراباً كان معه فيه كسر و تمرات فقال لهما ادنوا فأصيبا من هذا الطعام فامتعا فقال أما لو دعوتاني إلى طعامكما لأجبتكما

*He<sup>-azwj</sup> handed him over to the two men. He went out with them gloomy. When they reached Zul Huleyfa, Abu Baseer brought out a bag having bread and dates in it. He said to them, 'Approach and attain from this food!' They hesitated. He said, 'But had you invited me to your meal I would have answered you!'*

فدنيا فأكلوا و مع أحدهما سيف قد علقه في الجدار فقال له أبو بصير أ صارم سيفك هذا قال نعم قال ناولنيه فدفعت إليه قائمة السيف فسله فعلاه به فقتله و فر الآخر و رجع إلى المدينة فدخل إلى رسول الله ص فقال يا محمد إن صاحبكم قتل صاحبي و ماكدت أن أفلت منه إلا بشغله بسلبه.

*They approached and ate, and with one of them was a sword he had hung upon the wall. Abu Baseer said to him, 'Is this sword of yours strong?' He said, 'Yes'. He said, 'Give me'. He handed it to him handle of the sword. He unsheathed it, overpowered him with it and killed him, and the other one fled and returned to Al-Medina. He entered to see Rasool-Allah<sup>-sawww</sup>. He said, 'O Muhammad<sup>-sawww</sup>! Your<sup>-sawww</sup> companions has killed my companion, and I barely escaped from him only due to his being pre-occupied with his stripping him'.*

فوافق أبو بصير و معه راحلته و سلاحه فقال رسول الله ص يا أبا بصير اخرج من المدينة فإن قريشا تنسب ذلك إلى

*Abu Baseer came and with his was his riding animal and his weapon. Rasool-Allah<sup>-sawww</sup> said: 'O Abu Baseer! Get out from Al-Medina for Quraysh are attributing that to me<sup>-sawww</sup>!'*

فخرج إلى الساحل و جمع جمعا من الأعراب فكان يقطع على غير قريش و يقتل من قدر عليه حتى اجتمع إليه سبعون رجلا و كتبت قريش إلى رسول الله ص و سألوه أن يأذن لأبي بصير و أصحابه في دخول المدينة و قد أحلوه من ذلك فوافاه الكتاب و أبو بصير قد مرض و هو في آخر رمق فمات و قبره هناك و دخل أصحابه المدينة.

*He went out to the coast and gathered a group from the Bedouins. He used to cut upon caravans of Quraysh (as bandits) and kill the ones he was able upon to the extent that seventy men gathered to him, and Quraysh wrote to Rasool-Allah<sup>-sawww</sup> and asked him<sup>-sawww</sup> to permit for Abu Baseer and his companions in entering Al-Medina, and they freed him from that and the letter was given to him, and Abu Baseer had become sick and he was in his last breath. He died and his grave is over there, and his companions entered Al-Medina.*

و كانت هذه سبيل من جاءه و كانت امرأة يقال لها كلثم بنت عقبة بمكة و هي بنت عقبة بن أبي معيط مؤمنة تكنم إيمانها و كان أخوها كافرين أهلها يعذبونها و يأمرونها بالرجوع عن الإسلام فهربت إلى المدينة و حملها رجل من خزاعة حتى وافى بها إلى المدينة

*And this became the way of the ones who came to him<sup>-sawww</sup>, and there was a woman called Kulsoom Bint Uqbah at Makkah, and she is daughter of Uqbah Bin Abu Mueet, and believing woman. She concealed her faith and her two brothers were Kafirs. Her family members were tormenting her and ordering her with the retracting from Al-Islam. She fled to Al-Medina, and a man from (clan of) Khuza'a carried (transported) her until he arrived with her to Al-Medina.*

فدخلت على أم سلمة زوج النبي ص فقالت يا أم سلمة إن رسول الله ص قد شرط لقريش أن يرد إليهم الرجال و لم يشترط لهم في النساء شيئا و النساء إلى ضعف و إن ردي رسول الله ص إليهم فتنوني و عذبوني و أخاف على نفسي فأسألي رسول الله ص أن لا يردي إليهم.

*She entered to see Umm Salama<sup>-ra</sup>, wife<sup>-ra</sup> of the Prophet<sup>-sawww</sup>. She said, 'O Umm Salama<sup>-ra</sup>! Rasool-Allah<sup>-sawww</sup> has stipulated to Quraysh that he<sup>-sawww</sup> will return the men to them, and he<sup>-sawww</sup> has not stipulated anything to them regarding the women, and the women are (more) to the weakness, and if Rasool-Allah<sup>-sawww</sup> were to return me to them, they will harm me and torment me, and I am fearing upon myself. So, ask Rasool-Allah<sup>-sawww</sup> not to return me to them!'*

فدخل رسول الله ص على أم سلمة و هي عندها فأخبرته أم سلمة خبرها فقالت يا رسول الله هذه كلثم بنت عقبة و قد فرت بدينها

Rasool-Allah<sup>-saww</sup> entered to see Umm Salama<sup>-ra</sup> while she was in her<sup>-ra</sup> presence. Umm Salama<sup>-ra</sup> informed him<sup>-saww</sup> of her news. She<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>! This is Kulsoom Bint Uqba, and she has fled with her religion'.

فلم يجيبها رسول الله صلى الله عليه وآله بشيء و نزل عليه الوحي يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَأَمْتَحِنُوهُنَّ إِلَى قَوْلِهِ جَل و عَز وَ  
أَتَوْا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, did not answer her<sup>-ra</sup> with anything, and the Revelation descended unto him<sup>-saww</sup>: **O you those who believe! When the Momiinat come emigrating to you, then test them [60:10] – up to Words of Mighty and Majestic: you are believing in [60:11].**

فحكّم الله في هذا أن النساء لا يرددن إلى الكفار و إذا امتحنوا بمحنة الإسلام أن تحلف المرأة بالله الذي لا إله إلا هو ما حملها على اللحاق بالمسلمين بغضا لزوجها الكافر أو حبا لأحد من المسلمين و إنما حملها على ذلك الإسلام

Allah<sup>-azwj</sup> Decided in this that the women will not be returned to the Kafirs, and when they have been tested with the test of Al-Islam, the woman should be made to swear an oath with Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, 'What carried her upon joining the Muslims, hatred towards her husband or love for any one of the Muslims, or rather what carried her upon that is Al-Islam.

فإذا حلفت و عرف ذلك منها لم ترد إلى الكفار و لم تحل للكافر و ليس للمؤمن أن يتزوجها و لا تحل له حتى يرد على زوجها الكافر صداقتها فإذا رد عليه صداقتها حلت له و حل له مناكحتها. و هو قوله جل و عز وَ أَتَوْهُمَ مَا أَنْفَقُوا يَعْنِي آتَوْا الْكُفْرَ مَا أَنْفَقُوا عَلَيْهِنَ.

When she has sworn an oath and that is recognised from her, she will not be returned to the Kafirs and she will not be permissible for the Kafir, and it isn't for the Momin to marry her nor is it permissible for him until he return her dowry to her Kafir husband. When he has returned her dower to him, she is legalised for him and marrying her is permissible for him; and it is Word of the Mighty and Majestic: **And give them what they spent, [60:10]**, meaning give the Kafirs what they had spent upon them.

ثم قال وَ لَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجْرَهُنَّ وَ لَا تُمْسِكُوا بِعِصَمِ الْكُوفِرِ ثُمَّ قَالَ وَ سَأَلُوا مَا أَنْفَقْتُمْ عَلَى نِسَائِكُمُ الَّذِي يَلْحَقْنَ بِالْكَفَارِ ذَلِكَ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ

Then He<sup>-azwj</sup> Said: **and there is no blame upon you if you were to marry them, when you have given them their dowries, and do not hold on to the ties of marriage of the Kafir women, [60:10].** Then He<sup>-azwj</sup> Said: **and let them ask for what they spent. That is the Decision of Allah, Deciding between you, [60:10].**

ثم قال وَ إِنَّ فَاتِكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفْرَارِ فَاطْلُبُوا مِنَ الْكُفْرَارِ مَا أَنْفَقْتُمْ عَلَيْهِمْ فَإِنْ أَمْتَنَ بِهِ عَلَيْكُمْ فَعَاقِبْتُمْ أَيُّ أَصْبَتُمْ غَنِيمَةً فليؤخذ من أول الغنيمة قبل القسمة ما يرد على المؤمن الذي ذهبت امرأته إلى الكفار فرضي بذلك المؤمنون و رضي به الكافرون.

Then He<sup>-azwj</sup> Said: **And if from your wives, anything is lost from you to the Kafirs, [60:11], then seek from the Kafirs what you had spent upon them. If there is prevention of it upon you, then punish, i.e. you attain the war booty, so let him take from the first war booty before the**

*distribution, what can be returned to the Momin that which his wife had gone away with to the Kafirs. The believers were satisfied with that and the Kafirs were satisfied with it.*

فهذه هي القصة في هذه السورة فنزلت هذه الآية في هذا المعنى في سنة ست من الهجرة

*So, this is the story in this Chapter. This Verse was Revealed in this meaning, in the year six from the Hijrah.*

*وأما في أول السورة فهي قصة حاطب بن أبي بلتعة أراد رسول الله ص أن يصير إلى مكة فقال اللهم أخف العيون و الأخبار على قريش حتى نبغتها في دارها و كان عيال حاطب بمكة فبلغ قريشا ذلك فخافوا خوفا شديدا فقالوا لعيال حاطب اكتبوا إلى حاطب ليعلمنا خبر محمد ص فإن أردنا لنحذره*

*And as for regarding the first Chapter, it is story of Hatib Bin Abu Balta'a. Rasool-Allah<sup>-saww</sup> wanted to travel to Makkah. He<sup>-saww</sup> said: 'O Allah<sup>-azwj!</sup> I<sup>-saww</sup> fear the spies and the news upon Quraysh until we seek it in its house'. And the dependants of Hatib were in Makkah. That reached Quraysh, so they feared a severe fear. They said to the dependants of Hatib, 'Write to Hatib to let us know the news of Muhammad<sup>-saww</sup> so we can be careful of him<sup>-saww!</sup>'*

فكتب حاطب إليهم أن رسول الله ص يريدكم و دفع الكتاب إلى امرأة فوضعت في قرونها

*Hatib wrote to them, 'Rasool-Allah<sup>-saww</sup> is intending (to attack) you all!' And he handed the letter to a woman. She placed it in her hair locks.*

فنزل الوحي على رسول الله ص و أعلمه الله ذلك فبعث رسول الله ص أمير المؤمنين و الزبير بن العوام فلحقها بعسفان ففتشها فلم يجدا معها شيئا فقال الزبير ما نجد معها شيئا

*The Revelation descended unto Rasool-Allah<sup>-saww</sup>, and Allah<sup>-azwj</sup> Let him<sup>-saww</sup> know of that. Rasool-Allah<sup>-saww</sup> dispatched Amir Al-Momineen<sup>-asws</sup> and Al Zubeyr Bin Al Awam. They caught up with her as Usfan. They searched her but could not find anything with her. Al Zubeyr said, 'We have not found anything with her'.*

فقال أمير المؤمنين صلوات الله عليه و الله ما كذبتني رسول الله ص و لا كذب جبرئيل رسول الله ص لتظهرن الكتاب فرده إلى رسول الله ص فقال رسول الله لحاطب ما هذا

*Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'Neither did Rasool-Allah<sup>-saww</sup> lie to me<sup>-asws</sup>, nor did Jibraeel<sup>-as</sup> lie to Rasool-Allah<sup>-saww</sup>! She revealed the letter. He<sup>-asws</sup> returned it to Rasool-Allah<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said to Hatib: 'What is this?'*

فقال يا رسول الله و الله ما غيرت و لا بدلت و لا نافقت و لكن عيالي كتبوا إلي فأحببت أن أداري قريشا ليحسنوا معاش عيالي و يرفقوا بهم.

*He said, 'O Rasool-Allah<sup>-saww</sup>! By Allah<sup>-azwj</sup>, neither have I changed, nor altered, nor have I become a hypocrite, but my dependants wrote to me so I answered. Quraysh will give a good life to my dependants and be kind with them'.*

و حاطب رجل من لحم و هو حليف لأسد بن عبد العزى فقام عمر بن الخطاب فقال يا رسول الله اومرني بضرب عنقه

And Hatib was a man from Lakhm, and he was an ally of Al-Asad Bin Abdul Uzza. Umar Bin Al-Khattab stood up. He said, 'O Rasool-Allah<sup>-sawww</sup>, Order me to strike off his neck!'

فقال رسول الله ص اسكت

Rasool-Allah<sup>-sawww</sup> said: 'Be quiet!'

فأنزل الله جل و عز يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ إِلَى قَوْلِهِ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Allah<sup>-azwj</sup> Majestic and Mighty Revealed: **O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] – up to His<sup>-azwj</sup> Words: and Allah Sees what you are doing [60:3].**

ثم أطلق لهم فقال لا يَنْهَاهُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَ لَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ إِلَى قَوْلِهِ وَ مَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ.

Then was absolutely for them, He<sup>-azwj</sup> Said: **Allah does not Forbid you about those who did not fight against you regarding the Religion and did not throw you out from your houses, [60:8] – up to His<sup>-azwj</sup> Words: And one who befriends them, so those, they are the unjust ones [60:9].**

فإلى هذا المكان من هذه السورة نزل في سنة ثمانى من الهجرة حيث فتح رسول الله ص مكة و الذي ذكرنا في قصة المرأة المهاجرة نزل في سنة ست من الهجرة فهذا دليل على أن التأليف ليس على ما أنزل الله.

So up to this place from this, the Chapter was Revealed in the year eight of the Hijrah when Rasool-Allah<sup>-sawww</sup> conquered Makkah, and that which we have mentioned in the story of the Emigrant woman, it was Revealed in the year six from the Hijrah. This evidence's upon that the compilation isn't based upon what Allah<sup>-azwj</sup> Revealed.

و مثله في سورة النساء في قوله جل و عز فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِشَةً و ليس هذا من الكلام الذي قبله في شيء و إنما كانت العرب إذا ربت يتيمة يمتنعون من أن يتزوجوا بها فيحرموها على أنفسهم لتربيتهم لها

And similar to it is in Surah Al Nisaa in Words of the Majestic and Mighty: **but if you fear that you will not do justice (between them), then (marry) one [4:3], and this isn't regarding anything from the speech before it, and rather it was so that whenever the Arabs nourished an orphan girl, they refrained from marrying her, forbidding it upon themselves due to their having nourished her.**

فسألوا رسول الله ص عن ذلك بعد الهجرة فأنزل الله عليه في هذه السورة وَ يَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَ مَا يُبَلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي نِيَامِ النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَ تَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَ الْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ

They asked Rasool-Allah<sup>-sawww</sup> about that after the emigration, so Allah<sup>-azwj</sup> Revealed unto him<sup>-sawww</sup> in this Chapter: **And they ask you for a verdict regarding the women. Say: 'Allah would Issue His Verdict to regarding them, and what is recited to you in the Book regarding the orphaned women, those you are not giving what is Prescribed for them and you are desiring to marry them, and the weak ones from the children, [4:127].**



فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثُلَاثَ وَ رُبَاعَ فَهَذِهِ الْآيَةُ هِيَ مَعَ تِلْكَ الَّتِي فِي أَوَّلِ السُّورَةِ فَغَلَطُوا فِي التَّأْلِيفِ فَأَخْرَجُوهَا وَ جَعَلُوهَا فِي غَيْرِ مَوْضِعِهَا.

**Then marry such women as seem good to you, two and three and four; [4:3], this Verse, it is with that which is in the first Chapter. They erred in the compilation so they kept it back and made it in other that its (proper) place.**

و مثله في سورة العنكبوت في قوله عز و جل وَ إِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَ انْفِقُوا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ إِنَّمَا نَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَ تَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ نَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَاتَّبِعُوا عِنْدَ اللَّهِ الرَّزْقَ وَ اعْبُدُوهُ وَ اشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ

**And similar to it is in Surah Al Anakabout in Words of Mighty and Majestic: And Ibrahim, when he said to his people: 'Worship Allah and fear Him, that would be better for you, if you knew [29:16] But rather, you are worshipping idols from besides Allah and creating a falsehood. Surely, the ones you are worshipping from besides Allah are not controlling any sustenance for you, therefore seek the sustenance with Allah and worship Him, and be thankful to Him. You will be returning to Him [29:17].**

فأما التأليف الذي في المصحف بعد هذا وَ إِن كَذَّبْتُمْ فَسَوْفَ نَكْتُمُكُمْ وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

**As for the compilation which is in the Quran after this: And if you are belying (me), so communities before you had also belied. And it is not incumbent upon the Rasool except for the clear delivery (of the Message) [29:18]**

أَوْ لَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

**Or do they not see how Allah Initiates the creation, then Repeats it? Surely, that is easy upon Allah [29:19]**

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**Say: 'Travel in the land and look how the creation begins. Then Allah would Produce another growth. Surely, Allah is Able upon all things [29:20]**

يُعَذِّبُ مَنْ يَشَاءُ وَ يَرْحَمُ مَنْ يَشَاءُ وَ إِلَيْهِ تُقْلَبُونَ

**He Punishes one He so Desires to and Mercies one He so Desires to, and you will be Returned to Him [29:21]**

وَ مَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ مَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ

**And you will neither be escaping in the earth nor in the sky, and there is neither a protector for you besides Allah nor a helper [29:22]**

إِلَى قَوْلِهِ جَل وَ عَزَّ أَوْلَيْكَ لَهُمْ عَذَابٌ أَلِيمٌ

Up to Words of Majestic and Mighty: **(And as for those who do not believe in the Signs of Allah and meeting Him, they are despaired from My Mercy, and those,) for them is a painful Punishment' [29:23]**

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

**But there was no answer from his people except that they said, 'Kill him or burn him!' So Allah Delivered him from the fire. Surely, in that there are Signs for a believing people [29:24].**

فهذه الآية مع قصة إبراهيم صلى الله عليه متصلة بما فقد أخرت و هذا دليل على أن التأليف على غير ما أنزل الله جل و عز في كل وقت للأموور التي كانت تحدث فينزل الله فيها القرآن و قد قدموا و أخروا لقله معرفتهم بالتأليف و قلة علمهم بالتنزيل على ما أنزله الله

*These Verses are a story of Ibrahim<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup>, corrected with it. It has been kept back, and this is evidence that the compilation is based upon other than what Allah<sup>-azwj</sup> Mighty and Majestic Revealed in every time for the affairs which had occurred so Allah<sup>-azwj</sup> Revealed the Quran regarding it, and they have brought forward and kept back due to their lack of understanding of the compilation and lack of their knowledge of the Revelation upon what Allah<sup>-azwj</sup> had Revealed.*

و إنما ألفوه بآرائهم و ربما كتبوا الحرف و الآية في غير موضعها الذي يجب قلة معرفة به و لو أخذوه من معدنه الذي أنزل فيه و من أهله الذي نزل عليهم لما اختلف التأليف و لوقف الناس على عامة ما احتاجوا إليه من الناسخ و المنسوخ و المحكم و المتشابه و الخاص و العام.

*And rather, they compiled with their opinions, and something they wrote the word and the Verses in other than its place which proves their lack of understanding of it, and had they taken it from its mine which Allah<sup>-azwj</sup> had Revealed it in, and from its people whom He<sup>-azwj</sup> had Revealed upon, the compilation would not have differed, and the people would have concurred upon generally what they were needy to, from the Abrogated and the Abrogating, and the Decisive and the Allegorical, and the Special and the General.*

و مثله في سورة النساء في قصة أصحاب رسول الله ص يوم أحد حيث أمرهم الله جل و عز بعد ما أصابهم من الهزيمة و القتل و الجراح أن يطلبوا قريشا  
وَ لَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَ تَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ

**And similar to it is in Surah Al Nisaa in story of companions of Rasool-Allah<sup>-sawww</sup> on the day of Ohad whereby Allah<sup>-azwj</sup> Majestic and Mighty Commanded them after having hit by the defeat and the killing and the injuries, that they should pursue Quraysh, **And do not slacken in pursuing the people (enemy); if you are in pain, so they are (also) in pain just as you are in pain; and you are hoping from Allah what they are not hoping for; [4:104].****

فلما أمرهم الله بطلب قريش قالوا كيف نطلب و نحن بمهذه الحال من الجراحة و الألم الشديد فأنزل الله هذه الآية وَ لَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَ تَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ

*When Allah<sup>-azwj</sup> Commanded them with pursuing Quraysh, they said, 'How can we pursue and we are in this state, from the injuries and the severe pain?' So, Allah<sup>-azwj</sup> Revealed this Verse: **And do not slacken in pursuing the people (enemy); if you are in pain, so they are (also) in***



***pain just as you are in pain; and you are hoping from Allah what they are not hoping for; [4:104].***

و في سورة آل عمران تمام هذه الآية عند قوله **إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَ تِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَ لِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَ يَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَ اللَّهُ لَا يُحِبُّ الظَّالِمِينَ** الآية إلى آخرها و الآيات متصلتان في معنى واحد و نزلت على رسول الله ص متصلة بعضها ببعض فقد كتب نصفها في سورة النساء و نصفها في سورة آل عمران.

*And in Surah Aal-e-Imran<sup>as</sup> is completion of this Verse at His<sup>azwj</sup> Words: **If an injury touched you (at Ohad), so an injury like it has also touched the group (of Kafirs); and We Alternate these days between the people, and for Allah to Know those who believe and take martyrs from you; and Allah does not love the unjust [3:140] – the Verse up to its end; and the two Verses are connected in one meaning, and it was Revealed unto Rasool-Allah<sup>saww</sup> connected with each other, but half of it has been written in Surah Al Nisa, and half of it is in Surah Aal-e-Imran<sup>as</sup>.***

و قد حكى جماعة من العلماء عن الأئمة ع أنهم قالوا إن أقواما ضربوا القرآن بعضه ببعض و احتجوا بالناسخ و هم يرونه محكما و احتجوا بالخاص و هم يرونه عاما و احتجوا بأول الآية و تركوا السبب و لم ينظروا إلى ما يفتحه الكلام و ما يختمه و ما مصدره و مورده فضلوا و أضلوا عن سواء السبيل

*And a group of the scholars has narrated from the Imams<sup>asws</sup>, they<sup>asws</sup> said: ‘A group of people are striking the Quran, part of it with part, and they are arguing with the Abrogating, and they are viewing it as being Decisive, and they are arguing with the special and they are viewing it as general, and they are arguing with beginning of the Verse and are neglecting the cause and they are not looking at what had begun the speech and what ended it, and what is its source, and its reference, so they strayed and strayed others from the straight path.*

و سأصف من علم القرآن أشياء ليعلم أن من لم يعلمها لم يكن بالقرآن عالما من لم يعلم الناسخ و المنسوخ و الخاص و العام و المكي و المدني و المحكم و المتشابه و أسباب التنزيل و المبهم من القرآن و ألفاظه المؤتلفة في المعاني

*And I shall describe things from knowledge of the Quran for it to be known that the one who does not know it does not have knowledge of the Quran, one who does not know the Abrogating and the Abrogated, and the special and the general, and the Meccan and the Medinite, and the Decisive and the Allegorical, and reasons of the Revelation, and the ambiguous from the Quran and its expressions united in the meaning.*

و ما فيه من علم القدر و التقديم منه و التأخير و العمق و الجواب و السبب و القطع و الوصل و الاتفاق و المستثنى منه و المجاز و الصفة في قبل و ما بعد و المفصل الذي هلك فيه الملحدون و الوصل من الألفاظ و المحمول منه على ما قبله و ما بعده و التوكيد منه و قد فسرنا في كتابنا هذا بعض ذلك و إن لم نأت على آخره.

*And whatever is in it from knowledge of the Pre-determination, and the precedence from it, and the delaying, and the depth, and the answer, and the cause, and the certain, and the connection, and the agreed upon, and exclusion from it, and the metaphor, and the description in what is before and what is after, and the detail which the atheists were destroyed in, and the connection of the wording, and the possibilities from it based upon what is before it and what is after it, and the emphasised from it; and we have explained in this book of ours. This is part of that, and we have yet to come to its end.*

و من الدليل أيضا في باب تأليف القرآن أنه على خلاف ما أنزله الله تبارك و تعالى في سورة الأحزاب في قوله يا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَ مُبَشِّرًا وَ نَذِيرًا إِلَى قَوْلِهِ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلًا وَ هذه الآية نزلت بمكة

*And from the evidence also in the subject of compilation of the Quran, it is based upon differently to what Allah<sup>-azwj</sup> Blessed and Exalted Revealed in Surah Al Ahzaab in His<sup>-azwj</sup> Words: **O Prophet! Surely, We have Sent you as a witness, and as a bearer of glad tidings and as a warner [33:45]** – up to His<sup>-azwj</sup> Words: **and suffice with Allah as a Protector [33:48]**, and this Verse was Revealed at Makkah.*

و قبل هذه الآية ما نزل بالمدينة و هو قوله عز و جل في سورة الأحزاب يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَ جُنُودًا لَمْ تَرَوْهَا وَ كَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا إِلَى قَوْلِهِ وَ لَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ وَ صَدَقَ اللَّهُ وَ رَسُولُهُ وَ مَا زَادَهُمْ إِلَّا إِيمَانًا وَ تَسْلِيمًا مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

*And before this Verse is what was Revealed at Al Medina, and it is Word of Mighty and Majestic in Surah Al Ahzaab: **O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, and Allah was always Seeing what you were doing [33:9]** – up to His<sup>-azwj</sup> Words: **And when the Momineen saw the confederates, they said, ‘This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth’.** And it did not increase them except in Eman and submission [33:22] From the Momineen there are men who ratified what they made a pact with Allah upon. [33:23].*

و في هذه الآية و هذه القصة وقعت المحنة على المؤمنين و المنافقين فأما المؤمنون فما مدحهم الله به من قوله جل و عز ما زادهم ما كانوا فيه من الشدة إلا إيمانا و تسليما من المؤمنين و أما المنافقون فما قص الله من خبرهم و حكى عن بعضهم قوله تبارك و تعالى قَدْ يَعْلَمُ اللَّهُ الْمَعْوِفِينَ مِنْكُمْ إِلَى قَوْلِهِ وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

*And in this Verse and this story, the trials occurred upon the believers and the hypocrites. As for the believers, whatever Allah<sup>-azwj</sup> Praised them with from Words of Majestic and Mighty, it did not increase them in whatever adversities they were in, except in (more) Eman and submission from the believers; and as for the hypocrites, Allah<sup>-azwj</sup> story Allah<sup>-azwj</sup> has Told and Narrated about some of them are Words of Blessed and Exalted: **Allah has Known the hinderers from you [33:18]** – up to His<sup>-azwj</sup> Words: **and that was always easy upon Allah [33:19].***

و قد أجمعوا أن أول سورة نزلت من القرآن أَقْرَأُ بِاسْمِ رَبِّيكَ و ليس تقرأ في ما ألفوا من المصحف إلا قريبا من آخره و إن من أواخر ما نزلت من القرآن سورة البقرة و قد كتبها في أول المصحف.

*And they are concurring that the first Chapter Revealed from the Quran was **Read in the Name of your Lord Who Created! [96:1]** (Surah Al-Alaq), and it is not being read in what has been compiled of the Quran except near to its end, while from the last of the Quran what was Revealed was Surah Al Baqarah, and they have written it in beginning of the Quran.*

و روى بعض العلماء أنه لما ظفر عمرو بن عبد ود الخندق قال رجل من المنافقين من قريش لبعض إخوانه أن قريشا لا يريدون إلا محمدا فهلموا تأخذه فندفعه في أيديهم و نسلم نحن بأنفسنا

*And some of the scholars have reported that when Amro Bin Abd Wudd was winning at Al-Khandaq, a man from the hypocrites said to some of his brothers, 'Quraysh are not intending except Muhammad<sup>-saww</sup>, so come, we shall seize him<sup>-as</sup> and hand him<sup>-saww</sup> over into their hands and we can be safe with our lives!'*

فأخبر جبرئيل رسول الله ص فنبسم و أنزل الله عليه هذه الآيات **قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَ الْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا لَا يَفْعَلُونَ**.

*Jibraeel<sup>-as</sup> informed Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> smiled, and this Verse was Revealed unto him<sup>-saww</sup>: **Allah has Known the hinderers from you and the speakers to their brethren, 'Come to us!' [33:18] – the Verse**".<sup>122</sup>*

48- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن القاسم بن زكريا عن عبادة بن يعقوب عن مطر بن أرقم عن الحسن بن عمرو القمي عن صفوان بن قبيصة عن الحارث بن سويد عن عبد الله بن مسعود قال: قرأت على النبي ص سبعين سورة من القرآن أخذتها من فيه و زيد ذو دؤابتين يلعب مع العلمان و قرأت سائر أو قال بقية القرآن على خير هذه الأمة و أفضأهم بعد نبيهم ص علي بن أبي طالب صلوات الله عليه.

(The book) 'Al Amaali' of Al the Sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Al Qasim Bin Zakariya, Abbad Bin Yaqoub, from Matar Bin Arqam, from Al-Hassan Bin Amro Al Fuqeymi, from Safwan Bin Qabeysa, from Al Haris Bin Suweyd, from Abdullah Bin Masoud who said,

*'Seventy Chapters from the Quran were read out to the Prophet<sup>-as</sup>. I took these from his<sup>-saww</sup> mouth while Zayd with the two forelocks (compiler of current version of the Quran) was playing with the boys, and I read the rest' (or said, 'remainder') of the Quran to best of this community and their most adjudicating of them after their Prophet<sup>-saww</sup>, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>".<sup>123</sup>*

أقول: سئل الشيخ المفيد رحمه الله في المسائل السروية ما قوله أدام الله تعالى حراسته في القرآن أ هو ما بين الدفتين الذي في أيدي الناس أم هل ضاع مما أنزل الله تعالى على نبيه منه شيء أم لا و هل هو ما جمعه أمير المؤمنين عليه السلام أم ما جمعه عثمان على ما يذكره المخالفون.

I (Majlisi) am saying, 'The Sheykh Al Mufeed, may Allah<sup>-azwj</sup> Mercy him, was asked questions of the secrets, what his word, may Allah<sup>-azwj</sup> permanently Guard him, was regarding the Quran, is it what is between the two covers which is in hands of the people, or has anything been lost from what Allah<sup>-azwj</sup> the Exalted Revealed unto His<sup>-azwj</sup> Prophet<sup>-saww</sup> or not, and is it what Amir Al-Momineen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, had collected, or what Usman had collected based upon what the opponents are mentioning.

الجواب أن الذي بين الدفتين من القرآن جميعه كلام الله تعالى و تنزيله و ليس فيه شيء من كلام البشر و هو جمهور المنزل و الباقي مما أنزله الله تعالى قرآنا عند المستحفظ للشرعية المستودع للأحكام لم يضع منه شيء و إن كان الذي جمع ما بين الدفتين الآن لم يجعله في جملة ما جمع لأسباب دعتة إلى ذلك منها قصوره عن معرفة بعضه و منه ما شك فيه و منه ما عمد بنفسه و منه ما تعمد إخراجه منه.

*The answer, 'That which is between the two covers of the Quran, entirety of it is Speech of Allah<sup>-azwj</sup> the Exalted and His<sup>-azwj</sup> Revelation, and there isn't anything in it from the speech or mortals, and remainder of what Allah<sup>-azwj</sup> the Exalted Revealed as Quran, in the view of the preservers of the Law, the guarders of the rulings, nothing from it has been wasted, and even*

<sup>122</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 g

<sup>123</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 48

*though the one who collected what is between the two covers did not make it in total of what he collected, for the reasons leading to that, from it is his deficiency of understanding part of it, and from it is what he had doubted in it, and from it is what he had deliberately excluded, and from it is what he had deliberately thrown out from it.*

و قد جمع أمير المؤمنين ع القرآن المنزل من أوله إلى آخره و ألفه بحسب ما وجب من تأليفه فقدم المكي على المدني و المنسوخ على الناسخ و وضع كل شيء منه في حقه

*And Amir Al-Momineen<sup>-asws</sup> had collected the Revealed Quran, from its beginning to its end, and compiled it in accordance to what obliged from its compilation, so he<sup>-asws</sup> advanced the Meccan over the Medinite, and the Abrogated over the Abrogating, and placed all things from it in its right (rightful place).*

فلذلك قال جعفر بن محمد الصادق ع أما والله لو قرئ القرآن كما أنزل لألفيتمونا فيه مسمين كما سمي من كان قبلنا

*For that (reason), Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>! If the Quran were to be read just as it had been Revealed, you would have found us<sup>-asws</sup> Named in it just as the ones before us<sup>-asws</sup> have been Named'.*

و قال عليه السلام نزل القرآن أربعة أرباع رُبُعٌ فينا و رُبُعٌ في عدونا و رُبُعٌ قصص و أمثال و رُبُعٌ قضايا و أحكام و لنا أهل البيت فضائل القرآن.

*And he<sup>-asws</sup> said: 'The Quran has been Revealed as four quarters – a quarter is regarding us<sup>-asws</sup>, and a quarter is regarding our<sup>-asws</sup> enemies, and a quarter is stories and examples, and a quarter is judgments and rulings, and for us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, are merits of the Quran'.*

**فصل** غير أن الخبر قد صح عن أئمتنا ع أنهم أمروا بقراءة ما بين الدفتين و أن لا تتعداه بلا زيادة فيه و لا نقصان منه حتى يقوم القائم ع فيقرئ الناس القرآن على ما أنزله الله تعالى و جمعه أمير المؤمنين ع

Detail - However, the report has been authentically narrated from our Imams<sup>-asws</sup> that they<sup>-asws</sup> instructed us to recite what is between the two covers, without adding to it or subtracting from it until the rise of Al-Qaim<sup>-ajfi</sup>, who will recite the Quran to the people as Revealed by Allah<sup>-azwj</sup>, and Amir Al-Momineen<sup>-asws</sup> had compiled it.

و إنما نھونا ع عن قراءة ما وردت به الأخبار من أحرف يزيد على الثابت في المصحف لأنها لم يأت على التواتر و إنما جاء بالأحاد و قد يغلط الواحد فيما ينقله و لأنه متى قرأ الإنسان بما يخالف ما بين الدفتين غرر بنفسه مع أهل الخلاف و أغرى به الجبارين و عرض نفسه الهلاك

*And rather they<sup>-asws</sup> have prohibited us from reciting anything other than what the Ahadeeth have referred to of the distortion increasing upon what is affirmed in the Quran because these have not come to us upon the continuity, and rather these have come as singular, and the individuals may make mistakes in what they transmit, and because when the person reads what opposes what is between the two covers he is deluding himself with people of the opposition, and the tyrants will be allured by him, and he is exposing himself to the destruction.*

فمنعونا ع من قراءة القرآن بخلاف ما يثبت بين الدفتين لما ذكرناه.

*Thus, they<sup>asws</sup> forbid us from reciting the Quran differently to what is affirmed between the two covers due to what we have mentioned’.*

**فصل** فإن قال قائل كيف تصح القول بأن الذي بين الدفتين هو كلام الله تعالى على الحقيقة من غير زيادة و لا نقصان و أنتم تروون عن الأئمة ع أنهم قرءوا كنتم خير أئمة أخرجت للناس و كذلك جعلناكم أئمة وسطا و قرءوا يسألونك الأنفال و هذا بخلاف ما في المصحف الذي في أيدي الناس.

*Detail – If the speaker were to say, ‘How can the word be correct that which is between the two covers is the Speech of Allah<sup>-azwj</sup> the Exalted upon the reality without increase nor reduction, while you (Shias) are reporting from the Imams<sup>asws</sup> that they<sup>asws</sup> were reading: **You are the best of the Imams raised up for the people; [3:110], And like that, We Made you as intermediary Imams [2:143], They are asking you for the Anfaal [8:1],** and this is different to what is in the Quran which is in hands of the people?’*

قيل له قد مضى الجواب عن هذا و هو أن الأخبار التي جاءت بذلك أخبار آحاد لا يقطع على الله تعالى بصحتها فلذلك وقفنا فيها و لم نعدل عما في المصحف الظاهر على ما أمرنا به حسب ما بيناه مع أنه لا ينكر أن تأتي القراءة على وجهين منزلتين أحدهما ما تضمنه المصحف و الثاني ما جاء به الخبر كما يعترف مخالفونا به من نزول القرآن على وجوه شتى

*It will be said to him, ‘The answer about this has passed, and it is, ‘The Ahadeeth which have come with that are solitary. These cannot cut upon Allah<sup>-azwj</sup> the Exalted with its correctness. For that reason, we have paused in it and we cannot turn away from what is apparent in the Quran based upon what we have been instructed with what it states, along with that it cannot be denied that the recitation has come based upon two perspective of Revelation – one of these is what the Quran contains, and the second is what the Ahadeeth have come with, like what our adversaries have acknowledged with of the Revelation of the Quran being upon various aspects.*

فمن ذلك قوله تعالى وَ مَا هُوَ عَلَى الْعَيْبِ بِظَنِينٍ يريد بمتهم و بالقراءة الأخرى وَ مَا هُوَ عَلَى الْعَيْبِ بِضَنِينٍ يريد به ببخيل

*From that are Words of the Exalted: **And he is not a withholder of the unseen [81:24], intending accusing them; and with the other recitation: And he is not a withholder of the unseen [81:24], intending by it being miserly.***

و مثل قوله جَنَّاتٌ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ على قراءة و على قراءة أخرى يَجْرِي تَحْتِهَا الْأَنْهَارُ و نحو قوله تعالى إِنَّ هَذَا لَسَاجِرَانِ و في قراءة أخرى إِنَّ هَذَيْنِ لَسَاجِرَانِ و ما أشبه ذلك مما يكثر تعداده و يطول الجواب بإثباته و فيما ذكرناه كفاية إن شاء الله تعالى.

*And like His<sup>-azwj</sup> Words: **Gardens of Eden, the rivers flow from beneath it, [20:76], based upon a recitation, while upon another recitation, the rivers flow beneath it, and approximate to Words of the Exalted: ‘These are two magicians [20:63], while in another recitation, These two are both magicians, and what resembles that from what its numbers are numerous and the answer would be lengthy in proving it, and in what we have mention is sufficiency, if Allah<sup>-azwj</sup> the Exalted so Desires’.***

أقول روى البخاري و الترمذي في صحيحيهما و ذكره في جامع الأصول في حرف التاء في باب ترتيب القرآن و تأليفه و جمعه عن زيد بن ثابت قال أرسل إلي أبو بكر بعد مقتل أهل اليمامة فإذا عمر جالس عنده فقال أبو بكر إن عمر جاءني فقال إن القتل قد استحر يوم اليمامة بقراء القرآن و إني أخشى أن يستحر القتل بالقراء في كل الموطن فيذهب من القرآن كثير و إني أرى أن تذهب بجمع القرآن

I (Majlisi) am saying, 'It is reported by Al-Bukhari and Al-Tirmizi in their 'Saheeh', and it is mentioned in 'Jamiat Al-Asoul' in the letter 'Ta' in chapter on arrangement of the Quran and its compilation, and its collection, from Zayd Bin Sabit who said, 'Abu Bakr sent for me after the killing of the people of Yamama and Umar was seated in his presence. Abu Bakr said, 'Umar came to me and said, 'The killing on the day of Yamama has resulted in loss of readers of the Quran, and I fear that the killing would result is loss of readers in all places so a lot of Quran would be gone (lost), and I have viewed that you should go and collect the Quran!'

قال قلت لعمر و كيف أفعل شيئاً لم يفعله رسول الله ص فقال عمر هو و الله خير فلم يزل يراجعني في ذلك حتى شرح الله صدري للذي شرح له صدر عمر و رأيت في ذلك الذي رأى عمر

He said, 'I said to Umar, 'And how can I do something Rasool-Allah<sup>-saww</sup> had not done?' Umar said, 'By Allah<sup>-azwj</sup>, it is good!' He did not cease to reiterate to me regarding that until Allah<sup>-azwj</sup> Expanded my chest for that which He<sup>-azwj</sup> had Expanded the chest of Umar, and I viewed that which Umar had viewed'.

قال زيد فقال لي أبو بكر إنك رجل شاب عاقل لا نتهمك قد كنت تكتب الوحي لرسول الله ص فتتبع القرآن فأجمعه

Zayd said, 'Abu Bakr said to me, 'You are a young man, an intellectual. We cannot accuse you. You used to write the Revelation for Rasool-Allah<sup>-saww</sup>, so pursue the Quran and collect it!'

قال زيد فو الله لو كلفني نقل جبل من الجبال ما كان أثقل علي مما أمرني به من جمع القرآن.

Zayd said, 'By Allah<sup>-azwj</sup>! If they had encumbered me to move a mountain from the mountains, it would not have been heavier upon me than what they had ordered me with of collecting the Quran'.

قال قلت كيف تفعلان شيئاً لم يفعله رسول الله فقال أبو بكر هو و الله خير

He (Zayd) said, 'I said, 'How can you two do something Rasool-Allah<sup>-saww</sup> did not do?' Abu Bakr said, 'By Allah<sup>-azwj</sup>, it is good!'

قال فلم يزل أبو بكر يراجعني و في رواية أخرى فلم يزل عمر يراجعني حتى شرح الله صدري للذي شرح له صدر أبي بكر

He said, 'Abu Bakr did not cease to reiterate to me'. And in another report, 'Umar did not cease to reiterate to me until Allah<sup>-azwj</sup> Expanded my chest for that which He<sup>-azwj</sup> had Expanded the chest of Abu Bakr'.

قال فتتبع القرآن أجمعه من الرقاع و العشب و اللخاف و صدور الرجال حتى وجدت آخر سورة التوبة مع خزيمية أو أبي خزيمية الأنصاري لم أجدها مع أحد غيره لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ خاتمة براءة

He said, 'I pursued the Quran to collect it from the fragments and the fragments, and the palm leaf stalks, and the materials, and chests (memories) of the men until I found ending of Surah Al Tawbah with Khuxeyma or Abu Khuzeyman Al-Ansari, I did not find it being with anyone other than him: **There has come to you a Rasool from yourselves. It is grievous upon him [9:128], ending Surah Al Bara'at'.**



قال فكانت الصحف عند أبي بكر حتى توفاه الله ثم عند عمر حتى توفاه الله ثم حفصة بنت عمر

*He said, 'The Quran was in the possession of Abu Bakr until Allah<sup>-azwj</sup> Caused him to die, then in the possession of Umar until Allah<sup>-azwj</sup> Caused him to die, then Hafsa daughter of Umar'.*

قال بعض الرواة فيه اللخاف يعني الخزف

*On the reporters said, 'The 'written material', meaning the ceramic'.*

قال في جامع الأصول أخرجه البخاري و الترمذي و قد روي هذه الرواية في الإستيعاب عن ابن شهاب عن عبيد بن السباق عن زيد بن ثابت و روى البخاري و الترمذي و صاحب جامع الأصول في الموضوع المذكور عن الزهري عن أنس بن مالك أن حذيفة بن اليمان قدم على عثمان و كان يغازي أهل الشام في فتح إرمينية و أذربيجان مع أهل العراق

*He said in 'Jamie Al-Asoul', 'Al-Bukhari and Al-Tirmizi extracted it, and this report has been reported in 'Al-Istiyaab' from Ibn Shihad, from Ubeyd Bin Al-Saabik, from Zayd Bin Sabit, and it is reported by Al-Bukhari, and Al-Tirmizi, and author of 'Jamie Al-Asoul' in the mentioned place from Al-Zuhry, from Anas Bin Malik, 'Huzeyfa Bin Al-Yaman came to Usman, and he was sending a military expedition to the people of Syria to conquer Armenia and Azerbaijan with the people of Al-Iraq.*

فأفرع حذيفة اختلافهم في القرآن فقال حذيفة لعثمان يا أمير المؤمنين أدرك هذه الأمة قبل أن يختلفوا في الكتاب اختلاف اليهود و النصارى

*Huzeyfa was alarmed at their differing in the Quran. Huzeyfa said to Usman, 'O commander of the faithful! Apprehend this community before they differ regarding the Book, the differing of the Jews and the Christians!'*

فأرسل عثمان إلى حفصة أن أرسلني إلينا بالصحف ننسخها في المصاحف ثم نردها إليك فأرسلت بها إليه فأمر زيد بن ثابت و عبد الله بن الزبير و سعيد بن عاص و عبد الرحمن بن حارث بن هشام فنسخوها في المصاحف

*Usman sent a message to Huzeyfa, 'Send the Quran to us we can copy it in the pages, then we shall return it to you!' He sent it to him. He ordered Zayd Bin Sabit and Abdullah Bin Al-Zubeyr, and Saeed Bin Aas, and Abdul Rahman Bin Haris Bin Hisham. They copied it in the pages.*

و قال عثمان للرهط القرشيين إذا اختلفتم أنتم و زيد بن ثابت في شيء من القرآن فاكتبوه بلسان قريش فإنما نزل بلسانهم

*And Usman said to a group of Quraysh, 'Whenever you and Zayd Bin Sabit differ regarding anything from the Quran, write it in the tongue (language) of Quraysh for it has been Revealed in their language!'*

ف فعلوا حتى إذا نسخوا الصحف في المصاحف رد عثمان الصحف إلى حفصة و أرسل إلى كل أفق بمصحف مما نسخوا و أمر بما سوى ذلك من القرآن في كل صحيفة أو صحف أن يحرق.

*They did so until when they had copied the Quran in the pages, Usman returned the Quran to Hafsa and send a (copy of the) Quran to every outskirts, from what they had copied, and he ordered with whatever Quran was besides that in every page or pages to be burned.*

قال ابن شهاب و أخبرني خارجه بن زيد بن ثابت يقول فقدت آية من سورة الأحزاب حين نسخت الصحف قد كنت أسمع رسول الله يقرأ بها فالتمسناها فوجدناها مع خزيمه بن ثابت الأنصاري مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَأَلْحَقْنَا فِي سورتها من المصحف

*Ibn Shihab said, 'And Kharjah Bin Zayd Bin Sabit informed me. He said, 'I missed out a Verse from Surah Al Ahzaab when the Quran was copied. I had heard Rasool-Allah<sup>-sawww</sup> recite it. I searched for it and found it being with Khuzeyma Bin Sabit Al-Ansari: **From the Momineen there are men who ratified what they made a pact with Allah upon. [33:23]**, so I joined it in its chapter from the Quran'.*

قال و في رواية أبي اليمان خزيمه بن ثابت الذي جعل رسول الله ص شهادته شهادة رجلين.

*He said, 'And in a report by Abu Al-Yaman Khuzeyma Bin Sabit is which Rasool-Allah<sup>-sawww</sup> made his<sup>-sawww</sup> testimony as being testimony of two men'.*

قال و زاد في رواية أخرى قال ابن شهاب اختلفوا يومئذ في التابوت فقال زيد التابوتة و قال ابن الزبير و سعيد بن العاص التابوت فرجع اختلافهم إلى عثمان فقال أكتبوه التابوت فإنه بلسان قريش.

*He said, 'And there is an increase in another report. Ibn Shihab said, 'On that day they differed regarding the word 'Al-Tabout'. Zayd said, 'Al-Tabouta', and Ibn Al-Zubeyr and Saeed Bin Al-Aas said, 'Al-Tabout'. Their differing was raised to Usman. He said, 'Write 'Al-Tabout' for it is language of Quraysh'.*

قال في جامع الأصول أخرجه البخاري و الترمذي و زاد الترمذي قال الزهري فأخبرني عبيد الله بن عبد الله أن عبد الله بن مسعود كره لزيد بن ثابت نسخ المصاحف و قال يا معشر المسلمين اعزل عن نسخ المصاحف و يتولاها رجل و الله لقد أسلمت و إنه لفي صلب رجل كافر يريد زيد بن ثابت

*He said in 'Jamie Al-Asoul', 'Al-Bukhari and Al-Tirmizi have extracted it, and Al-Tirmizi has added, 'Al-Zuhry said, 'Ubeydullah Bin Abdullah informed me that Abdullah Bin Masoud disliked Zayd Bin Sabit copying the Quran, and he said, 'O community of Muslims! Avoid copying the Quran and by Allah<sup>-azwj</sup>, the man in charge of it had become a Muslim and he is in the loins of a Kafir!', intending Zayd Bin Sabit.*

و لذلك قال عبد الله بن مسعود يا أهل العراق اكنتموا المصاحف التي عندكم و غلوها فإن الله تعالى يقول وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ فَأَلْقُوا اللَّهَ بالمصاحف.

*And for that reason, Abdullah Bin Masoud said, 'O people of Al-Iraq! Conceal the Qurans which are in your possessions and turn it into advantage, for Allah<sup>-azwj</sup> Exalted Says: **and the one who embezzles will bring what he had embezzled with him on the Day of Qiyamah [3:161]**, and meet Allah<sup>-azwj</sup> with the Qurans!'*

قال الترمذي فبلغني أنه كره ذلك من مقالة ابن مسعود رجال من أفاضل أصحاب رسول الله ص

*Al-Tirmizi said, 'It reached me that the words of Ibn Masoud were disliked by men from the meritorious companions of Rasool-Allah<sup>-sawww</sup>'.*



و روى البخاري و مسلم بن حجاج و الترمذي في صحاحهم و ذكره في جامع الأصول عن أنس قال جمع القرآن على عهد رسول الله ص أربعة كلهم من الأنصار أبي بن كعب و معاذ بن جبل و أبو زيد و زيد يعني ابن ثابت قلت لأنس من أبو زيد قال أحد عمومتي

*And it is reported by Al-Bukhari and Muslim Bin Hajjaj and Al-Tirmizi in their books, and it is mention in 'Jamie Al-Asoul', from Anas. He said, 'The Quran was collected in the era of Rasool-Allah<sup>-saww</sup> by four (persons), all of them being from the Helpers – Ubay Bin Ka'ab, and Muaz Bin Jabal, and Abu Zayd, and Zayd, meaning Zayd Ibn Sabit'. I said to Anas, 'Who is Abu Zayd?' He said, 'One of my cousins'.*

و روى البخاري برواية أخرى عن أنس قال مات النبي ص و لم يجمع القرآن غير أربعة أبو الدرداء و معاذ بن جبل و زيد بن ثابت و أبو زيد

*And it is reported by Al-Bukhari in another report from Anas who said, 'The Prophet<sup>-saww</sup> died and the Quran was not collected except by four – Abu Al-Darda'a, and Muaz Bin Jabal, and Zayd Bin Sabit, and Abu Zayd'.*

و روى البخاري عن ابن عباس قال جمعت المحكم في عهد رسول الله ص قلت له و ما المحكم قال المفضل.

*And it is reported by Al-Bukhari, from Ibn Abbas. He said, 'I collected the Decisive in the era of Rasool-Allah<sup>-saww</sup>'. I said to him, 'And what is the Decisive?' He said, 'The preferred'.*

باب 8 أن للقرآن ظهرا و بطنا و أن علم كل شيء في القرآن و أن علم ذلك كله عند الأئمة عليهم السلام و لا يعلمه غيرهم إلا بتعليمهم

## CHAPTER 8 – FOR THE QURAN THERE IS AN APPARENT AND AN ESOTERIC, AND KNOWLEDGE OF ALL THINGS IS IN THE QURAN, AND KNOWLEDGE OF ALL THAT IS WITH THE IMAMS<sup>-asws</sup>, MAY THE GREETINGS BE UPON THEM<sup>-asws</sup>, AND NO ONE ELSE KNOWS IT EXCEPT BY THEIR<sup>-asws</sup> TEACHING

أقول: قد مضى كثير من تلك الأخبار في أبواب كتاب الإمامة و نورد هنا مختصرا من بعضها و قد مضى مفصل ذلك في باب احتجاج أمير المؤمنين صلوات الله عليه على الزنديق المدعي للتناقض في القرآن و كذا في الأخبار التي ذكرت بأسانيد في باب سلوبي قبل أن تفقدوني.

**Note – I (Majlisi) am saying, ‘A lot of these Ahadeeth have passed in chapters on the Book of Imamate, and the miscellaneous over here are brief from part of it, and detail of that has passed in the chapter of Argumentation of Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> against the atheist, the claimant of the contradictions in the Quran, and like that in the Ahadeeth which I mentioned by attributions in the chapter, ‘Ask me<sup>-asws</sup> before you lose me!’**

فَأَنَّهُ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَا وَ اللَّهُ لَوْ تُبَيِّتُ لِي الْوِسَادَةَ فَجَلَسْتُ عَلَيْهَا لَأَقْتَبَيْتُ أَهْلَ التَّوْرَةِ بِتَوْرَاتِهِمْ حَتَّى تَنْطِقَ التَّوْرَةُ فَيَقُولَ صَدَقَ عَلَيَّ مَا كَذَبَ لَقَدْ أَفْتَاكُمْ بِمَا أَنْزَلَ اللَّهُ فِي

Amir Al-Momineen<sup>-asws</sup> had said: ‘But, by Allah<sup>-azwj</sup>! If the pillow were to be set up for me<sup>-asws</sup> so I<sup>-asws</sup> sit upon it, I<sup>-asws</sup> would issue verdicts to the people of Torah with their Torah until the Torah would speak and say: ‘Ali<sup>-asws</sup> speaks the truth! He<sup>-asws</sup> does not lie. He<sup>-asws</sup> has issued verdicts to you with what Allah<sup>-azwj</sup> has Revealed in me!’

وَ أَقْتَبَيْتُ أَهْلَ الْإِنْجِيلِ بِإِنْجِيلِهِمْ حَتَّى يَنْطِقَ الْإِنْجِيلُ فَيَقُولَ صَدَقَ عَلَيَّ مَا كَذَبَ لَقَدْ أَفْتَاكُمْ بِمَا أَنْزَلَ اللَّهُ فِي

And I<sup>-asws</sup> would issue verdicts to the people of Evangel with their Evangel until the Evangel would speak. It would say: ‘Ali<sup>-asws</sup> speaks the truth! He<sup>-asws</sup> does not lie. He<sup>-asws</sup> has issued verdicts to you with what Allah<sup>-azwj</sup> have Revealed in me!’

وَ أَقْتَبَيْتُ أَهْلَ الْقُرْآنِ بِقُرْآنِهِمْ حَتَّى يَنْطِقَ الْقُرْآنُ فَيَقُولَ صَدَقَ عَلَيَّ مَا كَذَبَ لَقَدْ أَفْتَاكُمْ بِمَا أَنْزَلَ اللَّهُ فِي

And I<sup>-asws</sup> would issue verdicts with people of the Quran with their Quran until the Quran speaks. It would say: ‘Ali<sup>-asws</sup> speaks the truth! He<sup>-asws</sup> does not lie. He<sup>-asws</sup> has issued verdicts to you with what Allah<sup>-azwj</sup> has Revealed in me!’

وَ أَنْتُمْ تَتْلُونَ الْقُرْآنَ لَيْلًا وَ نَهَارًا فَهَلْ فِيكُمْ أَحَدٌ يَعْلَمُ مَا نَزَلَ فِيهِ وَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لَأَخْبَرْتُكُمْ بِمَا كَانَ وَ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَ هِيَ هَذِهِ الْآيَةُ يَخْتَارُ اللَّهُ مَا يَشَاءُ وَ يُبَيِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ.

And you are reciting the Quran night and day. Is there anyone among you who knows what has been Revealed in it? And had it not been for a Verse in the Book of Allah<sup>-azwj</sup> Mighty and Majestic, I<sup>-asws</sup> would have informed you all with what has happened, and with what is going to happen up to the Day of Qiyamah! And it is this Verse: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]’.**

1- ج، الإحتجاج عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِمْ قَالَ: سَلَوْنِي عَنْ كِتَابِ اللَّهِ فَوَ اللَّهُ مَا نَزَلَتْ آيَةٌ مِنْ كِتَابِ اللَّهِ فِي لَيْلٍ وَلَا نَهَارٍ وَلَا مَسِيرٍ وَلَا مَقَامٍ إِلَّا وَقَدْ أَقْرَأَ بِهَا رَسُولُ اللَّهِ صَ وَ عَلَّمَنِي تَأْوِيلَهَا

(The book) 'Al Ihtijaj' –

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'Ask me about the Book of Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup>, no Verse from the Book of Allah<sup>-saww</sup> was Revealed, neither at night nor day, nor while travelling nor while staying except Rasool-Allah<sup>-saww</sup> had read it to me<sup>-asws</sup> and taught me<sup>-asws</sup> its interpretation!'

فَقَامَ ابْنُ الْكَوَاةِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا كَانَ يَنْزِلُ عَلَيْهِ وَ أَنْتَ غَائِبٌ عَنْهُ

Ibn Al-Kawa stood up. He said, 'O Amir Al-Momineen<sup>-asws</sup>! So, what (about) what had been Revealed unto him<sup>-saww</sup> while you<sup>-asws</sup> were absent from him<sup>-saww</sup>?'

قَالَ كَانَ يَحْفَظُ عَلَيَّ رَسُولُ اللَّهِ صَ مَا كَانَ يَنْزِلُ عَلَيْهِ مِنَ الْقُرْآنِ وَ أَنَا غَائِبٌ عَنْهُ حَتَّى أَقْدَمَ عَلَيْهِ فَيَقْرَأُ بِهِ وَ يَقُولُ يَا عَلِيُّ أَنْزَلَ اللَّهُ بِغَدَاكَ كَذَا وَ كَذَا وَ تَأْوِيلَهُ كَذَا وَ كَذَا فَعَلَّمَنِي تَأْوِيلَهُ وَ تَنْزِيلَهُ.

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> used to memorise for me<sup>-asws</sup> whatever had been Revealed unto him<sup>-saww</sup> from the Quran while I<sup>-asws</sup> was absent from him<sup>-saww</sup> until I<sup>-asws</sup> had arrived to him<sup>-saww</sup>. So, he<sup>-saww</sup> read it out and said: 'O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> Revealed such and such after you<sup>-asws</sup>, and it's interpretation is such and such!' Thus, he<sup>-saww</sup> taught me<sup>-asws</sup> its interpretation and its Revelation".<sup>124</sup>

2- لي، الأما لي للصدوق الطالقاني عن الجلودي عن المغيرة بن محمد عن إبراهيم بن محمد بن عبد الرحمن عن قيس بن الربيع و منصور بن أبي الأسود عن الأعشى عن المنهال بن عمرو عن عباد بن عبد الله قال قال علي ع ما نزلت في القرآن آية إلا و قد علمت أين نزلت و فيمن نزلت و في أي شيء نزلت و في سهل نزلت أم في جبل نزلت

(The book) 'Al Amaali' of Al Sadouq Al Talaqany, from Al Jaloudy, from Al Mugheira Bin Muhammad, from Ibrahim Bin Muhammad Bin Abdul Rahman, from Qays Bin Al Rabeeh, and Mansour Bin Abu Al Aswad, from Al A'mash, from Al Minhal Bin Amro, and from Abbad Bin Abdullah who said,

'Ali<sup>-asws</sup> said: 'No Verse has been Revealed in the Quran except and I<sup>-asws</sup> know where it was Revealed, and for whom it was Revealed, and regarding which thing it was Revealed, and whether it was Revealed in a coast or it was in Revealed in a mountain!'

قِيلَ فَمَا نَزَلَ فِيكَ

It was said, 'So what has been Revealed regarding you<sup>-asws</sup>?'

فَقَالَ لَوْ لَا أَنْتُمْ سَأَلْتُمُونِي مَا أَحْبَبْتُكُمْ نَزَلَتْ فِي آيَةٍ إِذَا أَنْتَ مُنْدِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَرَسُوهُ اللَّهُ صَ الْمُنْدِرُ وَ أَنَا الْهَادِي إِلَى مَا جَاءَ بِهِ.

He<sup>-asws</sup> said: 'Had you not asked me<sup>-asws</sup>, I<sup>-asws</sup> would not have informed you! **But rather, you are a Warner, and for every people there is a Guide [13:7]**. So Rasool-Allah<sup>-saww</sup> is the warner and I<sup>-asws</sup> am the guide to what he<sup>-saww</sup> had come with".<sup>125</sup>

3- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آتائه ع قال قال الحسين عليه السلام خطبنا أمير المؤمنين صلوات الله عليه فقال: سلوني عن القرآن أخرجكم عن آياته فيمن نزلت و أين نزلت.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, by a chain of Al Tameemi, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Al-Hassan<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> said: 'Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> addressed us. He<sup>-asws</sup> said: 'Ask me about the Quran, I<sup>-asws</sup> shall inform you about its Verses, regarding who it was Revealed, and where it was Revealed".<sup>126</sup>

4- ما، الأماالي للشيخ الطوسي المفضل عن أبي جعفر عن ابن عثمة عن محمد بن الحسن بن علي بن إبراهيم بن يعلى بن عمار بن سيف بن عميرة عن أبيه عن الثمالي عن أبي جعفر ع قال قال أمير المؤمنين ع ما نزلت آية إلا وأنا عالم متى نزلت و فيمن نزلت و لو سألتهموني عما بين اللوحين لحدتكم.

(The book) 'Al Amaali' of the Seyyid Al Tusi – Al Mufeed, from Al Jany, from Ibn Uqdah, from Muhammad Bin Al-Hassan, from Ali Bin Ibrahim Bin Ya'la, from Ali Bin Sayf Bin Ameyra, from his father, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'No Verse has been Revealed except and I<sup>-asws</sup> know when it was Revealed, and regarding who it was Revealed, and if you were to ask me<sup>-asws</sup> about whatever is between the two tablets I<sup>-asws</sup> would narrate to you all!"<sup>127</sup>

5- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر الرزاز عن محمد بن عيسى القيسي عن إسحاق بن يزيد الطائي عن هاشم بن البريد عن أبي سعيد التيمي عن أبي ثابت مؤلى أبي ذر عن أم سلمة رضي الله عنها قالت سمعت رسول الله ص في مرضه الذي قبض فيه يقول و قد امتلأت الحجرة من أصحابه

(The book) 'Al Amaali' of the Sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Isa Al Qaysi, from Is'haq Bin Yazeed Al Taie, from Hashim Bin Al Bareed, from Abu Saeed Al Taymi,

'From Abu Sabit a slave of Abu Zarr<sup>-ra</sup>, from Umm Salama<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Satisfied with her<sup>-asws</sup>. She<sup>-ra</sup> said, 'I heard Rasool-Allah<sup>-saww</sup> during his<sup>-saww</sup> illness which he<sup>-saww</sup> was recalled in, saying, and the room had been filled from his<sup>-saww</sup> companions: -

أيتها الناس يوشك أن أقبض قبضاً سريعاً فينطلق بي و قد قدمت إليكم القول معدرة إليكم ألا إني تخلف فيكم كتاب ربي عز و جل و عزتي أهل بيتي

'O you people! It is imminent that I<sup>-saww</sup> will be Recalled, a swift recalling, so he (Angel of death) will go with me<sup>-asws</sup>, and I<sup>-saww</sup> have forwarded to you all the word of apology. Indeed! I<sup>-saww</sup> am leaving behind among you all the Book of my<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic, and my<sup>-saww</sup> family<sup>-asws</sup>, People<sup>-asws</sup> of my<sup>-saww</sup> Household!'

<sup>125</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 2

<sup>126</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 3

<sup>127</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 4

ثُمَّ أَخَذَ يَدَ عَلِيٍّ عَ فَرَفَعَهَا فَقَالَ هَذَا عَلِيٌّ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَ عَلِيٍّ خَلِيفَتَانِ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلِيَّ الْحَوْضَ فَأَسْأَلُهُمَا مَاذَا خَلِفْتُمْ فِيهِمَا.

Then he<sup>-saww</sup> held a hand of Ali<sup>-asws</sup> and raised it. He<sup>-saww</sup> said: ‘This Ali<sup>-asws</sup> is with the Quran and the Quran is with Ali<sup>-azwj</sup>, being two insightful replacements. They will not separate until they return to me<sup>-saww</sup> at the Fountain. I<sup>-saww</sup> shall ask them what you had dealt with regarding them’.<sup>128</sup>

6- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جرير الطبري عن محمد بن عمارة الأسدي عن عمرو بن حماد بن طلحة عن علي بن هاشم بن البريد عن أبيه عن أبي سعيد التيمي عن أبي ثابت مؤلى أبي ذر عن أم سلمة قالت سمعت رسول الله ص و هو يقول إن علياً مع القرآن و القرآن مع علي لا يفترقان حتى يردا علي الحوض.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group from Abu Al Mufazzal, from Muhammad Bin Jareer Al Tabari, from Muhammad Bin Umarah Al Asady, from Amro Bin Hammad Bin Talha, from Ali Bin Hashim Bin Al Bared, from his father, from Abu Saeed Al Taymi,

‘From Abu Sabit a slave of Abu Zarr<sup>-ra</sup>, from Umm Salama<sup>-ra</sup>, she<sup>-ra</sup> said, ‘I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> said: ‘Ali<sup>-asws</sup> is with the Quran and the Quran is with Ali<sup>-azwj</sup>! They will not separate until they return to me<sup>-saww</sup> at the Fountain’.<sup>129</sup>

أقول: تمامه في أبواب غزوة الجمل.

**Note – I (Majlisi) am saying, ‘Its complete (version) is in the chapter on the military expedition of Al-Jamal’.**

7- فس، تفسير القمي قال أمير المؤمنين ع ألا إن العلم الذي هبط به آدم من السماء إلى الأرض و جميع ما فضلت به النبيون إلى خاتم النبيين عندي و عند عترتي خاتم النبيين فأين ينأه بكم بل أين تذهبون.

Tafseer Al Qummi –

‘Amir Al-Momineen<sup>-asws</sup> said: ‘Indeed! The knowledge which Jibraeel<sup>-as</sup> had come down with from the sky to the earth, and entirety of what the Prophets<sup>-as</sup> were preferred with up to last of the Prophet<sup>-as</sup>, is with me<sup>-asws</sup> and with family<sup>-asws</sup> of last of the Prophets<sup>-as</sup>! So where is it going with you all? But, where are you going?’.<sup>130</sup>

8- فس، تفسير القمي أبي عن ابن أبي عمير عن ابن أذينة عن برید عن أبي جعفر عليه السلام قال: إن رسول الله أفضل الراسخين في العلم فقد علم جميع ما أنزل الله عليه من التأويل و التنزيل و ما كان الله ليُنزل عليه شيئاً لم يعلمه التأويل و أوصياؤه من بعده يعلمونه كله.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd,

‘From Abu Ja’far<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, said: ‘Rasool-Allah<sup>-saww</sup> is most superior of the ones immersed in the knowledge. He<sup>-saww</sup> knew entirety of what Allah<sup>-azwj</sup> had Revealed upon him<sup>-saww</sup>, from the interpretation and the Revelation, and Allah<sup>-azwj</sup> would not

<sup>128</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 5

<sup>129</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 6

<sup>130</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 7

Reveal anything upon him<sup>-saww</sup> He<sup>-azwj</sup> did not Teach him<sup>-saww</sup> the interpretation, and his<sup>-saww</sup> successors<sup>-asws</sup> from after him<sup>-saww</sup> know all of it”.<sup>131</sup>

9- فس، تفسير القمي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَلِيدٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَنْزَلَ فِي الْقُرْآنِ تَبَيَّانَ كُلِّ شَيْءٍ حَتَّى وَ اللَّهُ مَا تَرَكَ اللَّهُ شَيْئاً يَخْتِاجُ الْعِبَادَ إِلَيْهِ إِلَّا بَيَّنَّهُ لِلنَّاسِ حَتَّى لَا يَسْتَطِيعَ عَبْدٌ [أَنْ] يَقُولَ لَوْ كَانَ هَذَا نَزَلَ فِي الْقُرْآنِ إِلَّا وَ قَدْ أَنْزَلَ اللَّهُ فِيهِ.

Tafseer Al Qummi – Muhammad Bin Ja’far, from Muhammad<sup>-saww</sup> Bin Ahmad, from Muhammad Bin Isa, from Ali Bin Hadeed, from Murazim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Revealed in the Quran explanation of all things to the extent, by Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> has not neglected anything the servant would be needy to except he<sup>-saww</sup> explained it to the people until a servant is no longer able to say, ‘If only this had been Revealed in the Quran’, except and Allah<sup>-azwj</sup> has already Revealed in it’”.<sup>132</sup>

10- فس، تفسير القمي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ ثَابِتٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَنْصَلٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْقُرْآنَ زَاجِرٌ وَ أَمْرٌ يَأْمُرُ بِالْجَنَّةِ وَ يَرْجُرُ عَنِ النَّارِ

Tafseer Al Qummi – Muhammad Bin Ahmad Bin Sabit, from Al-Hassan Bin Muhammad Bin Sama’at, from Wuheyy Bin Haf, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-saww</sup> saying: ‘The Quran is a rebuker and an instructor. It instructs with (going to) the Paradise and rebukes from (going to) the Hellfire.

وَ فِيهِ مُحْكَمٌ وَ مُتَشَابِهٌ فَأَمَّا الْمُحْكَمُ فَيُؤْمَنُ بِهِ وَ يَعْمَلُ بِهِ وَ يَدِينُ بِهِ وَ أَمَّا الْمُتَشَابِهُ فَيُؤْمَنُ بِهِ وَ لَا يَعْمَلُ بِهِ

And in it are Decisive and Allegorical (Verses). As for the Decisive, it is to be believed in, and worked with, and made a religion with it; and as for the Allegorical, it is to be believed in and not worked with.

وَ هُوَ قَوْلُ اللَّهِ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا- وَ الرَّاسِخُونَ فِي الْعِلْمِ أَلْ مُحَمَّدٍ ع.

And it is Word of Allah<sup>-azwj</sup>: ***Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. They are saying, ‘We believe in it. It is all from the Presence of our Lord’. [3:7]*** – and the ones immersed in knowledge are Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>”.<sup>133</sup>

11- فس، تفسير القمي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ نَبِيَّهُ مُحَمَّدًا ص بِالْهُدَى وَ أَنْزَلَ عَلَيْهِ الْكِتَابَ بِالْحَقِّ وَ أَنْتُمْ أُمَّيُونَ عَنِ الْكِتَابِ وَ مَنْ أَنْزَلَهُ وَ عَنِ الرَّسُولِ وَ مَنْ أَرْسَلَهُ

<sup>131</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 8

<sup>132</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 9

<sup>133</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 10

Tafseer Al Qummi –

‘Amir Al-Momineen<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> Mighty and Majestic Send His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> with the Guidance and Revealed the Book unto him<sup>-saww</sup> with the truth, and you are illiterate about the Book and about the One<sup>-azwj</sup> Who Revealed it, and about the Rasool<sup>-saww</sup>, and the One<sup>-azwj</sup> Who Sent him<sup>-saww</sup>.

أَرْسَلَهُ عَلَىٰ حِينٍ فَتْرَةٍ مِنَ الرُّسُلِ وَ طُولِ هَجْعَةٍ مِنَ الْأُمَمِ وَ انْبِسَاطِ مِنَ الْجُهْلِ وَ اغْتِرَاضِ مِنَ الْفِتْنَةِ وَ انْتِقَاضِ مِنَ الْمُبْرَمِ وَ عَمَىٰ عَنِ الْحَقِّ وَ اغْتِسَافِ مِنَ الْجُورِ وَ اغْتِحَاقِ مِنَ الدِّينِ وَ تَلَطُّ مِنَ الْحُرُوبِ وَ عَلَىٰ حِينِ اصْفَرَارٍ مِنْ رِيَاضِ جَنَّاتِ الدُّنْيَا وَ يُبْسِ مِنْ أَغْصَانِهَا وَ انْتِشَارِ مِنْ وَرْقِهَا وَ نَأْسِ مِنْ ثَمَرِهَا وَ اغْوَارِ مِنْ مَائِهَا قَدْ دَرَسَتْ أَغْلَامُ الْهُدَىٰ وَ ظَهَرَتْ أَغْلَامُ الرَّدَىٰ

He<sup>-azwj</sup> Sent him<sup>-saww</sup> upon a gap period from the Messengers<sup>-as</sup>, and prolonged ignorance from the communities, and spread of ignorance, and the obstacles of Fitna, and the prevalence of confusion, and blindness about the truth, and abuse from the tyrants, and extermination (of the truth) from the world, and intensification of the wars, amidst the fading greenery of the gardens of the world, the withering of its branches, the scattering of its leaves, the despair of its fruits, and the deception of its water, the signs of guidance have been studied, and the flags of regress have appeared.

وَ الدُّنْيَا مُتَجَهِّمَةٌ فِي وُجُوهِ أَهْلِهَا مُكْفَهَرَةٌ مُدْبِرَةٌ غَيْرُ مُقْبِلَةٍ تَمَرَّتْهَا الْفِتْنَةُ وَ طَاعَمَهَا الْجَيْفَةُ وَ شِعَارُهَا الْخَوْفُ وَ دِنَائِهَا السَّيْفُ قَدْ مَرَّقَهُمْ كُلَّ مَرَّقٍ فَقَدْ أَغَمَّتْ عُيُونَ أَهْلِهَا وَ أَظْلَمَتْ عَلَيْهِمْ أَيَّامُهَا قَدْ قَطَعُوا أَرْحَامَهُمْ وَ سَفَكُوا دِمَاءَهُمْ وَ دَفَنُوا فِي التُّرَابِ الْمُؤْءُودَةَ بَيْنَهُمْ مِنْ أَوْلَادِهِمْ

The world is frowning upon the faces of its inhabitants, humiliated, turned away, not facing them. Its fruit is tribulation (trial), its sustenance is scarcity, its slogan is fear, and its blanket is the sword. It tears them with every tearing. The eyes of its people are blinded and its days are dark upon them. They have cut off their kinship, and shed their blood and they buried between them the female infants from their own children in the soil.

يَخْتَارُ دُونَهُمْ طَيْبَ الْعَيْشِ وَ رَفَاهِيَةَ حُفُوضِ الدُّنْيَا لَا يَرْجُونَ مِنَ اللَّهِ تَوَابًا وَ لَا يَخَافُونَ وَ اللَّهُ مِنْهُ عِقَابًا حَيْثُهم أَعْمَى نَجِسٌ وَ مَيْتُهُمْ فِي النَّارِ مُبْلِِسٌ

They (their children) chose the good life and luxuries of the world besides them. They are neither hoping for Rewards of Allah<sup>-azwj</sup> nor by Allah<sup>-azwj</sup>, are they fearing any Punishment from Him<sup>-azwj</sup>! Their living ones are blind, unclean, and their dead ones are in the Hellfire, disgraced.

فَجَاءَهُمْ نَبِيُّهُ ص بِنُسخَةٍ مَا فِي الصُّحُفِ الْأُولَىٰ وَ تَصْدِيقِ الَّذِي بَيْنَ يَدَيْهِ وَ تَفْصِيلِ الْحَلَالِ مِنْ رَبِّ الْحَرَامِ ذَلِكَ الْقُرْآنُ فَاسْتَنْطِقُوهُ وَ لَنْ يَنْطِقَ لَكُمْ

His<sup>-azwj</sup> Prophet<sup>-saww</sup> came to them with a copy of what was in the former Parchments (Books), and a verification of what which was in front of him<sup>-saww</sup>, and detail of the Permissibles from doubts of the Prohibitions. That is the Quran, so seek it to speak, and it will never speak to you!

أَخْبِرْكُمْ فِيهِ عِلْمٌ مَا مَضَىٰ وَ عِلْمٌ مَا يَأْتِي إِلَىٰ يَوْمِ الْقِيَامَةِ وَ حُكْمٌ مَا بَيْنَكُمْ وَ بَيَانٌ مَا أَصْبَحْتُمْ فِيهِ تَحْتَلِفُونَ فَلَوْ سَأَلْتُمُونِي عَنْهُ لَأَخْبِرْتُكُمْ عَنْهُ لِأَنِّي أَعْلَمُكُمْ.

I<sup>-asws</sup> will inform you all! In it is knowledge of what is past and knowledge of what is yet to come up to the Day of Qiyamah, and Judgments of what is between you, and statements of

what you have come to be differing in. If you were to ask me<sup>-asws</sup> about it, I<sup>-asws</sup> will inform you about it, because I<sup>-asws</sup> am your most knowledgeable!"<sup>134</sup>

أقول: قد سبقت أخبار الثقلين في كتاب الإمامة.

**Note** - I (Majlisi) am saying, 'The Hadeeth about the two weighty things have preceded in the book of Imamate'.

12- ج، الإحتجاج عن أبي الجارود قال قال أبو جعفر ع إذا حدثتكم بشيء فاسألوني من كتاب الله

(The book) 'Al Ihtijaj' – from Abu Al Jaroud, he said,

'Abu Ja'far<sup>-asws</sup> said: 'Whenever I<sup>-asws</sup> narrated to you with anything (Hadeeth), ask me<sup>-asws</sup> from the Book of Allah<sup>-azwj</sup>!'

ثم قال في بعض حديثه إن النبي ص نهى عن القيل و القال و فساد المال و كثرة السؤال

Then he<sup>-asws</sup> said in one of his<sup>-asws</sup> Hadeeth: 'The Prophet<sup>-saww</sup> has prohibited from gossip, corruption of money, and asking too many questions.

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ - أَيْنَ هَذَا مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

It was said to him<sup>-asws</sup>! O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Where is this from the Book of Allah<sup>-azwj</sup> Mighty and Majestic?'

قَالَ قَوْلُهُ لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ

He<sup>-asws</sup> said: 'His<sup>-azwj</sup> Words: **There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; [4:114].**

وَ قَالَ وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا

And Said: **And do not give your wealth to the foolish which Allah has made a (means of) support for you, and sustain them from it and clothe them and speak to them kind words [4:5].**

وَ قَالَ لَا تَسْئَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَ لَكُمْ تَسْؤُكُمْ.

And Said: **O you who believe! Do not ask about things, if it is declared to you it would offend you; [5:101]'**.<sup>135</sup>

<sup>134</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 11

<sup>135</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 12



13- ل، الخصال ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ مَرْوُوفٍ عَنِ مُحَمَّدِ بْنِ يَحْيَى الصَّيْرِيِّ عَنِ حَمَّادِ بْنِ عُمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الْأَحَادِيثَ تَخْتَلِفُ عَنْكُمْ

(The book) 'Al Khisaaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Muhammad Bin Yahya Al Sayrafi, from Hammad Bin Usman who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The Ahadeeth from you (Imams<sup>-asws</sup>) are differing!'

قَالَ فَقَالَ إِنَّ الْقُرْآنَ نَزَلَ عَلَى سَبْعَةِ أَحْرَافٍ وَ أَدْنَى مَا لِلْإِمَامِ أَنْ يُفْتِيَ عَلَى سَبْعَةِ وُجُوهِ ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَأَمْنُنْ أَوْ أَمْسِكْ بِعَبْرٍ حِسَابٍ.

He (the narrator) said, 'He<sup>-asws</sup> said: 'The Quran is Revealed upon seven letters, and least of what is for the Imam<sup>-asws</sup> is to issue Verdict based upon seven aspects'. Then he<sup>-asws</sup> said: ***"This is Our Gift, so either confer or withhold, without a Reckoning [38:39]"***.<sup>136</sup>

14- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْأَشْعَرِيِّ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي خَالِدِ الْقَمَاطِ عَنْ حُمْرَانَ بْنِ أَغْرَبَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ ظَهْرِ الْقُرْآنِ وَ بَطْنِهِ فَقَالَ ظَهْرُهُ الَّذِينَ نَزَلَ فِيهِمُ الْقُرْآنُ وَ بَطْنُهُ الَّذِينَ عَمِلُوا بِأَعْمَالِهِمْ يَجْرِي فِيهِمْ مَا نَزَلَ فِي أَوْلِيائِكَ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from Muhammad Bin Khalid Al Ashary, from Ibrahim Bin Muhammad Al Ashary, from Sa'alba Bin Maymoun, from Abu Khalid Al Qammat, from Humran Bin Ayn who said,

'I asked Abu Ja'far<sup>-asws</sup> about apparent (exoteric) of the Quran and its esoteric. He<sup>-asws</sup> said: 'Its apparent is regarding the ones the Quran was Revealed, and its esoteric is regarding the ones who work with their deeds, it flows regarding them what has been Revealed regarding them'.<sup>137</sup>

15- مع، معاني الأخبار أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ سَهْلٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنِ الْقُنْدِيِّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ اللَّهَ قَدْ أَمَرَنِي فِي كِتَابِهِ بِأَمْرٍ فَأُحِبُّ أَنْ أَعْلَمَهُ

(The book) 'Ma'any Al Akhbaar' – My father, from Muhammad Al Attar, from Sahl, from Ali Bin Suleyman, from Al Qandy, from Abdullah Bin Sinan, from Zareeh Al Muhariby who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Allah<sup>-azwj</sup> has Commanded me in His<sup>-azwj</sup> Book with a Command, I would love to know it!'

قَالَ وَ مَا دَاك

He<sup>-asws</sup> said: 'And what is that?'

قُلْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيُقْضُوا تَفَتُّهُمُ وَ لِيُؤْفُوا نُدُورَهُمْ

<sup>136</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 13

<sup>137</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 14

I said, 'Word Allah<sup>-azwj</sup> Mighty and Majestic: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**'.

قَالَ لِيَقْضُوا تَفْتَهُمْ لَقَى الْإِمَامَ وَ لِيُوفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ

He<sup>-asws</sup> said: '**Then let them accomplish their rituals, - meet their Imam<sup>-asws</sup> - and let them fulfil their vows [22:29]** – are those rituals'.

قَالَ عَبْدُ اللَّهِ بْنُ سِنَانَ فَأْتَيْتُ أَبَا عَبْدِ اللَّهِ ع فقلتُ جَعَلَنِي اللَّهُ فِدَاكَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِيُقْضُوا تَفْتَهُمْ وَ لِيُوفُوا نُذُورَهُمْ

Abdullah Bin Sinan (the narrator) said, 'I came to Abu Abdullah<sup>-asws</sup>. I said, 'May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**'.

قَالَ أَخَذُ الشَّارِبِ وَ قَصَّ الْأُظْفَارِ وَ مَا أَشْبَهَ ذَلِكَ

He<sup>-asws</sup> said: 'Taking (trimming) the moustache and clipping the nails, and what resembles that'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ فَإِنَّ دَرِيحاً الْمُحَارِبِيِّ حَدَّثَنِي عَنْكَ أَنَّكَ قُلْتَ لَهُ تَمَّ لِيُقْضُوا تَفْتَهُمْ لَقَى الْإِمَامَ وَ لِيُوفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! Zareeh Al-Muhariby (the narrator) narrated to me from you<sup>-asws</sup> that you<sup>-asws</sup> had said to him: '**Then let them accomplish their rituals, - meet their Imam<sup>-asws</sup> - and let them fulfil their vows [22:29]** – are those rituals!''

فَقَالَ صَدَقَ دَرِيحٌ وَ صَدَقَتْ إِنْ لِقُرْآنٍ ظَاهِراً وَ بَاطِئاً وَ مَنْ يَحْتَمِلُ مَا يَحْتَمِلُ دَرِيحٌ.

He<sup>-asws</sup> said: 'Zareeh spoke the truth and you speak the truth. For the Quran there is an apparent (exoteric) and a hidden (esoteric), and who can tolerate what Zareeh can tolerate?'<sup>138</sup>

16- ير، بصائر الدرجات عن عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن المنذر عن عمرو بن قيس عن أبي جعفر ع قال: إن الله لم يدع شيئاً تحتاج إليه الأمة إلى يوم القيامة إلا أنزله في كتابه و بيّنه لرسوله و جعل لكل شيء حداً و جعل عليه دليلاً يدل عليه.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Al Munzir, from Amro Bin Qays,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> did not leave out anything the community could be need to up to the Day of Qiyamah except He<sup>-azwj</sup> Revealed it in His<sup>-azwj</sup> Book and Explained it to His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and He<sup>-azwj</sup> Made a limit for all things and Made evidence upon it to point to it''<sup>139</sup>

<sup>138</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 15

<sup>139</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 16

17- ير، بصائر الدرجات مُحَمَّدُ بْنُ حَمَّادٍ عَنْ أَخِيهِ أَحْمَدَ عَنْ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أُخْبِرْنِي عَنِ النَّبِيِّ ص وَرَثَ مِنَ النَّبِيِّينَ كُلِّهِمْ قَالَ لِي نَعَمْ مِنْ لَدُنْ آدَمَ إِلَى أَنْ انْتَهَتْ إِلَى نَفْسِهِ

(The book) Basaa'ir Al Darajaat' – Muhammad Bin Hammad, from his brother Ahmad, from Ibrahim, from his father,

'From Abu Al-Hassan the 1<sup>st</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Inform me about the Prophet<sup>-saww</sup>, did he<sup>-saww</sup> inherit from the Prophets<sup>-as</sup>, all of them<sup>-as</sup>?' He<sup>-asws</sup> said to me: 'Yes, from since Adam<sup>-as</sup> until it ended to himself<sup>-saww</sup>'.

قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَكَانَ مُحَمَّدٌ أَعْلَمَ مِنْهُ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> did not Send any Prophet<sup>-as</sup> except and Muhammad<sup>-saww</sup> was more knowledgeable than him<sup>-as</sup>'.

قَالَ قُلْتُ عِيسَى ابْنُ مَرْيَمَ كَانَ يُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ

He (the narrator) said, 'Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> used to revive the dead by the Permission of Allah<sup>-azwj</sup>'.

قَالَ صَدَقْتَ

He<sup>-asws</sup> said: 'You speak the truth'.

قُلْتُ وَ سُلَيْمَانَ بْنَ دَاوُدَ ع كَانَ يَفْهَمُ مَنْطِقَ الطَّيْرِ هَلْ كَانَ رَسُولَ اللَّهِ ص يَقْدِرُ عَلَى هَذِهِ الْمَنَازِلِ

I said, 'And Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup> used to understand the speech of the birds. Was Rasool-Allah<sup>-saww</sup> able upon this status?'

قَالَ فَقَالَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ لِلْهُدُودِ حِينَ فَقَدَهُ وَ شَكَّ فِي أَمْرِهِ فَقَالَ مَا لِي لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْعَائِيَيْنِ وَ غَضِبَ عَلَيْهِ فَقَالَ لِأَعْدَابِنَهُ عَدَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ

He (the narrator) said, 'He<sup>-asws</sup> said: 'Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup> said to the hoopoe when he<sup>-asws</sup> missed it, and doubted its affair, he<sup>-asws</sup> said: '**And he surveyed the birds, so he said, 'What is the matter I cannot see the hoopoe, or was it from the absentees? [27:20]** and was angry upon it and said, **I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation' (for its absence) [27:21]**'.

وَ إِنَّمَا غَضِبَ عَلَيْهِ لِأَنَّهُ كَانَ يَدُلُّهُ عَلَى الْمَاءِ فَهَذَا وَ هُوَ طَيْرٌ قَدْ أُعْطِيَ مَا لَمْ يُعْطِ سُلَيْمَانُ وَ قَدْ كَانَتِ الرِّيحُ وَ التَّمَلُّ وَ الْحِجُّ وَ الْإِنْسُ وَ الشَّيَاطِينُ الْمَرْدَةُ لَهُ طَائِعِينَ وَ لَمْ يَكُنْ يَعْرِفُ الْمَاءَ تَحْتَ الْهَوَاءِ فَكَانَ الطَّيْرُ يُعْرِفُهُ

And rather he<sup>-as</sup> was angry upon it because it used to point him<sup>-as</sup> upon the water. So, this one, and it was a bird, it had been Given (a skill) what Suleyman<sup>-as</sup> had not been Given, and although the wind, and the ants, and the Jinn, and the humans, and the Castaway Satan<sup>-la</sup> were obedient to him<sup>-as</sup>, and there wasn't any recognition for him<sup>-as</sup> of the water beneath the air, and the bird used to recognise it.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ لَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى بَلَّ اللَّهُ الْأُمْرَ جَمِيعًا فَقَدْ وَرَّثْنَا نَحْنُ هَذَا الْقُرْآنَ  
فَقِيهِ مَا يَقْطَعُ بِهِ الْجِبَالُ وَ يُقَطِّعُ بِهِ الْبُلْدَانَ وَ يُحْيِي بِهِ الْمَوْتَى وَ نَحْنُ نَعْرِفُ الْمَاءَ تَحْتَ الْهَوَى

Allah<sup>-azwj</sup> Blessed and Exalted Said in His<sup>-azwj</sup> Book: **And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. But, for Allah is the Command entirely. [13:31]**, and we<sup>-asws</sup> have inherited this Quran and in it is what the mountain can be traversed with it, and the city can be traversed with it, and the dead can be revived with it, and we<sup>-asws</sup> do know the water beneath the air.

وَ إِنَّ فِي كِتَابِ اللَّهِ لآيَاتٍ مَا يُرَادُ بِهَا أَمْرٌ إِلَّا أَنْ يَأْذَنَ اللَّهُ بِهِ مَعَ مَا قَدْ يَأْذَنُ اللَّهُ فَمَا كَتَبَهُ لِلْمَاضِينَ جَعَلَهُ اللَّهُ فِي أُمِّ الْكِتَابِ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ مَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَ الْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ثُمَّ قَالَ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا-

And surely in the Book of Allah<sup>-azwj</sup>, there is what any matter can be wanted with it if Allah<sup>-azwj</sup> Permits it, along with what in it is Permission of Allah<sup>-azwj</sup>. So, whatever He<sup>-azwj</sup> had Written to be for the past ones, Allah<sup>-azwj</sup> Made it to be in the Mother of the Book. Allah<sup>-azwj</sup> is Saying in His<sup>-azwj</sup> Book: **And there is nothing from the unseen in the sky and the earth except it is in a Clarifying Book [27:75]**. Then He<sup>-saww</sup> Said: **'Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**.

فَنَحْنُ الَّذِينَ اصْطَفَيْنَا اللَّهُ فَوَرَّثَنَا هَذَا الَّذِي فِيهِ كُلُّ شَيْءٍ.

Thus, we<sup>-asws</sup> are those Allah<sup>-azwj</sup> has Chosen, and we<sup>-asws</sup> have inherited this wherein is explanation of all things<sup>140</sup>.

18- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ دَاوُدَ الرَّقِّيِّ عَنِ الثُّمَالِيِّ عَنْ أَبِي الْحِجَازِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ  
ص حَتَمَ مِائَةَ أَلْفِ نَبِيٍّ وَ أَرْبَعَةَ وَ عِشْرِينَ أَلْفَ نَبِيٍّ وَ حَتَمْتُ أَنَا مِائَةَ أَلْفِ وَصِيٍّ وَ أَرْبَعَةَ وَ عِشْرِينَ أَلْفَ وَصِيٍّ وَ كَلَّفْتُ مَا تَكَلَّفَتِ الْأَوْصِيَاءُ قَبْلِي وَ اللَّهُ  
الْمُسْتَعَانُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Abdullah Bin Jabalah, from Dawood Al Raqqy, from Al Sumali, from Abu Al Hijaz who said,

“Amir Al-Momineen<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> ended one hundred and twenty-four thousand Prophets<sup>-as</sup>, and I<sup>-asws</sup> ended one hundred and twenty-four thousand successors<sup>-as</sup>, and I<sup>-asws</sup> encumbered and the successors<sup>-as</sup> before me<sup>-asws</sup> were not encumbered, **and Allah is the Helper [12:18]**.

وَ إِنَّ رَسُولَ اللَّهِ ص قَالَ فِي مَرَضِهِ لَسْتُ أَخَافُ عَلَيْكَ أَنْ تَضِلَّ بَعْدَ الْهَدَى وَ لَكِنْ أَخَافُ عَلَيْكَ فُسَاقَ قُرَيْشٍ وَ عَادِيَتَهُمْ

And Rasool-Allah<sup>-saww</sup> said during his<sup>-saww</sup> illness: ‘I<sup>-asws</sup> am not fearful upon you<sup>-asws</sup> that you<sup>-asws</sup> might stray after me<sup>-saww</sup>, but I<sup>-saww</sup> fear upon you<sup>-asws</sup> the mischief of Quraysh, and their habits.

حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ عَلَى أَنْ تُلْقِيَ الْقُرْآنَ فِيْنَا وَ فِي شِيعَتِنَا فَمَا كَانَ مِنْ خَيْرٍ فَلَنَا وَ لِشِيعَتِنَا [وَ] تُلْتُ الْبَاقِي أَشْرَكْنَا فِيهِ النَّاسَ فَمَا كَانَ فِيهِ مِنْ شَرٍّ فَلِعَدُونَا

**‘Allah is Sufficient for us and the most excellent Protector’ [3:173]** upon that a third of the Quran is regarding us<sup>-asws</sup> and regarding our<sup>-asws</sup> Shias. So, whatever was from good, it is for us<sup>-asws</sup> and for our<sup>-asws</sup> Shias; and a third of the remainder, the people are our<sup>-asws</sup> participants in it. So, whatever was in it of evil, it is for our<sup>-asws</sup> enemies’.

ثُمَّ قَالَ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِلَى آخِرِ الْآيَةِ فَتَحُ أَهْلَ الْبَيْتِ وَ شِيعَتُنَا أُولُو الْأَلْبَابِ وَ الَّذِينَ لَا يَعْلَمُونَ عَدُونَا وَ شِيعَتُنَا هُمُ الْمُهْتَدُونَ.

Then He<sup>-azwj</sup> Said: **‘Are they equal, those who do not know and those do know?’ [39:9]** – up to the end of the Verse. So, we<sup>-asws</sup> People<sup>-asws</sup> of the Household (are the ones who know), and our<sup>-asws</sup> Shias are the ones of understanding, and those who do not know are our<sup>-asws</sup> enemies, and our<sup>-asws</sup> Shias, they are the guided ones”<sup>141</sup>.

19- ير، بصائر الدرجات علي بن إسماعيل عن محمد بن عمرو الرِّبَابِ عَنْ يُونُسَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاءِ وَ أَعْلَمُ مَا فِي الْأَرْضِ وَ أَعْلَمُ مَا فِي الْجَنَّةِ وَ أَعْلَمُ مَا فِي النَّارِ وَ أَعْلَمُ مَا كَانَ وَ أَعْلَمُ مَا يَكُونُ عَلِمْتُ ذَلِكَ مِنْ كِتَابِ اللَّهِ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِيهِ يَتَّبِعُونَ كُلَّ شَيْءٍ.

(The book) ‘Basaair Al Darajaat’ – Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Yunus, from Abdul A’ala Bin Ayn who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘I<sup>-asws</sup> know what is in the sky, and I<sup>-asws</sup> know what is in the earth, and I<sup>-asws</sup> know what is in the Paradise, and I<sup>-asws</sup> know what is in the Fire, and I<sup>-asws</sup> know of what has happened, and I<sup>-asws</sup> know what will be happening. I<sup>-asws</sup> know that from the Book of Allah<sup>-azwj</sup>. Surely, Allah<sup>-azwj</sup> the Exalted is Saying in it is **a clarification of all things, [16:89]**”<sup>142</sup>.

20- ير، بصائر الدرجات محمد بن عبد الجبار عن منصور بن يونس عن حماد اللِّحَامِ وَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَحْنُ وَ اللَّهُ نَعْلَمُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا فِي الْجَنَّةِ وَ مَا فِي النَّارِ وَ مَا بَيْنَ ذَلِكَ

(The book) ‘Basaair Al Darajaat’ – It is narrated to us by Muhammad Bin Abdul Jabbar, from Mansour Bin Yunus, from Hammad Al Laham who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! We<sup>-asws</sup> know what is in the skies and what is in the earth, and what is in the Paradise and what is in the Fire, and whatever is between that’.

قَالَ فَنَبِهَتْ [قُبْهَتْ] أَنْظَرُ إِلَيْهِ قَالَ فَقَالَ يَا حَمَّادُ إِنَّ ذَلِكَ مِنْ كِتَابِ اللَّهِ إِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ إِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ

<sup>141</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 18

<sup>142</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 19

He (the narrator) said, 'I was amazed. I looked (stared) at him<sup>-asws</sup>, so he<sup>-asws</sup> said: 'O Hammad! That is from the Book of Allah<sup>-azwj</sup>, that is in the Book of Allah<sup>-azwj</sup>, that is in the Book of Allah<sup>-azwj</sup>!'

ثُمَّ تَلَا هَذِهِ آيَةَ وَ يَوْمَ نَبَعْتُ فِي كُلِّ أُمَّةٍ شَهِيداً عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَ جِئْنَا بِكَ شَهِيداً عَلَى هَؤُلَاءِ وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً وَ بُشْرَى لِلْمُسْلِمِينَ إِنَّهُ مِنْ كِتَابِ اللَّهِ فِيهِ تَبَيُّاتٌ كُلِّ شَيْءٍ.

Then he<sup>-asws</sup> recited this Verse: **And on the Day We will Send into every community a witness upon them from themselves, and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, and Guidance and Mercy and glad tidings for the submitters [16:89].** It is from the Book of Allah<sup>-azwj</sup> wherein is a clarification of all things. In it is clarification of all things".<sup>143</sup>

21- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ بْنِ الْحَارِثِ بْنِ الْمُغِيرَةِ وَ عُبَيْدَةَ وَ عَبْدَ اللَّهِ بْنَ بِشْرِ الْحَنْطَمِيِّ سَمِعُوا أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِينَ وَ أَعْلَمُ مَا فِي الْجَنَّةِ وَ أَعْلَمُ مَا كَانَ وَ مَا يَكُونُ

(The book) 'Basaair Al Darajaat' – Abdullah Bin Aamir, from Muhammad Bin Sinan, from Yunus Bin Yaqoub, from Al Haris Bin Al Mugheira and Ubeyda, and Abdullah Bin Bishr Al Khash'amy,

They heard Abu Abdullah<sup>-asws</sup> said: 'I<sup>-asws</sup> am the most knowing of what is in the skies, and the most knowing of what is in the earth(s), and the most knowing of what is in the Paradise, and the most knowing of what is in the Fire, and the most knowing of what has happened and what will be happening'.

ثُمَّ مَكَثَ هُنَيْمَةً فَرَأَى أَنَّ ذَلِكَ كَبُرَ عَلَى مَنْ سَمِعَهُ فَقَالَ عَلِمْتُ مِنْ كِتَابِ اللَّهِ أَنَّ اللَّهَ يَقُولُ فِيهِ تَبَيُّاتٌ كُلِّ شَيْءٍ.

Then he<sup>-asws</sup> waited for a while. He<sup>-asws</sup> saw that, that was grievous upon the ones who heard him<sup>-asws</sup>, so he<sup>-asws</sup> said: 'I<sup>-asws</sup> learnt from the Book of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> is Saying in it is **a clarification of all things, [16:89]**'.<sup>144</sup>

22- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ سَهْلِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ هَذَا دَكَّرْتُ مَنْ مَعِيَ وَ دَكَّرْتُ مَنْ قَبْلِي فَقَالَ دَكَّرْتُ مَنْ مَعِيَ مَا هُوَ كَائِنٌ وَ دَكَّرْتُ مَنْ قَبْلِي مَا قَدْ كَانَ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ismail Bin Sahl, from Ibrahim Bin Abdul Hameed, from Zurara,

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me [21:24],** he<sup>-asws</sup> said: **This is a Zikr of the one (who is) with me, what is to happen, and a Zikr of the ones (who were) before me [21:24], what has happened**'.<sup>145</sup>

أقول: قد مضى كثير من الأخبار في كتاب الإمامة في باب أنهم يعلمون علم ما كان وما يكون و باب أن عندهم علم الكتب و في باب علم علي ع.

<sup>143</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 20

<sup>144</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 21

<sup>145</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 22

Note – 1 (Majlisi) am saying, ‘Many Ahadeeth have passed in the Book of Imamate in the chapter, they<sup>-asws</sup> are knowing knowledge of what has happened, and what will be happening, and the chapter that in their<sup>-asws</sup> possession is knowledge of the Book, and in the chapter of knowledge of Ali<sup>-asws</sup>’.

23- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ بْنِ مُهَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ مِنْهَا بَنَ عَمْرٍو يَقُولُ أَخْبَرَنِي زَادَانُ قَالَ: سَمِعْتُ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ ع وَهُوَ يَقُولُ مَا مِنْ رَجُلٍ مِنْ قُرَيْشٍ جَرَتْ عَلَيْهِ الْمَوَاسِي إِلَّا وَقَدْ نَزَلَتْ فِيهِ آيَةٌ أَوْ آيَتَانِ تُفَوِّدُهُ إِلَى الْجَنَّةِ أَوْ تُسَوِّفُهُ إِلَى النَّارِ وَ مَا مِنْ آيَةٍ نَزَلَتْ فِي بَرٍّ أَوْ بَحْرٍ أَوْ سَهْلٍ أَوْ جَبَلٍ إِلَّا وَقَدْ عَرَفْتُهُ حَيْثُ نَزَلَتْ وَ فِي مَنْ أَنْزَلَتْ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Hameed, from Aasim Bin Humeid, from Abu Baseer who said, ‘I was informed by Al Minhal Bin Amro, and from Zazan who said,

‘I heard Ali<sup>-asws</sup> saying: ‘There is none from a man from Quraysh, the consolation flowed upon him, except and there was Revealed regarding him a Verse or two Verses, either guiding him to the Paradise, or ushering him to the Fire; and there is none from a Verse Revealed in land, or sea, or coast, or mountain except and I<sup>-asws</sup> recognise how it was Revealed, and regarding what it was Revealed!

وَ لَوْ تُنَبِّئُ لِي وَسَادَةَ حَاكِمَاتُ بَنِي أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ بَنِي أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ بَنِي أَهْلِ الزَّبُورِ بِزُبُورِهِمْ وَ بَنِي أَهْلِ الْفُرْقَانِ بِفُرْقَانِهِمْ حَتَّى تَنْزَهَرَ لِي اللَّهُ.

And if a platform were to be set up for me<sup>-asws</sup>, I<sup>-asws</sup> would judge between the people of the Torah with their Torah, and between the people of the Evangel, with their Evangel, and between the people of the Psalms with their Psalms, and between the people of the Furqan (Quran) with their Furqan, until it is displayed to Allah<sup>-azwj!</sup>146

24- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ صَبَّاحِ الْمَرْزِيِّ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ الْمَرْزِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ: لَمَّا قَدِمَ عَلَيَّ ع الْكُوفَةَ صَلَّى بِيهِمْ أَرْبَعِينَ صَبَاحًا فَقَرَأَ بِيهِمْ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى فَقَالَ الْمُنَافِقُونَ وَ اللَّهُ مَا يُحْسِنُ أَنْ يَقْرَأَ ابْنُ أَبِي طَالِبٍ الْقُرْآنَ وَ لَوْ أَحْسَنَ أَنْ يَقْرَأَ لَقَرَأَ بِنَا عَبْرَ هَذِهِ السُّورَةِ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Abu Muhammad Al Ansari, from Sabbah, from Al Haris Bin Haseyra Al Muzanny, from Al Asbagh Bin Nubata who said,

‘When Ali<sup>-asws</sup> arrived at Al-Kufa, he<sup>-asws</sup> prayed Salat with them for forty morning reciting with them: **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al-A’ala). The hypocrites said, ‘By Allah<sup>-azwj!</sup> The son<sup>-asws</sup> of Abu Talib<sup>-asws</sup> is not good at reciting the Quran, and had he<sup>-asws</sup> been good in reciting, he<sup>-asws</sup> would have recited with other than this Chapter’.

قَالَ فَلَبَّغَهُ ذَلِكَ فَقَالَ وَبَلَّغَهُمْ إِنِّي لَأَعْرِفُ نَاسِخَهُ وَ مَنْسُوخَهُ وَ مُحْكَمَهُ وَ مُتَشَابِهَهُ وَ فَصْلَهُ مِنْ وَصْلِهِ وَ حُرُوفَهُ مِنْ مَعَانِيهِ وَ اللَّهُ مَا حَرَفْتُ نَزَلَ عَلَى مُحَمَّدٍ ص إِلَّا وَ أَنَا أَعْرِفُ فَيَمَنْ أَنْزَلَ وَ فِي أَيِّ يَوْمٍ نَزَلَ وَ فِي أَيِّ مَوْضِعٍ نَزَلَ

He (the narrator) said, ‘That reached him<sup>-asws</sup>, so he<sup>-asws</sup> said: ‘Woe be to them! I<sup>-asws</sup> am more recognising with its Abrogating, and its Abrogated, and its Decisive, and its Allegorical, its separate from its connected, and its letters from its meaning. By Allah<sup>-azwj!</sup> There is no letter



that has been Revealed unto Muhammad<sup>-saww</sup> except and I<sup>-asws</sup> know regarding who it was Revealed, and in which day it was Revealed, and in which place it was Revealed.

وَيَلَهُمْ أَمْ مَا يَقْرَءُونَ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى وَ اللَّهُ عِنْدِي وَرِثَتُهَا مِنْ رَسُولِ اللَّهِ وَ وَرِثَتُهَا رَسُولُ اللَّهِ ص مِنْ إِبْرَاهِيمَ وَ مُوسَى

Woe be unto them! Are they not reciting: ***Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]***? By Allah<sup>-azwj</sup>! These are in my<sup>-asws</sup> possession, and I<sup>-asws</sup> inherited these two from the Rasool-Allah<sup>-saww</sup>, and the Rasool-Allah<sup>-saww</sup> handed over to me<sup>-asws</sup> the Scriptures of Ibrahim<sup>-as</sup> and Musa<sup>-as</sup>.

وَيَلَهُمْ وَ اللَّهُ إِيَّيَّ أَنَا الَّذِي أَنْزَلَ اللَّهُ فِي وَ تَعْيَبَهَا أُذُنٌ وَاعِيَةً فَإِنَّا كُنَّا عِنْدَ رَسُولِ اللَّهِ فَخَبَّرَنَا بِالْوَحْيِ فَأَعْيَبَهُ وَ يُفَوِّضُهُمْ فَإِذَا خَرَجْنَا قَالُوا مَاذَا قَالَ آيْنًا.

Woe be unto them! By Allah<sup>-azwj</sup>, I<sup>-asws</sup> (am the one) about whom Allah<sup>-azwj</sup> Revealed: ***“And that the retaining ear would retain it” [69:12]***. But rather, we used to be in the presence of the Rasool-Allah<sup>-saww</sup>, so he<sup>-saww</sup> would inform us by the Revelation, I<sup>-asws</sup> would hear it and retain it. But when we would go out, they would say: ***“What was it that he said just now?” [47:16]***.<sup>147</sup>

25- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ صَفْوَانَ وَ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ زَادَانَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ مَا مِنْ رَجُلٍ مِنْ قُرَيْشٍ حَبَثَ عَلَيْهِ الْمَوَاسِي إِلَّا وَ قَدْ نَزَلَتْ فِيهِ آيَةٌ أَوْ آيَتَانِ تَقُودُهُ إِلَى الْجَنَّةِ أَوْ تُسَوِّفُهُ إِلَى النَّارِ وَ مَا مِنْ آيَةٍ نَزَلَتْ فِي بَرٍّ أَوْ بَحْرٍ أَوْ سَهْلٍ أَوْ جَبَلٍ إِلَّا وَ قَدْ عَرَفْتُ كَيْفَ نَزَلَتْ وَ فِيمَا أَنْزَلَتْ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Safwan and Abdul Rahman, from Aasim Bin Humeid, from Abu Baseer, from Al Minhal Bin Amro, from Zazan who said,

‘I heard Ali<sup>-asws</sup> saying: ‘There is none from a man from Quraysh, the consolation flowed upon him, except and there was Revealed regarding him a Verse or two Verses, either guiding him to the Paradise, or ushering him to the Fire; and there is none from a Verse Revealed in land, or sea, or coast, or mountain except and I<sup>-asws</sup> recognise how it was Revealed, and regarding what it was Revealed’.<sup>148</sup>

26- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِ عَنْ جَابِرِ بْنِ جَعْفَرٍ ع أَنَّهُ قَالَ: مَا يَسْتَطِيعُ أَحَدٌ أَنْ يَدَّعِي أَنَّهُ جَمَعَ الْقُرْآنَ كُلَّهُ ظَاهِرَهُ وَ بَاطِنَهُ غَيْرَ الْأَوْصِيَاءِ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘There is no one capable of claiming that he collected the Quran, all of it, its apparent and its esoteric, apart from the successors<sup>-asws</sup>’.<sup>149</sup>

27- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ أَبِي الْمَقْدَامِ عَنْ جَابِرِ بْنِ جَعْفَرٍ ع يَقُولُ مَا مِنْ أَحَدٍ مِنَ النَّاسِ يَقُولُ إِنَّهُ جَمَعَ الْقُرْآنَ كُلَّهُ كَمَا أَنْزَلَ اللَّهُ إِلَّا كَذَبَ وَ مَا جَمَعَهُ وَ مَا حَفِظَهُ كَمَا أَنْزَلَ اللَّهُ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ الْأَئِمَّةُ مِنْ بَعْدِهِ ع.

<sup>147</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 24

<sup>148</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 25

<sup>149</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 26



(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Amro bin Abu Al Miqdam, from Jabir who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'There is on one from the people who can say he collected the Quran, all of it, just as Allah<sup>-azwj</sup> Revealed, except a liar, and no one collected it and preserved it just as Allah<sup>-azwj</sup> Revealed except Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the Imams<sup>-asws</sup> from after him<sup>-asws</sup>' 150

28- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي سَلَمَةَ قَالَ: قَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَأَنَا أَسْمَعُ خُرُوفًا مِنَ الْقُرْآنِ لَيْسَ عَلَيَّ مَا يَقْرَأُهَا النَّاسُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Ibn Abu Najran, from Hashim, from Salim Bin Abu Salama who said,

'A man recited unto Abu Abdullah<sup>-asws</sup>, and I was listening, phrases from the Quran, not upon what the people were reciting it.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ مَهْ مَهْ كَفْتُ عَنْ هَذِهِ الْقِرَاءَةِ أَقْرَأَ كَمَا يَقْرَأُ النَّاسُ حَتَّى يَتُومَ الْقَائِمُ فَإِذَا قَامَ فَقَرَأَ كِتَابَ اللَّهِ عَلَى حِدِّهِ وَ أَخْرَجَ الْمُصْحَفَ الَّذِي كَتَبَهُ عَلَيَّ عَ

Abu Abdullah<sup>-asws</sup> said: 'Shh! Shh! Refrain from this Quran. Recite it just as the people are reciting until Al-Qaim<sup>-asws</sup> rises. So, when he<sup>-asws</sup> does rise, he<sup>-asws</sup> will recite the Book of Allah<sup>-azwj</sup> upon its limits, and he<sup>-asws</sup> will bring out the Parchment which Ali<sup>-asws</sup> had written it'.

وَ قَالَ أَخْرَجَهُ عَلَيَّ عَ إِلَى النَّاسِ حَيْثُ فَرَعُ مِنْهُ وَ كَتَبَهُ فَقَالَ لَهُمْ هَذَا كِتَابُ اللَّهِ كَمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ وَ قَدْ جَمَعْتُهُ بَيْنَ اللَّوْحَيْنِ

And he<sup>-asws</sup> said: 'Ali<sup>-asws</sup> had brought it out to the people when he<sup>-saww</sup> was free from it, and had written it. He<sup>-asws</sup> said to them: 'This is the Book of Allah<sup>-azwj</sup> just as Allah<sup>-azwj</sup> had Revealed unto Muhammad<sup>-saww</sup>, and I<sup>-asws</sup> have collected it between the two Tablets'.

قَالُوا هُوَ ذَا عِنْدَنَا مُصْحَفٌ جَامِعٌ فِيهِ الْقُرْآنُ لَا حَاجَةَ لَنَا فِيهِ

They said, 'There is a comprehensive Parchment with us wherein is the Quran. There is no need for us regarding it'.

قَالَ أَمَا وَاللَّهِ لَا تَرَوْنَهُ بَعْدَ يَوْمِكُمْ هَذَا أَبَدًا إِذَا كَانَ عَلَيَّ أَنْ أُحْبِرَكُمْ بِهِ حِينَ جَمَعْتُهُ لِتَقْرَؤُوهُ.

He<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>! You will not be seeing it after this day of yours, ever!' But rather, Ali<sup>-asws</sup> was informing you all with it when he<sup>-asws</sup> had collected it, for you to be reading it'.<sup>151</sup>

29- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شَعْبَةَ عَنْ عَبْدِ الْعَقَّارِ قَالَ: سَأَلَ رَجُلًا أَبَا جَعْفَرٍ عَ فَقَالَ أَبُو جَعْفَرٍ مَا يَسْتَطِيعُ أَحَدٌ يَقُولُ جَمَعَ الْقُرْآنَ كُلَّهُ عِزُّ الْأَوْصِيَاءِ.

<sup>150</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 27

<sup>151</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 28

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Al Nazr Bin Shuayb, form Abdul Gaffar who said,

'A man asked Abu Ja'far<sup>-asws</sup>, and Abu Ja'far<sup>-asws</sup> said: 'No one is capable of saying that he collected the Quran, all of it, apart from the successors<sup>-asws</sup>'.<sup>152</sup>

30- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الرَّبِيعِيِّ عَنِ الْحَسَنِ بْنِ عُمَانَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا أَجِدُ مِنْ هَذِهِ الْأُمَّةِ مَنْ جَمَعَ الْقُرْآنَ إِلَّا الْأَوْصِيَاءَ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al-Hassan Bin Usman, from Muhammad Bin Fuzeyl, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'Abu Ja'far<sup>-asws</sup> said: 'I<sup>-asws</sup> cannot find anyone from this community to have collected the Quran, except the successors<sup>-asws</sup>'.<sup>153</sup>

31- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ مُرَازِمٍ وَ مُوسَى بْنِ بُكَيْرٍ قَالَ سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا أَهْلَ الْبَيْتِ لَمْ يَزَلِ اللَّهُ يَبْعَثُ فِيْنَا مَنْ يُعَلِّمُ كِتَابَهُ مِنْ أَوْلِيهِ إِلَى آخِرِهِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Sinan, from Murazim and Musa Bin Bukeyr who said,

'We heard Abu Abdullah<sup>-asws</sup> saying: 'We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, Allah<sup>-azwj</sup> did not cease to be Sending among us one<sup>-asws</sup> who knows His<sup>-azwj</sup> Book, from its beginning to its end''.<sup>154</sup>

32- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ اللَّهُ إِنِّي لَأَعْلَمُ كِتَابَ اللَّهِ مِنْ أَوْلِيهِ إِلَى آخِرِهِ كَأَنَّهُ فِي كَفِّي فِيهِ خَبْرُ السَّمَاءِ وَ خَبْرُ الْأَرْضِ وَ خَبْرُ مَا يَكُونُ وَ خَبْرُ مَا هُوَ كَائِنٌ قَالَ اللَّهُ فِيهِ تَبَيَّنُ كُلُّ شَيْءٍ.

(The book) 'Basaair Al Darajaat' - Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abdul A'ala, a slave of the family of Saam who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> am more knowing of the Book of Allah<sup>-azwj</sup>, from its beginning to its end, as if it is in the palm of my<sup>-asws</sup> hand; it is news of the sky and news of the earth, and news of what has happened and news of what would be happening. Allah<sup>-azwj</sup> Said, in it is **a clarification of all things, [16:89]**'.<sup>155</sup>

33- سن، المحاسن ابْنُ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَانِي الْفَضْلُ بْنُ عَبْدِ الْمَلِكِ التَّوْقَلِيِّ وَ مَعَهُ مَوْئِي لَهُ يُقَالُ لَهُ شَيْبٌ مُعْتَرِي الْمَذْهَبِ وَ نَحْنُ بِيئِي فَخَرَجْتُ إِلَى بَابِ الْفُسْطَاطِ فِي لَيْلَةٍ مُقَمَّرَةٍ

(The book) 'Al Mahasin' – Ibn Abu Najran, from Muhammad Bin Humran,

<sup>152</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 29

<sup>153</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 30

<sup>154</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 31

<sup>155</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 32

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Fazl Bin Abdul Malik Al-Nowfali came to me<sup>-asws</sup> and with him was a slave of his call Shabeeb, being of Mu'tazilite doctrine, and we were at Mina. I<sup>-asws</sup> went out a door of the tent during a moonlit night.

فَأَنْشَأَ الْمُعْتَزِلِيُّ بِتَكْلَمِهِ فَعُلْتُ مَا أَدْرِي مَا كَلَامُكَ هَذَا الْمُوَصَّلُ الَّذِي قَدْ وَصَلْتَهُ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فِرْقَتَيْنِ فَجَعَلَ خَيْرَهُ فِي إِحْدَى الْفِرْقَتَيْنِ ثُمَّ جَعَلَهُمْ أُمَّلَاثًا فَجَعَلَ خَيْرَهُ فِي إِحْدَى الْأُمَّلَاثِ

The Mu'tazilite began to speak, but I<sup>-asws</sup> said: 'I<sup>-asws</sup> don't know what this speech of yours is, the connections which you are connecting it to. Allah<sup>-azwj</sup> Created the creatures into two sects. He<sup>-azwj</sup> Made His<sup>-azwj</sup> Choice in one of the two sects. Then He<sup>-azwj</sup> Made them as thirds, and Made His<sup>-azwj</sup> Choice to be in one of the thirds.

ثُمَّ لَمْ يَزَلْ يَخْتَارُ حَتَّى اخْتَارَ عَبْدَ مَنَاةٍ ثُمَّ اخْتَارَ مِنْ عَبْدِ مَنَاةٍ هَاشِمًا ثُمَّ اخْتَارَ مِنْ هَاشِمٍ عَبْدَ الْمُطَّلِبِ ثُمَّ اخْتَارَ مِنْ عَبْدِ الْمُطَّلِبِ عَبْدَ اللَّهِ ثُمَّ اخْتَارَ مِنْ عَبْدِ اللَّهِ مُحَمَّدًا رَسُولَ اللَّهِ ص

Then He<sup>-azwj</sup> did not cease Choosing until He<sup>-azwj</sup> Chose Abd Manaf. Then He<sup>-azwj</sup> Chose Hashim<sup>-as</sup> from Abd Manaf, then Chose Abdul Muttalib<sup>-as</sup> from Hashim, then Chose Abdullah<sup>-saww</sup> from Abdul Muttalib<sup>-as</sup>, then Chose Muhammad<sup>-saww</sup> as Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup>, from Abdullah<sup>-as</sup>.

فَكَانَ أَطْيَبَ النَّاسِ وِلَادَةً فَبَعَثَهُ اللَّهُ تَعَالَى بِالْحَقِّ وَ أَنْزَلَ عَلَيْهِ الْكِتَابَ فَلَيْسَ مِنْ شَيْءٍ إِلَّا فِي كِتَابِ اللَّهِ تَبَيَّنَتْهُ.

Thus, he<sup>-saww</sup> was best of the people of birth. Allah<sup>-azwj</sup> the Exalted Sent him<sup>-saww</sup> with the truth and Revealed the Book unto him<sup>-saww</sup>. There isn't anything except its explanation is in the Book of Allah<sup>-azwj</sup>!''<sup>156</sup>

34- سن، المحاسن مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ حُمَيْمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي لَيْبِدٍ الْبَحْرَانِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ ع بِمَكَّةَ فَسَأَلَهُ عَنْ مَسَائِلَ فَأَجَابَهُ فِيهَا ثُمَّ قَالَ لَهُ الرَّجُلُ أَنْتَ الَّذِي تَزْعُمُ أَنَّهُ لَيْسَ شَيْءٌ مِنْ كِتَابِ اللَّهِ إِلَّا مَعْرُوفٌ

(The book) 'Al Mahasin' – Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Khuseyman Bin Abdul Rahman, from Abu Labeed Al Bahrani who said,

'A man came to Abu Ja'far<sup>-asws</sup> at Makkah. He asked him<sup>-asws</sup> about issues, and he<sup>-asws</sup> answered him regarding these. Then the man said to him<sup>-asws</sup>, 'You<sup>-asws</sup> are the one who claims that there isn't anything from the Book of Allah<sup>-azwj</sup> except it is well-known?'

قَالَ لَيْسَ هَكَذَا قُلْتُ وَ لَكِنْ لَيْسَ شَيْءٌ مِنْ كِتَابِ اللَّهِ إِلَّا عَلَيْهِ دَلِيلٌ نَاطِقٌ عَنِ اللَّهِ فِي كِتَابِهِ بِمَا لَا يَعْلَمُهُ النَّاسُ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> didn't say it like that! But there isn't anything from the Book of Allah<sup>-azwj</sup> except there is evidence speaking on behalf of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book from what the people don't know'.

قَالَ فَأَنْتَ الَّذِي تَزْعُمُ أَنَّهُ لَيْسَ مِنْ كِتَابِ اللَّهِ إِلَّا وَ النَّاسُ يَخْتَارُونَ إِلَيْهِ

He said, 'You<sup>-asws</sup> are the one claiming that there isn't (anything) from the Book of Allah<sup>-azwj</sup> except and the people are needy to it!'

قَالَ نَعَمْ وَ لَا حَرْفٌ وَاحِدٌ

He<sup>-asws</sup> said: 'Yes, and not even one letter!'

فَقَالَ لَهُ فَمَا الْمَص

He<sup>-asws</sup> said to him: 'So what is **Alif Lam Meem Suad [7:1]?**'

قَالَ أَبُو لَبِيدٍ فَأَجَابَهُ بِجَوَابٍ نَسِيْتُهُ فَخَرَجَ الرَّجُلُ فَقَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ - هَذَا تَفْسِيرُهُمَا فِي ظَهْرِ الْقُرْآنِ أَ فَلَا أُخْبِرُكَ بِتَفْسِيرِهَا فِي بَطْنِ الْقُرْآنِ

Abu Labeed (the narrator) said, 'He<sup>-asws</sup> answered him with an answer I forgot. The man went out. Abu Ja'far<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, said: 'This is its interpretation in apparent of the Quran. Shall I<sup>-asws</sup> inform you with its interpretation in esoteric of the Quran?'

فُلْتُ وَ لِلْقُرْآنِ بَطْنٌ وَ ظَهْرٌ

I said, 'And for the Quran there is esoteric and exoteric?'

فَقَالَ نَعَمْ إِنَّ لِكِتَابِ اللَّهِ ظَاهِرًا وَ بَاطِنًا وَ مَعَانِي وَ نَاسِيحًا وَ مُنْشِيحًا وَ مُخَكَّمًا وَ مُتَشَابِهًا وَ سُنَنًا وَ أَمْتَالًا وَ فَصَلًا وَ وَصَلًا وَ أَحْرَفًا وَ تَصْرِيْفًا فَمَنْ زَعَمَ أَنَّ كِتَابَ اللَّهِ مُبْتَهَمٌ فَقَدْ هَلَكَ وَ أَهْلَكَ

He<sup>-asws</sup> said: 'Yes. For the Book of Allah<sup>-azwj</sup> there is apparent and esoteric, and meanings, and Abrogating and Abrogated, and Decisive and Allegorical, and Sunnah, and Examples, and disconnected and connected, and variations and grammatical (aspects). Then one who claims that the Book of Allah<sup>-azwj</sup> is ambiguous is destroyed and will destroy (others)!'

ثُمَّ قَالَ أَمْسِكْ الْأَلِفُ وَاحِدٌ وَ اللَّامُ ثَلَاثُونَ وَ الْمِيمُ أَرْبَعُونَ وَ الصَّادُ تِسْعُونَ

Then he said, 'Hold (count) the (letter) 'Alif' as one, and the 'Laam' as thirty, and the 'Meem' as forty, and the 'Saad' as ninety'.

فَقُلْتُ فَهَذِهِ مِائَةٌ وَ إِحْدَى وَ سِتُونَ

I said, 'So this (totals) one hundred and sixty-one'.

فَقَالَ يَا لَبِيدُ إِذَا دَخَلَتْ سَنَةٌ إِحْدَى وَ سِتِينَ وَ مِائَةٌ - سَلَبَ اللَّهُ قَوْمًا سُلْطَانَهُمْ.

He<sup>-asws</sup> said: 'O Labeed! When the year one hundred and sixty-one enters, Allah<sup>-azwj</sup> will Strip a people of their authority (rule)'.<sup>157</sup>

<sup>157</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 34

35- سن، المحاسن عثمان عن سماعة قال سمعت أبا عبد الله ع يقول إن الله أنزل عليكم كتابه الصادق البار فيه خيركم و خير ما قبلكم و خير ما بعدكم و خير السماء و خير الأرض فلو أتاكم من يخبركم عن ذلك لعجبتم.

(The book) 'Al Mahasin' – From Sama'at.

He said, 'I heard Abu Abdullah<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Sent down to you all His<sup>-azwj</sup> truthful Book, the rightful. In it is your news and news of what was before you, and news of will be after you, and news of the sky and news of the earth. If someone comes to you informing you about (all) that, you should be astonished"<sup>158</sup>.

36- سن، المحاسن أحمد بن محمد عن أبيه عن يونس عن عبد الله بن سنان عن أبي الجارود قال قال أبو جعفر ع إذا حدثتكم بشيء فاسألوني عنه من كتاب الله

(The book) 'Al Mahasin' – Ahmad Bin Muhammad, from his father, from Yunus, from Abdullah Bin Sinan, from Abu Al Jaroud who said,

'Abu Ja'far<sup>-asws</sup> said: 'Whenever I<sup>-asws</sup> narrate to you all with anything, ask me<sup>-asws</sup> about it from the Book of Allah<sup>-azwj</sup>!'

ثم قال في بعض حديثه إن رسول الله ص هوى عن القيل و القال و فساد المال و فساد الأرض و كثرة السؤال

Then he<sup>-asws</sup> said in one of his<sup>-asws</sup> Hadeeth: 'Rasool-Allah<sup>-saww</sup> prohibited from the idle talk, ('He said', and 'It was said'), and the spoilage of wealth, and mischief of the earth, and excessive questioning'.

قالوا يا ابن رسول الله و أين هذا من كتاب الله

He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and where is this from the Book of Allah<sup>-azwj</sup>?'

قال إن الله يقول في كتابه لا خير في كثير من نجواهم إلا من أمر بصدقة أو معروف أو إصلاح بين الناس

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Says in His<sup>-azwj</sup> Book: **There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; [4:114].**

و قال لا تؤثروا السفهاء أموالكم التي جعل الله لكم قياماً و لا تسئلوا عن أشياء إن تبد لكم تسؤكم.

And He<sup>-azwj</sup> Said: **And do not give your wealth to the foolish which Allah has made a (means of) support for you, [4:5]. Do not ask about things, if it is declared to you it would offend you; [5:101]**"<sup>159</sup>.

<sup>158</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 35

<sup>159</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 36

37- سن، المحاسن أبي عن علي بن الحكم عن محمد بن الفضيل عن بشر الوابشي عن جابر بن يزيد الجعفي قال: سألت أبا جعفر ع عن شيء من التفسير فأجابني ثم سألته عنه ثانية فأجابني بجواب آخر فقلت جعلت فذاك كنت أجبتني في هذه المسألة بجواب غير هذا قبل اليوم

(The book) 'Al Mahasin' – My father, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzeyl, from Bishr Al Wabishi, from Jabir Bin Yazeed Al Jufy who said,

'I asked Abu Ja'far<sup>-asws</sup> about something from the interpretation (of the Quran), and he<sup>-asws</sup> answered me. Then I asked him<sup>-asws</sup> about it a second time. He<sup>-asws</sup> answered him with another answer, so I said, 'May I be sacrificed you<sup>-asws</sup>! You<sup>-asws</sup> had answered me regarding this issue with an answer other than this before today!'

فَقَالَ يَا جَابِرُ إِنَّ لِلْقُرْآنِ بَطْنًا وَ لِلْبَطْنِ بَطْنٌ وَ لَهُ ظَهْرٌ وَ لِلظَّهْرِ ظَهْرٌ

He<sup>-asws</sup> said: 'O Jabir! For the Quran there is an esoteric, and for the esoteric there is an esoteric (meaning), and for it there is an apparent (meaning), and for the apparent there is an apparent!

يَا جَابِرُ لَيْسَ شَيْءٌ أَبْعَدَ مِنْ عُقُولِ الرِّجَالِ مِنْ تَفْسِيرِ الْقُرْآنِ إِنَّ الْآيَةَ يَكُونُ أَوْلَاهَا فِي شَيْءٍ وَ آخِرُهَا فِي شَيْءٍ وَ هُوَ كَلَامٌ مُتَّصِلٌ مُتَّصِرٌ عَلَى وَجْهِهِ.

O Jabir! There isn't anything further from intellects of the men than interpretation of the Quran! The Verse, its beginning could be regarding a thing, and its ending could be regarding a (another) thing, and it is a connected Speech articulated upon various aspects".<sup>160</sup>

38- شف، كشف اليقين محمد بن علي الكاتب الأصفهاني عن محمد بن المنذر الهروي عن الحسن بن الحكم بن مسلم عن الحسن بن الحسين العري عن أبي يعقوب الجعفي عن جابر عن أبي الطفيل عن أنس بن مالك قال: كنت حادِمَ رَسُولِ اللَّهِ ص فبينما أنا أُوَصِّيهِ فَقَالَ يَدْخُلُ دَاخِلًا هُوَ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ خَيْرُ الْوَصِيِّينَ وَ أَوْلَى النَّاسِ بِالنَّبِيِّينَ وَ أَمِيرُ الْعُرَى الْمُحَجَّلِينَ

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Ali Al Katib Al Asfahany, from Muhammad Bin Al Bundar Al Harwy, from Al Haasan Bin Al Hakam Bin Muslim, from Al-Husayn Bin Al-Hassan Al Urany, from Abu Yaquob Al Jufy, from Jabir, from Abu Al Tufeyl, from Anas Bin Malik (well-known fabricator),

'I was a servant of Rasool-Allah<sup>-saww</sup>. While I was helping him<sup>-saww</sup> in his<sup>-saww</sup> Wud'u, he<sup>-saww</sup> said: 'An entering one will enter, he is Commander of the faithful, and Chief of the Muslims, and best of the successors, and foremost of the people with the Prophets<sup>-as</sup>, and Commander of the resplendent!'

فَقُلْتُ اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ

I said, 'O Allah<sup>-azwj</sup>! Make him to be a man from the Helpers!'

قَالَ فَإِذَا عَلِيٌّ قَدْ دَخَلَ فَعَرِقَ وَجْهُ رَسُولِ اللَّهِ ص عَرَقًا شَدِيدًا فَجَعَلَ يَمْسُحُ عَرَقَ وَجْهِهِ بِوَجْهِهِ عَلِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ مَا لِي أُنزَلَ فِي شَيْءٍ

He (Anas) said, 'There, it was Ali<sup>-asws</sup> entering. The face of Rasool-Allah<sup>-saww</sup> perspired with severe perspiration. He<sup>-saww</sup> went on to wipe the sweat of his<sup>-saww</sup> face with the face of Ali<sup>-asws</sup>.

He<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! What is the matter for me<sup>-asws</sup>? Has anything been Revealed regarding me<sup>-asws</sup>?'

قَالَ أَنْتَ مِثِّي تُؤَدِّي عَنِّي وَ تُبْرِئُ ذِمَّتِي وَ تُبَلِّغُ عَنِّي رِسَالَتِي

He<sup>-saww</sup> said: 'You<sup>-asws</sup> are from me<sup>-saww</sup>! You<sup>-asws</sup> will fulfil my<sup>-saww</sup> responsibilities and deliver my<sup>-saww</sup> message on my<sup>-saww</sup> behalf!'

قَالَ يَا رَسُولَ اللَّهِ أَوْ لَمْ تُبَلِّغِ الرِّسَالَةَ

He<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>, and haven't you<sup>-saww</sup> delivered the Message?'

قَالَ بَلَى وَ لَكِنْ تُعَلِّمُ النَّاسَ مِنْ بَعْدِي مِنَ التَّوْبِيلِ الْقُرْآنِ مَا لَمْ يَعْلَمُوا وَ تُخَيِّرُهُمْ.

He<sup>-saww</sup> said: 'Yes, but you<sup>-asws</sup> will teach the people from after me<sup>-saww</sup> of interpretation of the Quran what they don't know and you<sup>-asws</sup> will inform them'<sup>161</sup>.

39- شي، تفسير العياشي عن بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلُ اللَّهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ

Tafseer Al Ayyashi – From Bureyd Bin Muawiya who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'Words of Allah<sup>-azwj</sup>: **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7].**

قَالَ يَعْنِي تَأْوِيلَ الْقُرْآنِ كُلِّهِ إِلَّا اللَّهَ وَ الرَّاسِخُونَ فِي الْعِلْمِ فَرَسُولُ اللَّهِ أَفْضَلُ الرَّاسِخِينَ قَدْ عَلَّمَهُ اللَّهُ جَمِيعَ مَا أَنْزَلَ عَلَيْهِ مِنَ التَّنْزِيلِ وَ التَّوْبِيلِ وَ مَا كَانَ اللَّهُ مُنْزِلًا عَلَيْهِ شَيْئًا لَمْ يَعْلَمْهُ تَأْوِيلَهُ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ يَعْلَمُونَهُ كُلَّهُ

He<sup>-asws</sup> said: 'Meaning interpretation of the Quran, all of it, except Allah<sup>-azwj</sup> and the ones immersed in the knowledge. Rasool-Allah<sup>-saww</sup> is most superior of the immersed ones (in knowledge). Allah<sup>-azwj</sup> had Taught him<sup>-saww</sup> entirety of what He<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>, from the Revelation and the interpretation, and Allah<sup>-azwj</sup> wasn't going to Reveal anything to him<sup>-saww</sup> He<sup>-azwj</sup> would not Teach him<sup>-saww</sup> its interpretation, and the successors<sup>-asws</sup> from after him<sup>-saww</sup> are knowing all of it'.

فَقَالَ الَّذِينَ لَا يَعْلَمُونَ مَا نَقُولُ إِذَا لَمْ نَعْلَمْ تَأْوِيلَهُ فَأَجَابَهُمُ اللَّهُ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا

Those who did not know, said, 'What should we say when we don't know its interpretation?' Allah<sup>-azwj</sup> Answered them: **They are saying, 'We believe in it. It is all from the Presence of our Lord'. [3:7].**

وَ الْقُرْآنُ لَهُ خَاصٌّ وَ عَامٌّ وَ نَاسِخٌ وَ مُنْسَخٌ وَ مُحْكَمٌ وَ مُتَشَابِهٌ فَالرَّاسِخُونَ فِي الْعِلْمِ يَعْلَمُونَهُ.

<sup>161</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 38

And the Quran is such, for it there is special and general, and Abrogating and Abrogated, and Decisive and Allegorical. The ones immersed in the knowledge are knowing it".<sup>162</sup>

40- شي، تفسير العياشي عن الفضل بن يسار عن أبي جعفر ع قال: وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ حُنَّ نَعْلَمُهُ.

Tafseer Al Ayyashi – from Al Fuzeyl Bin Yasaar,

'From Abu Ja'far <sup>-asws</sup> having said: **'And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]. We<sup>-asws</sup> know it'**.<sup>163</sup>

41- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع قال: حُنَّ الرَّاسِخُونَ فِي الْعِلْمِ فَحُنَّ نَعْلَمُ تَأْوِيلَهُ.

Tafseer Al Ayyashi – from Abu Baseer, 'From Abu Abdullah <sup>-asws</sup> having said: 'We<sup>-asws</sup> are the ones immersed in the knowledge. We<sup>-asws</sup> know its interpretation'.<sup>164</sup>

42 - قب، المناقب لابن شهر آشوب من الجماعة الذين ينتسبون إلى أمير المؤمنين صلوات الله عليه المفسرون كعبد الله بن العباس و عبد الله بن مسعود و أبي بن كعب و زيد بن ثابت و هم معترفون له بالتقدم.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – from the group, those who are attributed to Amir Al-Momineen <sup>-asws</sup>, may the Salawaat of Allah <sup>-azwj</sup> be upon him <sup>-asws</sup>, the interpreters like Abdullah Bin Al-Abbas, and Abdullah Bin Masoud, and Ubayy Bin Ka'ab, and Zayd Bin Sabit, and they are acknowledging the precedence being for him <sup>-asws</sup>.

تفسير النقاش قال ابن عباس جل ما تعلمت من التفسير من علي بن أبي طالب و ابن مسعود إن القرآن أنزل على سبعة أحرف ما منها إلا و له ظهر و بطن و إن علي بن أبي طالب ع علم الظاهر و الباطن.

Tafseer Al Naqqash – Ibn Abbas said, 'Most of what I learnt from the interpretation is from Ali <sup>-asws</sup> Bin Abu Talib <sup>-asws</sup> and Ibn Masoud. The Quran is Revealed upon seven letters. There is nothing from it except and for it there is an apparent and an esoteric, and Ali <sup>-asws</sup> Bin Abu Talib <sup>-asws</sup> knows the apparent and the esoteric'.

فضائل العكبري قال الشعبي ما أحد أعلم بكتاب الله بعد نبي الله من علي بن أبي طالب ع.

(The book) 'Fazaail Al-Akbari' – Al Shaby (non-Shia), said, 'There no one more knowing with the Book of Allah <sup>-azwj</sup> after the Prophet <sup>-saww</sup> of Allah <sup>-azwj</sup>, that Ali <sup>-asws</sup> Bin Abu Talib <sup>-asws</sup>'.

تاريخ البلاذري و حلية الأولياء وَ قَالَ عَلِيُّ ع وَ اللَّهُ مَا نَزَّلَتْ آيَةٌ إِلَّا وَ قَدْ عَلِمْتُ فِيهَا نَزَّلَتْ وَ أَيْنَ نَزَّلَتْ أَلَيْلٍ نَزَّلَتْ أَمْ بِنَهَارٍ نَزَّلَتْ فِي سَهْلٍ أَوْ جَبَلٍ إِنَّ رَبِّي وَهَبَ لِي قَلْبًا عَقُولًا وَ لِسَانًا سَمُوعًا.

(The books) 'Tareekh Al-Balazury', and 'Hilyat Al-Awliya' – And Ali <sup>-asws</sup> said: 'By Allah <sup>-azwj</sup>! No Verse has been Revealed except and I <sup>-asws</sup> have known regarding what it was Revealed, and where it was Revealed, whether it was Revealed at night or was it Revealed at daytime, in a

<sup>162</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 39

<sup>163</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 40

<sup>164</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 41



coast or a mountain. My<sup>-asws</sup> Lord<sup>-azwj</sup> has Gifted me<sup>-asws</sup> an intelligent heart (mind) and an eloquent tongue”.

قُوَّتِ الْقُلُوبِ قَالَ عَلِيٌّ ع قَالَ لَوْ شِئْتُ لَأَوْقَرْتُ سَبْعِينَ بَعِيرًا فِي تَفْسِيرِ فَاتِحَةِ الْكِتَابِ.

(The book) ‘Quwwat Al-Quloub’ – He said, ‘Ali<sup>-asws</sup> said: ‘If I<sup>-asws</sup> had so desired, I<sup>-asws</sup> could have loaded seventy camels in interpretation of Surah Al Fatiha”.

و لما وجد المفسرون قوله لا يأخذون إلا به

And when the interpreters find his<sup>-asws</sup> word, they do not take except with it.

سَأَلَ ابْنُ الْكَوَّاءِ وَ هُوَ عَلَى الْمِنْبَرِ مَا الدَّارِيَاتِ دَرُوزًا فَقَالَ الرِّيَاحُ فَقَالَ وَ مَا فَالْحَامِلَاتِ وَ قَرَأَ قَالَ السَّحَابُ قَالَ فَالْجَارِيَاتِ يُسْرًا قَالَ الْفَلَكَ قَالَ فَالْمُقَسِّمَاتِ أَمْرًا قَالَ الْمَلَائِكَةُ.

Ibn Kawa asked him<sup>-asws</sup> while he<sup>-asws</sup> was upon the pulpit, ‘What’ are **the scatterers [51:1]**? He<sup>-asws</sup> said: ‘It is the winds’. He said, ‘And what are the **load bearers [51:2]**, he<sup>-asws</sup> said: ‘It is the clouds’. He said, ‘**the ones flowing easily [51:3]**, he<sup>-asws</sup> said; ‘It is the ship’. He said, ‘**the distributors of matters [51:4]**, he<sup>-asws</sup> said: ‘The Angels”.

فالمفسرون كلهم على قوله و جهلوا تفسير قوله إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ فقال له رجل هو أول بيت قال لا قد كان قبله بيوت و لكنه أول بيت وضع الناس مباركا فيه الهدى و الرحمة و البركة و أول من بناه إبراهيم ع ثم بناه قوم من العرب من جرهم ثم هدم فبنته العمالقة ثم هدم فبنته قريش.

The interpreters, all of them are upon his<sup>-asws</sup> word and they are ignoring interpretation of His<sup>-azwj</sup> Words: **Surely, the first House Placed for the people [3:96]**. A man said, ‘It is the first house’. He<sup>-asws</sup> said: ‘No! There were houses before it, but it is the first Blessed house placed for the people. There is Guidance in it, and the Mercy and the Blessings, and the first one to build it was Ibrahim<sup>-as</sup>. Then it was (re) built by a group of Arabs from Jurham. Then it was demolished, so the Amalekites built it. Then it was demolished, so Quraysh built it’.

و إنما استحسّن قول ابن عباس فيه لأنه قد أخذ منه.

And rather the word of Ibn Abbas regarding it is preferable because he had taken from him<sup>-asws</sup>.

أحمد في المسند لما توفي النبي ص كان ابن عباس ابن عشر سنين و كان قرأ المحكم يعني المفصل.

Ahmad (said) in ‘Al-Musnad’, ‘When the Prophet<sup>-saww</sup> passed away, Ibn Abbas was a ten year old boy, and he had read the Decisive, meaning the lengthy Chapters of the Quran”<sup>165</sup>.

43- شي، تفسير العياشي عن داؤد بن فرقد قال سمعت أبا عبد الله ع يقول عليكم بالقرآن فما وجدتم آية نجا بها من كان قبلكم فاعملوا به و ما وجدتموه مما هلك من كان قبلكم فاجتنبوه.

<sup>165</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 42

Tafseer Al Ayyashi – from Dawood Bin Farqad who said,

‘I heard Abu Abdullah<sup>-asws</sup> Saying: ‘Upon you all is with (reading) the Quran. Whatever Verse you find which the ones before you had attained salvation with, work with it, and whatever you find from what the ones before you had been destroyed with, keep aside from it!’<sup>166</sup>

44- شي، تفسير العياشي عن مُحَمَّدِ بْنِ حَمْدَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ لَمَّا خَلَقَ الْخَلْقَ فَجَعَلَهُ وَرَقَتَيْنِ جَعَلَ خَيْرَهُ فِي إِحْدَى الْفِرْقَتَيْنِ ثُمَّ جَعَلَهُمْ أَثْلَاثًا فَجَعَلَ خَيْرَهُ فِي أَحَدِ الْأَثْلَاثِ

Tafseer Al Ayyashi – from Muhammad Bin Hamdan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Created the creation, He<sup>-azwj</sup> Made it into two groups (sects). He<sup>-azwj</sup> Made His<sup>-azwj</sup> Choice to be in one of the two groups. Then He<sup>-azwj</sup> Made them as thirds, and Made His<sup>-azwj</sup> Choice in one of the thirds.

ثُمَّ لَمْ يَزَلْ يَخْتَارُ حَتَّى اخْتَارَ عَبْدَ مَنَاةٍ ثُمَّ اخْتَارَ مِنْ عَبْدِ مَنَاةٍ هَاشِمًا ثُمَّ اخْتَارَ مِنْ هَاشِمٍ عَبْدَ الْمُطَّلِبِ ثُمَّ اخْتَارَ مِنْ عَبْدِ الْمُطَّلِبِ عَبْدَ اللَّهِ وَ اخْتَارَ مِنْ عَبْدِ اللَّهِ مُحَمَّدًا رَسُولَ اللَّهِ ص

Then He<sup>-azwj</sup> did not Ceased Choosing until He<sup>-azwj</sup> Chose Abd Manaf. Then He<sup>-azwj</sup> Chose Hashim from Abd Manaf. Then He<sup>-azwj</sup> Chose Abdul Muttalib<sup>-as</sup> from Hashim. Then He<sup>-azwj</sup> Chose Abdullah<sup>-as</sup> from Abdul Muttalib<sup>-as</sup>, and Chose Muhammad<sup>-saww</sup> as Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup> from Abdullah<sup>-as</sup>.

فَكَانَ أَطْيَبَ النَّاسِ وَلَادَةً وَ أَطْهَرَهَا فَبَعَثَهُ اللَّهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا وَ أَنْزَلَ عَلَيْهِ الْكِتَابَ فَلَيْسَ مِنْ شَيْءٍ إِلَّا فِي الْكِتَابِ تَبَيَّنَتْهُ.

He<sup>-saww</sup> was the best from the people, of birth, and of their cleanest. Allah<sup>-azwj</sup> Sent him<sup>-saww</sup> with the truth as a giver of glad tidings and as a warner, and Allah<sup>-azwj</sup> Revealed the Book unto him<sup>-saww</sup>. So, there isn't anything except its explanation is in the Book'<sup>167</sup>.

45- شي، تفسير العياشي عن جَابِرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا جَابِرُ إِنَّ الْقُرْآنَ بَطْنًا وَ اللَّبْطُنِ ظَهْرًا

Tafseer Al Ayyashi – from Jabir who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘O Jabir! For the Quran there is an esoteric (hidden), and for the esoteric there is an exoteric (apparent)’.

ثُمَّ قَالَ يَا جَابِرُ وَ لَيْسَ شَيْءٌ أَبْعَدَ مِنْ عُقُولِ الرِّجَالِ مِنْهُ إِنَّ الْآيَةَ لَتَنْزِيلُ أَوْهَا فِي شَيْءٍ وَ أَوْسَطُهَا فِي شَيْءٍ وَ أَخْرَجَهَا فِي شَيْءٍ وَ هُوَ كَلَامٌ مُتَّصِلٌ مُتَّصِرٌ عَلَى وَجْهِهِ.

Then he<sup>-asws</sup> said: ‘O Jabir, and there isn't anything further from intellects of the men than it! The Verse Revealed, its beginning could be regarding a thing, and its middle regarding a thing,

<sup>166</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 43

<sup>167</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 44

and its ending regarding a thing, and it is a Speech connected, articulated upon (various) aspects”<sup>168</sup>.

46- شي، تفسير العياشي عن حمران بن أعين عن أبي جعفر ع قال: ظهر القرآن الذين نزل فيهم و بطنه الذين عملوا بمنزل أعمالهم.

Tafseer Al Ayyashi – from Humran Bin Ayn,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Apparent of the Quran is in the ones<sup>-asws</sup> it was Revealed, and its esoteric is in those who work with the likes of their<sup>-asws</sup> deeds”<sup>169</sup>.

47- شي، تفسير العياشي عن الفضيل بن يسار قال: سألت أبا جعفر ع عن هذه الرواية ما في القرآن آية إلا و لها ظهر و بطن و ما فيه حرف إلا و له حد و لكل حد مطلع ما يعني بقوله لها ظهر و بطن

Tafseer Al Ayyashi – from Al Fuzeyl Bin Yasaar who said,

‘I asked Abu Ja’far<sup>-asws</sup> about this report, ‘There is no Verse in the Quran except and for it is an apparent and an esoteric, and there is no letter in it except and there is a limit for it, and for every limit there is a notification of what is meant by His<sup>-azwj</sup> Word, having an apparent and an esoteric for it’.

قال ظهره و بطنه تأويله منه ما مضى و منه ما لم يكن بعد يجري كما تجري الشمس و القمر كلما جاء منه شيء وقع قال الله تعالى و ما يعلم تأويله إلا الله و الراسخون في العلم نحن نعلمه.

He<sup>-asws</sup> said: ‘It’s apparent and it’s esoteric, it’s interpretation. From it is what is past, and from it is what has not happened yet. It flows like what the sun and the moon flow. Every time something comes from it, it (interpretation) occurs. Allah<sup>-azwj</sup> the Exalted Said: **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7].** We<sup>-asws</sup> know it”<sup>170</sup>.

48- شي، تفسير العياشي عن جابر قال: سألت أبا جعفر ع عن شيء في تفسير القرآن فأجابني ثم سأله ثانية فأجابني بجواب آخر فقلت جعلت فداك كنت أجبت في هذه المسألة بجواب غير هذا قبل اليوم

Tafseer Al Ayyashi – from Jabir who said,

‘I asked Abu Ja’far<sup>-asws</sup> about something from interpretation of the Quran. He<sup>-asws</sup> answered me. Then I asked him for a second time. He<sup>-asws</sup> answered me with another answer. I said, ‘May I be sacrificed for you<sup>-asws</sup>! You<sup>-asws</sup> had answered regarding this issue with an answer other than this, before today!’

فقال لي يا جابر إن للقرآن بطناً و لبطن بطن و له ظهر و لظهر ظهر

<sup>168</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 45

<sup>169</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 46

<sup>170</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 47

He<sup>-asws</sup> said to me: ‘O Jabir! For the Quran there is an esoteric, and for the esoteric there is an esoteric, and there is an apparent for it, and for the apparent there is an apparent!’

يَا جَابِرُ وَ لَيْسَ شَيْءٌ أَبْعَدَ مِنْ عُقُولِ الرِّجَالِ مِنْ تَفْسِيرِ الْقُرْآنِ إِنَّ الْأَيَّةَ لَتَكُونُ أَوْهَامًا فِي شَيْءٍ وَ آخِرُهَا فِي شَيْءٍ وَ هُوَ كَلَامٌ مُتَّصِلٌ يُتَصَرَّفُ عَلَى وَجْهِهِ.

O Jabir, and there isn’t anything further from the intellects of men than interpretation of the Quran. The Verse, it’s beginning could be regarding a thing, and its ending regarding a thing, and it is a connected Speech articulated upon (various) aspects”.<sup>171</sup>

49- شي، تفسير العياشي عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ أَنَّ عَلِيًّا ع مَرَّ عَلَى قَاضِي فَقَالَ هَلْ تَعْرِفُ النَّاسِخَ مِنَ الْمُنْسُوخِ

Tafseer Al Ayyashi – from Abu Abdul Rahman Al Sulamy –

‘Ali<sup>-asws</sup> passed by a judge. He<sup>-asws</sup> said: ‘Do you recognise the Abrogating from the Abrogated (Verses)?’

فَقَالَ لَا

He said, ‘No’.

فَقَالَ هَلَكْتَ وَ أَهْلَكْتَ تَأْوِيلُ كُلِّ حَرْفٍ مِنَ الْقُرْآنِ عَلَى وَجْهِهِ.

He<sup>-asws</sup> said: ‘You are destroyed and are destroying (others)! Interpretation of every letter of the Quran is upon its perspective”.<sup>172</sup>

50- شي، تفسير العياشي عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ فِي الْقُرْآنِ مَا مَضَى وَ مَا يَحْدُثُ وَ مَا هُوَ كَائِنٌ كَانَتْ فِيهِ أَسْمَاءُ الرِّجَالِ فَأَلْقَيْتُ وَ إِنَّمَا الْإِسْمُ الْوَاحِدُ مِنْهُ فِي وَجْهِهِ لَا يُحْصَى يَعْرِفُ ذَلِكَ الْوَصَاءُ.

Tafseer Al Ayyashi – from Ibrahim Bin Umar who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘In the Quran is what has passed, and what is occurring, and what is going to happen. There used to be the names of men in it, but were thrown out, and rather the one name from it is in uncountable aspects. The successors<sup>-asws</sup> know that”.<sup>173</sup>

51 شي، تفسير العياشي عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَمَّنْ حَدَّثَهُ عَنْ عَلِيٍّ ع قَالَ: لَوْ اسْتَقَامَتْ لِي الْأَمْرُ وَ كُسِرَتْ أَوْ تُنْبِتُ لِي الْوَسَادَةُ لَحَكَمْتُ لِأَهْلِ التَّوْرَةِ بِمَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ حَتَّى تَذْهَبَ إِلَى اللَّهِ إِيَّيْ قَدْ حَكَمْتُ بِمَا أَنْزَلَ اللَّهُ فِيهَا

Tafseer Al Ayyashi – from Salama Bin Kuheyl, from the one who narrated it,

‘From Ali<sup>-asws</sup> having said: ‘If the command (caliphate) was upright for me, and the pillow (seat) were adjusted or affirmed for me<sup>-asws</sup>, I<sup>-asws</sup> would have judged for the people of Torah with

<sup>171</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 48

<sup>172</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 49

<sup>173</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 50

what Allah<sup>-azwj</sup> has Revealed in the Torah until it will go to Allah<sup>-azwj</sup>, I<sup>-asws</sup> would have judged with what Allah<sup>-azwj</sup> has Revealed in it!

وَحَكَمْتُ لِأَهْلِ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِي الْإِنْجِيلِ حَتَّى يَذْهَبَ إِلَى اللَّهِ إِنِّي قَدْ حَكَمْتُ بِمَا أَنْزَلَ اللَّهُ فِيهِ

And I<sup>-asws</sup> would have judged for people of the Evangel with what Allah<sup>-azwj</sup> has Revealed in the Evangel until it will go to Allah<sup>-azwj</sup>, I<sup>-asws</sup> would have judged with what Allah<sup>-azwj</sup> has Revealed in it!

وَحَكَمْتُ فِي أَهْلِ الْقُرْآنِ بِمَا أَنْزَلَ اللَّهُ فِي الْقُرْآنِ حَتَّى يَذْهَبَ إِلَى اللَّهِ إِنِّي قَدْ حَكَمْتُ بِمَا أَنْزَلَ اللَّهُ فِيهِ.

And I<sup>-asws</sup> would have judged among people of the Quran with what Allah<sup>-azwj</sup> has Revealed in the Quran until it will go to Allah<sup>-azwj</sup>, I<sup>-asws</sup> have judged with what Allah<sup>-azwj</sup> has Revealed in it!"<sup>174</sup>

52 شي، تفسير العياشي عن أبيه عن أبي عبد الله ع قال: قُلْتُ لَهُ الْأَيْمَةُ بَعْضُهُمْ أَعْلَمُ مِنْ بَعْضٍ

Tafseer Al Ayyashi – from Ayoub Bin Al Hurr,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘The Imams<sup>-asws</sup>, are some of them<sup>-asws</sup> more knowledgeable than others?’

قَالَ نَعَمْ وَعِلْمُهُمْ بِالْحَلَالِ وَالْحَرَامِ وَتَفْسِيرِ الْقُرْآنِ وَاحِدٌ.

He<sup>-asws</sup> said: ‘Yes, and (but) their<sup>-asws</sup> knowledge with the Permissibles and the Prohibitions, and interpretation of the Quran is one (and the same)’.<sup>175</sup>

53 شي، تفسير العياشي عن حفص بن فرط المجهني عن جعفر بن محمد الصادق ع قال سمعته يقول كان علي ع صاحب حلال و حرام و علم بالقرآن و نحن على منهاجه.

Tafseer Al Ayyashi – from Hafs Bin Qurti Al Juhanny,

‘From Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘Ali<sup>-asws</sup> was master of Permissibles and the Prohibitions, and knowledge of the Quran, and we<sup>-asws</sup> are upon his<sup>-asws</sup> manifesto’.<sup>176</sup>

54 شي، تفسير العياشي عن السكوني عن جعفر عن أبيه عن جده عن أبيه قال قال رسول الله صلوات الله عليه وآله إن منكم من يقابل على تأويل القرآن كما فأتلت على تنزيله وهو علي بن أبي طالب ع.

Tafseer Al Ayyashi – from Al Sakuni,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup>, said: ‘From

<sup>174</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 51

<sup>175</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 52

<sup>176</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 53

you all there is one who will fight upon interpretation of the Quran like what I<sup>-saww</sup> had fought upon its Revelation, and he<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>”<sup>177</sup>

55 شي، تفسير العياشي عن بشير الدَّهَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ فَرَضَ طَاعَتَنَا فِي كِتَابِهِ فَلَا يَسْمَعُ النَّاسُ جَهْلًا لَنَا صَفْوُ الْمَالِ وَ لَنَا الْأَنْفَالُ وَ لَنَا كَرَامِ الْفُرَّانِ

Tafseer Al Ayyash – from Bashir Al Dahhan who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> has Imposed obedience to us<sup>-asws</sup> in His<sup>-azwj</sup> Book, so there is no leeway for the people to ignore! For us<sup>-asws</sup> is the clean wealth, and for us<sup>-asws</sup> are the spoils of war, and for us<sup>-asws</sup> are honours of the Quran!

وَ لَا أَقُولُ لَكُمْ إِنَّا أَصْحَابُ الْعَيْبِ وَ نَعْلَمُ كِتَابَ اللَّهِ وَ كِتَابُ اللَّهِ يَحْتَمِلُ كُلَّ شَيْءٍ إِنْ اللَّهُ أَعْلَمَنَا عِلْمًا لَا يَعْلَمُهُ أَحَدٌ غَيْرُهُ وَ عِلْمًا قَدْ أَعْلَمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَمَا عِلْمَتُهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَتَحْنُ نَعْلَمُهُ.

And I<sup>-asws</sup> am not saying to you all we<sup>-asws</sup> are companions (owners) of the unseen, and we<sup>-asws</sup> know the Book of Allah<sup>-azwj</sup>, and the Book of Allah<sup>-azwj</sup> carries all things. Allah<sup>-azwj</sup> has Taught us<sup>-asws</sup> knowledge no one knows it apart from Him<sup>-azwj</sup>, and knowledge He<sup>-azwj</sup> has Taught His<sup>-azwj</sup> Angels and His<sup>-azwj</sup> Messengers<sup>-as</sup>. Thus, whatever He<sup>-azwj</sup> has Taught His<sup>-azwj</sup> Angels and His<sup>-azwj</sup> Messengers<sup>-as</sup>, we<sup>-asws</sup> know it!”<sup>178</sup>

56 شي، تفسير العياشي عن مُرَازِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا أَهْلُ بَيْتٍ لَمْ يَزَلِ اللَّهُ يَبْعَثُ فِيْنَا مَنْ يُعَلِّمُ كِتَابَهُ مِنْ أَوَّلِهِ إِلَى آخِرِهِ وَ إِنَّ عِنْدَنَا مِنْ خَلَالِ اللَّهِ وَ حَزَامِهِ مَا يَسْمَعُنَا مِنْ كِتْمَانِهِ مَا نَسْتَطِيعُ أَنْ نُحَدِّثَ بِهِ أَحَدًا.

Tafseer Al Ayyashi – from Murazim who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, Allah<sup>-azwj</sup> Sent among us<sup>-asws</sup> one<sup>-saww</sup> who taught His<sup>-azwj</sup> Book from its beginning to its end, and with us<sup>-asws</sup>, from the Permissibles of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prohibitions, is what there is leeway for us<sup>-asws</sup> to conceal it. We<sup>-asws</sup> are not able (in a position to) narrate it to anyone!”<sup>179</sup>

57 شي، تفسير العياشي عن الْحَكَمِ بْنِ عُيَيْنَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِرَجُلٍ مِنْ أَهْلِ الْكُوفَةِ وَ سَأَلَهُ عَنْ شَيْءٍ لَوْ لَقَيْتُكَ بِالْمَدِينَةِ لَأُرِيْتُكَ أَتْرَ جِبْرَائِيلَ فِي دُورِنَا وَ نُزُولَهُ عَلَى جَدِّي بِالْوَحْيِ وَ الْفُرَّانِ وَ الْعِلْمِ أَ فَيَسْتَقِي النَّاسُ الْعِلْمَ مِنْ عِنْدِنَا فَيَهْدُوهُمْ وَ ضَلَلْنَا نَحْنُ هَذَا مُحَالٌ.

Tafseer Al Ayyashi – from Al Hakam Bin Uyayna who said,

‘Abu Abdullah<sup>-asws</sup> said to a man from the people of Kufa, and he had asked him<sup>-asws</sup> about something: ‘Had I<sup>-asws</sup> met you at Al-Medina, I<sup>-asws</sup> would have shown you<sup>-asws</sup> the traces of Jibraeel<sup>-as</sup> in our<sup>-asws</sup> homes, and his<sup>-as</sup> descent upon my<sup>-asws</sup> grandfather<sup>-saww</sup> with the Revelation and the Quran and the knowledge! The people quenched the knowledge from us<sup>-asws</sup>, so they are guided and we<sup>-asws</sup> have strayed? This is impossible!”<sup>180</sup>

<sup>177</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 54

<sup>178</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 55

<sup>179</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 56

<sup>180</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 57

58 شي، تفسير العياشي عن يوسف بن السُّحْتِ البَصْرِيِّ قَالَ: رَأَيْتُ التَّوْفِيعَ بِحَظِّ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ فَكَانَ فِيهِ

Tafseer Al Ayyashi – from Yusuf Bin Al Sukht Al Basry who said,

‘I saw the (Holy) letter in the handwriting of Muhammad Bin Muhammad Bin Ali (recording error, the correct is ‘Muhammad<sup>-asws</sup> Bin Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>’, and he<sup>-ajfj</sup> is Al-Qaim<sup>-ajfj</sup>. In it was: -

الَّذِي يَجِبُ عَلَيْكُمْ وَ لَكُمْ أَنْ تَقُولُوا إِنَّا فُذُوهُ وَ أَيْمَةٌ وَ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ وَ أَمَنَّاؤُهُ عَلَى خَلْقِهِ وَ حُجَجُهُ فِي بِلَادِهِ نَعْرِفُ الْحَلَالَ وَ الْحَرَامَ وَ نَعْرِفُ تَأْوِيلَ الْكِتَابِ وَ فَصْلَ الْخِطَابِ.

‘That which is obligatory upon you (Shias) and for you is to be saying we<sup>-asws</sup> are Guided, and Imams, and Caliphs of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> Trustees upon His<sup>-azwj</sup> creatures, and His<sup>-azwj</sup> Divine Authorities in His<sup>-azwj</sup> Land! We<sup>-asws</sup> know the Permissibles, and the Prohibitions, and we know interpretation of the Book and the decisive address!’<sup>181</sup>

59 شي، تفسير العياشي عن ثوير بن أبي فاختة عن أبيه قال قال علي ع ما بين اللوحين شيء إلا وأنا أعلمه.

Tafseer Al Ayyashi – from Subeyr Bin Abu Fakhta, from his father who said,

‘Ali<sup>-asws</sup> said: ‘There is nothing between the two tablets (covers of the Quran) except and I<sup>-asws</sup> know it’.<sup>182</sup>

60 شي، تفسير العياشي عن سليمان الأعْمَشِ عن أبيه قال قال علي ع ما نزلت آية إلا وأنا أعلمت فيمن أنزلت و أبن نزلت و على من نزلت إن ربي وهب لي قلباً عفوياً و لساناً طلقاً.

Tafseer Al Ayyashi – from Suleyman Al A’mash, from his father who said,

‘Ali<sup>-asws</sup> said: ‘No Verse was Revealed except and I<sup>-asws</sup> knew regarding who it was Revealed, and where it was Revealed, and upon who (what) it was Revealed (coast or mountain)! My<sup>-asws</sup> Lord<sup>-azwj</sup> has Gifted to me an intelligent heart (mind) and an eloquent tongue!’<sup>183</sup>

61 شي، تفسير العياشي عن أبي الصباح قال قال أبو عبد الله ع إن الله علم نبيه ص التنزيل و التأويل فعلمه رسول الله ص علينا صلوات الله عليهم.

Tafseer Al Ayyashi – from Abu Al Sabbah who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Taught His<sup>-azwj</sup> Prophet<sup>-saww</sup> the Revelation and the interpretation. Rasool-Allah<sup>-saww</sup> taught Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both’.<sup>184</sup>

<sup>181</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 58

<sup>182</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 59

<sup>183</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 60

<sup>184</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 61

62 ير، بصائر الدرجات أحمد بن محمد بن البرقي عن المرزبان بن عمران عن إسحاق بن عمار قال سمعت أبا عبد الله ع يقول إن للقرآن تأويلاً فمنه ما قد جاء و منه ما لم يحن فإذا وقع التأويل في زمان إمام من الأئمة عرفه إمام ذلك الزمان.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Barqy, from Al Marzuban Bin Imran, from Is'haq Bin Ammar who said,

'Abu Abdullah<sup>-asws</sup> saying: 'For the Quran there is an interpretation. From it what has come, and from it is what has not come. When the interpretation occurs in an era of an Imam<sup>-asws</sup> from the Imams<sup>-asws</sup>, the Imam<sup>-asws</sup> of that era would recognise it'.<sup>185</sup>

63 ير، بصائر الدرجات أحمد بن محمد بن محمد بن الأوزاعي عن حماد بن عيسى عن إبراهيم بن عمر عنه ع قال: إن في القرآن ما مضى و ما يحدث و ما هو كائن و كانت فيه أسماء الرجال فالقيت و إنما الاسم الواحد في وجوه لا تحصى تعرف ذلك الوصاة.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar, from him who said,

'In the Quran is what has passed, and what is currently happening, and what will be happening, and there used to be names of the men in it, but these were thrown out, and rather the one name in its uncountable aspects, the successors<sup>-asws</sup> recognise that'.<sup>186</sup>

64 ير، بصائر الدرجات محمد بن الحسين بن محمد بن إسماعيل بن منصور بن يونس بن ابن أذينة عن فضيل بن يسار قال: سألت أبا جعفر ع عن هذه الرواية ما من القرآن آية إلا و لها ظهر و بطن

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Uzina, from Fuzeyl Bin Yasaar who said,

'I asked Abu Ja'far<sup>-asws</sup> about this report, 'There is nothing from the Quran, except and for it is an apparent, and a hidden (meaning)'.<sup>187</sup>

فقال ظهره تنزيله و بطنه تأويله منه ما قد مضى و منه ما لم يكن يجري كما يجري الشمس و القمر كما جاء تأويل شيء منه يكون على الأموات كما يكون على الأحياء قال الله و ما يعلم تأويله إلا الله و الراسخون في العلم نحن نعلمه.

He<sup>-asws</sup> said: 'Its apparent is its Revelation, and its esoteric is its explanation. From it is what has already passed, and from it is what has not yet happened, flowing just as the sun and the moon flow, just as the explanation of something from it can happen to be upon the dead, just as it can happen to be upon the living. Allah<sup>-azwj</sup> Says: **And none know its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7],** we<sup>-asws</sup> know it'.<sup>187</sup>

65 ير، بصائر الدرجات الفضل عن موسى بن القاسم عن ابن أبي عمير أو غيره عن جميل بن دراج عن زرارة عن أبي جعفر ع قال: تفسير القرآن على سبعة أحرف منه ما كان و منه ما لم يكن بعد ذلك تعرفه الأئمة.

<sup>185</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 62

<sup>186</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 63

<sup>187</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 64



(The book) 'Basaair Al Darajaat' – Al Fazl, from Musa Bin Al Qasim, from Aban, from Ibn Abu Umeyr, or someone else, from Jameel Bin Darraj, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'Interpretation of the Quran is upon seven phrases – from it is what has happened, and from it is what will not be happening after that. The Imams<sup>-asws</sup> recognise it".<sup>188</sup>

66 ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَاصِمِ بْنِ مَوْلَى سَلْمَانَ عَنْ عَبْدِ السَّلْمَانِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَلَا تُفْتُوا النَّاسَ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ قَوْلًا وَضَعَ أُمَّتَهُ إِلَى غَيْرِهِ وَ قَالَ قَوْلًا وَضَعَ عَلَى غَيْرِ مَوْضِعِهِ كَذَبَ عَلَيْهِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Aasim who said, 'It is narrated to me by a slave of Salman, from Ubeyd Al Salmany who said,

'I heard Ali<sup>-asws</sup> saying: 'O you people! Fear Allah<sup>-azwj</sup> and do not issue verdicts (Fatwas) to the people, for Rasool-Allah<sup>-saww</sup> has said a word, and his<sup>-saww</sup> community placed it to elsewhere, and he<sup>-saww</sup> said a word, it was placed upon other than its place, belying upon him<sup>-saww</sup>'.

فَقَامَ عُبَيْدَةُ وَ عَلَمَةُ وَ الْأَسْوَدُ وَ أَنَسٌ مَعَهُمْ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا نَضَعُ [تَصْنَعُ] فَقَدْ أَحْبَبْنَا فِي الْمُصْحَفِ قَالَ سَلُّوا عَنْ ذَلِكَ غُلَمَاءَ آلِ مُحَمَّدٍ ص.

Ubeyda and Alqama and Al-Aswad stood up, and some people were with them, they said, 'O Amir Al-Momineen<sup>-asws</sup>! So, what shall we do, for information regarding the Parchment'. He<sup>-asws</sup> said: 'Ask about that the scholars of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>'.<sup>189</sup>

67 ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: كِتَابُ اللَّهِ فِيهِ نَبَأٌ مَا قَبْلَكُمْ وَ حَبْرٌ مَا بَعْدَكُمْ وَ فَصْلٌ مَا بَيْنَكُمْ وَ نَحْنُ نَعْلَمُهُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ismail Bin Jabir,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Book of Allah<sup>-azwj</sup>, in it is news of what was before you, and news of what will be after you, and decision of what is between you, and we<sup>-asws</sup> know it".<sup>190</sup>

68 ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَصَّالٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أُخَيْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَدْ وَلَدَنِي رَسُولُ اللَّهِ ص وَ أَنَا أَعْلَمُ كِتَابَ اللَّهِ وَ فِيهِ بَدْءُ الْخَلْقِ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَ فِيهِ حَبْرُ السَّمَاءِ وَ حَبْرُ الْأَرْضِ وَ حَبْرُ الْجَنَّةِ وَ حَبْرُ النَّارِ وَ حَبْرٌ مَا كَانَ وَ حَبْرٌ مَا هُوَ كَائِنٌ ذَلِكَ كَأَنَّكَ أَنْظُرُ إِلَى كَتْمِي إِنَّ اللَّهَ يَقُولُ فِيهِ تَبْيَانُ كُلِّ شَيْءٍ ۝.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Ali Bin Fazzal, from Hammad Bin Usman, from Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> begot me<sup>-asws</sup>, and I<sup>-asws</sup> know the Book of Allah<sup>-azwj</sup>, and in it is beginning of the creation, and what will be happening up to the Day of Qiyamah, and in it is news of the sky, and news of the earth, and news of the Paradise, and news of the Fire, and news of what has happened, and news of what will be happening. I<sup>-asws</sup>

<sup>188</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 65

<sup>189</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 66

<sup>190</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 67

know that as if I<sup>-asws</sup> am looking at my<sup>-asws</sup> palm. Allah<sup>-azwj</sup> is Saying in it is **a clarification of all things, [16:89]**’<sup>191</sup>.

69 ك، إكمال الدين الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ مَسْرُورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ نَصْرِ عَنِ الْحَشَّابِ عَنِ الْحَسَنِ بْنِ جُبَلُولٍ عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ عِمْرَانَ بْنِ قُرَّةَ عَنْ أَبِي مُحَمَّدٍ الْمَدَائِنِيِّ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبَانَ بْنِ عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ مَا نَزَلَتْ عَلَى رَسُولِ اللَّهِ ص آيَةٌ مِنَ الْقُرْآنِ إِلَّا أَقْرَأْنِيهَا وَأَمْلَاهَا عَلَيَّ فَكَتَبْتُهَا بِحِطِّي وَعَلَّمَنِي تَأْوِيلَهَا وَتَفْسِيرَهَا وَنَاسِخَهَا وَمَنْسُوحَهَا وَتَحْكَمَهَا وَمُتَشَابِهَهَا

(The book) ‘Ikmal Al Deen’ – Al Muzaffar Al Alawy, from Ibn Masrou, from his father, from Muhammad Bin Nasr, from Al Khashab, from Al-Hassan Bin Bahloul, from Ismail Bin Hammam, from Imran Bin Qurrah, from Abu Muhammad Al Madainy, from Ibn Uzina, from Aban Bin Ayyash, from Suleym Bin Qays Al Hilali who said,

‘I heard Ali<sup>-asws</sup> saying: ‘No Verse was Revealed from the Quran except He<sup>-saww</sup> read it and dictated it to me. I<sup>-asws</sup> wrote it in my<sup>-asws</sup> handwriting, and he<sup>-asws</sup> taught me<sup>-asws</sup> its exegesis and its interpretation, and its Abrogating and its Abrogated, and its Decisive and its Allegorical.

وَدَعَا اللَّهَ عَزَّ وَجَلَّ أَنْ يُعَلِّمَنِي فَهَمَّهَا وَحَفِظَهَا فَمَا نَسِيتُ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَلَا عَلِمًا أَمْلَاهُ عَلَيَّ فَكَتَبْتُهَا وَمَا تَرَكَ شَيْئًا عَلَّمَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلَالٍ وَلَا حَرَامٍ وَلَا أَمْرٍ وَلَا نَهْيٍ وَمَا كَانَ أَوْ يَكُونُ مِنْ طَاعَةٍ أَوْ مَعْصِيَةٍ إِلَّا عَلَّمَنِيهِ وَحَفِظْتُهُ

And he<sup>-saww</sup> supplicated to Allah<sup>-azwj</sup> Mighty and Majestic to Teach me<sup>-asws</sup> its understanding and its memorisation, so I<sup>-asws</sup> did not forget any Verse from the Book of Allah<sup>-azwj</sup> Mighty and Majestic, nor any knowledge he<sup>-saww</sup> dictated it to me<sup>-asws</sup>, and I<sup>-asws</sup> wrote it, and he<sup>-saww</sup> did not leave out anything Allah<sup>-azwj</sup> Mighty and Majestic Taught him<sup>-saww</sup> from Permissibles, nor any Command, nor Prohibition, and what had happened or will be happening, from obedience of disobedience, except he<sup>-saww</sup> taught it and I<sup>-asws</sup> memorised it.

فَلَمْ أَنْسَ مِنْهُ حَرْفًا وَاحِدًا ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِي وَدَعَا اللَّهَ تَبَارَكَ وَتَعَالَى بِأَنْ يَمْلَأَ قَلْبِي عِلْمًا وَفَهْمًا وَحِكْمَةً وَنُورًا وَلَمْ أَنْسَ مِنْ ذَلِكَ شَيْئًا وَلَمْ يَفْتِنِي مِنْ ذَلِكَ شَيْءٌ لَمْ أَكْتُبْهُ فَلَمْ أَنْسَ مِنْهُ حَرْفًا وَاحِدًا ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِي وَدَعَا اللَّهَ تَبَارَكَ وَتَعَالَى بِأَنْ يَمْلَأَ قَلْبِي عِلْمًا وَفَهْمًا وَحِكْمَةً وَنُورًا وَلَمْ أَنْسَ مِنْ ذَلِكَ شَيْئًا وَلَمْ يَفْتِنِي مِنْ ذَلِكَ شَيْءٌ لَمْ أَكْتُبْهُ

I<sup>-asws</sup> did not forget even one letter from it. Then he<sup>-asws</sup> placed his<sup>-saww</sup> hand upon my chest and supplicated to Allah<sup>-azwj</sup> Blessed and Exalted to Dictate to my<sup>-asws</sup> heart, knowledge and understanding, and wisdom, and Noor, and I<sup>-asws</sup> did not forget anything from that, and nothing from that was missed out by me<sup>-asws</sup> not having written it.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَتَخَوَّفُ عَلَيَّ الْبَسْبَانَ فِيمَا بَعْدُ

I<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! Are you<sup>-saww</sup> fearing the forgetfulness upon me<sup>-asws</sup> for the future?’

فَقَالَ ع لَسْتُ أَتَخَوَّفُ عَلَيْكَ نِسْيَانًا وَلَا جَهْلًا وَقَدْ أَخْبَرَنِي رَبِّي عَزَّ وَجَلَّ أَنَّهُ قَدْ اسْتَجَابَ لِي فِيكَ وَبِي شُرَكَائِكَ الَّذِينَ يَكُونُونَ مِنْ بَعْدِكَ

He<sup>-saww</sup> said: ‘It isn’t that I<sup>-saww</sup> am fearing upon you<sup>-asws</sup> the forgetfulness nor ignorance, and my<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic has Informed me that He<sup>-azwj</sup> Respond to me<sup>-saww</sup>

<sup>191</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 68

regarding you<sup>-asws</sup>, and regarding your<sup>-asws</sup> associates (Imams<sup>-asws</sup>), those who will be from after you<sup>-asws</sup>!

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ مَنْ شُرَكَائِي مِنْ بَعْدِي

I said, 'O Rasool-Allah<sup>-saww</sup>, and who are my<sup>-asws</sup> associates from after me<sup>-asws</sup>?'

قَالَ الَّذِينَ قَرَّبَهُمُ اللَّهُ عَزَّ وَ جَلَّ بِنَفْسِهِ وَ بِي فَقَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ الْآيَةَ

He<sup>-saww</sup> said: 'Those whom Allah<sup>-azwj</sup> Mighty and Majestic has Paired them<sup>-asws</sup> with Himself<sup>-azwj</sup> and with me<sup>-saww</sup>, so He<sup>-azwj</sup> Said: '**O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59] – the Verse**'.

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ مَنْ هُمْ

I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>, and who are they<sup>-asws</sup>?'

فَقَالَ الْأَوْصِيَاءُ مِنِّي إِلَى أَنْ يَرِدُوا عَلَيَّ الْحَوْضَ كُلُّهُمْ هَادٍ مُهْتَدٍ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ هُمْ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَهُمْ لَا يُفَارِقُهُمْ وَ لَا يُفَارِقُونَهُ

He<sup>-saww</sup> said: 'The successors<sup>-asws</sup> from me<sup>-saww</sup> until they<sup>-asws</sup> return to me<sup>-saww</sup> at the Fountain! All of them<sup>-asws</sup> are guides, Guided. The abandonment of the ones abandoning them<sup>-asws</sup> will not harm them<sup>-asws</sup>. They<sup>-asws</sup> are with the Quran and the Quran is with them<sup>-asws</sup>. Neither will it separate from them<sup>-asws</sup> nor will they<sup>-asws</sup> separate from it.

فِيهِمْ تُنْصَرُ أُمَّتِي وَ فِيهِمْ يُمَطَّرُونَ وَ فِيهِمْ يُدْفَعُ عَنْهُمْ الْبَلَاءُ وَ فِيهِمْ يُسْتَجَابُ دُعَاؤُهُمْ

My<sup>-saww</sup> community will be victorious due to them<sup>-asws</sup>, and they will be rained upon due to them<sup>-asws</sup>, and the afflictions will be repelled from them due to them<sup>-asws</sup>, and their supplications will be Answered due to them<sup>-asws</sup>!

فَقُلْتُ يَا رَسُولَ اللَّهِ سَمِّهِمْ لِي

I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>, name them to me<sup>-asws</sup>!'

فَقَالَ ابْنِي هَذَا وَ وَضَعَ يَدَهُ عَلَى رَأْسِ الْحُسَيْنِ ثُمَّ ابْنِي هَذَا وَ وَضَعَ يَدَهُ عَلَى رَأْسِ الْحُسَيْنِ - ثُمَّ ابْنٌ لَهُ يُقَالُ لَهُ عَلِيُّ - سَيُولَدُ فِي حَيَاتِكَ فَأَقْرَبُهُ مِنِّي السَّلَامَ ثُمَّ تَكْمِلُهُ اثْنِي عَشَرَ إِمَامًا

He<sup>-saww</sup> said: 'This (grand) son<sup>-asws</sup> of mine<sup>-saww</sup>' – and he<sup>-saww</sup> placed his<sup>-saww</sup> upon the head of Al-Hassan<sup>-asws</sup> – 'Then this (grand) son<sup>-asws</sup> of mine<sup>-saww</sup>' – and he<sup>-saww</sup> placed his<sup>-saww</sup> upon the head of Al-Husayn<sup>-asws</sup> – 'Then a son<sup>-asws</sup> of his<sup>-asws</sup> called 'Ali'. He<sup>-asws</sup> will be born during your<sup>-asws</sup> lifetime, so convey to him<sup>-asws</sup> the greeting from me<sup>-asws</sup>. Then complete twelve Imams<sup>-asws</sup>'.

فَقُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي فَسَمِّهِمْ لِي فَسَمَّاهُمْ رَجُلًا رَجُلًا

I-asws said: 'May my-asws father-as and my-asws mother-as be (sacrificed for) you-saww! Name them-asws to me-asws'. So, he-saww named them-asws, man by man'.

فَقَالَ ع فِيهِمْ وَ اللَّهُ يَا أَخَا بَنِي هِلَالٍ مَهْدِيٍّ أُمَّةٌ مُحَمَّدٍ الَّذِي يَمَلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مُلِثَتْ ظُلْمًا وَ جَوْرًا وَ اللَّهُ إِنِّي لِأَعْرِفُ مَنْ يُبَايِعُهُ بَيْنَ الرَّكْنِ وَ الْمَقَامِ وَ أَعْرِفُ أَسْمَاءَ آبَائِهِمْ وَ قَبَائِلِهِمْ.

He-asws said: 'Amon them-asws, by Allah-azwj, O brother of the clan of Hilal, is the Mahdi-ajfj of the community of Muhammad-saww, the one who will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny! By Allah-saww! I-asws do recognise the ones pledging allegiance to him-ajfj between the (Yemeni) corner and the standing place (of Ibrahim-as), and I-asws know the names of their fathers and their tribes".<sup>192</sup>

70 ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ عَبْدِ الْعَفَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ وَرَثَةُ كِتَابِ اللَّهِ وَ نَحْنُ صَفْوَتُهُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Al Nazr Bin Shueyb, from Abdul Gaffar Al Jazy,

'From Abu Abdullah-asws, he (the narrator) said, 'We-asws are inheritors of the Book of Allah-azwj and we-asws are His-azwj Elites".<sup>193</sup>

71 سن، المحاسن ابنُ فَضَالٍ عَنِ ثَعْلَبَةَ عَمَّنْ حَدَّثَهُ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ أَمْرٍ يَخْتَلِفُ فِيهِ اثْنَانِ إِلَّا وَ لَهُ أَصْلٌ فِي كِتَابِ اللَّهِ لَكِنْ لَا تَبْلُغُهُ عُقُولُ الرِّجَالِ.

(The book) 'Al Mahasin' – Ibn Fazzal, from Sa'lbah, from the one who narrated it, from Al Moallah Bin Khuneys who said,

'Abu Abdullah-asws said: 'There is no matter two (people) differ in except and the origin of it is in the Book of Allah-azwj, but the intellects of the men do not reach it".<sup>194</sup>

72 سن، المحاسن أَبِي عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رِسَالَةٍ وَ أَمَّا مَا سَأَلْتَ مِنَ الْقُرْآنِ فَذَلِكَ أَيْضًا مِنْ حَطَرَاتِكَ الْمُتَفَاوِتَةِ الْمُخْتَلِفَةِ لِأَنَّ الْقُرْآنَ لَيْسَ عَلَى مَا ذَكَرْتَ وَ كُلُّ مَا سَمِعْتَ فَمَعْنَاهُ غَيْرُ مَا ذَهَبَتْ إِلَيْهِ

(The book) 'Al Mahasin' – My father, from the one who mentioned it,

'From Abu Abdullah-asws in a correspondence: 'And as for what you asked of the Quran, so that also is from your various, different thoughts, because the Quran isn't based upon what you have mentioned, and all what you have heard. It's meaning is other than what you are going to.

وَ إِنَّمَا الْقُرْآنُ أَمْتَالٌ لِقَوْمٍ يَعْلَمُونَ دُونَ غَيْرِهِمْ وَ لِقَوْمٍ يَنْلُونَهُ حَقًّا تِلَاوَتِهِ وَ هُمُ الَّذِينَ يُؤْمِنُونَ بِهِ وَ يَعْرِفُونَهُ فَأَمَّا غَيْرُهُمْ فَمَا أَشَدَّ إِشْكَالَهُ عَلَيْهِمْ وَ أَبْعَدُهُ مِنْ مَذَاهِبِ قُلُوبِهِمْ وَ لِذَلِكَ قَالَ رَسُولُ اللَّهِ ص إِنَّهُ لَيْسَ شَيْءٌ بِأَبْعَدَ مِنْ قُلُوبِ الرِّجَالِ مِنْ تَفْسِيرِ الْقُرْآنِ

<sup>192</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 69

<sup>193</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 70

<sup>194</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 71

And rather, the Quran has proverbs for a people who know, besides others, and for a people who are reciting it as is a right of reciting it, and they are those who are believing in it and are understanding it. As for others, how severely problematic upon them and it is remote from the doctrines of their hearts, and for that reason Rasool-Allah<sup>-saww</sup> said there isn't anything more remote from hearts of the men than interpretation of the Quran.

و فِي ذَلِكَ نَحْيَ الْحَالِئِي أَجْمَعُونَ إِلَّا مَا شَاءَ اللَّهُ وَ إِنَّمَا أَرَادَ اللَّهُ بِتَعْمِيَّتِهِ فِي ذَلِكَ أَنْ يَنْتَهُوا إِلَى بَابِهِ وَ صِرَاطِهِ وَ أَنْ يَعْْبُدُوهُ وَ يَنْتَهُوا فِي قَوْلِهِ إِلَى طَاعَةِ الْقَوْمِ بِكِتَابِهِ وَ النَّاطِقِينَ عَنْ أَمْرِهِ وَ أَنْ يَسْتَنْبِطُوا مَا احتَاجُوا إِلَيْهِ مِنْ ذَلِكَ عَنْهُمْ لَا عَنْ أَنْفُسِهِمْ

And in that there is confusion of the people altogether, except what Allah<sup>-azwj</sup> Desires, and rather Allah<sup>-azwj</sup> Wanted in that for them to end to His<sup>-azwj</sup> Door, and His<sup>-azwj</sup> Path and for them to worship Him<sup>-azwj</sup>, and they should end to His<sup>-azwj</sup> Word to obey the custodians of His<sup>-azwj</sup> Book, the speakers of His<sup>-azwj</sup> Command, and they should be extracting whatever they are needy to from that, from them<sup>-asws</sup>, not from their own selves.

ثُمَّ قَالَ وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ فَأَمَّا غَيْرُكُمْ فَلَيْسَ يُعَلِّمُ ذَلِكَ أَبَدًا وَ لَا يُوجَدُ

Then He<sup>-azwj</sup> Said: **and if they had referred it to the Rasool and to the (Divine) Authority from them, those from them who can extract it would have known [4:83]**. As for others, they are not going to know that, ever, nor can they find it.

وَ قَدْ عَلِمْتَ أَنَّهُ لَا يَسْتَقِيمُ أَنْ يَكُونَ الْحَالِئِي كُلُّهُمْ وِلَاةَ الْأَمْرِ إِذَا لَا يَجِدُونَ مَنْ يَأْتَمِرُونَ عَلَيْهِ وَ لَا مَنْ يُبَلِّغُونَهُ أَمْرَ اللَّهِ وَ تَحْيَهُ فَجَعَلَ اللَّهُ الْوِلَاةَ خَوَاصًّا لِيُقْتَدَى بِهِمْ مَنْ لَمْ يَخْصُصْهُمْ بِذَلِكَ

And I<sup>-asws</sup> have known that it cannot be straight if all of the people were to be Masters of the Command (Wali Al Amr) when they cannot find anyone to be ordering upon nor anyone they can be delivering the Commands of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prohibitions, so Allah<sup>-azwj</sup> Made the Masters of the Commands as special ones for them<sup>-asws</sup> to be guiding the ones who have not been specialised with that.

فَأَفْهَمَ ذَلِكَ إِنْ شَاءَ اللَّهُ وَ إِيَّاكَ وَ تِلَاوَةَ الْقُرْآنِ بِرَأْيِكَ فَإِنَّ النَّاسَ عَيْرٌ مُشْتَرِكِينَ فِي عِلْمِهِ كَاشْتَرَاكَهُمْ فِيمَا سِوَاهُ مِنَ الْأُمُورِ وَ لَا قَادِرِينَ عَلَيْهِ وَ لَا عَلَى تَأْوِيلِهِ إِلَّا مِنْ حُدُودِهِ وَ بَابِهِ الَّذِي جَعَلَهُ اللَّهُ لَهُ

So understand that, if Allah<sup>-azwj</sup> so Desires, and beware of reciting the Quran by your opinion, for the people are not participants in its knowledge, like their participations in the matters what are besides it, nor are they able upon it, nor upon its interpretation except from its limitation and its door which Allah<sup>-azwj</sup> has Made for it.

فَأَفْهَمَ إِنْ شَاءَ اللَّهُ وَ اَطْلُبِ الْأَمْرَ مِنْ مَكَانِهِ بَحْدِهِ إِنْ شَاءَ اللَّهُ.

Therefore understand, if Allah<sup>-azwj</sup> so Desires, and seek the matter from its place, you will find it, if Allah<sup>-azwj</sup> so Desires".<sup>195</sup>

<sup>195</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 72

73 شي، تفسير العياشي عن زُرارة وَ حُمْران عن أبي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ أَوْجِي إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرْكُمْ بِهِ وَ مَنْ بَلَغَ يَعْنِي الْأَيْمَةَ مِنْ بَعْدِهِ وَ هُمْ يُنذِرُونَ بِهِ النَّاسَ.

Tafseer Al Ayyashi – from Zurara and Humran,

‘From Abu Ja’far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **and He Revealed unto me this Quran to warn you all with it and the one whom it reaches. [6:19]**, meaning the Imams<sup>-asws</sup> from after him<sup>-asws</sup>, and they are warning the people by it’<sup>196</sup>

74 شي، تفسير العياشي عن أبي خَالِدِ الْكَابِلِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع وَ أَوْجِي إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرْكُمْ بِهِ وَ مَنْ بَلَغَ حَقِيقَةَ أَيِّ شَيْءٍ عَنِّي يَقُولُهُ وَ مَنْ بَلَغَ

Tafseer Al Ayyashi – from Abu Khalid Al Kabuli who said,

‘I said to Abu Ja’far<sup>-asws</sup>: **and He Revealed unto me this Quran to warn you all with it and the one whom it reaches. [6:19]**. Really, which thing is meant by His<sup>-azwj</sup> Words: **‘and the one whom it reaches. [6:19]?’**

قَالَ فَقَالَ مَنْ بَلَغَ أَنْ يَكُونَ إِمَاماً مِنْ ذُرِّيَةِ الْأَوْصِيَاءِ فَهُوَ يُنذِرُ بِالْقُرْآنِ كَمَا أَنْذَرَ بِهِ رَسُولُ اللَّهِ ص.

He (the narrator) said, ‘He<sup>-asws</sup> said: ‘One whom it reaches that he<sup>-asws</sup> would be an Imam<sup>-asws</sup> from offspring of the successors<sup>-asws</sup>, so he<sup>-asws</sup> warns by the Quran just as Rasool-Allah<sup>-saww</sup> had warned with’<sup>197</sup>

75 شي، تفسير العياشي عن ابن بُكَيْرٍ عن مُحَمَّدٍ عن أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ لِأُنذِرْكُمْ بِهِ وَ مَنْ بَلَغَ قَالَ عَلِيُّ بْنُ مَنٍّ بَلَغَ.

Tafseer Al Ayyashi – from Ibn Bukeyr, from Muhammad,

‘From Abu Ja’far<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **and He Revealed unto me this Quran to warn you all with it and the one whom it reaches. [6:19]**. He<sup>-asws</sup> said: ‘Ali<sup>-asws</sup> is from **the one whom it reaches. [6:19]**’<sup>198</sup>

76 شي، تفسير العياشي عن يُونُسَ عَنِّ عَدُوٍّ مِنْ أَصْحَابِنَا قَالُوا قَالَ أَبُو عَبْدِ اللَّهِ ع إِنِّي لَأَعْلَمُ خَبَرَ السَّمَاءِ وَ خَبَرَ الْأَرْضِ وَ خَبَرَ مَا كَانَ وَ مَا هُوَ كَائِنٌ كَأَنَّهُ فِي كَفِّي

Tafseer Al Ayyashi – from Yunus, from a number of our companions, they said,

‘Abu Abdullah<sup>-asws</sup> said: ‘I<sup>-asws</sup> know news of the sky and news of the earth, and news of what happened and what is going to happen, as if it is in my<sup>-asws</sup> palm!’

ثُمَّ قَالَ مَنْ كِتَابِ اللَّهِ أَعْلَمُهُ إِنَّ اللَّهَ يَقُولُ فِيهِ تَبَيَّنُ كُلِّ شَيْءٍ.

<sup>196</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 73

<sup>197</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 74

<sup>198</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 75

Then he<sup>-asws</sup> said: 'I<sup>-asws</sup> am most knowing of the Book of Allah<sup>-azwj</sup>! Allah<sup>-saww</sup> Says in it there is explanation of all things!'<sup>199</sup>

77 شي، تفسير العياشي عن منصور عن حماد اللخام قال قال أبو عبد الله ع نحن والله نعلم ما في السموات وما في الأرض وما في الجنة وما في النار وما بين ذلك

Tafseer Al Ayyashi – From Mansour, from Hammad Al lahaam who said,

'Abu Abdullah<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! We know what is in the skies and what is in the earth, and what is in the Paradise and what is in the Hellfire, and what is between that!'

قال فبهت أنظر إليه

He (the narrator) said, 'I was astonished, looking at him<sup>-asws</sup>'.

فقال يا حماد إن ذلك في كتاب الله ثلاث مرات

He<sup>-asws</sup> said: 'O Ahmad! That is in the Book of Allah<sup>-azwj</sup> three times!'

قال ثم تلا هذه الآية يوم تبعث في كل أمة شهيداً عليهم من أنفسهم و جئنا بك شهيداً على هؤلاء و نزلنا عليك الكتاب تبياناً لكل شيء و هدى و رحمة و بشرى للمسلمين - إنه من كتاب الله فيه تبيان كل شيء.

He (the narrator) said, 'Then he<sup>-asws</sup> recited this Verse: **And on the Day We will Send into every community a witness upon them from themselves, and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, and Guidance and Mercy and glad tidings for the submitters [16:89].** Surely from the Book of Allah<sup>-azwj</sup>, in it is explanation of all things!'<sup>200</sup>

78 شي، تفسير العياشي عن عبد الله بن الوليد قال قال أبو عبد الله ع قال الله لموسى و كتبنا له في الألواح من كل شيء فعلمنا أنه لم يكتبه لموسى الشيء كله و قال الله لعيسى ليبيّن لهم الذي يختلفون فيه

Tafseer Al Ayyashi – from Abdullah Bin Al Waleed who said,

'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Said to Musa<sup>-as</sup>: **And We Prescribed to him in the Tablets, from all things [7:145].** So we know that He<sup>-azwj</sup> did not Prescribe all the things to Musa<sup>-asws</sup>. And Allah<sup>-saww</sup> Said to Isa<sup>-as</sup>: **In order to Clarify to them which they are differing in [16:39].**

و قال الله لمحمد عليه السلام و جئنا بك شهيداً على هؤلاء و نزلنا عليك الكتاب تبياناً لكل شيء.

And Allah<sup>-azwj</sup> Said to Muhammad<sup>-saww</sup>, may the greeting be upon him<sup>-saww</sup>: **and We shall Come with you as a witness upon these (witnesses). [16:89]**'.<sup>201</sup>

<sup>199</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 76

<sup>200</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 77

<sup>201</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 78



79 شي، تفسير العياشي عن مسعدة بن صدقة عن أبي عبد الله ع قال: إنما الشفاء في علم القرآن لقوله ما هو شفاء ورحمة للمؤمنين لأهل لا شك فيه ولا مزية وأهل أئمة الهدى الذين قال الله ثم أوزننا الكتاب الذين اصطفينا من عبادنا.

Tafseer Al Ayyashi – from Mas'ada Bin Sadaqa,

'From Abu Abdullah<sup>-asws</sup> having said: 'But rather the healing in knowledge of the Quran is due to His<sup>-azwj</sup> Words: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]**, for his<sup>-saww</sup> people. There is no doubt in it nor any suspicion, and his<sup>-saww</sup> people are the Imams<sup>-asws</sup> of Guidance, those Allah<sup>-azwj</sup> Said: **'Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]'**.<sup>202</sup>

80 بي، الغيبة للنعمان قال النبي ص في خطبته المشهورة التي خطبها في مسجد الحنيفة في حجة الوداع إليّ وإني وأردون على الحوض حوضاً عرضه ما بين بصرى إلى صنعاء فيه قدحان عدد نجوم السماء

(The book) 'Al Ghayba' of Al Numani –

'The Prophet<sup>-saww</sup> said in his<sup>-saww</sup> famous sermon which he<sup>-saww</sup> addressed in Masjid Al-Khief during the farewell Hajj: 'I<sup>-saww</sup> and you all will be arriving at the Fountain, a Fountain its width is what is between Busra up to Sana'a. In it are cups of the number of stars of the sky!

وإني تخلف فيكم الثقلين الثقل الأكبر القرآن والثقل الأصغر عترتي وأهل بيتي هما حبل الله ممدود بينكم وبين الله عز وجل ما إن تمسكتم به لم تضلوا سبب منه بيد الله وسبب بأيديكم

And I<sup>-saww</sup> am leaving behind among you all the two weighty things. The bigger weighty thing is the Quran and the smaller weighty thing is my<sup>-saww</sup> family<sup>-asws</sup>, and People<sup>-asws</sup> of my<sup>-saww</sup> Household. They are both the rope of Allah<sup>-azwj</sup> extended between you and Allah<sup>-azwj</sup> Mighty and Majestic! For as long as you hold on to it, you will not stray. A cause from it is in the Hand of Allah<sup>-azwj</sup> and a cause from it is in your hands!

و في رواية أخرى طرف بيد الله وطرف بأيديكم إن اللطيف الحبير قد نبأني أنهما لن يفترقا حتى يردا علي الحوض كاصبعي هاتين وجمع بين سبائتيه ولا أقول كهاتين وجمع بين سبائتيه والوسطى فتفضل هذه على هذه.

And in another report: 'And end is in the Hand of Allah<sup>-azwj</sup> and an end is in your hands! The Gentle, the All-Informed has Given me<sup>-asws</sup> the news that these two will never separate until they return to me<sup>-saww</sup> at the Fountain, like these two fingers' – and he<sup>-saww</sup> gathered between his<sup>-saww</sup> two index fingers – 'And I<sup>-saww</sup> am not saying like these two' – and he<sup>-saww</sup> gathered between his<sup>-saww</sup> index finger and the middle finger' – 'So this one would have preference over this!'<sup>203</sup>

81 الدرّة الباهرة، قال الصادق ع كتاب الله عز وجل على أربعة أشياء على العبرة والإشارة والطائف والحقائق فالعبرة للعوام والإشارة للخواص والطائف للأولياء والحقائق للأنبياء.

<sup>202</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 79

<sup>203</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 80



(The book) 'Al Durr Al Bahira' –

'Al-Sadiq<sup>-asws</sup> said: 'The book of Allah<sup>-azwj</sup> Mighty and Majestic is based upon four things – upon the text, and the indications, and the subtleties, and the realities. The text is for the general public, and the indications are for the special ones, and the subtleties are for the Guardians<sup>-asws</sup>, and the realities are for the Prophets<sup>-asr'</sup>'.<sup>204</sup>

82 أسرار الصلاة، قال عليّ ع لو شئت لأوقرت سبعين بعيراً من تفسير فاتحة الكتاب.

(The book) 'Asraar Al Salaat' –

'Ali<sup>-asws</sup> said: 'If I<sup>-asws</sup> so desire, I<sup>-asws</sup> can load seventy camels from interpretation of Surah Al Fatiha''.<sup>205</sup>

83 قَالَ السَّيِّدُ بْنُ طَاوُوسٍ رَحِمَهُ اللَّهُ فِي كِتَابِ سَعْدِ السُّعُودِ، رَوَى يُوسُفُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّبِّ فِي كِتَابِ الْإِسْتِيعَابِ عَنْ مُعَمَّرٍ وَهَبِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الطُّفَيْلِ قَالَ: شَهِدْتُ عَلِيّاً ع يَخْطُبُ وَهُوَ يَقُولُ سَلُونِي فَوَ اللَّهُ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَحْبَبْتُكُمْ وَ اسْأَلُونِي عَنْ كِتَابِ اللَّهِ فَوَ اللَّهُ مَا مِنْ آيَةٍ إِلَّا وَ أَنَا أَعْلَمُ بِإِنِّي نَزَلْتُ أَمْ بِنَهَارٍ أَمْ فِي سَهْلٍ أَمْ فِي جَبَلٍ.

The Seyyid Bin Tawoos, may Allah<sup>-azwj</sup> Mercy him, said in the book 'Sa'ad Al Saoud', 'It is reported by Yusuf Bin Abdullah Bin Muhammad Bin Abdul Birr in the book 'Al Istiyaab', from Muabbar Wahb Bin Abdullah, from Abu Al Tufeyl who said,

'I witnessed Ali<sup>-asws</sup> addressing and he<sup>-asws</sup> said: 'Ask me<sup>-asws</sup>! By Allah<sup>-azwj</sup>, you will not ask me about anything except I<sup>-asws</sup> will inform you, and ask me<sup>-asws</sup> about the Book of Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup>, there is none from a Verse except and I<sup>-asws</sup> know whether it was Revealed at night, or at daytime, or in a coast or in a mountain''.<sup>206</sup>

أقول: و قال أبو حامد الغزالي في كتاب بيان العلم اللدني في وصف مولانا علي بن أبي طالب ع ما هذا لفظه **و قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع إِنَّ رَسُولَ اللَّهِ ص دَخَلَ [أَدْخَلَ] لِسَانَهُ فِي فَمِي فَأَنْفَتَحَ فِي قَلْبِي أَلْفُ بَابٍ مِنَ الْعِلْمِ مَعَ كُلِّ بَابٍ أَلْفُ بَابٍ.**

**Explanation - I (Majlisi) am saying, 'And Abdul Haamid Al-Gazaly said in the book 'Bayan Al-Ilm Al Ladany' in description of our Master<sup>-asws</sup> Ali Bin Abu Talib<sup>-asws</sup> what its wording is this – 'And Amir Al-Momineen<sup>-asws</sup> Ali<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> inserted his<sup>-saww</sup> tongue in my<sup>-asws</sup> mouth, so a thousand doors of knowledge opened up in my heart, with each door were a thousand doors''.**

**و قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَوْ تُنِيْتُ لِي وَسَادَةٌ وَ جَلَسْتُ عَلَيْهَا لِحُكْمَتِ لِأَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ لِأَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ لِأَهْلِ الْقُرْآنِ بِقُرْآنِهِمْ.**

And he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'If a pillow (platform) were to be set up for me<sup>-asws</sup> and I<sup>-asws</sup> were to sit upon it, I<sup>-asws</sup> have judged for people of the Torah with their Torah, and for people of the Evangel with their Evangel, and for people of the Quran with their Quran!''

<sup>204</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 81

<sup>205</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 82

<sup>206</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 83

و هذه المرتبة لا تنال بمجرد العلم بل يتمكن المرء في هذه الرتبة بقوة العلم اللدني.

*And this rank cannot be attained with the knowledge alone, but the person is enabled in this rank by strength of the Divine Knowledge.*

و قال علي ع لما حكى عهد موسى ع أن شرح كتابه كان أربعين جملا لو أذن الله و رسوله لي لأتسرع بي شرح معاني ألف الفاتحة حتى يبلغ مثل ذلك يعني أربعين وقرا أو جملا و هذه الكثرة في السعة و الافتتاح في العلم لا يكون إلا لدنيا سماويا إلهيا هذا آخر لفظ محمد بن محمد الغزالي.

*And he said, 'When Ali<sup>-asws</sup> narrated the Covenant: 'The commentary of his<sup>-as</sup> book was of forty camels. Had Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Permitted for me<sup>-asws</sup>, I<sup>-asws</sup> would have swiftly explained a thousand meaning of (Surah) Al Fatiha until it would have reached similar to that', meaning forty loads, or camels, and this is a lot in capacity and the opening in the knowledge cannot be except for Divine, heavenly, Godly'. This is the last word of Muhammad Bin Muhammad Al-Gazaly'.*

أقول و ذكر أبو عمر الزاهد و اسمه محمد بن عبد الواحد في كتابه بإسناده أن علي بن أبي طالب ع قال: يَا بَا عَبَّاسٍ إِذَا صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ فَالْحُقْنِي إِلَى الْجَبَّانِ قَالَ فَصَلَّيْتُ وَ لَحِقْتُهُ وَ كَانَتْ لَيْلَةً مُقَمَّرَةً

*I (Majlisi) am saying, 'And Umar Al-Zahid, and his name is Muhammad Bin Abdul Wahid, mentioned in his book by his chain that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'O Abu Abbas! When you have prayed Al-Isha Salat the last, join me<sup>-asws</sup> to Al-Jabban (graveyard)! I prayed and joined him<sup>-asws</sup>, and it was a moonlit night'.*

قَالَ فَقَالَ لِي مَا تَفْسِيرُ الْأَلِفِ مِنَ الْحَمْدِ

*He said, 'He<sup>-asws</sup> said to me: 'What is the interpretation of (the letter) 'Alif' from (the word) 'Al Hamd'?'*

قَالَ فَمَا عَلِمْتُ حَرْفًا أُجِيبُهُ

*He said, 'I did not know of any word I could answer him<sup>-asws</sup> with'.*

قَالَ فَتَكَلَّمْتُ فِي تَفْسِيرِهَا سَاعَةً تَامَةً

*He said, 'He<sup>-asws</sup> spoke in its interpretation for a complete hour'.*

قَالَ ثُمَّ قَالَ لِي فَمَا تَفْسِيرُ اللَّامِ مِنَ الْحَمْدِ

*He said, 'Then he<sup>-asws</sup> said to me: 'So what is the interpretation of the (letter) 'laam' from (the word) 'Al Hamd'?'*

قَالَ فَقُلْتُ لَا أَعْلَمُ فَتَكَلَّمْتُ فِي تَفْسِيرِهَا سَاعَةً تَامَةً

*He said, 'I said, 'I don't know'. So he<sup>-asws</sup> spoke in its interpretation for a complete hour'.*

قَالَ ثُمَّ قَالَ فَمَا تَفْسِيرُ الْمِيمِ مِنَ الْحَمْدِ

He said, 'Then he<sup>-asws</sup> said: 'So what is the interpretation of the (letter) 'Meem' from 'Al Hamd'?'

فَقُلْتُ لَا أَعْلَمُ

I said, 'I don't know'.

قَالَ فَتَكَلَّمْ فِيهَا سَاعَةً تَامَةً

He said, 'He spoke regarding it for a complete hour'.

قَالَ ثُمَّ قَالَ مَا تَفْسِيرُ الدَّالِ مِنَ الْحَمْدِ

He said, 'Then he<sup>-asws</sup> said: 'What is the interpretation of the (letter) 'Daal' from (the word) 'Al Hamd'?'

قَالَ قُلْتُ لَا أَدْرِي

He said, 'I said, 'I don't know'.

قَالَ فَتَكَلَّمْ فِيهَا إِلَى أَنْ يَرِقَ عَمُودُ الْفَجْرِ

He said, 'He<sup>-asws</sup> spoke regarding it until the pillars of dawn were raised'.

قَالَ فَقَالَ لِي فُؤَادُ أَبِي عَبَّاسٍ إِلَى مَنْزِلِكَ وَتَأَهَّبْ لِقَرَضِكَ

He said, 'He<sup>-asws</sup> said to me: 'Arise, Abu Abbas, to go to your home and prepare for your obligations'.

قَالَ أَبُو الْعَبَّاسِ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ فُقِمْتُ وَ قَدْ وَعَيْتُ كُلَّ مَا قَالَ ثُمَّ تَفَكَّرْتُ فَإِذَا عَلِمِي بِالْقُرْآنِ فِي عِلْمِ عَلِيِّ كَالْقَرَارَةِ فِي الْمُنْتَعَجِرِ.

Abu Al-Abbas, Abdullah Bin Al-Abbas, said, 'I stood up, and I had retained all what he<sup>-asws</sup> had said. Then I contemplated, the comparison of my knowledge of the Quran compared to knowledge of Ali<sup>-asws</sup>, was like a well compared to the ocean'.

و قال أبو عمر الزاهد قال لنا عبد الله بن مسعود ذات يوم لو علمت أن أحدا هو أعلم مني بكتاب الله عز و جل لضربت إليه آباط الإبل

And Abu Umar Al-Zahid said, 'Abdullah Bin Masoud said to us one day, 'Had I known of anyone who is more knowledgeable than me with the Book of Allah<sup>-azwj</sup> Mighty and Majestic, I would have struck reins of the camel to go to him'.

قال علقمة فقال رجل من الحلقة ألقبت عليا ع

Alqamah said, 'A man from the circle said, 'Have you met Ali<sup>-asws</sup>?'

قال نعم قد لقيته و أخذت عنه و استفدت منه و قرأت عليه و كان خير الناس و أعلمهم بعد رسول الله ص و لقد رأيته ثبج بحر يسيل سيلا.

*He said, 'Yes, I have met him<sup>-asws</sup>, and taken from him<sup>-asws</sup>, and benefitted from him<sup>-asws</sup>, and recited to him<sup>-asws</sup>, and he<sup>-asws</sup> was best of the people and their most knowledgeable after Rasool-Allah<sup>-saww</sup>, and I have seen him<sup>-asws</sup> being (like) a flowing, gushing torrent (of knowledge)!'*

يقول علي بن موسى بن طاوس و ذكر محمد بن الحسن بن زياد المعروف بالنقاش في المجلد الأول من تفسير القرآن الذي سماه شفاء الصدور ما هذا لفظه و قال ابن عباس جل ما تعلمت من التفسير من علي بن أبي طالب ع.

*Ali Bin Musa Bin Tawoos said, and he mentioned Muhammad Bin Al-Hassan Bin Ziyad, well known as 'Al-Naqqash', in the first volume of interpretation of the Quran which he named as 'Shafa'a Al Sadour', what this is its wording, 'And Ibn Abbas said, 'Most of what I learned from interpretation (of the Quran) is from Ali Bin Abu Talib<sup>-asws</sup>'.*

و قال النقاش أيضا في تعظيم ابن عباس مولانا علي ع ما هذا لفظه أخبرنا أبو بكر قال حدثنا أحمد بن غالب الفقيه بطالقان قال حدثنا محمد بن علي قال حدثنا سويد قال حدثنا علي بن الحسين بن واقد عن أبيه عن الكلبي قال ابن عباس و مما وجدت في أصله و ذهب بصر ابن عباس من كثرة بكائه على علي بن أبي طالب ع.

*And Al-Naqqash said as well in reverence of Ibn Abbas to our Master Ali<sup>-asws</sup>, what this is its wording, 'Abu Bakr informed us saying, 'It is narrated to us by Muhammad Bin Ali. He said, 'It is narrated to us by Suweyd who said, 'It is narrated to us by Ali Bin Al-Husayn Bin Waqid, from his father from Al-Kalby. Ibn Ayyash said, 'And from what I found in its original, 'And the eyesight of Ibn Abbas was gone from the frequency of his crying upon Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.*

و ذكر النقاش ما هذا لفظه و قال ابن عباس علي ع علم علما علمه رسول الله ص و رسول الله ص علمه الله فعلم النبي ص من علم الله و علم علي من علم النبي ص و علمي من علم علي ع و ما علمي و علم أصحاب محمد ص في علي إلا كقطرة في سبعة أبحر.

*And Al-Naqqash mention, what this is its wording, 'And Ibn Abbas said, 'Ali<sup>-asws</sup> knew knowledge Rasool-Allah<sup>-saww</sup> had taught him<sup>-asws</sup>, and Rasool-Allah<sup>-saww</sup> was taught by Ali<sup>-azwj</sup>. The Prophet<sup>-saww</sup> learned from the Knowledge of Allah<sup>-azwj</sup>, and Ali<sup>-asws</sup> learned from knowledge of the Prophet<sup>-saww</sup>, and my knowledge is from knowledge of Ali<sup>-asws</sup>, and what is my knowledge and knowledge of companions of Muhammad<sup>-saww</sup> compared to Ali<sup>-asws</sup> except like a drop in seven oceans'.*

فصل و روى النقاش أيضا حديث تفسير لفظه الحميد فقال بعد إسناده عن ابن عباس قال: قال لي علي ع يا أبا عباس إذا صليت العشاء الآخرة فالحقني إلى الجبان

*Detail – And it is reported by Al-Naqqash as well, a Hadeeth interpreting the wording of 'Al Hamd'. He said after his chain of attribution from Ibn Abbas having said, 'Ali<sup>-asws</sup> said to me: 'O Abu Abbas! When you have prayed Al Isha the last, then join me to Al Jabana (graveyard)'.*

قَالَ فَصَلَّيْتُ وَ حَفَّنُهُ وَ كَانَتْ لَيْلَةً مُقْمِرَةً

He (Ibn Abbas) said, 'I prayed and joined him and it was a moonlit night'.

قَالَ فَقَالَ لِي مَا تَفْسِيرُ الْأَلِفِ مِنَ الْحَمْدِ وَالْحَمْدِ جَمِيعاً

He (Ibn Abbas) said, 'He<sup>asws</sup> said to me: 'What is interpretation of (the letter) 'Alif' from (the word) 'Al Hamd', and (surah) Al Hamd altogether?'

قَالَ فَمَا عَلِمْتُ حَرْفاً مِنْهَا أُجِيبُهُ

He (Ibn Abbas) said, 'I did not know any letter from it I could answer him<sup>asws</sup>'.

قَالَ فَتَكَلَّمْتُ فِي تَفْسِيرِهَا سَاعَةً تَامَةً ثُمَّ قَالَ لِي فَمَا تَفْسِيرُ اللَّامِ مِنَ الْحَمْدِ

He (Ibn Abbas) said, 'He<sup>asws</sup> spoke in its interpretation for a complete hour, then said to me: 'So what is interpretation of the (letter) 'Laam' from (the word) 'Al Hamd'?'

قَالَ فُئِلْتُ لَا أَعْلَمُ

He (Ibn Abbas) said, 'I said, 'I don't know'.

قَالَ فَتَكَلَّمْتُ فِي تَفْسِيرِهَا سَاعَةً تَامَةً ثُمَّ قَالَ لِي فَمَا تَفْسِيرُ الْحَاءِ مِنَ الْحَمْدِ

He (Ibn Abbas) said, 'He<sup>asws</sup> spoke in its interpretation for a complete hour, then said, 'So what is interpretation of (the letter) 'Ha' from (the word) 'Al Hamd'?'

قَالَ فُئِلْتُ لَا أَعْلَمُ

He (Ibn Abbas) said, 'I said, 'I don't know'.

قَالَ فَتَكَلَّمْتُ فِي تَفْسِيرِهَا سَاعَةً تَامَةً ثُمَّ قَالَ لِي فَمَا تَفْسِيرُ الْمِيمِ مِنَ الْحَمْدِ

He (Ibn Abbas) said, 'He<sup>asws</sup> spoke in its interpretation for a complete hour, then said to me: 'So what is interpretation of the (letter) 'Meem' from (the word) 'Al Hamd'?'

قَالَ فُئِلْتُ لَا أَعْلَمُ

He (Ibn Abbas) said, 'I said, 'I don't know'.

قَالَ فَتَكَلَّمْتُ فِي تَفْسِيرِهَا سَاعَةً تَامَةً ثُمَّ قَالَ لِي فَمَا تَفْسِيرُ الدَّالِ مِنَ الْحَمْدِ

He (Ibn Abbas) said, 'He spoke in its interpretation for a complete hour, then said: 'So what is interpretation of the (letter) 'Daal' from (the word) 'Al Hamd'?'

قَالَ فُئِلْتُ لَا أَدْرِي فَتَكَلَّمْتُ فِيهَا إِلَى أَنْ بَرَقَ عَمُودُ الثَّعَنَجْرِ [الْفُجْر]

He (Ibn Abbas) said, 'I said, 'I don't know'. He<sup>-asws</sup> spoke regarding it until the pillars of dawn flashed.

قَالَ فَقَالَ لِي فُؤَادُ يَا أَبَا عَبَّاسٍ إِلَى مَنْزِلِكَ فَتَأَهَّبْ لِفَرْضِيكَ فَعُثِمْتُ وَ قَدْ وَعَيْتُ كُلَّ مَا قَالَ

He (Ibn Abbas) said, 'He<sup>-asws</sup> said to me: 'Arise, O Abu Abbas, to go to your home and prepare for your obligations!' I stood up and I had retained all what he<sup>-asws</sup> had said'.

قَالَ ثُمَّ تَفَكَّرْتُ فَإِذَا عَلِمِي بِالْقُرْآنِ فِي عِلْمِ عَلِيِّ ع- كَالْقَرَارَةِ فِي الْمُتَعَنَّجِرِ

He (Ibn Abbas) said, 'Then I contemplated, and behold, my knowledge of the Quran compared to knowledge of Ali<sup>-asws</sup> was like a well compared to the ocean!'

قَالَ الْقَرَارَةُ الْعَدِيرُ الْمُتَعَنَّجِرُ الْبَحْرُ.

He (Al-Naqqash) said, 'The word 'Al-Qarara' is the well, the (word) 'Al-Mus'anjir' is the ocean''.

84 الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْعَلَّةُ فِي قَوْلِهِ ص لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ إِنَّ الْقُرْآنَ مَعَهُمْ فِي قُلُوبِهِمْ فِي الدُّنْيَا فَإِذَا صَارُوا إِلَى عِنْدِ اللَّهِ عَزَّ وَ جَلَّ كَانَ مَعَهُمْ وَ يَوْمَ الْقِيَامَةِ يَرُدُّونَ الْحَوْضَ وَ هُوَ مَعَهُمْ.

(The book) 'Al-Ilal' of Muhammad Bin Ali Bin Ibrahim – 'The reason regarding his<sup>-saww</sup> words: 'They will never separate until they both arrive to me<sup>-saww</sup> at the Fountain, is because the Quran is with them<sup>-asws</sup> in their<sup>-asws</sup> hearts in the world. When they come to be in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, it would be with them<sup>-asws</sup>, and on the Day of Qiyamah they<sup>-asws</sup> will arrive at the Fountain and it would be with them<sup>-asws</sup>'.<sup>207</sup> (Not a Hadeeth)

## CHAPTER 9 – MERIT OF PONDERING IN THE QURAN

1- مُنِيَةُ الْمُرِيدِ، رُوِيَ عَنِ ابْنِ عَبَّاسٍ مَرْفُوعاً فِي قَوْلِهِ تَعَالَى يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَ مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا قَالَ الْحِكْمَةُ الْقُرْآنُ

(The book) 'Muniyat Al Mureed' – It is reported from Ibn Abbas raising –

'Regarding Words of the Exalted: **He Gives the Wisdom to one He so Desires to, and the one who is Given the Wisdom, so he has been Given abundant good; [2:269]**, he (the Prophet<sup>saws</sup>) said: 'The wisdom is the Quran'.

وَ عَنْهُ فِي تَفْسِيرِ الْآيَةِ قَالَ الْحِكْمَةُ الْمَعْرِفَةُ بِالْقُرْآنِ نَاسِخِهِ وَ مَنْسُوحِهِ وَ مُحْكَمِهِ وَ مُتَشَابِهِهِ وَ مُقَدِّمِهِ وَ مُؤَخَّرِهِ وَ حَلَالِهِ وَ حَرَامِهِ وَ أَمْتَالِهِ.

And from him (Ibn Abbas) in interpretation of the Verse, he<sup>saws</sup> said, 'The wisdom is the understanding of the Quran, its Abrogating, and its Abrogated, and its Decisive, and its Allegorical, and it's brought forward and its kept back, and its Permissibles and its Prohibitions, and its proverbs'.<sup>208</sup>

وَ قَالَ النَّبِيُّ صَ أَعْرَبُوا الْقُرْآنَ وَ التَّمَسُّوا عَرَائِيَهُ.

And the Prophet<sup>saws</sup> said: 'Analyse the Quran and seek its wonders!'<sup>209</sup>

وَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: حَدَّثَنَا مَنْ كَانَ يُقْرَأُ مِنْ أَصْحَابِهِ أَنَّهُمْ كَانُوا يَأْخُذُونَ مِنْ رَسُولِ اللَّهِ صَ عَشْرَ آيَاتٍ فَلَا يَأْخُذُونَ فِي الْعَشْرِ الْآخِرِ حَتَّى يَعْلَمُوا مَا فِي هَذِهِ مِنَ الْعِلْمِ وَ الْعَمَلِ.

And from Abu Abdulrahman Al Sulami who said,

'It is narrated to us by the one who conveyed it to us from his<sup>saws</sup> companions, they were taking ten Verses from Rasool-Allah<sup>saww</sup>, and they would not take another ten until they had learnt what is in these, from the knowledge and the action'.<sup>210</sup>

وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: الَّذِي يَقْرَأُ الْقُرْآنَ وَ لَا يُحْسِنُ تَفْسِيرَهُ كَالْأَعْرَابِيِّ يَهْدُ السَّبْعَ هَذَا.

And from Ibn Abbas who said, 'The one who reads the Quran and is not good at its interpretation is like the Bedouin reciting poetry without understanding it'.<sup>211</sup> (not a Hadeeth)

2- أَسْرَأُ الصَّلَاةِ، رُوِيَ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَ لِيُعَلِّمَهُ الْقُرْآنَ فَانْتَهَى إِلَى قَوْلِهِ تَعَالَى فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ فَقَالَ يَكْفِينِي هَذَا وَ انْصَرَفَ

<sup>208</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 9 H 1 a

<sup>209</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 9 H 1 b

<sup>210</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 9 H 1 c

<sup>211</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 9 H 1 d

(The book) 'Asraar Al Salaat' –

'It is reported that a man came to the Prophet<sup>-saws</sup> in order to learn the Quran. He ended to Words of the Exalted: **So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8]**. He said, 'This suffices me', and he left.

فَقَالَ رَسُولُ اللَّهِ ص انصرفت الرجل و هو فقيه.

Rasool-Allah<sup>-saww</sup> said: 'The man left and he is a jurist (one of understanding)'.<sup>212</sup>

وَ قَالَ الصَّادِقُ ع لَمَّا نَحَى اللَّهُ خَلْقَهُ فِي كَلَامِهِ وَ لَكِنَّهُمْ لَا يُبْصِرُونَ.

And Al-Sadiq<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> had Manifested Himself<sup>-azwj</sup> to His<sup>-azwj</sup> creatures in His<sup>-azwj</sup> Speech, but they are not perceiving it'.<sup>213</sup>

<sup>212</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 9 H 2

<sup>213</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 9 H 3



## CHAPTER 10 – INTERPRETING THE QURAN BY THE OPINION AND CHANGING IT

1- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق ابن المتوكل عن علي عن أبيه عن الرّيان عن الرضا عن أبائه عن أمير المؤمنين ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ جَلَّ جَلَالُهُ مَا آمَنَ بِي مَنْ فَسَّرَ بِرَأْيِهِ كَلَامِي وَ مَا عَرَفَنِي مَنْ شَبَّهَنِي بِخَلْقِي وَ مَا عَلَى دِينِي مَنْ اسْتَعْمَلَ الْقِيَاسَ فِي دِينِي.

(The books) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup>, (and) ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkil, from Ali, from his father, from Al Rayyan,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Said: “He has not believed in Me<sup>-azwj</sup>, one who interprets My<sup>-azwj</sup> Speech by his opinion, and he has not recognised Me<sup>-azwj</sup>, one who resembles Me<sup>-azwj</sup> with My<sup>-azwj</sup> creation, and he is not upon My<sup>-azwj</sup> religion, one who utilises the analogy in My<sup>-azwj</sup> religion!”<sup>214</sup>

2- يد، التوحيد في خبر الزنديق المدعي للتناقض في القرآن قَالَ أمير المؤمنين ع إِنَّكَ أَنْ تُفَسِّرَ الْقُرْآنَ بِرَأْيِكَ حَتَّى تَفْقَهُهُ عَنِ الْعُلَمَاءِ فَإِنَّهُ رَبُّ تَنْزِيلٍ يُشْبِهُ بِكَلَامِ الْبَشَرِ وَ هُوَ كَلَامُ اللَّهِ وَ تَأْوِيلُهُ لَا يُشْبِهُ كَلَامَ الْبَشَرِ

(The book) ‘Al Tawheed’ –

‘In a Hadeeth of the atheist claiming the contradictions being in the Quran, Amir Al-Momineen<sup>-asws</sup> said: ‘Beware of interpreting the Quran by your opinion until you have understood it from the scholars, for sometimes the Revelation resembles speech of ‘البشر’ the *Bashar* (people), and it is Speech of Allah<sup>-azwj</sup>, and its interpretation cannot resemble speech of the people!

كَمَا لَيْسَ شَيْءٌ مِنْ خَلْقِهِ يُشْبِهُهُ كَذَلِكَ لَا يُشْبِهُهُ فِعْلُهُ تَعَالَى شَيْئاً مِنْ أَعْمَالِ الْبَشَرِ وَ لَا يُشْبِهُهُ شَيْءٌ مِنْ كَلَامِهِ بِكَلَامِ الْبَشَرِ

Just as there isn’t anything from His<sup>-azwj</sup> creatures resembling Him<sup>-azwj</sup>, like that there is nothing resembling the Actions of the Exalted from the actions of people, nor can anything from His<sup>-azwj</sup> Speech resemble with speech of people!

فَكَلَامُ اللَّهِ تَبَارَكَ وَ تَعَالَى صِفَتُهُ وَ كَلَامُ الْبَشَرِ أَعْمَالُهُمْ فَلَا تُشْبِهُهُ كَلَامُ اللَّهِ بِكَلَامِ الْبَشَرِ فَتَهْلِكُ وَ تَضِلُّ.

The Speech of Allah<sup>-azwj</sup> Blessed and Exalted is His<sup>-azwj</sup> Attribute while the speech of people is their actions, therefore the Speech of Allah<sup>-azwj</sup> cannot be resembled with the speech of people. You<sup>-azwj</sup> are destroyed and have strayed!”<sup>215</sup>

3- يد، التوحيد ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق الهمداني عن علي بن إبراهيم عن القاسم بن محمد البرمكي عن الهروي قَالَ: قَالَ الرضا ع لِعَلِيِّ بْنِ مُحَمَّدِ بْنِ الْمُجَهَّمِ لَا تَتَأَوَّلْ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ بِرَأْيِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ.

<sup>214</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 1

<sup>215</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 2

(The books) 'Al Tawheed', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, (and) 'Al Amaali' of Al Sadouq – Al Hamazany, from Ali Bin Ibrahim, from Al Qasim Bin Muhammad Al Barmakky, from Al Harwy who said,

'Al-Reza<sup>-asws</sup> said to Ali Bin Muhammad Bin Al-Jaham: 'Do not interpret the Book of Allah<sup>-azwj</sup> Mighty and Majestic by your opinion, for Allah<sup>-azwj</sup> Mighty and Majestic Says: **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]**'.<sup>216</sup>

4- ل، الخصال العسكري عن أحمد بن محمد بن أسيد عن أحمد بن يحيى الصوفي عن أبي عسان عن مسعود بن سعد عن يزيد بن أبي زياد عن مجاهد عن ابن عمر قال قال رسول الله ص أشد ما يتخوف على أمي ثلاث زلة عالم أو جدال منافق بالقرآن أو دنيا تقطع رقابتكم فأهملوها على أنفسكم.

(The book) 'Al Khisaal' – Al Askari, from Ahmad Bin Muhammad Bin Aseyd, from Ahmad Bin Yahya Al Sowfy, from Abu Gassan, from Masoud Bin Sa'ad, from Yazeed Bin Abu Ziyad, from Mujahid, from Ibn Umar who said,

'The severest of what I<sup>-asws</sup> am scared of upon my<sup>-saws</sup> community are three (matters) – slip of a scholar, or an argument by a hypocrite with (using) the Quran, or a worldly matter cutting your necks, so accuse it upon your own selves'.<sup>217</sup>

5- ل، الخصال علي بن عبد الله الأسواري عن أحمد بن محمد بن قيس عن أبي يعقوب عن علي بن حشرم عن عيسى عن ابن عبيدة عن محمد بن كعب قال قال رسول الله ص إنما اتخوف على أمي من بعدي ثلاث خلال أن يتأولوا القرآن على غير تأويله و يتبعوا زلة العالم أو يظهروا فيهم المال حتى يقطعوا و يبطروا و سأنبئكم المخرج من ذلك

(The book) 'Al Khisaal' – Ali Bin Abdullah Al Aswary, from Ahmad Bin Muhammad Bin Qays, from Abu Yaqoub, from Ali Bin Hashram, from Isa, from Ibn Ubeyda, from Muhammad Bin Ka'ab who said,

Rasool-Allah<sup>-saww</sup> said: 'But rather, I<sup>-saww</sup> am scared upon my<sup>-saww</sup> community from after me<sup>-saww</sup> of three mannerism – they will interpret upon other than its (rightful) interpretation, and they will follow errors of the scholar and the appearance of wealth among them until they rebellious and arrogant, and I<sup>-saww</sup> will inform you all of the outlet from that.

أما القرآن فاعملوا بحكمه و آمنوا بمتشابهه و أما العالم فانتظروا فتنه و لا تتبعوا زلته و أما المال فإن المخرج منه شكر النعمة و أداء حقه.

As for the Quran, work with its Decisive (Verses) and believe in its Allegorical (Verses), and as for the scholar, look at his group and do not follow his errors, and as for the wealth, the outlet from it is thanking for the bounties and fulfilling His<sup>-azwj</sup> rights'.<sup>218</sup>

6- ل، الخصال حمزة العلوي عن أحمد الهمداني عن يحيى بن الحسن بن جعفر عن محمد بن ميمون الخزاز عن عبد الله بن ميمون عن جعفر بن محمد عن أبيه عن علي بن الحسين ع قال قال رسول الله ص ستة لعنهم الله و كل نبي مجاب الرائد في كتاب الله و المكذب بقدر الله و التارك لسنتي

(The book) 'Al Khisaal' – Hamza Al Alawy, from Ahmad Al Hamdany, from Yahya Bin Al-Hassan Bin Ja'far, from Muhammad Bin Maymoun Al Khazzaz, from Abdullah Bin Maymoun,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Six have been cursed by Allah<sup>-azwj</sup> and every Answered

<sup>216</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 3

<sup>217</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 4

<sup>218</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 5

Prophet<sup>-saww</sup> – the one making additions in the Book of Allah<sup>-azwj</sup>, and the belier of Pre-determination of Allah<sup>-azwj</sup>, and the neglecter of my<sup>-saww</sup> Sunnah.

وَالْمُسْتَجِلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ وَ الْمُسْتَسَلِّطُ بِالْجَبْرُوتِ لِيُذِلَّ مَنْ أَعَزَّهُ اللَّهُ وَ يُعِزُّ مَنْ أَدَلَّهُ اللَّهُ وَ الْمُسْتَأْتَرُ بِفِيءِ الْمُسْلِمِينَ الْمُسْتَجِلُّ لَهُ.

And from my<sup>-saww</sup> family the legaliser of what Allah<sup>-azwj</sup> has Prohibited, and the one prevailing by force in order to humiliate the one Allah<sup>-azwj</sup> has Honoured, and honours the one Allah<sup>-azwj</sup> has Humiliated, and the one making preferences with the war booty of the Muslim, the legaliser for himself".<sup>219</sup>

7- ل، الخصال ابن المتوكل عن محمد العطار عن الأشعري عن أحمد بن محمد بن أبي القاسم الكوفي عن عبد المؤمن الأنصاري عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَعْنْتُ سَبْعَةَ لَعْنَهُمُ اللَّهُ وَ كُلُّ نَبِيٍّ مُجَابٍ قَبْلِي

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Ahmad Bin Muhammad, from Abu Al Qasim Al Kufi, from Abdul Momin Al Ansari,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> curse seven who have been Cursed by Allah<sup>-azwj</sup> and every Answered Prophet<sup>-as</sup> before me<sup>-saww</sup>!'

فَقِيلَ وَ مَنْ هُمْ يَا رَسُولَ اللَّهِ

It was said, 'And who are they, O Rasool-Allah<sup>-saww</sup>?'

فَقَالَ الرَّائِدُ فِي كِتَابِ اللَّهِ وَ الْمَكَدِّبُ بِقَدْرِ اللَّهِ وَ الْمُخَالِفُ لِسُنَّتِي وَ الْمُسْتَجِلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ وَ الْمُسْتَسَلِّطُ بِالْجَبْرِيَّةِ لِيُعِزَّ مَنْ أَدَلَّ اللَّهُ وَ يُذِلَّ مَنْ أَعَزَّ اللَّهُ وَ الْمُسْتَأْتَرُ عَلَى الْمُسْلِمِينَ بِفَيْئِهِمْ مُسْتَجِلًّا لَهُ وَ الْمُحَرِّمُ مَا أَحَلَّ اللَّهُ عَزَّ وَ جَلَّ.

He<sup>-saww</sup> said: 'The one making additions in the Book of Allah<sup>-azwj</sup>, and the belier of the Pre-determination of Allah<sup>-azwj</sup>, and the opposer of my<sup>-saww</sup> Sunnah, and from my<sup>-saww</sup> family the legaliser of what Allah<sup>-azwj</sup> has Prohibited, and the prevailer by force to honour the one Allah<sup>-azwj</sup> has Humiliated, and humiliator of the one Allah<sup>-azwj</sup> has Honoured, and the self-preserved over Muslims with their war booty legalising for himself, and the prohibitor of what Allah<sup>-azwj</sup> Mighty and Majestic has Permitted".<sup>220</sup>

8- يد، التوحيد الدقاق عن الأسدي عن البرمكي عن علي بن عباس عن إسماعيل بن مهزيان عن إسماعيل بن إسحاق عن فرج بن فروة عن مسعدة بن صدقة عن الصادق ع عن أمير المؤمنين صلوات الله عليهما في خطبة طويلة قال في آخره فَمَا ذَلِكَ الْقُرْآنُ عَلَيْهِ مِنْ صِفَتِهِ فَأَتْبَعَهُ لِيُوصِلَ بَيْنَكَ وَ بَيْنَ مَعْرِفَتِهِ وَ أَنْتَمَّ بِهِ وَ اسْتَضَى بِنُورِ هِدَايَتِهِ فَإِنَّمَا نِعْمَةٌ وَ حِكْمَةٌ أُوتِيَتْهَا فَخُذْ مَا أُوتِيَتْ وَ كُنْ مِنَ الشَّاكِرِينَ

(The book) 'Al Tawheed' – Al Daqqaq, from Al Asady, from Al Barmakky, from Ali Bin Al Abbas, from Ismail Bin Mihran, from Ismail Bin Is'haq, from Faraj Bin Farwa, from Mas'ada Bin Sadaqa,

'From Al-Sadiq<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> upon them<sup>-asws</sup> both, in a lengthy sermon, he<sup>-asws</sup> said in its end: 'Whatever the Quran evidence's upon of His<sup>-azwj</sup> Attributes, follow it in order to connect between yourself and recognising Him<sup>-azwj</sup>, and

<sup>219</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 6

<sup>220</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 7

be led by it and be illuminated by the light of His<sup>-azwj</sup> Guidance, for it is a bounty and Wisdom you have been Given, so take what you have been Given and be from the grateful ones!

وَمَا دَلَّكَ الشَّيْطَانُ عَلَيْهِ بِمَا لَيْسَ فِي الْقُرْآنِ عَلَيْكَ فَزُجِرْهُ وَ لَا فِي سُنَّةِ الرَّسُولِ وَ أَيْمَةِ الْهُدَى أَتْرُؤُ فَكِلَإِ عَلِمَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ ذَلِكَ مُنْتَهَى حَقِّ اللَّهِ عَلَيْكَ

And whatever the Satan<sup>-la</sup> points to from what is confusing upon you in the Quran, upon you of its obligations, nor in Sunnah of the Rasool<sup>-saww</sup> and the Imams<sup>-asws</sup> of guidance, prefer it, for all of its knowledge is to Allah<sup>-azwj</sup> Mighty and Majestic, for that is the ultimate right of Allah<sup>-azwj</sup> upon you.

وَاعْلَمْ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الَّذِينَ أَعْنَاهُمُ اللَّهُ عَنِ الْإِفْخَامِ فِي السُّدِّ الْمَضْرُوبَةِ دُونَ الْعُيُوبِ فَلَزِمُوا الْإِفْخَامَ بِجُمْلَةٍ مَا جَهَلُوا تَفْسِيرَهُ مِنَ الْعَيْبِ الْمَحْجُوبِ فَقَالَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا

And know that the ones deeply-rooted in the knowledge, they are those Allah<sup>-azwj</sup> has Made them<sup>-asws</sup> needless from having to storm into and attempting to extract the hidden matters. He<sup>-azwj</sup> Necessitate them<sup>-asws</sup> the acknowledgement of the total of what the people are ignorant of interpreting from the unseen, the veiled (matters). He<sup>-saww</sup> said: ‘We<sup>-asws</sup> believe in it. All of it is from our<sup>-asws</sup> Lord<sup>-azwj!</sup>’

فَمَدَحَ اللَّهُ عَزَّ وَ جَلَّ اعْتِرَافَهُمْ بِالْعَجْزِ عَنْ تَنَاوُلِ مَا لَمْ يُحِيطُوا بِهِ عِلْمًا وَ سَمَّى تَرْكَهُمُ التَّعَمُّقَ فِي حَالِهِ مَا لَمْ يَكْلِفُهُمُ الْبَحْثَ عَنْهُ مِنْهُمْ رُسُوحًا فَاقْتَصِرَ عَلَى ذَلِكَ وَ لَا تُقَدِّرْ عَظَمَةَ اللَّهِ عَلَى قَدْرِ عَقْلِكَ فَتَكُونَ مِنَ الْهَالِكِينَ.

Allah<sup>-azwj</sup> Mighty and Majestic has Praised their<sup>-asws</sup> acknowledgment with the inability of attaining what cannot be encompassed in knowledge, and He<sup>-azwj</sup> Named their<sup>-asws</sup> leaving in its state what He<sup>-azwj</sup> did not Encumber them<sup>-asws</sup> the inquiring into as being ‘deeply rooted’. Therefore, cut short from that and do not estimate the Magnificence of Allah<sup>-azwj</sup> based upon your intellects for you will be from the destroyed ones!’<sup>221</sup>

9- شي، تفسير العياشي عن أبي عبد الرحمن السلمى أن علياً ع مرَّ على قاضي فقال هل تعرف التاسيع من المنسوخ فقال لا

Tafseer Al Ayyashi – From Abu Abdullah Al Rahman Al Sulamy,

‘Ali<sup>-asws</sup> passed by a judge. He<sup>-asws</sup> said: ‘Do you recognise the Abrogating the Abrogated (Verses of the Quran)?’ He said, ‘No’.

فَقَالَ هَلَكْتَ وَ أَهْلَكْتَ تَأْوِيلُ كُلِّ حَرْفٍ مِنَ الْقُرْآنِ عَلَى وُجُوهِهِ.

He<sup>-asws</sup> said: ‘You are destroyed and will destroy (others)! The interpretation of every letter of the Quran is based upon its perspective’.<sup>222</sup>

<sup>221</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 8

<sup>222</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 9

10- شي، تفسير العياشي عن زُرارة عن أبي جعفر ع قال: لَيْسَ شَيْءٌ أْبَعَدَ مِنْ عُقُولِ الرِّجَالِ مِنْ تَفْسِيرِ الْقُرْآنِ إِنَّ الْآيَةَ تَنْزِلُ أَوْلَهَا فِي شَيْءٍ وَ أَوْسَطُهَا فِي شَيْءٍ وَ آخِرُهَا فِي شَيْءٍ

Tafseer Al Ayyashi – from Zurara,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘There isn’t anything further from intellects of the men than interpretation of the Quran! The Verse, its beginning could be regarding a thing, and its middle regarding a thing, and its ending regarding a thing’.

ثُمَّ قَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيراً مِنْ مِبْلَادِ الْجَاهِلِيَّةِ.

Then he<sup>-asws</sup> said: ‘**But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**, from having been born in the pre-Islamic period’.<sup>223</sup>

11- شي، تفسير العياشي عن هشام بن سالم عن أبي عبد الله ع قال: مَنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ فَأَصَابَ لَمْ يُؤْجَرْ وَ إِنْ أخطأ كَانَ إِثْمُهُ عَلَيْهِ.

Tafseer Al Ayyashi – from Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who interprets the Quran by his opinion and is correct, will not be Rewarded, and if he errs, its sin would be upon him’.<sup>224</sup>

12- شي، تفسير العياشي عن أبي الجارود قال قال أبو جعفر ع مَا عَلِمْتُمْ فَعُولُوا وَ مَا لَمْ تَعْلَمُوا فَعُولُوا اللَّهُ أَعْلَمُ فَإِنَّ الرَّجُلَ يَنْزِعُ بِالْآيَةِ فَيَجْرُ بِهَا أْبَعَدَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

Tafseer Al Ayyashi – From Abu Al Jaroud who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘Whatever you know, you can say it, and whatever you don’t know, then say, ‘Allah<sup>-azwj</sup> is more Knowing’, for the man may grab hold of a Verse (and misinterpret it), so he would fall with it more remotely than what is between the sky and the earth’.<sup>225</sup>

13- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع قال: مَنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ إِنْ أَصَابَ لَمْ يُؤْجَرْ وَ إِنْ أخطأ فَهُوَ أْبَعَدُ مِنَ السَّمَاءِ.

Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who interprets the Quran by his opinion, if he gets it right will not be Rewarded, and if he errs, he is further than the sky (from the truth)’.<sup>226</sup>

14- شي، تفسير العياشي عن عبد الرحمن بن الحجاج قال سمعت أبا عبد الله ع يَقُولُ لَيْسَ أْبَعَدَ مِنْ عُقُولِ الرِّجَالِ مِنَ الْقُرْآنِ.

Tafseer Al Ayyashi – from Abdul Rahman Bin Al Hajjaj who said,

<sup>223</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 10

<sup>224</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 11

<sup>225</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 12

<sup>226</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 13

'I heard Abu Abdullah<sup>-asws</sup> saying: 'There is nothing further from the intellects of me than the Quran is''.<sup>227</sup>

15- شي، تفسير العياشي عن عمّار بن موسى عن أبي عبد الله ع قال: سألت عن الحكومة قال من حكّم برأيه بين اثنين فقد كفر و من فسّر آية من كتاب الله فقد كفر.

Tafseer Al Ayyashi – from Ammar Bin Musa,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked about the governance. He<sup>-asws</sup> said, 'One who judges by his opinion between two (people) has committed Kufr, and one who interprets a Verse from the Book of Allah<sup>-azwj</sup> has committed Kufr''.<sup>228</sup>

16- شي، تفسير العياشي عن زُرارة عن أبي جعفر ع قال: إياكم و الحُصومة فإنها تحبط العمل و تمحق الدين و إن أحدكم لينزع بالآية يقع فيها أبعد من السماء.

Tafseer Al Ayyashi – from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'Beware of the disputing for it nullifies the deed and deletes the religion, and if one of you were to grab hold of a Verse (and misinterprets it), would fall in it (from) further than the sky''.<sup>229</sup>

17- شي، تفسير العياشي عن يعقوب بن يزيد عن يابسر عن أبي الحسن الرضا ع يقول المرء في كتاب الله كُفر.

Tafseer Al Ayyashi, from Yaqoub Bin Yazeed, from Yasser,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> saying: 'Bitter arguments in the Book of Allah<sup>-azwj</sup> is Kufr''.<sup>230</sup>

18- شي، تفسير العياشي عن داود بن فرقد عن أبي عبد الله ع قال: لا تقولوا لكل آية هديه رجل و هديه رجل إن من القرآن حالاً و منه حراماً و فيه نبأ من قبلكم و خبر من بعدكم و حكم ما بينكم فهكذا هو

Tafseer Al Ayyashi – from Dawood Bin Farqad,

'From Abu Abdullah<sup>-asws</sup> having said: 'Do not be saying for every Verse, 'This is a man, and this is a man!' From the Quran is a Permissible, and from it is a Prohibition, and in it is news for the ones before you, and news of the ones (to come) from after you, and Judgment of what is between you all. So that is how it is!

كان رسول الله ص مَوْضُوعٌ فِيهِ إِنْ شَاءَ فَعَلَ الشَّيْءَ وَ إِنْ شَاءَ تَدَكَّرَ حَتَّى إِذَا فُرِضَتْ فَرَائِضُهُ وَ حُمِسَتْ أَحْمَاسُهُ حَقَّى عَلَى النَّاسِ أَنْ يَأْخُذُوا بِهِ لِأَنَّ اللَّهَ قَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَأَنْتَهُوا.

Rasool-Allah<sup>-saww</sup> had been Delegated in it. If he<sup>-saww</sup> so desired he<sup>-saww</sup> could do it, and if he<sup>-saww</sup> so desired, he<sup>-saww</sup> may not do it, and if he<sup>-saww</sup> so desired he<sup>-saww</sup> just mentioned (did not

<sup>227</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 14

<sup>228</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 15

<sup>229</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 16

<sup>230</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 17

do it), until when his<sup>-saww</sup> obligations were Imposed, and his<sup>-saww</sup> right to a fifth was obligated upon the people, they had to take with it, because Allah<sup>-azwj</sup> Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**".<sup>231</sup>

19- شي، تفسير العياشي عن ربعي عمّن ذكره عن أبي جعفر ع في قول الله و إذا رأيت الذين يخوضون في آياتنا قال الكلام في الله و الجدل في القرآن فأعرض عنهم حتى يخوضوا في حديث غيره قال منهم الفصّاص.

Tafseer Al Ayyashi – from Rabie, from the one who mentioned it,

'From Abu Ja'far<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **And when you see those engaging in vanities regarding Our Signs, [6:68]**. He<sup>-asws</sup> said: 'The speech regarding Allah<sup>-azwj</sup> and the arguing regarding the Quran - **turn away from them until they are engaging in another discussion. [6:68]**'. He<sup>-asws</sup> said: 'From them is the retaliation''.<sup>232</sup>

20- مُنْبَهُ الْمُرِيدِ، عَنِ النَّبِيِّ ص قَالَ: مَنْ قَالَ فِي الْقُرْآنِ بِعَرِّ عِلْمٍ فَلَيْتَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ

(The book) 'Muniyat Al Mureed' –

'From the Prophet<sup>-saws</sup> having said: 'One who says regarding the Quran without knowledge, let him assume his seat from the Hellfire!'

وَ قَالَ ص مَنْ تَكَلَّمَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ

And he<sup>-saws</sup> said: 'One who speaks regarding the Quran with his opinion, so he gets it right, he has erred'.

وَ قَالَ ص مَنْ قَالَ فِي الْقُرْآنِ بِعَرِّ مَا عَلِمَ جَاءَ يَوْمَ الْقِيَامَةِ مُلْحَمًا بِلِجَامٍ مِنْ نَارٍ

And he<sup>-saws</sup> said: 'One who says regarding the Quran without what he knows will come on the Day of Qiyamah reined with the reins of fire!'

وَ قَالَ ص أَكْثَرُ مَا أَخَافُ عَلَى أُمَّتِي مِنْ بَعْدِي رَجُلٌ يُنَاوِلُ الْقُرْآنَ يَضَعُهُ عَلَى غَيْرِ مَوَاضِعِهِ.

And he<sup>-saws</sup> said: 'Most of what I<sup>-saws</sup> fear upon my<sup>-saws</sup> community from after me<sup>-saws</sup> is a man taking the Quran and placing it upon other than its (rightful) place (misinterpreting it)''.<sup>233</sup>

<sup>231</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 18

<sup>232</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 19

<sup>233</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 20

## CHAPTER 11 – METHOD OF SEEKING INTERCEDENCE WITH THE QURAN

أقول: و أما الاستخارة و التفل بالقرآن فقد أوردناها في كتاب الصلاة و أما أدعية التوسل بالقرآن في ليالي القدر فقد أوردناها في كتاب الصيام و في أبواب عمل السنة كما ستقف إن شاء الله تعالى.

*I (Majlisi) am saying, 'And as for the Istikhara (seeking the Choice of Allah-azwj), and the divination with the Quran, we have referred these in the Book of Salat, and as for supplication of seeking intercedence with the Quran during the nights of Pre-determination, we have referred these in the Book of Fasting, and in chapter of practicing the Sunnah, as you shall pause (find), if Allah-azwj the Exalted so Desires'.*

1- ما، الأماي للشيخ الطوسي الفحام عن المنصوري عن 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 دعاءً 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<sup>asws</sup>. He said to him, 'O my Chief! I complain to you<sup>asws</sup> of debts that have mounted upon me, and a ruler who has overcome me, and I want you<sup>asws</sup> to teach me a supplication I can be enriched by it a richness I can pay off my debts by it and I can suffice by it against injustice of my ruler!'

فَقَالَ إِذَا جَنَّكَ اللَّيْلُ فَصَلِّ رَكَعَيْنِ وَ اقْرَأْ فِي الرَّكَعَةِ الْأُولَى مِنْهُمَا الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ وَ فِي الرَّكَعَةِ الثَّانِيَةِ الْحَمْدَ وَ آخِرَ الْحَشْرِ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ إِلَى خَاتَمَةِ السُّورَةِ

He<sup>asws</sup> 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 لَخَذِ الْمُصْحَفَ فَدَعُهُ عَلَى رَأْسِكَ وَ قُلِ اللَّهُمَّ بِحَدِّ الْقُرْآنِ وَ بِحَقِّ مَنْ أَرْسَلْتَهُ وَ بِحَقِّ كُلِّ مُؤْمِنٍ مَدَّخْتَهُ فِيهِ وَ بِحَقِّكَ عَلَيْهِمْ فَلَا أَحَدٌ أَعْرَفُ 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<sup>saws</sup> 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 حَاجَتَكَ



By You<sup>-azwj</sup> O Allah<sup>-azwj!</sup> – ten times. Then say, ‘O Muhammad<sup>-saws!</sup>’ – ten times. ‘O Ali<sup>-asws!</sup>’ – ten times. ‘O Fatima<sup>-asws!</sup>’ – ten times. ‘O Hassan<sup>-asws!</sup>’ – ten times. ‘O Husayn<sup>-asws!</sup>’ – ten times. O Ali Bin Al-Husayn<sup>-asws!</sup> – ten times. ‘O Muhammad Bin Ali<sup>-asws!</sup>’ – ten times. ‘O Ja’far Bin Muhammad<sup>-asws!</sup>’ – ten times. ‘O Musa Bin Ja’far<sup>-asws!</sup>’ – ten times. ‘O Ali Bin Al Musa<sup>-asws!</sup>’ – ten times. ‘O Muhammad Bin Ali<sup>-asws!</sup>’ – ten times. ‘O Ali Bin Muhammad<sup>-asws!</sup>’ – ten times. ‘O Hassan Bin Ali<sup>-asws!</sup>’ – ten times. ‘O you Divine Authority<sup>-ajfj!</sup>’ – ten times. Then ask Allah<sup>-azwj</sup> the Exalted your need.

قَالَ فَمَضَى الرَّجُلُ وَغَادَ إِلَيْهِ بَعْدَ مُدَّةٍ قَدْ قَضَى دَيْنَهُ وَصَلَحَ لَهُ سُلْطَانُهُ وَعَظَمَ نَسَاؤُهُ.

He (the narrator) said, ‘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’.<sup>234</sup>

2- وَ وَجَدْتُ بِحِطِّ بَعْضِ الْأَفَاضِلِ نَفْلًا مِنْ حِطِّ السَّيِّدِ عَلَيَّ بْنِ طَاوُسٍ قَدَسَ اللَّهُ رُوحَهُمَا اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكِتَابِكَ الْمُنَزَّلِ عَلَى نَبِيِّكَ الْمُرْسَلِ وَفِيهِ اسْمُكَ الْأَعْظَمُ وَاسْمَاؤُكَ الْحُسْنَى وَ مَا يُخَافُ وَ يُرَجَى

And I found in the handwriting of one of the meritorious ones, transmitting from the handwriting of the Seyyid Ali Bin Tawoos, may Allah<sup>-azwj</sup> Sanctify their soul, ‘O Allah<sup>-azwj!</sup> I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Book Revealed upon Your<sup>-azwj</sup> Prophet<sup>-saws</sup>, the Messenger<sup>-saws</sup>, and in it is Your<sup>-azwj</sup> most Magnificent Name, and Your<sup>-azwj</sup> most excellent Names, and what is to fear and hope for!

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تُجْعَلَ عَبْدُكَ فُلَانٌ بِنَ فُلَانٍ بِمَنْ أَعْنَيْتَهُ بِعِلْمِكَ عَنِ الْمَقَالِ وَ بِكَرَمِكَ عَنِ السُّؤَالِ تَكْرُمًا مِنْكَ وَ تَفَضُّلاً يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ عَشْرَ مَرَّاتٍ.

Send Salawaat upon Muhammad<sup>-saws</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saws</sup>, and Make Your<sup>-azwj</sup> servant so and so, son of so and so to be from the ones You<sup>-azwj</sup> Enrich by Your<sup>-azwj</sup> Knowledge from the falsehood, and by Your<sup>-azwj</sup> Benevolence from the asking as an Honour from You<sup>-azwj</sup> and Grace, O most Merciful of the merciful ones! O most Merciful of the merciful ones!’ – ten times’.<sup>235</sup>

3- دَعَاؤُكَ الرَّاؤُدِيَّ، يُوَيَّ عَنِ الْأَيْمَةِ ع إِذَا حَزَنَكَ أَمْرٌ فَصَلِّ رَجْعَتَيْنِ تَقْرَأُ فِي الرَّجْعَةِ الْأُولَى الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ إِنَّا أَنْزَلْنَاهُ

(The book) ‘Dawaat’ –

‘It is reported from the Imams<sup>-asws</sup>: ‘Whenever a matter grieves, pray two Cycles reciting in the first Cycle (Surah) Al Hamd and Ayat Al Kursi, and in the second (Surah) Al Hamd and Surah Al Qadr.

ثُمَّ خَذِ الْمُصْحَفَ وَ ارْفَعْهُ فَوْقَ رَأْسِكَ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مَا أَرْسَلْتَهُ إِلَى خَلْقِكَ وَ بِحَقِّ كُلِّ آيَةٍ هِيَ لَكَ فِي الْقُرْآنِ وَ بِحَقِّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مَدَّخَتْهُمَا فِي الْقُرْآنِ وَ بِحَقِّكَ عَلَيْكَ وَ لَا أَحَدَ أَعْرَفُ بِحَقِّكَ مِنْكَ

<sup>234</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 11 H 1

<sup>235</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 11 H 2

Then take the Quran and raise it above your head and say, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of what You<sup>-azwj</sup> have Sent to Your<sup>-azwj</sup> creatures, and by the right of every Verse which is of Yours<sup>-azwj</sup> in the Quran, and by the right of every believing man and believing woman You<sup>-azwj</sup> have Praise him in the Quran, and by Your<sup>-azwj</sup> right upon You<sup>-azwj</sup>, and there is no one more knowing of Your<sup>-azwj</sup> rights than You<sup>-azwj</sup> are!'

وَ تَقُولُ يَا سَيِّدِي يَا اللَّهَ عَشْرًا بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَ عَشْرًا بِحَقِّ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ عَشْرًا-

And you should say, 'O my Chief! O Allah<sup>-azwj</sup>!' – ten times. 'By the right of Muhammad<sup>-saws</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saws</sup>!' – ten times. 'By the right of Ali Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>!' – ten times.

ثُمَّ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ نَبِيِّكَ الْمُصْطَفَى وَ بِحَقِّ وَلِيِّكَ وَ وَصِيِّ رَسُولِكَ الْمُرْتَضَى وَ بِحَقِّ الزَّهْرَاءِ مَرْيَمَ الْكُبْرَى سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَ بِحَقِّ الْحَسَنِ وَ الْحُسَيْنِ سِبْطِي نَبِيِّ الْهُدَى وَ رَضِيعِي ثَدْيِ الثَّقَلَيْنِ

Then you should say, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the Chosen one; and by the right of Your<sup>-azwj</sup> Guardian<sup>-asws</sup> and successor<sup>-asws</sup> of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, the nominated one; and by the right of Al-Zahra<sup>-asws</sup>, the great Maryam<sup>-as</sup>, Chieftess of women of the worlds; and by the right of Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, grandsons of the Prophet<sup>-saws</sup> of guidance, and nourished by the pious feed!

وَ بِحَقِّ زَيْنِ الْعَابِدِينَ وَ فُرْقَةَ عَيْنِ النَّاطِرِينَ وَ بِحَقِّ نَاقِرِ عِلْمِ النَّبِيِّينَ - وَ الْحَلْفِ مِنْ آلِ يَسَ وَ بِحَقِّ الرَّاضِي مِنَ الْمَرْضِيينَ وَ بِحَقِّ الْحَيِّ مِنَ الْخَيْرِينَ وَ بِحَقِّ الصَّابِرِ مِنَ الصَّابِرِينَ وَ بِحَقِّ التَّقِيِّ وَ السَّجَّادِ الْأَصْغَرَ وَ بِكَاثِرَةِ لَيْلَةِ الْمُقَامِ بِالسَّهْرِ وَ بِحَقِّ النَّفْسِ الرَّكِيَّةِ وَ الرُّوحِ الطَّيِّبَةِ سَمِيَّ نَبِيِّكَ وَ الْمُظْهِرِ لِدِينِكَ

And by the right of Zayn Al-Abideen<sup>-asws</sup> and delight of the eyes of the beholders; and by the right of expounder of knowledge of the Prophets<sup>-as</sup>, and the replacement from family of Yaseen; and by the right of the satisfactory from the satisfactory ones; and by the right of the good from the good ones; and by the right of the patient from the patient ones; and by the right of the pious and the smaller prostrator, and his<sup>-asws</sup> crying at night, the standing one at pre-dawn; and by the right of the pure soul and the goodly spirit named as Your<sup>-azwj</sup> Prophet<sup>-saws</sup>, and the revealer of Your<sup>-azwj</sup> religion!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّهِمْ وَ حُرْمَتِهِمْ عَلَيْكَ إِلَّا فَضَيْتَ بِهِمْ حَوَائِجِي وَ تَدَكَّرُ مَا شِئْتَ.

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by their<sup>-asws</sup> rights and their<sup>-asws</sup> sanctities upon You<sup>-azwj</sup>, please Fulfil my rights by them<sup>-asws</sup>!' – and mentioned what you desire".<sup>236</sup>

وَ عَنْ زُرَّارَةَ قَالَتْ قَالَ الصَّادِقُ ع تَأْخُذُ الْمُصْحَفَ فِي ثَلَاثِ لَيَالٍ مِنْ شَهْرِ رَمَضَانَ فَتَنْشُرُهُ وَ تَضَعُهُ بَيْنَ يَدَيْكَ وَ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكِتَابِكَ الْمُنْتَزَلِ وَ مَا فِيهِ وَ فِيهِ اسْمُكَ الْأَكْبَرُ وَ أَسْمَاؤُكَ الْحُسْنَى وَ مَا يُخَافُ وَ يُرْجَى أَنْ جُعَلَنِي مِنْ عُمَّتَائِكَ مِنَ النَّارِ وَ تَدْعُو بِمَا بَدَا لَكَ مِنْ حَاجَتِي.

And from Zurara who said,

'Al-Sadiq<sup>-asws</sup> said: 'Take the Quran during three nights of a month of Ramazan. Open it and place it in your hands and say, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Revealed Book, and what

<sup>236</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 11 H 3 a

is in it, and in is Your<sup>-azwj</sup> Greatest Name, the most excellent, and what is to be feared and hoped for, to Make me from Your<sup>-azwj</sup> liberated ones from the Hellfire!' – and supplicated with whatever comes to you from a need!''<sup>237</sup>

4- عُدَّةُ الدَّاعِي، رُوِيَ عَنْ أَبِي جَعْفَرٍ ع فِي الثَّلَاثِ الْبَاقِي مِنْ شَهْرِ رَمَضَانَ تَأْخُذُ الْمُصْحَفَ وَ تُنَشِّرُهُ وَ تَقُولُ وَ ذَكَرَ نَحْوَهُ.

(The book) 'Uddat Al Daie' –

'It is reported from Abu Ja'far<sup>-asws</sup>: 'In the remaining third of a month of Ramazan, take the Quran and open it and say' – and he mentioned similar to it''.<sup>238</sup>

<sup>237</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 11 H 3 b

<sup>238</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 11 H 3 c

باب 12 أنواع آيات القرآن و ناسخها و منسوخها و ما نزل في الأئمة عليهم السلام منها

**CHAPTER 12 – TYPES OF VERSES OF THE QURAN, AND ITS ABROGATING AND ITS ABROGATED, AND WHAT IS REVEALED FROM IT REGARDING THE IMAMS<sup>-asws</sup>, MAY THE GREETINGS BE UPON THEM<sup>-asws</sup>**

الآيات البقرة ما نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَمْ تَعْلَمُونَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The Verses – (Surah) Al Baqarah: **Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it. Do you not know that Allah is Able upon all things? [2:106].**

النحل و إذا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَ اللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

(Surah) ‘Al Nahl’: **And whenever We Replace a Verse in place of a Verse, and Allah is more Knowing with what He Reveals, they are saying, ‘But rather, you are a fabricator!’ But most of them do not know [16:101]**

فَلَنْ نَزَّلَهُ رُوحَ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَ هُدًى وَ بُشْرَى لِلْمُسْلِمِينَ

**Say: ‘The Holy Spirit Revealed it from your Lord with the Truth in order to Affirm those who are believing and as a Guidance and Glad Tidings for the submitters’ [16:102].**

1- شي، تفسير العياشي عن أبي الجارود قال سمعت أبا جعفر ع يقول نزل القرآن على أربعة أرباع رُبُعٌ فينا و رُبُعٌ في عدونا و رُبُعٌ في فرائض و أحكام و رُبُعٌ سنن و أمثال و لنا كرائم القرآن.

Tafseer Al Ayyashi – from Abu Al Jaroud who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘The Quran has been Revealed upon four quarters – a quarter is regarding us<sup>-asws</sup>, and a quarter is regarding our<sup>-asws</sup> enemies, and a quarter is regarding obligations and rulings, and a quarter is Sunnah and examples, and for us<sup>-asws</sup> are honours of the Quran’.<sup>239</sup>

2- شي، تفسير العياشي عن ابن نباتة قال سمعت أمير المؤمنين ع يقول نزل القرآن أثلاثاً ثلث فينا و في عدونا و ثلث سنن و أمثال و ثلث فرائض و أحكام.

Tafseer Al Ayyashi – from Ibn Nubata who said,

‘I heard Amir Al-Momineen<sup>-asws</sup> saying: ‘The Quran is Revealed in thirds – a third is regarding us<sup>-asws</sup> and regarding our<sup>-asws</sup> enemies, and a third is Sunnah and examples, and a third is obligations and rulings’.<sup>240</sup>

<sup>239</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 12 H 1

<sup>240</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 12 H 2

3- شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْقُرْآنَ رَاجِعٌ وَ أَمْرٌ يَأْتُرُ بِالْجَنَّةِ وَ يَرْجُزُ عَنِ النَّارِ.

Tafseer Al Ayyashi – from Abu Baseer who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘The Quran is a rebuker and an instructor. It instructs with (going to) the Paradise, and rebukes from (going to) the Hellfire!’<sup>241</sup>

4- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ الْحَجَّاجِ الْكَرْخِيِّ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى حَيْثِمَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا حَيْثِمَةُ الْقُرْآنُ نَزَلَ أَثَلَاثًا نُثُتْ فِيْنَا وَ فِي أَحِبَابِنَا وَ نُثُتْ فِي أَعْدَائِنَا وَ عَدُوِّ مَنْ كَانَ قَبْلَنَا وَ نُثُتْ سُنَّةً وَ مَثَلًا

Tafseer Al Ayyashi – from Muhammad Bin Khalid Bin Al Hajjaj Al Karkhy, from one of his companions raising it to Khaysama who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘The Quran is Revealed as thirds – a third is regarding us<sup>-asws</sup> and regarding our Ahadeeth, and a third is regarding our<sup>-asws</sup> enemies and enemies of the ones who were before us<sup>-asws</sup>, and a third is Sunnah and examples.

وَ لَوْ أَنَّ الْآيَةَ إِذَا نَزَلَتْ فِي قَوْمٍ ثُمَّ مَاتَ أَوْلِيَاكَ الْقَوْمُ مَاتَتِ الْآيَةُ لَمَا بَقِيَ مِنَ الْقُرْآنِ شَيْءٌ وَ لَكِنَّ الْقُرْآنَ يَجْرِي أَوَّلُهُ عَلَى آخِرِهِ مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ لِكُلِّ قَوْمٍ آيَةٌ يَتْلُونَهَا هُمْ مِنْهَا مِنْ خَيْرٍ أَوْ شَرٍّ.

And if the Verse had been Revealed (only) regarding a group of people, then that group dies, there would not remain anything of the Quran. But, the Quran flows, its beginning upon its end, for as long as the skies and the earth remain, and for every people as Verse they are reciting from it, be it from good or evil’.<sup>242</sup>

5- شي، تفسير العياشي عَنْ ابْنِ مُسْكَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ لَمْ يَعْرِفْ أَمْرَنَا مِنَ الْقُرْآنِ لَمْ يَتَنَكَّبِ الْفِتْنَةَ.

Tafseer Al Ayyashi – from Ibn Muskan who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘One who does not recognise our<sup>-asws</sup> matter (Wilaya) from the Quran, will not (be able to) shrug off the Fitna’.<sup>243</sup>

6- شي، تفسير العياشي عَنْ حَنَانَ بْنِ سَدَيْبٍ عَنْ أَبِيهِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا أَبَا الْفَضْلِ لَنَا حَقٌّ فِي كِتَابِ اللَّهِ الْمُحْكَمِ مِنَ اللَّهِ لَوْ حَوَّهُ فَقَالُوا لَيْسَ مِنْ عِنْدِ اللَّهِ أَوْ لَمْ يَعْلَمُوا لَكَانَ سَوَاءً.

Tafseer Al Ayyashi – From Hanan Bin Sadeyr, from his father who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘O Abu Al-Fazl! There is a right for us in the Decisive Book of Allah<sup>-azwj</sup>. If they were to erase it and say, ‘It isn’t from the Presence of Allah<sup>-azwj</sup>’, or they don’t know, it would be the same’.<sup>244</sup>

<sup>241</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 12 H 3

<sup>242</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 12 H 4

<sup>243</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 12 H 5

<sup>244</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 12 H 6

7- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا مُحَمَّدُ إِذَا سَمِعْتَ اللَّهَ ذَكَرَ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ بِخَيْرٍ فَتَحْنُ هُمْ وَإِذَا سَمِعْتَ اللَّهَ ذَكَرَ قَوْمًا بِسُوءٍ مِمَّنْ مَضَى فَهُمْ عَدُوْنَا.

Tafseer Al Ayyashi – from Muhammad Bin Muslim who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘O Muhammad<sup>-saws</sup>! Whenever you hear Allah<sup>-azwj</sup> Mentioning anyone from this community with goodness, so we<sup>-asws</sup> are they, and whenever you hear Allah<sup>-azwj</sup> Mentioning a people from the past with evil, they are our<sup>-asws</sup> enemies’<sup>.245</sup>

8- شي، تفسير العياشي عن دَاوُدَ بْنِ فَرْقَدٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ قَدْ قُرِئَ الْقُرْآنُ كَمَا أَنْزَلَ لَأَلْفَيْتَنَا فِيهِ مُسَمَّيْنَ

Tafseer Al Ayyashi – From Dawood Bin Farqad, from the one who informed him,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘If the Quran were to be read just as it had been Revealed, you would have found us<sup>-asws</sup> Named in it’.

وَقَالَ سَعِيدُ بْنُ الْحُسَيْنِ الْكِنْدِيُّ- عَنْ أَبِي جَعْفَرٍ ع بَعْدَ مُسَمَّيْنَ كَمَا سَمِّيَ مِنْ قَبْلُنَا.

And Saeed Bin Al-Husayn Al-Kindy said, from Abu Ja’far<sup>-asws</sup>, after (the word) ‘named’: ‘Just as the ones before us<sup>-asws</sup> have been Named’<sup>.246</sup>

9- شي، تفسير العياشي عن مُبَيَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ لَا أَنَّهُ زِيدَ فِي كِتَابِ اللَّهِ وَ نَقِصَ مِنْهُ مَا خَفِيَ حَقُّنَا عَلَى ذِي حِجِّي وَ لَوْ قَدْ قَامَ قَائِمُنَا فَتَنَطَّقَ صَدَقَةُ الْقُرْآنِ.

Tafseer Al Ayyashi – From Muyassir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Had there not been additions in the Book of Allah<sup>-azwj</sup> and reductions from it, our<sup>-asws</sup> rights would not have been hidden unto ones with arguments, and if our<sup>-asws</sup> Qaim<sup>-ajfj</sup> had arisen, the Quran would speak in his<sup>-ajfj</sup> ratification’<sup>.247</sup>

10- شي، تفسير العياشي عن مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي جَعْفَرٍ ع عَنْ أَبِيهِ عَنِ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَمَوْهُمْ بِأَحْسَنِ أَمْثَالِ الْقُرْآنِ يَعْنِي عَيْتَةَ النَّبِيِّ ص هَذَا عَدْبٌ فُرَاتٌ فَاشْرَبُوا وَ هَذَا مَلْحٌ أُجَاجٌ فَاجْتَنِبُوا.

Tafseer Al Ayyashi – From Mas’ada Bin Sadaqa,

‘From Abu Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘The Quran has Named them<sup>-asws</sup> in most excellent examples, meaning family<sup>-asws</sup> of the Prophet<sup>-saws</sup>. **this one** (family) **fresh, sweet**, - so drink - **and this one** (enemies) **salty, bitter; [25:53]** – so keep away’<sup>.248</sup>

<sup>245</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 12 H 7

<sup>246</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 12 H 8

<sup>247</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 12 H 9

<sup>248</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 12 H 10

11- شي، تفسير العياشي عن عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ فَلَمَّا رَأَى أَتَّبَعُ هَذَا وَ أَشْبَاهَهُ مِنَ الْكِتَابِ قَالَ حَسْبُكَ كُلُّ شَيْءٍ فِي الْكِتَابِ مِنْ فَاتِحَتِهِ إِلَى خَاتَمَتِهِ مِثْلُ هَذَا فَهُوَ فِي الْأَيْمَةِ عُنِي بِهِ.

Tafseer Al Ayyashi – from Umar Bin Hanzala –

‘From Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].** When he<sup>-asws</sup> saw me follow this and its like from the Book, he<sup>-asws</sup> said: ‘All things in the Book suffice you, from its beginning to its end. The likes of this, it is regarding the Imams<sup>-asws</sup> being meant by it’<sup>.249</sup>

<sup>249</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 12 H 11

CHAPTER 13 – WHAT ALLAH<sup>-azwj</sup> HAD FAULTED THE JEWS WITH

البقرة قال الله تعالى أ فَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

(Surah) Al Baqarah: **Are you wishing that they would be believing in you all, and there was a party from among them hearing the Speech of Allah, then they were altering it from after having understood it, while they were knowing? [2:75]**

وَ إِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِغُضُوبِهمْ إِلَى بَعْضٍ قَالُوا أَ مَا أَخَذْتُمُوهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَ فَلَآ تَعْقِلُونَ

**And when they are meeting those who are believing they are saying: ‘We believe!’, and when they are alone with each other they are saying: ‘Are you narrating them with what Allah has Disclosed upon you in order for them to argue with you by it in the Presence of your Lord? Are you not understanding? [2:76]**

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ

**Or are they not knowing that Allah Knows what they are keeping as secret and what they are announcing? [2:77]**

وَ مِنْهُمْ أَصَابُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانٍ وَ إِن هُمْ إِلَّا يَظُنُّونَ

**And from them there are illiterates, not knowing the Book except for wishful thinking, and they are only guessing [2:78]**

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ بِمَا كَتَبَتْ أَيْدِيهِمْ وَ وَيْلٌ لَهُمْ بِمَا يَكْسِبُونَ

**So woe be unto those who are writing the Book with their own hands, then they are saying, ‘This is from the Presence of Allah<sup>-azwj</sup>’, in order to be taking a small price through it. So, woe is for them from what they hands wrote, and woe is for them from what they are earning [2:79]**

وَ قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ.

**And they are saying, ‘Fire will never touch us except for a number of days’. Say: ‘Have you taken an agreement with Allah, then Allah will never Break His Agreement; or are you saying upon Allah what you are not knowing?’. [2:80].**



**CHAPTER 14 – THE QURAN IS A CREATION**

1- يد، التوحيد لي، الأماالي للصدوق الهَمْدَانِيُّ عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ ابْنِ مَعْبُدٍ عَنِ ابْنِ خَالِدٍ قَالَ: قُلْتُ لِلرِّضَا ع يَا ابْنَ رَسُولِ اللَّهِ- أَحْبَبْتَنِي عَنِ الْقُرْآنِ أَمْ خَالِقٌ أَوْ مَخْلُوقٌ

(The book) 'Al Tawheed', (and) 'Al Amaali' – Al Hamdany, from Ali, from his father, from Ibn Ma'bad, from Ibn Khalid who said,

'I said to Al-Reza<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Inform me about the Quran, 'Is it Creator or created?'

فَقَالَ لَيْسَ بِخَالِقٍ وَ لَا مَخْلُوقٍ وَ لَكِنَّهُ كَلَامُ اللَّهِ عَزَّ وَ جَلَّ.

'It is neither Creator nor created, but it is Speech of Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>250</sup>

2- يد، التوحيد ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق ابْنُ مَسْرُورٍ عَنْ مُحَمَّدِ بْنِ الْحَمَيْرِيِّ عَنْ أَبِيهِ عَنِ ابْنِ هَاشِمٍ عَنِ الرَّيَّانِ قَالَ: قُلْتُ لِلرِّضَا ع مَا تَقُولُ فِي الْقُرْآنِ

(The book) 'Al Tawheed', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, (and) 'Al Amaali' of Al Sadouq – Ibn Masrouq, from Muhammad Al Himeyri, from his father, from Ibn Hashim, from Al Rayyan who said,

'I said to Al-Reza<sup>-asws</sup>, 'What are you<sup>-asws</sup> saying regarding the Quran?'

فَقَالَ كَلَامُ اللَّهِ لَا تَنْتَجَاوِزُوهُ وَ لَا تَطْلُبُوا الْهُدَى فِي غَيْرِهِ فَتَضَلُّوا.

He<sup>-asws</sup> said: 'Speech of Allah<sup>-azwj</sup>! Neither go beyond it nor seek the guidance in something else, you will stray!'<sup>251</sup>

3- يد، التوحيد لي، الأماالي للصدوق الْمُكْتَبِيُّ عَنِ الْأَسَدِيِّ عَنِ الْبَرْهَمَكِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ ذَاهِرٍ عَنِ الْقُضَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ عَلِيِّ بْنِ سَالِمٍ عَنِ أَبِيهِ قَالَ: سَأَلْتُ الصَّادِقَ ع فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي الْقُرْآنِ

(The books) 'Al Tawheed', (and) 'Al Amaali' of Al Sadouq – Al Mukattib, from Al Asady, from Al Barmakky, from Abdullah Bin Ahmad Bin Dahir, from Al Fazl Bin Ismail, from Ali Bin Saalim, from his father who said,

'I asked Al-Sadiq<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What are you<sup>-asws</sup> saying regarding the Quran?'

فَقَالَ هُوَ كَلَامُ اللَّهِ وَ قَوْلُ اللَّهِ وَ كِتَابُ اللَّهِ وَ وَحْيُ اللَّهِ وَ تَنْزِيلُهُ وَ هُوَ الْكِتَابُ الْعَزِيزُ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ.

<sup>250</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 14 H 1

<sup>251</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 14 H 2

He<sup>-asws</sup> said: 'It is Speech of Allah<sup>-azwj</sup>, and Word of Allah<sup>-azwj</sup>, and Book of Allah<sup>-azwj</sup>, and Revelation of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Sending down, and it is the Mighty Book which neither the falsehood had come from before it nor from after it. A Revelation from the Wise, the Praised!'"<sup>252</sup>

4- يد، التوحيد لي، الأماالي للصدوق أبي عن سعد بن أبي مطيب قال: كَتَبَ أَبُو الْحَسَنِ الثَّالِثُ عَلَيْهِ السَّلَامُ إِلَى بَعْضِ شِيعَتِهِ بِبَعْدَادَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَصَمْنَا اللَّهُ وَإِيَّاكَ مِنَ الْفِتْنَةِ فَإِنْ يَفْعَلْ فَأَعْظِمْ بِهَا نِعْمَةً وَإِلَّا يَفْعَلْ فَهِيَ الْهَلَكَةُ

(The book) 'Al Tawheed', (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Yaqteeny who said,

'Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>, may the greeting be upon him<sup>-asws</sup>, wrote to one of his<sup>-asws</sup> Shias in Baghdad: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Fortify us<sup>-asws</sup>, and you from the Fitna! If He<sup>-azwj</sup> Does, then consider it a great bounty, or else it is the destruction!

نَحْنُ نَرَى أَنَّ الْجِدَالَ فِي الْقُرْآنِ بَدْعَةٌ اشْتَرَكَ فِيهَا السَّائِلُ وَالْمُجِيبُ فَتَعَطَى السَّائِلُ مَا لَيْسَ لَهُ وَتَكَلَّفَ الْمُجِيبُ مَا لَيْسَ عَلَيْهِ

We view that the disputing in the Quran is an innovation, the questioner and the responder participate in it. The questioner gives what isn't for him (to give) and the responder is encumber with what isn't upon him (to be encumbered with)!

وَلَيْسَ الْخَالِقُ إِلَّا اللَّهُ وَ مَا سِوَاهُ مَخْلُوقٌ وَ الْقُرْآنُ كَلَامُ اللَّهِ لَا يَجْعَلُ لَهُ اسْمًا مِنْ عِنْدِكَ فَتَكُونُ مِنَ الضَّالِّينَ

And there is no Creator except Allah<sup>-azwj</sup>, and whatever besides Him<sup>-azwj</sup> is a creation, and the Quran is Speech of Allah<sup>-azwj</sup>. Do not make a name to be for it from yourself, for you will become from the straying ones!

جَعَلْنَا اللَّهُ وَإِيَّاكَ مِنَ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ.

May Allah<sup>-azwj</sup> Make us<sup>-asws</sup> and you to be from those fearing their Lord<sup>-azwj</sup> in the hidden, and they are apprehensive about the Hour!"<sup>253</sup>

5- يد، التوحيد لي، الأماالي للصدوق المكتتب عن الأسدي عن البرمكي عن عبد الله بن أحمد عن الجعفي قال: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي الْقُرْآنِ فَقَدْ اختلفَ فِيهِ مَنْ قَبِلْنَا فَقَالَ قَوْمٌ إِنَّهُ مَخْلُوقٌ وَ قَالَ قَوْمٌ إِنَّهُ غَيْرُ مَخْلُوقٍ

(The books) 'Al Tawheed', (and) 'Al Amaali' of Al Sadouq – Al Mukattib, from Al Asady, from Al Barmakky, from Abdullah Bin Ahmad, from Al Ja'fari who said,

'I said to Abu Al-Hassan Musa<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What are you<sup>-asws</sup> saying regarding the Quran? The ones before (around) us are differing in it. A group says it is a creation, and a group says it is not a creation'.

فَقَالَ ع أَمَا إِنِّي لَا أَقُولُ فِي ذَلِكَ مَا يَقُولُونَ وَ لَكِنِّي أَقُولُ إِنَّهُ كَلَامُ اللَّهِ عَزَّ وَ جَلَّ.

<sup>252</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 14 H 3

<sup>253</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 14 H 4

He<sup>-asws</sup> said: 'But, I<sup>-asws</sup> am not saying regarding that what they are saying, but I am saying it is Speech of Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>254</sup>

6- يد، التوحيد ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ أَبِي جَبْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحِيمِ قَالَ: كَتَبْتُ عَلَى يَدَيْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ إِلَى أَبِي عَبْدِ اللَّهِ عَ جَعَلْتُ فِدَاكَ اخْتَلَفَ النَّاسُ فِي الْقُرْآنِ فَرَعَمَ قَوْمٌ أَنَّ الْقُرْآنَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ مَخْلُوقٌ وَقَالَ آخَرُونَ كَلَامُ اللَّهِ مَخْلُوقٌ

(The book) 'Al Tawheed' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Abu Najra, from Hammad Bin Usman, from Abdul Raheem who said,

'I wrote to Abu Abdullah<sup>-asws</sup>, (delivered) upon the hands of Al-Malik Bin Ayn, 'May I be sacrificed for you<sup>-asws</sup>! The people are differing regarding the Quran. A group claims that the Quran is Speech of Allah<sup>-azwj</sup>, not Created, while others are saying it is Speech of Allah<sup>-azwj</sup>, Created'.

فَكُنْتُ ع الْقُرْآنَ كَلَامُ اللَّهِ مُحَمَّدٌ عَزَّ وَجَلَّ مَخْلُوقٌ وَعَزَّ وَجَلَّ مَعَ اللَّهِ تَعَالَى دِكْرُهُ وَ تَعَالَى عَنْ ذَلِكَ عُلْوًا كَبِيرًا كَانَ اللَّهُ عَزَّ وَجَلَّ وَ لَا شَيْءَ عَزَّ وَجَلَّ اللَّهُ مَعْرُوفٌ وَ لَا مَجْهُولٌ كَانَ عَزَّ وَجَلَّ وَ لَا مُتَكَلِّمٌ وَ لَا مُرِيدٌ وَ لَا مُتَحَرِّكٌ وَ لَا فَاعِلٌ جَلَّ وَ عَزَّ رَبَّنَا

He<sup>-asws</sup> wrote: 'The Quran is Speech of Allah<sup>-azwj</sup>, an occurrence, not Created and not eternal with Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, and He<sup>-azwj</sup> is Exalted from that, Lofty, Great! Allah<sup>-azwj</sup> Mighty and Majestic Existed, and there was nothing other than Allah<sup>-azwj</sup>, neither known nor unknown. He<sup>-azwj</sup>, Mighty and Majestic Existed and had neither Spoken nor did He<sup>-azwj</sup> Want (anything), nor a Mover, nor a Doer. Majestic and Mighty is our Lord<sup>-azwj</sup>!

فَجَمِيعُ هَذِهِ الصِّفَاتِ مُحَدَّثَةٌ عَزَّ وَجَلَّ حُدُوثُ الْفِعْلِ مِنْهُ جَلَّ وَ عَزَّ رَبَّنَا وَ الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ مَخْلُوقٌ فِيهِ خَبْرٌ مَنْ كَانَ قَبْلَكُمْ وَ خَبْرٌ مَا يَكُونُ بَعْدَكُمْ أَنْزَلَ مِنْ عِنْدِ اللَّهِ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص.

The entirety of these attributes are occurrences, the action had not occurred from it. Majestic and Mighty is our Lord<sup>-azwj</sup>! And the Quran is Speech of Allah<sup>-azwj</sup>, not a creation. In it is news of the ones who existed before you, and news of what will be happening after you, being a Revelation from the Presence of Allah<sup>-azwj</sup> unto Muhammad<sup>-saws</sup>, Messenger<sup>-saws</sup> of Allah<sup>-azwj</sup>!<sup>255</sup>

قال الصدوق رحمه الله كأن المراد من هذا الحديث ما كان فيه من ذكر القرآن و معنى ما فيه أنه غير مخلوق أي غير مكذوب و لا يعني به أنه غير محدث لأنه قد قال محدث غير مخلوق و غير أزلي مع الله تعالى ذكره

*Al-Sadouq, may Allah<sup>-azwj</sup> Mercy him, said: 'It seems that the intention of this Hadeeth is what is mentioned in it regarding the mention of the Quran, and the meaning of what is in it, that it is not created, meaning it is not fabricated. It does not mean by that that it is not originated, for he has mentioned that originated, not created, and not eternal with Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup>.*

<sup>254</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 14 H 5

<sup>255</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 14 H 6

و قال أيضا قد جاء في الكتاب أن القرآن كلام الله و وحى الله و قول الله و كتاب الله و لم يجيء فيه أنه مخلوق و إنما امتنعنا من إطلاق المخلوق عليه لأن المخلوق في اللغة قد يكون مكتوبا و يقال كلام مخلوق أي مكذوب

*He also said, 'It has come in the Book that the Quran is the Speech of Allah<sup>-azwj</sup>, the Revelation of Allah<sup>-azwj</sup>, the Word of Allah, and the Book of Allah<sup>-azwj</sup>. But it has not come in it that it is created. We refrain from attributing 'created' to it because 'created' in language can mean 'falsified' (fabricated), and it can be said that created speech means falsified (fabricated).*

قال الله تبارك و تعالى **إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَ تَخْلُقُونَ إِفْكًا أَي كذبا و قال عز و جل حكاية عن منكري التوحيد ما سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا خِطَابٌ أَي افتعال و كذب**

**Allah<sup>-azwj</sup> Blessed and Exalted Said: But rather, you are worshipping idols from besides Allah and creating a lie [29:17], i.e. a falsehood. And Mighty and Majestic Said Narrating about the deniers of Monotheism. We have not heard of this being in other nations. Surely this is only a fabrication' [38:7], i.e. and invention and a lie.**

فمن زعم أن القرآن مخلوق بمعنى أنه مكذوب فقد كذب و من قال إنه غير مخلوق بمعنى أنه غير مكذوب فقد صدق و قال الحق و الصواب و من زعم أنه غير مخلوق بمعنى أنه غير محدث و غير منزل و غير محفوظ فقد أخطأ و قال غير الحق و الصواب.

*So, one who claims that the Quran is Created, in the meaning that it is fabricated, has lied; and one who says that it is not created in the meaning that it is not fabricated has spoken the truth and the correctness; and one who claims that it is not created in the meaning that it is not an occurrence and not Revealed and not Protected has erred, and he has said other than the truth and the correctness.*

و قد أجمع أهل الإسلام على أن القرآن كلام الله عز و جل على الحقيقة دون المجاز و أن من قال غير ذلك فقد قال منكرا و زورا و وجدنا القرآن مفصلا و موصلا و بعضه غير بعض و بعضه قبل بعض كالناسخ التي يتأخر عن المنسوخ

**And the people of Al Islam are united upon that the Quran is Speech of Allah<sup>-azwj</sup> Mighty and Majestic upon the reality rather than metaphorically. One who says other than that has said an evil and a falsehood; and we have found the Quran as being detailed, inter-connected, and part of it other than a part, and part of it before a part, like the Abrogating preceding than the Abrogated being kept back.**

فلو لم يكن ما هذه صفته حادثا بطلت الدلالة على حدوث المحدثات و تعذر إثبات محدثها بتناهيها و تفرقها و اجتماعها.

*If it were not for these characteristics, the indication of the occurrence of recent events would be invalidated, and proving their occurrence would be difficult due to their dispersion and convergence.*

و شيء آخر و هو أن العقول قد شهدت و الأمة قد أجمعت أن الله عز و جل صادق في إخباره و قد علم أن الكذب هو أن يخبر بكون ما لم يكن

**And another thing, and it is that the intellects have testified, and the community is united that Allah<sup>-azwj</sup> Mighty and Majestic is Truthful in His<sup>-azwj</sup> Informing, and it is known that the lie, it is informing of existence of what has not existed.**

و قد أخبر الله عز و جل عن فرعون و قوله أَنَا رَبُّكُمْ الْأَعْلَى و عن نوح أنه نادى ابنه و هو فِي مَغْرِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَ لَا تَكُنْ مَعَ الْكَافِرِينَ

**And Allah<sup>-azwj</sup> Mighty and Majestic has Informed about Pharaoh<sup>-la</sup> and his<sup>-la</sup> words: He said: 'I am your lord, the most exalted!' [79:24]; and about Noah<sup>-as</sup>, he<sup>-as</sup> called out to his son, and he was in isolation: 'O my son! Sail with us and do not be with the Kafirs' [11:42].**

فإن كان هذا القول و هذا الخبر قديما فهو قبل فرعون و قبل قوله ما أخبر عنه و هذا هو الكذب و إن لم يوجد إلا بعد أن قال فرعون ذلك فهو حادث لأنه كان بعد أن لم يكن.

*If this was the word, and this is the ancient news, it is before Pharaoh<sup>-la</sup> and before his<sup>-la</sup> words, what has been kept behind from it, and this, it is the lie, and if it cannot be found except afterwards Pharaoh<sup>-la</sup> had said that. Thus, it is more recent, because he<sup>-la</sup> had existed afterwards, and he<sup>-la</sup> had not existed (at the time of Noah<sup>-as</sup>).*

و أمر آخر و هو أن الله عز و جل قال وَ لَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ و قوله ما نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا و ما له مثل أو جاز أن يعلم بعد وجوده فحادث لا محالة.

**And another matter, and it is that Allah<sup>-azwj</sup> Mighty and Majestic Said: And if We so Desired, We would Take away that which We have Revealed to you, [17:86]; and His<sup>-azwj</sup> Words: Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it. [2:106]; and there is neither an example for it or a metaphor, or to eradicate after its existence. Thus, it is undoubtedly recent.**

7- شي، تفسير العياشي عن فضيل بن يسار قال: سألت الرضا ع عن القرآن فقال لي هو كلام الله.

Tafseer Al Ayyashi – from Fuzeyl Bin Yasaar who said,

'I asked Al-Reza<sup>-asws</sup> about the Quran. He<sup>-asws</sup> said to me: 'It is Speech of Allah<sup>-azwj</sup>!'<sup>256</sup>

8- شي، تفسير العياشي عن زرارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الْقُرْآنِ فَقَالَ لِي لَا خَالِقٌ وَ لَا مَخْلُوقٌ وَ لَكِنَّهُ كَلَامُ الْخَالِقِ.

Tafseer Al Ayyashi – from Zurara who said,

'I asked Abu Ja'far<sup>-asws</sup> about the Quran. He<sup>-asws</sup> said to me: 'Neither Creator nor Created, but Speech of the Creator!'<sup>257</sup>

9- شي، تفسير العياشي عن زرارَةَ قَالَ: سَأَلْتُهُ عَنِ الْقُرْآنِ أ خَالِقٌ هُوَ

Tafseer Al Ayyashi – From Zurara who said,

'I asked him<sup>-asws</sup> about the Quran, 'Is it Creator?'

قَالَ لَا

<sup>256</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 14 H 7

<sup>257</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 14 H 8

He<sup>-asws</sup> said: 'No'.

قُلْتُ مَخْلُوقٌ

I said, 'Created?'

قَالَ لَا وَ لَكِنَّهُ كَلَامُ الْخَالِقِ.

He<sup>-asws</sup> said: 'No, but it is Speech of the Creator!'"<sup>258</sup>

10- شي، تفسير العياشي عن ياسر الخادم عن الرضا ع أنه سئل عن القرآن فقال لعن الله المُرَجَّعةَ و لعن الله أبا حنيفة إنَّه كلام الله غير مخلوق حيث ما تكلمت به و حيث ما قرأت و نطقت فهو كلام و خبر و قصص.

Tafseer Al Ayyashi – From Yasir Al Khadim,

'From Al-Reza<sup>-asws</sup>, he<sup>-asws</sup> was asked about the Quran. He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Curse the Murjiites, and may Allah<sup>-azwj</sup> Curse Abu Haneefa! It is Speech of Allah<sup>-azwj</sup>, non-creation, wherever you may speak with it and wherever you may recite and spoken. It is Speech, and news and stories'".<sup>259</sup>

11- كاش، رجال الكشي حمدويه و إبراهيم معاً عن محمد بن عيسى عن هشام المشرقى أنه دخل على أبي الحسن الخراساني ع فقال إن أهل البصرة سألو عن الكلام فقالوا إن يونس يقول إن الكلام ليس بمخلوق فقلت لهم صدق يونس إن الكلام ليس بمخلوق أ ما بلغكم قول أبي جعفر ع حين سئل عن القرآن أ خالق هو أم مخلوق فقال لهم ليس بخالق و لا مخلوق

(The book) 'Rijaal' of Al Kashi – Hamdawiya and Ibrahim, both together from Muhammad Bin Isa, from Hisham Al Mashraqy,

'He entered to see Abu Al-Hassan<sup>-asws</sup>, the Khurasany. He<sup>-asws</sup> said, 'The people of Basra are asking about the Speech. They are saying that Yunus says that the Speech isn't a creation. I<sup>asws</sup> said to them: 'Yunus speaks the truth! The Speech isn't a creation. Have the words of Abu Ja'far<sup>-asws</sup> not reached you whereby he<sup>-asws</sup> was asked about the Quran whether it is Creator or created, so he<sup>-asws</sup> said to them: 'It is neither Creator nor created'?

إِنَّمَا هُوَ كَلَامُ الْخَالِقِ فَفَوَيْتُ أَمْرَ يُونُسَ فَقَالُوا إِنَّ يُونُسَ يَقُولُ إِنَّ مِنَ السُّنَّةِ أَنْ يُصَلِّيَ الْإِنْسَانُ رُكْعَتَيْنِ وَ هُوَ جَالِسٌ بَعْدَ الْعَتَمَةِ فقلت صدق يونس.

But rather it is Speech of the Creator. So, the matter of Yunus was strengthened, and they said, 'Yunus says that it is from the Sunnah that the person should pray two Cycles Salat while he is seated, after the Isha'. I<sup>-asws</sup> said: 'Yunus speaks the truth'".<sup>260</sup>

<sup>258</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 14 H 9

<sup>259</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 14 H 10

<sup>260</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 14 H 11

**CHAPTER 15 – ASPECTS OF MIRACLES OF THE QURAN**

*This chapter is an opinionated commentary on the Quran and hence we have decided not to translate it.*

**CHAPTER 16 – TRAVELLING WITH THE QURAN TO A LAND OF THE ENEMY**

1- ما، الأماالي للشيخ الطوسي ابنُ مُحَمَّدٍ عَنْ عُمرَ بْنِ الحُسَيْنِ الشَّيْبَانِيَّ عَنْ مُحَمَّدِ بْنِ شَدَّادِ المُسَمَّعِيِّ عَنْ يَحْيَى بْنِ سَعِيدِ القُطَّانِ عَنْ عَبْدِ اللَّهِ بْنِ عمرو وَ عَنْ نَافِعٍ عَنِ ابْنِ عُمرَ أَنَّ النَّبِيَّ ص هَيَّ أَنْ يُسَافِرَ بِالقُرْآنِ إِلَى أَرْضِ العَدُوِّ خَافَةَ أَنْ يَنَالَهُ العَدُوُّ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Ibn Makhlad, from Umar Bin Al-Hassan Al Shaybani, from Muhammad Bin Shazan Al Mismaie, from Yahya Bin Saeed Al Qattan, from Abdullah Bin Amro, and from Nafie, from Ibn Umar,

‘The Prophet<sup>-saww</sup> prohibited from travelling with the Quran to a land of the enemy fearing that the enemy would take (destroy) it’.<sup>261</sup>

**CHAPTER 17 – THE SWEARING OATH WITH THE QURAN AND IN IT IS THE PROHIBITION FROM THE SWEARING AN OATH WITH OTHER THAN ALLAH<sup>-azwj</sup>**

1- لي، الأماالي للصدوق في مناهي النبي ص أَنَّهُ هَيَّ أَنْ يَحْلِفَ الرَّجُلُ بِغَيْرِ اللَّهِ وَ قَالَ مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions by the Prophet<sup>-saww</sup>: ‘He<sup>-saww</sup> prohibited the man from swearing an oath with other than Allah<sup>-azwj</sup>, and he<sup>-saww</sup> said: ‘One who swears an oath with other than Allah<sup>-azwj</sup>, so he isn’t in anything from Allah<sup>-azwj</sup>!’

وَ هَيَّ أَنْ يَحْلِفَ الرَّجُلُ بِسُورَةٍ مِنْ كِتَابِ اللَّهِ وَ قَالَ مَنْ حَلَفَ بِسُورَةٍ مِنْ كِتَابِ اللَّهِ فَعَلَيْهِ بِكُلِّ آيَةٍ مِنْهَا بِمَنْ شَاءَ بِرٍّ وَ مَنْ شَاءَ فَجَرَ.

And he<sup>-saww</sup> prohibited the man from swearing with a Chapter from the Book of Allah<sup>-azwj</sup> and said: ‘One who swears an oath with a Chapter from the Book of Allah<sup>-azwj</sup>, upon him is to swear with every (single) Verse from it. One who desires can fulfil, and one who desires can break (the oath as its inappropriate in either case)’.<sup>262</sup>

<sup>261</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 16 H 1

<sup>262</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 17 H 1

## CHAPTER 18 – BENEFITS OF VERSES OF THE QURAN AND SEEKING INTERCEDENCE WITH IT (TO BE HEALED)

الآيات الرعد و لَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِّمَ بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ جَمِيعاً

**The Verses – (Surah) Al Ra’ad: *And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. But, for Allah is the Command entirely. [13:31].***

أَسْرَى وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَاراً

**(Surah) Isra: *And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust except for the loss [17:82].***

أقول سيحيى ما يتعلق بهذا الباب في أبواب فضائل السور و آياتها.

**Note – I (Majlisi) am saying, ‘I shall come with what is related with this chapter in chapters on merits of the Chapters and their Verses’.**

1- مكا، مكارم الأخلاق قَالَ النَّبِيُّ ص مَنْ لَمْ يَسْتَشْفِ بِالْقُرْآنِ فَلَا شِفَاءَ اللَّهُ.

(The book) ‘Makarim Al Akhlaq’ –

The Prophet<sup>-saww</sup> said: ‘One who does not seek healing by the Quran, Allah<sup>-azwj</sup> will not Heal him’.<sup>263</sup>

وَ قَالَ الصَّادِقُ ع مَنْ قَرَأَ مِائَةَ آيَةٍ مِنْ آيِ الْقُرْآنِ شَاءَ ثُمَّ قَالَ سَبْعَ مَرَّاتٍ يَا اللَّهُ فَلَوْ دَعَا عَلَى الصُّخُورِ فَلَقَّهَا.

And Al-Sadiq<sup>-asws</sup> said: ‘One who recites one hundred Verses from whichever Verses of the Quran he so desires to, then says seven times, ‘O Allah<sup>-azwj</sup>!’ ‘يَا اللَّهُ’, even if he were to supplicate against the rocks, these would spilt’.<sup>264</sup>

عَنْ أَبِي الْحَسَنِ ع قَالَ: إِذَا خِفْتَ أَمراً فَاقْرَأْ مِائَةَ آيَةٍ مِنَ الْقُرْآنِ مِنْ حَيْثُ شِئْتَ ثُمَّ قُلِ اللَّهُمَّ اكْشِفْ عَنِّي الْبَلَاءَ ثَلَاثَ مَرَّاتٍ.

From Abu Al-Hassan<sup>-asws</sup> having said: ‘Whenever you fear a matter, recite ones hundred Verses from the Quran from wherever you desire to, then said, ‘O Allah<sup>-azwj</sup>! Remove the affliction from me!’ – three times’.<sup>265</sup>

2- مكا، مكارم الأخلاق عَنْ أَبِي إِسْرَاهِيمَ ع أَنَّهُ قَالَ: مَنْ اسْتَكْفَى بِآيَةٍ مِنَ الْقُرْآنِ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ كَفَى إِذَا كَانَ بَيْنَيْنِ.

<sup>263</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 18 H 1 a

<sup>264</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 18 H 1 b

<sup>265</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 18 H 1 c



(The book) 'Makarim Al Akhlaq' –

'From Abu Ibrahim<sup>-asws</sup> (Al-Kazim<sup>-asws</sup>) having said: 'One who seeks sufficiency with a Verse from the Quran, from the east to the west, would be sufficed when he was certain (with conviction)''<sup>.266</sup>

3- مكارم الأخلاق و قَالَ الْعَالِمُ ع فِي الْقُرْآنِ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

(The book) 'Makarim Al-Akhlaq' –

'And the Scholar (Imam<sup>-asws</sup>) said: 'In the Quran there is healing from every illness''<sup>.267</sup>

4- دَعَوَاتُ الرَّوَّانِدِيِّ، قَالَ النَّبِيُّ ص الْقُرْآنُ هُوَ الدَّوَاءُ.

(The book) 'Dawaat' of Al-Rawandy –

'The Prophet<sup>-saww</sup> said: 'The Quran, it is the cure''<sup>.268</sup>

5- عِدَّةُ الدَّاعِي، قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ ع رَفَعَهُ إِلَى النَّبِيِّ ص أَنَّهُ شَكَأَ إِلَيْهِ رَجُلٌ وَجَعًا فِي صَدْرِهِ فَقَالَ ع اسْتَشْفِ بِالْقُرْآنِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ شِفَاءٌ لِمَا فِي الصُّدُورِ.

(The book) 'Uddat Al Daie' –

'Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, raising it to the Prophet<sup>-saww</sup>, a man had complained to him<sup>-asws</sup> of pain in his chest. He<sup>-saww</sup> said: 'Seek healing with the Quran, for Allah<sup>-azwj</sup> Mighty and Majestic Says **a Healing for what is in the chests [10:57]**'<sup>.269</sup>

وَ عَنِ النَّبِيِّ ص قَالَ: شِفَاءُ أُمَّتِي فِي ثَلَاثِ آيَةٍ مِنْ كِتَابِ اللَّهِ أَوْ لَعَقَةٍ مِنْ عَسَلٍ أَوْ شَرْطَةِ حَجَّامٍ.

And from the Prophet<sup>-saww</sup> having said: 'Healing of my<sup>-saww</sup> community is in three – a Verse from the Book of Allah<sup>-azwj</sup>, or a lick of honey, or cupping by a cupper''<sup>.270</sup>

<sup>266</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 18 H 2

<sup>267</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 18 H 3

<sup>268</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 18 H 4

<sup>269</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 18 H 5 a

<sup>270</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 18 H 5 b

باب 19 فضل حامل القرآن و حافظه و حامله و العامل به و لزوم إكرامهم و إرزاقهم و بيان أصناف القراء

## CHAPTER 19 – MERIT OF A BEARER OF THE QURAN, AND ITS RECITER, AND ITS MEMORISER, AND THE ONE WORKING WITH IT, AND NECESSITY OF HONOURING THEM, AND THEIR SUSTENANCE, AND STATEMENT OF TYPES OF RECITERS

1- ثو، ثواب الأعمال لي، الأمالي للصدوق ابن إدريس عن أبيه عن ابن عيسى عن ابن محبوب عن جميل بن صالح عن الفضيل عن الصادق ع قال: الحافظ للقرآن العامل به مع السفرة الكرام البررة.

(The book) 'Sawaab Al Amaal', and 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Al Fuzeyl,

'From Al-Sadiq<sup>asws</sup> having said: 'The memoriser of the Quran, the worker with it, is with the writers, the noble, the righteous''.<sup>271</sup>

2- مع، معاني الأخبار ل، الخصال لي، الأمالي للصدوق محمد بن أحمد البردعي عن عمرو بن أبي عيلان التقي و عيسى بن سليمان القرشي معاً عن أبي إبراهيم الترمذي عن سعد بن سعيد الجزباني عن هاشم بن سعيد عن الضحاک عن ابن عباس قال قال رسول الله ص أشرف أمتي حملة القرآن و أصحاب الليل.

(The books) 'Ma'any Al Akhbar', (and) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – Muhammad Bin Ahmad Al Bardaiq, from Amro Bin Abu Gaylan Al Saqafy and Isa Bin Suleyman Al Qureyshi, both together from Abu Ibrahim Al Tarjumani, from Namshal Bin Saeed, from Al Zahak, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Nobles of my<sup>saww</sup> community are bearers of the Quran and companions of the night (holding vigil praying)'.<sup>272</sup>

3- مع، معاني الأخبار ل، الخصال الأسدي عن أبيه و علي بن عباس و الحسن بن علي بن نصير جميعاً عن محمد بن عبد الرحمن عن أبي شنان العائدي [أبي سنان العائدي] عن صفوان بن سليم عن عطاء بن يسار عن أبي سعيد الخدري قال قال رسول الله ص حملة القرآن عرفاء أهل الجنة.

(The book) 'Ma'any Al Akhbar', (and) 'Al Khisaal' – Al Asady, from his father and Ali Bin Al Abbas and Al-Hassan Bin Ali Bin Nuseyr, from Muhammad Bin Abdul Rahman, from Abu Shanan Al Aaizy, from Safwan Bin Suleym, from Ata'a Bin Yasaar, from Abu Saeed Al Khudri who said,

'Rasool-Allah<sup>saww</sup> said: 'Bearers of the Quran are administrators (lofty ones) of the people of Paradise''.<sup>273</sup>

4- لي، الأمالي للصدوق ابن البرقي عن أبيه عن جدّه عن إسماعيل بن مهران عن عبيس بن هشام عن غير واحد عن أبي جعفر ع قال: قرأ القرآن ثلاثة رجال قرأ القرآن بضاعة و استدر به الملوك و استطال به على الناس و رجل قرأ القرآن فحفظ خروفه و ضيع حدوده و رجل قرأ القرآن و وضع دواء القرآن على دائه و أسهر به ليله و أطمأ به نهاره و أقام به في مساجده و تجافى به عن فراشه

<sup>271</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 1

<sup>272</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 2

<sup>273</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 3

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Ismail Bin Mihran, from Ubeys Bin Hisham, from someone else,

'From Abu Ja'far<sup>asws</sup> having said: 'Readers of the Quran are three – a man who reads the Quran so he takes as merchandise and seeking favours with the kings and to be taller with it upon the people; and a man who reads of the Quran so he memorises its letters and wastes its limits (meanings); and a man who reads the Quran and places cures of the Quran upon its illnesses and holds vigil with it in his nights and stays thirsty by it in his daytime, and stands with it in his Masjids, and forsakes from his bed by it.

فَمَا وَلَيْكَ يَدْفَعُ اللَّهُ عَزَّ وَجَلَّ الْبَلَاءَ وَ بِأَوْلِيكَ يُدِيلُ اللَّهُ مِنَ الْأَعْدَاءِ وَ بِأَوْلِيكَ يُنَزِّلُ اللَّهُ الْعَيْثَ مِنَ السَّمَاءِ فَوَ اللَّهُ لَهُوَلَاءِ فِي قُرْآنِ الْفَرَّانِ أَعْرُ مِنْ الْكِبْرِيَّتِ الْأَخْرَى.

So, by them Allah<sup>azwj</sup> Mighty and Majestic Repels the afflictions, and by them Allah<sup>azwj</sup> Triumphs from the enemies, and by them Allah<sup>azwj</sup> Sends down the rains from the sky. By Allah<sup>saww</sup>! Among readers of the Quran, they are dearer than the red sulphur".<sup>274</sup>

5- ل، الخصال ابن الوليد عن الصفار عن البرقي عن إسماعيل بن مهزيان مثله وفيه استندار به الملوك و يدفع الله العزيز الجبار البلاء.

(The book) 'Al-Khisal' – Ibn Al-Waleed, from Al-Saffar, from Al-Barqy, from Ismail Bin Mihran – similar to it, and in it, 'Seeking favours of the kings, and Allah<sup>azwj</sup> the Mighty, the Forceful Repels the afflictions".<sup>275</sup>

6- ما، الأماالي للشيخ الطوسي التمار عن محمد بن القاسم الأنباري عن محمد بن علي بن عمر عن داود بن رشيد عن الوليد بن مسلم عن عبد الله بن لهيعة عن المرح بن همام عن عتبة بن عامر قال قال رسول الله ص لا يعذب الله قلباً وعى القرآن.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Tammar, from Muhammad Bin Al Qasim Al Anbari, from Muhammad Bin Ali Bin Umar, from Dawood Bin Rusheyd, from Al Waleed Bin Muslim, from Abdullah Bin Lahiya, from Al Maraj Bin Haman, from Uqmah Bin Aamir who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> does not Punish a heart retaining the Quran".<sup>276</sup>

7- لي، الأماالي للصدوق ابن المغيرة عن جدّه عن السكوني عن الصادق ع عن آباءه ع قال: صنفان من أمتي إذا صلحا صلحت أمتي و إذا فسدا فسدت أمتي الأمراء و القراء.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mugheira, from his grandfather, from Al Sakuni,

From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Two types (of people) from my community, when they are righteous, my<sup>saww</sup> community is righteous, and when they are corrupt, my<sup>saww</sup> community is corrupt – the governors and the readers (of the Quran)".<sup>277</sup>

<sup>274</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 4

<sup>275</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 5

<sup>276</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 6

<sup>277</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 7

8- ل، الخصال أبي عن سعد عن ابن عيسى عن ابن مغروف عن ابن همام عن ابن عَزْوَانَ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَكَلَّمَ النَّارُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أُمِيرًا وَ قَارِنًا وَ ذَا ثَرْوَةٍ مِنَ الْمَالِ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Ibn Hammam, from Ibn Gazwan, from Al Sakuni,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, said: 'The Hellfire will speak to three on the Day of Qiyamah – a governor, and a reciter (of Quran), and one with abundant wealth.

فَتَقُولُ لِلْأَمِيرِ يَا مَنْ وَهَبَ اللَّهُ لَهُ سُلْطَانًا فَلَمْ يَعْدِلْ فَتَزِدْرُدُهُ كَمَا يَزِدْرُدُ الطَّيْرُ حَبَّ السَّمْسِيمِ

It shall say to the governor, 'O one whom Allah<sup>-azwj</sup> had Granted authority to, but did not to justice!' It will disdain him like a bird disdains a seed of sesame.

وَ تَقُولُ لِلْقَارِي يَا مَنْ تَزَيَّنَ لِلنَّاسِ وَ بَارَزَ اللَّهَ بِالْمَعَاصِي فَتَزِدْرُدُهُ

And it shall say to the reciter (of the Quran), 'O one who adorned for the mean and duelled Allah<sup>-azwj</sup> with the disobedience!' It will disdain him!'

وَ تَقُولُ لِلْعَرِي يَا مَنْ وَهَبَ اللَّهُ لَهُ دُنْيَا كَثِيرَةً وَاسِعَةً فَيَضَا وَ سَأَلَهُ الْحَقِيرَ الْيَسِيرَ قَرْضًا فَأَبَى إِلَّا بَخْلًا فَتَزِدْرُدُهُ.

And it shall say to the rich, 'O one whom Allah<sup>-azwj</sup> had Granted a lot from the world to him, vast, abundant, and He<sup>-azwj</sup> Asked him for the insignificant, the easy, as a loan, but he refused except being stingy!' It will disdain him".<sup>278</sup>

9- ل، الخصال أبي عن سعد عن ابن عيسى عن أبيه عن حماد بن عيسى عن ابن أذينة عن أبان بن أبي عبيد عن سليمان بن قيس قال سمعت أمير المؤمنين ع يقول اخذوا علي دينكم ثلاثة رجالاً قرأ القرآن حتى إذا رأيت عليه بجمته اخترط سيفه على جاره و رماه بالشرك

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from his father, from Hammad Bin Isa, from Ibn Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

'I caution you upon your religion of three – a man who reads the Quran until when you see its radiance upon him, he unsheathes his sword against his neighbour and accuses him of Shirk (association with Allah<sup>-azwj</sup>)!'

فُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَيُّهُمَا أَوْلَى بِالشِّرْكِ

I said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! Which of the two is foremost with the Shirk?'

قَالَ الرَّامِي وَ رَجُلًا اسْتَحَفَّتْهُ الْأَحَادِيثُ كُلَّمَا حَدَّثَتْ أُحْدُوئُهُ كَذِبٍ مَدَّهَا بِأَطْوَلِ مِنْهَا

He<sup>-asws</sup> said: 'The accuser; and a man who takes the Ahadeeth lightly. Every time he narrates, he innovates lies, extending it by prolonging it.

<sup>278</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 8

وَ رَجُلًا آتَاهُ اللَّهُ عَزَّ وَ جَلَّ سُلْطَانًا فَرَعَمَ أَنَّ طَاعَتَهُ طَاعَةُ اللَّهِ وَ مَعْصِيَتُهُ مَعْصِيَةُ اللَّهِ وَ كَذَبَ لِأَنَّهُ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ لَا يَنْبَغِي لِلْمَخْلُوقِ أَنْ يَكُونَ حُبَّهُ لِمَعْصِيَةِ اللَّهِ

And a man whom Allah<sup>-azwj</sup> Mighty and Majestic Gives him authority, so he claims that obeying him is obeying Allah<sup>-azwj</sup>, and disobeying him is disobeying Allah<sup>-azwj</sup>, and he is lying because there is no obedience to any created being in disobeying the Creator, nor is it befitting for the created being that loving him should be for disobeying Allah<sup>-azwj</sup>.

فَلَا طَاعَةَ فِي مَعْصِيَتِهِ وَ لَا طَاعَةَ لِمَنْ عَصَى اللَّهَ إِنَّمَا الطَّاعَةُ لِلَّهِ وَ لِرَسُولِهِ وَ لِوَلَاةِ الْأَمْرِ

There is neither obedience in disobeying Him<sup>-azwj</sup> nor any obedience for the one who disobeys Allah<sup>-azwj</sup>. But rather, the obedience is (only) for Allah<sup>-azwj</sup>, and for His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and for Masters<sup>-asws</sup> of the Command (Imams<sup>-asws</sup>).

وَ إِنَّمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِطَاعَةِ الرَّسُولِ لِأَنَّهُ مَعْصُومٌ مُطَهَّرٌ لَا يَأْمُرُ بِمَعْصِيَةِ اللَّهِ وَ إِنَّمَا أَمَرَ بِطَاعَةِ أَوْلِي الْأَمْرِ لِأَنَّهُمْ مَعْصُومُونَ مُطَهَّرُونَ لَا يَأْمُرُونَ بِمَعْصِيَتِهِ.

And rather, Allah<sup>-azwj</sup> Mighty and Majestic has Commanded with obeying the Rasool<sup>-saww</sup> because he<sup>-saww</sup> is infallible, Purified, not instructing with disobeying Allah<sup>-azwj</sup>; and rather He<sup>-azwj</sup> has Commanded with obeying Masters<sup>-asws</sup> of the Command (Imams<sup>-asws</sup>) because they<sup>-asws</sup> are infallible, Purified, not instructing with disobeying Him<sup>-azwj</sup>’. 279

10- ل، الخصال الهمداني عن علي عن أبيه عن هشام بن سالم عن أبي عبد الله ع قال: القراء ثلاثة قارئ قرأ ليستدبر به الملوك ويستطيل به على الناس فذاك من أهل النار

(The book) ‘Al Khisaal’ – Al Hamazany, from Ali, from his father, from Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The readers (of the Quran) are three – a reader who reads to seek favours of the kings by it and he can prevail by it upon the people, so that is from the people of Hellfire!

وَ قَارِئٌ قَرَأَ الْقُرْآنَ فَحَفِظَ حُرُوفَهُ وَ ضَيَّعَ حُدُودَهُ فَذَاكَ مِنْ أَهْلِ النَّارِ

And a reader who reads the Quran, so he memorises its letters and wastes its limits, so that is from the people of Hellfire!

وَ قَارِئٌ قَرَأَ فَاسْتَتَرَ بِهِ ثَحْتِ بُرْسُوسِهِ فَهُوَ يَعْمَلُ بِمُحْكَمِهِ وَ يُؤْمِنُ بِمُشَابِهِهِ وَ يُتِمُّ قَرَائِضَهُ وَ يُجِلُّ حَلَالَهُ وَ يُحَرِّمُ حَرَامَهُ فَهَذَا مِمَّنْ يُنْقِذُهُ اللَّهُ مِنْ مَضَلَّاتِ الْفِتَنِ وَ هُوَ مِنْ أَهْلِ الْجَنَّةِ وَ يَشْفَعُ فِي مَنْ شَاءَ.

And a reader who reads (the Quran), so he conceals with it beneath his cap, so he works with its Decisive and believes in its Allegorical, and he establishes its obligation and permits its Permissible(s) and prohibits its Prohibition. So this is from the ones Allah<sup>-azwj</sup> will Save him

from the dilemmas of Fitna, and he is from the people of Paradise and will intercede regarding the ones he so desires to”<sup>280</sup>.

11- ل، الخصال أحمد بن محمد بن الحسين البزاز عن أحمد بن محمد بن حمويه عن أحمد بن سعيد قال قال أمير المؤمنين ع من دخل في الإسلام طابعاً وقرأ القرآن طاهراً فله في كل سنة مائتا دينار في بيت مال المسلمين إن منع في الدنيا أخذها يوم القيامة وافية أخرج ما يكون إليها.

(The book) ‘Al Khisaal’ – Ahmad Bin Muhammad Bin Al Husayn Al Bazzaz, from Ahmad Bin Muhammad Bin Hamawiya, from Ahmad Bin Saeed who said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘One who enters into Al-Islam willingly and reads the Quran apparently, for him during the year will be two hundred Dinars from the public treasury of the Muslims! If he is prevented in the world, he will take it on the Day of Qiyamah a full measure when he will be as needy as he can be to it!’<sup>281</sup>

12- ل، الخصال أبي عن الحميري عن هارون عن ابن زياد عن الصادق عن آبائه ع أن علياً ع قال: إن في جهنم رحي تطحن أ فلا تسألوني ما طحنها

(The book) ‘Al Khisaal’ – My father, from Al Himeyri, from Haroun, from Ibn Ziyad,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: ‘Ali<sup>-asws</sup> said: ‘In Hell there is a mill to grind. Will you not ask me<sup>-asws</sup> what it will grind?’

فَقِيلَ لَهُ فَمَا طَحْنُهَا يَا أَمِيرَ الْمُؤْمِنِينَ-

It was said to him<sup>-asws</sup>, ‘So what will it grind, O Amir Al-Momineen<sup>-asws</sup>!’

قَالَ الْعُلَمَاءُ الْفَجْرَةُ وَالْقُرْآنُ الْمُسْتَمَّةُ وَالْمُجَابِرَةُ الظَّلْمَةُ وَالْوُزْرَاءُ الْخَوْنَةُ وَالْعُرَفَاءُ الْكَذِبَةُ الْخَيْرِ.

He<sup>-asws</sup> said: ‘The immoral scholars, and the corrupt readers (of the Quran), and the oppressing tyrants, and the treacherous ministers, and the fortune-teller telling false news’<sup>282</sup>.

13- لي، الأماالي للصدوق في مناهي النبي ص أنه قال: من قرأ القرآن ثم شرب عليه حراماً أو أثر عليه حُباً للدنيا و زينتها استوجب عليه سخط الله إلا أن يتوب

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: ‘One who reads the Quran then drinks a prohibited (drink) upon it, or in its track, in love for the world and its adornment, the Annoyance of Allah<sup>-azwj</sup> will be Obligated upon him unless he repents.

أَلَا وَ إِنَّهُ إِنْ مَاتَ عَلَى غَيْرِ تَوْبَةٍ حَاجَهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَلَا يُزِيلُهُ إِلَّا مَدْحُوضاً.

<sup>280</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 10

<sup>281</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 11

<sup>282</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 12

Indeed, and if he were to die upon without having repented, the Quran will argue against him on the Day of Qiyamah. He will not present an argument except it will be defeated”.<sup>283</sup>

14- ثوب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن إبراهيم بن هاشم عن الحسن بن أبي الحسين عن سليمان الجعفي عن السكوني عن الصادق عن أبيه ع قال قال النبي ص إن أهل القرآن في أعلى درجة من آدميين ما خلا النبيين والمرسلين فلا تستضعفوا أهل القرآن حقوقهم فإن لهم من الله لمكاناً.

(The book) ‘Sawaab Al Amaal’ – My father, from Ahmad Bin Idrees, from Al Ash’ary, from Ibrahim Bin Hashim, from Al-Hassan Bin Abu Al Husayn, from Suleyman Al Ja’fari, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said: ‘The people of the Quran from the human beings will be in the top rank, apart from the Prophets<sup>-as</sup> and the Messengers, so do not weaken people of the Quran of their rights for there is a position for them from Allah<sup>-azwj!</sup>’<sup>284</sup>

15- ثوب الأعمال حمزة العلوي عن علي عن أبيه عن النوفلي عن السكوني عن الصادق عن أبيه عن علي صلوات الله عليهم قال: من قرأ القرآن يأكل به الناس جاء يوم القيامة وجهه عظم لا لحم فيه.

(The book) ‘Sawaab Al Amaal’ – Hamza Al Alawy, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, said: ‘One who reads the Quran to eat the people by it, will come on the Day of Qiyamah and his face will be bones, there being no flesh upon it’.<sup>285</sup>

16- مص، مصباح الشريعة قال الصادق ع المقرأ بلا علم كالمعجب بلا مال ولا ملوك يبغض الناس لفقره و يبغضونه لجهه فهو أبدأ محاصم للخلق في غير واجب

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq<sup>-asws</sup> said: ‘The reader (of the Quran) without knowledge is like the one with self-pride without having any wealth nor kingdom. He hates the people due to his own poverty and they hate him for his arrogance, so he perpetually disputes the people regarding other than the obligatory!

و من خاصم الخلق فيما لم يؤمر به فقد نازع الخالق والرؤيية قال الله عز وجل و من الناس من يجادل في الله بغير علم ولا هدى ولا كتاب منير ناي عطفه و ليس أحد أشد عقاباً ممن ليس قميص النسل بالدعوى بلا حقيقة ولا معنى.

And one who disputes the people regarding what he has not been Commanded with, so he has contended the Divinity and the Lordship. Allah<sup>-azwj</sup> Mighty and Majestic Says: **And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8] Twisting his neck haughtily [22:9]**, and there isn’t

<sup>283</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 13

<sup>284</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 14

<sup>285</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 15

anyone of severer Punishment than the one who wears the shirt of the rituals in pretence without any reality nor meaning”.<sup>286</sup>

قَالَ زَيْدُ بْنُ ثَابِتٍ لِابْنِهِ يَا بُنَيَّ لَا يَرَى اللَّهُ اسْمَكَ فِي دِيْوَانِ الْقُرْءَانِ.

Zayd Bin Sabit said to his son, ‘O my son! May Allah<sup>-azwj</sup> not See your name in the register of the readers (of the Quran)!’<sup>287</sup> (and although he compiled the Quran)

وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى مَنْ تَسْمَعُ فِيهِ بِاسْمِ الرَّجُلِ خَيْرٌ مِنْ أَنْ تَلْقَاهُ وَ أَنْ تَلْقَاهُ خَيْرٌ مِنْ أَنْ تُجَارِبَ.

And the Prophet<sup>-saww</sup> said: ‘There shall come a time upon my<sup>-saww</sup> community, during it your hearing the name of a man would be better than meeting him, and your (just) meeting him would be better than experiencing him’.<sup>288</sup>

قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا اسْتَطَعْتَ وَ اجْعَلْ طَاعَتَكَ لِلَّهِ بِمَنْزِلَةِ زَوْجِكَ مِنْ جَسَدِكَ وَ لَتَكُنْ مُعْتَبِرًا حَالِكَ مَا تُحَقِّقُهُ بَيْنَكَ وَ بَيْنَ بَارِيكَ وَ اسْتَعْنِ بِاللَّهِ فِي جَمِيعِ أُمُورِكَ مُتَضَرِّعًا إِلَيْهِ أَنَاءَ لَيْلِكَ وَ نَهَارِكَ

And the Prophet<sup>-saww</sup> said: ‘Most of the hypocrites of my<sup>-saww</sup> community would be its readers (of the Quran) so be where you have been recommended and Commanded to be, and lighten (reduce) your evil from the people whatever you can, and make your obedience for Allah<sup>-azwj</sup> at the status of your soul from your body, and consider your situation critically what your reality is between yourself and your Maker, and seek Assistance with Allah<sup>-azwj</sup> in entirety of your affairs, beseeching to Him<sup>-azwj</sup> in hours of your night and your day.

قَالَ اللَّهُ عَزَّ وَ جَلَّ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَ خُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ وَ الْإِعْتِدَاءُ مِنْ صِفَةِ قُرْءَانِ زَمَانِنَا هَذَا وَ عَلَامَتِهِمْ فَكُنْ مِنَ اللَّهِ فِي جَمِيعِ أَحْوَالِكَ عَلَى وَجَلٍ لَيْلًا نَفَعٌ فِي مِيدَانِ الْمُنَى فَتَهْلِكَ.

Allah<sup>-azwj</sup> Mighty and Majestic: **Call your Lord beseeching and secretly, surely, He does not Love the aggressors [7:55]**, and aggression is from characteristics of readers (of the Quran) of this era of ours, and their mark. In entirety of your situations, be from Allah<sup>-azwj</sup> upon fearfulness lest you fall into the field of the wishes, for you will be destroyed!’<sup>289</sup>

17- شي، تفسير العياشي عن عمرو بن جُمَيْعٍ عن أمير المؤمنين ع قال: مَنْ قَرَأَ الْقُرْءَانَ مِنْ هَذِهِ الْأُمَّةِ ثُمَّ دَخَلَ النَّارَ فَهُوَ مِمَّنْ كَانَ يَتَّخِذُ آيَاتِ اللَّهِ هُزُوءًا.

Tafseer Al Ayyashi – from Amro Bin Jumie,

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘One from this community who reads the Quran, then enters the Hellfire, he is from the ones who had taken the Verses of Allah<sup>-azwj</sup> in mockery’.<sup>290</sup>

<sup>286</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 16 a

<sup>287</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 16 b

<sup>288</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 16 c

<sup>289</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 16 d

<sup>290</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 17



18- م، تفسير الإمام عليه السلام أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ قَالَ رَسُولُ اللَّهِ ص حَمَلَةُ الْقُرْآنِ الْمُخْصُوصُونَ بِرَحْمَةِ اللَّهِ الْمَلْبَسُونَ نُورَ اللَّهِ الْمُعْلَمُونَ كَلَامَ اللَّهِ الْمُقَرَّبُونَ مِنَ اللَّهِ

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup> – Abu Muhammad Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The bearers of the Quran are particularised with the Mercy of Allah<sup>-azwj</sup>, clothed by the Light of Allah<sup>-azwj</sup>, the teachers of the Speech of Allah<sup>-azwj</sup>, the ones of proximity from Allah<sup>-azwj</sup>.

مَنْ وَالَاهُمْ فَقَدْ وَالَى اللَّهَ وَمَنْ عَادَاهُمْ فَقَدْ عَادَى اللَّهَ يَدْفَعُ اللَّهُ عَنْهُ مُسْتَمِعِ الْقُرْآنِ بَلَوَى الدُّنْيَا وَعَنْ قَارِيهِ بَلَوَى الْآخِرَةَ

The one who befriends them<sup>-asws</sup>, he has befriended Allah<sup>-azwj</sup>, and the one who is inimical to them<sup>-asws</sup> he has been inimical to Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will Repel the scourges of the world from the intent listeners of the Quran, and the scourges of the Hereafter from its reciters.

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَسَمِعَ آيَةً مِنْ كِتَابِ اللَّهِ وَهُوَ مُعْتَقِدٌ أَنَّ الْمُرَادَ لَهُ عَنِ اللَّهِ مُحَمَّدٌ الصَّادِقُ ع فِي كُلِّ أَقْوَالِهِ الْحَكِيمُ فِي كُلِّ أَعْمَالِهِ الْمُوَدِّعُ مَا أَوْدَعَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ عُلُومِهِ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا ع لِإِتْقَانِهِ لَهُ فِيمَا يَأْمُرُ وَيَنْهَى عَظِيمٌ أَجْرًا مِنْ تَبِيرٍ ذَهَبًا يَتَصَدَّقُ بِهِ مَنْ لَا يَعْتَقِدُ هَذِهِ الْأُمُورَ بَلْ صَدَقْتُهُ وَيَا لَعَلِّي

By the One<sup>-azwj</sup> in Whose Hand is the soul of Muhammad<sup>-saww</sup>! The listener of a Verse from the Book of Allah<sup>-azwj</sup> Mighty and Majestic while he is of the belief that the provider to him from Allah<sup>-azwj</sup> the Exalted, Muhammad<sup>-saww</sup>, is the truthful in all of his<sup>-saww</sup> words, the wise in all of his<sup>-saww</sup> deeds, (and that) he<sup>-saww</sup> deposited whatever Allah<sup>-azwj</sup> had Deposited to him<sup>-saww</sup>, to the Amir Al-Momineen, Ali<sup>-asws</sup>, and believes in his<sup>-asws</sup> obedience to him<sup>-saww</sup> regarding whatever he<sup>-saww</sup> instructed and enjoined, would have greater Recompense than a mountain of gold given in charity with it by the one who does not believe in these matters. But, his charity would (in fact) be a plague upon him.

وَلَقَارِي آيَةٍ مِنْ كِتَابِ اللَّهِ مُعْتَقِدًا لَهُدِهِ الْأُمُورَ أَفْضَلُ بِمَا دُونَ الْعَرْشِ إِلَى أَسْفَلِ التُّحُومِ يَكُونُ لِمَنْ لَا يَعْتَقِدُ هَذَا الْإِعْتِقَادَ فَيَتَصَدَّقُ بِهِ بِنِ بَلْ ذَلِكَ كَلْبَةٌ وَبَلْ عَلَى هَذَا الْمُتَصَدِّقِ بِهِ

And for a reciter of a Verse from the Book of Allah<sup>-azwj</sup>, believing in these matters, would be better than what is below the Throne up to the lowest end-point that can happen to be, than the one who does not believe in these beliefs, and he gives in charity with it. But that, all of it, would (in fact) be a plague upon this giver of charity with it’.

ثُمَّ قَالَ أَ تَدْرُونَ مَتَى يُؤَفَّرُ عَلَى هَذَا الْمُسْتَمِعِ وَ هَذَا الْقَارِي هَذِهِ الْمُثُوبَاتُ الْعَظِيمَاتُ إِذَا لَمْ يَغْلُ فِي الْقُرْآنِ وَ لَمْ يَجْفُ عَلَيْهِ وَ لَمْ يَسْتَأْكِلْ بِهِ وَ لَمْ يَبْرَأْ بِهِ

Then he<sup>-asws</sup> said: ‘do you know when this would be available to this listener and this reciter, these magnificent Rewards? When he does not insert (anything) in the Quran, (it is a Glorious Quran), and does not dehydrate (take out anything) from it, and does not consume (the world) with it, and does not opine with it.

وَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ الشِّفَاءُ النَّافِعُ وَ الدَّوَاءُ الْمُبَارَكُ وَ عِصْمَةٌ لِمَنْ تَمَسَّكَ بِهِ وَ نَجَاةٌ لِمَنْ تَبِعَهُ لَا يَعْوجُّ فَيَقْوَمُ وَ لَا يَبْرُجُ فَيَسْتَعْتَبُ وَ لَا يَنْقُضِي عَهْدِيهِ وَ لَا يَخْلُقُ عَلَى كَثْرَةِ الرِّدِّ

And Rasool-Allah<sup>-saww</sup> said: 'Upon you all is to be with the Quran, for it is the beneficial healing, and a Blessed cure, and a protection for the one who attaches with it, and a salvation for the one who follows it. He will not be perverted, so he would be straight, and he will not be deviated, so he would remain (on the Straight Path), and its wonders will not expire, nor would it create numerous arguments'.

وَ اَثْلُوهُ فَإِنَّ اللَّهَ بِأَجْرِكُمْ عَلَى تِلَاوَتِهِ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ أَمَا إِنِّي لَا أَقُولُ الْم حَرْفٌ وَ لَكِنَّ الْأَيْفَ عَشْرٌ وَ اللَّامَ عَشْرٌ وَ الْمِيمَ عَشْرٌ

And recite it, for Allah<sup>-azwj</sup> Recompense you upon its recitation, with every letter, ten Good deeds. But, I<sup>-asws</sup> am not saying (for) 'Alif Laam Meem', there would be ten, but I<sup>-asws</sup> am saying: '(for reciting) the 'Alif' would be ten, and '(for) the 'Laam' would be ten, and (for) the 'Meem' would be ten'.

ثُمَّ قَالَ أَ تَدْرُونَ مِنَ الْمُتَمَسِكِ بِهِ الْيَدِ بِتَمَسُّكِهِ يَبَالُ هَذَا الشَّرْفَ الْعَظِيمَ هُوَ الَّذِي أَخَذَ الْقُرْآنَ وَ تَأْوِيلَهُ عَنَّا أَهْلَ الْبَيْتِ أَوْ عَن وَسَائِطِنَا السُّفْرَاءِ عَنَّا إِلَى شَيْعَتِنَا لَا عَن آرَاءِ الْمُجَادِلِينَ وَ قِيَاسِ الْقَائِسِينَ

Then he<sup>-saww</sup> said: 'Are you knowing the one attached (to it), the one who, by his attachment, would be attaining these great nobilities? He is the one who takes the Quran and its explanation from us<sup>-asws</sup>, the People<sup>-asws</sup> of the Household, or from our<sup>-asws</sup> intermediaries, the ambassadors from us<sup>-asws</sup> to our<sup>-asws</sup> Shias, not from an opinion of the arguers and the analogy of the analogists.

فَأَمَّا مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَإِنْ اتَّفَقَ لَهُ مُضَادُّهُ صَوَابٌ فَقَدْ جَهَلَ فِي أَخْذِهِ عَن غَيْرِ أَهْلِهِ وَ كَانَ كَمَنْ سَلَكَ طَرِيقاً مَسْبُوعاً مِنْ غَيْرِ حُقَاطٍ يَحْفَظُونَهُ فَإِنْ اتَّفَقَتْ لَهُ السَّلَامَةُ فَهُوَ لَا يَعْدُمُ مِنَ الْعُقَلَاءِ الدَّمَّ وَ التَّوْبِيحِ

As for the one who says regarding the Quran by his opinion, and if he is correct in accordance with it by co-incident, so he has been ignorant in taking it from other than its rightful ones (Imams<sup>-asws</sup>), and he would be like the one who asks the way wherein are a lot of predatory wild animals, without a protector protecting him, and he arrives safely to it (his destination) by co-incident, so he would not be left out of condemnation and the rebuke from the intellectuals and the virtuous ones.

وَ إِنْ اتَّفَقَ لَهُ افْتِرَاسُ السَّبْعِ فَقَدْ جَمَعَ إِلَى هَلَاكِهِ سُقُوطُهُ عِنْدَ الْحَيِّينَ الْقَاضِلِينَ وَ عِنْدَ الْعَوَامِّ الْجَاهِلِينَ

And if, by co-incident the predatory wild animals do devour him, so he would have been led to his destruction by his silence in the presence of the good people, the virtuous ones, and in the presence of the ignorant general populace (for not having asked the right way).

وَ إِنْ أخطأَ الْقَائِلُ فِي الْقُرْآنِ بِرَأْيِهِ فَقَدْ تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ وَ كَانَ مِثْلَهُ مِثْلَ مَنْ رَكِبَ بَحْرًا هَائِجًا بِلاَ مَلَّاحٍ وَ لَا سَفِينَةٍ صَحِيحَةٍ لَا يَسْمَعُ لَهْلَآكِهِ أَحَدٌ إِلَّا قَالَ هُوَ أَهْلٌ لِمَا حَقَّهُ وَ مُسْتَحِقٌّ لِمَا أَصَابَهُ

And if the speaker errs in the Quran by his opinion, so he has assured his seat from the Fire, and his example would be like an example of the one who sails the rough sea without a navigator, and not having a correct ship. No one would hear of his destruction except he would say, 'He was deserving of his destruction and deserving of what hit him'.

وَقَالَ ص مَا أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى عَبْدٍ بَعْدَ الْإِيمَانِ بِاللَّهِ أَفْضَلَ مِنَ الْعِلْمِ بِكِتَابِ اللَّهِ وَ الْمَعْرِفَةِ بِتَأْوِيلِهِ وَ مَنْ جَعَلَ اللَّهُ لَهُ مِنْ ذَلِكَ حِطًّا ثُمَّ ظَنَّ أَنَّ أَحَدًا لَمْ يُفْعَلْ بِهِ مَا فُعِلَ بِهِ وَ قَدْ فَضَّلَ عَلَيْهِ فَقَدْ حَقَّرَ نِعَمَ اللَّهِ عَلَيْهِ

And he<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic did not Favour upon a servant after *Eman* in Allah<sup>-azwj</sup>, anything more superior than the knowledge of the Book of Allah<sup>-azwj</sup> and the understanding of its explanation. And the one for whom Allah<sup>-azwj</sup> Makes a share to be in that, then he thinks that anyone (else) – who has not been Dealt with what he has been Dealt with – has superiority over him, so he has belittled the Bounty of Allah<sup>-azwj</sup> upon him’.

وَقَالَ رَسُولُ اللَّهِ ص فِي قَوْلِهِ تَعَالَى يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَ شِفَاءٌ لِمَا فِي الصُّدُورِ وَ هُدًى وَ رَحْمَةٌ لِلْمُؤْمِنِينَ قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ قَبْدَلِكُمْ فَلْيَبْتَغُوا حَيْرًا مِمَّا يَجْمَعُونَ

And Rasool-Allah<sup>-saww</sup> said regarding the Words of the Exalted: ***O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests, and a Guidance and a Mercy for the Momineen [10:57] Say: ‘(It is) by the Grace of Allah and by His Mercy’ – so with that, let them be rejoicing; it is better than what which they are amassing [10:58]’.***

قَالَ رَسُولُ اللَّهِ ص فَضْلُ اللَّهِ عَزَّ وَ جَلَّ الْقُرْآنُ وَ الْعِلْمُ بِتَأْوِيلِهِ وَ رَحْمَتُهُ تَوْفِيقُهُ لِمَوْلَاةٍ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ مُعَاذَةُ أَعْدَائِهِمْ

Rasool-Allah<sup>-saww</sup> said: ‘The Grace of Allah<sup>-azwj</sup> Mighty and Majestic is the Quran and the knowledge of its explanation, and His<sup>-azwj</sup> Mercy is His<sup>-azwj</sup> Giving inclination to the Wilayah of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, and the enmity of their<sup>-asws</sup> enemies’.

ثُمَّ قَالَ ص وَ كَيْفَ لَا يَكُونُ ذَلِكَ خَيْرًا مِمَّا يَجْمَعُونَ وَ هُوَ تَمَنُّ الْجَنَّةِ وَ نَعِيمُهَا فَإِنَّهُ يُكْتَسَبُ بِهَا رِضْوَانُ اللَّهِ الَّذِي هُوَ أَفْضَلُ مِنَ الْجَنَّةِ وَ يُسْتَحَقُّ الْكَوْنُ بِحَضْرَةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الَّذِي هُوَ أَفْضَلُ مِنَ الْجَنَّةِ إِنَّ مُحَمَّدًا وَ آلَ مُحَمَّدٍ الطَّيِّبِينَ أَشْرَفُ زِينَةِ الْجَنَّةِ

Then he<sup>-saww</sup> said: ‘And how can that not happen to be better than what they are amassing, and it is the price of the Paradise and its Bounties? So the one who earns by it the Pleasure of Allah<sup>-azwj</sup> the Exalted, which is superior than the Paradise (itself), and he would be deserving of it, the existing (living) in the presence of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, which is superior than the Paradise (itself), and that Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup> are the most noble adornment in the Gardens’.

ثُمَّ قَالَ ص يَرْفَعُ اللَّهُ بِحَدَا الْقُرْآنِ وَ الْعِلْمِ بِتَأْوِيلِهِ وَ بِمَوْلَاتِنَا أَهْلَ الْبَيْتِ وَ التَّيْبِيِّ مِنْ أَعْدَائِنَا أَقْوَامًا فَيَجْعَلُهُمْ قَادَةً وَ أئِمَّةً فِي الْحَيْرِ تُقْتَصُّ آثَارُهُمْ وَ تُرْمَقُ أَعْمَالُهُمْ وَ يُقْتَدَى بِفِعَالِهِمْ

Then he<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> would Raise a people by this Quran and the knowledge of its explanation, and with our<sup>-asws</sup> Wilayah, the People<sup>-asws</sup> of the Household, and the disavowing from our<sup>-asws</sup> enemies, so He<sup>-azwj</sup> would Make them to be among the best of the leaders, pursuing their<sup>-asws</sup> tracks and following their<sup>-asws</sup> deeds.

تَرَعَبُ الْمَلَائِكَةُ فِي حُلِيِّهِمْ وَ تَمْسَحُهَا بِأَجْنِحَتِهِمْ وَ فِي صَلَوَاتِهَا تُبَارِكُ عَلَيْهِمْ وَ تَسْتَعْفِرُ لَهُمْ حَتَّى كُلُّ رَطْبٍ وَ نَابِسٍ تَسْتَعْفِرُ لَهُمْ حَيْثَانُ الْبَحْرِ وَ هَوَائِمُهُ وَ سِبَاعُ الْبَرِّ وَ أَنْعَامُهُ وَ السَّمَاءُ وَ جُجُومُهَا.

And the Angels would be wishing to be in their isolation, and they would be touching them with their wings, and during their (sending) Salawaat, they (Angels) would send Blessings upon them and seek Forgiveness for them, to the extent of every wet and dry (thing) would seek Forgiveness for them, even the fishes of the sea and its vermin, the predators of the birds and the predators of the land and its beasts, and the sky and its stars”.<sup>291</sup>

19- جمع، جامع الأخبار قَالَ النَّبِيُّ صَلَّى فِي وَصِيَّتِهِ يَا عَلِيُّ إِنَّ فِي جَهَنَّمَ رَحَى مِنْ حَدِيدٍ تُطْحَنُ بِهَا رُءُوسُ الْقُرَّاءِ وَالْعُلَمَاءِ الْمُجْرِمِينَ.

(The book) ‘Jamie Al Akhbar’ –

‘The Prophet<sup>-saww</sup> said in his<sup>-saww</sup> bequest (advice): ‘O Ali<sup>-asws</sup>! In hell there is a mill of iron, heads of the readers (of the Quran) and the criminal scholars will be grinded by it’.<sup>292</sup>

وَقَالَ ص رُبَّ نَالِ الْقُرْآنِ وَالْقُرْآنُ يَلْعَنُهُ.

And he<sup>-saww</sup> said: ‘Sometimes the Quran is recited and the Quran curses him’.<sup>293</sup>

وَعَنْ مَكْحُولٍ قَالَ: جَاءَ أَبُو ذَرٍّ إِلَى النَّبِيِّ صَلَّى فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَخَافُ أَنْ أَتَعَلَّمَ الْقُرْآنَ وَ لَا أَعْمَلُ بِهِ

And from Makhowl who said,

‘Abu Zarr<sup>-ra</sup> came to the Prophet<sup>-saww</sup>. He<sup>-ra</sup> said, ‘O Rasool-Allah<sup>-saww</sup>! I<sup>-ra</sup> fear from learning the Quran and not working with it!’

فَقَالَ رَسُولُ اللَّهِ صَلَّى لَا يُعَذِّبُ اللَّهُ قَلْبًا أَسَكَّنَهُ الْقُرْآنَ.

Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> does not Punish a heart the Quran is settled in’.<sup>294</sup>

وَعَنْ عُثْبَةَ بْنِ غَامِرٍ الْجُهَنِيِّ أَنَّ النَّبِيَّ صَلَّى قَالَ: لَوْ كَانَ الْقُرْآنُ فِي إِهَابٍ مِمَّا مَسَّتُهُ النَّارُ.

And from Uqba Bin Aamir Al Juhanny,

‘The Prophet<sup>-saww</sup> said: ‘If the Quran were on an animal skin, the fire would not touch it’.<sup>295</sup>

20- ختص، الإختصاص أحمَدُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَبَاهُ كَانَ يَقُولُ مَنْ دَخَلَ عَلَى إِمَامٍ جَائِرٍ فَقَرَأَ عَلَيْهِ الْقُرْآنَ يُرِيدُ بِدَلِّكَ عَرْضاً مِنْ عَرْضِ الدُّنْيَا لِعِنِّ الْقَارِيءِ بِكُلِّ حَرْفٍ عَشْرَ لَعَنَاتٍ وَ لِعِنِّ الْمُسْتَمِيعِ بِكُلِّ حَرْفٍ لَعْنَةً.

(The book) ‘Al Ikhtisas’ – Ahmad, from his father, from Abdullah Bin Al Mugheira, from Muhammad Bin Sinan, from Talha Bin Zayd,

‘From Abu Abdullah<sup>-asws</sup>, his<sup>-asws</sup> father<sup>-asws</sup> said: ‘One who enters to see a tyrannical leader (imam), so he reads the Quran to him intending from him a display from displays of the world,

<sup>291</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 18

<sup>292</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 19 a

<sup>293</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 19 b

<sup>294</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 19 c

<sup>295</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 19 d

the reader would be cursed for every letter, ten curses, and the listeners would be cursed by one curse for every letter".<sup>296</sup>

21- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى جَوَادٌ يُحِبُّ الْجُودَ وَ مَعَالِي الْأُمُورِ وَ يَكْرَهُ سَفْسَافَهَا

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> the Exalted is the most Generous. He<sup>-azwj</sup> Loves the generosity and noble conduct in matters, and He<sup>-azwj</sup> Dislikes its harshness.

وَ إِنَّ مِنْ عَظَمِ جَلَالِ اللَّهِ تَعَالَى إِكْرَامَ ثَلَاثَةِ ذِي السَّنْبَةِ فِي الْإِسْلَامِ وَ الْإِمَامِ الْعَادِلِ وَ حَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي وَ لَا الْجَانِي عَنْهُ.

And from the revering the Majesty of Allah<sup>-azwj</sup> the Exalted is honouring three – the elderly in Al-Islam, and the just leader (imam), and bearer of the Quran without exaggerating nor forsaking from it".<sup>297</sup>

22- نَحْجُ، نَحْجُ الْبَلَاغَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ قَرَأَ الْقُرْآنَ فَمَاتَ فَدَخَلَ النَّارَ فَهُوَ بِمَنْ كَانَ يَتَّخِذُ آيَاتِ اللَّهِ هُزُؤًا.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen<sup>-asws</sup> said: 'One who recites the Quran so he dies and enters the Hellfire, he is from the ones who had taken the Verses of Allah<sup>-azwj</sup> in mockery".<sup>298</sup>

23- كُنْزُ الْكَرَاجِكِيِّ، جَاءَ فِي الْحَدِيثِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَا أَمَّنَ بِالْقُرْآنِ مَنْ اسْتَحَلَّ حَمَامَهُ.

(The book) 'Kanz Al Karajaky' –

'It has come in the Hadeeth that Rasool-Allah<sup>-saww</sup> said: 'He has not believed in the Quran, one who legalises its Prohibitions".<sup>299</sup>

24- أَسْرَارُ الصَّلَاةِ، عَنِ النَّبِيِّ ص قَالَ: كَمْ مِنْ قَارِئِ الْقُرْآنِ وَ الْقُرْآنُ يَلْعَنُهُ.

(The book) 'Israar Al Salat' –

'From the Prophet<sup>-saww</sup> said: 'How many a reader of the Quran there is and the Quran is cursing him!"<sup>300</sup>

25- كِتَابُ الْغَايَاتِ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقَمِيّ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَحَقَّ النَّاسِ بِالتَّحَشُّعِ فِي السِّرِّ وَ الْعَلَانِيَةِ لِحَامِلِ الْقُرْآنِ وَ إِنَّ أَحَقَّ النَّاسِ بِالصَّلَاةِ وَ الصِّيَامِ فِي السِّرِّ وَ الْعَلَانِيَةِ لِحَامِلِ الْقُرْآنِ.

<sup>296</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 20

<sup>297</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 21

<sup>298</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 22

<sup>299</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 23

<sup>300</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 24

(The book) 'Kitab Al Gayaat' of the Sheykh Ja'far Bin Ahmad Al Qummi –

'Rasool-Allah<sup>-saww</sup> said: 'The most rightful of the people with the fearfulness in the private and the open is a bearer of the Quran, and the most rightful of the people with the Salat and the fasting in the secret and the open is a bearer of the Quran''.<sup>301</sup>

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<sup>301</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 19 H 25

باب 20 ثواب تعلم القرآن و تعليمه و من يتعلمه بمشقة و عقاب من حفظه ثم نسيه

## CHAPTER 20 – REWARDS OF LEARNING THE QURAN AND TEACHING IT, AND ONE WHO LEARNS WITH HARDSHIP, AND PUNISHMENT OF THE ONE WHO MEMORISES, THEN FORGETS

الآيات طه من أعرض عن ذكرى فإن له معيشة ضنكاً و نحشوه يوم القيامة أعمى

The Verses – (Surah) Ta Ha: **And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124]**

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا

**He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125]**

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى.

**He will say: "Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!"**

1- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ بْنِ أَبِي عَدِيٍّ عَنِ الْبَرِيِّ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ عَمِيرَةَ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَهْمُهُمْ بِعَذَابِ أَهْلِ الْأَرْضِ جَمِيعاً حَتَّى لَا يُرِيدَ أَنْ يُحَاشِيَ مِنْهُمْ أَحَدًا إِذَا عَمَلُوا بِالْمَعَاصِي وَ اجْتَرَحُوا السَّيِّئَاتِ

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Ali Bin Al Hakam, from Ibn Ameyra, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, said: 'Allah<sup>-azwj</sup> Mighty and Majestic Considers Punishing people of the earth altogether until He<sup>-azwj</sup> does not Want to leave out even one of them, when they work in disobedience and commit the evil deeds!

فَإِذَا نَظَرَ إِلَى الشَّيْبِ نَاقِلِي أَقْدَامِهِمْ إِلَى الصَّلَوَاتِ وَ الْوَلَدَانِ يَتَعَلَّمُونَ الْقُرْآنَ رَحِمَهُمْ وَ أَخَّرَ عَنْهُمْ ذَلِكَ.

Then He<sup>-azwj</sup> Looks at the elderly transferring they feet to pray the Salat, and the children learning the Quran, He<sup>-azwj</sup> Mercies them and Delays that from them!<sup>302</sup>

2- ما، الأمايلي للشيخ الطوسي الحفَّارُ عَنِ ابْنِ السِّمَّكِ عَنِ عَبْدِ الْمَلِكِ بْنِ مُحَمَّدِ بْنِ الرَّقَّاشِيِّ عَنِ أَبِيهِ وَ مُعَلَّى بْنِ رَاشِدٍ مَعَا عَنْ عَبْدِ الْوَاحِدِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ عَنِ عَلِيِّ ع أَنَّ النَّبِيَّ ص قَالَ: حَيَارِكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهُ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Haffar, from Ibn Al Simak, from Abdul Malik Bin Muhammad Al Raqqash, from his father and Moalla Bin Rashid, both together from Abdul Wahid Bin Ziyad, from Abdul Rahman Bin Is'haq, from Al Numan Bin Said,

<sup>302</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 1

‘From Ali-asws: ‘The Prophet-saww said: ‘The best of you is one who learns the Quran and teaches it’<sup>303</sup>.

3- ما، الأماالي للشيخ الطوسي بالإسناد إلى الرقاشي عن أبيه عن محمد بن مروان عن المعارك بن عبادة عن سعيد بن أبي سعيد عن أبيه عن أبي هريرة عن النبي ص قال: تَعَلَّمُوا الْقُرْآنَ وَ تَعَلَّمُوا غَرَائِبَهُ وَ غَرَائِبُهُ فَرَائِضُهُ وَ حُدُودُهُ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – by the chain to Al Raqash, from his father, from Muhammad Bin Marwan, from Al Muarik Bin Abbad, from Saeed Bin Abu Saeds, from his father, from Abu Hureyra (a well-known fabricator),

‘From the Prophet-saww having said: ‘Learn the Quran and learn its wonders, and its wonders are its obligations and its limits.

فَإِنَّ الْقُرْآنَ نَزَلَ عَلَى خَمْسَةِ وُجُوهِ خَلَالٍ وَ حَرَامٍ وَ مُحْكَمٍ وَ مُتَشَابِهٍ وَ أَمْثَالٍ فَاعْمَلُوا بِالْخَلَالِ وَ دَعُوا الْحَرَامَ وَ اعْمَلُوا بِالْمُحْكَمِ وَ دَعُوا الْمُتَشَابِهَ وَ اعْتَبِرُوا بِالْأَمْثَالِ.

The Quran is Revealed upon five aspects – Permissible, and Prohibited, and Decisive, and Allegorical, and examples. Work with the Permissible and leave the Prohibited, and work with the Decisive and leave the Allegorical, and take lesson with the examples’<sup>304</sup>.

4- ما، الأماالي للشيخ الطوسي بالإسناد عن الرقاشي عن وهب بن حرب عن موسى بن علي بن رباح عن أبيه عن عتبة بن عامر أن رسول الله ص قال: أَيْكُمْ يُحِبُّ أَنْ يَغْدُوَ إِلَى الْعَقِيقِ أَوْ إِلَى بَطْحَاءِ مَكَّةَ فَيُؤْتَى بِنَاقَتَيْنِ كَوْمَاوَيْنِ حَسَنَتَيْنِ فَيَدْعَى [فَيَدْعُو] بِهِنَّ إِلَى أَهْلِهِ مِنْ غَيْرِ مَأْتَمٍ وَ لَا قَطِيعَةٍ رَجِمَ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – By the chain from Al Raqqashi, from Wahb Bin Hareez, from Musa Bin Ulay Bin Rabbah, from his father, from Uqbah Bin Aamir,

‘Rasool-Allah-saww said: ‘Which of you would love to go to Al-Aqeeq or to Bat’ha at Makkah, so he could be given two excellent high hump camels so he lead them to his family from without having committed a sin nor cutting off kinship?’

قَالُوا كُلُّنَا نُحِبُّ ذَلِكَ يَا رَسُولَ اللَّهِ

They said, ‘All of us would love that, O Rasool-Allah-saww!’

قَالَ لِأَنَّ يَأْتِي أَحَدَكُمْ الْمَسْجِدَ فَيَتَعَلَّمَ آيَةً حَبْرٌ لَهُ مِنْ نَاقَةٍ وَ اثْنَتَيْنِ حَبْرٌ لَهُ مِنْ نَاقَتَيْنِ وَ ثَلَاثَ حَبْرٌ لَهُ مِنْ ثَلَاثٍ.

He-saww said: ‘One of you going to the Masjid and learning a Verse (of the Quran) is better for him than a she-camel, and (learning) two (Verses) is better for him than two she-camels, and (learning) three (Verses) would be better for him than three (she-camels)’<sup>305</sup>.

5- لي، الأماالي للصدوق في مناهي النبي ص أنه قال: أَلَا وَ مَنْ تَعَلَّمَ الْقُرْآنَ ثُمَّ نَسِيَهُ مُتَعَمِّدًا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ مَغْلُوبًا يُسَلِّطُ اللَّهُ عَلَيْهِ بِكُلِّ آيَةٍ نَسِيَهَا حَبِيَّةً تُكُونُ فَرِيَّتَهُ إِلَى النَّارِ إِلَّا أَنْ يُعْفَرَ لَهُ.

<sup>303</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 2

<sup>304</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 3

<sup>305</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 4



(The book) 'Al Amaali' of Al Sadouq –

'Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: 'Indeed, and the one who learns the Quran then forgets deliberately would meet Allah<sup>-azwj</sup> on the Day of Qiyamah shackled, Allah<sup>-azwj</sup> will Cause a snake to prevail upon him for every Verse, to be paired to him to the Hellfire except if He<sup>-azwj</sup> were to Forgive for him''.<sup>306</sup>

6- ثواب الأعمال العطار عن سعد عن أحمد بن الحسين بن الحسين بن سعيد عن ابن أبي عمير عن منصور بن يونس عن الصباح بن سبابة قال سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ شَدَّ عَلَيْهِ الْقُرْآنُ كَانَ لَهُ أَجْرَانِ وَمَنْ يُسِّرْ عَلَيْهِ كَانَ مَعَ الْأَجْرَانِ.

(The book) 'Sawaab Al Amaal' – Al Attar, from Sa'ad, from Ahmad Bin Al Husayn, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Sabbah Bin Sayaba who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'One to whom (learning) the Quran is difficult upon him, there will be two Recompense's for him, and one it is easy upon him, would be with the righteous ones''.<sup>307</sup>

7- ثواب الأعمال علي بن الحسين المكنب عن محمد بن الحُمَيْرِيِّ عَنِ أَبِيهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ حَمِيلِ بْنِ صَالِحٍ عَنِ الْفَضِيلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الَّذِي يُعَالِجُ الْقُرْآنَ لِيَحْفَظَهُ بِمَشَقَّةٍ مِنْهُ وَقَلَّةٍ حَفِظَ لَهُ أَجْرَانِ.

(The book) 'Sawaab Al Amaal' – Ali Bin Al Husayn Al Mukattib, from Muhammad Bin Al Himeyri, from his father, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Al Fuzeyl who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The one who takes care of the Quran in order to memorised it with difficulties from him and lack of memory, for him would be two Recompense's''.<sup>308</sup>

8- ثواب الأعمال ابن المُنَوِّكِلِ عَنِ السَّعْدِ أَبِي بَدِيٍّ عَنِ الرَّبِيعِيِّ عَنِ الْبُطَيْطِيِّ عَنِ سُلَيْمَانَ بْنِ رَاشِدٍ عَنِ أَبِيهِ عَنِ مُعَاوِيَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَرَأَ الْقُرْآنَ فَهُوَ عَنِّي وَلَا فَفَرَّ بَعْدَهُ وَلَا مَا بِهِ غَيٌّ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Al Yaqteeny, from Suleyman Bin Rashid, from his father, from Muawiya who said,

'Abu Abdullah<sup>-asws</sup> said: 'One who reads the Quran, he is rich, and there is no poverty after it, or else there is no richness with him''.<sup>309</sup>

9- ثواب الأعمال ابن المُنَوِّكِلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ مَالِكِ عَنِ مَنَهَالِ الْقَصَّابِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ الْقُرْآنَ وَهُوَ شَابٌّ مُؤْمِنٌ اخْتَلَطَ الْقُرْآنُ بِلَحْمِهِ وَدَمِهِ جَعَلَهُ اللَّهُ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَكَانَ الْقُرْآنُ حَاجِباً عَنْهُ يَوْمَ الْقِيَامَةِ وَيَقُولُ يَا رَبِّ إِنَّ كُلَّ عَامِلٍ قَدْ أَصَابَ أَجْرَ عَمَلِهِ غَيْرَ عَامِلِي فَبَلِّغْ بِهِ كَرِيمَ عَطَايَاكَ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Malik, from Minhal Al Qassab,

<sup>306</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 5

<sup>307</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 6

<sup>308</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 7

<sup>309</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 8

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads the Quran while he is a young Momin, the Quran will mingle with his flesh and blood. Allah<sup>-azwj</sup> will Make him to be with the honourable writes, the righteous, and the Quran would argue on his behalf on the Day of Qiyamah and say, ‘O Lord<sup>-azwj</sup>! Every worker has achieved Recompense for his work apart from my worker, so let him reach Your<sup>-azwj</sup> honourable awards!’

فَيَكْسُوهُ اللَّهُ عَزَّ وَ جَلَّ حُلَّتَيْنِ مِنْ حُلَلِ الْجَنَّةِ وَ يُوضَعُ عَلَى رَأْسِهِ تاجُ الْكَرَامَةِ ثُمَّ يُقَالُ لَهُ هَلْ أَرْضَيْتَنَا فِيهِ

Allah<sup>-azwj</sup> Mighty and Majestic will Clothe him with two garments from the garments of Paradise and Place a crown of honour upon his head, then He<sup>-azwj</sup> will Say to it: ‘Have I<sup>-azwj</sup> Satisfied you regarding it?’

فَيَقُولُ الْقُرْآنُ يَا رَبِّ قَدْ كُنْتُ أَرْغَبُ لَهُ فِيمَا هُوَ أَفْضَلُ مِنْ هَذَا

The Quran will say: ‘O Lord<sup>-azwj</sup>! I had desired for him regarding what is better than this!’

قَالَ فَبِعِطَى الْأَمْنِ بِيَمِينِهِ وَ الْخُلْدِ بِيَسَارِهِ ثُمَّ يُدْخِلُ الْجَنَّةَ فَيُقَالُ لَهُ اقْرَأْ آيَةً وَ اصْعُدْ دَرَجَةً

He<sup>-asws</sup> said: ‘He will be Given the security deed in his right hand, and the eternal life in his left, then he will enter the Paradise. It will be said to him, ‘Recite a Verse and ascend a step (rank)!’

ثُمَّ يُقَالُ لَهُ بَلَّغْنَا بِهِ وَ أَرْضَيْتَنَا فِيهِ

Then He<sup>-azwj</sup> will Say to it: “We have Reached with him, and have I<sup>-azwj</sup> Satisfied you regarding it?’

فَيَقُولُ اللَّهُمَّ نَعَمْ

He will say, ‘O Allah<sup>-azwj</sup>, yes!’

قَالَ وَ مَنْ قَرَأَ كَثِيرًا وَ تَعَاهَدَ مِنْ شِدَّةٍ حَفِظِهِ أَعْطَاهُ اللَّهُ أَجْرَ هَذَا مَرَّتَيْنِ.

He<sup>-asws</sup> said: ‘And the one who recites a lot and tried from difficulties to memorise it, Allah<sup>-azwj</sup> would Give him this Recompense, twice’<sup>310</sup>.

10- ثو، ثواب الأعمال أبي عن محمد العطار عن الأشعري عن ابن أبي عثمان عن رجل عن حفص بن غياث قال: سمعت أبا عبد الله ع يقول لرجل أ تحب البقاء في الدنيا

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Al Attar, from Al Ashary, from Ibn Abu Usman, from a man, from Hafs Bin Giyas who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying to a man, ‘Would you love to remain in the world?’

<sup>310</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 9

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ وَلَمْ

He<sup>-asws</sup> said: 'And why?'

قَالَ لِقِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ

He said, 'To recite Surah Al Tawheed!'

فَسَكَتَ عَنْهُ ثُمَّ قَالَ لِي بَعْدَ سَاعَةٍ يَا خَفْصُ مَنْ مَاتَ مِنْ أَوْلِيَائِنَا وَ شِيعَتِنَا وَ لَمْ يُحْسِنِ الْقُرْآنَ عَلِمَ فِي قَبْرِهِ لِيَرْفَعَ اللَّهُ فِيهِ دَرَجَتَهُ فَإِنَّ دَرَجَاتِ الْجَنَّةِ عَلَى قَدْرِ عَدَدِ آيَاتِ الْقُرْآنِ فَيُقَالُ لِقَارِي الْقُرْآنِ اقْرَأْ وَ ازِقْ.

He<sup>-asws</sup> was silent from him. Then he<sup>-asws</sup> said to me after a while: 'O Hafs! One from our friends and our<sup>-asws</sup> Shias who dies, and he is not good (at reading) Quran, will be taught in his grave for Allah<sup>-azwj</sup> to Raise his rank in it, for the ranks of Paradise as in accordance to the number of Verses of the Quran. It will be said to the reader of the Quran, 'Read and climb!'"<sup>311</sup>

11- نو، ثواب الأعمال أبي عن سعد بن أحمد بن محمد بن فضال عن ابن فضال عن أبي بصير عن أبي عبد الله ع قال سيعتقه يقول من نسي سورة من القرآن مثلت له في صورة حسنة و درجة رفيعة فإذا رآها قال من أنت ما أحسنك لبتك لي

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Al Magra'a, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'One who forgets a Chapter of the Quran, it will be resembled for him in an excellent image and a lofty rank. When he sees it, he will say, 'Who are you? How excellent you are! If only you were for me!'

فَتَقُولُ أَمَا نَعْرِفِي أَنَا سُورَةُ كَذَا وَ كَذَا لَوْ لَمْ تَنْسِنِي لَرَفَعْتُكَ إِلَى هَذَا الْمَكَانِ.

It will say, 'Don't you recognise me? I am Surah such and such! Had you not forgotten me, I would have raised you to this place!'"<sup>312</sup>

12- جمع، جامع الأخبار قال رسول الله ص من علم ولدَه القرآن فكأنما حج البيت عشرة ألف [آلاف] حجة و اعتمر عشرة ألف [آلاف] عمرة و أعتق عشرة ألف [آلاف] رقبة من ولد إسماعيل عليه السلام و غزا عشرة ألف [آلاف] غزوة و أطعم عشرة ألف [آلاف] مسكين مسلم جائع

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah<sup>-saww</sup> said: 'One who teaches his child the Quran, it is as if he has performed Hajj of the House (Kabah) ten thousand Hajj, and performed ten thousand Umrah, and liberated

<sup>311</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 10

<sup>312</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 11

ten thousand necks from the sons of Ismail<sup>as</sup>, may the greeting be upon him<sup>as</sup>, and participated in ten thousand military expeditions, and fed ten thousand poor hungry Muslims.

وَكَأَنَّمَا كَسَمَا عَشْرَةَ أَلْفٍ [أَلْفٍ] عَارٍ مُسْلِمٍ وَ يُكْتَبُ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ وَ يُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ وَ يَكُونُ مَعَهُ فِي قَبْرِهِ حَتَّى يُبْعَثَ وَ يُنْقَلُ مِيزَانُهُ وَ يُتَجَاوَزُ بِهِ عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ وَ لَمْ يُفَارِقْهُ الْقُرْآنُ حَتَّى يَنْزِلَ بِهِ مِنَ الْكَرَامَةِ أَفْضَلُ مَا يَتَمَنَّى.

And it is as if he has clothed thousands of bare Muslims, and ten good deeds will be written for him for every letter, and ten evil deeds will be deleted from him, and it (Quran) would be with him in his grave until he is Resurrected, and his Scale will be made heavier, and he shall cross with it over the Bridge like the bolt of lightning, and the Quran will not separate from him until due to it the honours are brought down better than what he had wished for”<sup>313</sup>

13- عُدَّةُ الدَّاعِي، قَالَ الصَّادِقُ ع يَنْبَغِي لِلْمُؤْمِنِ أَنْ لَا يَمُوتَ حَتَّى يَتَعَلَّمَ الْقُرْآنَ أَوْ يَكُونَ فِي تَعَلُّمِهِ.

(The book) ‘Uddat Al Daie’ –

‘Al-Sadiq<sup>asws</sup> said: ‘It is befitting for the Momin that he does not die until he has learnt the Quran or happens to be learning it’<sup>314</sup>

وَ عَنِ النَّبِيِّ ص قَالَ: مَنْ أَعْطَاهُ اللَّهُ الْقُرْآنَ فَرَأَى أَنَّ أَحَدًا أُعْطِيَ أَفْضَلَ يَمَا أُعْطِيَ فَقَدْ صَغَّرَ عَظِيمًا وَ عَظَّمَ صَغِيرًا.

And from the Prophet<sup>saww</sup> having said: ‘One whom Allah<sup>azwj</sup> Gives the Quran, so he views that there is someone who has been Given better than what he has been Given, so has belittled the large and magnified the small’<sup>315</sup>

وَ رَوَى عَبْدُ اللَّهِ بْنُ مُسْكَانَ عَنْ يَعْقُوبِ الْأَحْمَرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنَّهُ قَدْ أَصَابَنِي هُمُومٌ وَ أَشْيَاءٌ لَمْ يَبْقَ شَيْءٌ مِنَ الْخَيْرِ إِلَّا وَ قَدْ تَفَلَّتْ مِنِّي مِنْهُ طَائِفَةٌ حَتَّى الْقُرْآنَ لَقَدْ تَفَلَّتْ مِنِّي طَائِفَةٌ مِنْهُ

And it is reported by Abdullah Bin Muskan, from Yaqoub Al Ahmar who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘Such worries have afflicted me and things, there does not remaining anything from the good except and part of it has escaped from me, even the Quran, part of it has escaped from me!’

قَالَ فَفَرَعَ عِنْدَ ذَلِكَ حِينَ ذَكَرْتُ الْقُرْآنَ ثُمَّ قَالَ إِنَّ الرَّجُلَ لَيَنْسَى السُّورَةَ مِنَ الْقُرْآنِ فَتَأْتِيهِ يَوْمَ الْقِيَامَةِ حَتَّى تُشْرِفَ عَلَيْهِ مِنْ دَرَجَةٍ مِنْ بَعْضِ الدَّرَجَاتِ فَيَقُولُ السَّلَامُ عَلَيْكَ فَيَقُولُ وَ عَلَيْكَ السَّلَامُ مَنْ أَنْتَ فَيَقُولُ أَنَا سُورَةٌ كَذَا وَ كَذَا ضَيَّعْتَنِي وَ تَرَكْتَنِي أَمَا لَوْ تَمَسَّكَتْ بِي بَلَّغْتُ بِكَ هَذِهِ الدَّرَجَةَ

He (the narrator) said, ‘He<sup>asws</sup> was alarmed at that when I mentioned the Quran, then said: ‘The man forgets the Chapter from the Quran, so it will follow him on the Day of Qiyamah until it overlooks upon him from a rank from one of the ranks. It shall say, ‘The greetings be upon you!’ He will say, ‘And upon you be the greetings, who are you?’ It will say, ‘I am Chapter

<sup>313</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 12

<sup>314</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 13 a

<sup>315</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 13 b

so and so! You wasted me and neglected me. But, if you had held on to me, I would have reached with you to this rank!

ثُمَّ أَشَارَ بِإصْبَعِهِ ثُمَّ قَالَ عَلَيْكُمْ بِالْقُرْآنِ فَتَعَلَّمُوهُ فَإِنَّ مِنَ النَّاسِ مَنْ يَتَعَلَّمُ لِيُقَالَ فُلَانٌ قَارِئٌ وَ مِنْهُمْ مَنْ يَتَعَلَّمُهُ وَ يَطْلُبُ بِهِ الصَّوْتِ لِيُقَالَ فُلَانٌ حَسَنُ الصَّوْتِ وَ لَيْسَ فِي ذَلِكَ خَيْرٌ وَ مِنْهُمْ مَنْ يَتَعَلَّمُهُ فَيَقُومُ بِهِ فِي لَيْلِهِ وَ نَهَارِهِ وَ لَا يُبَالِي مَنْ عَلِمَ ذَلِكَ وَ مَنْ لَمْ يَعْلَمْهُ.

Then he<sup>-asws</sup> indicated with his<sup>-asws</sup> finger, then said: ‘Upon you all is with the Quran, so learn it! From the people there is one who learns for it to be said, ‘So and so is a reader’, and from them is one who learns it and seeks the (good) voice with it for it to be said, ‘So and so is of excellent voice’, and there isn’t any good in that; and from them is one who learns it to be standing with it during his night and his day, and he does not care who knows that and who doesn’t know!’<sup>316</sup>

وَ رَوَى الْهَيْثَمُ بْنُ عُبَيْدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ قَرَأَ الْقُرْآنَ ثُمَّ نَسِيَهُ فَرَدَّدْتُ عَلَيْهِ ثَلَاثًا أَعَلَيْهِ حَرَجٌ قَالَ لَا.

And it is reported by Al Haysam Bin Ubeyd who said,

‘I asked Abu Abdullah<sup>-asws</sup> about a man who reads the Quran then forgets it. I repeated it thrice to him<sup>-asws</sup>, ‘Is there any blame on him?’ He<sup>-asws</sup> said: ‘No!’<sup>317</sup>

14- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ عُرِضَتْ عَلَيَّ الذُّنُوبُ فَلَمْ أُصِبْ أَكْبَرَهَا مِنْ رَجُلٍ حَمَلَ الْقُرْآنَ ثُمَّ تَرَكَهُ.

(The book) ‘Kitab Al Imamah Wa Al Tabsira’ – From Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’as,

‘From Musa Bin Ismail son of Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-sawww</sup> said: ‘The sins are presented unto me<sup>-sawww</sup> and I<sup>-sawww</sup> cannot find a sin greater than a man who bears the Quran, then neglects it’<sup>318</sup>.

<sup>316</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 13 c

<sup>317</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 13 d

<sup>318</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 20 H 14

**CHAPTER 21 – RECITING THE QURAN WITH AN EXCELLENT VOICE**

أقول: قد أوردنا كثيرا من أخبار هذا الباب في كتاب الآداب و السنن و غيره فلاحظ.

*I (Majlisi) am saying, 'We have referred a lot of Ahadeeth in this subject in the book of etiquettes and Sunnah(s), and others, of observe'.*

1- جمع، جامع الأخبار عن براء بن عازب أن النبي ص سمع قراءة أبي موسى فقال كان هذا من أصوات آل داود.

(The book) 'Jamie Al-Akhbaar' – from Baraa Bin Aazib,

'The Prophet<sup>-sawww</sup> heard the recitation of Abu Musa. He<sup>-sawww</sup> said: 'This was from the voices of the family of Dawood<sup>-as!</sup>'<sup>319</sup>

و عن خديفة بن اليمان قال قال رسول الله ص افترءوا القرآن بلحون العرب و أصواتهم و إياكم و لحون أهل الفسق و أهل الكتابين و سيجيء قوم من بعدي يرجعون بالقرآن ترجيع العنا و الرهبانية و النوح لا يجاوز حناجرهم مفتونة فلوهم و قلوب الذين يعجبهم شأنهم.

And from Huzeyfa Bin Al Yaman who said,

'Rasool-Allah<sup>-sawww</sup> said: 'Recite the Quran in the tone of Arabs and their voices, and beware of the tones of the people of mischief and people of the two Books (Christians and Jews), and there shall come a people from after me<sup>-sawww</sup>, they will be tuning with the Quran the tune of songs, and the monasticism (chants), and the lamentations. It will not go beyond their throats. Their hearts will be captivated and hearts of those whom their actions fascinate''<sup>320</sup>

2- جمع، جامع الأخبار زوي عن البراء بن عازب قال قال رسول الله ص زينوا القرآن بأصواتكم.

(The book) 'Jamie Al Akhbar' – It is reported from Al Baraa Bin Aazib who said,

'Rasool-Allah<sup>-sawww</sup> said: 'Adorn the Quran with your voices!''<sup>321</sup>

عن علقمة بن قيس قال: كنت حسن الصوت بالقرآن فكان عند الله بن مسعود يرسل إلي فأقرأ عليه فإذا فرغت من قراءتي قال زدنا من هذا فذاك أبي و أبي فإني سمعت رسول الله ص يقول إن حسن الصوت زينة للقرآن.

From Alqamah Bin Qays who said,

'I was of excellent voice with the Quran. Abdullah Bin Masoud had sent for me. I recited to him. When I was free from my recitation, he said, 'Increase us from this, may my father and

<sup>319</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 1 a

<sup>320</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 1 b

<sup>321</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 2 a

my mother be sacrificed for you, for I have heard from Rasool-Allah<sup>-saww</sup> saying: ‘The excellent voice is an adornment for the Quran’.<sup>322</sup>

أَنْسَ بِنُ مَالِكٍ عَنِ النَّبِيِّ ص إِنَّ لِكُلِّ شَيْءٍ حِلِيَّةً وَ حِلِيَّةَ الْقُرْآنِ الصَّوْتُ الْحَسَنُ.

Anas Bin Malik (well known fabricator),

‘From the Prophet<sup>-saww</sup>: ‘For everything there is jewellery, and jewellery of the Quran is the excellent voice’.<sup>323</sup>

عَبْدُ الرَّحْمَنِ بْنُ سَائِبٍ قَالَ: قَدْ مَرَّ عَلَيْنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ فَأَتَيْتُهُ مُسَلِّماً عَلَيْهِ فَقَالَ مَرْحَباً يَا بَنَ أَخِي بَلَّغَنِي أَنَّكَ حَسَنُ الصَّوْتِ بِالْقُرْآنِ

Abdul Rahman Bin Saaib who said,

‘Sa’ad Bin Abu Waqqas passed by us. I followed him to greet unto him. He said, ‘Welcome to the son of my brother! It has reached me that you are of excellent voice with the Quran?’

فُلْتُ نَعَمْ وَ الْحَمْدُ لِلَّهِ

I said, ‘Yes, and the Praise is for Allah<sup>-azwj!</sup>’

قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الْقُرْآنَ نَزَلَ بِالْحَزَنِ فَإِذَا قُرَأْتُمْهُ بِكُوا [فَابْكُوا] فَإِنْ لَمْ تَبْكُوا فَتَبَاكُوا وَ تَعَنُّوا بِهِ فَمَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ فَلَيْسَ مِنَّا.

He said, ‘I heard Rasool-Allah<sup>-saww</sup> saying: ‘The Quran is Revealed with the grief, so whenever you recite it, cry; and if you do not cry, then try to cry, and be melodious with it. The one who is not melodious with the Quran, he isn’t from us!’<sup>324</sup> (Non Shia source)

3- دَعَاؤُ الرَّاوَدِيِّ، قَالَ الصَّادِقُ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى مُوسَى إِذَا وَقَفْتَ بَيْنَ يَدَيْ فَحِفْ وَفَفَ الدَّلِيلَ الْفَقِيرِ وَ إِذَا قَرَأْتَ التَّوْرَةَ فَأَسْمِعْ بِهَا بِصَوْتٍ حَزِينٍ

(The book) ‘Dawaat’ of Al Rawandy –

‘Al-Sadiq<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> Blessed and Exalted Revealed to Musa<sup>-as</sup>: “Whenever you<sup>-as</sup> stand in front of Me<sup>-azwj</sup>, stand the standing of the humble, the poor, and whenever you<sup>-as</sup> recite the Torah, make it to be heard in a grief-stricken voice!”

وَ كَانَ مُوسَى ع إِذَا قَرَأَ كَانَتْ قِرَاءَتُهُ حَزَنًا وَ كَأَنَّمَا يُخَاطَبُ إِنْسَانًا.

And it so happened, whenever Musa<sup>-as</sup> recited it, his<sup>-as</sup> recitation was grief-stricken, and it is as if he<sup>-as</sup> was addressing a person!’<sup>325</sup>

<sup>322</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 2 b

<sup>323</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 2 c

<sup>324</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 2 d

<sup>325</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 3

4- جَمْعُ النَّبِيَّانِ، فِي قَوْلِهِ تَعَالَى وَ رَتَّلِ الْقُرْآنَ تَرْتِيلاً رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي هَذَا قَالَ: هُوَ أَنْ تَتَمَكَّتْ فِيهِ وَ تُحْسِنَ بِهِ صَوْتَكَ.

(The book) 'Majma Al Bayan' –

'Regarding Words of the Exalted: **and recite the Quran distinctively [73:4]**, it is reported by Abu Baseer, from Abu Abdullah<sup>-saww</sup> regarding this. He<sup>-asws</sup> said: 'It is pausing with it and being excellent with it by your voice'.<sup>326</sup>

5- مع، معاني الأخبار مُحَمَّدُ بْنُ هَارُونَ الرَّضَائِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْقَاسِمِ بْنِ سَلَامٍ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ - مَعْنَاهُ لَيْسَ مِنَّا مَنْ لَمْ يَسْتَعِنْ بِهِ وَ لَا يَذْهَبَ بِهِ إِلَى الصَّوْتِ.

(The book) 'Ma'any Al Akhbar' – Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Al Qasim Bin Sallam, raising it, said,

'Rasool-Allah<sup>-saww</sup> said: 'He isn't from us, one who is not melodious with the Quran!' – Meaning of 'He isn't from us one who is not melodious with it, and do not go with (makes effort with) it to the voice'.<sup>327</sup>

وَ قَدْ رُوِيَ أَنَّ مَنْ قَرَأَ الْقُرْآنَ فَهُوَ عَيْيٌ لَا فَقْرَ بَعْدَهُ.

And it has been reported that the one who reads the Quran, he is so rich, there is no poverty after it'.<sup>328</sup>

وَ رُوِيَ أَنَّ مَنْ أُعْطِيَ الْقُرْآنَ فَظَلَّ أَنْ أَحَدًا أُعْطِيَ أَكْثَرَ مِمَّا أُعْطِيَ فَقَدْ عَظَّمَ صَغِيرًا وَ صَغَّرَ كَبِيرًا

And it is reported that the one who is Given the Quran so he things that there is someone who has been Given more than what he has been Given, so he has enlarged the small, and belittled the large.

فَلَا يَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَرَى أَحَدًا مِنْ أَهْلِ الْأَرْضِ أَعْنَى مِنْهُ وَ لَوْ مَلَكَ الدُّنْيَا بِرُحْبَهَا وَ لَوْ كَانَ كَمَا يَقُولُهُ قَوْمٌ إِنَّهُ الرَّجِيحُ بِالْقِرَاءَةِ وَ حُسْنِ الصَّوْتِ لَكَانَتِ الْعُقُوبَةُ قَدْ عَظُمَتْ فِي تَرْكِ ذَلِكَ أَنْ يَكُونَ مَنْ لَمْ يُرْجِعْ صَوْتَهُ بِالْقِرَاءَةِ

It is not befitting for a bearer of the Quran to view anyone from people of the earth as being richer than him, and even if he owns the world with its gains, and if it was like what a people are saying, it is the tune with the recitation and excellent voice, the Punishment would have been mighty in neglecting that, if one does not tune his voice with the recitation.

فَلَيْسَ مِنَ النَّبِيِّ ص حِينَ قَالَ لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ.

Thus, it isn't from the Prophet<sup>-saww</sup> whereby he<sup>-saww</sup> said: 'He isn't from us, one who isn't melodious with the Quran'.<sup>329</sup>

<sup>326</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 4

<sup>327</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 5 a

<sup>328</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 5 b

<sup>329</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 6 a



رَسُولُ اللَّهِ ص حَسِنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتِ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا وَ قَرَأَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ.

Rasool-Allah<sup>-saww</sup>: 'Beautify your voices with the Quran, for the excellent voice increases the Quran in beauty!' And he<sup>-saww</sup> read: **He Increases in the creation whatever He so Desires to. [35:1]**<sup>330</sup>

7- ج، الإحتجاج روي أن موسى بن جعفر ع كان حسن الصوت حسن القراءة و قال يوماً من الأيام إن علي بن الحسين ع كان يقرأ القرآن فربما مرَّ به أماراً فصعق من حسن صوته و إن الإمام لو أظهر في ذلك شيئاً لما احتمله الناس

(The book) 'Al-Ihtijaj' –

'It is reported that Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> was of excellent voice, excellent of the recitation, and one day from the days he<sup>-asws</sup> said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> used to recite the Quran. Sometimes the passerby would pass by him<sup>-asws</sup> and would be astounded from excellence of his<sup>-asws</sup> voice, and if the Imam<sup>-asws</sup> were to reveal something regarding that, the people would not be able to endure it!'

قِيلَ لَهُ لَمْ يَكُنْ رَسُولَ اللَّهِ ص يُصَلِّي بِالنَّاسِ وَ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ

It was said to him<sup>-asws</sup>, 'Didn't Rasool-Allah<sup>-saww</sup> used to pray with the people and raise his<sup>-saww</sup> voice with the Quran?'

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يُحْمِلُ مَنْ خَلْفَهُ مَا يُطِيقُونَ.

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> used to carry the ones behind him<sup>-saww</sup> upon what they could bear'<sup>331</sup>

8- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قال قال رسول الله ص إني أخاف عليكم استخفافاً بالدين و بيع الحكم و قطيعة الرحم و أن تتخذوا القرآن مزامير تُقدِّمون أحدكم و ليس بأفضلكم في الدين.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am fearing upon you all of taking lightly with the religion and selling the judgments, and cutting off the kinship, and from taking the Quran as a flute. You will be advancing one of you (as leader) and he wouldn't be the best of you in the religion'<sup>332</sup>

9- سر، السرائر مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبَّاسٍ عَنِ الْعَبَّاسِ عَنِ حَمَّادِ بْنِ عِيسَى عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- الرَّجُلُ لَا يَرَى أَنَّهُ صَنَعَ شَيْئاً فِي الدُّعَاءِ وَ الْقِرَاءَةِ حَتَّى يَرْفَعُ صَوْتَهُ

(The book) 'Al Saraair' – Muhammad Bin Ali Bin Mahboub from Al Abbas, from Hammad Bin Isa, from Muawiya Bin Ammar who said,

<sup>330</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 6 b

<sup>331</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 7

<sup>332</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 8

'I said to Abu Abdullah<sup>-asws</sup>, 'The man does not view that he is doing anything in the supplication and the recitation until he raises his voice'.

فَقَالَ لَا بَأْسَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ أَحْسَنَ النَّاسِ صَوْتًا بِالْقُرْآنِ وَكَانَ يَرْفَعُ صَوْتَهُ حَتَّى يُسْمِعَهُ أَهْلَ الدَّارِ

He<sup>-asws</sup> said: 'There is no problem. Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was the most excellent of the people with the Quran in voice, and he<sup>-asws</sup> used to raise his<sup>-asws</sup> voice to the extent that people of the house would hear it.

وَإِنَّ أَبَا جَعْفَرٍ ع كَانَ أَحْسَنَ النَّاسِ صَوْتًا بِالْقُرْآنِ وَكَانَ إِذَا قَامَ مِنَ اللَّيْلِ وَقَرَأَ رَفَعَ صَوْتَهُ فَيَمُرُّ بِهِ مَارُّ الطَّرِيقِ مِنَ السَّقَايَةِ وَغَيْرِهِمْ فَيَقُومُونَ فَيَسْتَمِعُونَ إِلَى قِرَاءَتِهِ.

And Abu Ja'far<sup>-asws</sup> was the most excellent of the people with the Quran in voice, and it so happened that when he<sup>-asws</sup> stood at night and recited, he<sup>-asws</sup> raised his<sup>-asws</sup> voice, and a passerby from the water-sellers and others passed on the road. They stopped and listened to his<sup>-asws</sup> recitation".<sup>333</sup>

10- نه، تنبيه الخاطر عن النبي ص أنه سُئِلَ أَيُّ النَّاسِ أَحْسَنُ صَوْتًا بِالْقُرْآنِ قَالَ مَنْ إِذَا سَمِعْتَ قِرَاءَتَهُ رَأَيْتَ أَنَّهُ يَخْشَى اللَّهَ.

(The book) 'Tanbeeh Al Khatir' –

'From the Prophet<sup>-saww</sup>, he<sup>-saww</sup> was asked, 'Which of the people is of the most excellent of voice with the Quran?' He<sup>-saww</sup> said: 'One, when you listen to his recitation, you see him as being fearful of Allah<sup>-azwj</sup>'.<sup>334</sup>

<sup>333</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 9

<sup>334</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 21 H 10

**CHAPTER 22 – THE QURAN BEING IN THE HOUSE AND CONDEMNATION OF NEGLECTING IT**

1- ل، الخصال ابن المتوكل عن محمد العطار عن أحمد بن موسى بن عمر عن ابن فضال عن أبي عبد الله ع قال: ثلاثة يشكون إلى الله عز وجل مسجد خراب لا يصلّي فيه أهله و عالم بين جهال و مصحف معلق قد وقع عليه غبار لا يقرأ فيه.

(The book) 'Al Khisaa' – Ibn Al Mutawakkil, from Muhammad Bin Al Attar, from Ahmad Bin Musa Bin Umar, from Ibn Fazzal, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup>: 'Three will be complaining to Allah<sup>-azwj</sup> Mighty and Majestic – a Masjid in ruins its people are not praying in it, and a scholar between ignorant ones, and a Quran kept and the dust has fallen upon it, not being recited''<sup>335</sup>

2- ب، قرب الإسناد ابن طريف عن ابن غلوان عن الصادق عن أبيه ع أنه كان يستحب أن يعلق المصحف في البيت يتقى به من الشياطين

(The book) 'Qurb Al Isnad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'It would be recommended to the Quran be kept in the house to be saved from the Satan<sup>-la</sup> by it'.

قَالَ وَ يَسْتَحِبُّ أَنْ لَا يُتْرَكَ مِنَ الْقِرَاءَةِ فِيهِ.

He<sup>-asws</sup> said: 'And it is recommended that the reciting in it should not be neglected''<sup>336</sup>

3- ث، ثواب الأعمال أبي عن السعدآبادي عن البرقي عن علي بن الحسين الصوفي عن حماد بن عيسى عن جعفر عن أبيه ع قال: إني لبعجني أن يكون في البيت مصحف يطرد الله به الشياطين.

(The book) 'Sawaab Al Amaal' – My father, from Al Sa'dabady, from Al Barqy, from Ali Bin Al Husayn Al Sowfy, from Hammad Bin Isa,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'It fascinates me<sup>-asws</sup> if a Quran happens to be in the house Allah<sup>-azwj</sup> Repels the Satan(s)<sup>-la</sup> by it''<sup>337</sup>

4- عده الداعي، عن إسحاق بن عمارة قال: قلت لأبي عبد الله ع جعلت فداك إني أحفظ القرآن عن ظهر قلب فأقرؤه عن ظهر قلبي أفضل أو أنظر في المصحف

(The book) 'Uddat Al Daie' – from Is'haq Bin Ammar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! I have memorised the Quran by heart. Is reciting it from my heart better or looking into the Quran?'

<sup>335</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 22 H 1

<sup>336</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 22 H 2

<sup>337</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 22 H 3

قَالَ فَقَالَ لِي لَا بَلْ أَقْرَأُهُ وَ انظُرْ فِي الْمُصْحَفِ فَهُوَ أَفْضَلُ أَمَا عَلِمْتَ أَنَّ النَّظَرَ فِي الْمُصْحَفِ عِبَادَةٌ.

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'No, but reciting it while looking into the Quran is superior. Don't you know that looking into the Quran is an act of worship?''<sup>338</sup>

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ فِي الْمُصْحَفِ مُتَّبِعَ بِبَصَرِهِ وَ خُفِّفَ عَنْ وَالِدَيْهِ وَ لَوْ كَانَا كَافِرَيْنِ.

And from him<sup>-asws</sup> having said: 'One who recites (while looking) into the Quran, his sight will enjoy, and there will be lightening (of the punishment) from his (dead) parents, and even if they had been Kafirs''.<sup>339</sup>

وَعَنْهُ ع يَرْفَعُهُ إِلَى النَّبِيِّ ص قَالَ: لَيْسَ شَيْءٌ أَشَدَّ عَلَى الشَّيْطَانِ مِنَ الْقِرَاءَةِ فِي الْمُصْحَفِ نَظْرًا وَ الْمُصْحَفُ فِي الْبَيْتِ يَطْرُدُ الشَّيْطَانَ.

And from him<sup>-asws</sup>,

'Raising it to the Prophet<sup>-saww</sup> having said: 'There isn't anything severer upon the Satan<sup>-la</sup> than the recitation (while looking) into the Quran, and the Quran being in the house repels the Satan<sup>-la</sup>''.<sup>340</sup>

<sup>338</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 22 H 4 a

<sup>339</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 22 H 4 b

<sup>340</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 22 H 4 c

باب 23 فضل قراءة القرآن عن ظهر القلب و في المصحف و ثواب النظر إليه و آثار القراءة و فوائدها

## CHAPTER 23 – MERIT OF RECITING THE QURAN BY HEART AND BY (LOOKING) INTO THE QURAN, AND REWARDS OF LOOKING AT IT, AND IMPACTS OF THE RECITATION AND ITS BENEFITS

1- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص سِتَّةٌ مِنَ الْمُرَّةِ ثَلَاثَةٌ مِنْهَا فِي الْحَضَرِ وَ ثَلَاثَةٌ مِنْهَا فِي السَّفَرِ

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Six (characteristics) are from the manliness – three of these during the staying and three of these during the travelling.

فَأَمَّا الَّتِي فِي الْحَضَرِ فِتِلَاوَةُ كِتَابِ اللَّهِ تَعَالَى وَ عِمَارَةُ مَسَاجِدِ اللَّهِ وَ اتِّخَاذُ الْإِحْوَانِ فِي اللَّهِ عَزَّ وَ جَلَّ

And as for which are during the staying – recitation of the Book of Allah<sup>-azwj</sup> the Exalted, and spending time in Masjids of Allah<sup>-azwj</sup>, and taking the brothers for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic.

وَ أَمَّا الَّتِي فِي السَّفَرِ فَبَدَلُ الرِّزْقِ وَ حُسْنُ الْخُلُقِ وَ الْمِرَاحُ فِي عِبْرِ الْمَعَاصِي.

And as for which are during the journey – sharing the provisions, and goodly manners, and the jesting without disobedience (to Allah<sup>-azwj</sup>)".<sup>341</sup>

2- لي، الأماالي للصدوق ابن الوليد عن الصفار عن ابن أبان عن الحسين بن سعيد عن النضر عن يحيى الحلبي عن محمد بن مروان عن سعد بن طريف عن الباقر عن أبيه عن جدّه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلِهِ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ وَ مَنْ قَرَأَ حَمْسِينَ آيَةً كُتِبَ مِنَ الدَّاكِرِينَ وَ مَنْ قَرَأَ مِائَةَ آيَةٍ كُتِبَ مِنَ الْفَائِزِينَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Aban, from Al Husayn Bin Saeed, from Al Nazar, from Yahya Al Halaby, from Muhammad Bin Marwan, from Sa'd Bin Tareyf,

'From Al-Baqir<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who reads ten Verses during his night will not be written as being from the heedless ones; and one who reads fifty Verses will be written as being from ones doing Zikr; and one who reads one hundred Verses will be written as being from the obedient once.

وَ مَنْ قَرَأَ مِائَتَيْ آيَةٍ كُتِبَ مِنَ الْخَاشِعِينَ وَ مَنْ قَرَأَ ثَلَاثِمِائَةَ آيَةٍ كُتِبَ مِنَ الْفَائِزِينَ وَ مَنْ قَرَأَ خَمْسِمِائَةَ آيَةٍ كُتِبَ مِنَ الْمُجْتَهِدِينَ

And one who reads two hundred Verse will be written as being from the fearful ones; and one who reads three hundred Verses will be written as being from the successful ones; and one who reads five hundred Verses will be written as being from the striving ones.

<sup>341</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 1

وَمَنْ قَرَأَ أَلْفَ آيَةٍ كُتِبَ لَهُ فِنْطَازٌ وَ الْفِنْطَازُ خَمْسُونَ أَلْفَ مِثْقَالٍ ذَهَبٍ وَ الْمِثْقَالُ أَرْبَعَةٌ وَ عَشْرُونَ قِيرَاطاً أَصْغَرُهَا مِثْلُ جَبَلٍ أُحُدٍ وَ أَكْبَرُهَا مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

And one who reads a thousand Verses, a 'Qintar' be written for him, and the Qintar is fifty thousand 'Misqal' of gold, and the Misqal is of twenty-four carats, their smallest being like mount Ohad, and their biggest being what is between the sky and the earth".<sup>342</sup>

3- لي، الأماالي للصدوق فيما نأخى به موسى ربه إلهي ما جزاء من تلا حكمتك سراً و جهراً

(The book) 'Al Amaali' of Al Sadouq –

'Among what Musa<sup>-as</sup> had whispered to his<sup>-as</sup> Lord<sup>-azwj</sup>: 'My<sup>-as</sup> God<sup>-azwj</sup>! What is a Reward of the one who recites Your<sup>-azwj</sup> Wisdom (Verses) secretly and loudly?'

قَالَ يَا مُوسَى يَمُرُّ عَلَى الصِّرَاطِ كَالْبَرْقِ.

He<sup>-azwj</sup> Said: "O Musa<sup>-as</sup>! He will pass upon the Bridge like the (bolt of) lightning!"<sup>343</sup>

4- لي، الأماالي للصدوق ماجيلويه عن عمه عن البرقي عن أبيه عن محمد بن سينان عن المفضل عن الصادق ع أنه قال: عَلَيْكُمْ بِمَكَارِمِ الْأَخْلَاقِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُجِبُّهَا وَ إِيَّاكُمْ وَ مَذَامَ الْأَفْعَالِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْغِضُهَا

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal,

'From Al-Sadiq<sup>-asws</sup> having said: 'Upon you all is being with honourable manners, for Allah<sup>-azwj</sup> Loves these, and beware of condemnable for Allah<sup>-azwj</sup> Mighty and Majestic Hates these!

وَ عَلَيْكُمْ بِبَلَاوَةِ الْقُرْآنِ فَإِنَّ دَرَجَاتِ الْجَنَّةِ عَلَى عَدَدِ آيَاتِ الْقُرْآنِ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ يُقَالُ لِقَارِئِ الْقُرْآنِ اقْرَأْ وَ ازِقْ فَكُلَّمَا قَرَأَ آيَةً رَقَا دَرَجَةً

And upon you all is with reciting the Quran, for the ranks of Paradise are based upon number of Verse of the Quran. When it will be the Day of Qiyamah, it will be said to a reader of the Quran: 'Read and ascend!' Every time he reads a Verse, he will climb a rank (step)!

وَ عَلَيْكُمْ بِمُحْسَنِ الْخُلُقِ فَإِنَّهُ يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ وَ عَلَيْكُمْ بِمُحْسَنِ الْجَوَارِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ بِذَلِكَ

And upon you all is being with good manners, for it will reach with its companion the rank of the fasting one, the standing one (for Salat); and upon you all is being with the good neighbourliness, for Allah<sup>-azwj</sup> Mighty and Majestic has Commanded with that.

وَ عَلَيْكُمْ بِالسَّوَابِكِ فَإِنَّهَا مَطْهَرَةٌ وَ سُنَّةٌ حَسَنَةٌ وَ عَلَيْكُمْ بِفَرَائِضِ اللَّهِ فَأَذُوهَا وَ عَلَيْكُمْ بِمَخَارِمِ اللَّهِ فَاجْتَنِبُوهَا.

<sup>342</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 2

<sup>343</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 3

And upon you all is with brushing the teeth for it is a cleansing and an excellent Sunnah (conduct); and upon you all is with obligations of Allah<sup>-azwj</sup> so fulfil these; and upon you all is with Prohibitions of Allah<sup>-azwj</sup>, so shun these!”<sup>344</sup>

5- لي، الأماالي للصدوق عن ابن المغيرة عن جده عن جده عن السكوبي عن الصادق عن آتائه قال قال رسول الله ص من كان القرآن حديقته و المسجد بيته بنى الله له بيتاً في الجنة.

(The book) ‘Al Amaali’ of Al Saduq – from Ibn Al Mugheira, from his grandfather, from Al Sakuny,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One the Quran was his narration, and the Masjid his house, Allah<sup>-azwj</sup> will Build a house for him in the Paradise’.”<sup>345</sup>

6- ل، الخصال الخليل عن محمد بن إبراهيم الدبيلي عن أبي عبيد الله عن سفيان عن الزهري عن سالم عن أبيه قال قال رسول الله ص لا حسد إلا في اثنتين رجل آتاه الله مالا فهو ينفق منه آتاء الليل و آتاء النهار و رجل آتاه القرآن فهو يقوم به آتاء الليل و آتاء النهار.

(The book) ‘Al Khisaal’ – Al Khaleel, from Muhammad Bin Ibrahim Al Dulaymi, from Abu Ubeydullah, from Sufyan, from Al Zuhry, from Saalim, from his father who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘There is no envy except in two – a man whom Allah<sup>-azwj</sup> has Given him wealth so he spend from it in hours of the night and hours of the day, and a man whom He<sup>-azwj</sup> has Given the Quran, so he stands with it in hours of the night and hours of the day’.”<sup>346</sup>

7- ل، الخصال في بعض ما أوصى به النبي ص أبا ذر عليك ب تلاوة القرآن و ذكر الله كثيراً فإنه ذكر لك في السماء و نور لك في الأرض.

(The book) ‘Al Khisaal’ –

‘Among part of what the Prophet<sup>-saww</sup> had advised with to Abu Zarr<sup>-ra</sup>: ‘Upon you is with reciting the Quran, and do Zikr of Allah<sup>-azwj</sup> abundantly, for there will be Zikr for you<sup>-ra</sup> in the sky and Noor for you in the earth!’”<sup>347</sup>

8- فس، تفسير القمي أبي عن الأصهباني عن المنقري رفعه إلى علي بن الحسين ع قال: عليك بالقرآن فإن الله خلق الجنة بيده لينة من ذهب و لينة من فضة جعل ملاحظها المسك و تراها الزعفران و حصباءها اللؤلؤ و جعل درجاتها على قدر آيات القرآن فمن قرأ القرآن قال له اقرأ و ارق

Tafseer Al Qummi – My father, from Al Asbahany, from Al Minqary raising it to,

‘Ali Bin Al Husayn<sup>-asws</sup> said: ‘Upon you is with the Quran, for Allah<sup>-azwj</sup> Created the Paradise by His<sup>-azwj</sup> Hand, a brick of gold and a brick of silver. He<sup>-azwj</sup> Made Musk to be its mortar, and the saffron its soil, and the pearls its pebbles, and He<sup>-azwj</sup> Made its steps (ranks) in accordance with Verses of the Quran. The one who reads the Quran, He<sup>-azwj</sup> will Say to him: “Read and climb!”

<sup>344</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 4

<sup>345</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 5

<sup>346</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 6

<sup>347</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 7

وَمَنْ دَخَلَ مِنْهُمْ الْجَنَّةَ لَمْ يَكُنْ فِي الْجَنَّةِ أَعْلَىٰ دَرَجَةً مِنْهُ مَا خَلَا النَّبِيُّونَ وَ الصِّدِّيقُونَ.

And one from them who enters the Paradise, there will not be any rank in the Paradise higher than his, apart from the Prophets<sup>-as</sup> and the truthful!”<sup>348</sup>

9- ما، الأماالي للشيخ الطوسي حمويه عن أبي الحسين عن أبي خليفه عن أبي هلال عن بكر بن عبد الله أن عمر بن الخطاب دخل على النبي ص و هو موفوذ أو قال تخموم فقال له عمر يا رسول الله ما أشد وعكك أو حمك

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Hamawiya, from Abu Al Husayn, from Abu Al Khalifa, from Abu Hilal, from Bakr Bin Abdullah,

‘Umar Bin Al Khattab entered to see the Prophet<sup>-saww</sup> and he<sup>-saww</sup> was ill (or said, ‘feverish’). Umar said to him<sup>-saww</sup>, ‘O Rasool-Allah<sup>-saww</sup>! How severe is your<sup>-saww</sup> illness (or fever)!’

فَقَالَ مَا مَنَعَنِي ذَلِكَ أَنْ قَرَأْتُ اللَّيْلَةَ ثَلَاثِينَ سُورَةً فِيهِنَّ السَّبْعُ الطُّوَلُ

He<sup>-saww</sup> said: ‘That didn’t prevent me<sup>-saww</sup> tonight to recite thirty Chapters, among these were seven long ones’.

فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ عَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ وَ أَنْتَ تَجْتَهِدُ هَذَا لِإِجْتِهَادٍ

Umar said, ‘O Rasool-Allah<sup>-saww</sup>! May Allah<sup>-azwj</sup> Forgive for you<sup>-saww</sup>, whatever you<sup>-saww</sup> have sent ahead of your<sup>-saww</sup> sins and what you<sup>-saww</sup> have delayed (not committed yet), and you<sup>-saww</sup> are striving with this (severe) struggle?’

فَقَالَ يَا عُمَرُ أَ فَلَا أَكُونُ عَبْدًا شَكُورًا.

He<sup>-saww</sup> said: ‘O Umar! Should I<sup>-saww</sup> not be a grateful servant?’<sup>349</sup>

10- ل، الخصال عن ابن عباس قال قال أبو بكر يا رسول الله أسرع إليك الشيب

(The book) ‘Al Khisaal’ – from Ibn Abbas who said,

‘Abu Bakr said, ‘O Rasool-Allah<sup>-saww</sup>! How quick is the grey hair to you<sup>-saww</sup>!’

قَالَ شَيْبَتِي هُوَ وَ الْوَاقِعَةُ وَ الْمُرْسَلَاتُ وَ عَمَّ يَتَسَاءَلُونَ.

He<sup>-saww</sup> said: ‘My<sup>-saww</sup> grey hair is (due to Surahs) Hud<sup>-as</sup>, and Al Waqia, and Al Mursilaat, and Al Naba’’.<sup>350</sup>

11- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آباءه ع قال قال أمير المؤمنين ع ثلاثة يزدن في الحفظ و يذهبن بالبلمع قراءة القرآن و العسل و اللبن.

<sup>348</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 8

<sup>349</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 9

<sup>350</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 10



(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al Momineen<sup>-asws</sup> said: 'Three increase the memory and do away with the phlegm – reciting the Quran, and the honey, and frankincense''.<sup>351</sup>

12- ثواب الأعمال مع، معاني الأخبار ماجيلويه عن عمه عن محمد بن عيسى عن الحسن بن علي عن إسحاق بن عمار عن أبي عبد الله ع قال: من قرأ مائة آية يصلي بها ليلا كتب الله له بها ثلثون ليلة و من قرأ مائتي آية ليلا في غير صلاة الليل كتب الله له في اللوح فنطارا من حسنات و الفنطار ألف و مائتا أوقية و الأوقية أعظم من جبل أحد.

(The book) 'Sawaab Al Amaal', (and) 'Ma'any Al Akhbar' – Majaylawiya, from his uncle, from Muhammad Bin Isa, from Al Hassan Bin Ali, from Is'haq Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads one hundred Verses praying Salat with these during a night, Allah<sup>-azwj</sup> will Write for him Qunout of a night due to it; and one who recites two hundred Verses during a night in other than the night Salat, Allah<sup>-azwj</sup> will Write for him in the (Guarded) Tablet a 'Qintar' of good deeds, and the Qintar is one thousand the two hundred 'Owqiya', and the Owqiya is larger than the mount Ohad''.<sup>352</sup>

13- مع، معاني الأخبار علي بن عبد الله بن أحمد المدكر عن علي بن أحمد الطبري عن خراشي مؤلف أنس عن أنس قال قال رسول الله ص من قرأ مائة آية لم يكتب من الغافلين و من قرأ مائتي آية كتب من الفائزين و من قرأ ثلاثمائة آية لم يحاجه القرآن.

(The book) 'Ma'any Al Akhbar' – Ali Bin Abdullah Bin Ahmad Al Muzakkir, from Ali Bin Ahmad Al Tabari, from Kharash a slave of Anas, from Anas (well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who read one hundred Verses will not be written as being from the heedless ones; and the one who reads two hundred Verse will be written as being from the obedient ones; and one who reads three hundred Verses, the Quran will not argue against him''.<sup>353</sup>

14- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن معاوية عن أحمد بن المنذر عن أبي بكر الصنعائي عن عبد الوهاب بن همام عن أبيه عن همام بن مثنى عن حجر المدري عن أبي ذر قال قال النبي ص النظر إلى علي بن أبي طالب ع عبادة و النظر إلى الوالدين برأفة و رحمة عبادة و النظر في المصحف يعني صحيفة القرآن عبادة و النظر إلى الكعبة عبادة.

(The book) 'Al Amaali' of the Sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Muaz, from Ahmad Bin Al Munzir, from Abu Bakr Al San'any, from Abdul Al Wahhab Bin Hammam, from his father, from Hammam, from Munba, from Hujr Al Muzry,

'From Abu Zarr<sup>-ra</sup> having said: 'The Prophet<sup>-saww</sup> said: 'Looking at Ali Bin Abu Talib<sup>-asws</sup> is an act of worship, and looking at the parents with kindness and Mercy is an act of worship, and looking at the Parchment, meaning Parchment of the Quran, is an act of worship, and looking at the Kaaba is an act of worship''.<sup>354</sup>

<sup>351</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 11

<sup>352</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 12

<sup>353</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 13

<sup>354</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 14

15- ير، بصائر الدرجات ابن عيسى عن مُحَمَّدِ الْبَرْقِيِّ عَنْ إِبرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَبِي عَثْمَانَ الْعُبَيْدِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ.

(The book) 'Basaair Al Darajaat' – Ibn Isa, from Muhammad Al Barqy, from Ibrahim Bin Is'haq, from Abu Usman Al Abdy,

'From Ja'far-asws, from his-asws father-asws, from Ali-asws having said: 'Rasool-Allah-saww said: 'Reciting the Quran during the Salat is better than reciting the Quran in other than the Salat''<sup>355</sup>

16- ثو، ثواب الأعمال ابن مسرور عن ابن عامر عن عمه عن ابن محبوب عن عبد الله بن سنان عن معاذ بن مسلم عن عبد الله بن سليمان عن أبي جعفر ع قال: مَنْ قَرَأَ الْقُرْآنَ قَائِماً فِي صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ وَ مَنْ قَرَأَ فِي صَلَاتِهِ جَالِساً كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ خَمْسِينَ حَسَنَةً وَ مَنْ قَرَأَ فِي غَيْرِ صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ.

(The book) 'Sawaab Al Amaal' – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Mahboub, from Abdullah Bin Sinan, from Muaz Bin Muslim, from Abdullah Bin Suleyman,

'From Abu Ja'far-asws having said: 'One who recites the Quran standing in his Salat, Allah-azwj will Write for him one hundred good deeds for every letter; and one who recites in his Salat seated, Allah-azwj will Write fifty good deeds for every letter; and one who recites in other than his Salat, Allah-azwj will Write ten good deeds for him for every letter''<sup>356</sup>

17- عُدَّةُ الدَّاعِي، رُوِيَ عَنِ النَّبِيِّ ص قَالَ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَنْ شَعَلَهُ قِرَاءَةُ الْقُرْآنِ عَنْ دُعَائِي وَ مَسْأَلَتِي أُعْطِيَتْهُ أَفْضَلُ ثَوَابِ الشَّاكِرِينَ.

(The book) 'Uddat Al Daie' –

'It is reported from the Prophet-saww having said: 'Allah-azwj Blessed and Exalted Said: "One whom reciting the Quran pre-occupies him from supplicating to Me-azwj and asking Me-azwj, I-azwj shall Give him best Rewards of the grateful ones!"'<sup>357</sup>

وَ عَنْ لَيْثِ بْنِ سُلَيْمٍ رَفَعَهُ قَالَ قَالَ النَّبِيُّ ص نَوْرُوا بُيُوتَكُمْ بِتِلَاوَةِ الْقُرْآنِ وَ لَا تَتَّخِذُوهَا قُبُوراً كَمَا فَعَلَتِ الْيَهُودُ وَ النَّصَارَى صَلُّوا فِي الْبَيْعِ وَ الْكُنَائِسِ وَ عَطَّلُوا بُيُوتَهُمْ فَإِنَّ الْبَيْتَ إِذَا كَثُرَ فِيهِ تِلَاوَةُ الْقُرْآنِ كَثُرَ خَيْرُهُ وَ أَمْتَعَ أَهْلَهُ وَ أَضَاءَ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ جُجُومُ السَّمَاءِ لِأَهْلِ الدُّنْيَا.

And from Lays Bin Suleym, raising it said,

'The Prophet-saww said: 'Irradiate your houses with recitation of the Quran and do not takes these are graves like what the Jews and the Christians have done. They pray in the Synagogues and the Churches, and they neglect their houses, for the House, when recitation of the Quran is a lot in it, its goodness would be a lot, and it brings joy to its inhabitants and illuminates for inhabitants of the sky just as stars of the sky illuminate for inhabitants of the world''<sup>358</sup>

<sup>355</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 15

<sup>356</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 16

<sup>357</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 17 a

<sup>358</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 17 b

وَعَنِ الصَّادِقِ ع قَالَ: إِنَّ الْبَيْتَ إِذَا كَانَ فِيهِ الْمُسْلِمُ يَتْلُو الْقُرْآنَ يَرَاهُ أَهْلُ السَّمَاءِ كَمَا يَرَاهُ أَهْلُ الدُّنْيَا الْكَوْكَبَ الدُّرِّيَّ فِي السَّمَاءِ.

And from Al-Sadiq<sup>asws</sup> having said: ‘The house, when there was a Muslim in it reciting the Quran, the inhabitants of the sky see him just as people of the world see the shining star in the sky’.<sup>359</sup>

وَعَنِ الرِّضَا ع يَرْفَعُهُ إِلَى النَّبِيِّ ص قَالَ: اجْعَلُوا لِبُيُوتِكُمْ نَصِيباً مِنَ الْقُرْآنِ فَإِنَّ الْبَيْتَ إِذَا قُرِئَ فِيهِ يُبَسَّرَ عَلَى أَهْلِهِ وَكَثُرَ خَيْرُهُ وَكَانَ سُكَّانُهُ فِي زِيَادَةٍ وَإِذَا لَمْ يُقْرَأْ فِيهِ الْقُرْآنُ ضَيَّقَ عَلَى أَهْلِهِ وَفَلَّ خَيْرُهُ وَكَانَ سُكَّانُهُ فِي نُقْصَانٍ.

And from Al-Reza<sup>asws</sup> raising it to the Prophet<sup>saww</sup> having said: ‘Make from the Quran a share to be for your houses, for the house is such, whenever (Quran) is read in it, there is ease upon its people, and its goodness is multiplied, and its dwellers would be in increase; and when the Quran is not recited in it, there is constriction upon its people, and its goodness is little, and its dwellers would be in reduction’.<sup>360</sup>

وَرَوَى الْحُسَيْنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيُّ قَالَ وَ قَالَ ع قِرَاءَةُ الْقُرْآنِ أَفْضَلُ مِنَ الذِّكْرِ وَ الذِّكْرُ أَفْضَلُ مِنَ الصَّدَقَةِ وَ الصَّدَقَةُ أَفْضَلُ مِنَ الصِّيَامِ وَ الصَّوْمُ جُنَّةٌ مِنَ النَّارِ.

And it is reported by Al Hassan Bin Abu Al Hassan Al Daylami who said,

‘And he<sup>asws</sup> said: ‘Reciting the Quran is better than the Zikr, and the Zikr is better than the charity, and the charity is better than the fasting, and the fasting is a shield from the Hellfire’.<sup>361</sup>

وَ قَالَ ع لِقَارِي الْقُرْآنِ بِكُلِّ حَرْفٍ يَقْرُؤُهُ فِي الصَّلَاةِ قَائِماً مِائَةٌ حَسَنَةٍ وَ قَاعِداً خَمْسُونَ حَسَنَةً وَ مُتَطَهِّراً فِي غَيْرِ الصَّلَاةِ خَمْسٌ وَ عِشْرُونَ حَسَنَةً وَ غَيْرِ مُتَطَهِّراً عَشْرٌ حَسَنَاتٍ أَمَا إِنِّي لَا أَقُولُ الْم حَرْفٌ بَلْ لَهُ بِالْأَلِفِ عَشْرٌ وَ بِاللَّامِ عَشْرٌ وَ بِالْمِيمِ عَشْرٌ.

And he<sup>asws</sup> said: ‘For a reader of the Quran, for every letter he recites during the Salat standing there are one hundred good deeds, and while seated there are fifty good deeds, and a cleanser in other than the Salat there are fifteen good deeds, and other than the purifying one there are ten good deeds. But, I<sup>asws</sup> am not saying, ‘Alif Laam Meem’ is a letter. But for him, there are ten (good deeds) for the ‘Alif’, and ten for the ‘Laam’, and ten for the ‘Meem’.<sup>362</sup>

وَ رَوَى بَشِيرُ بْنُ غَالِبٍ الْأَسَدِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع مَنْ قَرَأَ آيَةً مِنْ كِتَابِ اللَّهِ فِي صَلَاتِهِ قَائِماً يُكْتَبُ لَهُ بِكُلِّ حَرْفٍ مِائَةٌ حَسَنَةٍ فَإِنْ قَرَأَهَا فِي غَيْرِ صَلَاةٍ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرًا فَإِنْ اسْتَمَعَ الْقُرْآنَ كَانَ لَهُ بِكُلِّ حَرْفٍ حَسَنَةٌ

And it is reported by Bishr Bin Galib Al Asady,

‘From Al Husayn Bin Ali<sup>asws</sup>: ‘One who recites a Verse from the Book of Allah<sup>azwj</sup> standing in his Salat, one hundred good deeds will be written for him with every letter. If he recites it in

<sup>359</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 17 c

<sup>360</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 17 d

<sup>361</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 17 e

<sup>362</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 17 f

other than Salat, Allah<sup>-azwj</sup> will Write ten (good deeds) for him with every letter. If he listens intently to the Quran, there would be a good deed for him with every letter.

وَإِنْ حَتَمَ الْقُرْآنَ لَيْلًا صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتَّى يُصْبِحَ وَإِنْ حَتَمَهُ نَهَارًا صَلَّتْ عَلَيْهِ الْحَفَظَةُ حَتَّى يُمَسِيَ وَكَانَتْ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ وَكَانَ خَيْرًا لَهُ بِمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

And if he completes the Quran at night, the Angels will send Salawaat upon him until morning, and if he completes it at daytime, the recording Angels send Salawaat upon him until evening, and there will be an Answered supplication for him, and it would be better for him that whatever is between the sky and the earth’.

قُلْتُ هَذَا لِمَنْ قَرَأَ الْقُرْآنَ فَمَنْ لَمْ يَقْرَأْهُ

I said, ‘This is for one who reads the Quran, so the one who does not read it?’

قَالَ يَا أَحَا بْنِي أَسَدٍ إِنَّ اللَّهَ جَوَادٌ مَاجِدٌ كَرِيمٌ إِذَا قَرَأَ مَا مَعَهُ أُعْطَاهُ اللَّهُ ذَلِكَ.

He<sup>-asws</sup> said: ‘O brother of the clan of Asad! Allah<sup>-azwj</sup> Generous, Glorious, Benevolent! When it is recited by the one with him, Allah<sup>-azwj</sup> would Give him that (as well)!’<sup>363</sup>

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اسْتَمَعَ حَرْفًا مِنْ كِتَابِ اللَّهِ مِنْ غَيْرِ قِرَاءَةٍ كُتِبَ لَهُ حَسَنَةٌ وَ مُحِي عَنْهُ سَيِّئَةٌ وَ رُفِعَ لَهُ دَرَجَةٌ.

And from Abu Abdullah<sup>-asws</sup> having said: ‘One who listens intently to a letter from the Book of Allah<sup>-azwj</sup> from without reciting it, a good deeds will be written for him, and an evil deed would be deleted from him, and a rant would be raised for him’.<sup>364</sup>

18- أَغْلَامُ الدِّينِ، عَنْ أَبِي عَبْدِ اللَّهِ ع يَرْفَعُهُ إِلَى النَّبِيِّ ص قَالَ: لَيْسَ شَيْءٌ عَلَى الشَّيْطَانِ أَشَدَّ مِنَ الْقِرَاءَةِ فِي الْمُصْحَفِ نَظْرًا وَ الْمُصْحَفِ فِي الْبَيْتِ يَطْرُدُ الشَّيْطَانَ.

(The book) ‘Al A’lam Al Deen’ –

‘From Abu Abdullah<sup>-asws</sup> raising it to the Prophet<sup>-saww</sup> having said: ‘There isn’t anything severer upon the Satan<sup>-la</sup> than the recitation while looking into the Quran, and the Quran being in the house repels the Satan<sup>-la</sup>’.<sup>365</sup>

19- كِتَابُ الْمُسَلْسَلَاتِ، لِلشَّيْخِ جَعْفَرِ الْمُتَمِيِّ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ حَمَّادٍ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ حَبِيبٍ بْنِ الْحُسَيْنِ الْبَغْدَادِيُّ قَالَ حَدَّثَنِي أَبِي قَالَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الصَّفَّادِيِّ رَجُلًا مِنْ أَهْلِ الْيَمَنِ وَرَدَ بَعْدَادَ قَالَ حَدَّثَنَا أَبُو هَاشِمٍ ابْنُ أَخِي الْوَادِي عَنْ عَلِيِّ بْنِ خَلْفٍ قَالَ:

(The book) ‘Kitab Al Musalsalaat’ of the Sheykh Ja’far Al Qummi, ‘It is narrated to us by Ali Bin Muhammad Bin Hamshaz who said, ‘It is narrated to me by Ahmad Bin Habeeb Bin Al Husayn Al Baghdady who said, ‘It is narrated to me by my father who said, ‘It is narrated to me by Abdullah Muhammad Bin Ibrahim Al Safady, a man from

<sup>363</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 17 g

<sup>364</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 17 h

<sup>365</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 18

the people of Al Yemen having arrived at Baghdad, who said, 'It is narrated to us by Abu Hashim a son of a brother of Al Wady, from Ali Bin Khalaf who said,

شَكَا رَجُلٌ إِلَى مُحَمَّدِ بْنِ حُمَيْدِ الرَّازِيِّ الرَّمَدَ فَقَالَ لَهُ أَدِمِ النَّظَرَ فِي الْمُصْحَفِ فَإِنَّهُ كَانَ بِي رَمَدٌ فَشَكَوْتُ ذَلِكَ إِلَى حَرِيْزِ بْنِ عَبْدِ الْحَمِيدِ فَقَالَ لِي أَدِمِ النَّظَرَ فِي الْمُصْحَفِ فَإِنَّهُ كَانَ بِي رَمَدٌ فَشَكَوْتُ ذَلِكَ إِلَى الْأَعْمَشِ فَقَالَ لِي أَدِمِ النَّظَرَ فِي الْمُصْحَفِ فَإِنَّهُ كَانَ بِي رَمَدٌ فَشَكَوْتُ ذَلِكَ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

'A man complained to Muhammad Bin Humejd Al Razy of the eye pain. He said to him, 'Be constantly looking into the Quran, for there was eye pain with me, so I complained of that to Hareez Bin Abdul Hameed. He said to me, 'Be constantly looking into the Quran, for there was eye pain with me, so I complained of that to Al Amsh. He said to me, 'Be constantly looking into the Quran, for there was eye pain for me, so I complained of that to Abdullah Bin Masoud.

فَقَالَ لِي أَدِمِ النَّظَرَ فِي الْمُصْحَفِ فَإِنَّهُ كَانَ بِي رَمَدٌ فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ص - فَقَالَ لِي أَدِمِ النَّظَرَ فِي الْمُصْحَفِ فَإِنَّهُ كَانَ بِي رَمَدٌ فَشَكَوْتُ ذَلِكَ إِلَى جِبْرِئِيلَ فَقَالَ لِي أَدِمِ النَّظَرَ فِي الْمُصْحَفِ.

He said to me, 'Be constantly looking into the Quran, for there was eye pain with me, so I complained of that to Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said to me: 'Be constantly looking into the Quran, for there was eye pain with me<sup>-saww</sup>, so I<sup>-saww</sup> complained of that to Jibraeel<sup>-as</sup>. He<sup>-as</sup> said to me<sup>-saww</sup>: 'Be constantly looking into the Quran!'<sup>366</sup>

20- كِتَابُ الْعَايَاتِ، قَالَ عَ أَفْضَلُ الْعِبَادَةِ الْقِرَاءَةُ فِي الْمُصْحَفِ.

(The book) 'Kitab Al Gayaat' –

'He<sup>-asws</sup> said: 'The best act of worship is the recitation (while looking) into the Quran''.<sup>367</sup>

21- ثَوَابُ الْأَعْمَالِ عَلِيُّ بْنُ الْحُسَيْنِ الْمُكْتَبِ عَنْ مُحَمَّدِ بْنِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ جَبْرِئِيلَ بْنِ صَالِحٍ عَنِ الْفَضِيلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الَّذِي يُعَالِجُ الْقُرْآنَ لِيَحْفَظَهُ بِمَشَقَّةٍ مِنْهُ وَ قَلِيلَةً حَفِظَهُ لَهُ أَجْرَانِ

(The book) 'Sawaab Al Amaal' – Ali Bin Al Husayn Al Mukattib, from Muhammad Al Himeyri, from his father, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Al Fuzeyl who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The one who seeks treatment of the Quran, let him memorise it with hardship from him, and lack of his memory will get him two Recompenses'.

وَ قَالَ مَا يَمْنَعُ التَّاجِرَ مِنْكُمْ الْمَشْغُولَ فِي سُوقِهِ إِذَا رَجَعَ إِلَى مَنْزِلِهِ أَنْ لَا يَنَامَ حَتَّى يَقْرَأَ سُورَةً مِنَ الْقُرْآنِ فَيُكْتَبَ لَهُ مَكَانَ كُلِّ آيَةٍ يَقْرَأُهَا عَشْرُ حَسَنَاتٍ وَ يُحْسَى عَنْهُ عَشْرُ سَيِّئَاتٍ.

And he<sup>-asws</sup> said: 'What prevents the trader from you who is busy in his market, when he returns to his house, he does not sleep until he recites a Chapter of the Quran? Ten good deeds will be written for him in place of every Verse he recites, and ten evil deeds will be deleted from him''.<sup>368</sup>

<sup>366</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 19

<sup>367</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 20

<sup>368</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 21

22- ثوب الأعمال ابن الوليد عن الصفار عن البرقي عن ابن يزيد عن رجل من العوام رفته إلى أبي عبد الله ع قال: من قرأ في المصحف نظراً متبع بصره و خفف بوالديه و إن كانا كافرين.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Ibn Yazeed, from a man from Al Awwam raising it to,

'Abu Abdullah<sup>-asws</sup> having said: 'One who reads while looking into the Quran, his sight will be joyful, and there will be lightening (of punishment) with his (deceased) parent and even if they had been Kafirs''<sup>369</sup>.

23- ثوب الأعمال بهذا الإسناد رفته إلى النبي ص قال: ليس شيء أشد على الشيطان من القراءة في المصحف نظراً.

(The book) 'Sawaab Al Amaal' –

By this chain raising it to the Prophet<sup>-saww</sup> having said: 'There isn't anything severer upon the Satan<sup>-la</sup> than the recitation while looking into the Quran''<sup>370</sup>.

24- ثوب الأعمال ماجيلويه عن عمه عن البرقي عن ابن أسباط رفته إلى أمير المؤمنين ع قال: من قرأ مائة آية من القرآن من أي آية القرآن شاء ثم قال يا الله سبع مرات فلو دعا على الصخرة لقلعها إن شاء الله.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from his uncle, from Al Barqy, from Ibn Asbaat raising it to,

Amir Al Momineen<sup>-asws</sup> said: 'One who reads one hundred Verses from the Quran, from whichever Verses of the Quran he so desires, then says, 'O Allah<sup>-azwj</sup>!', seven times, if he were to supplicate upon the rock, it would be uprooted, if Allah<sup>-azwj</sup> so Desires''<sup>371</sup>.

25- سن، المحاسن أبو القاسم و أبو يوسف عن القندي عن ابن سينان و أبي البختري عن أبي عبد الله ع قال: السواك و قراءة القرآن مقطعة للبلغم.

(The book) 'Al Mahasin' – Abu Al Qasim, and Abu Yusuf, from Al Qindy, from Ibn Sinan, and Abu Al Bakhtary,

'From Abu Abdullah<sup>-asws</sup> having said: 'Brushing the teeth and reciting the Quran are terminators of the phlegm''<sup>372</sup>.

26- ضا، فقه الرضا عليه السلام روي عن العالم ع في القرآن شفاء من كل داء

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – It is reported from the Scholar (Imams<sup>-asws</sup>): 'In the Quran there is healing from every illness'.

و قال داؤوا مرضاكم بالصدق و استشفوا بالقرآن فمن لم يشفه القرآن فلا شفاه له.

<sup>369</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 22

<sup>370</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 23

<sup>371</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 24

<sup>372</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 25

And he<sup>-asws</sup> said: ‘Cure your sick ones with the charity and seek healing with the Quran. The one does not seek healing of the Quran, there is no healing for him’.<sup>373</sup>

27- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ زَيْدِ بْنِ مَهَلَبِ الْكُوَيْطِيِّ عَنِ النَّضْرِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رُقِيَةِ الْعُقْرَبِ وَ الْحَيْتَةِ وَ النَّشْرَةِ وَ رُقِيَةِ الْمَجْنُونِ وَ الْمَسْخُورِ الَّذِي يُعَدَّبُ

(The book) ‘Tibb Al Aйма<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Zayd Bin Muhallib, from Al Nazr, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about ‘Ruqya’ (incantation) of the scorpion, and the snake, and the stings, and Ruqya for the insane and the bewitched who is tormented.

قَالَ يَا ابْنَ سِنَانٍ لَا بَأْسَ بِالرُّقِيَةِ وَ الْعُودَةِ وَ النَّشْرِ إِذَا كَانَتْ مِنَ الْقُرْآنِ وَ مَنْ لَمْ يَشْفِهِ الْقُرْآنُ فَلَا شِفَاءَ اللَّهُ وَ هَلْ شَيْءٌ أَنْبَغُ فِي هَذِهِ الْأَشْيَاءِ مِنَ الْقُرْآنِ أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ وَ نُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ-

He<sup>-asws</sup> said: ‘O Ibn Sinan! There is no problem with the Ruqya, and the amulet, and the chants, when it was from the Quran, and one whom the Quran does not heal, there is no healing for him, and is there among these things anything further reaching that the Quran? Isn’t Allah<sup>-azwj</sup> the Exalted Saying: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82].**

أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ وَ جَلَّ ثَنَاؤُهُ وَ جَلَّ ثَنَاؤُهُ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِنْ حَشْيَةِ اللَّهِ سَلَوْنَا نَعْلَمُكُمْ وَ نُوقِفُكُمْ عَلَى قَوَارِعِ الْقُرْآنِ لِكُلِّ دَاءٍ.

Isn’t Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, and Majestic is His<sup>-azwj</sup> Praise, Saying: **Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, [59:21]?** Ask us<sup>-asws</sup>, we<sup>-asws</sup> will teach you all and pause you upon remedies of the Quran for every illness’.<sup>374</sup>

28- طب، طب الأئمة عليهم السلام إِسْحَاقُ بْنُ يُونُسَ عَنْ فَضَالَةَ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ: سَأَلْتُ أَبَا جَعْفَرَ الْبَاقِرَ ع عَنِ الْمَرِيضِ هَلْ يُعَلَّقُ عَلَيْهِ تَعْوِيدٌ أَوْ شَيْءٌ مِنَ الْقُرْآنِ

(The book) ‘Tibb Al Aйма<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – Is’haq Bin Yusuf, from Fazalah, from Aban Bin Usman, from Zurara Bin Ayn who said,

‘I asked Abu Ja’far Al-Baqir<sup>-asws</sup> about the sick one, ‘Can one hang an amulet upon him, or something from the Quran?’

فَقَالَ نَعَمْ لَا بَأْسَ بِهِ إِنَّ قَوَارِعَ الْقُرْآنِ تَنْفَعُ فَاسْتَعْمِلُوهَا.

<sup>373</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 26

<sup>374</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 27

He<sup>-asws</sup> said: ‘Yes, there is no problem with it. Remedies of the Quran are beneficial, so utilise them’.<sup>375</sup>

29- شي، تفسير العياشي عن السكوتي عن أبي عبد الله عن أبيه ع قال: شكنا رجلاً إلى النبي ص وجعاً في صدره فقال استشف بالقرآن لأن الله يقول  
وَ شِفَاءٌ لِمَا فِي الصُّدُورِ.

Tafseer Al Ayyashi – from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘A man complained to the Prophet<sup>-saww</sup> of pain in his chest. He<sup>-asws</sup> said: ‘Seek healing of the Quran, because Allah<sup>-azwj</sup> is Saying: **and a Healing for what is in the chests [10:57]**’.<sup>376</sup>

30- كاش، رجال الكشي جعفر بن محمد عن علي بن الحسن عن ابن أبي نجران قال حدثني أبو هارون قال: كنت ساكناً دار الحسن بن الحسين فلما  
علم انقطاعي إلى أبي جعفر و أبي عبد الله ع أخرجني من داره

(The book) ‘Rijaal’ of Al Kashy – Ja’far Bin Muhammad, from Ali Bin Al Hassan, from Ibn Abu Najran who said, ‘It is narrated to me by Abu Haroun who said,

‘I was settled in the house of Al Hassan Bin Al Husayn. When he came to know of my cutting off (from others) to Abu Ja’far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, he expelled me from his house’.

قال فمر بي أبو عبد الله ع فقال لي يا هارون بلغني أن هذا أخرجك من داره

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> passed by me. He<sup>-asws</sup> said to me: ‘O Abu Haroun! It has reached me that this one has expelled you from his house?’

قال قلت نعم جعلت فداك

He (the narrator) said, ‘I said, ‘Yes, may I be sacrificed for you<sup>-asws</sup>!’

قال بلغني أنك كنت تكثر فيها تلاوة كتاب الله تعالى إذا تلي فيها كتاب الله تعالى كان لها نور ساطع في السماء يعرف من بين الدور.

He<sup>-asws</sup> said: ‘It has reached me<sup>-asws</sup> and you were frequently reciting the Book of Allah<sup>-azwj</sup> the Exalted in it. When you recite the Book of Allah<sup>-azwj</sup> the Exalted, there is light for it shining in the sky recognised from between the houses’.<sup>377</sup>

31- الدعوات الراوندي، قال قال الحسن بن علي ع من قرأ القرآن كانت له دعوة مجابة إما معجلة وإما مؤجلة.

(The book) ‘Al Dawaat’ of Al Rawandy –

<sup>375</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 28

<sup>376</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 28

<sup>377</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 29



He said, 'Al Hassan Bin Ali<sup>asws</sup> said: 'One who recites the Quran, for him would be an Answered supplication, either hastened or delayed".<sup>378</sup>

وَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَرَأَ فِي الْمُصْحَفِ نَظَرًا مَتَّعَ بَصَرَهُ وَخَفَّفَ عَلَى وَالِدَيْهِ وَ لَيْسَ شَيْءٌ أَشَدَّ عَلَى الشَّيْطَانِ مِنَ الْقِرَاءَةِ فِي الْمُصْحَفِ نَظَرًا.

And Abdullah<sup>asws</sup> said: 'One who reads while looking into the Quran, his sight will be joyful, and there will be lightening (of punishment) upon his (deceased) parents, and there isn't anything severer upon the Satan<sup>la</sup> than the recitation while looking into the Quran".<sup>379</sup>

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<sup>378</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 30

<sup>379</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 31 a

باب 24 في كم يقرأ القرآن و يحتم و معنى الحال المرتحل و فضل ختم القرآن

## CHAPTER 24 – IN HOW MUCH (TIME) SHOULD ONE RECITE THE QURAN AND COMPLETE IT, AND MEANING OF THE CONTINUOUS STATE, AND MERIT OF COMPLETING THE QURAN

1- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق عن الصّوّليّ عن أبي ذكّوان عن إبراهيم بن العباس قال: كَانَ الرِّضَا ع يَحْتَمِ الْقُرْآنَ فِي كُلِّ ثَلَاثٍ وَ يَقُولُ لَوْ أَرَدْتُ أَنْ أُحْتِمَهُ فِي أَقَلِّ مِنْ ثَلَاثٍ لَحْتَمْتُهُ وَ لَكِنْ مَا مَرَّثُ بِأَيَّةٍ فَطُ إِلَّا فَكَّرْتُ فِيهَا وَ فِي أَيِّ شَيْءٍ أَنْزَلْتُ وَ فِي أَيِّ وَقْتٍ فَلِدَلِكِ صِرْتُ أُحْتِمُ ثَلَاثَةَ أَيَّامٍ.

(The books) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', the greetings be upon him<sup>-asws</sup>, (and) 'Al Amaali' of Al Sadouq – from Al Sowli, from Abu Zakwan, from Ibrahim Bin Al Abbas who said,

'Al-Reza<sup>-asws</sup> used to complete the Quran during every three (days), and he<sup>-asws</sup> said: 'If I<sup>-asws</sup> wanted to complete it in less than three (days), I<sup>-asws</sup> would complete it, but I<sup>-asws</sup> do not pass by any Verse at all except I<sup>-asws</sup> ponder in it, and regarding which thing it was Revealed, and regarding which time. So due to that I<sup>-asws</sup> become completing in three days''.<sup>380</sup>

2- مع، معاني الأخبار أبي عن سعد بن الأصهباني عن المنقري عن ابن عيينة عن الزهري قال: قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ ع أَيُّ الْأَعْمَالِ أَفْضَلُ

(The book) 'Ma'any' Al Akhbar – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Ibn Uyayna, from Al Zuhry who said,

'I said to Ali Bin Al Husayn<sup>-asws</sup>, 'Which of the deeds is the most superior?'

قَالَ الْحَالُ الْمُرْتَحِلُ

He<sup>-asws</sup> said: 'The continuous state'.

قُلْتُ وَ مَا الْحَالُ الْمُرْتَحِلُ

I said, 'And what is the continuous state?'

قَالَ فَتُخِ الْقُرْآنَ وَ حَتْمُهُ كُلَّمَا حَلَّ فِي أَوَّلِهِ انْتَحَلَ فِي آخِرِهِ.

He<sup>-asws</sup> said: 'Opening the Quran and completing it. Every time one embarks in beginning it, they go to its end (reading whole Quran in one go)'.<sup>381</sup>

وَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَعْطَاهُ اللَّهُ الْقُرْآنَ فَرَأَى أَنَّ أَحَدًا أُعْطِيَ شَيْئًا أَفْضَلَ مِمَّا أُعْطِيَ فَقَدْ صَغَرَ عَظِيمًا وَ عَظَّمَ صَغِيرًا.

<sup>380</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 24 H 1

<sup>381</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 24 H 2

And Rasool-Allah<sup>-saww</sup> said: ‘One whom Allah<sup>-azwj</sup> Give the Quran but he views that there is someone who has been Given anything superior than what he has been Given has belittled a large, and enlarged a small’.<sup>382</sup>

3- ثوب الأعمال ابن الوليد عن الصَّغَارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ خَالِدِ الْقَلَانِسِيِّ عَنِ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ حَتَمَ الْقُرْآنَ بِمَكَّةَ مِنْ جُمُعَةٍ إِلَى جُمُعَةٍ أَوْ أَقَلَّ مِنْ ذَلِكَ أَوْ أَكْثَرَ وَ حَتَمَهُ فِي يَوْمِ الْجُمُعَةِ كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ وَالْحَسَنَاتِ مِنْ أَوَّلِ جُمُعَةٍ كَانَتْ فِي الدُّنْيَا إِلَى آخِرِ جُمُعَةٍ تَكُونُ فِيهَا وَإِنْ حَتَمَهُ فِي سَائِرِ الْأَيَّامِ فَكَذَلِكَ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Al Khattab, from Al Nazr Bin Shueyb, from Khalid Al Qalanisy, from Abu Hamza,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who completes the Quran at Makkah, from a Friday to a Friday, or less than that or more, and he completes it during the day of Friday, Allah<sup>-azwj</sup> will Write the Recompense and the good deeds for him, from the first Friday he existed in the word up to the last Friday he would be in it; and if he completes it in rest of the day, it is like that (as well)’.<sup>383</sup>

4- ثوب الأعمال أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قِيلَ يَا رَسُولَ اللَّهِ أَيُّ الرِّجَالِ خَيْرٌ

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘It was said, ‘O Rasool-Allah<sup>-saww</sup>! Which of them men is the best?’

قَالَ الْحَالُ الْمُرْتَجِلُ

He<sup>-saww</sup> said: ‘The continuous state’.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْحَالُ الْمُرْتَجِلُ

It was said, ‘O Rasool-Allah<sup>-saww</sup>, and what is the continuous state?’

قَالَ الْقَائِمُ الْحَاتِمُ الَّذِي يَفْتَحُ الْقُرْآنَ وَ يَخْتِمُهُ فَلَهُ عِنْدَ اللَّهِ دَعْوَةٌ مُسْتَجَابَةٌ.

He<sup>-saww</sup> said: ‘The beginner, the ender. The one who begins the Quran and completes it. For him is an Answered supplication with Allah<sup>-azwj</sup>’.<sup>384</sup>

5- سن، المحاسن عمرو بن عثمان عن علي بن عبد الله عن علي بن خالد عن علي بن خالد عن أبي جعفر ع قال: مَنْ حَتَمَ الْقُرْآنَ بِمَكَّةَ لَمْ يَمُتْ حَتَّى يَرَى رَسُولَ اللَّهِ ص وَ يَرَى مَنْزِلَهُ مِنَ الْجَنَّةِ.

(The book) ‘Al Mahasin’ – Amro Bin Usman, from Ali Bin Abdullah, from Ali Bin Khalid, from the one who narrated it,

<sup>382</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 24 H 3

<sup>383</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 24 H 4

<sup>384</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 24 H 5

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who completes the Quran at Makkah will not die until he sees Rasool-Allah<sup>-saww</sup>, and sees his status in the Paradise’.<sup>385</sup>

6- دَعَاوَاتُ الرَّوَّانِدِيِّ، رَوَى الرَّمَادِيُّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيُّ الْأَعْمَالِ أَفْضَلُ

(The book) ‘Dawaat’ of Al Rawandy – It is reported by Al Ramady who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Which of the deeds is superior?’

قَالَ الْحَالُ الْمُرْتَجِلُ

He<sup>-asws</sup> said: ‘The continuous state’.

قُلْتُ وَ مَا هُوَ

I said, ‘And what is it?’

قَالَ فَتَبْحُ الْقُرْآنِ وَ حَتْمُهُ كُلَّمَا حَلَّ بِأَوَّلِهِ انْتَحَلَ فِي آخِرِهِ.

He<sup>-asws</sup> said: ‘He begins the Quran and completes it. Every time he embarks with its beginning, he goes to its end’.<sup>386</sup>

7- كِتَابُ الْغَايَاتِ، سُئِلَ رَسُولُ اللَّهِ ص أَيُّ النَّاسِ خَيْرٌ

(The book) ‘Kitab Al Gayaat’ –

‘Rasool-Allah<sup>-saww</sup> was asked, ‘Which of the people is best?’

قَالَ الْحَالُ الْمُرْتَجِلُ أَيُّ الْقَائِمِ الَّذِي يَفْتَحُ الْقُرْآنَ وَ يَحْتَمُهُ فَلَهُ عِنْدَ اللَّهِ دَعْوَةٌ مُسْتَجَابَةٌ.

He<sup>-saww</sup> said: ‘The continuous state, i.e. the beginner, the completer. The one who begins the Quran and completes it. For him is an Answered supplication with Allah<sup>-azwj</sup>’.<sup>387</sup>

<sup>385</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 24 H 6

<sup>386</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 24 H 7

<sup>387</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 24 H 8

## CHAPTER 25 – SUPPLICATIONS OF THE RECITATION

أقول: سيجيء ما يتعلق بهذا الباب في أبواب الدعاء من هذا الكتاب إن شاء الله تعالى.

*I (Majlisi) am saying, 'I shall come with what is related with this chapter in chapter of the supplication from this book, if Allah<sup>-azwj</sup> the Exalted so Desires'.*

1- مكا، مكارم الأخلاق عن أمير المؤمنين ع قال: قَالَ حَبِيبِي رَسُولُ اللَّهِ ص أَمَرَنِي أَنْ أَدْعُوَ بِهِنَّ عِنْدَ خْتَمِ الْقُرْآنِ اللَّهُمَّ إِنِّي أَسْأَلُكَ إِحْبَاتِ الْمُخْتَبِينَ وَإِخْلَاصِ الْمُؤْمِنِينَ وَ مِرَافَقَةَ الْأَبْرَارِ وَ اسْتِحْقَاقَ حَقَائِقِ الْإِيمَانِ وَ الْعَيْشَةَ مِنْ كُلِّ يَرٍّ وَ السَّلَامَةَ مِنْ كُلِّ إِثْمٍ وَ وُجُوبَ رَحْمَتِكَ وَ عَزَائِمَ مَغْفِرَتِكَ وَ الْفَوْزَ بِالْجَنَّةِ وَ النَّجَاةَ مِنَ النَّارِ.

(The book) 'Makarim Al Akhlaq' –

From Amir Al Momineen<sup>-asws</sup> having said: 'My<sup>-asws</sup> beloved Rasool-Allah<sup>-saww</sup> instructed me<sup>-asws</sup> to supplicate with these (phrases to be said) at completion of the Quran: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for humbleness of the humble, and sincerity of the convinced, and friendship of the righteous, and deserving the realities of Eman, and the gains from every righteous act, and the safety from every sin, and obligating Your<sup>-azwj</sup> Mercy, and Determination of Your<sup>-azwj</sup> Forgiveness, and the success with the Paradise and salvation from the Hellfire''<sup>388</sup>

2- مصباح الأنوار، عن الحسين بن أحمد عن الحسين بن محمد بن عبد الوهاب عن الحسن بن أحمد المقرئ عن علي بن أحمد المقرئ الحماني عن زيد بن علي بن أبي هلال عن محمد بن محمد بن عتبة عن جعفر بن محمد العنبري عن زكريا بن أبي صمصامة عن حسين الجعفي عن زائدة عن عاصم عن زير بن حبيش قال:

(The book) 'Misbah Al Anwaar' – from Al Husayn Bin Ahmad, from Al Husayn Bin Muhammad Bin Abdul Wahab, from Al Hassan Bin Ahmad Al Muqry, from Ali Bin Ahmad Al Muqry Al Hammany, from Zayd Bin Ali Bin Abu Hilal, from Muhammad Bin Muhammad Bin Uqbah, from Ja'far Bin Muhammad Al Anbary, from Zakariya Bin Abu Samaama, from Husayn Al Ju'fy, from Zaidah, from Aasim, from Zirr Bin Hubeish who said,

قَرَأْتُ الْقُرْآنَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ فِي الْمَسْجِدِ الْجَامِعِ بِالْكُوفَةِ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَلَمَّا بَلَغْتُ الْحَوَامِيمَ قَالَ لِي أَمِيرُ الْمُؤْمِنِينَ ع قَدْ بَلَغْتَ عَزَائِمَ الْقُرْآنِ

'I read the Quran from its beginning to its end in the central Masjid of Al Kufa, to Amir Al Momineen Ali Bin Abu Talib<sup>-asws</sup>. When I reached 'Al Hawamim' (Chapters beginning with Ha Meem), Amir Al Momineen<sup>-asws</sup> said to me: 'You have reached chiefs of the Quran!'

فَلَمَّا بَلَغْتُ رَأْسَ الْعِشْرِينَ مِنْ حَمِ عَسَقِ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فِي رُؤُوسَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ بَكَى أَمِيرُ الْمُؤْمِنِينَ حَتَّى انْتَفَعَ حَيْبُهُ

When I reached the top of the twenty (Verses) from '**Ha Meem [42:1] Ayn Seen Qaf [42:2]** (Surah Al-Shura): **And those who believe and do righteous deeds would be in the Gardens of Paradise. For them would be whatever they so desire in the Presence of their Lord. That, it**

<sup>388</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 25 H 1

**is the great Grace [42:22]** , Amir Al Momineen<sup>-asws</sup> exclaimed Takbeer until his<sup>-asws</sup> lamentation was raised.

ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ يَا زُرُّ أَمْرُنْ عَلَى دُعَائِي ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ إِحْبَابَ الْمُخْتَبِينَ إِلَى آخِرِ الدُّعَاءِ

Then he<sup>-asws</sup> raised his head towards the sky and said: ‘O Zirr, say ‘Ameen’ upon my<sup>-asws</sup> supplication!’ Then he<sup>-asws</sup> said: ‘ O Allah<sup>-azwj</sup>! I<sup>-asws</sup> ask You<sup>-azwj</sup> for humbleness of the humble ones’ – up to end of the supplication.

ثُمَّ قَالَ يَا زُرُّ إِذَا حَتَمْتَ فَادْعُ بِحَدِيثِهِ فَإِنَّ حَبِيبِي رَسُولَ اللَّهِ صِ أَمَرَنِي أَنْ أَدْعُو بِهِ عِنْدَ خَتْمِ الْقُرْآنِ

He<sup>-asws</sup> said: ‘O Zirr! When you complete, then supplicate with this supplication, for my<sup>-asws</sup> beloved Rasool-Allah<sup>-saww</sup> instruct me to supplicate with these (phrases) at completion of the Quran’.

الدُّعَاءُ عِنْدَ أَخْذِ الْمُصْحَفِ - كَانَ أَبُو عَبْدِ اللَّهِ عِ إِذَا قَرَأَ الْقُرْآنَ قَالَ قَبْلَ أَنْ يَقْرَأَ حِينَ يَأْخُذُ الْمُصْحَفَ اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّ هَذَا كِتَابُكَ الْمُنْتَزَلُ مِنْ عِنْدِكَ عَلَى رَسُولِكَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ كَلَامُكَ النَّاطِقُ عَلَى لِسَانِ نَبِيِّكَ جَعَلْتَهُ هَادِيًا مِنْكَ إِلَى خَلْقِكَ وَ حَبْلًا مُتَّصِلًا بَيْنَمَا بَيْنَكَ وَ بَيْنَ عِبَادِكَ

The supplication at taking the Quran – It was so, whenever Abu Abdullah<sup>-asws</sup> read the Quran, he<sup>-asws</sup> said before reading when he<sup>-asws</sup> took the Quran: ‘O Allah<sup>-azwj</sup>! I testify that this is Your<sup>-azwj</sup> Revealed Book from Your<sup>-azwj</sup> Presence unto Your<sup>-azwj</sup> Rasool<sup>-saww</sup> Muhammad<sup>-saww</sup> son<sup>-saww</sup> of Abdullah<sup>-as</sup>, and Your<sup>-azwj</sup> Speech spoken upon the tongue of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>! You<sup>-azwj</sup> Made him<sup>-saww</sup> a guide from You<sup>-azwj</sup> to Your<sup>-azwj</sup> creatures, and a rope connecting what is between You<sup>-azwj</sup> and Your<sup>-azwj</sup> servants!

اللَّهُمَّ إِنِّي نَشَرْتُ عَهْدَكَ وَ كِتَابَكَ

O Allah<sup>-azwj</sup>! I hereby spread Your<sup>-azwj</sup> Covenant and Your<sup>-azwj</sup> Book!

اللَّهُمَّ فَاجْعَلْ نَظْرِي فِيهِ عِبَادَةً وَ قِرَاءَتِي فِيهِ فِكْرًا وَ فِكْرِي فِيهِ اعْتِبَارًا وَ اجْعَلْنِي مِمَّنْ اتَّعَظَ بِبَيِّنَاتِ مَوَاعِظِكَ فِيهِ وَ اجْتَنَبَ مَعَاصِيكَ وَ لَا تَطْعَمْ عِنْدَ قِرَاءَتِي عَلَى سَمْعِي وَ لَا تَجْعَلْ عَلَى بَصْرِي غِشَاوَةً وَ لَا تَجْعَلْ قِرَاءَتِي قِرَاءَةً لَا تَدْبُرُ فِيهَا بَلِ اجْعَلْنِي أَتَدَبَّرُ آيَاتِهِ وَ أَحْكَامَهُ آخِذًا بِشَرَائِعِ دِينِكَ وَ لَا تَجْعَلْ نَظْرِي فِيهِ غَفْلَةً وَ لَا قِرَاءَتِي هَدْرًا إِنَّكَ أَنْتَ الرَّؤُوفُ الرَّحِيمُ-

O Allah<sup>-saww</sup>! Make my looking into it an act of worship, and my recitation in it as thinking, and my thinking in it as a lesson, and Make me from the ones who takes preaching with Your<sup>-azwj</sup> Preaching Stated in it, and shun disobeying You<sup>-azwj</sup>, and during my<sup>-asws</sup> recitation, do not Seal upon my hearing, nor Make a covering to be upon my eyes, nor Make my recitation as a recitation having no pondering in it. But, Make me to ponder its Verses, and its ruling, taking with Laws your religion, and do not Make my looking into it as heedlessness nor my recitation as just talking, surely You<sup>-azwj</sup> are the Kind, the Merciful!

فِي الدُّعَاءِ عِنْدَ الْفَرَاغِ مِنْ قِرَاءَةِ الْقُرْآنِ اللَّهُمَّ إِنِّي قَدْ قَرَأْتُ مَا قَضَيْتَ مِنْ كِتَابِكَ الَّذِي أَنْزَلْتَ فِيهِ عَلَيَّ نَبِيَّكَ الصَّادِقِ صِ فَلَاكَ الْحَمْدُ رَبَّنَا

Regarding the supplication at being free from reading the Quran – ‘O Allah<sup>-azwj</sup>! I have read what You<sup>-azwj</sup> have Decreed, from Your<sup>-azwj</sup> Book which You<sup>-azwj</sup> had Revealed in it upon Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the truthful. For You<sup>-azwj</sup> is the Praise, our Lord<sup>-azwj</sup>!

اللَّهُمَّ اجْعَلْنِي بِمَنْ يُحِلُّ حَلَالَهُ وَ يُحْرِمُ حَرَامَهُ وَ يُؤْمِنُ بِمُحْكَمِهِ وَ مُتَشَابِهِهِ وَ اجْعَلْ لِي أَنْسًا فِي قَبْرِي وَ أَنْسًا فِي حَشْرِي وَ اجْعَلْنِي بِمَنْ تُرْقِيهِ بِكُلِّ آيَةٍ قَرَأَهَا دَرَجَةً فِي أَعْلَى عِلِّيِّينَ آمِينَ رَبَّ الْعَالَمِينَ.

O Allah<sup>-azwj</sup>! Make me from the ones who permits its Permissible, and prohibits its Prohibition, and believes in its Decisive and its Allegorical, and Make it to be from me a comfort in my grave, and comfort in my Resurrection, and Make me from the ones You<sup>-azwj</sup> Raise him a rank in the high Illiyeen, with every Verse he reads. Ameen, Lord<sup>-azwj</sup> of the worlds!<sup>389</sup>

3- مكا، مكارم الأخلاق وَ إِذَا سَمِعْتَ شَيْئاً مِنْ عَزَائِمِ الْقُرْآنِ يَجِبُ عَلَيْكَ السُّجُودُ وَ تَسْجُدُ بِعَيْرِ تَكْبِيرٍ وَ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَ تَصَدِيقًا لَا إِلَهَ إِلَّا اللَّهُ عُبودِيَّةً وَ رِقًا لَا مُسْتَنْكِفًا وَ لَا مُسْتَكْبِرًا بَلْ أَنَا عَبْدٌ ذَلِيلٌ ضَعِيفٌ خَائِفٌ مُسْتَجِيرٌ - ثُمَّ تَرْفَعُ رَأْسَكَ وَ تُكَبِّرُ.

(The book) 'Makarim Al Akhlaq' –

'And when you hear anything from determinations of the Quran it is obligatory upon you to do Sajdah, and you should do Sajdah without a Takbeer and say, 'There is no god except Allah<sup>-azwj</sup> truly, truly! There is no god except Allah<sup>-azwj</sup>, believing and ratifying. There is no god except Allah<sup>-azwj</sup>, worshipping and in servitude, neither disapproving nor being arrogant, but I am a humble servant, weak, fearful, seeking Reward!' Then raise your head and exclaim Takbeer"<sup>390</sup>.

4- قل، إقبال الأعمال بإِسْتِئْذَانًا إِلَى يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ مَيْمُونِ الصَّانِعِ أَبِي الْأَكْرَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ مِنْ دُعَائِهِ إِذَا أَخَذَ مُصْحَفَ الْقُرْآنِ وَ الْجَامِعَ قَبْلَ أَنْ يَفْرَأَ الْقُرْآنَ وَ قَبْلَ أَنْ يَنْشُرَهُ يَقُولُ حِينَ يَأْخُذُهُ بِيَمِينِهِ بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّ هَذَا كِتَابُكَ الْمُنَزَّلُ مِنْ عِنْدِكَ عَلَى رَسُولِكَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ص وَ كِتَابُكَ النَّاطِقُ عَلَى لِسَانِ رَسُولِكَ -

(The book) 'Iqbal Al Amaal' – by our chains to Yunus Bin Abdul Rahman, from Ali Bin Maymoun Al Saaig Abu Al Akraad,

'From Abu Abdullah<sup>-asws</sup>, it was from his<sup>-asws</sup> supplications whenever he<sup>-asws</sup> took a parchment of the Quran and 'Al Jamie' before he<sup>-asws</sup> recited the Quran and before he spread (opened) it, he<sup>-asws</sup> said when he<sup>-asws</sup> took it in his<sup>-asws</sup> right hand: 'In the Name of Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! I testify that this is Your<sup>-azwj</sup> Book from Your<sup>-azwj</sup> Presence, Revealed upon Your<sup>-azwj</sup> Rasool<sup>-saww</sup> Muhammad Bin Abdullah<sup>-saww</sup>, and Your<sup>-azwj</sup> Book spoken upon the tongue of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>!

وَ فِيهِ حُكْمُكَ وَ شَرَائِعُ دِينِكَ أَنْزَلْتَهُ عَلَى نَبِيِّكَ وَ جَعَلْتَهُ عَهْدَ أُمَّتِكَ إِلَى خَلْقِكَ وَ حَبْلًا مُتَّصِلًا فِيمَا بَيْنَكَ وَ بَيْنَ عِبَادِكَ

And in it is Your<sup>-azwj</sup> Wisdom, and Laws of Your<sup>-azwj</sup> religion Revealed upon Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and Make it a Covenant of Your<sup>-azwj</sup> community to Your<sup>-azwj</sup> creatures, and a rope connecting what is between You<sup>-azwj</sup> and Your<sup>-azwj</sup> servants!

اللَّهُمَّ تَشَرُّتْ عَهْدَكَ وَ كِتَابَكَ

<sup>389</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 25 H 2

<sup>390</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 25 H 3

O Allah-azwj! I have spread (opened) Your-azwj Covenant and Your-azwj Book!

اللَّهُمَّ فَاجْعَلْ نُظْرِي فِيهِ عِبَادَةً وَ قِرَاءَتِي فِيهِ تَفَكُّراً وَ فِكْرِي فِيهِ اعْتِبَاراً وَ اجْعَلْنِي بِمَنْ اَنْعَضَ بَيَانَ مَوَاعِظِكَ فِيهِ وَ اجْتَنَّبَ مَعَاصِيكَ وَ لَا تُطْبِعْ عِنْدَ قِرَاءَتِي كِتَابَكَ عَلَيَّ قَلْبِي وَ لَا عَلَيَّ سَمْعِي وَ لَا تُجْعَلْ عَلَيَّ بَصْرِي غِشَاوَةً

O Allah-azwj! Make my looking into it an act of worship, and my reciting in it as pondering, and my thinking in it taking a lessor, and Make me from the ones who takes preaching with Your-azwj Preaching in it, and shuns disobeying You-azwj, and during my reciting Your-azwj Book do not Seal upon my hear nor upon my hearing nor Make a covering upon my sight.

وَ لَا تُجْعَلْ قِرَاءَتِي قِرَاءَةً لَا تَدَبُّرُ فِيهَا بَلْ اجْعَلْنِي اَتَدَبُّرُ آيَاتِهِ وَ اَحْكَامَهُ اِخِذاً بِشَرَائِعِ دِينِكَ وَ لَا تُجْعَلْ نُظْرِي فِيهِ غَفْلَةً وَ لَا قِرَاءَتِي هَدْرًا اِنَّكَ اَنْتَ الرَّؤُوفُ الرَّحِيمُ-

And do not Make my recitation a recitation having not pondering in it, but Make me ponder its Verses and its rulings taking with Laws of your religion, and do not Make my looking into it heedlessness, nor my recitation as just talking, surely You-azwj are the Kind, the Merciful!

فَيَقُولُ عِنْدَ الْفَرَاغِ مِنْ قِرَاءَةِ بَعْضِ الْقُرْآنِ الْعَظِيمِ اللَّهُمَّ إِنِّي قَرَأْتُ مَا قَضَيْتَ لِي مِنْ كِتَابِكَ الَّذِي أَنْزَلْتَهُ عَلَيَّ نَبِيِّكَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَ رَحْمَتِكَ فَالْكَ الْحَمْدُ رَبَّنَا وَ لَكَ الشُّكْرُ وَ الْمِنَّةُ عَلَيَّ مَا قَدَّرْتَ وَ وَقَّفْتُ

He-asws said at being free from reciting part of the Mighty Quran – ‘O Allah-azwj! I am reciting what You-azwj have Decreed for me, from Your-azwj Book which You-azwj Revealed unto Your-azwj Prophet-sawww, may Your-azwj Salawaat upon him-sawww and Your-azwj Mercy. For You-azwj is the Praise, our Lord-azwj, and for You-azwj is the thanks and the gratefulness upon what You-azwj have Enabled and Harmonised!

اللَّهُمَّ اجْعَلْنِي بِمَنْ يُجِلُّ خَالَكَ وَ يُحْرِمُ حَرَامَكَ وَ يَجْتَنِبُ مَعَاصِيكَ وَ يُؤْمِنُ بِمُحْكَمِهِ وَ مُتَشَابِهِهِ وَ نَاسِخِهِ وَ مَنْسُوخِهِ وَ اجْعَلْهُ لِي شِفَاءً وَ رَحْمَةً وَ حِزْزاً وَ دُخْرًا

O Allah-azwj! Make me from the ones who permits Your-azwj Permissible and prohibits Your-azwj prohibition, and shuns disobedience to You-azwj, and believes in its Decisive, and its Allegorical, and its Abrogating, and its Abrogated, and Make it a healing for me and a mercy, and a protection and a treasure hoard!

اللَّهُمَّ اجْعَلْهُ لِي اُنْسًا فِي قَبْرِي وَ اُنْسًا فِي حَشْرِي وَ اُنْسًا فِي نَشْرِي وَ اجْعَلْهُ لِي بَرَكَةً بِكُلِّ آيَةٍ قَرَأْتُهَا وَ اَرْفَعْ لِي بِكُلِّ حَرْفٍ دَرَجَةً فِي اَعْلَى عِلِّيِّينَ آمِينَ يَا رَبَّ الْعَالَمِينَ

O Allah-azwj! Make it a comfort for me in my grave, and a comfort in my Resurrection, and comfort in my publicising of deeds, and Make it a blessing for me with every Verse I recite, and Raise for me with every letter a rank in the high Illiyeen. Ameen, Lord-azwj of the worlds!

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ نَبِيِّكَ وَ صَفِيَّتِكَ وَ نَحْيَتِكَ وَ دَلِيلِكَ وَ الدَّاعِي إِلَى سَبِيلِكَ وَ عَلَيَّ أَمِيرِ الْمُؤْمِنِينَ وَلِيِّكَ وَ خَلِيفَتِكَ مِنْ بَعْدِ رَسُولِكَ وَ عَلَيَّ أَوْصِيَائِهِمَا الْمُسْتَحْفَظِينَ دِينِكَ الْمُسْتَوْدَعِينَ حَقِّكَ وَ عَلَيْهِمْ أَجْمَعِينَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.



O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Your<sup>-azwj</sup> Elite, and Your<sup>-azwj</sup> Favourite, and Your<sup>-azwj</sup> Guide, and the caller to Your<sup>-azwj</sup> way, and upon Amir Al Momineen<sup>-asws</sup> Your<sup>-azwj</sup> Guardian<sup>-asws</sup>, and Your<sup>-azwj</sup> Caliph from after Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and upon their<sup>-asws</sup> Successors<sup>-asws</sup>, the preservers of Your<sup>-azwj</sup> religion, the fulfillers of Your<sup>-azwj</sup> rights, and upon them<sup>-asws</sup> all be the Greetings and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!''<sup>391</sup>

5- عُدَّةُ الدَّاعِي، حَمَّادُ بْنُ عَيْسَى رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَعْلَمُكَ دُعَاءَ لَا تَنْسَى الْقُرْآنَ قُلِ اللَّهُمَّ ارْحَمْنِي بِرُحْمَتِكَ مَعَاصِيكَ أَبَدًا مَا أَبْقَيْتَنِي وَ ارْحَمْنِي مِنْ تَكْلِيفِ مَا لَا يَعْينُنِي وَ ارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ وَ أَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَ ارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي

(The book) 'Uddat Al Daie' – Hammad Bin Isa raising it to,

Amir Al Momineen<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> shall teach you<sup>-asws</sup> such a supplication, you<sup>-asws</sup> will not forget the Quran! Say: 'O Allah<sup>-azwj</sup>! Mercy me with neglecting disobedience to You<sup>-azwj</sup> for ever for as long as You<sup>-azwj</sup> Let me remain; and Mercy me from encumbering what is befitting, and Grace me goodly consideration in what Satisfies You<sup>-azwj</sup>, and Necessitate my heart to memorise Your<sup>-azwj</sup> Book just as You<sup>-azwj</sup> have Taught me, and Grace me to recite it upon approximately to which Satisfied You<sup>-azwj</sup> with me!

اللَّهُمَّ نَوِّزْ بِكِتَابِكَ بَصْرِي وَ اشْرَحْ بِهِ صَدْرِي وَ أَطْلِقْ بِهِ لِسَانِي وَ اسْتَعْمِلْ بِهِ بَدَنِي وَ قَوِّنِي بِهِ عَلَى ذَلِكَ وَ أَعِنِّي عَلَيْهِ إِنَّهُ لَا يُعِينُ عَلَيْهِ إِلَّا أَنْتَ لَا إِلَهَ إِلَّا أَنْتَ.

O Allah<sup>-azwj</sup>! Irradiate my sight by Your<sup>-azwj</sup> Book, and Expand my chest with it, and Free my tongue with it, and Utilise my body with it, and Strengthen me with it upon that, and Assist me upon it! Surely no one can assist upon it except You<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>!''<sup>392</sup>

6- الْمُتَهَجِّدُ، كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا حَتَمَ الْقُرْآنَ قَالَ: اللَّهُمَّ اشْرَحْ بِالْقُرْآنِ صَدْرِي وَ اسْتَعْمِلْ بِالْقُرْآنِ بَدَنِي وَ نَوِّزْ بِالْقُرْآنِ بَصْرِي وَ أَطْلِقْ بِالْقُرْآنِ لِسَانِي وَ أَعِنِّي عَلَيْهِ مَا أَبْقَيْتَنِي فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ.

(The book) 'Al Mutahajjid' –

'It so happened, whenever Amir Al Momineen<sup>-asws</sup> completed the Quran, said: 'O Allah<sup>-azwj</sup>! Expand my chest with the Quran, and Utilise my body with the Quran, and Irradiate my sight with the Quran, and Free my tongue with the Quran, and Assist me upon it for as long as You<sup>-azwj</sup> let me remain, for there is neither might nor strength except with You<sup>-azwj</sup>!''<sup>393</sup>

<sup>391</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 25 H 4

<sup>392</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 25 H 5

<sup>393</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 25 H 6

## CHAPTER 26 – THE METHOD OF RECITATION AND ITS TIMINGS, AND CONDEMNATION OF ONE WHO MANIFEST THE FAINTING DURING IT

الآيات النحل فإذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم

The Verses – (Surah) Al Nahl: ***So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98]***

الحديد ألم يأن للذين آمنوا أن تخشع قلوبهم لذكر الله وما نزل من الحق ولا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فاسِقُونَ

(Surah) Al Hadeed: ***Has not the time yet come for those who believe that their hearts should be humble for the Zikr of Allah and what has come down from the Truth? And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16]***

المزمل وَ رَتَّلِ الْقُرْآنَ تَرْتِيلاً

(Surah) Al Muzammil: ***and recite the Quran distinctively [73:4].***

أقول قد سبق أيضا في كتاب الإيمان و الكفر ما يدل على ذم الغشبية عندها.

*I (Majlisi) am saying, 'It has preceded as well in Kitab Eman Wa Al Kufr, what evidence's upon condemnation of the fainting during it'.*

1- فس، تفسير القمي وَ رَتَّلِ الْقُرْآنَ تَرْتِيلاً قَالَ بَيْنَهُ تَبَيَّاناً وَ لَا تَنْثَرُهُ نَثْرَ الرَّمْلِ وَ لَا تَهْدَهُ هَدَّ الشَّعْرِ وَ لَكِنَّ أَعْرَجَ بِهِ الْقُلُوبَ الْقَاسِيَةَ.

Tafseer Al Qummi - ***and recite the Quran distinctively [73:4].*** He said, 'And recite the Quran with measured recitation, articulating its verses clearly, neither rushing like the recitation of poetry, nor scattering it like scattered sand. Instead, strike with it the hardened hearts'.<sup>394</sup> (Not a Hadeeth)

2- ب، قرب الإسناد مُحَمَّدُ بْنُ الْمُضَيْلِ قَالَ: سَأَلْتُهُ فَمَلَّتْ أَقْرَأُ الْمُصْحَفَ ثُمَّ يَأْخُذُنِي الْبَوْلُ فَأَقُومُ فَأَبُولُ وَ أَسْتَنْجِي وَ أَعْسِلُ يَدَيَّ ثُمَّ أَعُودُ إِلَى الْمُصْحَفِ فَأَقْرَأُ فِيهِ

(The book) 'Qurb Al Isnaad' – Muhammad Bin Al Fuzeyl who said,

'I asked him<sup>asws</sup>. I said, 'I read the Quran then the urge to urinate seizes me, so I stand and urinate and cleanse and wash my hand, then I return to the Quran and reciting in it?'

قَالَ لَا حَتَّى تَتَوَضَّأَ لِلصَّلَاةِ.

<sup>394</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 1

He<sup>-asws</sup> said: ‘No, until you have performed Wud’u for the Salat’.<sup>395</sup>

أَقُولُ قَدْ مَضَى عَنِ الْعُيُونِ وَ غَيْرِهِ فِيمَا رَوَاهُ هَانِيَةُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ رَفَعَهُ فِي احتِجَاجِ مُوسَى بْنِ جَعْفَرٍ عَ عَلَى الرَّشِيدِ أَنَّهُ لَمَّا أَرَادَ أَنْ يَسْتَشْهَدَ بِآيَةٍ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - ثُمَّ قَرَأَ آيَةَ.

I (Majlisi) am saying, ‘It has passed from (the book) ‘Al Uyoun’ and others among what it reported by Hany Bin Muhammad Bin Mahmoud, from his father raising it,

‘In argumentation of Musa Bin Ja’far<sup>-asws</sup> against (the caliph) Al Rasheed, whenever he<sup>-asws</sup> wanted to keep a Verse as witness, he<sup>-asws</sup> said: ‘I<sup>-asws</sup> seek Refuge with Allah<sup>-azwj</sup> from the Pelted Satan<sup>-la</sup>! In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful!’ , then he<sup>-asws</sup> recited the Verse’.<sup>396</sup>

3- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن رجاء بن الضحاك قال: كان الرضا ع في طريق خراسان يُكثِرُ بِاللَّيْلِ فِي فِرَاشِهِ مِنْ تِلَاوَةِ الْقُرْآنِ فَإِذَا مَرَّ بِآيَةٍ فِيهَا ذِكْرُ جَنَّةٍ أَوْ نَارٍ بَكَى وَ سَأَلَ اللَّهَ الْجَنَّةَ وَ تَعَوَّذَ بِهِ مِنَ النَّارِ الْحَبْرَ.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – Tameem Al Qureysi, from his father, from Ahmad Bin Ali Al Ansari, from Rija’a Bin Al Zahhak who said,

‘Al-Reza<sup>-asws</sup> was in a road of Khurasan frequently reciting the Quran in his<sup>-asws</sup> bed. Whenever he<sup>-asws</sup> passed by a Verse wherein was mention of Paradise or Hellfire, he<sup>-asws</sup> cried and asked Allah<sup>-azwj</sup> for the Paradise and sought Refuge with Him<sup>-azwj</sup> from the Hellfire’ – the Hadeeth’.<sup>397</sup>

4- مع، معاني الأخبار أبي عن محمد بن أبي القاسم عن محمد بن علي الكوفي عن محمد البرقي عن بعض رجاله عن الرقي عن الثمالي عن أبي جعفر ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَلَا أُحِيرُكُمْ بِالْفَقِيهِ حَقًّا

(The book) ‘Ma’any Al Akhbar’ – My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Muhammad Al Barqy, from one of his men, from Al Raqqy, from Al Sumali,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Amir Al Momineen<sup>-asws</sup> said: ‘Shall I<sup>-asws</sup> inform you all with the true jurist (Faqeeh)?’

قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ -

They said, ‘Yes, O Amir Al Momineen<sup>-asws</sup>!’

قَالَ مَنْ لَمْ يُقِنِّطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَ لَمْ يُؤْمِنْهُمْ مِنْ عَذَابِ اللَّهِ وَ لَمْ يُرِحِّصْ لَهُمْ فِي مَعَاصِي اللَّهِ وَ لَمْ يَنْزِكِ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى غَيْرِهِ

He<sup>-asws</sup> said: ‘One who does not make the people despair from Mercy of Allah<sup>-azwj</sup> and does not make them feel safe from Punishment of Allah<sup>-azwj</sup>, and does not allow for them in disobeying Allah<sup>-azwj</sup>, and does not neglect the Quran turning away from it to something else!

<sup>395</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 2 a

<sup>396</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 2 b

<sup>397</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 3

أَلَا لَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُّمٌ أَلَا لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلَا لَا خَيْرَ فِي عِبَادَةٍ لَيْسَ فِيهَا تَفَقُّهُ.

Indeed, there is no good in knowledge not having understanding in it! Indeed, there is no good in recitation not having pondering in it! Indeed, there is no good in worship not having understanding in it”.<sup>398</sup>

5- جش، الفهرست للنجاشي أبو الحسين التميمي عن ابن عُفْدَةَ عَنْ مُحَمَّدِ بْنِ يُوسُفَ الرَّازِيَّ عَنِ الْفَضْلِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ أَبِي مَرْزَمٍ قَالَ: سَمِعْتُ أَبَانَ بْنَ تَغْلِبٍ وَ مَا رَأَيْتُ أَحَدًا أَقْرَأَ مِنْهُ قَطُّ يَقُولُ إِذَا الْهُمَزُ رِيَاضَةً.

(The book) ‘Al Fehrist’ of Al Najashy – Abu Al Husayn al Tameemi, from Ibn Uqdah, from Muhammad Bin Yusuf Al Razy, from Al Fazl Bin Abdullah Bin Al Abbas, from Muhammad Bin Musa Bin Abu Maryam who said,

‘I heard Aban Bin Taghlib and I have not seen anyone more proficient than him at all. He said, ‘But rather, the ‘Hamza’ (glottal stop) is (a form of) exercise’.<sup>399</sup>

6- مع، معاني الأخبار ابن الوليد عن الصَّفَّارِ عَنِ الرَّبِيعِيِّ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ جُمَيْعٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَعَلَّمُوا الْقُرْآنَ بِعَرَبِيَّتِهِ وَ إِيَّاكُمْ وَ النَّبْرَ فِيهِ يَعْنِي الْهُمَزَ

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Amro Bin Jumie,

‘From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Learn the Quran in Arabic, and beware of ‘Al Nabar’ in it, meaning ‘Al Hamza’.

وَ قَالَ الصَّادِقُ ع الْهُمَزَةُ زِيَادَةٌ فِي الْقُرْآنِ إِلَّا الْهُمَزَةَ الْأَصْلِيَّ مِثْلُ قَوْلِهِ عَزَّ وَ جَلَّ أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْحَبَّ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ مِثْلُ قَوْلِهِ عَزَّ وَ جَلَّ لَكُمْ فِيهَا دِفْءٌ- وَ مِثْلُ قَوْلِهِ عَزَّ وَ جَلَّ وَ إِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا.

And Al-Sadiq<sup>asws</sup> said: ‘Al Hamza is an addition in the Quran except the original Hamza like Words of Mighty and Majestic: **They are not doing Sajdah to Allah Who Extracts the cache in the skies and the earth, and He Knows what you are concealing and what you are proclaiming [27:25]**; and like Words of Mighty and Majestic: **In these you have warm clothing [16:5]**; and like Words of Mighty and Majestic: **And when you killed a soul, so you disputed with regards to it, [2:72]**’.<sup>400</sup>

(Please note, this Hadeeth can only be understood properly in Arabic, the translation cannot do justice to it due to the subject matter being regarding Arabic grammar)

7- لي، الأمالي للصدوق ابن إدريس عن أبيه عن الأشعري عن ابن عبد الجبار عن أبي عمران الأزمني عن عبد الله بن الحكم عن جابر عن أبي جعفر الباقري قال: قُلْتُ لَهُ إِنَّ قَوْمًا إِذَا دُكِّرُوا بِشَيْءٍ مِنَ الْقُرْآنِ أَوْ حَدِيثًا بِهِ صَعِقَ أَحَدُهُمْ حَتَّى يُرَى أَنَّهُ لَوْ قُطِعَتْ يَدَاهُ وَ رَجَلَاهُ لَمْ يَشْعُرْ بِذَلِكَ

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Al Ashary, from Ibn Abdul Jabbar, from Abu Imran Al Armany, from Abdullah Bin Al Hakam, from Jabir,

<sup>398</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 4

<sup>399</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 5

<sup>400</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 6

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘There is a group, whenever something from the Quran is mentioned to them, or they are narrated to with it, one of them is shocked until he views even if his hands and his leg were to be cut off, he would not be aware of that’.

فَقَالَ سُبْحَانَ اللَّهِ ذَلِكَ مِنَ الشَّيْطَانِ مَا يَحْتَدُوا إِتْمَا هُوَ اللَّيْنُ وَالرِّفَّةُ وَالذَّمْعَةُ وَالْوَجَلُ.

He<sup>-asws</sup> said: ‘Glory be to Allah<sup>-azwj</sup>, that is from the Satan<sup>-la</sup>! They have not been Commanded with this. But rather, it is the gentleness, and the kindness, and the tears and the fearfulness (they have been Commanded)’<sup>.401</sup>

8- ل، الخصال حمزة العلوئي عن علي بن أبيه عن ابن المغيرة عن السكوني عن الصادق عن آتائه ع قَالَ قَالَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ سَبْعَةٌ لَا يَقْرَأُونَ الْقُرْآنَ الرَّائِغُ وَالسَّاجِدُ وَ فِي الْكَنِيْفِ وَ فِي الْحَمَامِ وَ الْجُنُبِ وَ النَّفْسَاءُ وَ الْحَائِضُ.

(The book) ‘Al Khisaal’ – Hamza Al Alawy, from Ali, from his father, from Ibn Al Mugheira, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘Seven should not be reciting the Quran – the Ruk’u performer, the Sajdah performer, and in the toilet, and in the bathhouse, and the one with sexual impurity, and the woman with post-childbirth bleeding, and the menstruating woman’<sup>.402</sup>

9- ثو، ثواب الأعمال أبي عن السَّعْدِ ابْنِ أَبِي عَنِ الْبَرْهَمِيِّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لِكُلِّ شَيْءٍ رِبْعٌ وَ رِبْعُ الْقُرْآنِ شَهْرُ رَمَضَانَ.

(The book) ‘Sawaab Al Amaal’ – My father, from Al Sa’adabady, from Al Barqy, from Muhammad Bin Salim, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘For all things there is a nourisher and nourisher of the Quran is month of Ramazan’<sup>.403</sup>

10- سن، المحاسن أبي عن إبراهيم بن إسحاق عن أبي عثمان العبدي عن جعفر بن محمد بن علي عن أبيه عن علي ع قَالَ قَالَ رَسُولُ اللَّهِ ص قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ وَ ذَكَرَ اللَّهُ كَثِيرًا أَفْضَلُ مِنَ الصَّدَقَةِ وَ الصَّدَقَةُ أَفْضَلُ مِنَ الصَّوْمِ وَ الصَّوْمُ خَيْرٌ مِنَ النَّارِ.

(The book) ‘Al Mahasin’ – My father, from Ibrahim Bin Is’haq, from Abu Usman Al Abdy,

‘From Ja’far Bin Muhammad Bin Ali<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Reciting the Quran during the Salat is better than reciting the Quran in other than the Salat, and Zikr of Allah<sup>-azwj</sup> a lot is better than the charity, and the charity is better than the fasting, and the fasting is a shield from the Fire!’<sup>404</sup>

<sup>401</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 7

<sup>402</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 8

<sup>403</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 9

<sup>404</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 10

11- سن، المحاسن أبو سُمَيْنَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نَظَّفُوا طَرِيقَ الْقُرْآنِ

(The book) 'Al Mahasin' – Abu Sumeena, from Ismail Bin Aban Al Hannat,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Cleanse the path of the Quran!'

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا طَرِيقُ الْقُرْآنِ

It was said, 'O Rasool-Allah<sup>-saww</sup>, and what is path of the Quran?'

قَالَ أَفْوَاهِكُمْ

He<sup>-saww</sup> said: 'Your mouths'.

قِيلَ بِمَاذَا

It was said, 'With what is that (done)?'

قَالَ بِالسِّوَاكِ.

He<sup>-saww</sup> said: 'With the toothbrush''.<sup>405</sup>

12- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع في قول الله يَنْتَلُوهُ حَقَّ تِلَاوَتِهِ فَقَالَ الْوُقُوفُ عِنْدَ ذِكْرِ الْجَنَّةِ وَ النَّارِ.

Tafseer Al Ayyashi, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> said regarding Words of Allah<sup>-azwj</sup>: **reciting it as is its true recitation, [2:121].** He<sup>-asws</sup> said: 'The pausing at mention of the Paradise and the Hellfire''.<sup>406</sup>

13- م، تفسير الإمام عليه السلام قال أبو محمد العسكري ع أما قوله الذي نَدَبَكَ اللَّهُ إِلَيْهِ وَ أَمَرَكَ بِهِ عِنْدَ قِرَاءَةِ الْقُرْآنِ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Tafseer of the Imam (Hassan Al Askari<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> – Abu Muhammad Al Askari<sup>-asws</sup> said: 'As for His<sup>-azwj</sup> Words which Allah<sup>-azwj</sup> Assigned to and Commanded with at (the commencement) of recitation of the Quran is, 'I seek Refuge with Allah<sup>-azwj</sup>, the Hearing, the Knowing, from the Pelted Satan<sup>-la</sup>'.

فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ إِنَّ قَوْلَهُ أَعُوذُ بِاللَّهِ أَيْ أَمْتَنُ بِاللَّهِ السَّمِيعِ لِمَقَالِ الْأَخْيَارِ وَ الْأَشْرَارِ وَ لِكُلِّ الْمَسْمُوعَاتِ مِنَ الْإِعْلَانِ وَ الْإِسْرَارِ الْعَلِيمِ بِأَفْعَالِ الْفَجَّارِ وَ الْأَبْرَارِ وَ بِكُلِّ شَيْءٍ بِمَا كَانَ وَ مَا يَكُونُ وَ مَا لَا يَكُونُ أَنْ لَوْ كَانَ كَيْفَ يَكُونُ

Amir Al-Momineen<sup>-asws</sup> said: 'His words, 'I seek Refuge with Allah<sup>-azwj</sup> – i.e., I am abstaining with Allah<sup>-azwj</sup>; 'the Hearing' – of the speeches of the good ones and the evil ones and for everything that can be heard from the (words) in public and secret; the 'Knowing' – of the

<sup>405</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 11

<sup>406</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 12

deeds of the righteous ones and the immoral ones, and with everything what has already happened, and what would be happening (and what has not happened yet), that if it was to happen, how it would be happening.

مِنَ الشَّيْطَانِ هُوَ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ الرَّجِيمِ الْمَرْجُومِ بِاللَّعْنِ الْمَطْرُودُ مِنْ بَقَاعِ الْخَيْرِ وَ الْإِسْعَادَةُ هِيَ مَا قَدْ أَمَرَ اللَّهُ بِهِ عِبَادَهُ عِنْدَ قِرَاءَتِهِمُ الْقُرْآنَ

‘From the Pelted Satan<sup>-la'</sup> – And the Satan<sup>-la</sup>, he<sup>-la</sup> is remote from every goodness, the one Pelted by the Curse, the Castaway from the good spots. And the seeking of the Refuge, it is from what Allah<sup>-azwj</sup> has Commanded His<sup>-azwj</sup> servants with, during their recitation of the Quran.

فَقَالَ جَلَّ ذِكْرُهُ فَإِذَا قُرِئَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

So He<sup>-azwj</sup> Said: ***So when you recite the Quran, then seek Refuge with Allah from the Pelted Satan [16:98] Surely there isn't any authority for him over those who are believing and they are relying upon their Lord [16:99] But rather, his authority is over those who are befriending him and those who are associating with him [16:100].***

مَنْ تَأَدَّبَ بِآدَابِ اللَّهِ عَزَّ وَ جَلَّ آدَاهُ إِلَى الْفَلَاحِ الدَّائِمِ وَ مَنْ اسْتَوْصَى بِوَصِيَّةِ اللَّهِ كَانَ لَهُ خَيْرُ الدَّارَيْنِ.

And the one who disciplines (himself) with the Education of Allah<sup>-azwj</sup> Mighty and Majestic, He<sup>-azwj</sup> would Enable him to achieve perpetual success; and the one who heeds the Advice of Allah<sup>-azwj</sup>, would have for him the goodness of the two houses (world and Hereafter)".<sup>407</sup>

14- شي، تفسير العياشي عن أبان بن عثمان عن محمد بن قال قال أبو جعفر ع اقرأ

Tafseer Al Ayyashi – from Aban Bin Usman, from Muhammad who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘Read!’

قُلْتُ مِنْ أَيِّ شَيْءٍ أَقْرَأُ

I said, ‘From which thing should I read?’

قَالَ اقْرَأْ مِنَ السُّورَةِ السَّابِعَةِ

He<sup>-asws</sup> said: ‘Read from the seventh Chapter’.

قَالَ فَجَعَلْتُ أَلْتَمِسُهَا

He said, ‘I went on to seek it’.

<sup>407</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 13

فَقَالَ اقْرَأْ سُورَةَ يُونُسَ

He<sup>-asws</sup> said: 'Read Surah Yunus<sup>-as</sup>'.

فَقَرَأْتُ حَتَّى انْتَهَيْتُ إِلَى اللَّذَيْنِ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةً وَ لَا يَزْهَقُ وَجْوهَهُمْ فَتَرٌّ وَ لَا ذِلَّةٌ ثُمَّ قَالَ حَسْبُكَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لِأَعْجَبُ كَيْفَ لَا أَشِيْبُ إِذَا قَرَأْتُ الْقُرْآنَ.

I read until I ended to: **For those who do good is the good and more; neither will darkness cover their faces nor disgrace; [10:26]**. Then he<sup>-asws</sup> said: 'It suffices you! Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am surprised how I<sup>-saww</sup> am not becoming grey-haired when I<sup>-saww</sup> read the Quran!''<sup>408</sup>

15- شي، تفسير العياشي عن سماعة عن أبي عبد الله ع في قول الله فإذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم فقلت كيف أقول

Tafseer Al Ayyashi – from Sama'at,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **So when you recite the Quran, then seek Refuge with Allah from the Pelted Satan [16:98]**. I said, 'How shall I be saying?'

قَالَ تَقُولُ أَسْتَعِيذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

He<sup>-asws</sup> said: 'You should say, 'I seek Refuge with Allah<sup>-azwj</sup> the All-Hearing, the All-Knowing, from the Pelted Satan<sup>-la</sup>'.

وَ قَالَ إِنَّ الرَّجِيمَ أَحْبَبْتُ الشَّيَاطِينَ.

And he<sup>-asws</sup> said: 'The 'Pelted) are wickedest of Satans<sup>-la</sup>'<sup>409</sup>.

16- شي، تفسير العياشي عن الحلبي عن أبي عبد الله ع قال: سَأَلْتُهُ عَنِ التَّعَوُّذِ مِنَ الشَّيْطَانِ عِنْدَ كُلِّ سُورَةٍ نَفْتَحُهَا فَقَالَ نَعَمْ فَتَعَوَّذَ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ ذَكَرَ أَنَّ الرَّجِيمَ أَحْبَبْتُ الشَّيَاطِينَ

Tafseer Al Ayyashi – From Al Halby,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the amulet from the Satan<sup>-la</sup> at every Chapter you blow. He<sup>-asws</sup> said: 'Seek Refuge with Allah<sup>-azwj</sup> from the Pelted Satan<sup>-la</sup>', and he mentioned that the 'Pelted' are wickedest of the Satans<sup>-la</sup>'.

فَقُلْتُ لِمَ سَمِيَ الرَّجِيمَ قَالَ لِأَنَّهُ يُرْجَمُ

I said, 'Why has he<sup>-la</sup> been Named as 'the Pelted'?'

فَقُلْنَا هَلْ يَنْقَلِبُ شَيْئاً إِذَا رُجِمَ

<sup>408</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 14

<sup>409</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 15



We said, 'Does anything get overturned when he<sup>-la</sup> is Pelted?'

قَالَ لَا وَ لَكِنْ يَكُونُ فِي الْعِلْمِ أَنَّهُ رَجِيمٌ.

He<sup>-asws</sup> said: 'No, but it happens in the Knowledge he<sup>-la</sup> is Pelted''<sup>.410</sup>

17- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: سئِلَ رَسُولُ اللَّهِ ص عَنْ قَوْلِهِ تَعَالَى وَ رَتَّلِ الْقُرْآنَ تَرْبِيئًا قَالَ بَيْنَهُ بَيِّنَاتٌ وَ لَا تَنْثَرُهُ نَثْرَ الرَّمْلِ وَ لَا تَهْدُهُ هَدَّ الشَّعْرِ فَيُقُوا عِنْدَ عَجَائِبِهِ وَ حَرِّكَوا بِهِ الْقُلُوبَ وَ لَا يَكُونُ هُمْ أَحَدِكُمْ آخِرَ السُّورَةِ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was asked about Words of the Exalted: **and recite the Quran distinctively [73:4]**. He<sup>-saww</sup> said: 'Explain it clearly and do not scatter it like sand, and do not recite it in the manner of poetry. Stand still at its wonders, move the hearts with it, and let not one of you be concerned about reaching the end of the Chapter''<sup>.411</sup>

18- ج، الإحتجاج م، تفسير الإمام عليه السلام مع، معاني الأخبار مُحَمَّدُ بْنُ الْقَاسِمِ الْمُفَسِّرُ عَنْ يُونُسَ بْنِ مُحَمَّدِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَيَّارٍ عَنْ أَبِي نُؤَيْبٍ عَنْ أَبِي مُحَمَّدٍ الْعَشْكَرِيِّ ع قَالَ قَالَ الصَّادِقُ ع لَمَّا بَعَثَ اللَّهُ مُوسَى بْنَ عِمْرَانَ ثُمَّ مِنْ بَعْدِهِ مِنَ الْأَنْبِيَاءِ إِلَى تَبِيِّ إِسْرَائِيلَ لَمْ يَكُنْ فِيهِمْ أَحَدٌ إِلَّا أَخَذُوا عَلَيْهِ الْغُهُودَ وَ الْمَوَائِقَ لِيُؤْمِنُوا بِمُحَمَّدٍ الْعَرَبِيِّ الْأُمِّيِّ الْمُبْعُوثِ بِمَكَّةَ الَّذِي يُهَاجِرُ إِلَى الْمَدِينَةِ يَأْتِي بِكِتَابٍ بِالْحُرُوفِ الْمُطْمَئِنَّةِ افْتِتَاحَ بَعْضِ سُورِهِ يَحْفَظُهُ أُمَّتُهُ فَيَقْرَأُونَهُ قِيَامًا وَ قُعُودًا وَ مُشَاةً وَ عَلَى كُلِّ الْأَحْوَالِ يُسْتَهْلُ اللَّهُ حِفْظَهُ عَلَيْهِمْ إِلَى آخِرِ الْحَبْرِ.

(The books) 'Al Ihtijaj', (and) 'Tafseer of the Imam (Hassan Al Askari<sup>-asws</sup>), may the greeting be upon him<sup>-asws</sup>, (and) 'Ma'any Al Akhbar, Muhammad Bin Al Qasim Al Mufasssir, from Yusuf Bin Muhammad Bin Ziyad, and Ali Bin Muhammad Bin Sayyar, from their fathers,

'From Abu Muhammad Al Askari<sup>-asws</sup> having said: 'Al-Sadiq<sup>-asws</sup> said: 'When He<sup>-azwj</sup> Sent Musa<sup>-as</sup> Bin Imran<sup>-as</sup>, then the Prophets<sup>-as</sup> from after him<sup>-as</sup> to the Children of Israel, there did not happen to be any people among them except that they<sup>-as</sup> took the pact and the covenant upon them, that they would be believing in Muhammad<sup>-saww</sup>, the Arab, and the one (to be) Sent at Makkah, who would be emigrating to Al-Medina, would be Given the Book with the abbreviated letters to beginning some of its Chapters. His<sup>-saww</sup> community would preserve it and they would be reciting it standing, and sitting, and walking, and upon every state. Allah<sup>-azwj</sup> would Ease its memorisation upon them' – up to end of the Hadeeth''<sup>.412</sup>

19- نُقِلَ مِنْ حِطِّ الشَّهِيدِ رَحِمَهُ اللَّهُ تَعَالَى هِيَ عَلِيٌّ ع عَنْ قِرَاءَةِ الْقُرْآنِ عُرْيَانًا.

Copying from the handwriting of Al Shaheed, may Allah<sup>-azwj</sup> the Exalted Mercy him – 'Ali<sup>-asws</sup> prohibited from reciting the Quran while naked''<sup>.413</sup>

<sup>410</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 16

<sup>411</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 17

<sup>412</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 18

<sup>413</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 19

20- **بِجَمْعِ الْبَيَانِ، فِي قَوْلِهِ تَعَالَى وَ رَتَّلِ الْقُرْآنَ تَرْتِيلاً رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي مَعْنَاهُ أَنَّهُ قَالَ بَيْنَهُ تَبَيَانًا وَ لَا تَهْدَهُ هَذَا الشَّعْرَ وَ لَا تَنْثُرُهُ نَثْرَ الرَّمْلِ وَ لَكِنْ أَقْرِعْ بِهِ الْقُلُوبَ الْقَاسِيَةَ وَ لَا يَكُونَنَّ هُمْ أَحَدِكُمْ آخِرَ السُّورَةِ.**

(The book) 'Majma Al Bayan' –

Regarding Words of the Exalted: **and recite the Quran distinctively [73:4]**. It is reported from Amir Al Momineen<sup>-asws</sup> regarding its meaning, he<sup>-asws</sup> said: 'Explain it clearly and do not scatter it like sand, and do not recite it in the manner of poetry. Stand still at its wonders, move the hearts with it, and let not one of you be concerned about reaching the end of the Chapter'<sup>.414</sup>

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ الْجَنَّةِ فَاسْأَلِ اللَّهَ الْجَنَّةَ وَ إِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ النَّارِ فَتَعَوَّذْ بِاللَّهِ مِنَ النَّارِ.

And from Abu Abdullah<sup>-asws</sup> having said: 'Whenever you pass by a Verse wherein is mention of the Paradise, ask Allah<sup>-azwj</sup> for the Paradise, and when you pass by a Verse wherein is mention of Hellfire, seek Refuge with Allah<sup>-azwj</sup> from the Hellfire!'<sup>415</sup>

21- **مَجَالِسُ الشَّيْخِ، عَنْ الْمُفِيدِ عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ الْجُمْهُورِ عَنْ أَبِي بَكْرٍ الْمُفِيدِ الْجَرَجَرِيِّ عَنْ أَبِي الدُّنْيَا الْمُعَمَّرِ الْمَعْرِيَّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص لَا يَحْجُزُهُ عَنْ قِرَاءَةِ الْقُرْآنِ إِلَّا الْجَنَابَةُ.**

(The book) 'Majaalis' of the Sheykh – from Al Mufeed, from Ibrahim Bin Al Hassan Al Jamhour, from Abu Bakr Al Mufeed Al Jarjaraie, from Abu Al Dunya Al Muammar Al Magriby,

'From Amir Al Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was not prevented from reciting the Quran except the sexual impurity'<sup>.416</sup>

22- **عُدَّةُ الدَّاعِي، عَنْ حَفْصِ بْنِ غِيَاثٍ عَنِ الرَّهْرِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ آيَاتُ الْقُرْآنِ خَزَائِنُ الْعِلْمِ فَكَلِّمْنَا فَتَحَتْ خَزَائِنَهُ فَيُنْبِغِي لَكَ أَنْ تَنْظُرَ فِيهَا.**

(The book) 'Uddat Al Daie' – from Hafs Bin Giyas, from Al Zuhry who said,

'I heard Ali Bin Al Husayn<sup>-asws</sup> saying: 'Verses of the Quran are treasures of knowledge. Every time you open a treasure, it is befitting for you to look into it'<sup>.417</sup>

(The book) 'Asraar Al Salaat' –

'Rasool-Allah<sup>-saww</sup> said to Ibn Masoud: 'Read (the Quran) to me!'

23- **أَسْرَارُ الصَّلَاةِ، قَالَ رَسُولُ اللَّهِ ص لِابْنِ مَسْعُودٍ اقْرَأْ عَلَيَّ قَالَ فَفَتَحْتُ سُورَةَ الْبَسَاءِ فَلَمَّا بَلَغْتُ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً رَأَيْتُ عَيْنَاهُ تَذْرِفَانِ مِنَ الدَّمْعِ فَقَالَ لِي حَسْبُكَ الْآنَ**

<sup>414</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 20 a

<sup>415</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 20 b

<sup>416</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 21

<sup>417</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 22

He said, 'I opened Surah Al Nisaa. When I reached, '***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]***, I saw his<sup>-saww</sup> eyes flowing from the tears. He<sup>-saww</sup> said to me: 'It suffices you for now'.

وَقَالَ صَافِرٌ وَقَرَأَ الْقُرْآنَ مَا اثْتَلَفَتْ عَلَيْهِ قُلُوبِكُمْ وَ لَأَنْتَ عَلَيْهِ جُلُودُكُمْ فَإِذَا اخْتَلَفْتُمْ فَلَسْتُمْ تَقْرَءُونَهُ.

And he<sup>-saww</sup> said: 'Read the Quran for as long as your hearts are turned towards it and your skins are soft upon it. When you are different, you are not readers''.<sup>418</sup>

24- دَعَوَاتُ الرَّوَّانِدِيِّ، قَالَ الصَّادِقُ عَ أَغْلِقُوا أَبْوَابَ الْمَعْصِيَةِ بِالْإِسْتِعَادَةِ وَ افْتَحُوا أَبْوَابَ الطَّاعَةِ بِالتَّسْمِيَةِ.

(The book) 'Dawaat' of Al Rawandy –

'Al-Sadiq<sup>-asws</sup> said: 'Close the doors of disobedience with seeking the Refuge, and open the doors of obedience with the Naming (Saying, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful)''.<sup>419</sup>

<sup>418</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 23

<sup>419</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 24

باب 27 ما ينبغي أن يقال عند قراءة بعض الآيات و السور

## CHAPTER 27 – WHAT IS BEFITTING TO BE SAID AT READING SOME OF THE VERSES AND THE CHAPTERS

1- ل، الخصال الأربعةمائة قال أمير المؤمنين ع إذا قرأتم من المسبحات الأخيرة فقولوا سبحان الله الأعلى -

(The book) 'Al Khisaal' –

'The 'Four hundred (Ahadeeth)' – Amir Al Momineen<sup>-asws</sup> said: 'Whenever you read from the 'Musabbihaat' (Chapters 17, 57, 59, 61, 62, 64, 87) the last, say, 'Glory be to Allah<sup>-azwj</sup> the most Exalted!'

وَ إِذَا قَرَأْتُمْ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ فَصَلُّوا عَلَيْهِ فِي الصَّلَاةِ كُنْتُمْ أَوْ فِي غَيْرِهَا

And when you recite: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. [33:56]**, send Salawaat upon him<sup>-sawww</sup>, whether you are in the Salat of elsewhere.

وَ إِذَا قَرَأْتُمْ وَ التَّيْنِ فَقُولُوا فِي آخِرِهَا وَ نَحْنُ عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

And whenever you read Surah Al Teen, say in its end, 'And we are from the witnessed upon that!'

وَ إِذَا قَرَأْتُمْ قُولُوا آمَنَّا بِاللَّهِ - فَقُولُوا آمَنَّا بِاللَّهِ حَتَّى تَبْلُغُوا إِلَى قَوْلِهِ مُسْلِمُونَ.

And when you read, **Say: We believe in Allah** – say, 'We believe in Allah<sup>-azwj</sup>' – until you reach to His<sup>-azwj</sup> Words: **submitting [2:136]**".<sup>420</sup>

2- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن رجاء بن الصحاك قال: كان الرضا ع في طريق خراسان يكثر بالليل في فراشه من تلاوة القرآن فإذا مرّ بآية فيها ذكر الجنة أو نار بكى و سأل الله الجنة و تعوذ به من النار

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Tameem Al Qureysi, from his father, from Ahmad Bin Ali Al Ansari, from Raja'a Bin Al Zahhak who said,

'Al-Reza<sup>-asws</sup> was in a road of Khurasan frequenting from reciting the Quran in his<sup>-asws</sup> bed. Whenever he<sup>-asws</sup> passed by a Verse wherein was mention of Paradise or Hellfire, he<sup>-asws</sup> cried and asked Allah<sup>-azwj</sup> for the Paradise, and sought Refuge with Him<sup>-azwj</sup> from the Hellfire!

وَ كَانَ ع يَجْهَرُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي جَمِيعِ صَلَاتِهِ بِاللَّيْلِ وَ النَّهَارِ وَ كَانَ إِذَا قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ سِرًّا اللَّهُ أَحَدٌ فَإِذَا فَرَغَ مِنْهَا قَالَ كَذَلِكَ اللَّهُ رُبُّنَا تَلَاثًا

And he<sup>-asws</sup> was being loud in 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful' in entirety of his<sup>-asws</sup> Salat(s) at night and day; and when he read Surah Al Tawheed, he said secretly:

<sup>420</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 1

‘Allah-azwj is one’. When he-asws was free from it he-asws said: ‘Like that is Allah-azwj, our Lord-azwj!’, three times.

وَكَانَ إِذَا قَرَأَ سُورَةَ الْجُحْدِ قَالَ فِي نَفْسِهِ سِرًّا يَا أَيُّهَا الْكَافِرُونَ فَإِذَا فَرَغَ مِنْهَا قَالَ رَبِّيَ اللَّهُ وَ دِينِي الْإِسْلَامُ ثَلَاثًا

And when he-asws read Surah Al Jihad (Al Kafiroun), he-asws said within himself-asws secretly: ‘O you Kafirs!’ When he-asws was free from it, he-asws said: ‘Allah-azwj is my-asws Lord-azwj and Al Islam is my-asws religion!’, thrice.

وَكَانَ إِذَا قَرَأَ وَ التَّيْنِ وَ الرَّيْثُونَ قَالَ عِنْدَ الْفَرَاغِ مِنْهَا- بَلَى وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

And when he-asws recited Surah Al Teen, he-asws said at his-asws being free from it: ‘Yes, and I-asws am from the witnesses upon that!’

وَكَانَ إِذَا قَرَأَ لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ قَالَ عِنْدَ الْفَرَاغِ مِنْهَا سُبْحَانَكَ اللَّهُمَّ وَ بَلَى-

And when he-asws read Surah Al Qiyamah, he-asws said during being free from it: ‘Glory be to You-azwj O Allah-azwj, and yes!’

وَكَانَ يَقْرَأُ فِي سُورَةِ الْجُمُعَةِ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَ مِنَ التَّجَارَةِ لِلَّذِينَ اتَّقَوْا وَ اللَّهُ خَيْرُ الرَّازِقِينَ

And he-asws was reciting in Surah Al Jumma: **Say: ‘Whatever is in the Presence of Allah is better than the sport and the trade, - fear - and Allah is the best of the sustainers [62:11].**

وَكَانَ إِذَا فَرَغَ مِنَ الْفَاتِحَةِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ-

And when he-asws was free from Surah Al Fatiha he-asws said: ‘The Praise is for Allah-azwj, Lord-azwj of the worlds’.

وَ إِذَا قَرَأَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى قَالَ سِرًّا سُبْحَانَ رَبِّي الْأَعْلَى

And when he-asws read Surah Al A’ala he-asws said secretly: ‘My-asws Lord-azwj is the most Exalted!’

وَ إِذَا قَرَأَ يَا أَيُّهَا الَّذِينَ آمَنُوا قَالَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ سِرًّا.

And whenever he-asws read: ‘O you those who believe’, he-asws said: ‘Here I-asws am, O Lord-azwj, here I-asws am!’, secretly”.<sup>421</sup>

3- الدُّرُّ الْمُنْتَوَرُ، عَنْ صَالِحِ بْنِ أَبِي الْخَلِيلِ قَالَ: كَانَ النَّبِيُّ ص إِذَا قَرَأَ هَذِهِ الْآيَةَ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَيَّ أَنْ يُجِيبَ الْمَوْتَى قَالَ سُبْحَانَكَ اللَّهُمَّ وَ بَلَى.

(The book) ‘Al Durr Al Mansour’ – From Salih Bin Abu Al Khaleel who said,

'It was so, whenever the Prophet<sup>-saww</sup> recited this Verse: **Isn't that One Able upon Reviving the dead? [75:40]**, he<sup>-saww</sup> said: 'Glory be to You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, and yes!''<sup>422</sup>

وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى قَالَ سُبْحَانَ رَبِّيَ وَ بَلَى.

And from Al Bara'a Bin Aazib who said, 'When this Verse was Revealed: **Isn't that One Able upon Reviving the dead? [75:40]**, he<sup>-asws</sup> said: 'Glorious is my<sup>-asws</sup> Lord<sup>-azwj</sup>, and yes!''<sup>423</sup>

وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَرَأَ آيَةَ الْقِيَامَةِ قَالَ سُبْحَانَكَ رَبِّيَ.

And from Abu Hureyra (well-known fabricator), 'Rasool-Allah<sup>-saww</sup>, whenever he<sup>-saww</sup> recited: **Isn't that One Able upon Reviving the dead? [75:40]**, he<sup>-saww</sup> said: 'Glory be to You<sup>-azwj</sup>, yes!''<sup>424</sup>

وَعَنْ أَبِي أُمَامَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ حَجَّتِهِ فَكَانَ يُكْتَبُ قِرَاءَةَ لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ إِذَا قَالَ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى سَمِعْتُهُ يَقُولُ بَلَى وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.

And from Abu Umama who said, 'I prayed Salat with Rasool-Allah<sup>-saww</sup> his<sup>-saww</sup> Hajj, he<sup>-saww</sup> frequented in reciting Surah Al Qiyamah. When he<sup>-saww</sup> said: **Isn't that One Able upon Reviving the dead? [75:40]**, I heard him<sup>-saww</sup> saying: 'Yes, and I<sup>-saww</sup> am from the witnesses upon that!''<sup>425</sup>

وَعَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: كَانَ رَجُلٌ يُصَلِّي فَوْقَ بَيْتِهِ وَ كَانَ إِذَا قَرَأَ آيَةَ الْقِيَامَةِ قَالَ سُبْحَانَكَ رَبِّيَ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

And from Musa Bin Abu Ayesha who said, 'A man was praying Salat above his house, and when he recited **Isn't that One Able upon Reviving the dead? [75:40]**. He said, 'Glory be to You<sup>-azwj</sup>, Yes!' They asked him about that. He said, 'I heard it from Rasool-Allah<sup>-saww</sup>!''<sup>426</sup>

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ مِنْكُمْ وَ التَّيْنِ وَ الرَّيْثُونَ فَانْتَهَى إِلَى آخِرِهَا أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ فَلْيُثَلِّمْ بَلَى وَ مَنْ قَرَأَ وَ الْمُرْسَلَاتِ فَلْيَقُلْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ فَلْيُثَلِّمْ آمَنَّا بِاللَّهِ.

And from Abu Hureyra (well known fabricator) said, 'Rasool-Allah<sup>-saww</sup> said: 'One from you who recites Surah Al Teen and he ends to its end, **Isn't that One Able upon Reviving the dead? [75:40]**, let him say, 'Yes'; and the one who reads Surah Al Mursalaat and he reaches, **So in which Hadeeth after it will they believe? [77:50]**, let him say, 'I believe in Allah<sup>-azwj</sup>!''<sup>427</sup>

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قُرَأَتْ لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ فَلْيَقُلْ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى فُثَلِّمْ بَلَى.

<sup>422</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 3 / 1

<sup>423</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 3 / 2

<sup>424</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 3 / 3

<sup>425</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 3 / 4

<sup>426</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 3 / 5

<sup>427</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 3 / 6

And from Jabir Bin Abdullah who said, 'Rasool-Allah<sup>-saww</sup> said: 'When I read, **No! I do swear by the Day of Judgement [75:1]** (Surah Al-Qiyamah), so I reached (the Verse): **Isn't that One Able upon Reviving the dead? [75:40]**, say, 'Yes'.<sup>428</sup>

وَعَنِ ابْنِ عَبَّاسٍ أَنَّهُ مَرَّ بِهَذِهِ الْآيَةِ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى قَالَ سُبْحَانَكَ اللَّهُمَّ وَبَلَى.

And from Ibn Abbas, he passed by this Verse: **Isn't that One Able upon Reviving the dead? [75:40]**, he said, 'Glory be to You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, and yes!<sup>429</sup>

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا قُرَأَتْ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى فُئِلَ سُبْحَانَ رَبِّي الْأَعْلَى.

And Ibn Abbas who said, 'When you read Surah Al A'ala, the say, 'Glorious is my Lord<sup>-azwj</sup> the most Exalted!<sup>430</sup>

وَعَنْ عَلِيٍّ ع أَنَّهُ قُرِيَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى فَقَالَ سُبْحَانَ رَبِّي الْأَعْلَى وَهُوَ فِي الصَّلَاةِ فَقِيلَ لَهُ أ تَزِيدُ فِي الْقُرْآنِ قَالَ لَا إِنَّمَا أَمَرْنَا بِشَيْءٍ فَعَلْنَاهُ.

And from Ali<sup>-asws</sup>, he<sup>-asws</sup> read (Surah) Al A'ala so he<sup>-asws</sup> said: 'Glorious is my<sup>-asws</sup> Lord<sup>-azwj</sup> the most Exalted!', and he<sup>-asws</sup> was in the Salat, it was said to him<sup>-asws</sup>, 'Are you making an addition in the Quran?' He<sup>-asws</sup> said: 'No! But rather we have been Commanded with something, so I<sup>-asws</sup> said it'.<sup>431</sup>

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا تَلَا هَذِهِ الْآيَةَ وَنَفْسِي وَ مَا سَأَلَهَا فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا وَقَفَ ثُمَّ قَالَ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَ زَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَ مَوْلَاهَا

And from Ibn Abbas who said, 'It was so, whenever Rasool-Allah<sup>-saww</sup> recited this Verse: **Then He Inspired it, it's immorality and its piety [91:8]**, he<sup>-saww</sup> paused, then said: 'O Allah<sup>-azwj</sup>! Give my<sup>-saww</sup> soul its piety and Purify it, You<sup>-azwj</sup> are best of the ones who purify! You<sup>-azwj</sup> are its Guardian and its Master!'

قَالَ وَهُوَ فِي الصَّلَاةِ.

He (Ibn Abbas) said, 'And he<sup>-saww</sup> was in the Salat'.<sup>432</sup>

<sup>428</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 3 / 7

<sup>429</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 3 / 8

<sup>430</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 3 / 9

<sup>431</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 3 / 10

<sup>432</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 27 H 3 / 11

## CHAPTER 28 – MERIT OF LISTENING INTENTLY TO THE QURAN, AND NECESSITATING IT, AND ITS ETIQUETTES

الآيات الأعراف و إذا قرئ القرآن فاستمعوا له و أنصتوا لعلكم ترحموا

The Verses – (Surah) Al A'raaf: **And when the Quran is recited, then listen intently to it and be silent, perhaps you will be Shown Mercy [7:204].**

إسراء قل آمنوا به أو لا تؤمنوا إن الذين أوتوا العلم من قبله إذا بُتلى عليهم يخرون للأذقان سجداً

(Surah) 'Isra'a: **Say: 'Believe in it or don't believe; surely those Given the Knowledge from before it, when it is recited to them, they fall down fall down to their chins in Sajdah' [17:107]**

و يقولون سبحان ربنا إن كان وعد ربنا لمفعولاً

**And they are saying: Glorious is our Lord! Surely His Promise would always be Fulfilled [17:108]**

و يخرون للأذقان يبكون و يزيدهم خشوعاً

**And they fall down on their faces weeping, and it increases them in humbleness [17:109]**

مرهم إذا تلى عليهم آيات الرحمن خروا سجداً و بكيًا.

**When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58].**

1- فس، تفسير القمي و إذا قرئ القرآن فاستمعوا له و أنصتوا لعلكم ترحموا يعني في الصلاة إذا قرأت [سمعت] قراءة الإمام الذي تأم به فأنصت.

Tafseer Al Qummi –

**And when the Quran is recited, then listen intently to it and be silent, perhaps you will be Shown Mercy [7:204]** – meaning in the Salat. When you hear recitation of the prayer leader who you are being led by, then be silent".<sup>433</sup>

2- قب، المناقب لابن شهر آشوب فس، تفسير القمي كان علي بن أبي طالب ع يصلي و ابن الكواء خلفه و أمير المؤمنين ع يقرأ فقال ابن الكواء و لقد أوجي إليك و إلى الذين من قبلك لئن أشركت ليحبطن عملك و لتكونن من الخاسرين

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Tafseer Al Qummi –



'Ali Bin Abu Talib<sup>-asws</sup> was praying Salat and Ibn Al Kawa was behind him<sup>-asws</sup>, and Amir Al Momineen<sup>-asws</sup> recited. Ibn Al Kawa said, **And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65].**

فَسَكَتَ أَمِيرُ الْمُؤْمِنِينَ عَ حَتَّى سَكَتَ ابْنُ الْكَوَاءِ ثُمَّ عَادَ فِي قِرَاءَتِهِ حَتَّى فَعَلَهُ ابْنُ الْكَوَاءِ ثَلَاثَ مَرَّاتٍ فَلَمَّا كَانَ فِي الثَّالِثَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَجِفُّكَ الَّذِينَ لَا يُؤْمِنُونَ.

Amir Al Momineen was silent until Ibn Al Kawa became silent. Then he<sup>-asws</sup> returned to his<sup>-asws</sup> recitation, to the extent that Ibn Al Kawa did it (interruption) three times. When it was during the third, Amir Al Momineen<sup>-asws</sup> said: **So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]**'.<sup>434</sup>

3- سر، السرائر عن حريز عن زُرارة عن أبي جعفر ع قال: إِنَّ اللَّهَ يَقُولُ لِلْمُؤْمِنِينَ وَ إِذَا قُرِئَ الْقُرْآنُ يَعْنِي فِي الْفَرِيضَةِ حَلَفَ الْإِمَامُ فَاسْتَمِعُوا الْآيَةَ.

(The book) 'Al Saraair' – from Hareez, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Says to the Momineen: **And when the Quran is recited,**- meaning the obligatory Salat behind the prayer leader - **then listen intently to it [7:204]** – the Verse''.<sup>435</sup>

4- شي، تفسير العياشي عن زُرارة قال قال أبو جعفر ع وَ إِذَا قُرِئَ الْقُرْآنُ فِي الْفَرِيضَةِ حَلَفَ الْإِمَامُ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ.

Tafseer Al Ayyashi – from Zurara who said,

'Abu Ja'far<sup>-asws</sup>: **And when the Quran is recited,** - in the Obligatory Salat behind the prayer leader - **then listen intently to it and be silent, perhaps you will be Shown Mercy [7:204]**'.<sup>436</sup>

5- شي، تفسير العياشي عن زُرارة قال سمعت أبا عبد الله ع يقول يجب الإنصات للقرآن في الصلاة و في غيرها و إذا قُرِئَ عِنْدَكَ الْقُرْآنُ وَجِبَ عَلَيْكَ الْإِنْصَاتُ وَ الْإِسْتِمَاعُ.

Tafseer Al Ayyashi – from Zurara who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The silence to the Quran is obligated in the Salat and elsewhere, and when the Quran is recited in your presence, the silence and listening intently is obligated upon you''.<sup>437</sup>

6- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع قال: قَرَأَ ابْنُ الْكَوَاءِ حَلَفَ أَمِيرُ الْمُؤْمِنِينَ ع- لَنْ أَشْرَكَتَ لِيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ فَأَنْصَتَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع.

Tafseer Al Ayyashi – Al Ayyashi, from Abu Baseer,

<sup>434</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 28 H 2

<sup>435</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 28 H 3

<sup>436</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 28 H 4

<sup>437</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 28 H 5

'From Abu Abdullah<sup>-asws</sup> having said: 'Ibn Al Kawa recited behind Amir Al Momineen<sup>-asws</sup>: **if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65]. Amir Al Momineen<sup>-asws</sup> was silent to it**'.<sup>438</sup>

7- سر، السرائر جامع البزطي نغلاً من خط بعض الأفاضل عن جميل عن زُرارة قال: سألت أبا عبد الله ع عن الرجل يقرأ القرآن يحب على من يسمعه الإنصات له و الاستماع له

(The book) 'Al Saraair Jamie' of Al Bazanty, copying from the handwriting of one of the meritorious ones, from Jameel, from Zurara who said,

'I asked Abu Abdullah<sup>-asws</sup> about a man who recites the Quran, is it obligatory upon the ones hearing him of being silent to it and listening intently to him?'

قال نعم إذا قرئ القرآن عندك فقد وجب عليك الاستماع والإنصات.

He<sup>-asws</sup> said: 'Yes! Whenever the Quran is recited in your presence, it is obligatory upon you, the listening intently and the silence'.<sup>439</sup>

<sup>438</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 28 H 6

<sup>439</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 28 H 7

أبواب فضائل سور القرآن وآياته و ما يناسب ذلك من المطالب

## CHAPTERS ON MERITS OF CHAPTERS OF THE QURAN AND ITS VERSES, AND WHAT PURPOSES ARE APPROPRIATE FOR THAT

أقول: قد مر كثير مما يتعلق بهذه الأبواب في كتاب الصلاة و غيره أيضا.

*I (Majlisi) am saying, 'A lot (of Ahadeeth) have passed what is related with these chapters in Kitab Al-Salat and others as well'.*

باب 29 فضل سورة الفاتحة و تفسيرها و فضل البسملة و تفسيرها و كونها جزءا من الفاتحة و من كل سورة و فيه فضل المعوذتين أيضا

### CHAPTER 29 – MERIT OF SURAH AL FATIHA AND ITS INTERPRETATION, AND MERITS OF 'BISMILLAH' AND ITS INTERPRETATION, AND IT BEING PART OF SURAH AL FATIHA, AND OF EVERY SURAH, AND IN IT IS MERIT OF AL MAWAZATEYN ALSO

1- قب، المناقب لابن شهر آشوب أُبينَ إِخْدَى يَدَيْ هِشَامِ بْنِ عَدِيٍّ الْهُمْدَانِيِّ فِي حَرْبِ صِفِّينَ فَأَخَذَ عَلِيٌّ يَدَهُ وَ قَرَأَ شَيْئاً وَ أَلْصَقَهَا فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا قَرَأْتَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'One of the hands of Hisham Bin Aday Al-Hamdany was dislocated (detached) in the battle of Siffeen. Ali<sup>-asws</sup> took his hand and recited something and attached it. He said, 'O Amir Al-Momineen<sup>-asws</sup>! What did you<sup>-asws</sup> recite?'

قَالَ فَاتِحَةَ الْكِتَابِ كَأَنَّهُ اسْتَقْلَمَهَا فَانْفَصَلَتْ يَدُهُ نِصْفَيْنِ فَتَرَكَهُ عَلِيٌّ وَ مَضَى.

He<sup>-asws</sup> said: 'Surah Al Fatiha. It is as if had been uprooted and his hand was separated in two halves'. Ali<sup>-asws</sup> left him (cured) and went away".<sup>440</sup>

2- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع الْمُفَسِّرُ بِإِسْنَادِهِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى الرِّضَا ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَحْبَبْتَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَا تُفْسِرُهُ

(The books) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', (and) 'Ilal Al Sharaie' – Al-Mufasssir by his chain to Abu Muhammad Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'A man came to Al-Reza<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! Inform me about Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***In the Name of Allah the Beneficent, the Merciful [1:1]***, what is its interpretation?'

فَقَالَ لَقَدْ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنِ الْبَاقِرِ - عَنْ زَيْنِ الْعَابِدِينَ عَنْ أَبِيهِ ع - أَنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع - فَقَالَ أَحْبَبْتَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَا تُفْسِرُهُ

He<sup>-asws</sup> said: 'It has been narrated to me by my<sup>-asws</sup> father<sup>-asws</sup>, from my<sup>-asws</sup> grandfather<sup>-asws</sup>, from Al Baqir<sup>-asws</sup>, from Zayn Al Abideen<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'A man came to Amir Al-Momineen<sup>-asws</sup>. He said, 'Inform me about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **The Praise is for Allah Lord of the worlds [1:2]**, what is its interpretation?'

فَقَالَ الْحَمْدُ لِلَّهِ هُوَ أَنْ عَرَفَ عِبَادَهُ بَعْضَ نِعَمِهِ جُمْلًا إِذْ لَا يَتَذَرُونَ عَلَى مَعْرِفَةِ جَمِيعِهَا بِالتَّفْصِيلِ لِأَنَّهَا أَكْثَرُ مِنْ أَنْ تُحْصَى أَوْ تُعْرَفَ

He<sup>-asws</sup> said: "**The Praise is for Allah**" - it is the recognition by him of some of Allah<sup>-azwj</sup>'s Bounties to him, in summary, as he does not have the ability to recognise all of them in detail, because they are too numerous to list or recognise'.

فَقَالَ لَهُمْ فُؤَلُوا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا رَبِّ الْعَالَمِينَ وَ هُمْ الْجَمَاعَاتُ مِنْ كُلِّ مَخْلُوقٍ مِنَ الْجَمَادَاتِ وَ الْحَيَوَانَاتِ فَأَمَّا الْحَيَوَانَاتُ فَهِيَ يَتَلَبَّاهَا فِي قُدْرَتِهِ وَ يَغْدُوهَا مِنْ رِزْقِهِ وَ يَحْفَظُهَا بِكَفِّهِ وَ يُدِيرُ كُلًّا مِنْهَا بِمَصْلَحَتِهِ

He<sup>-asws</sup> said to them: 'Say the Words **The Praise is for Allah [1:2]** for the Bounties that have been Bestowed.' **The Lord of the worlds** includes the communities of all creatures from the vegetation and animals. As for the animals, He<sup>-azwj</sup> has placed in their hearts ability to fend for themselves and also all about for their betterment.

وَ أَمَّا الْجَمَادَاتُ فَهِيَ يُمَسِّكُهَا بِقُدْرَتِهِ مُمَسِّكُ الْمُتَّصِلِ مِنْهَا أَنْ يَتَهَافَتَ وَ مُمَسِّكُ الْمُتَهَافَتِ مِنْهَا أَنْ يَتَلَاصِقَ وَ مُمَسِّكُ السَّمَاءِ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ مُمَسِّكُ الْأَرْضِ أَنْ تَنْخَسِفَ إِلَّا بِأَمْرِهِ إِنَّهُ بِعِبَادِهِ لَرُؤُوفٌ رَحِيمٌ

And as for the vegetation, He<sup>-azwj</sup> Maintains it by His<sup>-azwj</sup> Power, and Maintains it, and Holds the sky so that it does not fall down on the earth except by His<sup>-azwj</sup> Permission, and the earth does not collapse except by His<sup>-azwj</sup> Command, He<sup>-azwj</sup> is Gracious and Merciful to His<sup>-azwj</sup> servants'.

قَالَ ع رَبِّ الْعَالَمِينَ مَا لِكُمْمْ وَ خَالِفُهُمْ وَ سَائِقِ أَرْزَاقِهِمْ إِلَيْهِمْ مِنْ حَيْثُ هُمْ يَعْلَمُونَ وَ مِنْ حَيْثُ لَا يَعْلَمُونَ وَ الرِّزْقُ مَفْسُومٌ وَ هُوَ بَاقِي ابْنِ آدَمَ عَلَى أَيِّ سَبِيلٍ سَارَهَا مِنَ الدُّنْيَا لَيْسَ تَقْوَى مُتَّقِي بَرَائِدِهِ وَ لَا فُجُورٌ فَاجِرٍ يَنَاقِصِهِ وَ يَبْنِنَا وَ يَبْنِنُهُ سِتْرٌ وَ هُوَ طَالِبُهُ وَ لَوْ أَنَّ أَحَدَكُمْ يَفِرُّ مِنْ رِزْقِهِ لَطَلَبَهُ رِزْقُهُ كَمَا يَطْلُبُهُ الْمَوْتُ

He<sup>-asws</sup> said: 'And **The Lord of the worlds** means that He<sup>-azwj</sup> is their Master and their Creator and gives them sustenance from whether they know whether they know not. Sustenance has been categorised, and He<sup>-azwj</sup> gives to the son of Adam<sup>-as</sup> equally regardless of which way he adopts. The pious does not get more due to his piety nor does the mischief maker get less due to his mischief. Between him and his sustenance that he strives for there is a veil. If any of you do not go and seek his sustenance, then sustenance will seek him out like death seeks him out.

فَقَالَ جَلَّ جَلَالُهُ فُؤَلُوا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا وَ ذَكَرْنَا بِهِ مِنْ حَبْرِ فِي كُتُبِ الْأَوَّلِينَ قَبْلَ أَنْ نَكُونَ فَقَبِي هَذَا إِجَابَتٌ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى شِيَعَتِهِمْ أَنْ يَشْكُرُوهُ بِمَا فَضَّلَهُمْ

Amir Al-Momineen<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Said to them, 'Be saying **The Praise is for Allah [1:2]** for the Bounties that have been given to you, and We<sup>-azwj</sup> have Mentioned it with it the good in the Former Books beforehand. So, in this is an obligation to Muhammad<sup>-saww</sup> and his<sup>-saww</sup>

Progeny<sup>-asws</sup> that they<sup>-asws</sup> been Favoured with to be above all others and their<sup>-asws</sup> Shias, that they should be thankful with what they have been Favoured with.

وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُوسَى بْنَ عِمْرَانَ ع وَ اصْطَفَاهُ نَجِيًّا وَ فَلَقَ لَهُ الْبَحْرَ وَ نَجَّى بَنِي إِسْرَائِيلَ وَ أَعْطَاهُ التَّوْرَةَ وَ الْأَلْوَابِحَ  
رَأَى مَكَانَهُ مِنْ رَبِّهِ فَقَالَ يَا رَبِّ لَقَدْ أَكْرَمْتَنِي بِكَرَامَةٍ لَمْ تُكْرَمْ بِهَا أَحَدًا قَبْلِي

And that is, because Rasool-Allah<sup>-saww</sup> said: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Sent Musa<sup>-as</sup> Bin Imran<sup>-as</sup> and Chose him<sup>-as</sup> as a rescuer, and Split the sea for him<sup>-as</sup> and so he<sup>-as</sup> rescued the Children of Israel, and He<sup>-azwj</sup> Gave him<sup>-as</sup> the Torah and the Tablets – he<sup>-saww</sup> saw his<sup>-as</sup> position from his<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic, and he<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> have Honoured me<sup>-as</sup> with such a prestige, You<sup>-azwj</sup> have not Honoured anyone else with it before me<sup>-as</sup>’.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ مُحَمَّدًا أَفْضَلُ عِنْدِي مِنْ جَمِيعِ مَلَائِكَتِي وَ جَمِيعِ خَلْقِي

Allah<sup>-azwj</sup> Mighty and Majestic Said: “O Musa<sup>-as</sup>! But, do you<sup>-as</sup> not know that Muhammad<sup>-saww</sup> is more superior in My<sup>-azwj</sup> Presence than the entirety of My<sup>-azwj</sup> Angels and the entirety of My<sup>-azwj</sup> creatures?”

قَالَ مُوسَى يَا رَبِّ إِنْ كَانَ مُحَمَّدٌ أَكْرَمَ عِنْدَكَ مِنْ جَمِيعِ خَلْقِكَ فَهَلْ فِي آلِ الْأَنْبِيَاءِ أَكْرَمٌ مِنْ آلِي

Musa<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! If it was so that Muhammad<sup>-saww</sup> was more prestigious (superior) in Your<sup>-azwj</sup> Presence than the entirety of Your<sup>-azwj</sup> creatures, then is there among the progenies of the Prophets<sup>-as</sup> any more honourable from a progeny?’

قَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ النَّبِيِّينَ كَفَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ الْمُرْسَلِينَ

Allah<sup>-azwj</sup> Mighty and Majestic Said: “O Musa<sup>-as</sup>! But, do you know that the merit of the Progeny<sup>-as</sup> of Muhammad<sup>-saww</sup> upon the entirety of the progenies of the Prophets<sup>-as</sup>, is like the merit of Muhammad over the entirety of the Messengers<sup>-as</sup>?”

فَقَالَ مُوسَى يَا رَبِّ إِنْ كَانَ آلُ مُحَمَّدٍ كَذَلِكَ فَهَلْ فِي أُمَّةِ الْأَنْبِيَاءِ أَفْضَلُ عِنْدَكَ مِنْ أُمَّةِي ظَلَمْتَ عَلَيْهِمُ الْعَمَامَ وَ أَنْزَلْتَ عَلَيْهِمُ الْمَنَّ وَ السَّلْوَى وَ فَلَقْتُمْ  
هُمُ الْبَحْرَ

Musa<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! If it was so that Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> are as You<sup>-azwj</sup> Described, then is there among a community of the Prophets<sup>-as</sup>, any who is superior in Your<sup>-azwj</sup> Presence than my<sup>-as</sup> community is? You<sup>-azwj</sup> Shaded upon them with the clouds, and Sent down upon them the manna and the quails, and Split the sea for them’.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ أُمَّةِ مُحَمَّدٍ عَلَى جَمِيعِ الْأُمَّةِ كَفَضْلِي عَلَى جَمِيعِ خَلْقِي فَقَالَ مُوسَى يَا رَبِّ لَيْتَنِي كُنْتُ أَرَاهُمْ

Allah<sup>-azwj</sup> the Exalted Said: “O Musa<sup>-as</sup>! But, do you<sup>-as</sup> not know that the superiority of the community of Muhammad<sup>-saww</sup> over the entirety of the communities is like My<sup>-azwj</sup> Superiority over the entirety of My<sup>-azwj</sup> creatures?” Musa<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! Alas! If only I<sup>-as</sup> could see them’.

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى إِنَّكَ لَنْ تَرَاهُمْ وَ لَيْسَ هَذَا أَوْانَ ظُهُورِهِمْ وَ لَكِنَّ سَوْفَ تَرَاهُمْ فِي الْجَنَّاتِ جَنَّةِ عَدْنٍ وَ الْفُرْدُوسِ بِحَضْرَةِ مُحَمَّدٍ فِي نَعِيمِهَا  
يَتَقَلَّبُونَ وَ فِي خَيْرَاتِهَا يَتَبَجَّحُونَ أَ فَتُحِبُّ أَنْ أَسْمِعَكَ كَلَامَهُمْ

Allah<sup>-azwj</sup> the Exalted Revealed unto him<sup>-as</sup>: “O Musa<sup>-as</sup>! You<sup>-as</sup> cannot see them, for this isn’t the time of their appearance. But, soon you<sup>-as</sup> will see them in the Paradise, the Gardens of Eden and the Firdows, in the presence of Muhammad<sup>-saww</sup>. They would be turning in its Bliss and they would be enjoying in its goodness. Would you<sup>-as</sup> love to hear their voices?”

قَالَ نَعَمْ يَا إِلَهِي

He<sup>-as</sup> said: ‘Yes, my<sup>-as</sup> God<sup>-azwj</sup>!’

قَالَ اللَّهُ جَلَّ جَلَالُهُ فَمَ بَيْنَ يَدَيْ وَ اشْدُدْ مِئْزَرَكَ قِيَامَ الْعَبْدِ الدَّلِيلِ بَيْنَ يَدَيْ الْمَلِكِ الْجَلِيلِ فَقَعَلَ ذَلِكَ مُوسَى ع

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said: “Stand in front of Me<sup>-azwj</sup>, and tighten your clothes, like the standing of the humble slave in front of the master, the king, the majestic”. Musa<sup>-as</sup> did that.

فَنَادَى رَبُّنَا عَزَّ وَجَلَّ يَا أُمَّةَ مُحَمَّدٍ فَأَجَابُوهُ كُلُّهُمْ فِي أَصْلَابِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ-

Our Lord<sup>-azwj</sup> Mighty and Majestic Called out: “O community of Muhammad<sup>-saww</sup>!” So they answered Him<sup>-azwj</sup>, all of them, and they were in the loins of their fathers and the wombs of their mothers: ‘At Your<sup>-azwj</sup> service O Lord<sup>-azwj</sup>! At Your<sup>-azwj</sup> service! There is no associate for You<sup>-azwj</sup>! At Your<sup>-azwj</sup> service. Surely, the Praise, and the Bounties, and the Kingdom are for You<sup>-azwj</sup> – there being no associate for You<sup>-azwj</sup>. At Your<sup>-azwj</sup> service!’

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ تِلْكَ الْإِجَابَةَ شِعَارَ الْحَجِّ

Thus, Allah<sup>-azwj</sup> the Exalted Made that answer from them as a slogan (known as Talbiyya) for the Hajj.

فَمَ نَادَى رَبُّنَا عَزَّ وَجَلَّ يَا أُمَّةَ مُحَمَّدٍ إِنَّ قَضَائِي عَلَيْكُمْ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي وَ عَفْوِي قَبْلَ عِقَابِي فَقَدْ اسْتَجَبْتُ لَكُمْ مِنْ قَبْلِ أَنْ تَدْعُونِي وَ أَعْطَيْتُكُمْ مِنْ قَبْلِ أَنْ تَسْأَلُونِي

Then our Lord<sup>-azwj</sup> Mighty and Majestic Called out: “O community of Muhammad<sup>-saww</sup>! My<sup>-azwj</sup> Judgment upon you all is that My<sup>-azwj</sup> Mercy shall precede My<sup>-azwj</sup> Wrath, and My<sup>-azwj</sup> Pardon shall be before My<sup>-azwj</sup> Punishment, for I<sup>-azwj</sup> have Obligated for you from before that you should be supplicating to Me<sup>-azwj</sup>, and I<sup>-azwj</sup> shall Grant you from before you even ask Me<sup>-azwj</sup>.

مَنْ لَقِيْتِي مِنْكُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ صَادِقٌ فِي أَقْوَالِهِ مُحِقٌّ فِي أَفْعَالِهِ وَ أَنَّ عَلَيَّ بِنَ أَبِي طَالِبٍ عَ أَحْوَهُ وَ وَصِيَّهُ مِنْ بَعْدِهِ وَ وَليُّهُ

The one from you who meets Me<sup>-azwj</sup> with the testimony that, ‘There is no god except Allah<sup>-azwj</sup>, Alone, there being no associates for Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant

and His-azwj Rasool-saww, truthful in his-saww statements, rightful in his-saww deeds, and that Ali-asws Bin Abu Talib-asws is his-saww brother, and his-saww successor from after him-saww, and his-azwj Guardian.

يُلتزم طاعته كما يلتزم طاعه محمد فإن أوليائه المصطفين المطهرين المبينين بعجائب آيات الله و دلائل حجج الله من بعده أوليائه أدخله جنتي وإن كانت دونه مثل زبد البحر

The obedience to him-asws is necessitated just as is the obedience to Muhammad-saww, and that His-azwj Guardians are the Chosen ones, the best, the Purified, the ones Blessed with the wonderful Signs of Allah-azwj and the evidence of the Proofs of Allah-azwj from after them-asws both. His-asws friends, I-azwj shall Enter them into My-azwj Paradise, and even though his sins may be like the foam of the sea!”

قَالَ فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّنَا مُحَمَّدًا ص - قَالَ يَا مُحَمَّدُ وَ مَا كُنْتُ بِجَانِبِ الطُّورِ إِذْ نَادَيْتَنَا أُمَّتَكَ بِحَذْوِ الْكَرَامَةِ

He-asws said: ‘So when Allah-azwj Mighty and Majestic Sent our Prophet-saww, Muhammad-saww, He-azwj Said: “O Muhammad-saww! **And you were not by the side of the (Mount) Toor when We Called out [28:46]**, your-saww community with this prestige”.

ثُمَّ قَالَ عَزَّ وَ جَلَّ لِ مُحَمَّدٍ ص قُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَصْتَنِي بِهِ مِنْ هَذِهِ الْفَضِيلَةِ

Then the Mighty and Majestic Said to Muhammad-saww: “Say: **‘The Praise is for Allah Lord of the worlds [1:2]** – upon what I-saww have been Specialised with from this merit”.

وَ قَالَ لِأُمَّتِهِ قُولُوا أَنْتُمْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَصْتَنَا بِهِ مِنْ هَذِهِ الْفَضَائِلِ.

And He-azwj Said to his-saww community: “And you all should be saying, **‘The Praise is for Allah Lord of the worlds [1:2]**, upon what we have been Specialised with from these merits”.<sup>441</sup>

3- م، تفسير الإمام عليه السلام لي، الأمالي للصدوق ن، عيون أخبار الرضا عليه السلام بحذاء الإسناد عن أمير المؤمنين ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ قَسَمْتُ فَاتِحَةَ الْكِتَابِ بَيْنِي وَ بَيْنَ عَبْدِي فَبِضْفِئِهَا لِي وَ نِصْفُهَا لِعَبْدِي وَ لِعَبْدِي مَا سَأَلَ

Tafseer of the Imam (Hassan Al Askari-asws, may the greetings be upon him-asws, (And) ‘Al Amaali of Al Sadouq, (and) ‘Uyoun Akhbar Al-Reza-asws, may the greeting be upon him-asws, by this chain from Amir Al-Momineen-asws having said: ‘Rasool-Allah-saww said: ‘Allah-azwj Mighty and Majestic Said: “I-azwj have Apportioned (Surah) Al-Hamd between Me-azwj and My-azwj servant in two halves. So half of it is for Me-azwj and half of it is for My-azwj servant. And for My-azwj servant would be whatever he asks for.

إِذَا قَالَ الْعَبْدُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ اللَّهُ عَزَّ وَ جَلَّ بَدَأَ عَبْدِي بِاسْمِي وَ حَقَّقَ عَلَيَّ أَنْ أُنَمِّمَ لَهُ أُمُورَهُ وَ أُبَارِكَ لَهُ فِي أَحْوَالِهِ

<sup>441</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 2

When the servant says: **In the Name of Allah the Beneficent, the Merciful [1:1]**, Allah<sup>-azwj</sup> Says: 'My<sup>-azwj</sup> servant has begun with My<sup>-azwj</sup> Name, and it is his right that I<sup>-azwj</sup> should Complete for him his affairs and Bless him in his situations'.

فَإِذَا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ اللَّهُ جَلَّ جَلَالُهُ حَمْدِي عَبْدِي وَ عَلِمَ أَنَّ النِّعَمَ الَّتِي لَهُ مِنْ عِنْدِي وَ أَنَّ الْبَلَايَا الَّتِي دَفَعْتُ عَنْهُ فَبَطَّوْطِي أَشْهَدُكُمْ أَبِي أَضِيفُ لَهُ إِلَيَّ نِعَمَ الدُّنْيَا نِعَمَ الْآخِرَةِ وَ أَدْفَعُ عَنْهُ بَلَايَا الْآخِرَةِ كَمَا دَفَعْتُ عَنْهُ بَلَايَا الدُّنْيَا

When he says: **All Praise is for Allah the Lord of the Worlds [1:2]**, the Majestic Says: 'My<sup>-azwj</sup> servant has Praised me and he knows that the bounties which are with him are from Me<sup>-azwj</sup>, and the afflictions that have been dispelled from him are by Me<sup>-azwj</sup>. I<sup>-azwj</sup> Make you (Angels and Prophets<sup>-as</sup>) to be My<sup>-asws</sup> witnesses that I<sup>-azwj</sup> will Increase his bounties of the world with the Bounties of the Hereafter, and will Dispel from him his afflictions of the Hereafter just like I<sup>-azwj</sup> have Dispelled from him his afflictions of the world'.

فَإِذَا قَالَ الرَّحْمَنُ الرَّحِيمُ قَالَ اللَّهُ عَزَّ وَ جَلَّ شَهِدْ لِي يَا بَنِي الرَّحْمَنِ الرَّحِيمِ أَشْهَدُكُمْ لِأَوْفَرِّنَ مِنْ رَحْمَتِي حَظَّهُ وَ لِأُخْرِجَنَّ مِنْ عَطَائِي نَصِيبَهُ

And when he says: **The Beneficent, the Merciful [1:3]**, Allah<sup>-azwj</sup> Says: 'My<sup>-azwj</sup> servant has testified that I<sup>-azwj</sup> am the Beneficent, the Merciful. Be My<sup>-azwj</sup> witnesses that I<sup>-azwj</sup> will Grant him a share from My<sup>-azwj</sup> Mercy, and a prime portion of My<sup>-azwj</sup> Gifts to him'.

فَإِذَا قَالَ مَالِكِ يَوْمَ الدِّينِ قَالَ اللَّهُ جَلَّ جَلَالُهُ أَشْهَدُكُمْ كَمَا اعْتَرَفَ عَبْدِي أَبِي مَالِكِ يَوْمَ الدِّينِ لِأُسَهِّلَنَّ يَوْمَ الْحِسَابِ حِسَابَهُ وَ لِأَتَقَبَّلَنَّ حَسَنَاتِهِ وَ لِأَتَجَاوِزَنَّ عَنْ سَيِّئَاتِهِ

When he says: **Master of the Day of Reckoning [1:4]**, Allah<sup>-azwj</sup> Says: 'Be My<sup>-azwj</sup> witnesses (Angels and Prophets<sup>-as</sup>). Just as he has acknowledged the fact that I<sup>-azwj</sup> am the Master of the Reckoning, I<sup>-azwj</sup> will Make<sup>-azwj</sup> his Reckoning to be easy for him on the Day of Reckoning, and will Overlook his sins'.

فَإِذَا قَالَ إِيَّاكَ نَعْبُدُ قَالَ اللَّهُ عَزَّ وَ جَلَّ صَدَقَ عَبْدِي إِتَائِي يَغْبُدُ أَشْهَدُكُمْ لِأُنَيْسَنَّهُ عَلَى عِبَادَتِهِ تَوَاباً يَغْفِرُهُ كُلُّ مَنْ خَالَفَهُ فِي عِبَادَتِهِ لِي

When the servant says **(It is) You we worship [1:5]**, Allah<sup>-azwj</sup> Says: 'My<sup>-azwj</sup> servant has spoken the truth that he has worshipped Me<sup>-azwj</sup>. Be My<sup>-azwj</sup> witnesses (Angels and Prophets<sup>-as</sup>) that I<sup>-azwj</sup> shall Grant him such Rewards for his worship that those who had opposed him in his worship to Me<sup>-azwj</sup>, would envy him'.

فَإِذَا قَالَ وَ إِيَّاكَ نَسْتَعِينُ قَالَ اللَّهُ عَزَّ وَ جَلَّ بِي اسْتَعَانَ وَ إِلَيَّ التَّجَا أَشْهَدُكُمْ لِأُعِينَنَّهُ عَلَى أَمْرِهِ وَ لِأُعِينَنَّهُ فِي شِدَائِدِهِ وَ لِأُخَدِّدَنَّ يَوْمَ نَوَائِهِ

When he says: **And You do we seek Assistance (from) [1:5]**, Allah<sup>-azwj</sup> the Exalted Says: 'He has asked Me<sup>-azwj</sup> for Support to Me<sup>-azwj</sup> he has sought Refuge. Be My<sup>-azwj</sup> witnesses that I<sup>-azwj</sup> shall Aid him in his affairs, and will Rescue him from harsh conditions and will Hold his hand in days of his difficulties'.

فَإِذَا قَالَ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ إِلَى آخِرِ السُّورَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ هَذَا لِعَبْدِي وَ لِعَبْدِي مَا سَأَلَ فَقَدْ اسْتَجَبْتُ لِعَبْدِي وَ أَعْطَيْتُهُ مَا أَمَلَ وَ آمَنْتُهُ عَمَّا مِنْهُ وَ جَلَّ



When he says **Guide us to be on the Straight Path [1:6]** - till the end of the Chapter, Allah<sup>-azwj</sup> Majestic is His<sup>-azwj</sup> Majesty Says: 'This is for My<sup>-azwj</sup> servant, and to him is what he asks for. I<sup>-azwj</sup> have Answered to My<sup>-azwj</sup> servant and Granted him what he wanted, and Protected him from what he feared'.

قَالَ وَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع- يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- أ هِيَ مِنْ فَاتِحَةِ الْكِتَابِ

It was said: 'O Amir Al-Momineen<sup>-asws</sup>! Inform us about **In the Name of Allah the Beneficent, the Merciful [1:1]**, is it from the Opening of the Book (part of Surah Al-Hamd)?'.

فَقَالَ نَعَمْ كَانَ رَسُولُ اللَّهِ ص يَقْرؤها وَ يُعَدُّهَا آيَةً مِنْهَا وَ يَقُولُ فَاتِحَةُ الْكِتَابِ هِيَ السَّبْعُ الْمَثَانِي.

He<sup>-asws</sup> said: 'Yes. Rasool-Allah<sup>-saww</sup> was counting it as a Verse of it, and he<sup>-saww</sup> was saying: 'The Opening of the Book, it is 'Seven Doubles''<sup>.442</sup>

4- م، تفسير الإمام عليه السلام فَضَّلْتُ [ب] بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- وَ هِيَ الْآيَةُ السَّابِعَةُ مِنْهَا.

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup>: 'merited with **In the Name of Allah the Beneficent, the Merciful [1:1]**, and it is the seventh Verse from it''<sup>.443</sup>

5- لي، الأماالي للصدوق ن، عيون أخبار الرضا عليه السلام بِحَدِّثِ الْإِسْنَادِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- آيَةٌ مِنْ فَاتِحَةِ الْكِتَابِ وَ هِيَ سَبْعُ آيَاتٍ تَمَامُهَا بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(The books) 'Al-Amaali' of Al-Sadouq, (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, by this chain from Amir Al-Momineen<sup>-asws</sup> having said: '**In the Name of Allah the Beneficent, the Merciful [1:1]**, is a Verse from Surah Al Fatiha and it is of seven Verses complete with **In the Name of Allah the Beneficent, the Merciful [1:1]**.

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِي يَا مُحَمَّدُ وَ لَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَ الْقُرْآنَ الْعَظِيمَ فَأَفْرَدَ الْإِمْتِنَانَ عَلَيَّ بِفَاتِحَةِ الْكِتَابِ وَ جَعَلَهَا بِإِزَاءِ الْقُرْآنِ الْعَظِيمِ وَ إِنَّ فَاتِحَةَ الْكِتَابِ أَشْرَفُ مَا فِي كُنُوزِ الْعَرْشِ

I have heard Rasool-Allah<sup>-saww</sup> say: 'Allah<sup>-azwj</sup> Said to me, 'O Muhammad<sup>-saww</sup> **And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran [15:87]**. Allah<sup>-azwj</sup> Referred to it separately in the Opening of the Book and Made it special to the Magnificent Quran and this Opening of the Book is from the treasures of the Throne'.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَصَّ مُحَمَّدًا وَ شَرَّفَهُ بِهَا وَ لَمْ يُشْرِكْ مَعَهُ فِيهَا أَحَدًا مِنْ أَنْبِيَائِهِ مَا خَلَا سُلَيْمَانَ ع فَإِنَّهُ أَعْطَاهُ مِنْهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- أ لَا تَرَاهُ يَخْكِي عَنْ بَلْقَيْسٍ حِينَ قَالَتْ إِنَّي أَلْقِي إِلَيْكِ كِتَابًا كَرِيمًا إِنَّهُ مِنْ سُلَيْمَانَ وَ إِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-

Allah<sup>-azwj</sup> Bestowed a special Favour on Muhammad<sup>-saww</sup> with it and did not let anyone else from the Prophets have a share in it except for Prophet Sulayman<sup>-as</sup> as He<sup>-azwj</sup> Gave him<sup>-as</sup> **In the Name of Allah the Beneficent, the Merciful [1:1]** from this. Do you not see when he<sup>-as</sup> wrote to Bilquis and she said, **She said: O you Chiefs! An honourable letter has been delivered**

<sup>442</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 3

<sup>443</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 4

**to me [27:29] It is from Sulayman, and it is in the Name of Allah, the Beneficent, the Merciful? [27:30].**

أَلَا قَدْ قَرَأَهَا مُعْتَقِدًا لِمَوْلَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ مُنْقَادًا لِأَمْرِهِمَا مُؤْمِنًا بِظَاهِرِهِمَا وَ بَاطِنِهِمَا أَعْطَاهُ اللَّهُ بِكُلِّ حَرْفٍ مِنْهَا حَسَنَةً كُلُّ وَاحِدَةٍ مِنْهَا أَفْضَلُ لَهُ مِنَ الدُّنْيَا بِمَا فِيهَا مِنْ أَصْنَافِ أَمْوَالِهَا وَ خَيْرَاتِهَا

Indeed! The one who recites this and believes in the Wilayah of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>, and believes in their manifest and hidden matters, then Allah<sup>-azwj</sup> Mighty and Majestic will Give him a Reward for every letter of it, each of which will be better than this world and whatever is in it from the varieties of its wealth and (all of) its goodness.

وَ مَنْ اسْتَمَعَ إِلَى قَارِيٍّ يَتْرُؤُهَا كَانَ لَهُ قَدْرٌ ثُلُثُ مَا لِلْقَارِيِّ فَلْيَسْتَكْثِرْ أَحَدُكُمْ مِنْ هَذَا الْحَيْرِ الْمُعْرِضِ لَكُمْ فَإِنَّهُ عَنِيمَةٌ لَا يَدَّهِنُ أَوَانُهُ فَتَبَيَّ فِي قُلُوبِكُمْ الْحَسْرَةُ.

And the one who listens intently to a reciter reciting it, would have for him a third of what is for the reciter. Therefore, let each one of you attain a good deal from this goodness shown to you, for it is a booty the season of which will not be passing away, in case regret remains in your heart (of noting benefiting from its recitations)".<sup>444</sup>

6- ن، عيون أخبار الرضا عليه السلام بِحَدِّ الْإِسْنَادِ عَنِ الصَّادِقِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ قَالَ يَقُولُ أُرْشِدُنَا إِلَى الطَّرِيقِ الْمُسْتَقِيمِ أُرْشِدُنَا لِلزُّومِ الطَّرِيقِ الْمُؤَدِّي إِلَى مَحَبَّتِكَ وَ الْمُبْلَغِ دِينِكَ وَ الْمَانِعِ مِنْ أَنْ نَتَّبِعَ أَهْوَاءَنَا فَتَنْعَطَبَ أَوْ نَأْخُذَ بِأَرَائِنَا فَتَنْهَلِكَ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, from Al-Sadiq<sup>-asws</sup> regarding Words of Mighty and Majestic: **Guide us to be on the Straight Path" [1:5]**, He<sup>-asws</sup> said: 'He is saying, Guide us to the Straight Path, and Guide us to the road which is necessary to Your<sup>-azwj</sup> Love, and that which reaches Your<sup>-azwj</sup> Religion, and that which prevents us from following our own desires for we would be corrupted, or taking to our own opinions, for we would be destroyed".<sup>445</sup>

7- لي، الأماالي للصدوق ماجيلويه عن عمه عن البرقي عن علي بن الحسين البرقي عن ابن جبلة عن معاوية بن عمارة عن الحسين بن عبد الله عن أبيه عن جدّه الحسين بن علي قال: جاء نفر من اليهود إلى النبي ص فكان فيما سألوه أخبرنا عن سبع خصائص أعطاك الله من بين النبيين و أعطى أمته من بين الأمم

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Al-Husayn Al Barqy, from Ibn Jabalah, from Muawiyah Bin Ammar, from Al-Husayn Bin Abdullah, from his father,

'From his grandfather<sup>-asws</sup> Ali Bin Al-Husayn<sup>-asws</sup> who said: 'A number of Jews came to the Prophet<sup>-as</sup>. Among what they asked him<sup>-as</sup> was, 'Inform us about seven characteristics Allah<sup>-azwj</sup> has Given you<sup>-as</sup> from between the Prophets<sup>-as</sup>, and Given your<sup>-as</sup> community from between the communities'.

<sup>444</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 5 a

<sup>445</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 6 a

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَّ فَاتِحَةَ الْكِتَابِ وَالْأَذَانَ وَالْجُمُعَةَ فِي الْمَسْجِدِ وَيَوْمَ الْجُمُعَةِ وَالْإِجْهَارَ فِي ثَلَاثِ صَلَوَاتٍ وَالرُّخْصَ لِأُمَّتِي عِنْدَ الْأُمْرَاضِ وَالسَّفَرِ وَالصَّلَاةَ عَلَى الْجَنَائِزِ وَالشَّفَاعَةَ لِأَصْحَابِ الْكِبَائِرِ مِنْ أُمَّتِي

The Prophet<sup>-as</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic has Given be Opening of the Book (Surah Al Fatiha), and the Azaan, and the congregation in the Masjid, and the day of Friday, and being loud in three Salat(s), and the allowance for my<sup>-as</sup> during the illnesses, and the journey, and the Salat upon the funeral, and the intercession for perpetrators from my<sup>-as</sup> community of the major sins’.

قَالَ الْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ فَمَا جَزَاءُ مَنْ قَرَأَ فَاتِحَةَ الْكِتَابِ

The Jew said, ‘You<sup>-as</sup> speak the truth, O Muhammad<sup>-as</sup>! What is a Reward of one who recites Opening of the Book (Surah Al Fatiha)?’

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ فَاتِحَةَ الْكِتَابِ أَعْطَاهُ اللَّهُ بِعَدَدِ كُلِّ آيَةٍ أَنْزَلَتْ مِنَ السَّمَاءِ فَيَجْزِي بِهَا نَوَاحِيًا.

Rasool-Allah<sup>-saww</sup> said: ‘One who recites Opening of the Book, Allah<sup>-azwj</sup> will Give him with number of every Verse Revealed from the sky, so he will be Rewarded its Rewards due it’.<sup>446</sup>

8- فس، تفسير القمي أبي عن ابن أبي عمير عن حماد عن حريز عن أبي عبد الله ع

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Hammad, from Hareez, from Abu Abdullah<sup>-asws</sup>.

وَأَبِي عَنْ حَمَّادٍ عَنْ ابْنِ أَبِي نَجْرَانَ وَابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَابْنِ عَن النَّضْرِ وَابْنِ بَرْزَنْطِيٍّ مَعَا عَنْ عَمْرٍو بْنِ بَشِيرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع

And my father, from Hammad, from Ibn Abu Najran, and Ibn Fazzal, from Ali Bin Uqba, and my father, from Al Nazr, and Al Bazanty, both together from Amro Bin Shimr, from Jabir, from Abu Ja’far<sup>-asws</sup>.

وَأَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ وَهَشَامِ بْنِ سَالِمٍ وَعَنْ كُلثُومِ بْنِ الْهَدْمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَعَبْدِ اللَّهِ بْنِ مُسْكَانَ وَعَنْ صَفْوَانَ وَابْنِ عَمِيرَةَ وَالثَّمَالِيِّ وَعَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ وَالحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع

And my father, from Ibn Abu Umeyr, from Hammad, from Al Halby and Hisham Bin Salin, and from Kulsoum Bin Al Hidm, from Abdullah Bin Sinan, and Abdullah Bin Muskan, and from Safwan, and Ibn Ameyra, and Al Sumali, and from Abdullah Bin Jundab, and Al-Husayn Bin Khalid, from Abu Al-Hassan Al-Reza<sup>-asws</sup>.

وَأَبِي عَنْ حَنَّانٍ وَالفُدَّاحِ وَابْنِ بَنِي عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكِ وَعَنْ الْمُفَضَّلِ وَأَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ ع

And my father, from Hana, and Al Qaddah, and Aban Bin Usman, from Abdullah Bin Shareek, and from Al Mufazzal, and Abu Baseer, from Abu Ja’far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>.

وَأَبِي عَنْ عَمْرٍو بْنِ إِبرَاهِيمَ الرَّاشِدِيِّ وَصَالِحِ بْنِ سَعِيدٍ وَيَحْيَى بْنِ أَبِي عِمْرَانَ وَاسْتَمَاعِيلَ بْنِ مَرَّارٍ وَأَبُو طَالِبٍ عَبْدُ اللَّهِ بْنُ الصَّلْتِ عَنْ عَلِيِّ بْنِ يَحْيَى عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ تَفْسِيرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَقَالَ الْبَاءُ بِجَاءِ اللَّهِ وَالسِّينُ سَنَاءُ اللَّهِ وَالْمِيمُ مُلْكُ اللَّهِ

And my father, from Amro Bin Ibrahim Al Rashidy, and Salih Bin Saeed, and Yahya Bin Abu Imran, and Ismail Bin Marrar, and Abu Talib Abdullah Bin Al Salt, from Ali Bin Yahya, from Abu Baseer,

From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about interpretation of ***In the Name of Allah the Beneficent, the Merciful [1:1]***. He<sup>-asws</sup> said: 'The 'Ba' is for *Bahauallah* (Glory of Allah<sup>-azwj</sup>) and the 'Seen' is for *Sanaullah* (The Splendour of Allah<sup>-azwj</sup>) and the 'Meem' is for *Mulkullah* (The Kingdom of Allah<sup>-azwj</sup>)'.

وَاللَّهُ إِلَهٌ كُلُّ شَيْءٍ وَ الرَّحْمَنُ بِجَمِيعِ خَلْقِهِ وَ الرَّحِيمُ بِالْمُؤْمِنِينَ خَاصَّةً

And 'Allah' is God<sup>-azwj</sup> of all things, and 'the Beneficent' is with entirety of His<sup>-azwj</sup> creatures, and 'the Merciful) with the Momineen in particular'.

وَ عَنِ ابْنِ أُذَيْنَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - أَحَقُّ مَا أُجْهَرَ بِهِ وَ هِيَ الْآيَةُ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَخَدَّهُ  
وَلَوْأَ عَلَى أَدْبَارِهِمْ نُفُورًا.

And from Ibn Uzina who said, 'Abu Abdullah<sup>-asws</sup> said: '***In the Name of Allah the Beneficent, the Merciful [1:1]*** is most rightful to be loud with it, and it is the Verse which Allah<sup>-azwj</sup> Mighty and Majestic Said: ***And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]***'<sup>447</sup>

5- فس، تفسير القمي أبي عن ابن أبي عمير عن أبي بصير عن أبي عبد الله ع في قوله الحمد لله قال الشكر لله و في قوله رب العالمين قال  
خَلَقَ الْمَخْلُوقِينَ الرَّحْمَنُ بِجَمِيعِ خَلْقِهِ الرَّحِيمُ بِالْمُؤْمِنِينَ خَاصَّةً

Tafseer Al Qummi – My father, from Ibn Umeyr, from Al Nazr, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***All Praise is for Allah***, he<sup>-asws</sup> said: 'The thanking to Allah<sup>-azwj</sup>'. And regarding His<sup>-azwj</sup> Words: ***the Lord of the Worlds [1:2]***, he<sup>-asws</sup> said: 'He<sup>-azwj</sup> Created the creation. ***the Beneficent*** with entirety of His<sup>-azwj</sup> creation, and ***the Merciful*** with the Momineen in particular'.

مَالِكِ يَوْمَ الدِّينِ قَالَ يَوْمَ الْحِسَابِ وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ وَ قَالُوا يَا وَيْلَنَا هَذَا يَوْمَ الدِّينِ يَعْنِي يَوْمَ الْحِسَابِ

***Master of the Day of Religion [1:4]***. He<sup>-asws</sup> said: 'The Day of Reckoning, and the evidence upon that are His<sup>-azwj</sup> Words: ***And they shall say: O woe unto us! This is the Day of the Religion [37:20]***, meaning the Day of Reckoning.

إِيَّاكَ نَعْبُدُ مُحَمَّدًا اللَّهُ عَزَّ وَ جَلَّ وَ إِيَّاكَ نَسْتَعِينُ مِثْلُهُ

***(It is) You we worship [1:5]***, he<sup>-asws</sup> said: 'Addressing Allah<sup>-azwj</sup> Mighty and Majestic', ***And You do we seek Assistance (from)***, similar to it'.

<sup>447</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 8 a

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ مَعْرِفَتُهُ وَ الدَّلِيلُ عَلَى أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ - وَ قَوْلُهُ وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي أُمِّ الْكِتَابِ فِي قَوْلِهِ الصِّرَاطَ الْمُسْتَقِيمَ.

**Guide us to be on the Straight Path” [1:6]**, he<sup>-asws</sup> said: ‘It is Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, and recognising him<sup>-asws</sup>, and the evidence upon that it is Amir Al-Momineen<sup>-asws</sup> are His<sup>-azwj</sup> Words: **And surely it is in the Mother of the Book with Us, for Ali, a wise (man) [43:4]**, and he<sup>-asws</sup> is Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> in Mother of the Book in His<sup>-azwj</sup> Words: **the Straight Path” [1:6]**’.<sup>448</sup>

6- فس، تفسير القمي أَبِي عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَرَأَ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ مَنْ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَعْضُوبِ عَلَيْهِمْ وَ غَيْرِ الضَّالِّينَ قَالَ الْمَعْضُوبُ عَلَيْهِمُ النَّصَابُ وَ الضَّالِّينَ الْيَهُودُ وَ النَّصَارَى.

Tafseer Al Qummi – My father, from Hammad, from Hareez,

‘From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> recited: **Guide us to the Straight Path” [1:6] The path of those You have Bestowed Bounties upon other than of those You are Wrathful upon, and other than of the straying ones [1:7]**. He<sup>-asws</sup> said: ‘The one He<sup>-azwj</sup> is Wrathful upon are the Nasibis (Hostile ones), and the straying ones are the Jews and the Christians’.<sup>449</sup>

7- فس، تفسير القمي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ غَيْرِ الْمَعْضُوبِ عَلَيْهِمْ وَ غَيْرِ الضَّالِّينَ قَالَ الْمَعْضُوبُ عَلَيْهِمُ النَّصَابُ وَ الضَّالِّينَ الشُّكَّاءُ الَّذِينَ لَا يَعْرِفُونَ الْإِمَامَ.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Uzina,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **other than of those You are Wrathful upon, and other than of the straying ones [1:7]**. He<sup>-asws</sup> said: ‘Those He<sup>-azwj</sup> is Wrathful upon are the Nasibis (Hostile ones), and the straying ones, the doubtful ones are those not recognising the Imam<sup>-asws</sup>’.<sup>450</sup>

8- فس، تفسير القمي أَبِي عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ إِبْلِيسَ رَنَّ رَنِيناً لَمَّا بَعَثَ اللَّهُ نَبِيَّهُ ص عَلَى حِينِ فُتْرَةٍ مِنَ الرُّسُلِ وَ حِينِ أَنْزَلَتْ أُمُّ الْقُرْآنِ.

Tafseer Al Qummi – My father, from Ibn Fazzal, from Ali Bin Uqba,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Iblees<sup>-la</sup> shrieked a shriek when Allah<sup>-azwj</sup> Sent His<sup>-azwj</sup> Prophet<sup>-as</sup> upon a gap period from the Messengers<sup>-as</sup>, and when Mother of the Quran (Surah Al Fatiha) was Revealed’.<sup>451</sup>

9- يد، التوحيد مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام الطالقانيُّ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ حَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ الرِّضَا ع عَنْ بِسْمِ اللَّهِ قَالَ مَعْنَى قَوْلِ الْقَائِلِ بِسْمِ اللَّهِ أَيُّ اسْمٍ تَنْسِبِي بِسْمَةِ مَنْ يَمَاتُ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ الْعُبُودِيَّةُ

<sup>448</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 5 b

<sup>449</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 6 b

<sup>450</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 7 b

<sup>451</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 8 b

(The books) 'Al Tawheed', (and) 'Ma'any Al Akhbar', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Al Talaqani, from Ahmad Al Hamdany, from Ali Bin Hassan Bin Fazzal, from his father who said,

'I asked Al-Reza<sup>-asws</sup> about '**In the Name of Allah [1:1]**. He<sup>-asws</sup> said: 'Meaning of words of the speaker, **In the Name of Allah [1:1]**, i.e. I name myself with a mark from marks of Allah<sup>-azwj</sup>) Mighty and Majestic, and it is the servitude'.

قَالَ فَمُلْتُ لَهُ مَا السِّمَةُ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'What is the mark?'

قَالَ الْعَلَامَةُ.

He<sup>-asws</sup> said: 'The sign'<sup>452</sup>.

10- مع، معاني الأخبار ع، علل الشرائع مُحَمَّدُ بْنُ عَلِيِّ بْنِ الشَّاهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ السُّخْتِ عَنْ مُحَمَّدِ بْنِ أَسْوَدَ الْوَرَّاقِ عَنْ أُيُوبَ بْنِ سُلَيْمَانَ عَنْ حَفْصِ بْنِ الْبُخَيْرِيِّ عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَلَيَّ رَبِّي وَ قَالَ لِي يَا مُحَمَّدُ أُرْسَلْتُكَ إِلَى كُلِّ أَحْمَرَ وَ أَسْوَدَ وَ نَصَرْتُكَ بِالرُّعْبِ وَ أَخْلَلْتُ لَكَ الْعَيْنِمَةَ وَ أَعْطَيْتُكَ لَكَ وَ لِأُمَّتِكَ كَنْزاً مِنْ كُنُوزِ عَرْشِي فَاتِحَةَ الْكِتَابِ وَ خَاتِمَةَ سُورَةِ الْبَقَرَةِ الْحَبْرَ.

(The book) 'Ma'any Al Akhbar', (and) 'Ilal Al Sharaie' – Muhammad Bin Ali Bin Al Shah, from Muhammad Bin Ja'far Al Baghdady, from his father, from Ahmad Bin Al Sukht, from Muhammad Bin Aswad Al Warraq, from Ayoub Bin Suleyman, from Hafs Bin Al Bakhtari, from Muhammad Bin Humejd Bin Al Munkadir, from Jabir Bin Abdullah who said,

'Rasool-Allah<sup>-saww</sup> said: 'My<sup>-saww</sup> Lord<sup>-azwj</sup> Conferred upon me<sup>-saww</sup> and Said to me<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> Sent you<sup>-saww</sup> to every red and black, and Helped you<sup>-saww</sup> with the awe, and I<sup>-azwj</sup> Legalised the war booty for you<sup>-saww</sup>, and I<sup>-azwj</sup> have Given to you<sup>-saww</sup> and your<sup>-saww</sup> community a treasure from treasures of My<sup>-azwj</sup> Throne, Opening of the Book (Surah Al Fatiha), and ending of Surah Al Baqarah' - the Hadeeth"<sup>453</sup>

11- يد، التوحيد مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ الْقَاسِمِ عَنْ جَدِّهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَقَالَ الْبَاءُ بِجَاءِ اللَّهِ وَ السِّينُ سَنَاءِ اللَّهِ وَ الْمِيمُ مَجْدُ اللَّهِ

(The book) 'Al Tawheed', (and) 'Ma'any Al Akhbar' – my father, from Sa'ad, from Ibn Isa, from Al Qasim, from his grandfather, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about: **In the Name of Allah the Beneficent, the Merciful [1:1]**. He<sup>-asws</sup> said: 'The '**Ba**' is for **Bahauallah** (Glory of Allah<sup>-azwj</sup>) and the '**Seen**' is for **Sanaullah** (The Splendour of Allah<sup>-azwj</sup>) and the '**Meem**' is for **Majd** (Glory of Allah<sup>-azwj</sup>)'.

وَ رَوَى بَعْضُهُمْ مَلِكُ اللَّهِ وَ اللَّهُ إِلَهُ كُلِّ شَيْءٍ الرَّحْمَنُ بِجَمِيعِ الْعَالَمِ وَ الرَّحِيمُ بِالْمُؤْمِنِينَ خَاصَّةً.

<sup>452</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 9

<sup>453</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 10

And one of them reported: ‘Mulk (Kingdom) of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is God<sup>-azwj</sup> of all thing, the Beneficent with entirety of the world, and the Merciful with the Momineen especially’.<sup>454</sup>

12- يد، التوحيد مع، معاني الأخبار ابن الوليد عن الصفار عن ابن مغروف عن صفوان بن يحيى عمّن حدثه عن أبي عبد الله ع أنه سئل عن يسبح الله الرحمن الرحيم - فقال البناء بحاء الله و السبب سناء الله و الميم ملث الله

(The book) ‘Al Tawheed’, (and) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Safwan Bin Yahya, from the one who narrated it,

‘From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> was asked about: **In the Name of Allah the Beneficent, the Merciful [1:1]**. He<sup>-asws</sup> said: “The ‘Ba’ is for *Bahauallah* (Glory of Allah<sup>-azwj</sup>) and the ‘Seen’ is for *Sanaullah* (The Splendour of Allah<sup>-azwj</sup>) and the ‘Meem’ is for *Mulkullah* (The Kingdom of Allah<sup>-azwj</sup>)’.

قَالَ قُلْتُ اللَّهُ

He (the narrator) said, ‘I said, ‘(the word) ‘Allah’.

فَقَالَ الْأَلِفُ آلاءُ اللَّهِ عَلَى خَلْقِهِ مِنَ النَّعِيمِ يَوْلَانَنَا وَاللَّامُ إِزَامُ اللَّهِ خَلْقَهُ وَلَا يَتَنَا

He<sup>-asws</sup> said: ‘The ‘Alif’ is ‘Alaa’ is Favour of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures due to our<sup>-asws</sup> Wilayah, and the ‘Laam’ is ‘Ilzam’ necessitation by Allah<sup>-azwj</sup> of our<sup>-asws</sup> Wilayah’.

قُلْتُ فَأَلْهَاءُ

I said, ‘So (what about) the ‘Ha’?’

فَقَالَ هَوَانٌ لِمَنْ خَالَفَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

He<sup>-asws</sup> said: ‘Degradation (*Hawan*) for the one who opposes Muhammad<sup>-as</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>’.

قُلْتُ الرَّحْمَنُ

I said, ‘(What about) ‘Al-Rahman’, (the Beneficent)?’

قَالَ بِجَمِيعِ الْعَالَمِ

He<sup>-asws</sup> said: ‘With the entire world’.

قُلْتُ الرَّحِيمُ

I said, ‘(What about) ‘Al-Raheem’ (the Merciful)?’

<sup>454</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 11



قَالَ بِالْمُؤْمِنِينَ خَاصَّةً.

He<sup>-asws</sup> said: 'With the Momineen especially'.<sup>455</sup>

13- ما، الأماالي للشيخ الطوسي الفخام عن المنصوري عن عم أبيه عن أبي الحسن العسكري عن آتائه عن الصادق ع قال: مَنْ نَالَتَهُ عِلَّةٌ فَلْيُقْرَأْ بِي جَبِيهِ الْحَمْدَ سَبْعَ مَرَّاتٍ فَإِنْ ذَهَبَتِ الْعِلَّةُ وَإِلَّا فَلْيُقْرَأْهَا سَبْعِينَ مَرَّةً وَأَنَا الضَّامِنُ لَهُ الْعَافِيَةَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Faham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Sadiq<sup>-asws</sup> having said: 'One whom an illness afflicts, let him read Surah Al Hamd seven times in his pocket. If the illness goes away (fine), or else let him read it seventy times, and I<sup>-asws</sup> am a guarantor for him of the well-being'.<sup>456</sup>

14- يد، التوحيد المُفَسِّرُ بِإِسْنَادِهِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ اللَّهُ هُوَ الَّذِي يُتَأَلَّهُ إِلَيْهِ عِنْدَ الْحَوَائِجِ وَ الشَّدَائِدِ كُلِّ مَخْلُوقٍ عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ كُلِّ مَنْ دُونَهُ وَ تَقَطُّعِ الْأَسْبَابِ مِنْ جَمِيعِ مَنْ سِوَاهُ

(The book) 'Al Tawheed' – Al Mufasssir, by his chain to,

'Abu Muhammad Al-Askari<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***In the Name of Allah the Beneficent, the Merciful [1:1]***. He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup>, He<sup>-azwj</sup> is the One every created being resorts to during the needs and the hardships at termination of the hopes from every one besides Him<sup>-azwj</sup>, and the causes are cut off from entirety of the ones besides Him<sup>-azwj</sup>.

يَقُولُ بِسْمِ اللَّهِ أَيْ اسْتَعِينُ عَلَى أُمُورِي كُلِّهَا بِاللَّهِ الَّذِي لَا تَحِقُّ الْعِبَادَةُ إِلَّا لَهُ الْمُغِيثِ إِذَا اسْتُعِيتَ وَ الْمُجِيبِ إِذَا دُعِيَ وَ هُوَ مَا قَالَ رَجُلٌ لِلصَّادِقِ ع- يَا ابْنَ رَسُولِ اللَّهِ ذَلَّنِي عَلَى اللَّهِ مَا هُوَ فَقَدْ أَكْثَرَ عَلَيَّ الْمُجَادِلُونَ وَ حَيَّرُونِي

He says, 'In the Name of Allah<sup>-azwj</sup>', i.e., I seek Assistance upon all my affairs with Allah<sup>-azwj</sup> Who, the worship is not deserving except to Him<sup>-azwj</sup>, the Helper when help is sought, and the Responder when He<sup>-azwj</sup> is Supplicated to, and it is what a man had said to Al-Sadiq<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Guide me to Allah<sup>-azwj</sup>, what is He<sup>-azwj</sup>, for the arguers have become a lot against me and they are confusing me'.

فَقَالَ لَهُ يَا عَبْدَ اللَّهِ هَلْ رَكِبْتَ سَفِينَةً قَطُّ

He<sup>-asws</sup> said to him: 'O servant of Allah<sup>-azwj</sup>! Have ever sailed a ship at all?'

قَالَ نَعَمْ

He said, 'Yes'.

<sup>455</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 12

<sup>456</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 13



قَالَ فَهَلْ كُسِرَ بِكَ حَيْثُ لَا سَفِينَةَ تُنَجِّيكَ وَ لَا سِبَاحَةَ تُغَيِّبُكَ

He<sup>-asws</sup> said: 'Has it ever broken with you where there is no (other) ship to save you, nor could the swimming (to the shore) suffice you?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَهَلْ تَعَلَّقَ قَلْبُكَ هُنَاكَ أَنَّ شَيْئاً مِنَ الْأَشْيَاءِ قَادِرٌ عَلَى أَنْ يُخَلِّصَكَ مِنْ وَرَطْبِكَ

He<sup>-asws</sup> said: 'So did your heart attach over there, that there is something from the things which has the ability upon finishing you from your predicament?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ الصَّادِقُ ع- فَذَلِكَ الشَّيْءُ هُوَ اللَّهُ الْقَادِرُ عَلَى الْإِنجَاءِ حَيْثُ لَا مُنْجِيَ وَ عَلَى الْإِعَانَةِ حَيْثُ لَا مُغِيثَ

Al-Sadiq<sup>-asws</sup> said: 'So that thing, He<sup>-azwj</sup> is Allah<sup>-azwj</sup>, the One Able upon the rescuing when there is no Rescuer, and upon the helping when there is no helper'.

ثُمَّ قَالَ الصَّادِقُ ع- وَ زَيْمًا تَرَكَ بَعْضُ شَيْعَتِنَا فِي افْتِتَاحِ أَمْرِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- فَيَمْتَحِنُهُ اللَّهُ عَزَّ وَ جَلَّ بِمَكْرُوهِ لِيَبْتَهَهُ عَلَى شُكْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ النَّتَاءِ عَلَيْهِ وَ يَمَحِقَ عَنْهُ وَصْمَةَ تَقْصِيرِهِ عِنْدَ تَرْكِهِ قَوْلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-

Then Al-Sadiq<sup>-asws</sup> said: 'And sometimes one of our<sup>-asws</sup> Shias neglects during the beginning of his affair (saying) ***In the Name of Allah the Beneficent, the Merciful [1:1]***, Allah<sup>-azwj</sup> Mighty and Majestic Tests him with an abhorrence in order to alert him upon the thanking Allah<sup>-azwj</sup> Blessed and Exalted and the Laudation upon Him<sup>-azwj</sup>, and delete from him the stigma of his shortcoming during his neglect of the words ***In the Name of Allah the Beneficent, the Merciful [1:1]***'.

قَالَ وَ قَامَ رَجُلًا إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ أَخْبِرْنِي مَا مَعْنَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-

He<sup>-asws</sup> said: 'And a man stood up to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> and he said, 'Inform me, what is the meaning of ***In the Name of Allah the Beneficent, the Merciful [1:1]***?'

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع- حَدَّثَنِي أَبِي عَنْ أَخِيهِ الْحَسَنِ عَنْ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ ع- أَنَّ رَجُلًا قَامَ إِلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ- أَخْبِرْنِي عَنْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَا مَعْنَاهُ

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> brother Al-Hassan<sup>-asws</sup>, from his<sup>-asws</sup> father Amir Al-Momineen<sup>-asws</sup> that a man stood up to him<sup>-asws</sup> and he said, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me about ***In the Name of Allah the Beneficent, the Merciful [1:1]***, what is its meaning?'

فَقَالَ إِنَّ قَوْلَكَ اللَّهُ أَعْظَمُ اسْمٍ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ الْإِسْمُ الَّذِي لَا يَنْبَغِي أَنْ يُسَمَّى بِهِ غَيْرُ اللَّهِ وَ لَنْ يُسَمَّ بِهِ مَخْلُوقٌ

He<sup>-asws</sup> said: 'Your word, 'Allah', is the most Magnificent Name from the Names of Allah<sup>-azwj</sup> Mighty and Majestic, and it is the Name which is not befitting that any other than Allah<sup>-azwj</sup> should be named with, and a creature cannot be named with it'.

فَقَالَ الرَّجُلُ فَمَا تَفْسِيرُ قَوْلِ اللَّهِ

The man said, 'So what is the interpretation of the word 'Allah'?'

قَالَ هُوَ الَّذِي يَتَأَلَّهُ إِلَيْهِ عِنْدَ الْحَوَائِجِ وَ الشَّدَائِدِ كُلِّ مَخْلُوقٍ عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ جَمِيعِ مَنْ دُونَهُ وَ تَقَطُّعِ الْأَسْبَابِ مِنْ كُلِّ مَنْ سِوَاهُ وَ ذَلِكَ أَنَّ كُلَّ مَرْتَبٍ فِي هَذِهِ الدُّنْيَا وَ مُتَعَطِّمٍ فِيهَا وَ إِنَّ عَظَمَ عَنَاؤُهُ وَ طُعْيَانُهُ وَ كَثُرَتْ حَوَائِجُ مَنْ دُونَهُ إِلَيْهِ

He<sup>-asws</sup> said: 'He<sup>-azwj</sup> the One who is restored to during the needs and the difficulties by every creature, during the cutting-off of the hopes from the entirety of the ones who are besides Him<sup>-azwj</sup>, and the reasons are cut off from everyone who is beside Him<sup>-azwj</sup>, and that is because every presider in this world and the one who is magnified therein, his riches are great and (so is) his tyranny, and the needs of the ones to him get broken.

فَإِنَّهُمْ سَيَحْتَاجُونَ حَوَائِجَ لَا يَفْعَلُ عَلَيْهَا هَذَا الْمُتَعَاظِمُ وَ كَذَلِكَ هَذَا الْمُتَعَاظِمُ يَحْتَاجُ إِلَى حَوَائِجَ لَا يَفْعَلُ عَلَيْهَا فَيَنْقَطِعُ إِلَى اللَّهِ عِنْدَ ضَرُورَتِهِ وَ فَاقَتِهِ حَتَّى إِذَا كُفِيَ هَمَّهُ عَادَ إِلَى شَرِكِهِ

Thus, they are placing their needs to this presider who as no ability upon it. And similar to that, this presider (himself) is needy of the needs, not having ability over it. So he cuts-off to Allah<sup>-azwj</sup> (from the others) during his necessity and his destitution until when his worries are suffice with, he return to thanking Him<sup>-azwj</sup>.

أَ مَا تَسْمَعُ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ قُلْ أَرَأَيْتُمْ إِنْ أَنَا كُنتُمْ عَذَابِ اللَّهِ أَوْ أَتَيْتُمْ السَّاعَةَ أَعْبَرُ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ بَلْ إِنَّمَا تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَ تَنْسَوْنَ مَا تُشْرِكُونَ

But, have you not heard Allah<sup>-azwj</sup> Mighty and Majestic Saying **Say: Tell me if the Punishment of Allah should Seize you or the Hour should come upon you, will you call (on others) besides Allah, if you are truthful [6:40] But, (to) Him you should call upon, so He Removes that for which you pray if He so Desires and you forget what you set up (with Him) [6:41].**

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ لِعِبَادِهِ أَيُّهَا الْفُقَرَاءُ إِلَى رَحْمَتِي إِنِّي قَدْ أَرْسَلْتُكُمْ الْحَاجَةَ إِلَيَّ فِي كُلِّ حَالٍ وَ ذَلَّةِ الْعُبُودِيَّةِ فِي كُلِّ وَقْتٍ فَإِنِّي فَافْرَعُوا فِي كُلِّ أَمْرٍ تَأْخُذُونَ فِيهِ وَ تَرْجُونَ تَمَامَهُ وَ بُلُوغَ غَايَتِهِ

Allah<sup>-azwj</sup> Majestic and Mighty Said to His<sup>-azwj</sup> servants: "O you who crave for My<sup>-azwj</sup> Mercy! I<sup>-azwj</sup> have Necessitated the need to Me<sup>-azwj</sup> during every state, and the humiliation of the slavery during every time. Therefore, to Me<sup>-azwj</sup> you should be panicking regarding every matter you are taking to and wishing for its completion and reaching its end.

فَإِنِّي إِنْ أَرَدْتُ أَنْ أُعْطِيَكُمْ لَمْ يَقْدِرْ غَيْرِي عَلَى مَنَعِكُمْ وَ إِنْ أَرَدْتُ أَنْ أَمْنَعَكُمْ لَمْ يَقْدِرْ غَيْرِي عَلَى إِعْطَائِكُمْ فَأَنَا أَحَقُّ مِنْ سُئَلٍ وَ أَوْلَى مِنْ تُضَرَعٍ إِلَيْهِ

I-azwj, If I-azwj so Intend to, I-azwj shall Give you. There is no one who is able upon preventing you apart from Me-azwj. And if I-azwj Intend to Prevent (from) you, there is no one able upon giving you apart from Me-azwj. Thus, I-azwj am the most rightful One to be asked, and the foremost of the One to be beseeched to”.

فَقُولُوا عِنْدَ افْتِتَاحِ كُلِّ أَمْرٍ صَغِيرٍ أَوْ عَظِيمٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - أَيُّ اسْتَعِينُ عَلَى هَذَا الْأَمْرِ بِاللَّهِ الَّذِي لَا تَحِقُّ الْعِبَادَةُ لِعَیْرِهِ الْمَغِیْبِ إِذَا اسْتَعِیْبَ وَ الْمُجِیْبِ إِذَا دُعِيَ الرَّحْمَنُ الَّذِي يَرْحَمُ بِسَبْطِ الرِّزْقِ عَلَيْنَا الرَّحِيمِ بِنَا فِي أَدْيَانِنَا وَ دُنْيَانَا وَ آخِرَتِنَا خَفَّفَ عَلَيْنَا الدِّينَ وَ جَعَلَهُ سَهْلًا خَفِيفًا وَ هُوَ يَرْحَمُنَا بِتَمَيُّزِنَا عَنْ أَعَادِيهِ

Therefore, you should be saying at the beginning of every matter, little or large, **In the Name of Allah the Beneficent, the Merciful [1:1]** – i.e., I seek assistance upon this matter of the One-azwj Who, there is none who is rightful of the worship except for Him-azwj, the Answerer when He-azwj is supplicated to, the Helper when He-azwj is cried for help to, the Beneficent Who has been Merciful by extending the sustenance upon us, the Merciful with us in our Religion and our world, and our Hereafter, Lightened the Religion upon us, and Made it to be easy, light, and He-azwj has been Merciful to us by Distinguished us from His-azwj enemies.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ حَزَنَهُ أَمْرٌ تَعَاطَاهُ فَقَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ هُوَ مُخْلِصٌ لِلَّهِ وَ يُعْبَلُ بِقَلْبِهِ لَمْ يَنْفَكْ مِنْ إِحْدَى اثْنَتَيْنِ إِذَا بُلُوغَ حَاجَتِهِ فِي الدُّنْيَا وَ إِذَا يُعَدُّ لَهُ عِنْدَ رَبِّهِ وَ يُدْخِرُ لَدَيْهِ وَ مَا عِنْدَ اللَّهِ خَيْرٌ وَ أَبْقَى لِلْمُؤْمِنِينَ.

Then he-asws said: ‘Rasool-Allah-saww said: ‘The one whom the matter of his transaction grieves him, so he says **In the Name of Allah the Beneficent, the Merciful [1:1]** and he is sincere to Allah-azwj, and he turns to Him-azwj with his heart, would not be detached from one of the two – either the accomplishment of his need in the world, or it would be counted for him in the Presence of his Lord-azwj and hoarded for him (in the Hereafter); and whatever is in the Presence of Allah-azwj is better and more lasting for the Momineen”.<sup>457</sup>

15- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن محمد العطار عن ابن عيسى عن محمد بن سنان عن الرضا ع قال: إن بسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - أَقْرَبُ إِلَى اسْمِ اللَّهِ الْأَعْظَمِ مِنْ سَوَادِ الْعَيْنِ إِلَى بَيَاضِهَا.

(The book) ‘Uyoun Akhbar Al-Reza-asws’, may the greeting be upon him-asws – Ibn Al Waleed, from Muhammad Al Attar, from Ibn Isa, from Muhammad Bin Sinan,

‘From Al-Reza-asws having said: ‘**In the Name of Allah the Beneficent, the Merciful [1:1]** is closest to the most Magnificent Name of Allah-azwj than the blackness of the eyes it to its whiteness”.<sup>458</sup>

16- ثو، ثواب الأعمال أبي عن محمد العطار عن الأشعري عن محمد بن سنان عن إسماعيل بن مهران عن ابن البطائني عن أبيه قال قال أبو عبد الله ع اسْمُ اللَّهِ الْأَعْظَمُ مُنْقَطِعٌ فِي أَمِّ الْكِتَابِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hassan, from Ismail Bin Mihran, from Ibn Al Batainy, from his father who said,

<sup>457</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 14

<sup>458</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 15

'Abu Abdullah<sup>asws</sup> said: 'The most Magnificent Name of Allah<sup>azwj</sup> is a segment in Mother of the Book'.<sup>459</sup>

17- سن، المحاسن بَعْضُ أَصْحَابِنَا عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ هَارُونَ بْنِ الْخَطَّابِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا نَزَلَ كِتَابٌ مِنَ السَّمَاءِ إِلَّا وَ أَوَّلُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

(The book) 'Al Mahasin' – one of our companions, from Al-Hassan Bin Ali Bin Yusuf, from Haroun Bin Al Khattab, from Safwan Al Jammal,

'From Abu Abdullah<sup>asws</sup> having said: 'No Book has been Revealed from the sky except and its beginning it, ***In the Name of Allah the Beneficent, the Merciful [1:1]***'.<sup>460</sup>

18- مكا، مكارم الأخلاق ضا، فقه الرضا عليه السلام أُرْوِي عَنِ الْعَالِمِ ع مَنْ نَالَهُ عِلَّةٌ فَلْيَقْرَأْ فِي جَنْبِهِ أُمَّ الْكِتَابِ سَبْعَ مَرَّاتٍ فَإِنْ سَكَنتَ وَ إِلَّا فَلْيَقْرَأْ سَبْعِينَ مَرَّةً فَإِنَّهَا تَشْكُرُ.

(The book) 'Al Makarim Al Akhlaq', (and) 'Fiqh Al-Reza<sup>asws</sup>', may the greeting be upon him<sup>asws</sup> –

It is reported from the Scholar (Imam<sup>asws</sup>): 'One whom an illness afflicts, let him read Surah Al Fatiha in his pocket, seven times. Either it settles, or else let him recite it seventy times, for it will settle'.<sup>461</sup>

19- طب، طب الأئمة عليهم السلام أَحْمَدُ بْنُ زِيَادٍ عَنْ فَضَالَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنِ الصَّادِقِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا كَسِبَ أَوْ أَصَابَتْهُ عَيْنٌ أَوْ صُدَاعٌ بَسَطَ يَدَيْهِ فَقَرَأَ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوَّدَتَيْنِ ثُمَّ يَمْسَحُ بِهَا وَجْهَهُ فَيَذْهَبُ عَنْهُ مَا كَانَ يَجِدُ.

(The book) 'Tibb Al Aimma<sup>asws</sup>', may the greeting be upon them<sup>asws</sup> – Ahmad Bin Ziyad, from Fazalat, from Ismail Bin Abu Ziyad,

'From Al-Sadiq<sup>asws</sup> having said: 'Whenever Rasool-Allah<sup>saww</sup> was sluggish or was afflicted by an evil eye, or headache, would extend his<sup>saww</sup> hands and recite Surah Al Fatiha, and Al Mawazateyn, then he<sup>saww</sup> wipe his<sup>saww</sup> face with it, so it would go away from him whatever he<sup>saww</sup> had been feeling'.<sup>462</sup>

20- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْمَنِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ سَلْمَةَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ ع يَقُولُ مَنْ لَمْ يَبْرِئْهُ سُورَةُ الْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ لَمْ يَبْرِئْهُ شَيْءٌ وَ كُلُّ عِلَّةٍ تُبْرِئُهَا هَاتَيْنِ السُّورَتَيْنِ.

(The book) 'Tibb Al Aimma<sup>asws</sup>', may the greeting be upon them<sup>asws</sup> – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Salama Bin Muhriz who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'One who is not cured by Surah Al Fatiha, and Surah Al Tawheed, nothing will cure him, and every illness can be cured by these two Surah(s)'.<sup>463</sup>

<sup>459</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 16

<sup>460</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 17

<sup>461</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 18

<sup>462</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 19

<sup>463</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 20

21- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع أَنَّهُ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ مَوَالِيهِ وَ قَدْ وُعِكَ وَ قَالَ لَهُ مَا لِي أَرَاكَ مُتَّعِبًا اللَّوْنِ

(The book) 'Tibb Al Aimmah<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Muhammad Bin Jafar Al Bursi, from Muhammad Bin Yahya, from Muhammad Bin Sinan, from Yunus Bin Zabyan, from Al Mufazzal Bin Umar,

'From Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>, a man from his<sup>-asws</sup> friends entered to see him<sup>-asws</sup>, and he was sick. He<sup>-asws</sup> said to him: 'What is the matter I<sup>-asws</sup> see you of changed colour?'

فَقُلْتُ جُعِلْتُ فِدَاكَ وَعَيْكَ وَعَاكَ شَدِيداً مُنْذُ شَهْرٍ ثُمَّ لَمْ تَنْفَلِعِ الْحُمَى عَنِّي وَ قَدْ عَلَجْتُ نَفْسِي بِكُلِّ مَا وَصَفَهُ إِلَيَّ الْمُتَرَفِّعُونَ فَلَمْ أَنْتَفِعْ بِشَيْءٍ مِنْ ذَلِكَ

I (He) said, 'May I be sacrificed for you<sup>-asws</sup>! I have been suffering from severe fever for a month, then my fever did not uproot from me and I have treated myself with all what the well-informed ones have placed to me. But, I have not benefitted with anything from that!'

فَقَالَ لَهُ الصَّادِقُ ع خُلِّ أَرْزَارَ قَمِيصِكَ وَ ادْخُلْ رَأْسَكَ فِي قَمِيصِكَ وَ ادِّدْ وَ أَقِمْ وَ افْرَأْ سُورَةَ الْحَمْدِ سَبْعَ مَرَّاتٍ

Al-Sadiq<sup>-asws</sup> said to him: 'Loosen the buttons of your shirt and insert your head in your shirt and proclaim Azaan and Iqama and read Surah Al Hamd seven times'.

قَالَ فَفَعَلْتُ ذَلِكَ فَكَأَنَّمَا نَشِطُتُ مِنْ عِقَالٍ.

He (the narrator) said, 'I did that, and it was as if I was released from the cramp'<sup>464</sup>.

22- طب، طب الأئمة عليهم السلام الْحَضْرُ بْنُ مُحَمَّدٍ عَنِ الْخَزَائِنِيِّ عَنِ مُحَمَّدِ بْنِ الْعَبَّاسِ عَنِ عَبْدِ اللَّهِ بْنِ الْقُضَيْلِ التُّوفَلِيِّ عَنِ أَحَدِهِمْ ع قَالَ: مَا قَرَأْتُ الْحَمْدَ سَبْعِينَ مَرَّةً إِلَّا سَكَنَ وَ إِنْ شِئْتُمْ فَجَرِّئُوا وَ لَا تَشْكُوا.

(The book) 'Tibb Al Aimmah<sup>-asws</sup>', the greeting be upon him<sup>-asws</sup> – Al Khazir Bin Muhammad, from Al Khazaziny, from Muhammad Bin Al Abbas, from Abdullah Bin Al Fazl Al Nowfaly,

'From one of them<sup>-asws</sup> having said: 'Surah Al Hamd will not be recited seventy times except it will settle, and if you desire, experiment and you will have not complaint'<sup>465</sup>.

23- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: قَالَ لِأَبِي حَنِيفَةَ مَا سُورَةُ أَوْلَاهَا تَحْمِيدٌ وَ أَوْسَطُهَا إِخْلَاصٌ وَ آخِرُهَا دُعَاءٌ

Tafseer Al Ayyashi – from Muhammad Bin Sinan,

'From Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, may the greeting be upon them<sup>-asws</sup> both, said: 'He<sup>-asws</sup> said to Abu Haneefa, 'What is the Surah its beginning is Praise, and its middle is sincerity, and its end is a supplication?'

فَبَقِيَ مُنَحْبِرًا ثُمَّ قَالَ لَا أَدْرِي فَقَالَ أَبُو عَبْدِ اللَّهِ ع السُّورَةُ الَّتِي أَوْلَاهَا تَحْمِيدٌ وَ أَوْسَطُهَا إِخْلَاصٌ وَ آخِرُهَا دُعَاءٌ سُورَةُ الْحَمْدِ.

<sup>464</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 21

<sup>465</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 22

He remained in confusion. Then he said, 'I don't know!'

Abu Abdullah<sup>-asws</sup> said: 'The Surah which its beginning is Praise, and its middle is sincerity, and its ending is a supplication, is Surah Al Hamd'.<sup>466</sup>

– 24 – شي، تفسير العياشي عن يونس عمّن رفعه قال: سألت أبا عبد الله ع و لقد آتيناك سبعا من المثاني و القرآن العظيم قال هي سورة الحمد و هي سبع آيات منها بسم الله الرحمن الرحيم – و إنما سميت لأنها يُتلى في الركعتين.

Tafseer Al Ayyashi – from Yunus, from the one who raised it, said,

'I asked Abu Abdullah<sup>-asws</sup>: **And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]**. He<sup>-asws</sup> said: 'It is Surah Al Hamd, and it is of seven Verses, from these is **In the Name of Allah the Beneficent, the Merciful [1:1]**, and rather it has been Named as such because it is (recited) twice in the two Cycles'.<sup>467</sup>

– 25 – شي، تفسير العياشي عن محمد بن مسلم عن أحدهما ع قال: سألته عن قوله تعالى آتيناك سبعا من المثاني قال فاتحة الكتاب يُتلى فيها القول.

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>), he (the narrator) said, 'I asked him<sup>-asws</sup> about words of the Exalted: **And We have Given you seven from Al-Masaany [15:87]**. He<sup>-asws</sup> said: 'Opening of the Book (Surah Al Fatiha), the word is twice in it'.<sup>468</sup>

– 26 – شي، تفسير العياشي عن أبي بكر الحضرمي عن أبي عبد الله ع قال: إذا كانت لك حاجة فاقرا المثاني و سورة أخرى و صل ركعتين و ادع الله

Tafseer Al Ayyashi – from Abu Bakr Al Hazramy,

'From Abu Abdullah<sup>-asws</sup> having said: 'When there was a need for you, read Al-Masaany (Surah Al Hamd) and another Chapter, and pray two Cycles Salat and supplicate to Allah<sup>-azwj</sup>!'

فُلْتُ أَصْلَحَكَ اللهُ وَ مَا الْمَثَانِي

I said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well, and what is Al-Masaany?'

قال فاتحة الكتاب بسم الله الرحمن الرحيم الحمد لله رب العالمين.

He<sup>-asws</sup> said: 'Opening of the Book (Surah Al Hamd), **In the Name of Allah the Beneficent, the Merciful [1:1], All Praise is for Allah the Lord of the Worlds [1:2]**'.<sup>469</sup>

– 27 – شي، تفسير العياشي عن يونس بن عبد الرحمن عمّن رفعه قال: سألت أبا عبد الله ع عن قول الله عزّ و جل و لقد آتيناك سبعا من المثاني و القرآن العظيم قال إن ظاهرها الحمد و باطنها ولد الولد و السابغ منها القائم ع.

<sup>466</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 23

<sup>467</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 24

<sup>468</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 25

<sup>469</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 26

Tafseer Al Ayyashi – from Yunus Bin Abdul Rahman, from the one who raised it,

He (the narrator) said, ‘I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]**. He<sup>-asws</sup> said: ‘It’s apparent is (Surah) Al Hamd, and its esoteric is a son of the son, and the seventh of these is Al-Qaim<sup>-ajfj</sup>’.<sup>470</sup>

28- شي، تفسير العياشي عن السدي عمّن سمع عليّاً ع يقول سبعة من المثاني فاتحة الكتاب.

Tafseer Al Ayyashi, from Al Study,

‘From the one who heard Ali<sup>-asws</sup> saying: **seven from Al-Masaany [15:87]**, is opening of the Book (Surah Al Fatiha)’.<sup>471</sup>

29- شي، تفسير العياشي عن أبي حمزة عن أبي جعفر ع قال: سرفوا آية في كتاب الله بسم الله الرحمن الرحيم.

Tafseer Al Ayyashi – from Abu Hamza,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘They (general Muslims) have stolen a Verse in the Book of Allah<sup>-azwj</sup>: **In the Name of Allah the Beneficent, the Merciful [1:1]**’.<sup>472</sup>

30- شي، تفسير العياشي عن صفوان الجمال قال قال أبو عبد الله ع ما أنزل الله من السماء كتاباً إلا و فاتحة بسم الله الرحمن الرحيم - و إنما كان يعرف انقضاء السورة بنزول بسم الله الرحمن الرحيم - ابتداءً للأخرى.

Tafseer Al Ayyashi – from Safwan Al Jammal who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘No Book has been Revealed from the sky except and its beginning is, **In the Name of Allah the Beneficent, the Merciful [1:1]**, and rather, the termination of a Chapter is recognised by Revelation of **In the Name of Allah the Beneficent, the Merciful [1:1]**, starting the next’.<sup>473</sup>

31- شي، تفسير العياشي عن أبي حمزة عن أبي جعفر ع قال: كان رسول الله ص يجهر ب بسم الله الرحمن الرحيم و يرفع صوته بما فإذا سمعها المشركون ولوا مدبرين فأنزل الله و إذا ذكرت ربك في القرآن وحده ولوا على أذبارهم نفورا.

Tafseer Al Ayyashi – from Abu Hamza,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> was being loud with (reciting) **In the Name of Allah the Beneficent, the Merciful [1:1]**, and he<sup>-saww</sup> raised his<sup>-saww</sup> voice with it. When the Polytheists heard it, they turned around going away, so Allah<sup>-azwj</sup> Revealed: **And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]**’.<sup>474</sup>

<sup>470</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 27

<sup>471</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 28

<sup>472</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 29

<sup>473</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 30

<sup>474</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 31



32- شي، تفسير العياشي قَالَ الْحَسَنُ بْنُ خُرَّزَادٍ وَ زُوَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَمَّ الرَّجُلُ الْقَوْمَ جَاءَ شَيْطَانٌ إِلَى الشَّيْطَانِ الَّذِي هُوَ قَرِينُ الْإِمَامِ فَيَقُولُ هَلْ ذَكَرَ اللَّهُ يَعْني هَلْ قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-

Tafseer Al Ayyashi – Al-Hassan Bin Khurrazad said,

‘And it is reported from Abu Abdullah<sup>-asws</sup> having said: ‘When a man leads the group (in Salat), a Satan<sup>-la</sup> comes to the Satan<sup>-la</sup> who is a pair of the prayer leader. He<sup>-la</sup> says, ‘Did he mention Allah<sup>-azwj</sup>?’ – meaning did he recite, ***In the Name of Allah the Beneficent, the Merciful [1:1]***.

فَإِنْ قَالَ نَعَمْ هَرَبَ مِنْهُ وَ إِنْ قَالَ لَا رَكِبَ عُنُقَ الْإِمَامِ وَ دَلَّى رِجْلَيْهِ فِي صَدْرِهِ فَلَمْ يَزَلِ الشَّيْطَانُ إِمَامَ الْقَوْمِ حَتَّى يَفْرُغُوا مِنْ صَلَاتِهِمْ.

If he<sup>-la</sup> says, ‘Yes’, he<sup>-la</sup> flees from him, and if he<sup>-la</sup> says, ‘No’, he<sup>-la</sup> rides of the neck of the prayer leader and dangles his<sup>-la</sup> legs upon his chest. So, the Satan<sup>-la</sup> does not cease to be the prayer leader of the group until they are free from their Salat’’.<sup>475</sup>

33- شي، تفسير العياشي عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ إِبْلِيسَ رَنَّ أَرْبَعَ رَنَاتٍ أَوْلَهُنَّ يَوْمَ لُعِنَ وَ حِينَ هَبَطَ إِلَى الْأَرْضِ وَ حِينَ بُعِثَ مُحَمَّدٌ ص عَلَى فَتْرَةٍ مِنَ الرُّسُلِ وَ حِينَ أَنْزِلَتْ أُمُّ الْكِتَابِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Tafseer Al Ayyashi – from Abdul Malik Bin Umar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Iblees<sup>-la</sup> shrieked four shrieks. The first of these was on the day he<sup>-la</sup> was Cursed, and when he<sup>-la</sup> was brought down to the earth, and when Muhammad<sup>-as</sup> was Send upon a gap period from the Messengers<sup>-as</sup>, and when Mother of the Book, ***All Praise is for Allah the Lord of the Worlds [1:2]*** (Surah Al Hamd) was Revealed!

وَ نَحَرَ نَحْرَيْنِ حِينَ أَكَلَ آدَمُ ع مِنَ الشَّجَرَةِ وَ حِينَ أُهْبِطَ آدَمُ إِلَى الْأَرْضِ

And he<sup>-la</sup> snorted (out of happiness) two snorts, when Adam<sup>-as</sup> ate from the tree, and when Adam<sup>-as</sup> was brought down to the earth’.

قَالَ وَ لَعَنَ مَنْ فَعَلَ ذَلِكَ.

He<sup>-asws</sup> said: ‘And one who does that is Cursed’’.<sup>476</sup>

34- شي، تفسير العياشي عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ يَرْفَعُهُ إِلَى النَّبِيِّ ص قَالَ: رَسُولُ اللَّهِ ص لِجَابِرِ بْنِ عَبْدِ اللَّهِ- يَا جَابِرُ أَلَا أَعْلَمُكَ أَفْضَلَ سُورَةٍ أَنْزَلَهَا اللَّهُ فِي كِتَابِهِ

Tafseer Al Ayyashi – from Ismail Bin Aban

‘Raising it to the Prophet<sup>-as</sup> having said to Jabir<sup>-ra</sup> Bin Abdullah<sup>-ra</sup> : ‘O Jabir! Shall I<sup>-saww</sup> teach you the most superior Chapter Allah<sup>-azwj</sup> has Revealed in His<sup>-azwj</sup> Book?’

<sup>475</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 32

<sup>476</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 33



قَالَ فَقَالَ جَابِرٌ بَلَىٰ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ عَلَّمْتَنِيهَا

He (the narrator) said, 'He<sup>-ra</sup> said, 'Yes, may my<sup>-ra</sup> father and my<sup>-ra</sup> mother be (sacrificed) for you<sup>-as</sup>, O Rasool-Allah<sup>-saww</sup>! Teach it to me<sup>-ra</sup>'.

قَالَ فَعَلَّمَهُ الْحَمْدُ لِلَّهِ أُمُّ الْكِتَابِ

He (the narrator) said, 'He<sup>-saww</sup> taught him<sup>-ra</sup> Surah Al Hamd, Mother of the Book'.

قَالَ ثُمَّ قَالَ لَهُ يَا جَابِرُ أَلَا أُخْبِرُكَ عَنْهَا

He (the narrator) said, 'Then he<sup>-saww</sup> said to him<sup>-ra</sup>: 'O Jabir! Shall I<sup>-saww</sup> inform you<sup>-ra</sup> about it?'

قَالَ بَلَىٰ يَا أَبِي أَنْتَ وَ أُمِّي فَأَخْبِرْنِي

He<sup>-ra</sup> said, 'Yes, may my<sup>-ra</sup> father and my<sup>-ra</sup> mother be (sacrificed) for you<sup>-as</sup>! Inform me'.

قَالَ هِيَ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ يَعْنِي الْمَوْتَ.

He<sup>-saww</sup> said: 'It is a healing from every illness except 'Al-Saam', meaning the death''.<sup>477</sup>

35- شي، تفسير العياشي عن سلمة بن محرز قال سمعت أبا عبد الله ع يقول من لم تُبرئهُ الحمدُ لم تُبرئهُ شيءٌ.

Tafseer Al Ayyashi – from Salamah Bin Muhzir who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'One whom Surah Al Hamd does not cure, nothing will cure him''.<sup>478</sup>

36- شي، تفسير العياشي عن أبي بكرٍ الحُضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَتْ لَكَ حَاجَةٌ فَافْرَأِ الْمَنَانِي وَ سُورَةَ الْاُخْرَى وَ صَلِّ رَكْعَتَيْنِ وَ ادْعُ اللَّهَ

Tafseer Al Ayyashi – from Abu Bakr Al Hazramy who said,

'Abu Abdullah<sup>-asws</sup> said: 'When there were to be a need for you, then read Al Masaany and another Surah, and pray two Cycles Salat and supplicate to Allah<sup>-azwj</sup>'.

فَلْتُ أَصْلَحَكَ اللَّهُ وَ مَا الْمَنَانِي

I said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well, and what is Al-Masaany?'

قَالَ فَاتَّخَذَ الْكِتَابِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

<sup>477</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 34

<sup>478</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 35

He<sup>-asws</sup> said: ‘Opening of the Book (Surah Al Fatiha), ***In the Name of Allah the Beneficent, the Merciful [1:1]*** All Praise is for Allah the Lord of the Worlds [1:2] (Surah Al Hamd)’<sup>479</sup>

37- شي، تفسير العياشي عن عيسى بن عبد الله عن أبيه عن جده عن علي ع قال: بلغه أن أناساً ينزعون بسم الله الرحمن الرحيم - فقال هي آية من كتاب الله أنساهم إيها الشيطان.

Tafseer Al Ayyashi – from Isa Bin Abdullah, from his father, from his grandfather,

‘From Ali<sup>-asws</sup>, (the narrator) said, ‘It reached him<sup>-asws</sup> that some people had removed ***In the Name of Allah the Beneficent, the Merciful [1:1]***. He<sup>-asws</sup> said: ‘It is a Verse from the Book of Allah<sup>-azwj</sup>. The Satan<sup>-la</sup> made them forget it’<sup>480</sup>

38- شي، تفسير العياشي عن سليمان الجعفرى قال سمعت أبا الحسن ع يقول إذا أتى أحدكم أهله فليكن قبل ذلك ملاحظاً فإنه أبر لقلبها و أسأل لسخيمتها فإذا أفضى إلى حاجته قال بسم الله ثلاثاً فإن قدر أن يقرأ أي آية حضرته من القرآن فعل و إلا قد كفته التسمية

Tafseer Al Ayaashi – from Suleyman Al Ja’fary who said,

‘I heard Abu Al-Hassan<sup>-asws</sup> saying: ‘Whenever one of you goes to his wife, then before that let him be of gentle treatment before that for it is more soothing for her heart and more calming of her anger. When he goes for his need, he should say, ‘In the Name of Allah<sup>-azwj</sup>’, thrice. If he is able to recite whichever Verse from the Quran presents to him, he should do so, or else the Naming will suffice him’.

فقال له رجل في المجلس فإن قرأ بسم الله الرحمن الرحيم - أوجز به

A man in the gathering said to him<sup>-asws</sup>, ‘Supposing he reads (says) ***In the Name of Allah the Beneficent, the Merciful [1:1]***, will he be Rewarded for it?’

فقال و أي آية أعظم في كتاب الله

He<sup>-asws</sup> said: ‘And which Verse in the Book of Allah<sup>-azwj</sup> is mightiest?’

فقال بسم الله الرحمن الرحيم -.

He said, ‘***In the Name of Allah the Beneficent, the Merciful [1:1]***’<sup>481</sup>

39- شي، تفسير العياشي عن الحسن بن خزراد قال: كتبت إلى الصادق ع أسأل عن معنى الله فقال استؤلى على ما دق و جل.

Tafseer Al Ayyashi – from Al-Hassan Bin Khurrazad who said,

<sup>479</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 36

<sup>480</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 37

<sup>481</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 38

'I wrote to Al-Sadiq<sup>-asws</sup> asking about meaning of 'Allah'. He<sup>-asws</sup> said: 'In Charge of what is intricate (infinitesimal) and majestic (large)'.<sup>482</sup>

40- شي، تفسير العياشي عن خالد بن المختار قال سبغت جعفر بن محمد ع يقول ما لهم قاتلهم الله و عمدوا إلى أعظم آية في كتاب الله فزعموا أنها بدعة إذا أظهورها و هي بسم الله الرحمن الرحيم.

Tafseer Al Ayyashi – from Khalid Bin Al Mukhtar who said,

'I heard Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> saying: 'What is the matter with them? May Allah<sup>-azwj</sup> Curse them, and they are deliberating to the mightiest Verse in the Book of Allah<sup>-azwj</sup> and are alleging that it is an innovation when they are manifesting it, and it is, **In the Name of Allah the Beneficent, the Merciful [1:1]**'.<sup>483</sup>

41- شي، تفسير العياشي عن محمد بن مسلم قال: سألت أبا عبد الله ع عن قول الله و لقد آتيناك سبعا من المثاني و القرآن العظيم فقال فاتحة الكتاب يعني فيها القول

Tafseer Al Ayyashi – from Muhammad Bin Muslim who said,

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]**. He<sup>-asws</sup> said: 'Opening of the Book (Surah Al Hamd). The word is twice in it (the Salat)'.  
 قَالَ وَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ مَنَّ عَلَيَّ بِفَاتِحَةِ الْكِتَابِ مِنْ كَنْزِ الْجَنَّةِ فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْآيَةُ الَّتِي يَقُولُ فِيهَا وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَخَذَهُ وَلَوْ عَلَى أَذْبَارِهِمْ نُفُورًا

He<sup>-asws</sup> said: 'And Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> has Conferred upon me<sup>-saww</sup> with Opening of the Book (Surah Al Hamd) from the treasure of Paradise where is **In the Name of Allah the Beneficent, the Merciful [1:1]**, the Verse which He<sup>-azwj</sup> Said regarding it: **And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]**.

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ دَعْوَى أَهْلِ الْجَنَّةِ حِينَ شَكَرُوا اللَّهَ حُسْنُ الثُّوَابِ

And, **All Praise is for Allah the Lord of the Worlds [1:2]** – a call of the people of Paradise when they thank Allah<sup>-azwj</sup> for the excellent Rewards.

وَ مَالِكِ يَوْمِ الدِّينِ قَالَ جَبْرَائِيلُ مَا قَالَهَا مُسْلِمٌ قَطُّ إِلَّا صَدَّقَهُ اللَّهُ وَ أَهْلُ سَمَاوَاتِهِ

And, **Master of the Day of Reckoning [1:4]** – Jibraeel<sup>-as</sup> said: 'No Muslim will say it at all except Allah<sup>-azwj</sup> and inhabitants of the sky will ratify him.

إِيَّاكَ نَعْبُدُ إِخْلَاصًا الْعِبَادَةِ وَ إِيَّاكَ نَسْتَعِينُ أَفْضَلُ مَا طَلَبَ بِهِ الْعِبَادُ حَوَائِجَهُمْ

<sup>482</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 39

<sup>483</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 40

**(It is) You we worship [1:5]** – sincerity of the worship. **And You do we seek Assistance (from) [1:5]** – best of what the servants can seek their needs.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الْأَنْبِيَاءِ وَ هُمْ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ

**Guide us to be on the Straight Path [1:6]** – Path of the Prophets<sup>-as</sup>, and they<sup>-as</sup> are those whom Allah<sup>-azwj</sup> has Favoured upon.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ الْيَهُودِ وَ غَيْرِ الضَّالِّينَ النَّصَارَى.

**other than of those You are Wrathful upon [1:7]** – the Jews, and **other than of the straying ones** – the Christians”<sup>484</sup>.

42- شي، تفسير العياشي عن مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَقْرَأُ مَالِكِ يَوْمَ الدِّينِ.

Tafseer Al Ayyashi – from Muhammad Bin Ali Al Halby,

‘From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> used to recited: **Master of the Day of Reckoning [1:4]**’<sup>485</sup>.

43- شي، تفسير العياشي عن دَاوُدَ بْنِ فَرْقَدٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقْرَأُ مَا لَا أَحْصِي مَلِكِ يَوْمَ الدِّينِ.

Tafseer Al Ayyashi – from Dawood Bin Farqad who said,

‘I heard Abu Abdullah<sup>-asws</sup> reciting uncountable times, **King of the Day of Reckoning [1:4]**’<sup>486</sup>.

44- شي، تفسير العياشي عن الزُّهْرِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَوْ مَاتَ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ لَمَا اسْتَوْحِشْتُ بَعْدَ أَنْ يَكُونَ الْقُرْآنُ مَعِي

Tafseer Al Ayyashi – from Al Zuhry who said,

‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘Even if whatever (people there are) between the east and the west, I<sup>-asws</sup> would not feel lonely after the Quran happens to be with me<sup>-asws</sup>!’

وَ كَانَ إِذَا قَرَأَ مَالِكِ يَوْمَ الدِّينِ يُكْرَهُمَا وَ يَكَادُ أَنْ يَمُوتَ.

And it was so, whenever he<sup>-asws</sup> recited: **Master of the Day of Reckoning [1:4]**, he<sup>-asws</sup> would repeat it and it was almost that he<sup>-asws</sup> would die”<sup>487</sup>.

45- شي، تفسير العياشي عن الْحَسَنِ بْنِ مُحَمَّدِ الْجَمَّالِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: بَعَثَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ إِلَى غَامِلِ الْمَدِينَةِ أَنْ وَجِّهْ إِلَيَّ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ- وَ لَا تُهَيِّجْهُ وَ لَا تُرَوِّعْهُ وَ أَفْضِ لَهُ حَوَائِجَهُ

Tafseer Al Ayyashi – from Al-Hassan Bin Muhammad Al Jammal, from one of our companions who said,

<sup>484</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 41

<sup>485</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 42

<sup>486</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 43

<sup>487</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 44

'Abdul Malik Bin Marwan sent a message to the office bearers of Al-Medina that they should divert to Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> and to neither irritate him<sup>-asws</sup> nor intimidate him<sup>-asws</sup>, and fulfil his<sup>-asws</sup> needs for him<sup>-asws</sup>.

وَقَدْ كَانَ وَرَدَ عَلَى عَبْدِ الْمَلِكِ رَجُلٌ مِنَ الْقَدْرِيَّةِ فَحَضَرَ جَمِيعَ مَنْ كَانَ بِالشَّامِ فَأَعْيَابَهُمْ جَمِيعاً فَقَالَ مَا لِهَذَا إِلَّا مُحَمَّدُ بْنُ عَلِيٍّ فَكَتَبَ إِلَى صَاحِبِ الْمَدِينَةِ أَنْ يَحْمِلَ مُحَمَّدَ بْنَ عَلِيٍّ إِلَيْهِ

And it was so that a man from the Qadiriyya<sup>488</sup> has come to Abdul Malik, and the entirety of those who were in Syria had been to him and he had tired all of them. He (Abdul Malik) said, 'There isn't for this one except for Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>'. So he wrote to the governor of Al-Medina that to bring Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> to him.

فَأَتَاهُ صَاحِبُ الْمَدِينَةِ بِكِتَابِهِ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ إِنَّي شَيْخٌ كَبِيرٌ لَا أَقْوَى عَلَى الْخُرُوجِ وَ هَذَا جَعْفَرُ ابْنِي يُقَوْمُ مَقَامِي فَوَجِّهْهُ إِلَيْهِ

The governor of Al-Medina came over to him<sup>-asws</sup> with his letter, but Abu Ja'far<sup>-asws</sup> said to him: 'I<sup>-asws</sup> am very old man, not strong enough upon the going out, and this is Ja'far<sup>-asws</sup>, my<sup>-asws</sup> son, standing in my<sup>-asws</sup> place, therefore divert to him<sup>-asws</sup>'.

فَلَمَّا قَدِمَ عَلَى الْأُمَوِيِّ أَرْزَاهُ لِصِغَرِهِ وَ كَرِهَ أَنْ يَجْمَعَ بَيْنَهُ وَ بَيْنَ الْقَدْرِيِّيِّ مَخَافَةَ أَنْ يَغْلِبَهُ وَ تَسَامَعَ النَّاسُ بِالشَّامِ بِقُدُومِ جَعْفَرٍ لِمُخَاصَمَةِ الْقَدْرِيِّيِّ فَلَمَّا كَانَ مِنَ الْعَدِ اجْتَمَعَ النَّاسُ لِحُصُومَتَيْهِمَا

When he<sup>-asws</sup> proceeded upon the Umayyad, he disdained him<sup>-asws</sup> due to his<sup>-asws</sup> young age, and disliked it that he should gather between him<sup>-asws</sup> and the Qadiriyya, fearing that he would overcome him<sup>-asws</sup>. And the people at Syria had heard of the arrival of Ja'far<sup>-asws</sup> to debate the Qadiriyya. When it was the morning, the people gathered for their debate.

فَقَالَ الْأُمَوِيُّ لِأَبِي عَبْدِ اللَّهِ ع - إِنَّهُ قَدْ أَعْيَانَا أَمْرُ هَذَا الْقَدْرِيِّ وَ إِنَّمَا كَتَبْتُ إِلَيْكَ لِاجْتِمَاعِ بَيْنِكَ وَ بَيْنَهُ فَإِنَّهُ لَمْ يَدَعْ عِنْدَنَا أَحَدًا إِلَّا حَصَمَهُ

The Umayyad said to Abu Abdullah<sup>-asws</sup>, 'The matter of this Qadiriyya has exhausted us, and rather I had written to you<sup>-asws</sup> to gather between you<sup>-asws</sup> and him, for he has not left anyone with us except that he has debated him (and won)'.

فَقَالَ إِنَّ اللَّهَ يَكْفِينَا

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> would Suffice us for him'.

قَالَ فَلَمَّا اجْتَمَعُوا قَالَ الْقَدْرِيُّ لِأَبِي عَبْدِ اللَّهِ ع سَلْ عَمَّا شِئْتَ

He (the narrator) said, 'When they had gathered, the Qadiriyya said to Abu Abdullah<sup>-asws</sup>, 'Ask about whatever you<sup>-asws</sup> so desire to'.

فَقَالَ لَهُ أَفْرَأُ سُورَةَ الْحُنْدِ

<sup>488</sup> The Qadiriyya believe that people have complete choice in their affairs and Allah<sup>-azwj</sup> does not have any Meddling in that'.

He<sup>-asws</sup> said to him: ‘Have you read Surah Al-Hamd?’

قَالَ فَقَرَأَهَا

He said, ‘I have read it’.

وَقَالَ الْأُمَوِيُّ وَ أَنَا مَعَهُ مَا فِي سُورَةِ الْحَمْدِ عَلَيْنَا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

And the Umayyad said, ‘And I am with him. What is in Surah Al-Hamd against us? We are for Allah<sup>-azwj</sup> and to Him<sup>-azwj</sup> we are returning!’

قَالَ فَجَعَلَ الْقَدِيرِيُّ يَتْرَأُ سُورَةَ الْحَمْدِ حَتَّى بَلَغَ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّا لَنَعْبُدُ وَ إِنَّا لَنَسْتَعِينُ فَقَالَ لَهُ جَعْفَرٌ عَ قِفْ مَنْ تَسْتَعِينُ وَ مَا حَاجَتُكَ إِلَى الْمُعُونَةِ إِنْ كَانَ الْأَمْرُ إِلَيْكَ فَبُهِتَ الَّذِي كَفَرَ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

He (the narrator) said, ‘The Qadiriyya went on to recite Al-Hamd until he reached the Words of Allah<sup>-azwj</sup> Blessed and Exalted (*It is*) **You we worship and You do we seek Assistance (from) [1:5]**, and Ja’far<sup>-asws</sup> said to him: ‘Stop! Who are you seeking assistance (from), and what is your need to the assistance, if the matter was to you (as you are saying it to be)! *Thus, he who committed Kufr was confounded; and Allah does not Guide the unjust people [2:258]*’.<sup>489</sup>

46- شي، تفسير العياشي عن داود بن فرقد عن أبي عبد الله ع قال: اهدينا الصراط المستقيم يعني أمير المؤمنين ع

Tafseer Al Ayyashi – from Dawood Bin Farqad,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘**Guide us to be on the Straight Path [1:6]** – meaning Amir Al-Momineen<sup>-asws</sup>’.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْحَلْبِيِّ سَمِعْتُهُ مَا لَا أُحْصِي وَ أَنَا أُصَلِّي حَلْفَهُ يَتْرَأُ اهدينا الصراط المستقيم.

Muhammad Bin Ali Al-Halby said, ‘I heard him<sup>-asws</sup> uncountable times while I was praying Salat behind him<sup>-asws</sup> reciting: **Guide us to be on the Straight Path [1:6]**’.<sup>490</sup>

47- شي، تفسير العياشي عن معاوية بن وهب قال: سألت أبا عبد الله ع عن قول الله ع غير المغضوب عليهم ولا الضالين قال هم اليهود والنصارى.

Tafseer Al Ayyashi, from Muawiya Bin Wahb who said,

‘I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **other than of those You are Wrathful upon nor of the straying ones [1:7]**. He<sup>-asws</sup> said: ‘They are the Jews and the Christians’’.<sup>491</sup>

48- شي، تفسير العياشي عن رجل عن ابن أبي عمير رفعه في قوله غير المغضوب عليهم وغير الضالين هكذا نزلت وقال المغضوب عليهم فلان و فلان و فلان و النصاب و الضالين الشكك الذين لا يعرفون الإمام.

<sup>489</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 45

<sup>490</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 46

<sup>491</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 47

Tafseer Al Ayyashi – from a man, from Ibn Abu Umeyr raising it,

‘Regarding His<sup>-azwj</sup> Words **other than of those You are Wrathful upon and other than of the straying ones [1:7]** and this is how it has been Revealed, He<sup>-asws</sup> said: ‘Those upon whom is Wrath is so and so, and so and so, and so and so, and the *Nasibis* (Hostile ones), and those who have gone astray are the sceptics who do not recognise the Imam<sup>-asws</sup>’.<sup>492</sup>

49- م، تفسير الإمام عليه السلام بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هُوَ الَّذِي يَتَأَلَّهُ إِلَيْهِ عِنْدَ الْحَوَائِجِ وَ الشَّدَائِدِ كُلُّ مَخْلُوقٍ أَيْ اسْتَعِينُ عَلَى أُمُورِي كُلِّهَا بِاللَّهِ الَّذِي لَا تَحُقُّ الْعِبَادَةُ إِلَّا لَهُ الْمُغِيثُ إِذَا اسْتُعِثَ وَ الْمُجِيبُ إِذَا دُعِيَ

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), may the greeting be upon him<sup>-asws</sup> - **In the Name of Allah the Beneficent, the Merciful [1:1]**: ‘He<sup>-azwj</sup> is the One<sup>-azwj</sup> to Whom every creature comes to, during the needs and the difficulties, i.e. I am seeking Assistance upon my affairs, all of them, with Allah<sup>-azwj</sup> Who, the worship is not deserving except to Him<sup>-azwj</sup>, the Helper when I seek help, and the Responder when supplicated to.

قَالَ الْإِمَامُ ع وَ هُوَ مَا قَالَ رَجُلٌ لِلصَّادِقِ ع- يَا ابْنَ رَسُولِ اللَّهِ ذُلِّي عَلَى اللَّهِ مَا هُوَ فَقَدْ أَكْثَرَ عَلَيَّ الْمُجَادِلُونَ وَ حَيَّرُونِي

The Imam<sup>-asws</sup> said: ‘And it is what a man said to Al-Sadiq<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, point me to Allah<sup>-azwj</sup>. What is He<sup>-azwj</sup>? The disputers have frequented upon me and confused me’.

فَقَالَ يَا عَبْدَ اللَّهِ هَلْ رَكِبْتَ سَفِينَةً قَالَ بَلَى

He<sup>-asws</sup> said to him: ‘O Abdullah! Have you ever sailed a ship at all?’ He said, ‘Yes’.

قَالَ فَهَلْ كُيِّمَتْ بِكَ حَيْثُ لَا سَفِينَةَ تُنْجِيكَ وَ لَا سَبَاحَةَ تُغْنِيكَ قَالَ بَلَى

He<sup>-asws</sup> said: ‘Has it ever capsized with you where there was neither a (another) ship to rescue you nor could swimming (to the shore) have availed you?’ He said, ‘Yes’.

قَالَ فَهَلْ تَعَلَّقَ قَلْبُكَ هُنَاكَ أَنَّ شَيْئاً مِنَ الْأَشْيَاءِ قَادِرٌ عَلَى أَنْ يُخَلِّصَكَ مِنْ وَرَطْبِكَ قَالَ بَلَى

He<sup>-asws</sup> said: ‘Did your heart feel during that state that there is something from the things which is able upon finishing you off from your predicament?’ He said, ‘Yes’.

قَالَ الصَّادِقُ ع- فَذَلِكَ الشَّيْءُ هُوَ اللَّهُ الْقَادِرُ عَلَى الْإِنجَاءِ حِينَ لَا مَنْجَى وَ عَلَى الْإِغَاثَةِ حَيْثُ لَا مُغِيثٌ

Al-Sadiq<sup>-asws</sup> said: ‘That is the thing. He<sup>-azwj</sup> is Allah<sup>-azwj</sup>, the One<sup>-azwj</sup> Able upon the rescuing where there is no rescuer, and upon Helping where there is no helper’.

وَ قَالَ الصَّادِقُ ع وَ لَزِمْنَا تَرَكَ فِي افْتِتَاحِ أَمْرِ بَعْضِ شَيْعَتِنَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- فَيَمْتَحِنُهُ اللَّهُ بِمَكْرُورٍ لِيُنْبِئَهُ عَلَى شُكْرِ اللَّهِ تَعَالَى وَ التَّنَاءِ عَلَيْهِ وَ يَمْخُو فِيهِ عَنْهُ وَصَمَةٌ تَقْصِرُهُ عِنْدَ تَرْكِهِ قَوْلَ بِسْمِ اللَّهِ-

And Al-Sadiq<sup>-asws</sup> said: ‘And sometimes one of our<sup>-asws</sup> Shias would neglect in the commencement of a matter (saying), ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful’, so Allah<sup>-azwj</sup> would Test him with a misfortune in order to incline him upon thanking Allah<sup>-azwj</sup> the Exalted and the Laudation upon Him<sup>-azwj</sup>, and discredit his deficiency of his neglect in saying, ‘In the Name of Allah<sup>-azwj</sup>’.

لَقَدْ دَخَلَ عَبْدُ اللَّهِ بْنُ يَحْيَى عَلَى أَمِيرِ الْمُؤْمِنِينَ ع - وَ بَيْنَ يَدَيْهِ كُرْسِيٌّ فَأَمَرَهُ بِالْجُلُوسِ عَلَيْهِ فَجَلَسَ عَلَيْهِ فَمَالَ بِهِ حَتَّى سَقَطَ عَلَى رَأْسِهِ فَأَوْضَحَ عَنْ عَظْمِ رَأْسِهِ وَ سَالَ الدَّمُ فَأَمَرَ أَمِيرُ الْمُؤْمِنِينَ ع بِمَاءٍ فَغَسَلَ عَنْهُ ذَلِكَ الدَّمُ

Abdullah Bin Yahya had come over to Amir Al-Momineen<sup>-asws</sup>, and in front of him<sup>-asws</sup> was a chair. He<sup>-asws</sup> instructed him to be seated. So he sat upon it, and it inclined with him until he fell upon his head, and a bone from his head was exposed, and the blood flowed. Amir Al-Momineen<sup>-asws</sup> ordered for the water and washed off that blood.

ثُمَّ قَالَ اذْنُ مِثِّي فَوَضَعَ يَدَهُ عَلَى مُوضِحَتِهِ وَ قَدْ كَانَ يَجِدُ مِنْ أَلْمِهَا مَا لَا صَبْرَ لَهُ مَعَهُ وَ مَسَحَ يَدَهُ عَلَيْهَا وَ تَقَلَّ فِيهَا فَمَا هُوَ إِذْ فَعَلَ ذَلِكَ حَتَّى انْدَمَلَ فَصَارَ كَأَنَّهُ لَمْ يُصِبْهُ شَيْءٌ قَطُّ

Then he<sup>-asws</sup> said: ‘Come near me<sup>-asws</sup>’. He went near him<sup>-asws</sup>, and he<sup>-asws</sup> placed his<sup>-asws</sup> hand upon its place (of injury) – and he had felt from its pain what he could not be patient upon – and he<sup>-asws</sup> wiped his<sup>-asws</sup> hand upon it, and applied spittle in it. It was not except for that deed, until it healed and came to be as if it had not been hit by anything at all.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا عَبْدَ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ تَمْحِصَ ذُنُوبِ شِيعَتِنَا فِي الدُّنْيَا بِمَحَبَّتِهِمْ لِيَسْلَمَ لَهُمْ طَاعَتُهُمْ وَ يَسْتَجِئُوا عَلَيْهَا ثَوَابَهَا

Then Amir Al-Momineen<sup>-asws</sup> said: ‘O Abdullah! The Praise is for Allah<sup>-azwj</sup> Who Made the scrutiny of the sins of our<sup>-asws</sup> Shias in the world by Testing them in order to secure their obedience for them and they would be deserving of its Rewards upon it.

فَقَالَ عَبْدُ اللَّهِ بْنُ يَحْيَى يَا أَمِيرَ الْمُؤْمِنِينَ - وَ إِنَّا لَا نُجَازِي بِذُنُوبِنَا إِلَّا فِي الدُّنْيَا

Al-Abdullah Bin Yahya said, ‘O Amir Al-Momineen<sup>-asws</sup>! And we (Shias) would not be Recompensed for our sins except in the world?’

قَالَ نَعَمْ أَمَا سَمِعْتَ قَوْلَ رَسُولِ اللَّهِ ص - الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ إِنَّ اللَّهَ يُطَهِّرُ شِيعَتَنَا مِنْ ذُنُوبِهِمْ فِي الدُّنْيَا بِمَا تُبْلِيهِمْ بِهِ مِنَ الْمَحَنِّ وَ بِمَا يَغْفِرُهُ لَهُمْ فَإِنَّ اللَّهَ يَقُولُ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَ يَغْفُوا عَنْ كَثِيرٍ حَتَّى إِذَا أُوذُوا الْقِيَامَةَ تَوَقَّرَتْ عَلَيْهِمْ طَاعَتُهُمْ وَ عِبَادَاتُهُمْ

He<sup>-asws</sup> said: ‘Yes. Have you not heard the words of Rasool-Allah<sup>-saww</sup>: ‘The world is a prison of the Momin and a garden (paradise) of the Kafir’? Our<sup>-asws</sup> Shias would be cleaned from their sins in the world with what they would be embroiled in from the Tests, and with what would be Forgiven for them, for Allah<sup>-azwj</sup> the Exalted is Saying: **And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults) [42:30]** – to the extent that when they return to the Day of Qiyamah, it would be available to them, their (acts of) obedience, and their (acts of) worship.



وَ إِنَّ أَعْدَاءَ آلِ مُحَمَّدٍ يُجَازِيهِمْ عَنْ طَاعَةٍ تَكُونُ مِنْهُمْ فِي الدُّنْيَا وَ إِنْ كَانَ لَا وَزْنَ لَهَا لِأَنَّهُ لَا إِخْلَاصَ مَعَهَا إِذَا وَافُوا الْقِيَامَةَ حَمَلَتْ عَلَيْهِمْ ذُنُوبَهُمْ وَ بَعْضُهُمْ لِمُحَمَّدٍ وَ آلِهِ وَ خِيَارِ أَصْحَابِهِ فُقِدُوا فِي النَّارِ

And the enemies of Muhammad<sup>-saww</sup> and our<sup>-asws</sup> enemies, they would be Recompensed upon the (acts of) obedience from them in the world – and even if there was no weight to it, because there is no sincerity along with it – until when they come to the (Day of) Qiyamah, it would be loaded upon them, their sins and their hatred towards Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and his<sup>-saww</sup> good companions. Thus, due to that, they would be flung into the Hellfire.

وَ لَقَدْ سَمِعْتُ مُحَمَّدًا رَسُولَ اللَّهِ ص يَقُولُ إِنَّهُ كَانَ فِيمَا مَضَى قَبْلَكُمْ رَجُلَانِ أَحَدُهُمَا مُطِيعٌ لِلَّهِ مُؤْمِنٌ وَ الْآخَرُ كَافِرٌ بِهِ مُجَاهِدٌ بَعْدَاوَةَ أَوْلِيَائِهِ وَ مُوَالَاةَ أَعْدَائِهِ وَ كُلٌّ وَاحِدٍ مِنْهُمَا مَلِكٌ عَظِيمٌ فِي قُطْرٍ مِنَ الْأَرْضِ

And I<sup>-asws</sup> have heard Muhammad<sup>-saww</sup> saying: 'It has been so in the past before you (your time), there were two men, one of them was obedient to Allah<sup>-azwj</sup>, a Momin, and the other one was a Kafir, outspoken with the enmity of His<sup>-azwj</sup> friends and the friendship of His<sup>-azwj</sup> enemies. And for each one there was a great kingdom from the earth.

فَمَرَضَ الْكَافِرُ وَ اسْتَهَى سَمَكَةً فِي عَيْرِ أَوَانِهَا لِأَنَّ ذَلِكَ الصِّنْفَ مِنَ السَّمَكِ كَانَ فِي ذَلِكَ الْوَقْتِ فِي اللَّحْجِ بِحَيْثُ لَا يُقَدَّرُ عَلَيْهِ فَآيَسَتْهُ الْأَطْيَاءُ مِنْ نَفْسِهِ وَ قَالُوا لَهُ اسْتَخْلِفْ عَلَيَّ مُلْكِكَ مَنْ يَقُومُ بِهِ فَلَسْتُ بِأَخْلَدُ مِنْ أَصْحَابِ الْقُبُورِ فَإِنَّ شِقَاءَكَ فِي هَذِهِ السَّمَكِ الَّتِي اسْتَهَيْتَهَا وَ لَا سَبِيلَ إِلَيْهَا

(One day) the Kafir fell sick, and desired to eat a fish in other than its season, because that type of fish was a cure (for him), in that time he was not able upon it. So the doctors despaired from curing him and they said to him, 'Appoint a successor upon your kingdom, the one who would be taking care of it, for you aren't any more immortal than the (current) occupants of the grave, as your cure is in this fish which we are hoping for, and there is no way to (get) it'.

فَبَعَثَ اللَّهُ مَلَكًا وَ أَمَرَهُ أَنْ يُرْعِجَ تِلْكَ السَّمَكَ إِلَى حَيْثُ يَسْهُلُ أَحْدُهَا فَأَخَذَتْ لَهُ تِلْكَ السَّمَكَ فَأَكَلَهَا وَ بَرَأَ مِنْ مَرَضِهِ وَ بَقِيَ فِي مُلْكِهِ سِنِينَ بَعْدَهَا

Allah<sup>-azwj</sup> Sent an Angel and Commanded him to disturb the sea with that fish to where it would be easy to catch it. Then that fish was caught for him, and he ate it and was cured of his illness. And he remained in his kingdom for (many) years after it.

ثُمَّ إِنَّ ذَلِكَ الْمَلِكَ الْمُؤْمِنَ مَرَضَ فِي وَقْتِ كَانَ جِنْسُ ذَلِكَ السَّمَكِ بَعِيْنِهِ لَا يُفَارِقُ الشُّطُوطَ الَّتِي يَسْهُلُ أَحْدُهَا مِنْهَا مِثْلَ عِلَّةِ الْكَافِرِ فَاسْتَهَى تِلْكَ السَّمَكَ وَ وَصَفَهَا لَهُ الْأَطْيَاءُ وَ قَالُوا طَبِّ نَفْسًا فَهَذَا أَوَانُهُ تُؤْخَذُ لَكَ فَتَأْكُلُ مِنْهَا وَ تَبْرَأُ

Then, that Momin fell sick during a time, with (an illness) similar to the illness of the Kafir (to be cured by) the genus of that fish exactly. And it was so that the fish had not departed from that shore from which it could be caught easily. And he desire to have that fish, and the doctors described it for him, and they said, 'Feel good, for this type of it can be caught for you, and you should eat from it and be cured'.

فَبَعَثَ اللَّهُ ذَلِكَ الْمَلِكَ وَ أَمَرَهُ أَنْ يُرْعِجَ جِنْسَ تِلْكَ السَّمَكَ عَنِ الشُّطُوطِ إِلَى اللَّحْجِ لِئَلَّا يُقَدَّرَ عَلَيْهَا فَلَمَّ يُوجَدُ حَتَّى مَاتَ الْمُؤْمِنُ مِنْ شَهْوَتِهِ وَ بَعْدَ دَوَائِهِ

But Allah<sup>-azwj</sup> Sent that Angel and Commanded him that he disturbs the sea with the genus of that fish, all of them, to be (away) from the shore to the gulf, lest he (the Momin) would be able upon catching it, until the Momin died from his desire, having been prevented from his medication.

فَعَجِبَ مِنْ ذَلِكَ مَلَائِكَةُ السَّمَاءِ وَ أَهْلُ ذَلِكَ الْبَلَدِ فِي الْأَرْضِ حَتَّى كَادُوا يُفْتَنُونَ لِأَنَّ اللَّهَ تَعَالَى سَهَّلَ عَلَى الْكَافِرِ مَا لَا سَبِيلَ إِلَيْهِ وَ عَسَرَ عَلَى الْمُؤْمِنِ مَا كَانَ السَّبِيلُ إِلَيْهِ سَهْلًا

The Angels of the sky was surprised from that, and (so were) the people of that city in the earth, until they were almost tempted, because Allah<sup>-azwj</sup> the Exalted Eased upon the Kafir what there was no way for him to it, Made it difficult upon the Momin the means which was easy for him to it.

فَأَوْحَى اللَّهُ إِلَى مَلَائِكَةِ السَّمَاءِ وَ إِلَى نَبِيِّ ذَلِكَ الزَّمَانِ فِي الْأَرْضِ إِنِّي أَنَا اللَّهُ الْكَرِيمُ الْمُتَّقِصِلُ الْقَادِرُ لَا يَضُرُّنِي مَا أُعْطِيَ وَ لَا يَنْفَعُنِي مَا أُنْفَعُ وَ لَا أَظْلَمُ أَحَدًا مِثْقَالَ ذَرَّةٍ

Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto the Angel of the sky and to a Prophet<sup>-as</sup> of that era in the earth: "I<sup>-azwj</sup> am Allah<sup>-azwj</sup>, the Benevolent, the Gracious, the Powerful. It does not harm Me<sup>-azwj</sup>, what I<sup>-azwj</sup> Give, nor does it benefit Me<sup>-azwj</sup> what I<sup>-azwj</sup> Prevent, and I<sup>-azwj</sup> am not unjust to anyone by even the weight of a particle.

فَأَمَّا الْكَافِرُ فَإِنَّمَا سَهَّلْتُ لَهُ أَخَذَ السَّمَكَةَ فِي غَيْرِ أَوَانِهَا لِيَكُونَ جَزَاءً عَلَى حَسَنَةٍ كَانَ عَمِلَهَا إِذْ كَانَ حَقًّا عَلَيَّ إِلَّا أُبْطِلَ لِأَحَدِ حَسَنَةٍ حَتَّى يَرِدَ الْقِيَامَةَ وَ لَا حَسَنَةَ فِي صَحِيفَتِهِ وَ يَدْخُلُ النَّارَ بِكُفْرِهِ

As for the Kafir, I<sup>-azwj</sup> rather Eased for him the catching of the fish in other than its season in order for it to be a Recompense upon a good deed which he had done, when there was a right upon Me<sup>-azwj</sup> that I<sup>-azwj</sup> do not Invalidate a good deed of anyone, until he would return to the (Day of) Qiyamah and there would be no good deed for him in his parchment, and he would enter the Fire due to his Kufr.

وَ مَنَعْتُ الْعَابِدَ تِلْكَ السَّمَكَةَ بِعَيْنِهَا لِخَطِيئَةٍ كَانَتْ مِنْهُ فَأَرَدْتُ تَمْحِصَهَا عَنْهُ بِمَنْعِ تِلْكَ الشَّهْوَةِ وَ إِعْدَامِ ذَلِكَ الدَّوَاءِ وَ لِيَأْتِيَنِي وَ لَا ذَنْبَ عَلَيْهِ فَيَدْخُلُ الْجَنَّةَ

And I<sup>-azwj</sup> Prevented the (Momin) worshipper, that very fish, due to his sin which was from him, Intending to Delete it from him, by the prevention of that desire, and not having that medication, so that he would come (on the Day of Qiyamah) and there would be no sin upon him, and he would enter the Paradise'.

فَقَالَ عَبْدُ اللَّهِ بْنُ يَحْيَى - يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ أَفَدْتَنِي وَ عَلَّمْتَنِي فَإِنْ أَرَدْتَ أَنْ تُعَرِّفَنِي ذَنْبِي الَّذِي امْتَحَنْتَ بِهِ فِي هَذَا الْمَجْلِسِ حَتَّى لَا أَعُودَ إِلَى مِثْلِهِ

Abdullah Bin Yahya said, 'O Amir Al-Momineen<sup>-asws</sup>! You<sup>-asws</sup> have profited me and taught me, and if you<sup>-asws</sup> see fit, introduce me to my sin which I was Tested with in this gathering, until I do not repeat it's like'.

قَالَ تَرَكْتُ حِينَ جَلَسْتُ أَنْ تَقُولَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَجَعَلَ ذَلِكَ لِسَهْوِكَ عَمَّا تُدْبِتُ إِلَيْهِ تَمَجِصاً بِمَا أَصَابَكَ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص حَدَّثَنِي عَنِ اللَّهِ جَلَّ وَ عَزَّ كُلُّ أَمْرٍ ذِي بَالٍ لَمْ يُذَكَّرْ فِيهِ بِسْمِ اللَّهِ فَهُوَ أَبْتَرُ

He<sup>-asws</sup> said: 'You neglected, when you sat down that you should be saying, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful'. Allah<sup>-azwj</sup> Made that mistake of yours, from what you lamented to, as purification with what hit you. But, do you not know that Rasool-Allah<sup>-saww</sup> narrated to me<sup>-asws</sup>, from Allah<sup>-azwj</sup> Mighty and Majestic that He<sup>-azwj</sup> Said: "Every matter is with a scourge when 'In the Name of Allah<sup>-azwj</sup>' is not mentioned in it, so it is amputated (incomplete)"?'

فَقُلْتُ بَلَى يَا أَبِي أَنْتَ وَ أُمِّي لَا أَنْتُكُمَا بَعْدَهَا قَالَ إِذَا تَحَطَّى بِذَلِكَ وَ تَسَعَدَ

I said, 'Yes. May my father and my mother be (sacrificed) for you<sup>-asws</sup>! I will not neglect it, after it'. He<sup>-asws</sup> said: 'Then you have been fortified with that and you would be happy'.

ثُمَّ قَالَ عَبْدُ اللَّهِ بْنُ يَحْيَى يَا أَمِيرَ الْمُؤْمِنِينَ - وَ مَا تَفْسِيرُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

Then Abdullah Bin Yahya said, 'O Amir Al-Momineen<sup>-asws</sup>! What is the interpretation of **'In the Name of Allah the Beneficent, the Merciful [1:1]'**'?

قَالَ إِنَّ الْعَبْدَ إِذَا أَرَادَ أَنْ يَقْرَأَ أَوْ يَعْمَلَ عَمَلًا فَيَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَإِنَّهُ تَبَارَكَ لَهُ فِيهِ.

He<sup>-asws</sup> said: 'A servant, when he intends to recite, or does a deed, and he is saying, 'In the Name of Allah<sup>-azwj</sup>', i.e. - 'With this Name I am doing this deed'. Therefore, every deed he does, beginning it with , 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful', there would be a Blessing for him in it'.<sup>493</sup>

قَالَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ أَبِي قُرَيْبٍ ع دَخَلَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُسْلِمٍ بْنِ شِهَابِ الرَّهْرِيِّ عَلَيَّ عَلِيٍّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ع - وَ هُوَ كَمِيبٌ حَزِينٌ

The Imam Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup> said: 'Muhammad Bin Ali Bin Muslim Bin Shihab Al Zuhry came to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Zayn Al-Abideen<sup>-asws</sup>, and he was bleak, grieving. Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said to him: 'What is the matter with you, worried, gloomy?'

فَقَالَ لَهُ زَيْنُ الْعَابِدِينَ ع - مَا بِأَلَيْكَ مَهْمُومًا مَعْمُومًا قَالَ يَا ابْنَ رَسُولِ اللَّهِ - هُمُومٌ وَ عُمُومٌ تَتَوَالَى عَلَيَّ لِمَا امْتُنِحْتُ بِهِ مِنْ جَهَةِ حُسَادِ نِعْمَتِي وَ الطَّامِعِينَ يَوْمًا وَ يَمِّنُ أَرْجُوهُ وَ يَمِّنُ أَحْسَنْتُ إِلَيْهِ فَيُخْلِفُ ظَنِّي

He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Worries and grief are coming to me due to what I am being Tried with, from an aspect of envy of my Bounties and the greedy ones regarding me, and from what I Beseech Him<sup>-azwj</sup> for, and from the one I have done favour to, but he is opposite to my thoughts (acts against me)'.

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ع - احْفَظْ لِسَانَكَ تَمَلِّكَ بِهِ إِخْوَانَكَ

<sup>493</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 49 a

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> (Zayn Al-Abideen<sup>-asws</sup>) said to him: 'Protect your tongue, you will be able to control your brethren with it'.

قَالَ الزُّهْرِيُّ يَا ابْنَ رَسُولِ اللَّهِ - إِنِّي أَحْسِنُ إِلَيْهِمْ بِمَا يَتَدْرُ مِنْ كَلَامِي

Al-Zuhry said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww!</sup> I am good to them with what I release from my speech'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع هَيْهَاتَ هَيْهَاتَ إِيَّاكَ وَ أَنْ تُعَجَبَ مِنْ نَفْسِكَ بِذَلِكَ وَ إِيَّاكَ أَنْ تَتَكَلَّمَ بِمَا يَسْبِقُ إِلَى الْقُلُوبِ إِنْكَارُهُ وَ إِنْ كَانَ عِنْدَكَ اعْتِدَاؤُهُ فَلَيْسَ كُلُّ مَنْ تُسْمِعُهُ نُكْرًا يُمَكِّنُكَ لِأَنْ تُوسِعَهُ عُذْرًا

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'Far be it! Far be it! Beware of being fascinated from yourself with that, and beware of speaking with what would precede to the hearts of its denial, and if there was an apology with you, so everyone who hears it would not be evil if you were to extend an apology to him'.

ثُمَّ قَالَ يَا زُهْرِيُّ - مَنْ لَمْ يَكُنْ عَقْلُهُ أَكْمَلَ مَا فِيهِ كَانَ هَلَاكُهُ مِنْ أَيْسَرِ مَا فِيهِ

Then he<sup>-asws</sup> said: 'O Zuhry! The one whose intellect does not happen to be perfect of what is in it, his destruction would come easily, due to what is in it'.

ثُمَّ قَالَ يَا زُهْرِيُّ وَ مَا عَلَيْكَ أَنْ تُجْعَلَ الْمُسْلِمِينَ مِنْكَ بِمَنْزِلَةِ أَهْلِ بَيْتِكَ فَتَجْعَلَ كِبِيرَهُمْ بِمَنْزِلَةِ وَالِدِكَ وَ تُجْعَلَ صَغِيرَهُمْ بِمَنْزِلَةِ وُلْدِكَ وَ تُجْعَلَ تَرْتَابَكَ مِنْهُمْ بِمَنْزِلَةِ أَحْبَابِكَ فَأَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَظْلَمَ وَ أَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَدْعُوَ عَلَيْهِ وَ أَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تُهَبِّكَ سِتْرَهُ

Then he<sup>-asws</sup> said: 'O Zuhry! And what is upon you is that you should make the submitter from you to be at the status of your family members. You would make their elders to be at the status of your father, and make their young ones to be at the status of your son, and make the fathers from them to be at the status of your brother. So which of these would you love to be unjust to? And which of these would you love to supplicate against? And which of these would you love to uncover his veil (defects)?

وَ إِنْ عَرَضَ لَكَ إِبْلِيسُ لَعَنَهُ اللَّهُ بِأَنَّ لَكَ فَضْلًا عَلَى أَحَدٍ مِنْ أَهْلِ الْقِبْلَةِ فَانظُرْ إِنْ كَانَ أَكْبَرَ مِنْكَ فَعَلْ قَدْ سَبَقَنِي بِالْإِيمَانِ وَ الْعَمَلِ الصَّالِحِ وَ هُوَ خَيْرٌ مِنِّي

And if Iblees<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, presents to you, that there is merit for you over anyone from the people of the Qiblah, so look at the one who was older than you and say, 'He has preceded me with the Eman and the righteous deeds, therefore he is better than me'.

وَ إِنْ كَانَ أَصْغَرَ مِنْكَ فَعَلْ سَبَقْتُهُ بِالْمَعَاصِي وَ الذُّنُوبِ فَهُوَ خَيْرٌ مِنِّي وَ إِنْ كَانَ تَرْتَابَكَ فَعَلْ أَنَا عَلَى يَقِينٍ مِنْ دُنْيِي فِي شَكٍّ مِنْ أَمْرِهِ فَمَا لِي أَدْعُ بِقِيْبِي بِشَكِّي

And if he was younger than you, then say, 'I have preceded him with the (acts of) disobedience and the sins, therefore he is better than me'. And if he was a father (one of similar age to you), then say, 'I am certain of my sins, and in doubt of his affairs, so why should I leave my certainty for doubt regarding him?'

وَ إِنْ رَأَيْتَ الْمُسْلِمِينَ يُعْظِمُونَكَ وَ يُوقِّرُونَكَ وَ يُبْجِلُونَكَ فَقُلْ هَذَا فَضْلٌ أَخَذُوا بِهِ وَ إِنْ رَأَيْتَ مِنْهُمْ جَفَاءً وَ انْقِبَاضاً عَنْكَ فَقُلْ هَذَا لِدَنْبٍ أَخَذْتَهُ

And if you were to see the Muslims revering you, and dignifying you, and venerating you, then say, 'This is a merit they are innovating with'. And if you see from them, disloyalty and constriction from you, then say, 'This is for a sin I have perpetrated'.

فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ سَهَّلَ اللَّهُ عَلَيْكَ عَيْشَكَ وَ كَثُرَ أَصْدِقَاؤُكَ وَ قَلَّ أَعْدَاؤُكَ وَ فَرِحْتَ بِمَا يَكُونُ مِنْ بَرِّهِمْ وَ لَمْ تَأْسَفْ عَلَى مَا يَكُونُ مِنْ جَفَانِكَ

So, if you were to do that, Allah<sup>-azwj</sup> would Ease your life upon you, and your friends would be a lot and your enemies would be few, and you would be happy with what is happening from their righteousness, and you would not regret upon what is happening from your abandonment.

وَ اعْلَمْ أَنَّ أَكْرَمَ النَّاسِ عَلَى النَّاسِ مَنْ كَانَ حَيْرُهُ فَايْضاً عَلَيْهِمْ وَ كَانَ عَنْهُمْ مُسْتَعْتَباً مُتَعَقِفاً وَ أَكْرَمُ النَّاسِ بَعْدَهُ عَلَيْهِمْ مَنْ كَانَ عَنْهُمْ مُتَعَقِفاً وَ إِنْ كَانَ إِلَيْهِمْ مُحْتِاجاً فَإِنَّمَا أَهْلُ الدُّنْيَا يَعْتَشُونَ الْأَمْوَالَ

And know, that the most benevolent of the people to the people, is the one who was extra good upon them, and he was needless from them, chaste. And the most benevolent of the people after him, to them, is the one who is chaste (not asking) from them, and even though he is needy to them, for rather, the people of the world are desirous for the wealth.

فَمَنْ لَمْ يُزَاجِحْهُمْ فِيمَا يَعْتَشُونَهُ كَرَّمَ عَلَيْهِمْ وَ مَنْ لَمْ يُزَاجِحْهُمْ فِيهَا وَ مَكَّنَهُمْ مِنْ بَعْضِهَا كَانَ أَعَزَّ وَ أَكْرَمَ

Therefore, the one who does not challenge them with regards to what they are desirous for, they would be honourable to them, and the one who does not challenge them with regards to it and enables them (even more) from it (acquiring wealth), or from part of it, he would be the most honourable to them and most prestigious'.

قَالَ عَ تُمَّ قَامَ إِلَيْهِ رَجُلٌ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ - أَخْبِرْنِي مَا مَعْنَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

He (Imam Muhammad Al-Baqir<sup>-asws</sup>) said: 'Then a man stood up to him (Imam Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>), and he said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Inform me, what is the meaning of, **'In the Name of Allah the Beneficent, the Merciful [1:1]'**?'

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع - حَدَّثَنِي أَبِي عَنْ أَخِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع - أَنَّ رَجُلًا قَامَ إِلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ - أَخْبِرْنِي عَنْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - مَا مَعْنَاهُ

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> brother<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>, that a man stood up to him<sup>-asws</sup> and he said, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me about, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful, what is its meaning?'

فَقَالَ إِنَّ قَوْلَكَ اللَّهُ أَعْظَمُ الْأَسْمَاءِ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى وَ هُوَ الْإِسْمُ الَّذِي لَا يَنْبَغِي أَنْ يَتَسَمَّى بِهِ عَزَّ اللَّهُ وَ لَمْ يَتَسَمَّ بِهِ مَخْلُوقٌ

He<sup>-asws</sup> said: ‘Your saying, ‘Allah<sup>-azwj</sup>’ – it is the greatest of the Names of Allah<sup>-azwj</sup> the Exalted – and it is the Name which is not befitting that you should name anyone else with it apart from Allah<sup>-azwj</sup>, and the creatures cannot be named with it.

فَقَالَ الرَّجُلُ فَمَا تَفْسِيرُ قَوْلِهِ اللَّهُ

The man said, ‘What is the interpretation of the Word of the Exalted: “Allah”?’

قَالَ هُوَ الَّذِي إِلَيْهِ يَتَأَلَّهُ عِنْدَ الْحَوَائِجِ وَ الشَّدَائِدِ كُلِّ مَخْلُوقٍ عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ جَمِيعِ مَنْ دُونَهُ وَ يَفْطَعُ الْأَسْبَابَ مِنْ كُلِّ مَنْ سِوَاهُ وَ ذَلِكَ أَنَّ كُلَّ مُتَرَتِّسٍ فِي الدُّنْيَا أَوْ مُتَعَطِّمٍ فِيهَا وَ إِنْ عَظُمَ غِنَاهُ وَ طُعْبَانُهُ وَ كَثُرَتْ حَوَائِجُ مَنْ دُونَهُ إِلَيْهِ فَإِنَّهُمْ سَيَحْتَاجُونَ حَوَائِجَ لَا يَقْدِرُ عَلَيْهَا هَذَا الْمُتَعَطِّمُ

He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is that Who<sup>-azwj</sup> is come to, during the needs and the difficulties, by every creature, during the cutting off of the hopes from the entirety of the ones besides Him<sup>-asws</sup>, and the cutting of the means from everyone besides Him<sup>-azwj</sup>. And that is because, every ruler in this world or a great one in it, and even if his riches were great as well as his tyranny, there will (always) be a lot of needs of the ones besides him, to him, and they would be needy of the needs which this great one would not be able upon.

كَذَلِكَ هَذَا الْمُتَعَطِّمُ يَحْتَاجُ حَوَائِجَ لَا يَقْدِرُ عَلَيْهَا فَيَنْفَعُ إِلَى اللَّهِ عِنْدَ ضُرُورَتِهِ وَ فَاقَتِهِ حَتَّى إِذَا كَفَى هَمَّهُ عَادَ إِلَى شِرْكِهِ:

And similar to that, this great one would be needy to ask from (some) and will not be unable upon (to act on his own), so he would cut out (away from the people) to Allah<sup>-azwj</sup> during his necessity and his poverty (to that need), until his worries are sufficed from, he would return to his Shirk (Association with Allah<sup>-azwj</sup>).

أَ مَا تَسْمَعُ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ قُلْ أَرَأَيْتُمْ إِنْ أَنَا كُنتُمْ عَذَابُ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ أَعْبَرِ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ بَلْ إِنَّمَا تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَ تَنْسَوْنَ مَا تُشْرِكُونَ

Have you not heard Allah<sup>-azwj</sup> Mighty and Majestic Saying: **Say: ‘What is your view if the Punishment of Allah were to come to you, or the Hour should come to you, would you be supplication to other than Allah if you are truthful? [6:40] But, it is Him you should be supplicating to, so He would Remove what you are supplicating to Him for, if He so Desires – and you would be (easily) forgetting what you should be thanking for [6:40]?’**

فَقَالَ اللَّهُ تَعَالَى لِعِبَادِهِ أَتَيْهَا الْفُقَرَاءُ إِلَى رَحْمَتِي إِنِّي قَدْ أَرْسَلْتُكُمْ الْحَاجَةَ إِلَيَّ فِي كُلِّ حَالٍ وَ ذَلَّةِ الْعُبُودِيَّةِ فِي كُلِّ وَقْتٍ إِلَيَّ فَافْرَعُوا فِي كُلِّ أَمْرٍ تَأْخُذُونَ فِيهِ وَ تَرْجُونَ تَمَامَهُ وَ بُلُوغَ غَايَتِهِ

Allah<sup>-azwj</sup> the Exalted Said to His<sup>-azwj</sup> servants: “O you ones poor to My<sup>-azwj</sup> Mercy! I<sup>-azwj</sup> have Necessitated you all for the (asking for) the needs to Me<sup>-azwj</sup> in every state, and the humbleness of the servitude during every time. Therefore, it is Me<sup>-azwj</sup> you should be panicking to with regards to every matter you are being seized with and wishing for its completion, and reaching its peak.

فَإِنِّي إِذَا أَرَدْتُ أَنْ أُعْطِيَكُمْ لَمْ يَقْدِرْ غَيْرِي عَلَى مَنَعِكُمْ وَ إِنْ أَرَدْتُ مَنَعَكُمْ لَمْ يَقْدِرْ غَيْرِي عَلَى إِعْطَائِكُمْ فَأَنَا أَحَقُّ مِنْ سُئَلِ وَ أَوْلَى مَنْ تُسْرَعُ إِلَيْهِ

I-azwj, when I-azwj Intend so, I-azwj shall Give you (and) no one apart from Me-azwj would be able upon preventing you, and if I-azwj Intend to Prevent you, no one apart from Me-azwj would be able upon giving you. I-azwj am the most rightful One to be asked from, and the foremost one to be beseeched to!”

فَقُولُوا عِنْدَ افْتِتَاحِ كُلِّ أَمْرٍ صَغِيرٍ أَوْ عَظِيمٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - أَيُّ اسْتَعِينُ عَلَى هَذَا الأَمْرِ بِاللَّهِ الَّذِي لَا تَحِقُّ العِبَادَةُ لِغَيْرِهِ المُغِيثِ إِذَا اسْتَعِينْتَ وَ المُجِيبِ إِذَا دُعِيَ

Thus, you should be saying at the commencement of every matter, (no matter if) large or small, ‘In the Name of Allah-azwj the Beneficent, the Merciful’ – i.e., ‘I am seeking Assistance upon this matter, with Allah-azwj Who, there is no right for the worship for other than Him-azwj, the Helper when help is sought, and the Answerer when supplicated to.

الرَّحْمَنُ الَّذِي يَرْحَمُ بِسَطِّ الرِّزْقِ عَلَيْنَا الرَّحِيمِ بِنَا فِي أَدْيَانِنَا وَ دُنْيَانَا وَ آخِرَتِنَا حَقَّقَ عَلَيْنَا الدِّينَ وَ جَعَلَهُ سَهْلًا خَفِيفًا وَ هُوَ يَرْحَمُنَا بِتَمَيُّزِنَا عَنْ أَعْدَائِهِ

**The Beneficent** – The One-azwj Who Extended the sustenance upon us. **The Merciful** – with us in our Religion, and our world, and our Hereafter. Allah-azwj has Lightened the Religion upon us and Made it to be easy, light, and He-azwj is Merciful to us with Differentiating us from His-azwj enemies.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ حَزَنَهُ أَمْرٌ تَعَاطَاهُ فَقَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - وَ هُوَ يَجْلُصُ لِلَّهِ وَ يُقْبَلُ عَلَيْهِ بِقَلْبِهِ إِلَيْهِ لَمْ يَنْفَكْ عَنْ إِحْدَى اثْنَتَيْنِ إِمَّا بُلُوغَ حَاجَتِهِ الدُّنْيَاوِيَّةِ وَ إِمَّا مَا يُعَدُّ لَهُ وَ يَدْحُرُ لَدَيْهِ وَ مَا عِنْدَ اللَّهِ خَيْرٌ وَ أَبْقَى لِلْمُؤْمِنِينَ

Then Rasool-Allah-saww said: ‘The one whom dealing with a matter grieves him, and he says, ‘In the Name of Allah-azwj the Beneficent, the Merciful’, and he is sincere to Allah-azwj Mighty and Majestic, and is attentive with his heart to Him-azwj, would not miss out from one of the two – either he would achieve his worldly need, or the equal of it would be Kept for him by Allah-azwj, **and whatever is with Allah is better and more lasting [28:60]** – for the Momineen’.

وَ قَالَ الحَسَنُ ع - قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - وَ إِنَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - آيَةٌ مِنْ فَاتِحَةِ الكِتَابِ وَ هِيَ سَبْعُ آيَاتٍ تَمَامُهَا بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

And Al-Hassan-asws Bin Ali-asws said: ‘Amir Al-Momineen-asws said: ‘And ‘In the Name of Allah the Beneficent, the Merciful’ is a Verse from the Opening of the Book (Surah Al-Hamd), and it is of seven Verses, complete with **‘In the Name of Allah the Beneficent, the Merciful [1:1]**’.

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِي يَا مُحَمَّدُ وَ لَقَدْ آتَيْنَاكَ سَبْعًا مِنَ المَنَانِي وَ القُرْآنَ العَظِيمَ فَأَفْرَدَ الإِمْتِنَانَ عَلَيَّ بِفَاتِحَةِ الكِتَابِ وَ جَعَلَهَا بِإِزَاءِ القُرْآنِ العَظِيمِ وَ إِنَّ فَاتِحَةَ الكِتَابِ أَشْرَفُ كُنُوزِ العَرْشِ

I have heard Rasool-Allah-saww say: ‘Allah-azwj Said to me, ‘O Muhammad-saww **And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran [15:87]**. Allah-azwj Referred to it separately in the Opening of the Book and Made it special to the Magnificent Quran and this Opening of the Book is the noblest of the treasures of the Throne’.

وَ إِنَّ اللَّهَ حَصَّ بِهَا مُحَمَّدًا وَ شَرَفَهُ وَ لَمْ يُشْرِكْ مَعَهُ فِيهَا أَحَدًا مِنْ أَنْبِيَائِهِ مَا خَلَا سَلِيمَانَ فَإِنَّهُ أُعْطِيَ مِنْهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -



Allah<sup>-azwj</sup> the Exalted Specialise Muhammad<sup>-saww</sup> with it and Ennobled him<sup>-saww</sup> with it, and did not associate in it along with him<sup>-saww</sup>, anyone else from the Prophets<sup>-as</sup> apart from Suleyman<sup>-as</sup>, for he<sup>-saww</sup> was Given from it, **In the Name of Allah the Beneficent, the Merciful [1:1]**.

أَلَا فَمَنْ قَرَأَهَا مُعْتَقِدًا لِمَوْلَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ مُنْقَادًا لِأَمْرِهِمْ مُؤْمِنًا بِظَاهِرِهِمْ وَ بَاطِنِهِمْ أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ بِكُلِّ حَرْفٍ مِنْهَا حَسَنَةً كُلُّ حَسَنَةٍ مِنْهَا أَفْضَلُ مِنَ الدُّنْيَا وَ مَا فِيهَا مِنْ أَصْنَافِ أَمْوَالِهَا وَ خَيْرَاتِهَا

Indeed! So, the one who recites this and believes in the Wilayah of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>, and believes in their manifest and hidden matters, then Allah<sup>-azwj</sup> Mighty and Majestic will Give him a Reward for every letter of it, each of which will be better than this world and whatever is in it from the varieties of its wealth and (all of) its goodness.

وَ مَنْ اسْتَمَعَ قَارِنًا يَفْرُؤُهَا كَانَ لَهُ قَدْرٌ ثُلُثِ مَا لِلْقَارِي فَلْيَسْتَكْتَبْ أَحَدَكُمْ مِنْ هَذَا الْخَيْرِ الْمَعْرُوضِ لَكُمْ فَإِنَّهُ عَنِيْمَةٌ فَلَا تَذْهَبَنَّ أَوَانُهُ فَتَبْقَى فِي قُلُوبِكُمُ الْحَسَنَةُ

And the one who listens intently to a reciter reciting it, would have for him a third of what is for the reciter. Therefore, let each one of you attain a good deal from this goodness shown to you, for it is such a booty, the season of which will not be passing away, in case regret remains in your heart (of not benefiting from its recitations).

قَوْلُهُ عَزَّ وَ جَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ الْإِمَامُ ع- جَاءَ رَجُلٌ إِلَى الرِّضَا ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَا تَفْسِيرُهُ

Words of Mighty and Majestic: **The Praise is for Allah Lord of the worlds [1:2]**. The Imam<sup>-asws</sup> said: ‘A person came to Al-Reza<sup>-asws</sup> and said: ‘O son<sup>-asws</sup> of the Rasool-Allah<sup>-saww</sup>, inform me about the Words of Allah<sup>-azwj</sup>: **The Praise is for Allah Lord of the worlds [1:2]**, what is its interpretation?’

قَالَ ع لَقَدْ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنِ الْبَاقِرِ عَنِ أَبِيهِ زَيْنِ الْعَابِدِينَ ع- أَنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع- وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَا تَفْسِيرُهَا

He<sup>-asws</sup> said: ‘My father<sup>-asws</sup> narrated to me<sup>-asws</sup> from my forefather<sup>-asws</sup> Al-Baqir<sup>-asws</sup> from Zayn-ul-Abideen<sup>-asws</sup> that a person came to Amir-Al-Momineen<sup>-asws</sup> and said: ‘Inform me about the Words of Allah<sup>-azwj</sup>: **The Praise is for Allah Lord of the worlds [1:2]**, what is its interpretation?’

فَقَالَ الْحَمْدُ لِلَّهِ هُوَ أَنْ عَزَفَ اللَّهُ عِبَادَةَ بَعْضِ نَعَمِهِ جُمْلًا إِذْ لَا يَفْقَدُونَ عَلَى مَعْرِفَةِ جَمِيعِهَا بِالتَّفْصِيلِ لِأَنَّهَا أَكْثَرُ مِنْ أَنْ تُحْصَى أَوْ تُعْرَفَ

He<sup>-asws</sup> said: **“The Praise is for Allah”** - it is the recognition by him of some of Allah<sup>-azwj</sup>'s Bounties to him, in summary, as he does not have the ability to recognise all of these in detail, because they are too numerous to count or recognise’.

فَقَالَ لَهُمْ قُولُوا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا رَبِّ الْعَالَمِينَ يَعْنِي مَالِكِ الْعَالَمِينَ وَ هُمْ الْجَمَاعَاتُ مِنْ كُلِّ مَخْلُوقٍ مِنَ الْجَمَادَاتِ وَ الْحَيَوَانَاتِ فَأَمَّا الْحَيَوَانَاتُ فَهِيَ يَفْقَهُهَا فِي قُدْرَتِهِ وَ يَغْدُوهَا مِنْ رِزْقِهِ وَ يُحِيطُهَا بِكَفِّهِ وَ يُدَبِّرُهَا كُلَّهَا مِنْهَا بِمَصْلَحَتِهِ

He<sup>-asws</sup> said to them: ‘Say the Words: **The Praise is for Allah [1:2]** for the Bounties that have been Bestowed. **The Lord of the worlds [1:2]** -includes the communities of all creatures, from



the vegetation and animals. As for the animals, He<sup>-azwj</sup> has placed in their hearts ability to fend for themselves and also all about (their requirements) for their betterment.

وَأَمَّا الْجُمَادَاثُ فَهُوَ يُنْسِكُهَا بِقُدْرَتِهِ يُنْسِكُ مَا اتَّصَلَ الْمَتَّصِلُ مِنْهَا أَنْ يَتَهَافَتَ وَ يُنْسِكُ الْمُتَهَافِتَ مِنْهَا أَنْ يَتَلَاصِقَ وَ يُنْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ يُنْسِكُ الْأَرْضَ أَنْ تَنْخَسِفَ إِلَّا بِأَمْرِهِ إِنَّهُ بِعِبَادِهِ لَرُؤُوفٌ رَحِيمٌ

And as for the vegetation, He<sup>-azwj</sup> Maintains it by His<sup>-azwj</sup> Power, and Maintains it, and Holds the sky so that it does not fall down on the earth except by His<sup>-azwj</sup> Permission, and the earth does not collapse except by His<sup>-azwj</sup> Command, He<sup>-azwj</sup> is Gracious and Merciful to His<sup>-azwj</sup> servants’.

قَالَ رَبِّ الْعَالَمِينَ مَا لِكِهِمْ وَ خَالِقِهِمْ وَ سَائِقِ أَرْزَاقِهِمْ إِلَيْهِمْ مِنْ حَيْثُ هُمْ يَعْلَمُونَ وَ مِنْ حَيْثُ لَا يَعْلَمُونَ فَالزُّرِّيُّ مَشْسُومٌ وَ هُوَ يَا بَنِي آدَمَ عَلَى أَبِي سَبِيحَةٍ سَارَهَا مِنَ الدُّنْيَا لَيْسَ تَقْوَى مُتَّقٍ بِزَائِدِهِ وَ لَا فُجُورٌ فَاجِرٍ بِنَاقِصِهِ وَ بَيْنَهُ وَ بَيْنَهُ سِتْرٌ وَ هُوَ طَالِبُهُ وَ لَوْ أَنَّ أَحَدَكُمْ يَتَرَبَّصُّ رِزْقَهُ لَطَلَبَهُ رِزْقُهُ كَمَا يَطْلُبُهُ الْمَوْتُ

He<sup>-asws</sup> said: ‘And **The Lord of the worlds [1:2]** - means that He<sup>-azwj</sup> is their Master and their Creator and gives them sustenance from where they are knowing or whether they are not knowing. Sustenance has been Apportioned, and He<sup>-azwj</sup> gives to the son of Adam<sup>-as</sup> equally regardless of which way he adopts. The pious does not get more due to his piety nor does the mischief-maker gets any less due to his mischief. Between him and his sustenance that he strives for there is a veil. If any of you do not go and seek his sustenance, then sustenance will seek him out like death seeks him out.

قَالَ فَقَالَ اللَّهُ تَعَالَى لَهُمْ قُولُوا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا وَ ذَكَرْنَا بِهِ مِنْ خَيْرٍ فِي كُتُبِ الْأَوَّلِينَ قَبْلَ أَنْ نَكُونَ فِي هَذَا إِبْجَابٍ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لِمَا فَضَّلَهُ وَ فَضَّلَهُمْ وَ عَلَى شَيْعَتِهِ أَنْ يَشْكُرُوهُ بِمَا فَضَّلَهُمْ

Amir-Al-Momineen<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Said to them, ‘Be saying **The Praise is for Allah [1:2]** – upon what He<sup>-azwj</sup> has Favoured with upon us<sup>-asws</sup>, and Mentioned us<sup>-asws</sup> with it from goodness in the former Books from before we<sup>-asws</sup> came to be (in this world). Thus, in this in an Obligation upon Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> due to what He<sup>-azwj</sup> Graced him<sup>-saww</sup> and Graced them<sup>-asws</sup> and upon their<sup>-asws</sup> Shias, that they should be thankful with what they have been Graced with (over the others)’.

وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لَمَّا بَعَثَ اللَّهُ مُوسَى بْنَ عِمْرَانَ وَ اصْطَفَاهُ نَجِيًّا وَ فَلَاقَ الْبَحْرَ فَنَجَّى بَنِي إِسْرَائِيلَ وَ أَعْطَاهُ التَّوْرَةَ وَ الْأَلْوَابَ رَأَى مَكَانَهُ مِنْ رَبِّهِ عَزَّ وَ جَلَّ فَقَالَ رَبِّ لَقَدْ كَرَّمْتَنِي بِكَرَامَةٍ لَمْ تُكْرِمْ بِهَا أَحَدًا قَبْلَ

And that is, because Rasool-Allah<sup>-saww</sup> said: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Sent Musa<sup>-as</sup> Bin Imran<sup>-as</sup> and Chose him<sup>-as</sup> as a rescuer, and Split the sea for him<sup>-as</sup> and so he<sup>-as</sup> rescued the Children of Israel, and He<sup>-azwj</sup> Gave him<sup>-as</sup> the Torah and the Tablets – he<sup>-saww</sup> saw his<sup>-as</sup> position from his<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic, and he<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> have Honoured me<sup>-as</sup> with such a prestige, You<sup>-azwj</sup> have not Honoured anyone else with it before’.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ مُحَمَّدًا أَفْضَلُ عِنْدِي مِنْ جَمِيعِ خَلْقِي

Allah<sup>-azwj</sup> Mighty and Majestic Said: “O Musa<sup>-as</sup>! But, do you<sup>-as</sup> not know that Muhammad<sup>-saww</sup> is more superior in My<sup>-azwj</sup> Presence than the entirety of My<sup>-azwj</sup> Angels and the entirety of My<sup>-azwj</sup> creatures?”

قَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ مُحَمَّدٌ أَكْرَمَ مِنْ جَمِيعِ خَلْقِكَ فَهَلْ فِي آلِ الْأَنْبِيَاءِ عِنْدَكَ أَكْرَمٌ مِنْ آلِي

Musa<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! If it was so that Muhammad<sup>-saww</sup> was more prestigious (superior) in Your<sup>-azwj</sup> Presence than the entirety of Your<sup>-azwj</sup> creatures, then is there among the progenies of the Prophets<sup>-as</sup> any more honourable from a progeny?’

قَالَ اللَّهُ تَعَالَى يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ النَّبِيِّينَ كَفَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ الْمُرْسَلِينَ

Allah<sup>-azwj</sup> Mighty and Majestic Said: “O Musa<sup>-as</sup>! But, do you know that the merit of the Progeny<sup>-as</sup> of Muhammad<sup>-saww</sup> upon the entirety of the progenies of the Prophets<sup>-as</sup>, is like the merit of Muhammad over the entirety of the Messengers<sup>-as</sup>?”

فَقَالَ يَا رَبِّ فَإِنْ كَانَ فَضْلُ آلِ مُحَمَّدٍ عِنْدَكَ كَذَلِكَ فَهَلْ فِي أَصْحَابِ الْأَنْبِيَاءِ أَكْرَمٌ عِنْدَكَ مِنْ صَحَابَتِي

He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! So if it was so that the Progeny<sup>-as</sup> of Muhammad<sup>-saww</sup> was like that in Your<sup>-azwj</sup> Presence, then is that among the companions of the Prophets<sup>-as</sup> any more honourable in Your<sup>-azwj</sup> Presence than my<sup>-as</sup> companions?’

قَالَ اللَّهُ تَعَالَى يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ صَحَابَةِ مُحَمَّدٍ عَلَى جَمِيعِ صَحَابَةِ الْمُرْسَلِينَ كَفَضْلِ صَحَابَةِ الْمُرْسَلِينَ كَفَضْلِ آلِ مُحَمَّدٍ عَلَى جَمِيعِ صَحَابَةِ الْمُرْسَلِينَ

Allah<sup>-azwj</sup> Mighty and Majestic Said: “O Musa<sup>-as</sup>! But do you<sup>-as</sup> not know that the superiority of the companions of Muhammad<sup>-saww</sup> over the entirety of the companions of the Messengers<sup>-as</sup> is like the superiority of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> over the entirety of the Progenies of the Prophets<sup>-as</sup> – and like the superiority of Muhammad<sup>-saww</sup> over the entirety of the Messengers<sup>-as</sup>?”

فَقَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ مُحَمَّدٌ وَآلُهُ وَاصْحَابُهُ كَمَا وَصَفْتَ فَهَلْ فِي أُمَّةِ الْأَنْبِيَاءِ أَفْضَلُ عِنْدَكَ مِنْ أُمَّتِي ظَلَلَتْ عَلَيْهِمُ الْعَمَامَ وَ أَنْزَلْتَ عَلَيْهِمُ الْمَنَّاءَ وَ السَّلْوَى وَ فَالَقْتَ لَهُمُ الْبَحْرَ

Musa<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! If it was so that Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> are as You<sup>-azwj</sup> Described, then is there among a community of the Prophets<sup>-as</sup>, any who is superior in Your<sup>-azwj</sup> Presence than my<sup>-as</sup> community is? You<sup>-azwj</sup> Shaded upon them with the clouds, and Sent down upon them the manna and the quails, and Split the sea for them’.

فَقَالَ اللَّهُ تَعَالَى يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ أُمَّةِ مُحَمَّدٍ عَلَى جَمِيعِ الْأُمَّةِ كَفَضْلِي عَلَى جَمِيعِ خَلْقِي

Allah<sup>-azwj</sup> the Exalted Said: “O Musa<sup>-as</sup>! But, do you<sup>-as</sup> not know that the superiority of the community of Muhammad<sup>-saww</sup> over the entirety of the communities is like My<sup>-azwj</sup> Superiority over the entirety of My<sup>-azwj</sup> creatures?”

قَالَ مُوسَى يَا رَبِّ لَبَّيْتَنِي كُنْتُ أَرَاهُمْ

Musa<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! Alas! If only I<sup>-as</sup> could see them'.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى إِنَّكَ لَنْ تَرَاهُمْ فَلَيْسَ هَذَا أَوْانَ ظُهُورِهِمْ وَ لَكِنْ سَوْفَ تَرَاهُمْ فِي الْجَنَّةِ جَنَّاتِ عَدْنٍ وَ الْفُرْدُوسِ بِحَضْرَةِ مُحَمَّدٍ فِي نَعِيمِهَا  
يَتَقَلَّبُونَ فِي حَبِيزَاتِهَا يَتَّبِعُونَ أَ فَتُحِبُّ أَنْ أُسْمِعَكَ كَلَامَهُمْ

Allah<sup>-azwj</sup> the Exalted Revealed unto him<sup>-as</sup>: "O Musa<sup>-as</sup>! You<sup>-as</sup> cannot see them, for this isn't the time of their appearance. But, soon you<sup>-as</sup> will see them in the Paradise, the Gardens of Eden and the Firdows, in the presence of Muhammad<sup>-saww</sup>. They would be turning in its Bliss and they would be enjoying in its goodness. Would you<sup>-as</sup> love to hear their voices?"

قَالَ نَعَمْ يَا رَبِّ

He<sup>-as</sup> said: 'Yes, my<sup>-as</sup> God<sup>-azwj</sup>!'

قَالَ فَمُ بَيْنَ يَدَيْ وَ اشْدُدْ مِغْزَرَكَ قِيَامَ الْعَبْدِ الذَّلِيلِ بَيْنَ يَدَيْ السَّيِّدِ الْمَالِكِ الْجَلِيلِ فَفَعَلَ ذَلِكَ

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said: "Stand in front of Me<sup>-azwj</sup>, and tighten your clothes, like the standing of the humble slave in front of the master, the king, the majestic". So, Musa<sup>-as</sup> did that.

فَنَادَى رَبُّنَا عَزَّ وَ جَلَّ يَا أُمَّةَ مُحَمَّدٍ فَأَجَابُوهُ كُلُّهُمْ وَ هُمْ فِي أَصْلَابِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَ النِّعْمَةَ  
وَ الْمُلْكَ لَكَ لَا شَرِيكَ لَكَ لَبَّيْكَ-

Our Lord<sup>-azwj</sup> Mighty and Majestic Called out: "O community of Muhammad<sup>-saww</sup>!" They answered Him<sup>-azwj</sup>, all of them, and they were in the loins of their fathers and the wombs of their mothers: 'At Your<sup>-azwj</sup> service O Lord<sup>-azwj</sup>! At Your<sup>-azwj</sup> service! There is no associate for You<sup>-azwj</sup>! At Your<sup>-azwj</sup> service. Surely, the Praise, and the Bounties, and the Kingdom are for You<sup>-azwj</sup> – there being no associate for You<sup>-azwj</sup>. At Your<sup>-azwj</sup> service!'

قَالَ فَجَعَلَ اللَّهُ تَعَالَى الْإِجَابَةَ مِنْهُمْ شِعَارَ الْحَجِّ

Thus, Allah<sup>-azwj</sup> the Exalted Made that answer from them as a slogan (known as *Talbiyya*) for the Hajj.

ثُمَّ نَادَى رَبُّنَا عَزَّ وَ جَلَّ يَا أُمَّةَ مُحَمَّدٍ إِنَّ قَضَائِي عَلَيْكُمْ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي وَ عَفْوِي قَبْلَ عِقَابِي فَقَدْ اسْتَجَبْتُ لَكُمْ قَبْلَ أَنْ تَدْعُونِي وَ أَعْطَيْتُكُمْ قَبْلَ  
أَنْ تَسْأَلُونِي

Then our Lord<sup>-azwj</sup> Mighty and Majestic Called out: "O community of Muhammad<sup>-saww</sup>! My<sup>-azwj</sup> Judgment upon you all is that My<sup>-azwj</sup> Mercy shall precede My<sup>-azwj</sup> Wrath, and My<sup>-azwj</sup> Pardon shall be before My<sup>-azwj</sup> Punishment, for I<sup>-azwj</sup> have Obligated for you from before that you should be supplicating to Me<sup>-azwj</sup>, and I<sup>-azwj</sup> shall Grant you from before you even ask Me<sup>-azwj</sup>.

مَنْ لَقِيَنِي مِنْكُمْ يَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ صَادِقٌ فِي أَقْوَالِهِ مُحِقٌّ فِي أَفْعَالِهِ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَحْوَهُ وَ  
وَصِيَّهُ مِنْ بَعْدِهِ وَ وَليُّهُ

The one from you who meets Me<sup>-azwj</sup> with the testimony that, 'There is no god except Allah<sup>-azwj</sup>, Alone, there being no associates for Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, truthful in his<sup>-saww</sup> statements, rightful in his<sup>-saww</sup> deeds, and that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is his<sup>-saww</sup> brother, and his<sup>-saww</sup> successor from after him<sup>-saww</sup>, and his<sup>-azwj</sup> Guardian.

يُتْرَمُ طَاعَتُهُ كَمَا يُتْرَمُ طَاعَتَهُ [طَاعَةٌ] مُحَمَّدٍ وَ أَنَّ أَوْلِيَاءَهُ الْمُصْطَفَيْنَ الْمُطَهَّرِينَ الْمَبَامِينَ بِعَجَائِبِ آيَاتِ اللَّهِ وَ دَلَائِلِ حُجَجِ اللَّهِ مِنْ بَعْدِهَا أَوْلِيَاؤُهُ أُدْخِلُهُ جَنَّتِي وَ إِنْ كَانَتْ ذُنُوبُهُ مِثْلَ زَبَدِ الْبَحْرِ

The obedience to him<sup>-asws</sup> is necessitated just as is the obedience to Muhammad<sup>-saww</sup>, and that His<sup>-azwj</sup> Guardians are the Chosen ones, the best, the Purified, the ones Blessed with the wonderful Signs of Allah<sup>-azwj</sup> and the evidence of the Proofs of Allah<sup>-azwj</sup> from after them<sup>-asws</sup> both. His<sup>-asws</sup> friends, I<sup>-azwj</sup> shall Enter them into My<sup>-azwj</sup> Paradise, and even though his sins may be like the foam of the sea!"

قَالَ فَلَمَّا بُعِثَ نَبِيُّنَا مُحَمَّدٌ ص قَالَ اللَّهُ تَعَالَى يَا مُحَمَّدُ وَ مَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا أُمَّتَكَ بِحُذِيِّهِ الْكَرَامَةِ وَ لَكِنَّ رَحْمَةً مِنْ رَبِّكَ

He<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Mighty and Majestic Sent our Prophet<sup>-saww</sup>, Muhammad<sup>-saww</sup>, He<sup>-azwj</sup> Said: "O Muhammad<sup>-saww</sup>! **And you were not by the side of the (Mount) Toor when We Called out [28:46]**, your<sup>-saww</sup> community with this prestige. But, Mercy from your<sup>-as</sup> Lord<sup>-azwj</sup>!"

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَّنَا بِهِ مِنْ هَذِهِ الْفَضِيلَةِ

Then the Mighty and Majestic Said to Muhammad<sup>-saww</sup>: "Say: '**The Praise is for Allah Lord of the worlds [1:2]** – upon what I<sup>-saww</sup> have been Specialised with from this merit'".

وَ قَالَ لِأُمَّتِهِ وَ قَوْلُوا أَنْتُمْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَّنَا بِهِ مِنْ هَذَا الْفَضْلِ

And He<sup>-azwj</sup> Said to his<sup>-saww</sup> community: "And you all should be saying, '**The Praise is for Allah Lord of the worlds [1:2]**, upon what we have been Specialised with from this merit'".

قَوْلُهُ عَزَّ وَ جَلَّ الرَّحْمَنُ الرَّحِيمُ قَالَ الْإِمَامُ ع الرَّحْمَنُ الْعَاطِفُ عَلَى خَلْقِهِ بِالرِّزْقِ لَا يَقْطَعُ عَنْهُمْ مَوَادَّ رِزْقِهِ وَ إِنْ انْقَطَعُوا عَنْ طَاعَتِهِ الرَّحِيمِ بِعِبَادِهِ الْمُؤْمِنِينَ فِي تَخْفِيفِهِ عَلَيْهِمْ طَاعَاتِهِ وَ بِعِبَادِهِ الْكَافِرِينَ فِي الرِّفْقِ بِهِمْ فِي دُعَائِهِمْ إِلَى مُوَافَقَتِهِ

Words of Mighty and Majestic: **The Beneficent, the Merciful [1:2]** - The Imam (Hassan Al-Askari<sup>-asws</sup>) said: '**The Beneficent** – He<sup>-azwj</sup> Gives sustenance to His<sup>-azwj</sup> creation which never gets cut off even if they cut-off their obedience to Him<sup>-azwj</sup>. **The Merciful** – With the Momineen servants. He<sup>-azwj</sup> makes their obedience easy for them, and for the disbelieving servants, approves their supplications with Kindness.'

قَالَ الْإِمَامُ ع فِي مَعْنَى الرَّحْمَنِ وَ مِنْ رَحْمَتِهِ أَنَّهُ لَمَّا سَلَبَ الطِّفْلَ قُوَّةَ التُّهُوضِ وَ التَّغْدِي جَعَلَ تِلْكَ الْقُوَّةَ فِي أُمِّهِ وَ رَفَقَهَا عَلَيْهِ لِتَقْوَمَ بِرَبِّيَّتِهِ وَ حَضَانَتِهِ فَإِنْ قَسَا قَلْبُ أُمِّ مِنَ الْأُمَّهَاتِ لَوْجِبَ [أَوْجِبَ] تَرْبِيَتَهُ هَذَا وَ حَضَانَتَهُ عَلَى سَائِرِ الْمُؤْمِنِينَ وَ لَمَّا سَلَبَ بَعْضَ الْحَيَوَانَ قُوَّةَ التَّرْبِيَةِ لِأَوْلَادِهَا وَ الْقِيَامَ بِمَصَالِحِهَا جَعَلَ تِلْكَ الْقُوَّةَ فِي الْأَوْلَادِ لِتَنْهَضَ حِينَ تَوْلَدُ وَ تَسِيرَ إِلَى رِقْقِهَا الْمُسَبَّبِ لَهَا

He<sup>-asws</sup> said: 'Amir-Al-Momineen<sup>-asws</sup> said: **The Beneficent** – He<sup>-azwj</sup> Gives sustenance to His<sup>-azwj</sup> creation. It is His<sup>-azwj</sup> Mercy that when a child does not yet have the strength to run around and acquire its sustenance, He<sup>-azwj</sup> Gives that strength to his mother so that she can look after the child. And if the mother does not look after the child then it becomes more than obligatory for the rest of the Momineen to look after the child. Some animals have not been given this instinct to look after their young ones and so they start looking for their own sustenance very shortly after birth.

قَالَ ع وَ فِي تَفْسِيرِ قَوْلِهِ عَزَّ وَ جَلَّ الرَّحْمَنُ أَنَّ قَوْلَهُ الرَّحْمَنُ مُشْتَقٌّ مِنَ الرَّحْمِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا الرَّحْمَنُ وَ هِيَ الرَّحْمُ شَقَّقْتُ لَهَا اسْمًا مِنْ اسْمِي مَنْ وَصَلَهَا وَصَلْتُهُ وَ مَنْ قَطَعَهَا قَطَعْتُهُ

He<sup>-asws</sup> said in the explanation of **The Beneficent**: 'The Word 'Beneficent' has been derived from the Mercy. I heard the Rasool Allah<sup>-saww</sup> saying: Allah<sup>-azwj</sup> Said: "I<sup>-azwj</sup> am 'The Beneficent' and it is derived from the Mercy, a Name from My<sup>-azwj</sup> Names. Whoever connects to it I<sup>-azwj</sup> shall be Connected to him, and whoever cuts himself from it then I<sup>-azwj</sup> shall cut him off from My<sup>-azwj</sup> Mercy.'

ثُمَّ قَالَ عَلِيٌّ ع أَوْ تَدْرِي مَا هَذِهِ الرَّحْمُ الَّتِي مَنْ وَصَلَهَا وَصَلْتُهُ الرَّحْمُ وَ مَنْ قَطَعَهَا قَطَعْتُهُ الرَّحْمُ فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ حَتَّى يَهْدَاكُلَّ قَوْمٍ أَنْ يُكْرِمُوا آبَاءَهُمْ وَ يُوَصِّلُوا أَرْحَامَهُمْ

Then Ali<sup>-asws</sup> said: 'Do you know what this Mercy is that whoever connects to it is connected to the Beneficent?' They said: 'O Amir-Al-Momineen<sup>-asws</sup>! 'Every community has been urged by this to honour their relatives and maintain good relations with them'.

فَقَالَ لَهُمْ أَلَيْسَ يُحْتَمَى عَلَى أَنْ يُوَصِّلُوا أَرْحَامَهُمُ الْكَافِرِينَ وَ أَنْ يُعْظَمُوا مَنْ حَقَّرَهُ اللَّهُ وَ أُوجِبَ اخْتِيارُهُ مِنَ الْكَافِرِينَ

He<sup>-asws</sup> said to them: 'Have any of them obligated to maintain good relations with the disbelievers, and respect the ones whom He<sup>-azwj</sup> Has Belittled, and Enjoined the contempt of the Kafirs?'

قَالُوا لَا وَ لَكِنَّهُ يُحْتَمَى عَلَى صِلَةِ أَرْحَامِهِمُ الْمُؤْمِنِينَ

They said: 'No, but we have been urged to have good relations with the Momineen.'

قَالَ فَقَالَ أُوجِبَ حُقُوقَ أَرْحَامِهِمْ لِاتِّصَالِهِمْ بِآبَائِهِمْ وَ أُمَّهَاتِهِمْ

He<sup>-asws</sup> said: 'Has He<sup>-azwj</sup> not has Enjoined this due to their connection with their fathers and mothers?'

قُلْتُ بَلَى يَا أَخَا رَسُولِ اللَّهِ ص

They said: Yes, O brother<sup>-asws</sup> of the Rasool-Allah<sup>-saww</sup>.'

قَالَ فَهُمْ إِذَا إِيمَانًا يَفْضُونَ فِيهِمْ حُقُوقَ الْآبَاءِ وَ الْأُمَّهَاتِ

He<sup>-asws</sup> said: 'Understand then, that by doing this they are making up the rights of their mothers and fathers.'

قُلْتُ بَلَى يَا أَخَا رَسُولِ اللَّهِ-

They said: 'Yes O brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>.'

قَالَ وَ آبَاؤُهُمْ وَ أُمَّهَاتُهُمْ إِنَّمَا غَدَّوْهُمْ فِي الدُّنْيَا وَ وَقَوْهُمْ مَكَارِهَا وَ هِيَ نِعْمَةٌ زَائِلَةٌ وَ مَكْرُوهٌ يَنْقُضِي وَ رَسُولٌ رَجِمَ سَاقَهُمْ إِلَى نِعْمَةٍ دَائِمَةٍ لَا يَنْقُضِي وَ وَقَاهُمْ مَكْرُوهًا مُؤَبَّدًا لَا يَبِيدُ فَأَيُّ النَّعْمَتَيْنِ أَكْبَرُ

He<sup>-asws</sup> said: 'Their fathers and mothers provide them with sustenance in this world and prevent them from the abhorrent, and this is a declining bounty, while the Rasool-Allah<sup>-saww</sup> gave them everlasting bounties and saved them from eternal difficulties, so which is a greater bounty?'

قُلْتُ نِعْمَةُ رَسُولِ اللَّهِ ص أَجَلٌ وَ أَكْبَرُ وَ أَكْبَرُ

I said, 'The bounty of the Rasool-Allah<sup>-saww</sup> is mightier and greater.'

قَالَ فَكَيْفَ يَجُوزُ أَنْ يَحْتَجَّ عَلَى قَضَاءِ حَقِّ مَنْ صَعَّرَ اللَّهُ حَقَّهُ وَ لَا يَحْتَجُّ عَلَى قَضَاءِ حَقِّ مَنْ كَبَّرَ اللَّهُ حَقَّهُ

He<sup>-asws</sup> said: 'How can it be allowed that He<sup>-azwj</sup> should Urge the fulfilment of a smaller right and does not Urge the fulfilment of a greater right?

قُلْتُ لَا يَجُوزُ ذَلِكَ

I said, 'That is not allowed'.

قَالَ فَإِذَا حَقُّ رَسُولِ اللَّهِ ص أَكْبَرُ مِنْ حَقِّ الْوَالِدَيْنِ وَ حَقُّ رَجْمِهِ أَيْضاً أَكْبَرُ مِنْ حَقِّ رَجْمِهِمَا فَرَجِمَ رَسُولُ اللَّهِ ص أَيْضاً أَكْبَرُ وَ أَحَقُّ مِنْ رَجْمِهِمَا فَرَجِمَ رَسُولُ اللَّهِ ص أَوْلَى بِالصِّلَةِ وَ أَكْبَرُ فِي الْقَطْبِ

The right of the Rasool Allah<sup>-saww</sup> is greater than the right of the parents and the right of his<sup>-saww</sup> kinships also is greater than the right of their own kinships. So, the maintenance of kinship with the relatives of the Rasool Allah<sup>-saww</sup> is greater and more rightful than their kinships. Thus, the kinship of Rasool-Allah<sup>-saww</sup> is foremost with the connection and more grievous to be cut off.

قَالُوا كُلُّ الْوَالِدِ لِمَنْ قَطَعَهَا فَالْوَالِدُ كُلُّ الْوَالِدِ لِمَنْ لَمْ يُعْطَ حُرْمَتَهَا أَوْ مَا عَلِمْتَ أَنَّ حُرْمَةَ رَجْمِ رَسُولِ اللَّهِ ص حُرْمَةُ رَسُولِ اللَّهِ ص وَ أَنَّ حُرْمَةَ رَسُولِ اللَّهِ ص حُرْمَةُ اللَّهِ

So, woe and every woe be on the one who cuts it off, and woe upon woe be on the one does not respect his<sup>-saww</sup> relatives. Do you not know that the sanctity of the relatives of the Rasool Allah<sup>-saww</sup> is the sanctity of the Rasool Allah<sup>-saww</sup> and that the sanctity of the Rasool Allah<sup>-saww</sup> is the sanctity of Allah<sup>-azwj</sup>?

وَ أَنَّ اللَّهَ أَعْظَمُ حَقًّا مِنْ كُلِّ مُنْعِمٍ سِوَاهُ فَإِنَّ كُلَّ مُنْعِمٍ سِوَاهُ إِذَا أَنْعَمَ حَيْثُ قَيَّضَهُ لَهُ ذَلِكَ رَبُّهُ وَ وَفَّقَهُ لَهُ

Surely, Allah<sup>-azwj</sup>'s Right is greater than all, even from all the Bounties of His<sup>-azwj</sup>, and every bounty apart from it. But rather, He<sup>-azwj</sup> Chooses where it is destined to be for He<sup>-azwj</sup> is it's Lord<sup>-azwj</sup>, and that Bounty is compatible with him”.

أَ مَا عَلِمْتِ مَا قَالَ اللَّهُ لِمُوسَى بْنِ عِمْرَانَ

Do you not know what Allah<sup>-azwj</sup> Said to Musa<sup>-as</sup> Bin Imran<sup>-as</sup>?

فُلْتُ بِأَبِي أَنْتَ وَ أُمِّي مَا الَّذِي قَالَ لَهُ

I said, ‘May my father and mother be sacrificed for you<sup>-asws</sup>, what was it that He<sup>-azwj</sup> Said to him<sup>-as</sup>?’

قَالَ قَالَ اللَّهُ تَعَالَى أَوْ تَدْرِي مَا بَلَغَتْ رَحْمَتِي إِيَّاكَ فَقَالَ مُوسَى أَنْتَ أَرْحَمُ بِي مِنْ أَبِي وَ أُمِّي

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Said: ‘O Musa<sup>-as</sup>! Do you know what has reached to you<sup>-as</sup> of My<sup>-azwj</sup> Mercy?’ Musa<sup>-as</sup> said: ‘You<sup>-azwj</sup> are more Merciful to me<sup>-as</sup> than my father and mother.’

قَالَ اللَّهُ يَا مُوسَى وَ إِذَا رَحِمْتِكَ أُمَّكَ لِفَضْلِ رَحْمَتِي أَنَا الَّذِي رَفَعْتُهَا عَلَيْكَ وَ طَيَّبْتُ قَلْبَهَا لِتَرْبَتِكَ طَيِّبٌ وَ سَنَهَا لِتَرْبَتِكَ وَ لَوْ لَمْ أَفْعَلْ ذَلِكَ بِهَا لَكَانَتْ وَ سَائِرَ النِّسَاءِ سِوَاءَ

Allah<sup>-azwj</sup> the Exalted Said: ‘O Musa<sup>-as</sup>! But rather, the mercy of your mother to you<sup>-as</sup> was a Grace of My<sup>-azwj</sup> Mercy, and it was I<sup>-azwj</sup> Who inclined her towards you<sup>-as</sup>, and Refined her heart to avoid her rest for your upbringing, and if I<sup>-azwj</sup> had not Done that with her, then she would have been to you same as any other woman”.

يَا مُوسَى أَ تَدْرِي أَنَّ عَبْدًا مِنْ عِبَادِي تَكُونُ لَهُ ذُنُوبٌ وَ حَطَايَا تَبْلُغُ أَعْنَانَ السَّمَاءِ فَأَعْفِرُهَا لَهُ وَ لَا أُبَالِي: قَالَ يَا رَبِّ وَ كَيْفَ لَا تُبَالِي

(Allah<sup>-azwj</sup> Said): “O Musa<sup>-as</sup>! Do you<sup>-as</sup> know that a servant from My<sup>-azwj</sup> servants happens to have sins for him and mistakes reaching to the limits of the sky, but I<sup>-azwj</sup> Forgive these for him and I<sup>-azwj</sup> don’t mind”. He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! And how come You<sup>-azwj</sup> don’t mind (Forgiving these)?’

قَالَ تَعَالَى لِحُصْلَةِ شَرِيفَةٍ تَكُونُ فِي عِبْدِي أَحِبُّهَا وَ هُوَ أَنْ يُحِبَّ إِخْوَانَهُ الْمُؤْمِنِينَ وَ يَتَعَاهَدَهُمْ وَ يُسَاوِي نَفْسَهُ بِهِمْ وَ لَا يَتَكَبَّرَ عَلَيْهِمْ فَإِذَا فَعَلَ ذَلِكَ عَفَرْتُ لَهُ ذُنُوبَهُ وَ لَا أُبَالِي

The Exalted<sup>-azwj</sup> Said: “Due to the noble characteristics occurring in My<sup>-azwj</sup> servant which I<sup>-azwj</sup> Love, and these are that he loves his brethren, the poor Momineen, and frequents with them, and equalises himself with them, and he is not arrogant upon them. So, when he does that, I<sup>-azwj</sup> Forgive his sins for him, and I<sup>-azwj</sup> don’t mind.

يَا مُوسَى إِنَّ الْفُحْرَ رِدَائِي وَ الْكِبْرِيَاءَ إِزَارِي مَنْ نَارَعَنِي فِي شَيْءٍ مِنْهُمَا عَدَبْتُهُ بِنَارِي



O Musa! The pride is My<sup>-azwj</sup> Robe, and the Greatness is My<sup>-azwj</sup> Apparel. The one who snatches anything from Me<sup>-azwj</sup> of these, I<sup>-azwj</sup> shall Punish him with My<sup>-azwj</sup> Fire.

يَا مُوسَى إِنَّ مِنْ إِعْظَامِ جَلَالِي إِكْرَامِ عَبْدِي الَّذِي أَنْتَلُهُ حَطًّا مِنْ حُطَامِ الدُّنْيَا عَبْدًا مِنْ عِبَادِي مُؤْمِنًا قَصُرَتْ يَدُهُ فِي الدُّنْيَا فَإِنَّ تَكَبَّرَ عَلَيْهِ فَقَدْ اسْتَحْفَظَ  
بِعِظِيمِ جَلَالِي

O Musa<sup>-as</sup>! From the Greatness of My<sup>-azwj</sup> Majesty is being benevolence of the servant whom I<sup>-azwj</sup> have Caused to achieve a share from the debris of the world, to a servant from My<sup>-azwj</sup> Momin servants, whose (financial) hand is short in the world. But, if he is arrogant upon him, so he has belittled the Greatness of My<sup>-azwj</sup> Majesty”.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ الرَّحِمَ الَّتِي اسْتَنْفَهَا اللَّهُ عَزَّ وَ جَلَّ مِنْ قَوْلِهِ الرَّحْمَنُ هِيَ رَحِمُ مُحَمَّدٍ ص وَ إِنَّ مِنْ إِعْظَامِ اللَّهِ إِعْظَامَ مُحَمَّدٍ - وَ إِنَّ مِنْ إِعْظَامِ مُحَمَّدٍ  
إِعْظَامَ رَحِمِ مُحَمَّدٍ وَ إِنَّ كُلَّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مِنْ شِبَعَتِنَا هُوَ رَحِمُ مُحَمَّدٍ وَ إِنَّ إِعْظَامَهُمْ مِنْ إِعْظَامِ مُحَمَّدٍ ص

Then Amir-Al-Momineen<sup>-asws</sup> said: ‘The relatives of the Prophet<sup>-saww</sup> which Allah<sup>-azwj</sup> Mighty and Majestic Derived from His<sup>-azwj</sup> Mercy by His<sup>-azwj</sup> Words: “I<sup>-azwj</sup> am **The Beneficent [1:3]**” – it is the relatives of Muhammad<sup>-saww</sup> (The Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>), and, from the Greatness of Allah<sup>-azwj</sup> is the greatness of Muhammad<sup>-saww</sup>, and from the greatness of Muhammad<sup>-saww</sup> is the greatness of the relatives of Muhammad<sup>-saww</sup> (the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>), and that every Momin and Momina from our<sup>-asws</sup> shias, is from the relatives of Muhammad<sup>-saww</sup>, and their greatness is from the greatness of Muhammad<sup>-saww</sup>.

فَالْوَيْلُ لِمَنْ اسْتَحْفَظَ بِحُرْمَةِ مُحَمَّدٍ وَ طُوبَى لِمَنْ عَظَّمَ حُرْمَتَهُ وَ أَكْرَمَ رَحِمَهُ وَ وَصَّالَهَا

Therefore, woe be unto the one who takes lightly with anything from the sanctity of Muhammad<sup>-saww</sup>, and beatitude is for the one who reveres his<sup>-saww</sup> sanctity, and honours his<sup>-saww</sup> relatives and its connection’.

قَوْلُهُ عَزَّ وَ جَلَّ الرَّحِيمِ قَالَ الْإِمَامُ ع- وَ أَمَّا قَوْلُهُ الرَّحِيمِ مَعْنَاهُ أَنَّهُ رَحِيمٌ بَعِيدُهُ وَ مِنْ رَحْمَتِهِ أَنَّهُ خَلَقَ مِائَةَ رَحْمَةٍ جَعَلَ مِنْهَا رَحْمَةً وَاحِدَةً فِي الْخَلْقِ كُلِّهِمْ فَبِهَا  
يَتَرَاحَمُ النَّاسُ وَ تَرَاحَمُ الْوَالِدَةُ وَلَدَهَا وَ تَحَنُّنُ الْأُمَّهَاتِ مِنَ الْحَيَوَانَاتِ عَلَى أَوْلَادِهَا

The Imam<sup>-asws</sup> said: ‘And as for the Words of Allah<sup>-azwj</sup> **The Merciful [1:3]** - Amir-Al-Momineen<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is Merciful to His<sup>-azwj</sup> Momin servants. And from His<sup>-azwj</sup> Mercy He<sup>-azwj</sup> Created a hundred Mercies and He<sup>-azwj</sup> Allocated one of it to all of the creatures, and from that people are merciful towards each other, and the mother is merciful to her child, and the mothers of the animals are merciful to their young ones.’

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَضَافَ هَذِهِ الرَّحْمَةَ إِلَى تِسْعٍ وَ تِسْعِينَ رَحْمَةً فَيَرْحَمُ بِهَا أُمَّةَ مُحَمَّدٍ ثُمَّ يُشَفِّعُهُمْ فَيَمُنُّ بِحُبُونِ لَهُ الشَّفَاعَةَ مِنْ أَهْلِ الْمِلَّةِ حَتَّى إِنَّ الْوَاحِدَ  
لَيَجِيءُ إِلَى مُؤْمِنٍ مِنَ الشَّبَعَةِ فَيَقُولُ اشْفَعْ لِي

So, when it will be the Day of Qiyamah, He<sup>-azwj</sup> will Increase this One Mercy to the other ninety-nine parts and be Merciful by it upon the community of Muhammad<sup>-saww</sup> and will Accept the intercession for those that they love to intercede with to the extent that one will come to a Momin from the Shias and will be saying, ‘Intercede for me’.



فَيَقُولُ وَ أَيُّ حَقِّي لَكَ عَلَيَّ فَيَقُولُ سَعَيْتُكَ يَوْمًا فَيَذُكُرُ ذَلِكَ فَيَسْتَفْعِلُ لَهُ فَيَسْتَفْعِلُ فِيهِ وَ بَجِيئُهُ آخِرُ فَيَقُولُ إِنَّ لِي عَلَيْكَ حَقًّا فَاسْتَفْعِلْ لِي فَيَقُولُ وَ مَا حَقُّكَ عَلَيَّ فَيَقُولُ اسْتَظَلَّتْ بِظِلِّ جِدَارِي سَاعَةً فِي يَوْمٍ حَارٍّ فَيَسْتَفْعِلُ لَهُ فَيَسْتَفْعِلُ فِيهِ وَ لَا يَزَالُ يَسْتَفْعِلُ حَتَّى يُشْفَعَ فِي جِيرَانِهِ وَ خَلَطَائِهِ وَ مَعَارِفِهِ فَإِنَّ الْمُؤْمِنَ أَكْرَمُ عَلَيَّ اللَّهُ مِمَّا يَنْظُنُونَ

So, he will say, 'What right do you have over me?' He will say: 'I quenched your thirst with water one day.' So, he will remember that and intercede for him. Another one will come and say, 'I have a right over you, so intercede for me'. He will say, 'And what is your right over me?' He will say: 'You rested for a while under the shadow of my wall for a while on a hot day.' He will intercede for him for that. This intercession will not cease until it cover his neighbours and familiar people, for the Momin is more prestigious in the Presence of Allah<sup>azwj</sup> than what you can imagine.'

قَوْلُهُ عَزَّ وَ جَلَّ مَالِكِ يَوْمِ الدِّينِ قَالَ الْإِمَامُ ع- قَادِرٌ عَلَيَّ إِقَامَةِ يَوْمِ الدِّينِ وَ هُوَ يَوْمُ الْحِسَابِ قَادِرٌ عَلَيَّ تَقْدِيمِهِ عَلَيَّ وَفِيهِ وَ تَأْخِيرِهِ بَعْدَ وَفِيهِ وَ هُوَ الْمَالِكُ أَيْضًا فِي يَوْمِ الدِّينِ فَهُوَ يَفْضِي بِالْحَقِّ لَا يَمْلِكُ الْحَقُّ وَ الْقَضَاءُ فِي ذَلِكَ الْيَوْمِ مَنْ يَظْلَمُ وَ يَجُورُ كَمَا يَجُورُ فِي الدُّنْيَا مَنْ يَمْلِكُ الْأَحْكَامَ

The Imam (Hassan Al-Askari<sup>asws</sup>) said: **Master of the Day of Reckoning [1:4]** - 'Yes, He<sup>azwj</sup> is so Powerful to establish the 'Yawm Al-Deen', and this is the Day of Reckoning, and He<sup>azwj</sup> is so Powerful to Bring it forward or Move it back from its pre-Determined time, and He<sup>azwj</sup> is the Master as well during that Day and will be Judging with the Truth. There will be no authority on that Day for those who used to be unjust and oppressors in the world from among the rulers, to issue orders like they used to issue in the world.

وَ قَالَ هُوَ يَوْمُ الْحِسَابِ

He<sup>asws</sup> said: 'And Amir Al-Momineen<sup>asws</sup> said: '(The phrase) 'Yawm Al-Deen' – it is the Day of Reckoning'.

سَعَيْتُ رَسُولَ اللَّهِ ص يَقُولُ أَلَا أُخْبِرُكُمْ بِأَكْبَسِ الْكَيْسِيِّنَ وَ أَحْمَقِ الْحَمَقِيِّ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

And he<sup>asws</sup> said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Shall I<sup>saww</sup> inform you with the cleverest of the clever ones and the most stupid of the stupid ones?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!'

قَالَ أَكْبَسُ الْكَيْسِيِّنَ مَنْ حَاسَبَ نَفْسَهُ وَ عَمِلَ لِمَا بَعْدَ الْمَوْتِ وَ أَحْمَقُ الْحَمَقِيِّ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا وَ تَمَتَّى عَلَيَّ اللَّهُ الْأَمَانِيُّ

The cleverest of the clever ones is the one who reckons himself, and works for what is after the death, and the most stupid of the stupid ones is the one who pursues his personal desires and wishes to Allah<sup>azwj</sup> the Exalted of the wishes''.

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ يُحَاسِبُ الرَّجُلُ نَفْسَهُ

So the man said, 'O Amir Al-Momineen<sup>asws</sup>! And how can the man reckon his own self?'

قَالَ إِذَا أَصْبَحْتُ ثُمَّ أَمْسَى رَجَعْتُ إِلَى نَفْسِي وَ قَالَ يَا نَفْسُ إِنَّ هَذَا يَوْمٌ مَضَى عَلَيْكَ لَا يَعودُ إِلَيْكَ أَبَدًا وَ اللَّهُ يَسْأَلُكَ عَنْهُ فِيمَا أَفْتَيْتَهُ فَمَا الَّذِي عَمِلْتَ فِيهِ أَ ذَكَرْتَ اللَّهَ أَمْ حَمَدْتَهُ أَمْ فَضَيْتَ حَقَّ أَخٍ مُؤْمِنٍ أَمْ نَفَسْتَ عَنْهُ كُرْبَتَهُ أَمْ حَفِظْتَهُ بِظَهْرِ الْعَيْبِ فِي أَهْلِهِ وَ وُلْدِهِ أَمْ حَفِظْتَهُ بَعْدَ الْمَوْتِ فِي مَخْلُوقِهِ أَمْ كَفَمْتَ عَنْ غَيْبِهِ أَخٍ مُؤْمِنٍ بِفَضْلِ جَاهِكِ أَمْ أَعْنَتِ مُسْلِمًا مَا الَّذِي صَنَعْتَ فِيهِ فَيَذْكُرُ مَا كَانَ مِنْهُ

He<sup>-asws</sup> said: ‘When it is morning, then evening, he refers to himself and he says, ‘O self! This day has passed upon you, it would not be returning to you, ever, and Allah<sup>-azwj</sup> the Exalted will be Questioning you about it. What did you consume it in? So what is that which you did during it? Did you Mention Allah<sup>-azwj</sup> or praise Him<sup>-azwj</sup>? Did you fulfil the needs of a Momin? Did you relieve any worries from him? Did you protect his wife and his children in the apparent during his absence? Did you protect him with regards to his opponents after the death? Did you suffice a Momin brother of his honour during his absence? Did you assist a Muslim? What is that which you did during it?. Thus he recalls whatever was from it.

فَإِنْ ذَكَرَ أَنَّهُ جَرَى مِنْهُ خَيْرٌ حَمِدَ اللَّهَ عَزَّ وَ جَلَّ وَ كَبَّرَهُ عَلَى تَوْفِيقِهِ وَ إِنْ ذَكَرَ مَعْصِيَةً أَوْ تَفْصِيرًا اسْتَغْفَرَ اللَّهَ عَزَّ وَ جَلَّ عَلَى تَرْكِ مُعَاوَدَتِهِ وَ مَحَا ذَلِكَ عَنْ نَفْسِهِ بِتَجْدِيدِ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ عَرْضِ بَيْعَةِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ عَلَى نَفْسِهِ وَ قَبُولِهَا وَ إِعَادَةِ لَعْنِ شَائِبِيهِ وَ أَعْدَائِهِ وَ دَافِعِيهِ عَنْ حُقُوقِهِ

So, if he recalls that he has done good from it, he should praise Allah<sup>-azwj</sup> the Exalted, and exclaim His<sup>-azwj</sup> Greatness upon His<sup>-azwj</sup> Inclining him (for it). And if he recalls an (act of) disobedience, or a derogation, he should seek Forgiveness of Allah<sup>-azwj</sup> the Exalted, and be determined upon leaving its recurrence, and delete than from his self by renewing the Salawat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, and display the allegiance of Amir-Al-Momineen<sup>-asws</sup> upon himself, and his acceptance of it, and repeat the cursing his<sup>-asws</sup> enemies, and his<sup>-asws</sup> adversaries, and the ones who repelled him<sup>-asws</sup> from his<sup>-asws</sup> right.

فَإِذَا فَعَلَ ذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَسْتُ أَنَا فِشْكَ فِي شَيْءٍ مِنَ الذُّنُوبِ مَعَ مُوَالَتِكَ أَوْلِيَائِي وَ مُعَادَاتِكَ أَعْدَائِي

So, when he does that, Allah<sup>-azwj</sup> Mighty and Majestic Says: “I<sup>-azwj</sup> shall not Discuss with regards to anything from the sins (as you are) with your friendship of My<sup>-azwj</sup> friends and the enmity of My<sup>-azwj</sup> enemies”.

قَوْلُهُ عَزَّ وَ جَلَّ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى قُولُوا يَا أَيُّهَا الْخَلْقُ الْمُنْعَمَ عَلَيْكُمْ إِيَّاكَ نَعْبُدُ أَيُّهَا الْمُنْعَمُ عَلَيْنَا نُطِيعُكَ مُخْلِصِينَ مَعَ التَّذَلُّلِ وَ الْحُشُوعِ بِلَا رِيَاءٍ وَ لَا سُمْعَةٍ

**(It is) You we worship and You do we seek Assistance (from) [1:5]** - The Imam<sup>-asws</sup> said: “Allah<sup>-azwj</sup> the Exalted Said: ‘Say! O creatures on whom I have Blessed with Bounties, **(It is) You we worship [1:5]**. O the One Who has Bestowed bounties upon us, we obey You<sup>-azwj</sup> sincerely with the pleading and the humbleness without showing off or for reputation.

وَ إِيَّاكَ نَسْتَعِينُ مِنْكَ نَسْأَلُ الْمَعُونَةَ عَلَى طَاعَتِكَ لِتُؤَدِّيَهَا كَمَا أَمَرْتَ وَ نَتَّقِي مِنْ دُنْيَانَا مَا عَنْهُ كُفَيْتَ وَ نَعْتَصِمُ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مِنْ سَائِرِ مَرَدَّةِ الْإِنْسِ مِنَ الْمُضِلِّينَ وَ مِنَ الْمُؤَدِّينَ الصَّالِينَ بِعِصْمَتِكَ

**You do we seek Assistance (from) [1:5]** – We seek help from You<sup>-azwj</sup> the assistance upon obeying You<sup>-azwj</sup> so we can fulfil it just as You<sup>-azwj</sup> have Commanded, and stay away in our world from what You<sup>-azwj</sup> have Prohibited, and be safe from the Pelted Satan, and from rest

of the apostate human, from the straying ones and from the hurting ones, the ones straying, with Your<sup>-azwj</sup> Protection.

وَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ مِنَ الْعَظِيمِ الشَّقَاءِ

And he<sup>-asws</sup> said: 'Amir-Al-Momineen<sup>-asws</sup> was asked, 'Who is the greatest wretch?'

قَالَ رَجُلٌ تَرَكَ الدُّنْيَا لِلدُّنْيَا فَمَاتَتْهُ الدُّنْيَا وَ حَسِرَ الْآخِرَةَ وَ رَجُلٌ تَعَبَّدَ وَ اجْتَهَدَ وَ صَامَ رِثَاءَ النَّاسِ فَذَلِكَ الَّذِي حُرِّمَ لَذَاتِ الدُّنْيَا وَ لِحِقَّةِ التَّعَبِّ الَّذِي لَوْ كَانَ بِهِ مُخْلِصاً لَأَسْتَحَقَّ ثَوَابَهُ فَوَرَدَ الْآخِرَةَ وَ هُوَ يَظُنُّ أَنَّهُ قَدْ عَمِلَ مَا يَنْتَقِلُ بِهِ مِيزَانُهُ فَيَجِدُهُ هَبَاءً مَنْثُوراً

He<sup>-asws</sup> said: 'A man who neglects the world for the (sake of the) world, so he misses (out on) the world and loses the Hereafter, and a man who worships and strives, and Fasts to show off to the people. That is the one who prohibits (to himself) the pleasures of the world and faces the tiredness which, had he been sincere with it, he would have been deserving of its Rewards. So he returns to the Hereafter thinking that he has worked (such deeds) by which his scale would be heavy with, but he would find it as floating dust (extremely light).

قِيلَ فَمَنْ أَعْظَمُ النَّاسِ حَسْرَةً قَالَ مَنْ رَأَى مَالَهُ فِي مِيزَانِ غَيْرِهِ وَ أَدْخَلَهُ اللَّهُ بِهِ النَّارَ وَ أَدْخَلَ وَارْتَهُ بِهِ الْجَنَّةَ.

It was said, 'So who is the one with the greatest of the regrets of the people?' He<sup>-asws</sup> said: 'The one who sees his wealth in the scale of someone else and Allah<sup>-azwj</sup> would Enter him into the Fire due to it, and Enter his heir into the Paradise due to it'.<sup>494</sup>

قَالَ الصَّادِقُ ع وَ أَعْظَمُ مِنْ هَذَا حَسْرَةَ رَجُلٍ جَمَعَ مَالاً عَظِيماً بِكَدِّ شَدِيدٍ وَ مُبَاشَرَةَ الْأَهْوَالِ وَ تَعَرُّضَ الْأَخْطَارِ ثُمَّ أَقْنَى مَالَهُ صَدَقَاتٍ وَ مَبْرَاتٍ وَ أَقْنَى شَبَابَهُ وَ قُوَّتَهُ فِي عِبَادَاتٍ وَ صَلَوَاتٍ وَ هُوَ مَعَ ذَلِكَ لَا يَرَى لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع حَقَّهُ وَ لَا يَعْرِفُ لَهُ فِي الْإِسْلَامِ حَقَّهُ وَ يَرَى أَنَّ مَنْ لَا يُعَشِّرُهُ وَ لَا يُعَشِّرُ عُشَيْرَ عُشَيْرٍ مِعْشَارِهِ أَفْضَلُ مِنْهُ ع

Al-Sadiq<sup>-asws</sup>: 'And of the regret greater than this would be a man who had amassed great wealth by intense toiling, and forthright horrors, and being exposed to the dangers. Then he spent his wealth in the (giving of) charities and the (doing of) righteous deeds, and spent his youth and his strength in worship and prayers, and he, along with (all) that, did not view any rights as being for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, nor did he recognise for him<sup>-asws</sup> as having any place in Al-Islam, and he Viewed that the one who is not even a tenth of him<sup>-asws</sup>, and not even a tenth of a tenth of a hundred of him<sup>-asws</sup>, superior to him<sup>-asws</sup>.

يُوقَفُ عَلَى الْحُجَجِ فَلَا يَتَأَمَّلُهَا وَ يُجْتَنِعُ عَلَيْهِ بِالْآيَاتِ وَ الْأَخْبَارِ فَيَأْتِي إِلَّا تَمَادِياً فِي غَيْبِهِ فَذَلِكَ أَعْظَمُ مِنْ كُلِّ حَسْرَةٍ يَأْتِي يَوْمَ الْقِيَامَةِ وَ صَدَقَاتُهُ مُمَثَّلَةٌ لَهُ فِي مِثَالِ الْأَفَاعِي تَنْهَشُهُ وَ صَلَوَاتُهُ وَ عِبَادَاتُهُ مُمَثَّلَةٌ لَهُ فِي مِثَالِ الرِّبَابِيَّةِ تَتْبَعُهُ حَتَّى تَدْعَهُ إِلَى جَهَنَّمَ

He stops at the arguments and he does not contemplate, but it is argued against him (his beliefs) with the (Quranic) Verses and the Ahadeeth, but he refuses except to go further into error. So that is the one who would be of greater regret than every regret on the Day of Qiyamah, and his charities would be resembled for him as snakes ravaging him, and his

<sup>494</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 49 b

Salat(s) and his (acts of) worship would be resembled for him in a resemblance of the Zabaniyya (Angels of Hell), repelling him until he is led into Hell.

دَعَا يَقُولُ يَا وَيْلِي أَلَمْ أَكُ مِنَ الْمُصَلِّينَ أَلَمْ أَكُ مِنَ الْمُزَكِّينَ أَلَمْ أَكُ عَنْ أَمْوَالِ النَّاسِ مِنَ الْمُتَعَفِّفِينَ

He would call out saying, 'O woe is for me! Why was I not from the praying ones! Why was I not from the givers of Zakat? Why was I not chaste from the wealth of the people from their chaste ones?'

فَلَمَّا دَا دُهِيبَتْ بِمَا دُهِيبَتْ فَيُقَالُ لَهُ يَا شَقِيئِي مَا نَفَعَكَ مَا عَمِلْتَ وَ قَدْ ضَيَّعْتَ أَكْثَرَ الْفُرُوضِ بَعْدَ تَوْحِيدِ اللَّهِ وَ الْإِيمَانِ بِنُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص ضَيَّعْتَ مَا لَرَمَكَ مِنْ مَعْرِفَةِ حَقِّي عَلَيَّ وَ لِيِ اللَّهِ وَ التَّرَمَّتْ مَا حَرَّمَ اللَّهُ عَلَيْكَ مِنَ الْإِيْتِمَامِ بِعَدْوِ اللَّهِ

Therefore, when he calls out with what he calls out with, it would be said to him, 'O wretch! It will not benefit you what (deeds) you performed, and you have wasted the great Obligation after the Tawheed of Allah<sup>-azwj</sup> the Exalted, and the Eman with the Prophet-hood of Muhammad<sup>-saww</sup>, Rasool-Allah<sup>-saww</sup>. You wasted what was Necessitated to you the recognition of the right of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, Guardian of Allah<sup>-azwj</sup>, and you necessitated upon yourself what Allah<sup>-azwj</sup> Prohibited upon you from the taking to the imamate of the enemies of Allah<sup>-azwj</sup>.

فَلَوْ كَانَ بَدَلَ أَعْمَالِكَ هَذِهِ عِبَادَةُ الدَّهْرِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ وَ بَدَلَ صَدَقَاتِكَ الصَّدَقَةُ بِكُلِّ أَمْوَالِ الدُّنْيَا بِلَيْءٍ الْأَرْضِ ذَهَبًا لَمَا زَادَكَ ذَلِكَ مِنْ رَحْمَةِ اللَّهِ إِلَّا بُعْدًا وَ مِنْ سَخَطِ اللَّهِ إِلَّا قُرْبًا.

So, even if there was for you a change of these deeds of yours (increased to), the worship of the eternity, from its beginning to its end, and your charities to be changed to the charity with all the wealth of the world, but the earth filled with gold, that would not increase you from the Mercy of Allah<sup>-azwj</sup> the Exalted except for remoteness, and from the Wrath of Allah<sup>-azwj</sup> except for the nearness (to Wrath)!<sup>495</sup>

قَالَ الْإِمَامُ الْحَسَنُ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَعَالَى قُولُوا لِإِيَّاكَ نَسْتَعِينُ عَلَى طَاعَتِكَ وَ عِبَادَتِكَ وَ عَلَى رَفْعِ شُرُورِ أَعْدَائِكَ وَ رَدِّ مَكَايِدِهِمْ وَ الْمَقَامِ عَلَى مَا أَمَرْتُ بِهِ

The Imam Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'Amir-Al-Momineen<sup>-asws</sup> said: 'The Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Said: 'Say: **To You do we seek Assistance (from) [1:5]** - For worshipping You<sup>-azwj</sup> and obeying You<sup>-azwj</sup> and for Repelling the mischief of Your<sup>-azwj</sup> enemies and their plots, and staying upon what You<sup>-azwj</sup> have Commanded with.

وَ قَالَ ص عَنْ جِبْرَائِيلَ عَنِ اللَّهِ عَزَّ وَ جَلَّ يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْأَلُونِي الْهُدَى أَهْدِيكُمْ

And he<sup>-saww</sup> said from Jibraeel<sup>-as</sup>, from Allah<sup>-azwj</sup> the Exalted: 'Allah<sup>-azwj</sup> Mighty and Majestic Said: "O My<sup>-azwj</sup> servants! Every one of you would stray except for the one I<sup>-azwj</sup> Guide, therefore ask Me<sup>-azwj</sup> for the Guidance, I<sup>-azwj</sup> shall Guide you all!

وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَعْنَيْتُ فَاسْأَلُونِي الْعَنَى أَرْزُقْكُمْ

And all of you are poor except for the one I<sup>-azwj</sup> Enrich, therefore ask Me<sup>-azwj</sup> for the riches, I<sup>-azwj</sup> shall Grace you.

وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُهُ فَاسْأَلُونِي الْمَغْفِرَةَ أَغْفِرْ لَكُمْ

And all of you are sinners except for the one I<sup>-azwj</sup> Forgive, therefore ask Me<sup>-azwj</sup> for the Forgiveness, I<sup>-azwj</sup> shall Forgive you.

وَمَنْ عَلِمَ أَنِّي دُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَعْفِرْنِي بِقُدْرَتِي غَفَرْتُ لَهُ وَ لَا أَنَابِي

The one who know that I<sup>-azwj</sup> am with Power upon the Forgiveness, so he seeks My<sup>-azwj</sup> Forgiveness by My<sup>-azwj</sup> Power, I<sup>-azwj</sup> shall Forgive (his sins) for him, and I<sup>-azwj</sup> would not mind.

وَ لَوْ أَنَّ أَوْلَكُمْ وَ آخِرَكُمْ وَ حَيِّكُمْ وَ مَيِّتَكُمْ وَ رَطْبَكُمْ وَ يَابِسَكُمْ اجْتَمَعُوا عَلَى إِتْقَاءِ قَلْبِ عَبْدٍ مِنْ عِبَادِي لَمْ يَزِيدُوا فِي مُلْكِي جَنَاحَ بَعُوضَةٍ

And if the first ones of you, and the last ones of you, and your living ones and your deceased ones, and your wet ones and your dry ones (young ones and old ones), were to gather upon purity of hearts to perform an act of worship from My<sup>-azwj</sup> act of worship, they would not be increasing in My<sup>-azwj</sup> Kingdom a wing of a mosquito.

وَ لَوْ أَنَّ أَوْلَكُمْ وَ آخِرَكُمْ وَ حَيِّكُمْ وَ مَيِّتَكُمْ وَ رَطْبَكُمْ وَ يَابِسَكُمْ اجْتَمَعُوا عَلَى إِشْقَاءِ قَلْبِ عَبْدٍ مِنْ عِبَادِي لَمْ يَنْقُصُوا مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ

And if the first ones of you, and the last ones of you, and your living ones and your deceased ones, and your wet ones and your dry ones (young ones and old ones), were to gather upon miserable heart to perform an act of worship from My<sup>-azwj</sup> acts of worship, they would not be reducing from My<sup>-azwj</sup> Kingdom a wing of a mosquito.

وَ لَوْ أَنَّ أَوْلَكُمْ وَ آخِرَكُمْ وَ حَيِّكُمْ وَ مَيِّتَكُمْ وَ رَطْبَكُمْ وَ يَابِسَكُمْ اجْتَمَعُوا فَتَمَّتْ كُلُّ وَاحِدٍ مَّا بَلَغَتْ أُمْنِيَّتُهُ فَأَعْطَيْتُهُ لَمْ يَتَبَيَّنْ ذَلِكَ فِي مُلْكِي كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ عَلَى شَفِيرِ الْبَحْرِ فَعَمَسَ فِيهِ إِبْرَةً ثُمَّ انْتَرَعَهَا

And even if your first ones and your last ones, and your living ones and your deceased ones, and your wet ones and your dry ones (young ones and old ones), were to gather and each one of them was to wish what would reach (the limit) of his wishes, and I<sup>-azwj</sup> Give it to them, that would not manifest with regards to My<sup>-azwj</sup> Kingdom, just as if one of you was to pass by the edge of the sea and he immerses in it a needle, then takes it out.

ذَلِكَ بِأَنِّي جَوَادٌ مَاجِدٌ وَاجِدٌ عَطَائِي كَلَامٌ وَ عِدَائِي كَلَامٌ فَإِذَا أَرَدْتُ شَيْئًا فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ

And that is Because I<sup>-azwj</sup> am Generous, Glorious, Loving. My<sup>-azwj</sup> Granting is one Word, and My<sup>-azwj</sup> Punishment is one Words. Whenever I<sup>-azwj</sup> Intend something, so rather I<sup>-azwj</sup> am Saying to it: "Be!". So, it comes into being.

يَا عِبَادِي اْعْمَلُوا أَفْضَلَ الطَّاعَاتِ وَ أَعْظَمَهَا لِأَسَاحِكُمْ وَ إِنْ قَصَرْتُمْ فِيهَا سِوَاهَا وَ انْتَرَكُوا أَعْظَمَ الْمَعَاصِي وَ أَقْبَحَهَا لِيَلَّا أَنَاقِشَكُمْ فِي رُكُوبِ مَا عَدَاهَا

O My<sup>-azwj</sup> servants! Perform the most superior of the (acts of) obedience and its greatest one, I<sup>-azwj</sup> shall be Pardoning you all and even if you are deficient in what is besides this one, and leave the biggest (acts of) disobedience and its ugliest one, I<sup>-azwj</sup> shall not Discuss your indulgence in what is else.

إِنَّ أَعْظَمَ الطَّاعَاتِ تَوْحِيدِي وَ تَصْدِيقِي نَبِيِّ وَ التَّسْلِيمِ لِمَنْ يَنْصِبُهُ بَعْدَهُ وَ هُوَ عَلِيٌّ بِنُ أَبِي طَالِبٍ وَ الْأَيْمَةُ الطَّاهِرِينَ [الطَّاهِرُونَ] مِنْ نَسْلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

The greatest of the (acts of) obedience is My<sup>-azwj</sup> Tawheed, and the ratification of My<sup>-azwj</sup> Prophet<sup>-saww</sup>, and the submission to the one he<sup>-saww</sup> appointed to be after him<sup>-saww</sup>, and he<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the Clean Imams<sup>-asws</sup>, (the Purified ones), from his<sup>-asws</sup> lineage, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>!

وَ إِنَّ أَعْظَمَ الْمَعَاصِي عِنْدِي الْكُفْرُ بِي وَ بِنَبِيِّ وَ مُنَابَذَةُ وَلِيِّ مُحَمَّدٍ بَعْدَهُ عَلَيَّ بِنِ أَبِي طَالِبٍ وَ أَوْلِيَائِهِ بَعْدَهُ

And the biggest (act of) disobedience and its ugliest one in My<sup>-azwj</sup> Presence is the *Kufr* with Me<sup>-azwj</sup> and with My<sup>-azwj</sup> Prophet<sup>-saww</sup>, and the enmity of the Guardian<sup>-asws</sup> of Muhammad<sup>-saww</sup> after him<sup>-saww</sup>, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and his<sup>-as</sup> Guardians<sup>-asws</sup> after him<sup>-asws</sup>.

فَإِنْ أَرَدْتُمْ أَنْ تَكُونُوا عِنْدِي فِي الْمَنْظَرِ الْأَعْلَى وَ الشَّرَفِ الْأَشْرَفِ فَلَا يَكُونَنَّ أَحَدٌ مِنْ عِبَادِي آثَرَ عِنْدَكُمْ مِنْ مُحَمَّدٍ وَ بَعْدَهُ مِنْ أُخِيهِ عَلِيٍّ وَ بَعْدَهُمَا مِنْ أَوْلِيَائِهِمَا الْقَائِمِينَ بِأُمُورِ عِبَادِي بَعْدَهُمَا فَإِنَّ مَنْ كَانَ ذَلِكَ عَقِيدَتَهُ جَعَلْتُهُ مِنْ أَشْرَفِ مُلُوكِ جَنَانِي

So if you intend that you should be happening to be, in My<sup>-azwj</sup> Presence, in the lofty landscape, and (have) the nobility of the noble ones, then no one from My<sup>-azwj</sup> servants should happen to be more preferable with you than Muhammad<sup>-saww</sup>, and after him<sup>-saww</sup>, (more preferable) than his<sup>-saww</sup> brother<sup>-asws</sup> Ali<sup>-asws</sup>, and after them<sup>-asws</sup>, (more preferable) than their<sup>-asws</sup> sons<sup>-asws</sup>, the ones standing with the affair of My<sup>-azwj</sup> servant after them<sup>-asws</sup>. Therefore, if someone was from these beliefs, I<sup>-azwj</sup> shall Make him from the most noble kings in My<sup>-azwj</sup> Garden.

وَ أَعْلَمُوا أَنَّ أْبْعَضَ الْخَلْقِ إِلَيَّ مَنْ تَمَثَّلَ بِي وَ ادَّعَى رُبُوبِيَّتِي وَ أْبْعَضَهُمْ إِلَيَّ بَعْدَهُ مَنْ تَمَثَّلَ بِمُحَمَّدٍ وَ نَارَعَهُ بُبُوَّتَهُ وَ ادَّعَاهَا

And know that the most Hateful of the creatures to Me<sup>-azwj</sup>, is the one who resembles (something) with Me<sup>-azwj</sup> and leaves My<sup>-azwj</sup> Lordship; and the most Hateful to Me<sup>-azwj</sup> after him is the one who resembles with Muhammad<sup>-saww</sup> and snatches his<sup>-saww</sup> Prophet-hood and claims it (for himself).

وَ أْبْعَضَهُمْ إِلَيَّ بَعْدَهُ مَنْ تَمَثَّلَ بِوَصِيِّ مُحَمَّدٍ وَ نَارَعَهُ حَلَّةً وَ شَرَفَهُ وَ ادَّعَاهَا

And the most Hateful to Me<sup>-azwj</sup> after him is the one who resembles with the successor<sup>-asws</sup> of Muhammad<sup>-saww</sup> and snatches him<sup>-asws</sup> of his<sup>-asws</sup> place and his<sup>-asws</sup> nobility, and claims these.

وَ أْبْعَضَهُمْ إِلَيَّ بَعْدَ هَؤُلَاءِ الْمُدَّعِينَ لِمَا هُمْ بِهِ لِسَخَطِي مُتَعَرِّضُونَ مَنْ كَانَ هُمْ عَلَى ذَلِكَ مِنَ الْمُعَاوِنِينَ وَ أْبْعَضَ الْخَلْقِ إِلَيَّ بَعْدَ هَؤُلَاءِ مَنْ كَانَ مِنَ الرَّاضِينَ بِفِعْلِهِمْ وَ إِنْ لَمْ يَكُنْ هُمْ مِنَ الْمُعَاوِنِينَ

And the most Hateful to Me<sup>-azwj</sup> after them are the claimants to what they<sup>-asws</sup> (holy Imams<sup>-asws</sup> after Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>) are with, would be exposed to My<sup>-azwj</sup> Wrath – the one who was from the assisting ones to them upon that; and the most Hateful of the creatures to Me<sup>-azwj</sup> after them is the one who was pleased with their deeds, and even if he did not happen to be from their assisting ones.

كَذَلِكَ أَحَبُّ الْخَلْقِ إِلَيَّ الْقَوَامُونَ بِحَقِّي وَ أَفْضَلُهُمْ لَدَيَّ وَ أَكْرَمُهُمْ عَلَيَّ مُحَمَّدٌ سَيِّدُ الْوَرَى وَ أَكْرَمُهُمْ وَ أَفْضَلُهُمْ بَعْدَهُ عَلَيَّ أَخُو الْمُصْطَفَى الْمُرْتَضَى ثُمَّ مَنْ بَعْدَهُ مِنَ الْقَوَامِينَ بِالْقِسْطِ مِنْ أَيْمَةِ الْحَقِّ

And, similar to that, the most Beloved of the creatures to Me<sup>-azwj</sup> are the ones standing by My<sup>-azwj</sup> Right, and the most superior of them to Me<sup>-azwj</sup>, and the most prestigious one to Me<sup>-azwj</sup> is Muhammad<sup>-saww</sup>, Chief of the pious ones; and the most prestigious and superior of them after him<sup>-saww</sup> is the brother of Al-Mustafa<sup>-saww</sup>, Ali<sup>-asws</sup> Al-Murtaza<sup>-asws</sup>; then from after him<sup>-asws</sup>, from the ones standing with the equity from the Imams<sup>-asws</sup> of the Truth.

وَ أَفْضَلُ النَّاسِ بَعْدَهُمْ مَنْ أَعَانَهُمْ عَلَى حَقِّهِمْ وَ أَحَبُّ الْخَلْقِ إِلَيَّ بَعْدَهُمْ مَنْ أَحَبَّهُمْ وَ أَبْغَضَ أَعْدَاءَهُمْ وَ إِنْ لَمْ يُمْكِنَهُ مَعُونَتُهُمْ

And the most superior of the people after them<sup>-asws</sup> are the ones who assist them upon their<sup>-asws</sup> rights; and the most Beloved to Me<sup>-azwj</sup> after them is the one who loves them<sup>-asws</sup> and hates their<sup>-asws</sup> enemies, and even if he was not able upon assisting them<sup>-asws</sup>!”

قَوْلُهُ عَزَّ وَ جَلَّ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ قَالَ الْإِمَامُ ع اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ نَقُولُ أَدِيمُ لَنَا تَوْفِيقَكَ الَّذِي أَطَعْنَاكَ فِي مَاضِي أَيَّامِنَا حَتَّى نُطِيعَكَ كَذَلِكَ فِي مُسْتَقْبَلِ أَعْمَارِنَا

The Imam (Hassan Al-Askari<sup>-asws</sup>) said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Said: **Guide us to the Straight Path [1:6]** – i.e., perpetuate for us Your<sup>-azwj</sup> Inclination by which we obeyed You<sup>-azwj</sup> in our past days, until we obey You<sup>-azwj</sup> like that in our future lives.

وَ الصِّرَاطُ الْمُسْتَقِيمُ هُوَ صِرَاطَانِ صِرَاطٌ فِي الدُّنْيَا وَ صِرَاطٌ فِي الْآخِرَةِ فَأَمَّا الطَّرِيقُ الْمُسْتَقِيمُ فِي الدُّنْيَا فَهُوَ مَا قَصَرَ عَنِ الْعُلُوِّ وَ ارْتَفَعَ عَنِ التَّقْصِيرِ وَ اسْتَقَامَ فَلَمْ يَغْدِلْ إِلَى شَيْءٍ مِنَ الْبَاطِلِ

And **the Straight Path [1:6]** – are two paths – a path in the world and a path in the Hereafter. So, as for **the Straight Path** in the world, so it is what is reduced from the lofty (exaggeration), and higher than the derogation – and the **Straight**, so it does not incline towards anything from the falsehood.

وَ الطَّرِيقُ الْآخِرُ طَرِيقُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ الَّذِي هُوَ مُسْتَقِيمٌ لَا يَغْدِلُونَ عَنِ الْجَنَّةِ إِلَى النَّارِ وَ لَا إِلَى غَيْرِ النَّارِ سِوَى الْجَنَّةِ

And the other path – is the path (taken by the) Momineen to the Paradise which is straight, not deviating away from the Paradise to the Fire, nor to (anywhere) other than the Paradise (which is) besides the Fire’.

وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع قَوْلُهُ عَزَّ وَ جَلَّ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ نَقُولُ أُرْشِدُنَا لِلصِّرَاطِ الْمُسْتَقِيمِ أَيَّ لِلزُّومِ الطَّرِيقِ الْمُؤَدِّي إِلَى حَبِيبِكَ وَ الْمُبْلَغِ إِلَى حَبِيبِكَ وَ الْمَانِعِ أَنْ تَتَّبِعَ أَهْوَاءَنَا فَتَعْطَبَ وَ نَأْخُذَ بِأَرْئَانَا فَتَنْهَلَكَ -



He<sup>-asws</sup> said: 'Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'The Words of the Mighty and Majestic: **Guide us to the Straight Path [1:6]** – He (the speaker) is saying, 'Guide us to the Straight Path, Guide us to the Necessitated Path, that leads to Your<sup>-azwj</sup> Love and reaches to Your<sup>-azwj</sup> Paradise, and the preventer from us following our personal desires so we would (end up) being corrupted, or if we take to our opinions so we would be destroyed'.

ثُمَّ قَالَ الصَّادِقُ ع - طُوبَى لِلَّذِينَ هُمْ كَمَا قَالَ رَسُولُ اللَّهِ ص يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُولٌ يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِينَ وَ انْتِحَالَ الْمُبْطِلِينَ وَ تَأْوِيلَ الْجَاهِلِينَ

Then Al-Sadiq<sup>-asws</sup> said: 'Beatitude is for those who are just as Rasool-Allah<sup>-saww</sup> said: 'He will bear this knowledge, the one from every refraining descendant, negating from it the alteration of the exaggerators and the plagiarisms of the invalidators, and the explanations of the ignorant''.

فَقَالَ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي عَاجِزٌ بِيَدَيَّ عَنْ نُصْرَتِكُمْ وَ لَسْتُ أَمْلِكُ إِلَّا الْبِرَاءَةَ مِنْ أَعْدَائِكُمْ وَ اللَّعْنُ لَكُمْ فَكَيْفَ حَالِي

A man said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am let down by my body to be (able to) help you<sup>-asws</sup>, but I cannot be at ease unless I disavow from your<sup>-asws</sup> enemies and curse upon them, so how is my state?'

فَقَالَ لَهُ الصَّادِقُ ع حَدَّثَنِي أَبِي - عَنْ أَبِيهِ عَنْ جَدِّهِ ع عَنْ رَسُولِ اللَّهِ ص - أَنَّهُ قَالَ مَنْ ضَعُفَ عَنْ نُصْرَتِنَا أَهْلَ الْبَيْتِ فَلَعَنَ فِي خَلْوَاتِهِ أَعْدَاءَنَا بَلَّغَ اللَّهُ صَوْتَهُ جَمِيعَ الْأَمْلاَكِ مِنَ النَّزْرِ إِلَى الْعَرْشِ

Al-Sadiq<sup>-asws</sup> said to him: 'My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said: 'The one who is (too) weak from helping us<sup>-asws</sup>, the People<sup>-asws</sup> of the Household, so he curses our<sup>-asws</sup> enemies in his privacy, Allah<sup>-azwj</sup> would Make his voice reach the entirety of the kingdoms, from the soil to the Throne.

فَكَلَّمَا لَعَنَ هَذَا الرَّجُلُ أَعْدَاءَنَا لَعْنًا سَاعَدُوهُ وَ لَعْنُوا مَنْ يَلْعَنُهُ ثُمَّ تَنَبَّأُوا فَقَالُوا اللَّهُمَّ صَلِّ عَلَى عَبْدِكَ هَذَا الَّذِي قَدْ بَدَّلَ مَا فِي وَسْعِهِ وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْهُ لَفَعَلَ

Thus, every time this man curses our<sup>-asws</sup> enemies with a curse, so he gets supported by (all of those) to whom it reaches it (in the skies). Then they are lauding him, so they are saying, 'O Allah<sup>-azwj</sup>! Send Blessings upon this servant of Your<sup>-azwj</sup>, who has done whatever was in his capacity, and had he been upon more (capacity) than it, he would have done so'.

فَإِذَا الْبِدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ قَدْ أَجَبْتُ دُعَاءَكُمْ وَ سَمِعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ فِي الْأَرْوَاحِ وَ جَعَلْتُهُ عِنْدِي مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ

Then there would be the Call from Allah<sup>-azwj</sup> the Exalted: "I<sup>-azwj</sup> have Answered your supplication, and Heard your call, and have Sent Blessings upon his soul among the souls, and Made him to be, in My<sup>-azwj</sup> Presence, from **the selected ones, the best [38:47]**.

قَوْلُهُ عَزَّ وَ جَلَّ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ قَالَ الْإِمَامُ ع - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ أَيُّ قَوْلُوا اهْدِنَا الصِّرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ بِالتَّوْفِيقِ لِدِينِكَ وَ طَاعَتِكَ



Words of Mighty and Majestic: **The path of those You have Bestowed Bounties upon [1:7].** The Imam (Hassan Al-Askari<sup>-asws</sup>) said: '**The path of those You have Bestowed Bounties upon** - i.e. they are saying, 'Guide us to the path of those who have been Bestowed Bounties upon – with the inclination to Your<sup>-azwj</sup> Religion and Your<sup>-azwj</sup> obedience.

وَهُمُ الَّذِينَ قَالَ اللَّهُ تَعَالَى وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسْبُ أُولَئِكَ زُفِيحًا

And they are those (for whom) Allah<sup>-azwj</sup> the Exalted Said: **And the one who obeys Allah and the Rasool, so they would be with those whom Allah has Bestowed Bounties upon, from the Prophets, and the truthful, and the martyrs, and the righteous, and they are good friends [4:69].**

ثُمَّ قَالَ لَيْسَ هَؤُلَاءِ الْمُنْعَمَ عَلَيْهِمْ بِالْمَالِ وَ صِحَّةِ الْبَدَنِ وَ إِذَا كَانَ كُلُّ هَذَا نِعْمَةً مِنَ اللَّهِ ظَاهِرَةً أَلَا تَرَوْنَ أَنَّ هَؤُلَاءِ قَدْ يَكُونُونَ كُفَّارًا أَوْ مُسَافِقًا فَمَا نُدَبْتُمْ بِأَنْ تَدْعُوا بِأَنْ تُرْتَدُّوا إِلَى صِرَاطِهِمْ

'It isn't so that they have been Favoured upon with the wealth and the well-being of the body, and even though all of this is a Bounty from Allah<sup>-azwj</sup> apparently. Are you not seeing that these (Bounties) have happened to be (also) in the Kafirs and the immoral ones? Thus, you have not been called upon that you should be supplicating to be Guided to their path.

وَ إِنَّمَا أُمِرْتُمْ بِالدُّعَاءِ لِأَنَّ تَرْشُدُوا إِلَى صِرَاطِ الَّذِينَ أَنْعَمَ عَلَيْهِمْ بِالْإِيمَانِ بِاللَّهِ وَ تَصْدِيقِ رَسُولِ اللَّهِ ص وَ بِالْوَلَايَةِ لِمُحَمَّدٍ وَ إِلَيْهِ الطَّيِّبِينَ وَ بِالتَّقِيَّةِ الْحُسْنَى الَّتِي بِهَا يُسَلَّمُ مِنْ شَرِّ عِبَادِ اللَّهِ وَ مِنَ الزِّيَادَةِ فِي آثَامِ أَعْدَاءِ اللَّهِ وَ كُفْرِهِمْ بِأَنْ تُدَارِبْتَهُمْ

But rather, you have been Commanded with the supplication, because you are seeking Guidance to the path of those whom Allah<sup>-azwj</sup> has Favoured upon – with the Eman in Allah<sup>-azwj</sup> and the ratification of His<sup>-azwj</sup> Rasool<sup>-saww</sup> and the Wilayah of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, and his<sup>-saww</sup> good companions, the Chosen ones, and with the excellent dissimulation which you can be safe with it, from the enemies of Allah<sup>-azwj</sup>, and from the excesses of the days (rule) of the enemies of Allah<sup>-azwj</sup> and their Kufr, that you have to put up with them.

وَ لَا تُعْرِيهِمْ بِأَدَاكَ وَ أَدَى الْمُؤْمِنِينَ وَ بِالْمَعْرِفَةِ بِخُفُوقِ الْإِخْوَانِ مِنَ الْمُؤْمِنِينَ فَإِنَّهُ مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ وَ أَلَى مُحَمَّدًا وَ آلِ مُحَمَّدٍ وَ عَادَى مِنْ عَادَاهُمْ إِلَّا كَانَ قَدْ اتَّخَذَ مِنْ عَذَابِ اللَّهِ حِصْنًا مَنِيعًا

Therefore, do not be lured by them with that and harm the Momineen, and the recognition of the rights of the brethren from the Momineen, for there is none from a servant or a maid who befriends Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and is inimical to their<sup>-asws</sup> enemies except he would have taken an impregnable fortress from the Punishment of Allah<sup>-azwj</sup> and an invincible shield.

وَ جَنَّةٌ حَصِينَةٌ وَ مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ دَارَى عِبَادَ اللَّهِ بِأَحْسَنِ الْمُدَارَاةِ وَ لَمْ يَدْخُلْ بِهَا فِي بَاطِلٍ وَ لَمْ يَخْرُجْ بِهَا مِنْ حَقٍّ إِلَّا جَعَلَ اللَّهُ نَفْسَهُ تَسْبِيحًا وَ رُكْبَةً عَمَلَهُ وَ أَعْطَاهُ لَصَبْرَهُ عَلَى كِتْمَانِ سِرِّنَا وَ اخْتِمَالِ الْعَيْظِ لِمَا يَسْمَعُهُ مِنْ أَعْدَائِنَا ثَوَابَ الْمُتَشَخِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ

And there is none from a servant nor a maid who is benevolent to the servants of Allah<sup>-azwj</sup> with excellent benevolence, and does not enter by into a falsehood and does not exit by it from a right, except Allah<sup>-azwj</sup> the Exalted would Make his breaths as Glorifications (Tasbeeh), and Purify his deeds, and Grant him insight upon the concealment of our<sup>-asws</sup> secrets, and bearing the anger due to what he hears from our<sup>-asws</sup> enemies, and Rewards of the one rolling his blood in the Way of Allah<sup>-azwj</sup>.

وَمَا مِنْ عَبْدٍ أَخَذَ نَفْسَهُ بِحُفُوقِ إِخْوَانِهِ فَوَقَّاهُمْ حُفُوقَهُمْ جَهْدَهُ وَاعْطَاهُمْ مُمْكِنَةً وَرَضِيَ مِنْهُمْ بِعَمَلِهِمْ وَتَرَكَ الْإِسْتِفْصَاءَ عَلَيْهِمْ فَمَا يَكُونُ مِنْ زَلِيلِهِمْ عَقَرَهَا لَهُمْ إِلَّا قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ

And there is none from a servant who take himself to be with the rights of his brethren, so he fulfils their rights by his striving, and gives them his abilities and is pleased from them of their fulfilment, and leaves the investigating upon them, in what happens to be from their slips (mistakes), and he forgives these for them, except Allah<sup>-azwj</sup> Mighty and Majestic would Say to him on the Day of Qiyamah:

يَا عَبْدِي قَضَيْتَ حُفُوقَ إِخْوَانِكَ وَ لَمْ تَسْتَفْصِ عَلَيْهِمْ فِيمَا لَكَ عَلَيْهِمْ فَأَنَا أَجُودُ وَأَكْرَمُ وَأَوْلَى بِمِثْلِ مَا فَعَلْتَهُ مِنَ الْمُسَاحَاةِ وَ التَّكْرِيمِ فَأَنَا أَقْضِيكَ الْيَوْمَ عَلَى حَقِّي وَعَدْتُكَ بِهِ وَ أَزِيدُكَ مِنْ فَضْلِي الْوَاسِعِ وَ لَا أَسْتَفْصِي عَلَيْكَ فِي تَقْصِيرِكَ فِي بَعْضِ حُفُوقِي

“O my servant! You fulfilled the rights of your brethren, and did not investigate upon them with regards to what was for you upon them, so I<sup>-azwj</sup> am more Generous, and more Honourable, and Foremost with the likes of what you did from the forgiveness and the honouring. Therefore, I<sup>-azwj</sup> shall Fulfil for you today upon the rights of what I<sup>-azwj</sup> Promised you with, and I<sup>-azwj</sup> shall Increase you from My<sup>-azwj</sup> Extensive Grace, and I<sup>-azwj</sup> (also) will not Investigate upon you regarding your shortcomings of some of My<sup>-azwj</sup> Rights!”

قَالَ فَيُلْحِمُهُ مُحَمَّدًا وَ آلَهُ وَ أَصْحَابَهُ وَ يَجْعَلُهُ مِنْ خِيَارِ شِيَعَتِهِمْ

He<sup>-asws</sup> said: ‘So he would be joined up with Muhammad<sup>-saww</sup>, and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and his<sup>-saww</sup> companions, and (Allah<sup>-azwj</sup> will) Make him to be from the best of their<sup>-asws</sup> Shias’.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص لِبَعْضِ أَصْحَابِهِ ذَاتَ يَوْمٍ يَا عَبْدَ اللَّهِ أَحَبَّ فِي اللَّهِ وَ أَبْغَضَ فِي اللَّهِ وَ عَادَ فِي اللَّهِ فَإِنَّهُ لَا تُنَالُ وَلَا يَبُغَى اللَّهُ إِلَّا بِذَلِكَ وَ لَا يَجِدُ أَحَدٌ طَعْمَ الْإِيمَانِ وَ إِنْ كَثُرَتْ صَلَاتُهُ وَ صِيَامُهُ حَتَّى يَكُونَ كَذَلِكَ

Then he<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said to one of his companions one day: ‘O servant of Allah<sup>-azwj</sup>! Love for the Sake of Allah<sup>-azwj</sup> and hate for the Sake of Allah<sup>-azwj</sup>, and befriend for the Sake of Allah<sup>-azwj</sup> and be inimical for the Sake of Allah<sup>-azwj</sup>, for the Wilayah of Allah<sup>-azwj</sup> cannot be achieved except by that, and the man would not (be able to) find the taste of Eman – and even if his Salat(s) and his Fasts were numerous, until he happens to be like that.

وَ قَدْ صَارَتْ مُوَاحَاةُ النَّاسِ يَوْمَكُمْ هَذَا أَكْثَرَهَا فِي الدُّنْيَا عَلَيْهَا يَتَوَادُّونَ وَ عَلَيْهَا يَتَبَاغَضُونَ وَ ذَلِكَ لَا يُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئاً

And (on the contrary) there has become brotherhood among the people in this day of yours, most of it is for the sake of the world. Upon it they are being cordial, and upon his they are hating each other, but that would not avail them anything from Allah<sup>-azwj</sup>.

فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ وَكَيْفَ لِي أَعْلَمُ أَبِي قَدْ وَالَيْتُ وَعَادَيْتُ فِي اللَّهِ وَ مَنْ وُلِيَ اللَّهُ حَتَّى أُوَالِيَهُ وَ مَنْ عَدُوَّ اللَّهِ حَتَّى أُعَادِيَهُ

The man said, 'O Rasool-Allah<sup>-saww</sup>! And how is it for me that I would know that I have befriended and been inimical for the Sake of Allah<sup>-azwj</sup>, and who is the friend of Allah<sup>-azwj</sup> until I befriend him, and who is the enemy of Allah<sup>-azwj</sup> until I am inimical to him?'

فَأَشَارَ لَهُ رَسُولُ اللَّهِ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع - فَقَالَ أ تَرَى هَذَا قَالَ بَلَى

Rasool-Allah<sup>-saww</sup> gestured for him towards Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and he<sup>-saww</sup> said: 'Do you see this one?'. He said, 'Yes'.

قَالَ وُلِيَ هَذَا وُلِيَ اللَّهُ فَوَالِهِ وَ عَدُوَّ هَذَا عَدُوَّ اللَّهِ فَعَادِهِ وَ وَالٍ هَذَا وَ لَوْ أَنَّهُ قَاتِلُ أَبِيكَ وَ وُلْدِكَ وَ عَادِ عَدُوَّ هَذَا وَ لَوْ أَنَّهُ أَبُوكَ وَ وُلْدَكَ

He<sup>-saww</sup> said: 'So a friend of this one<sup>-asws</sup> is a friend of Allah<sup>-azwj</sup>, therefore befriend him; and an enemy of this one<sup>-asws</sup> is an enemy of Allah<sup>-azwj</sup>, therefore be inimical to him; and befriend a friend of this one<sup>-asws</sup> even though he has killed your father and your son, and be inimical to an enemy of this one<sup>-asws</sup> even though he is your father and your son'.

قَوْلُهُ عَزَّ وَ جَلَّ عَنِ الْمَعْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَرَ اللَّهُ عِبَادَهُ أَنْ يَسْأَلُوهُ طَرِيقَ الْمُنْعَمِ عَلَيْهِمْ وَ هُمُ النَّبِيُّونَ وَ الصِّدِّيقُونَ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ وَ أَنْ يَسْتَعِيدُوا مِنْ طَرِيقِ الْمَعْضُوبِ عَلَيْهِمْ وَ هُمُ الْيَهُودُ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ هَلْ أُتْبِعُكُمْ بِشَرِّ مَنْ ذَلِكَ مَثُوبَةٌ عِنْدَ اللَّهِ مِنْ لَعْنَتِهِ اللَّهُ وَ عَضِبَ عَلَيْهِ -

Words of Mighty and Majestic: **other than of those You are Wrathful upon nor of the straying ones [1:7]**. 'Amir Al-Momineen<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Commanded His<sup>-azwj</sup> servants that they should ask Him<sup>-azwj</sup> for the path of the ones whom He<sup>-azwj</sup> has Bestowed Bounties upon, and they are the Prophets<sup>-as</sup>, and the truthful, and the martyrs, and the righteous, and that they should be seeking Refuge with Him<sup>-azwj</sup> from the path of those whom He<sup>-azwj</sup> is Wrathful upon, and they are the Jews, those whom Allah<sup>-azwj</sup> the Exalted Said regarding them: **Say: Shall I inform you of the most evil from that of Retribution in the Presence of Allah, the one whom Allah Cursed and is Wrathful upon? [5:60]**.

وَ أَنْ يَسْتَعِيدُوا بِهِ عَنْ طَرِيقِ الضَّالِّينَ وَ هُمُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَ لَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلِهِ وَ أَضَلُّوا كَثِيرًا وَ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ وَ هُمُ النَّصَارَى

And that they should be seeking Refuge with Him<sup>-azwj</sup> from the path of the straying ones, and they are those Allah<sup>-azwj</sup> the Exalted Said regarding them: **Say: O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the low desires of a people who strayed before and led many astray, and strayed from the straight Way [5:77]** – and they are the Christians'.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع كُلُّ مَنْ كَفَرَ بِاللَّهِ فَهُوَ مَعْضُوبٌ عَلَيْهِ وَ ضَالٌّ عَنْ سَبِيلِ اللَّهِ

Then Amir Al-Momineen<sup>-asws</sup> said: 'Everyone who commits Kufr with Allah<sup>-azwj</sup>, so he is the one (Allah<sup>-azwj</sup> is) Wrathful upon, and he has strayed from the Way of Allah<sup>-azwj</sup>'.

وَقَالَ الرِّضَا ع كَذَلِكَ وَ زَادَ فِيهِ وَ مَنْ تَجَاوَزَ بِأَمِيرِ الْمُؤْمِنِينَ الْعُبُودِيَّةَ فَهُوَ مِنَ الْمَعْضُوبِ عَلَيْهِمْ وَ مِنَ الضَّالِّينَ.

And Al-Reza<sup>-asws</sup> said similar to that, and added in it, so he<sup>-asws</sup> said: ‘The one who exceeds with Amir Al-Momineen<sup>-asws</sup> (with more than) servitude (to Allah<sup>-azwj</sup>), so he is from the ones upon whom is the Wrath, and from the straying ones’<sup>.496</sup>

50- م، تفسير الإمام عليه السلام إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ فَضَّلَ مُحَمَّدًا بِفَاتِحَةِ الْكِتَابِ عَلَى جَمِيعِ النَّبِيِّينَ مَا أَعْطَاهَا أَحَدٌ قَبْلَهُ إِلَّا مَا أُعْطِيَ سُلَيْمَانَ بْنِ دَاوُدَ ع مِنْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), may the greeting be upon him<sup>-asws</sup> – ‘Allah<sup>-azwj</sup> Merited Muhammad<sup>-as</sup> with Opening of the Book (Surah al Fatiha) over entirety of the Prophets<sup>-as</sup>. He<sup>-azwj</sup> did not Give it to anyone before him<sup>-as</sup> except what He<sup>-azwj</sup> Gave Suleyman Bin Dawood<sup>-as</sup> from ***In the Name of Allah the Beneficent, the Merciful [1:1]***.

فَرَأَاهَا أَشْرَفَ مِنْ جَمِيعِ مَمَالِكِهِ الَّتِي أَعْطَاهَا فَقَالَ يَا رَبِّ مَا أَشْرَفَهَا مِنْ كَلِمَاتٍ إِنَّمَا لَأَثَرُ عِنْدِي مِنْ جَمِيعِ مَمَالِكِي الَّتِي وَهَبْتَهَا لِي

He<sup>-as</sup> saw it as noblest from entirety of his<sup>-as</sup> kingdoms which he<sup>-as</sup> had been Given. He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! How noble it is from the phrases. It is more preferable in my<sup>-as</sup> view than entirety of my kingdoms which You<sup>-azwj</sup> have Granted it to me<sup>-as</sup>!’

قَالَ اللَّهُ تَعَالَى يَا سُلَيْمَانُ وَ كَيْفَ لَا يَكُونُ كَذَلِكَ وَ مَا مِنْ عَبْدٍ وَ لَا أُمَّةٍ سَمَّانِي بِهَا إِلَّا أُوجِبْتُ لَهُ مِنَ الثَّوَابِ أَلْفَ ضِعْفٍ مَا أُوجِبْتُ لِمَنْ تَصَدَّقَ بِأَلْفِ ضِعْفٍ مَمَالِكِكَ

Allah<sup>-azwj</sup> the Exalted Said: “O Suleyman<sup>-as</sup>, and how can it not be like that, and there is neither any servant nor maid who names Me<sup>-azwj</sup> with it except I<sup>-azwj</sup> shall Obligated for him Rewards of a thousand multiple what I<sup>-azwj</sup> Obligate for the one who donates in charity a thousand multiple of Your<sup>-azwj</sup> Kingdom!

يَا سُلَيْمَانُ هَذَا سَبْعٌ مَا أَهْبُهُ إِلَّا لِمُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ تَمَامَ فَاتِحَةِ الْكِتَابِ إِلَى آخِرِهَا.

O Suleyman<sup>-as</sup>! This is seven (phrases). I<sup>-azwj</sup> have not Granted it except to Muhammad<sup>-as</sup>, Chief of the Messengers<sup>-as</sup>, complete Opening of the Book (Surah Al Fatiha) up to its end’<sup>.497</sup>

51 مكا، مكارم الأخلاق رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: فِي الْحَمْدِ سَبْعٌ مَرَّاتٍ شِفَاءٌ مِنْ كُلِّ دَاءٍ فَإِنْ عَوَّذَ بِهَا صَاحِبُهَا مِائَةَ مَرَّةٍ وَ كَانَ الرُّوحُ قَدْ خَرَجَ مِنَ الْجَسَدِ رَدَّ اللَّهُ عَلَيْهِ الرُّوحَ.

(The book) ‘Makarim Al Akhlaq’ –

‘It is reported from the Prophet<sup>-saww</sup> having said: ‘In (Surah) Al Hamd there is healing seven times from every illness. If its companion (reciter) seeks Refuge with it one hundred times, and the soul is exiting from the body, Allah<sup>-azwj</sup> will Return the soul to it’<sup>.498</sup>

<sup>496</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 49 d

<sup>497</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 50

<sup>498</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 51 a

رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَوْ قُرِئَتِ الْحَمْدُ عَلَى مَيِّتٍ سَبْعِينَ مَرَّةً ثُمَّ رُدَّتْ فِيهِ الرُّوحُ مَا كَانَ عَجَبًا.

It is reported from Abu Abdullah<sup>-asws</sup> having said: 'If (Surah) Al Hamd is recited seventy times upon a deceased, then the soul returns to it, it would not be surprising'.<sup>499</sup>

52 كشف، كشف الغمة من دلائل الحميري عن أبي هاشم الجعفي قال سمعتُ أبا محمد ع يقولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - أَقْرَبُ إِلَى اسْمِ اللَّهِ الْأَعْظَمِ مِنْ سَوَادِ الْعَيْنِ إِلَى بَيَاضِهَا.

(The book) 'Kashf Al Ghumma', from 'Dalail Al Himeyri', from Abu Hashim Al Ja'fary who said,

'I heard Abu Muhammad<sup>-asws</sup> saying: **In the Name of Allah the Beneficent, the Merciful [1:1]** is closer to the most Magnificent Name of Allah<sup>-azwj</sup> than blackness of the eye is to its whiteness'.<sup>500</sup>

53 جمع، جامع الأخبار عن النبي ص أنه إذا قال المُعَلِّمُ لِلصَّبِيِّ قُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَقَالَ الصَّبِيُّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - كَتَبَ اللَّهُ بَرَاءَةً لِلصَّبِيِّ وَ بَرَاءَةً لِأَبَوَيْهِ وَ بَرَاءَةً لِلْمُعَلِّمِ.

(The book) 'Jamie Al Akhbar' –

'From the Prophet<sup>-saww</sup>: 'When the teacher says to the child, 'Say, **In the Name of Allah the Beneficent, the Merciful [1:1]**', so the child says, **In the Name of Allah the Beneficent, the Merciful [1:1]**, Allah<sup>-azwj</sup> Writes a freedom pass for the child and freedom for his parents and freedom for the teacher (from the Hellfire)'.<sup>501</sup>

وَ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ص مَنْ أَرَادَ أَنْ يُنَجِّيَهُ اللَّهُ مِنَ الزَّبَانِيَّةِ فَلْيَقْرَأْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - تِسْعَةَ عَشَرَ حَرْفًا لِيَجْعَلَ اللَّهُ كُلَّ حَرْفٍ مِنْهَا جُمَّةً مِنْ وَاحِدٍ مِنْهُمْ.

And from Ibn Masoud –

'From the Prophet<sup>-saww</sup>: 'One who wants Allah<sup>-azwj</sup> to Rescue him from the Zabaniyya (Angel so Hell), let him read, **In the Name of Allah the Beneficent, the Merciful [1:1]**, nineteen letters, Allah<sup>-azwj</sup> will Make a shield from each one of them'.<sup>502</sup>

رَوَى عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عَنِ النَّبِيِّ ص قَالَ: مَنْ قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ أَرْبَعَةَ آلَافٍ حَسَنَةً وَ مَحَا عَنْهُ أَرْبَعَةَ آلَافٍ سَيِّئَةً وَ رَفَعَ لَهُ أَرْبَعَةَ آلَافٍ دَرَجَةً.

It is report by Abdullah Bin Masoud,

<sup>499</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 51 b

<sup>500</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 51 c

<sup>501</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 52 a

<sup>502</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 52 b

‘From the Prophet<sup>-saww</sup> having said: ‘One who reads, ***In the Name of Allah the Beneficent, the Merciful [1:1]***, Allah<sup>-azwj</sup> will Write for him four thousand good deeds for every letter, and Delete four thousand evil deeds from him, and Raise a thousand ranks for him’.<sup>503</sup>

وَرُوِيَ عَنِ النَّبِيِّ صَلَّى مِنْ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - بَيَّ اللَّهُ لَهُ فِي الْحِجَّةِ سَبْعِينَ أَلْفَ قَصْرٍ مِنْ يَأْتُوْتَهُ حَمْرَاءَ فِي كُلِّ قَصْرٍ سَبْعُونَ أَلْفَ بَيْتٍ مِنْ لَوْلُؤَةٍ بَيْضَاءَ فِي كُلِّ بَيْتٍ سَبْعُونَ أَلْفَ سَرِيرٍ مِنْ زَبْرَجَدَةٍ حَضْرَاءَ فَوْقَ كُلِّ سَرِيرٍ سَبْعُونَ أَلْفَ فِرَاشٍ مِنْ سُنْدُسٍ وَ إِسْتَبْرَقٍ وَ عَلَيْهِ زَوْجَةٌ مِنَ الْحَوْرِ الْعَيْنِ وَ لَهَا سَبْعُونَ أَلْفَ دُوَابَةٍ مُكَلَّلَةٍ بِالذَّرِّ وَ الْبَوَاقِيَتِ

And it is reported from the Prophet<sup>-saww</sup>: ‘One who says, ***In the Name of Allah the Beneficent, the Merciful [1:1]***, Allah<sup>-azwj</sup> will Build for him in the Paradise seventy thousand castles of red sapphire, in each caste would be seventy thousand rooms of white pearls, and in each room will be seventy thousand thrones of green emeralds, above each throne would be seventy thousand bedspreads of silk and brocade, and upon it would be a wife from the maiden Houries, and for her would be seventy thousand forelocks entwined with gems and rubies.

مَكْتُوبٌ عَلَى خَدِّهَا الْأَيْمَنِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلَى خَدِّهَا الْأَيْسَرِ عَلِيُّ وَلِيُّ اللَّهِ وَ عَلَى جَبِينِهَا الْحُسَيْنُ - وَ عَلَى دَقِّبِهَا الْحُسَيْنُ وَ عَلَى شَفَتَيْهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

It will be inscribed upon her right cheek, ‘Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and upon her left cheek, ‘Ali<sup>-asws</sup> is Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>, and upon her forehead, ‘Al-Hassan<sup>-asws</sup>, and upon her chin, ‘Al-Husayn<sup>-asws</sup>, and upon her lips, ***In the Name of Allah the Beneficent, the Merciful [1:1]***.

قُلْتُ يَا رَسُولَ اللَّهِ لِمَنْ هَذِهِ الْكَرَامَةُ

I said, ‘O Rasool-Allah<sup>-saww</sup>! For whom is this prestige?’

قَالَ لِمَنْ يَقُولُ بِالْمُحَرَّمَةِ وَ التَّعْظِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -.

He<sup>-saww</sup> said: ‘For the one who says with the sanctity and reverence, ***In the Name of Allah the Beneficent, the Merciful [1:1]***’.<sup>504</sup>

وَ قَالَ النَّبِيُّ صَلَّى إِذَا قَالَ الْعَبْدُ عِنْدَ مَنَامِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - يَقُولُ اللَّهُ مَلَائِكَتِي اكْتُبُوا نَفْسَهُ إِلَى الصَّبَاحِ.

And the Prophet<sup>-saww</sup> said: ‘When the servant says at his sleep time, ***In the Name of Allah the Beneficent, the Merciful [1:1]***, Allah<sup>-azwj</sup> Says: ‘My<sup>-azwj</sup> Angels! Write his breathing up to the morning!’<sup>505</sup>

وَ قَالَ النَّبِيُّ صَلَّى إِذَا مَرَّ الْمُؤْمِنُ عَلَى الصِّرَاطِ طَفِقَتْ لَهُبُ النَّيِّرَانِ وَ يَقُولُ جُزْ يَا مُؤْمِنٌ فَإِنَّ نُورَكَ قَدْ أَطْفَأَ لَهْبِي

<sup>503</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 52 c

<sup>504</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 52 d

<sup>505</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 52 e

And the Prophet<sup>-saww</sup> said: ‘When the Momin passes upon the Bridge a flame of the fires will be extinguished, and it (Hell) will say, ‘Cross, O Momin, for your Noor is extinguishing my flame!’

وَ سُئِلَ النَّبِيُّ ص هَلْ يَأْكُلُ الشَّيْطَانُ مَعَ الْإِنْسَانِ

And the Prophet<sup>-saww</sup> was asked, ‘Does the Satan<sup>-la</sup> eat with the human being?’

فَقَالَ نَعَمْ كُلُّ مَا يَدَّوِي لَمْ يُذَكَّرْ بِسْمِ اللَّهِ عَلَيْهَا يَأْكُلُ الشَّيْطَانُ مَعَهُمْ وَ يَرْفَعُ اللَّهُ الْبَرَكَاتَةَ عَنْهَا وَ نَهَى عَنْ أَكْلِ مَا لَمْ يُذَكَّرْ عَلَيْهِ بِسْمِ اللَّهِ كَمَا قَالَ اللَّهُ تَعَالَى فِي سُورَةِ الْأَنْعَامِ وَ لَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ.

He<sup>-saww</sup> said: ‘Yes! Every meal the Name of Allah<sup>-azwj</sup> is not mentioned upon it, the Satan<sup>-la</sup> eats with them, and Allah<sup>-azwj</sup> Raises the Blessings away from it, and there is a Prohibition from eating what ***In the Name of Allah [1:1]***, is not mentioned upon it, just as Allah<sup>-azwj</sup> the Exalted Said is Surah Al Anaam: ***And do not eat from what Allah’s Name has not been mentioned upon, [6:121]***’<sup>506</sup>

وَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ فَاتِحَةَ الْكِتَابِ أَعْطَاهُ اللَّهُ بِعَدَدِ كُلِّ آيَةٍ أَنْزَلَتْ مِنَ السَّمَاءِ فَيَجْزِي بِهَا نَوَائِمًا.

And Rasool-Allah<sup>-saww</sup> said: ‘One who recites Opening of the Book (Surah Al Fatiha), Allah<sup>-azwj</sup> Gives him of the number of Verses Revealed from the sky, and Recompensed its Rewards for it’<sup>507</sup>

وَ ذَكَرَ الشَّيْخُ أَبُو الْحُسَيْنِ الْمُقْرِي فِي كِتَابِهِ فِي الْقِرَاءَاتِ عَنْ أَبِي بَكْرٍ أَحْمَدَ بْنِ إِبْرَاهِيمَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ شَرِيكٍ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ سَلَامَةَ بْنِ سُلَيْمَانَ عَنْ هَارُونَ بْنِ كَثِيرٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ أَبِي أُمَامَةَ عَنْ أَبِي بِنِ كَعْبٍ قَالَ

And it is mentioned by the Sheykh Abu Al-Husayn Al Muqry in his book regarding the recitations, from Abu Bakr Ahmad Bin Ibrahim, and Abdullah Bin Muhammad, from Ibrahim Bin Shareek, from Ahmad Bin Yunus, from Salama Bin Suleyman, from Haroun Bin Kaseer, from Zayd Bin Aslam, from his father, from Abu Umama, from Ubayy Bin Ka’ab who said,

قَالَ رَسُولُ اللَّهِ ص أَيُّمَا مُسْلِمٍ قَرَأَ فَاتِحَةَ الْكِتَابِ أُعْطِيَ مِنَ الْأَجْرِ كَأَنَّمَا قَرَأَ ثُلُثِي الْقُرْآنِ وَ أُعْطِيَ مِنَ الْأَجْرِ كَأَنَّمَا تَصَدَّقَ عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

‘Rasool-Allah<sup>-saww</sup> said: ‘Whichever Muslim recites Opening of the Book (Surah Al Fatiha) will be Given Recompense as if he has read two-thirds of the Quran, and will be Given the Recompense as if he has donated in charity upon every believing man and believing woman’.

وَ رُوِيَ مِنْ طَرِيقٍ آخَرَ هَذَا الْحَبْرُ بِعَيْنِهِ إِلَّا أَنَّهُ قَالَ كَأَنَّمَا قَرَأَ الْقُرْآنَ.

And this Hadeeth is reported from another way exactly except he<sup>-saww</sup> said: ‘It is as if he has read the Quran’<sup>508</sup>

<sup>506</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 52 f

<sup>507</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 52 g

<sup>508</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 52 h



وَرَوَى عَنْهُ عَنْ أَبِي بِنِ كَعْبٍ أَنَّهُ قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ ص فَاتِحَةَ الْكِتَابِ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ مِثْلَهَا هِيَ أُمُّ الْقُرْآنِ وَ هِيَ السَّبْعُ الْمَثَانِي وَ هِيَ مَقْسُومَةٌ بَيْنَ اللَّهِ وَ بَيْنَ عَبْدِهِ وَ لِعَبْدِهِ مَا سَأَلَ.

And it is reported by someone else, from Ubayy Bin Ka'ab who said,

'I read Opening of the Book (Surah Al Fatiha) to Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'By the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul! Allah<sup>-azwj</sup> has neither Revealed in the Torah, nor in the Evangel, nor in the Psalms, nor in the Quran similar to it, and it is mother of the Quran, and it is the seven doubles (Masaany), and it is divided between Allah<sup>-azwj</sup> and His<sup>-azwj</sup> servant, and for His<sup>-azwj</sup> servant is whatever he asks for"<sup>509</sup>.

54 مِنْ كِتَابِ إِرْشَادِ الْقُلُوبِ، فِيمَا كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى مَلِكِ الرُّومِ حِينَ سَأَلَهُ عَنْ تَفْسِيرِ فَاتِحَةِ الْكِتَابِ كَتَبَ إِلَيْهِ

From the book 'Irshad Al Quloub' –

'Among what Amir Al-Momineen<sup>-asws</sup> wrote to a king of Rome when he has asked him<sup>-asws</sup> about interpretation of Opening of the Book (Surah Al Fatiha), he<sup>-asws</sup> wrote to him<sup>-asws</sup>: -

أَمَّا بَعْدُ فَإِنِّي أَحْمَدُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْخَفِيَّاتِ وَ مُنْزِلِ الْبَرَكَاتِ مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ

'As for after, I<sup>-asws</sup> hereby praise Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, Knower of the hidden matters and Descender of the Blessings! One whom Allah<sup>-azwj</sup> Guides, there is no strayer for him, and one whom Allah<sup>-azwj</sup> Lets to stray, there is no guide for him!

وَرَدَّ كِتَابَكَ وَ أَقْرَأَنِيهِ عُمَرُ بْنُ الْخَطَّابِ فَأَمَّا سُرْأَلُكَ عَنِ اسْمِ اللَّهِ تَعَالَى فَإِنَّهُ اسْمٌ فِيهِ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ عَوْنٌ عَلَى كُلِّ دَوَاءٍ

Your letter arrived and Umar Bin Al-Khattab read it out to me<sup>-asws</sup>. As for your question about **the Name of Allah [1:1]**, the Exalted, it is a Name having healing in it from every illness, and assistance upon every medication.

وَ أَمَّا الرَّحْمَنُ فَهُوَ عُوْدَةٌ لِكُلِّ مَنْ آمَنَ بِهِ وَ هُوَ اسْمٌ لَمْ يُسَمَّ بِهِ عَنِّي الرَّحْمَنُ تَبَارَكَ وَ تَعَالَى

And as for **the Beneficent [1:1]**, is an amulet for every one who believes in it, and it is a Name no one is named with apart from the Beneficent Blessed and Exalted.

وَ أَمَّا الرَّحِيمُ فَرَحِمَ مَنْ عَصَى وَ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً

And as for, **the Merciful [1:1]**, He<sup>-azwj</sup> Mercies the one who disobeys and repents and believes and does righteous deeds.

وَ أَمَّا قَوْلُهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَذَلِكَ ثَنَاءٌ مِنَّا عَلَى رَبِّنَا تَبَارَكَ وَ تَعَالَى بِمَا أَنْعَمَ عَلَيْنَا

And as for His<sup>-azwj</sup> Words: '**The Praise is for Allah Lord of the worlds [1:2]**, that is a laudation from us upon our Lord<sup>-azwj</sup> Blessed and Exalted for what He<sup>-azwj</sup> has Conferred upon us.

<sup>509</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 53



وَأَمَّا قَوْلُهُ مَالِكِ يَوْمَ الدِّينِ فَإِنَّهُ يَمْلِكُ نَوَاصِيِ الخُلُقِيِّ يَوْمَ الْقِيَامَةِ وَ كُلُّ مَنْ كَانَ فِي الدُّنْيَا شَاكًّا أَوْ جَبَّارًا أَدْخَلَهُ النَّارَ وَ لَا يَمْتَنِعُ مِنْ عَذَابِ اللَّهِ عَزَّ وَ جَلَّ شَاكًّا وَ لَا جَبَّارًا وَ كُلُّ مَنْ كَانَ فِي الدُّنْيَا طَائِعًا مُدِيمًا مُحَافِظًا إِنِّي أَدْخَلَهُ الْجَنَّةَ بِرَحْمَتِي

And as for His<sup>-azwj</sup> Words: **Master of the Day of Reckoning [1:4]**, He<sup>-azwj</sup> will Control forelocks of the creatures on the Day of Qiyamah and all the ones who had existed in the world, be it a doubter or a tyrant, He<sup>-azwj</sup> will Enter him into the Hellfire, and neither a doubter nor tyrant can prevent from Punishment of Allah<sup>-azwj</sup> Mighty and Majestic; and all the ones who were obedient in the world, humble, preserving (chaste), He<sup>-azwj</sup> will Enter him into the Paradise.

وَأَمَّا قَوْلُهُ إِيَّاكَ نَعْبُدُ فَإِنَّا نَعْبُدُ اللَّهَ وَ لَا نُشْرِكُ بِهِ شَيْئًا وَ أَمَّا قَوْلُهُ إِيَّاكَ نَسْتَعِينُ فَإِنَّا نَسْتَعِينُ بِاللَّهِ عَزَّ وَ جَلَّ عَلَى الشَّيْطَانِ الرَّجِيمِ لَا يُضِلُّنَا كَمَا أَضَلَّكُمْ

And as for His<sup>-azwj</sup> Words: **(It is) You we worship**, so we worship Allah<sup>-azwj</sup> not associating anything with Him<sup>-azwj</sup>; and as for His<sup>-azwj</sup> Words: **and You do we seek Assistance (from) [1:5]**, we seek Assistance of Allah<sup>-azwj</sup> Mighty and Majestic against the Pelted Satan<sup>-la</sup> not straying us just like he<sup>-la</sup> has strayed you all!

وَأَمَّا قَوْلُهُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ فَذَلِكَ الطَّرِيقُ الْوَاضِحُ مِنْ عَمَلٍ فِي الدُّنْيَا عَمَلًا صَالِحًا فَإِنَّهُ يَسَلُّكَ عَلَى الصِّرَاطِ إِلَى الْجَنَّةِ

And as for His<sup>-azwj</sup> Words: **Guide us to the Straight Path [1:6]**, that is the clear path. One who works a righteous deed in the world, for it will take you upon the path to the Paradise.

وَأَمَّا قَوْلُهُ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ فَبَلِّغْكَ الرَّحْمَةَ الَّتِي أَنْعَمَهَا اللَّهُ عَزَّ وَ جَلَّ عَلَى مَنْ كَانَ قَبْلَنَا مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ فَتَسْأَلُ اللَّهُ رَبَّنَا أَنْ يُنْعِمَ عَلَيْنَا كَمَا أَنْعَمَ عَلَيْهِمْ

And as for His<sup>-azwj</sup> Words: **The path of those You have Bestowed Bounties upon [1:7]**, that is the bounty which Allah<sup>-azwj</sup> Mighty and Majestic had Favoured upon the ones who were before us, from the Prophets<sup>-as</sup> and the truthful. We ask Allah<sup>-azwj</sup> our Lord<sup>-azwj</sup> to Favour upon us just as He<sup>-azwj</sup> had Favoured upon them!

وَأَمَّا قَوْلُهُ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ فَأُولَئِكَ الْيَهُودُ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا فَغَضِبَ عَلَيْهِمْ فَ جَعَلَ مِنْهُمْ الْفِرْدَةَ وَ الْخَنَازِيرَ فَتَسْأَلُ اللَّهُ تَعَالَى أَنْ لَا يَغْضَبَ عَلَيْنَا كَمَا غَضِبَ عَلَيْهِمْ

And as for His<sup>-azwj</sup> Words: **other than of those You are Wrathful upon [1:7]**, they are the Jews who replaced the bounties of Allah<sup>-azwj</sup> with Kufr. He<sup>-azwj</sup> was Wrathful upon them, so He<sup>-azwj</sup> Made the monkeys and the pigs from them. We ask Allah<sup>-azwj</sup> the Exalted not to be Wrathful upon just as He<sup>-azwj</sup> had been Wrathful upon them.

وَأَمَّا قَوْلُهُ وَ لَا الضَّالِّينَ فَأَنْتَ يَا عَابِدَ الصَّلِيبِ الْحَبِيبِ صَلِّتُمْ مِنْ بَعْدِ عِيسَى ابْنِ مَرْيَمَ فَتَسْأَلُ اللَّهُ رَبَّنَا أَنْ لَا يُضِلَّنَا كَمَا ضَلَلْتُمْ.

And as for His<sup>-azwj</sup> Words: **nor of the straying ones [1:7]**, it is you and your like, O worshippers of the wicked cross. You have strayed after Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup>. We ask Allah<sup>-azwj</sup> our Lord<sup>-azwj</sup> not to let us stray just as He<sup>-azwj</sup> has Let you stray!<sup>510</sup>

<sup>510</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 54

55 ك، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ  
بْنِ جَعْفَرٍ عَنِ الرِّضَا ع قَالَ: إِنَّمَا شِفَاءُ الْعَيْنِ قِرَاءَةُ الْحَمْدِ وَالْمُعَوِّذَتَيْنِ وَ آيَةُ الْكُرْسِيِّ وَ الْبُخُورُ بِالْفُسْطِ وَ الْمُرَّ وَ اللَّبَانُ.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad and Muhammad Bin Yahya, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Salim, from Musa Bin Abdullah Bin Musa, from Muhammad Bin Ali Bin Ja'far,

From Al-Reza<sup>-asws</sup> having said: 'But rather, healing of the evil eye is in reading Surah Al Hamd, and Al Mawazateyn, and Ayat Al Kursi, and incense with the Costus, and the Myrrh and the Frankincense"<sup>511</sup>.

56 إِرْشَادُ الْقُلُوبِ، عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي حَبْرٍ الْيَهُودِيِّ الَّذِي سَأَلَهُ عَنْ فَضَائِلِ نَبِيِّنَا ص وَ أُمَّتِهِ

(The book) 'Irshad Al Quloub' –

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> in a Hadeeth of the Jew who had asked him<sup>-asws</sup> about merits of our Prophet<sup>-as</sup> and his<sup>-as</sup> community.

قَالَ وَ مِنْهَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ فَاتِحَةَ الْكِتَابِ نِصْفَهَا لِنَفْسِهِ وَ نِصْفَهَا لِعَبْدِهِ قَالَ اللَّهُ تَعَالَى فَسَمْتُ بَنِي وَ بَيْنَ عِبْدِي هَذِهِ السُّورَةَ

He<sup>-asws</sup> said: 'And from it is that Allah<sup>-azwj</sup> Mighty and Majestic Made Opening of the Book, half of it is for Himself<sup>-azwj</sup> and half of it is for His<sup>-azwj</sup> servants. Allah<sup>-azwj</sup> the Exalted Said: "I<sup>-azwj</sup> have Divided this Chapter between Me<sup>-azwj</sup> and My<sup>-azwj</sup> servants.

فَإِذَا قَالَ أَحَدُهُمُ الْحَمْدُ لِلَّهِ فَقَدْ حَمِدَنِي وَ إِذَا قَالَ رَبِّ الْعَالَمِينَ فَقَدْ عَزَمَنِي وَ إِذَا قَالَ الرَّحْمَنِ الرَّحِيمِ فَقَدْ مَدَحَنِي وَ إِذَا قَالَ مَالِكِ يَوْمَ الدِّينِ فَقَدْ أَثْنَى عَلَيَّ  
وَ إِذَا قَالَ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ فَقَدْ صَدَّقَ عِبَادِي فِي عِبَادَتِي بَعْدَ مَا سَأَلَنِي وَ بَقِيَّةُ هَذِهِ السُّورَةَ لَهُ تَمَامُ الْحَبْرِ.

When one of you says, **The Praise is for Allah [1:2]**, so he has praised Me<sup>-azwj</sup>; and when he says, **Lord of the worlds [1:2]**, he has recognised Me<sup>-azwj</sup>; and when he says, **the Beneficent, the Merciful [1:1]**, he has commended Me<sup>-azwj</sup>; and when he says, **Master of the Day of Reckoning [1:4]**, he has lauded upon Me<sup>-azwj</sup>; and when he says, **(It is) You we worship and You do we seek Assistance (from) [1:5]**, My<sup>-azwj</sup> servant is being sincere in worshipping Me<sup>-azwj</sup> after having asked Me<sup>-azwj</sup>!" – and remainder of this Chapter is for him (the servant)' – the complete Hadeeth"<sup>512</sup>.

57 دَعَاوَاتُ الرَّاَوْنَدِيِّ، عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: سَمِعَ بَعْضُ آبَائِي ع رَجُلًا يَقْرَأُ أُمَّ الْقُرْآنِ فَقَالَ شَكَرَ وَ أُجِرَ

(The book) 'Dawaat' of Al Rawandy –

'From Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> having said: 'One of my<sup>-asws</sup> forefathers<sup>-asws</sup> heard a man reciting Mother of the Quran (Surah Al Fatiha). He<sup>-asws</sup> said: 'He is grateful and will be Rewarded!'

<sup>511</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 55

<sup>512</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 56

ثُمَّ سَمِعَهُ يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ آمَنَ وَ آمِنَ

The he<sup>-asws</sup> heard him reciting Surah Al Tawheed. He<sup>-asws</sup> said: 'He has believed and is safe!'

ثُمَّ سَمِعَهُ يَقْرَأُ إِنَّا أَنْزَلْنَاهُ فَقَالَ صَدَقَ وَ عُفِرَ لَهُ

Then he<sup>-asws</sup> heard him recite Surah Al Qadr. He<sup>-asws</sup> said: 'He speaks the truth and (sins) will be Forgiven for him!'

ثُمَّ سَمِعَهُ يَقْرَأُ آيَةَ الْكُرْسِيِّ فَقَالَ بَخَ بَخَ نَزَلَتْ بَرَاءَةٌ هَذَا مِنَ النَّارِ.

Then he<sup>-asws</sup> heard him recite Ayat Al Kursi. He<sup>-asws</sup> said: 'Congratulations! Congratulations! The freedom from the Hellfire for this one has been descended!'<sup>513</sup>

وَ مِنْهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ اعْتَلَّ الْحُسَيْنُ ع- فَاحْتَمَلَتْهُ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا فَأَتَتْ النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِابْنِكَ أَنْ يَشْفِيَهُ

And from him<sup>-asws</sup>, 'Amir Al-Momineen<sup>-asws</sup> said: 'Al-Husayn<sup>-asws</sup> became ill, so (Syeda) Fatima<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup> carried him<sup>-asws</sup> and came to the Prophet<sup>-as</sup>. She<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! Supplcated for your<sup>-saww</sup> (grand) son<sup>-asws</sup> to be healed!'

فَقَالَ يَا بُنَيَّةُ إِنَّ اللَّهَ هُوَ الَّذِي وَهَبَهُ لَكَ وَ هُوَ قَادِرٌ عَلَيَّ أَنْ يَشْفِيَهُ

He<sup>-saww</sup> said: 'O daughter<sup>-asws</sup>! Allah<sup>-azwj</sup>, He<sup>-azwj</sup> is the One Who has Gifted him<sup>-asws</sup> to you<sup>-asws</sup>, and He<sup>-azwj</sup> is Able upon Healing him<sup>-asws</sup>!'

فَهَبَطَ جِبْرِئِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى لَمْ يُنَزِّلْ عَلَيْكَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ إِلَّا فِيهَا فَاءٌ وَ كُلُّ فَاءٍ مِنْ أَفٍّ مَا خَلَا الْحَمْدَ فَإِنَّهُ لَيْسَ فِيهَا فَاءٌ فَادْعُ بِقَدْحٍ مِنْ مَاءٍ فَاقْرَأْ عَلَيْهِ الْحَمْدَ أَرْبَعِينَ مَرَّةً ثُمَّ صَبَّ عَلَيْهِ فَإِنَّ اللَّهَ يَشْفِيَهُ

Jibraeel<sup>-as</sup> came down. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Allah<sup>-azwj</sup> the Exalted has not Revealed any Chapter upon you<sup>-saww</sup> except and there is (the letter) 'فَاءٌ' 'Fa' in it, and every (letter) 'Fa' is from an affliction apart from Surah Al Hamd, for there isn't any (letter) 'Fa' in it. Call for a cup of water. He<sup>-saww</sup> recite Surah Al Hamd upon it forty times, then pour upon him<sup>-asws</sup>, Allah<sup>-azwj</sup> will Heal him<sup>-asws</sup>!'

فَفَعَلَ ذَلِكَ فَعُوِيَ بِإِذْنِ اللَّهِ.

He (Ali<sup>-asws</sup>) did that, and he (Al-Husayn<sup>-asws</sup>) recovered by the Permission of Allah<sup>-azwj</sup>'<sup>514</sup>

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع قِرَاءَةُ الْحَمْدِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ.

<sup>513</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 57 a

<sup>514</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 57 b

And Abu Abdullah<sup>-asws</sup>: ‘Reading Surah Al Hamd is a healing from every disease except the death’.<sup>515</sup>

58 غَدَّةُ الدَّاعِي، عَنِ الْبَاقِرِ ع قَالَ: مَنْ لَمْ يَبْرَأْهُ الْحَمْدُ لَمْ يَبْرَأْهُ شَيْءٌ.

(The book) ‘Uddat Al Daie’ –

‘From Al-Baqir<sup>-asws</sup>: ‘One whom Surah Al Hamd does not cure, nothing will cure him!’<sup>516</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: لَمَّا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُنَزِّلَ فَاتِحَةَ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ شَهِدَ اللَّهُ وَ قُلِ اللَّهُمَّ مَالِكِ الْمَلِكِ إِلَى قَوْلِهِ بَعِيرٍ حِسَابٍ تَعَلَّقَنَ بِالْعَرْشِ لَيْسَ بَيْنَهُنَّ وَ بَيْنَ اللَّهِ حِجَابٌ

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-as</sup> having said: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Wanted to Reveal Opening of the Book (Surah Al Fatiha), and Ayat Al Kursi, and **Allah Testifies [3:18]**, and **Say: ‘O Allah, Master of the Kingdom! [3:26]** – up to His<sup>-azwj</sup> Words: **without measure [3:27]**, suspended these with the Throne, there not being any veil between these and Allah<sup>-azwj</sup>.

فَقُلْنَا يَا رَبِّ خُطْبْنَا إِلَى دَارِ الذُّنُوبِ وَ إِلَى مَنْ يَعْصِيكَ وَ نَحْنُ مُتَعَلِّقَاتُ بِالطَّهْوَرِ وَ الْقُدْسِ

They said, ‘O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are Sending us down to the house of sins and to the ones who disobey You<sup>-azwj</sup>, and we are attached with the cleanliness and the Holiness!’

فَقَالَ سُبْحَانَهُ وَ عِزَّتِي وَ جَلَالِي مَا مِنْ عَبْدٍ قَرَأَكُنَّ فِي دُبُرِ كُلِّ صَلَاةٍ إِلَّا أَسْكَنْتُهُ حَظِيرَةَ الْقُدْسِ عَلَى مَا كَانَ فِيهِ وَ إِلَّا نَظَرْتُ إِلَيْهِ بِعَيْنِي الْمَكْنُونَةِ فِي كُلِّ يَوْمٍ سَبْعِينَ نَظْرَةً وَ إِلَّا قَضَيْتُ لَهُ فِي كُلِّ يَوْمٍ سَبْعِينَ حَاجَةً أَذْنَاهَا الْمَغْفِرَةُ وَ إِلَّا أَعَدْتُهُ مِنْ كُلِّ عَدُوٍّ وَ نَصْرْتُهُ عَلَيْهِ وَ لَا يَمْنَعُهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا الْمَوْتُ.

The Glorious Said: “By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty! There is none from a servant reciting you (the above Verses) at the end of every Salat except I<sup>-azwj</sup> shall Settle him in the Holy Enclosure based upon what was in it, or else I<sup>-azwj</sup> shall Look at him with My<sup>-azwj</sup> Hidden Eye seventy Glances every day, or else I<sup>-azwj</sup> shall Decree for him seventy needs every day, the least of these being the Forgiveness, or else I<sup>-azwj</sup> shall Shelter him from every enemy and Help him against him, and not Prevent him from entering the Paradise, except the death”.<sup>517</sup>

<sup>515</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 57 c

<sup>516</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 58 a

<sup>517</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 58 b

باب 30 فضائل سورة يذكر فيها البقرة وآية الكرسي و خواتيم تلك السورة و غيرها من آياتها و سورة آل عمران و آياتها و فيه فضل سور أخرى أيضا

### CHAPTER 30 – MERITS OF THE CHAPTER IN WHICH THE COW IS MENTION, AND AYAT AL KURSI, AND ENDING OF THAT CHAPTER AND OTHERS FROM ITS VERSES, AND SURAH AAL-E-IMRAN AND ITS VERSES, AND IN IT IS MERIT OF ANOTHER CHAPTER AS WELL

1- لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن أبي الخطاب عن ابن أبي عمير عن جعفر الأزدي عن ابن أبي المقدم عن الباقر ع قال: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ مَرَّةً صُرِفَ عَنْهُ أَلْفُ مَكْرُوهٍ مِنَ الدُّنْيَا وَ أَلْفُ مَكْرُوهٍ مِنَ الْآخِرَةِ أَيْسَرُ مَكْرُوهٍ الدُّنْيَا الْفَقْرُ وَ أَيْسَرُ مَكْرُوهٍ الْآخِرَةِ عَذَابُ الْقَبْرِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Ibn Abu Umeyr, from Ja'far Al Azdy, from Ibn Abu Al Miqdam,

'From Al-Baqir<sup>asws</sup> having said: 'One who reads Ayat Al Kursi once, a thousand abhorrence's from abhorrence's of the world will be Turned away from him and a thousand abhorrence's from abhorrence's of the Hereafter- the least abhorrence of the world being poverty, and least abhorrence of the Hereafter being punishment of the grave''<sup>518</sup>

2- لي، الأماالي للصدوق ابن موسى عن الأسدي عن النخعي عن التوفلي عن موسى بن جعفر ع قال: سَمِعَ بَعْضُ آبَائِي ع رَجُلًا يَقْرَأُ أُمَّ الْقُرْآنِ فَقَالَ شَكَرَ وَ أُجِرَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Nakhaie, from Al Nowfaly,

'From Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> having said: 'One of my<sup>asws</sup> forefathers<sup>asws</sup> heard a man reciting Mother of the Quran (Surah Al Fatiha). He<sup>asws</sup> said: 'He is thankful and will be Rewarded'.

ثُمَّ سَمِعَهُ يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ آمَنَ وَ آمَنَ

Then he<sup>asws</sup> heard him recite Surah Al Tawheed. He<sup>asws</sup> said: 'He believes and is safe'.

ثُمَّ سَمِعَهُ يَقْرَأُ إِنَّا أَنْزَلْنَاهُ فَقَالَ صَدَقَ وَ عُفِرَ لَهُ

Then he<sup>asws</sup> heard him<sup>asws</sup> reciting Surah Al Qadr. He<sup>asws</sup> said: 'He speaks the truth and (sins) will be Forgiven for him'.

ثُمَّ سَمِعَهُ يَقْرَأُ آيَةَ الْكُرْسِيِّ فَقَالَ بَخٍ بَخٍ نَزَلَتْ بَرَاءَةٌ هَذَا مِنَ النَّارِ.

Then he<sup>asws</sup> heard him reciting Ayat Al Kursi. He<sup>asws</sup> said: 'Congratulations! Congratulations! The freedom from the Hellfire for this one has been descended!''<sup>519</sup>

3- مع، معاني الأخبار ل، الخصال في وصية أبي ذرٍ أَنَّهُ سَأَلَ النَّبِيَّ ص - أَيُّ آيَةٍ أَنْزَلَهَا اللَّهُ عَلَيْكَ أَكْبَرُ

<sup>518</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 1

<sup>519</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 2

(The book) 'Ma'any Al Akhbar', (and) 'Al Ikhlās' –

'Among advice to Abu Zarr<sup>-ra</sup>, he<sup>-ra</sup> has asked the Prophet<sup>-saww</sup>, 'Which of the Verses Allah<sup>-azwj</sup> has Revealed upon you<sup>-saww</sup> is mightiest?'

قَالَ آيَةُ الْكُرْسِيِّ.

He<sup>-saww</sup> said: 'Ayat Al Kursi'.<sup>520</sup>

4- ل، الخصال الأربعة، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا اشْتَكَى أَحَدُكُمْ عَيْنَهُ فَلْيَقْرَأْ آيَةَ الْكُرْسِيِّ وَ لِيُضْمِرْ فِي نَفْسِهِ أَهْمًا تَبَرُّ فَإِنَّهُ يُعَافَى إِنْ شَاءَ اللَّهُ.

(The book) 'Al Khisaal' –

'The four hundred (Ahadeeth), Amir Al-Momineen<sup>-asws</sup> said: 'Whenever one of you complains of his eye, let him recite Ayat Al Kursi, and let him think within himself it will be cured, it will be cured if Allah<sup>-azwj</sup> so Desires''.<sup>521</sup>

و قَالَ ع مَنْ قَرَأَ فَلَهُ هُوَ اللَّهُ أَحَدٌ مِنْ قَبْلِ أَنْ تَطْلُعَ الشَّمْسُ إِحْدَى عَشْرَةَ مَرَّةً وَ مِثْلَهَا إِنَّا أَنْزَلْنَاهُ وَ مِثْلَهَا آيَةُ الْكُرْسِيِّ مَنَعَ مَالَهُ مِمَّا يَخَافُ.

And he<sup>-asws</sup> said: 'One who reads Surah Al Tawheed eleven times before emergence of the sun, and similar to it Surah Al Qadr, and similar to it Ayat Al Kursi, will protect his wealth from what he fears''.<sup>522</sup>

و قَالَ ع لِيَقْرَأْ أَحَدُكُمْ إِذَا خَرَجَ مِنْ بَيْتِهِ الْآيَاتِ مِنْ آلِ عِمْرَانَ وَ آيَةَ الْكُرْسِيِّ وَ إِنَّا أَنْزَلْنَاهُ وَ أُمُّ الْكِتَابِ فَإِنَّ فِيهَا فَضَاءً حَوَاجِحِ الدُّنْيَا وَ الْآخِرَةِ.

And he<sup>-asws</sup> said: 'Let one of you, when he goes out from his house, recite the Verses from Surah Aal-e-Imran, and Ayat Al Kursi, and Surah Al Qadr, and Mother of the Book, for in it is fulfilment of needs of the world and the Hereafter''.<sup>523</sup>

5- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ مِائَةً مَرَّةً كَانَ كَمَنْ عَبَدَ اللَّهَ طَوَّلَ حَيَاتِهِ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, by a chain of Al Tameemi, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who reads Ayat Al Kursi one hundred times would be like the one who worships Allah<sup>-azwj</sup> the length of his life''.<sup>524</sup>

أَقُولُ قَدْ مَضَى فِي بَابِ الْفَائِجَةِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ قَالَ اللَّهُ تَعَالَى لَهُ أَعْطَيْتُكَ لَكَ وَ لِأُمَّتِكَ كَنْزاً مِنْ كُنُوزِ عَرْشِي فَاتِحَةَ الْكِتَابِ وَ خَاتِمَةَ سُورَةِ الْبَقَرَةِ وَ مَضَى فِيهِ أَيْضاً الْإِسْتِشْفَاءُ بِآيَةِ الْكُرْسِيِّ لِلْعَيْنِ.

<sup>520</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 3

<sup>521</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 4 a

<sup>522</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 4 b

<sup>523</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 4 c

<sup>524</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 5 a

I (Majlisi) am saying, 'It has passed in the chapter 'Al Fatiha', from the Prophet<sup>-saww</sup>, Allah<sup>-azwj</sup> the Exalted Said: "I<sup>-azwj</sup> shall Give for you<sup>-saww</sup> and for your<sup>-saww</sup> community, a treasure from treasures of My<sup>-azwj</sup> Throne, Opening of the Book (Surah Al Fatiha), and ending of Surah Al Baqarah!" – and it has passed in it as well seeking the healing with Ayat Al Kursi for the (evil) eye".<sup>525</sup>

6- فس، تفسير القمي أبي عن الحسين بن خالد أنه قرأ أبو الحسن الرضا ع- الله لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم أي نَعَسَ لَهُ ما في السماوات

Tafseer Al Qummi – My father, from Al-Husayn Bin Khalid,

'Abu Al-Hassan Al-Reza<sup>-asws</sup> recited: **Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep;** - i.e., drowsiness - **for Him is whatever is in the skies and whatever is in the earth [2:255].**

و ما في الأرض و ما بينهما و ما تحت الترى

**For Him is whatever is in the skies, and whatever is in the earth, and whatever is in between the two, and whatever is beneath the soil [20:6]**

عالم الغيب و الشهادة هو الرحمن الرحيم

**He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22]**

من ذا الذي يشفع عنده إلا بإذنه يعلم ما بين أيديهم و ما خلفهم قال ما بين أيديهم فأمر الأنباء و ما كان و ما خلفهم أي ما لم يكن بعد

**Who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them [2:255].** He<sup>-asws</sup> said: '**what is in front of them**, are affairs of the Prophets and what has happened, **and what is behind them [2:255]**, i.e., what has not happened yet.

قوله إلا بما شاء أي بما يوجي إليهم و لا يؤذنه حفظهما أي لا يتغل عليه حفظ ما في السماوات و ما في الأرض

His<sup>-azwj</sup> Words: **except with whatever He so Desires; [2:255]**, i.e., with what He<sup>-azwj</sup> Reveals to them, **and their preservation does not tire Him; [2:255]**, i.e., it is not heavy upon Him<sup>-azwj</sup> preservation of whatever is in the skies and whatever is in the earth.

قوله لا إكراه في الدين أي لا يكره أحد على دينه إلا بعد أن تبين له قد تبين الرشد من العي فمن يكفر بالطاغوت و يؤمن بالله و هم الذين عصبوا آل محمد حقهم

His<sup>-azwj</sup> Words: **There is no compulsion in the Religion** – no one can be coerced upon his religion except after it has been clarified to him - **the right way has been clarified from the**

<sup>525</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 5 b

**error. Therefore, the one who disbelieves in the tyrant and believes in Allah, [2:256],** and they (tyrants) are those that usurped the Progeny<sup>-asws</sup> of Muhammad of their<sup>-asws</sup> rights.

قَوْلُهُ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ يُعْنِي الْوَلَايَةَ لَا انْقِصَامَ لَهَا أَيَّ حَبْلٍ لَا انْقِطَاعَ لَهُ

His<sup>-azwj</sup> Words: **so he has grasped the most trustworthy handhold**, - meaning the Wilayah - **there would be no breaking for it; [2:256]** – i.e., a rope not having any termination for him.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُعْنِي أَمِيرَ الْمُؤْمِنِينَ ع وَ الْأَيْمَةَ ع - يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا وَ هُمُ الظَّالِمُونَ آل مُحَمَّدٍ أَوْلِيَائُهُمُ الطَّاغُوتُ وَ هُمُ الَّذِينَ تَبِعُوا مَنْ عَصَبَهُمْ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أَوْلِيَاكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَذَا نَزَلَتْ.

**Allah is the Guardian of those who believe** – meaning Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup> - **He Extracts them from the (multitude of) darkness into the Light; and (as for) those who are committing Kufr** – and they are oppressors of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> - **their guardian is the tyrant** – and they are those who follow the ones who usurped them<sup>-asws</sup> - **who extracts them from the Light into the (multitude of) darkness; these are the inmates of the Fire; they would be in it eternally [2:257]** - And the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, that is how it was Revealed”<sup>526</sup>.

7- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن أبي سفيان عن إبراهيم بن عمرو عن محمد بن شعيب بن سائبور عن عثمان بن أبي العاتكة عن علي بن يزيد عن القاسم بن عبد الرحمن بن صديقي عن أبي أمامة الباهلي أنه سمع علي بن أبي طالب صلى الله عليه يقول ما أرى رجلاً أدرَكَ عقله الإسلامَ وَ ذلكَ في الإسلامِ بيث ليلة سوادها

(The book) ‘Amaali’ of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Abu Sufyan, from Ibrahim Bin Amro, from Muhammad Bin Shueyb Bin Sabour, from Usman Bin Abu Al Aatika, from Ali Bin Yazeed, from Al Qasim Bin Abdul Rahman Bin Suday, from Abu Umama Al Bahily,

‘He heard Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, saying: ‘I<sup>-asws</sup> have not seen any man, his intellect has realised Al-Islam and guided him in Al-Islam, staying awake in darkness of night’.

قُلْتُ وَ مَا سَوَادُهَا يَا أَبَا أُمَامَةَ

I said, ‘And what is its darkness, O Abu Umama?’

قَالَ جَمِيعُهَا حَتَّى يَفْرَأَ هَذِهِ آيَةَ اللَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ فَقَرَأَ آيَةَ إِلَى قَوْلِهِ وَ لَا يُوَدُّهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ ثُمَّ قَالَ فَلَوْ تَعَلَّمُونَ مَا هِيَ أَوْ قَالَ مَا فِيهَا لَمَا تَرَكَتُمُوهَا عَلَى حَالٍ

He said, ‘Entirety of it, until he<sup>-asws</sup> recited this Verse: **Allah, there is no god except He, the Living, the Eternal; [2:255]**. He<sup>-asws</sup> read the Verse up to His<sup>-azwj</sup> Words: **and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]**. Then he<sup>-asws</sup> said: ‘If only you knew what it is!’ Or said: ‘What is in it, you would not neglect it upon any situation.

<sup>526</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 6



إِنَّ رَسُولَ اللَّهِ ص أَخْبَرَنِي قَالَ أُعْطِيتُ آيَةَ الْكُرْسِيِّ مِنْ كِنزِ تَحْتِ الْعَرْشِ وَ لَمْ يُؤْتَهَا نَبِيٌّ كَانَ قَبْلِي

Rasool-Allah<sup>-saww</sup> informed me. He<sup>-saww</sup> said: 'I<sup>-saww</sup> have been Given Ayat Al Kursi from treasure beneath the Throne and no Prophet<sup>-saww</sup> who was before me<sup>-saww</sup> has been Given it'.

قَالَ عَلِيُّ ع فَمَا بَتُّ لَيْلَةً قَطُّ مُنْذُ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ص حَتَّى أَقْرَأَهَا

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> have not spent any night at all since I<sup>-asws</sup> heard it from Rasool-Allah<sup>-saww</sup>, until I<sup>-asws</sup> had recited it'.

ثُمَّ قَالَ لِي يَا أَبَا أُمَامَةَ إِنِّي أَقْرَأُهَا ثَلَاثَ مَرَّاتٍ فِي ثَلَاثَةِ أَحْيَانٍ كُلَّ لَيْلَةٍ

Then he<sup>-asws</sup> said to me: 'O Abu Umama! I<sup>-asws</sup> tend to recite it three times in three times every night'.

فَقُلْتُ وَ كَيْفَ تَصْنَعُ فِي قِرَاءَتِكَ هَذَا يَا ابْنَ عَمِّ مُحَمَّدٍ-

I said, 'And how do you do so in your<sup>-asws</sup> reciting of it, O son<sup>-asws</sup> of uncle<sup>-as</sup> of Muhammad<sup>-saww</sup>'

قَالَ أَقْرَأُهَا قَبْلَ الرَّكَعَتَيْنِ بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ فَوَ اللَّهُ مَا تَرَكْتُهَا مُنْذُ سَمِعْتُ هَذَا الْحَبْرَ مِنْ نَبِيِّكُمْ ع حَتَّى أَخْبَرْتُكَ بِهِ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> read it before the two Cycles of Salat after Al-Isha Salat. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> have not neglected it since I<sup>-asws</sup> heard this Hadeeth from your Prophet<sup>-saww</sup> until I<sup>-asws</sup> have (now) inform you with it!'

قَالَ أَبُو أُمَامَةَ وَ اللَّهُ مَا تَرَكْتُ قِرَاءَتَهَا مُنْذُ سَمِعْتُ هَذَا الْحَبْرَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- حَتَّى حَدَّثْتُكَ أَوْ قَالَ أَخْبَرْتُكَ بِهِ

Abu Umama said, 'And, by Allah<sup>-azwj</sup>, I have not neglected reciting it since I heard this Hadeeth from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, until I have (now) narrated to you!' Or said, 'I have informed you with it'.

قَالَ الْقَاسِمُ وَ أَنَا مَا تَرَكْتُ قِرَاءَتَهَا كُلَّ لَيْلَةٍ مُنْذُ حَدَّثَنِي أَبُو أُمَامَةَ بِفَضْلِهَا حَتَّى الْآنَ

Al-Qasim said, 'And I have not neglected reciting it every night since Abu Umama had narrated to me of its merits, until now!'

قَالَ عَلِيُّ بْنُ يَرِيدٍ وَ أُخْبِرُكَ أَيُّ مَا تَرَكْتُ قِرَاءَتَهَا كُلَّ لَيْلَةٍ مُنْذُ حَدَّثَنِي الْقَاسِمُ فِي فَضْلِهَا

Ali Bin Zayd said, 'And I am informing you, I have not neglected reciting it every night since Al-Qasim had narrated to me regarding its merits'.

قَالَ ابْنُ أَبِي الْعَاتِكَةِ فَمَا تَرَكْتُهَا فِي كُلِّ لَيْلَةٍ مُنْذُ بَلَغَنِي فِي فَضْلِ قِرَاءَتِهَا مَا بَلَغَنِي

Ibn Abu Al-Aatika said, 'I have not neglected it during every night since merits of its recitation reached me, what reached me'.

قَالَ ابْنُ سَابُورٍ وَ أَنَا مَا تَرَكْتُ قِرَاءَتَهَا فِي كُلِّ لَيْلَةٍ مُنْذُ بَلَغَنِي عَنْ رَسُولِ اللَّهِ ص قَوْلُهُ فِي فَضْلِ قِرَاءَتِهَا

Ibn Sabour said, 'And I have not neglected reciting it during every night since it reached me from Rasool-Allah<sup>-saww</sup>, his<sup>-saww</sup> words regarding its recitation'.

قَالَ إِبْرَاهِيمُ بْنُ عَمْرٍو بْنِ بَكْرٍ وَ أَنَا فَمَا تَرَكْتُ قِرَاءَتَهَا مُنْذُ بَلَغَنِي هَذَا الْحَدِيثَ عَنْ رَسُولِ اللَّهِ

Ibrahim Bin Amro Bin Bakr said, 'And I, I have not neglected its recitation since this Hadeeth reached me from Rasool-Allah<sup>-saww</sup>'.

قَالَ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ أَبِي سُفْيَانَ وَ أَنَا فَمَا تَرَكْتُ قِرَاءَتَهَا مُنْذُ كَتَبْتُ هَذَا الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ص فِي فَضْلِ قِرَاءَتِهَا

Abu Muhammad Abdullah Bin Abu Sufyan said, 'And I, I have not neglected its recitation since I wrote this Hadeeth from Rasool-Allah<sup>-saww</sup> regarding merits of its recitation'.

قَالَ أَبُو الْمُفَضَّلِ وَ أَنَا بِبِعَمَّةِ رَبِّي مَا تَرَكْتُ قِرَاءَتَهَا مُنْذُ سَمِعْتُ هَذَا الْحَدِيثَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي سُفْيَانَ عَنِ النَّبِيِّ ص حَتَّى حَدَّثْتُمْ بِهِ.

Abu Al-Mufazzal said, 'And I, by the Favour of my Lord<sup>-azwj</sup>, I have not neglected reciting it since I heard this Hadeeth from Abdullah Bin Abu Sufyan, from Prophet<sup>-saww</sup> until I have narrated to you all with it!'<sup>527</sup>

8- ثواب الأعمال ابْنُ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ الْبَقْرَةَ وَ آلَ عِمْرَانَ جَاءَتْهُ يَوْمَ الْقِيَامَةِ تَظْلِيلًا عَلَى رَأْسِهِ مِثْلَ الْعَمَامَتَيْنِ أَوْ مِثْلَ الْعَبَاءَتَيْنِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from his father, from Al-Husayn bin Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who read Surah Al Baqarah and Surah Aal-e-Imran<sup>-as</sup>, they will come on the Day of Qiyamah shading upon his head like two clouds, or like two cloaks''.<sup>528</sup>

9- ثواب الأعمال ماجيلوي عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْوَلِيدِيِّ عَنِ رَجُلٍ عَنْ مُعَاذٍ عَنْ عَمْرٍو بْنِ جُمَيْعٍ رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ أَرْبَعَ آيَاتٍ مِنْ أَوَّلِ الْبَقْرَةِ وَ آيَةَ الْكُرْسِيِّ وَ آيَاتِنِ بَعْدَهَا وَ ثَلَاثَ آيَاتٍ مِنْ آخِرِهَا لَمْ يَرِ فِي نَفْسِهِ وَ مَالِهِ شَيْئًا يَكْرَهُهُ وَ لَا يَفْرِيهِ شَيْطَانٌ وَ لَا يَنْسَى الْقُرْآنَ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Luluie, from a man, from Muaz, from Amro Bin Jumie, raising it to,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'One who recites four Verses from beginning of Surah Al Baqarah, and Ayat Al Kursi, and two Verses after it, and three Verses from its end, will not see regarding himself and his wealth anything he dislikes, nor will Satan<sup>-la</sup> come near him, nor will he forget the Quran''.<sup>529</sup>

<sup>527</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 7

<sup>528</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 8

<sup>529</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 9

10- ثواب الأعمال ابن الوليد عن الصَّفَّارِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ جَهْمٍ عَنِ إِبْرَاهِيمَ بْنِ مُهْرَمٍ عَنِ رَجُلٍ سَمِعَ الرَّضَا ع يَقُولُ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ عِنْدَ مَنَامِهِ لَمْ يَخَفِ الْفَالِجَ إِنْ شَاءَ اللَّهُ وَ مَنْ قَرَأَهَا دُبْرَ كُلِّ صَلَاةٍ لَمْ يَضُرَّهُ دُو حُمَةٍ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Al-Hassan Bin Jahm, from Ibrahim Bin Mihzam,

'From a man who heard Al-Reza<sup>-asws</sup> saying: 'One who recites Ayat Al Kursi at his sleep-time will not fear the facial paralysis, if Allah<sup>-azwj</sup> so Desires, and one who reads it at end of every Salat, one with a sting (snake, scorpion etc.) will not harm him''<sup>530</sup>.

11- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنِ أَبِي خَدِيجَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى أَخْوَانَ رَسُولَ اللَّهِ ص فَقَالَا إِنَّا نُرِيدُ الشَّامَ فِي بَحَاةٍ فَعَلِّمْنَا مَا نَقُولُ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

'From Abu Abdullah<sup>-asws</sup> having said: 'Two brothers of Rasool-Allah<sup>-saww</sup> came. They said, 'We are intending (to go to) Syria for trading, so teach us what we should be saying'.

فَقَالَ نَعَمْ إِذَا أَوَيْتُمَا إِلَى الْمَنْزِلِ فَصَلِّمَا الْعِشَاءَ الْأَجْرَةَ فَإِذَا وَضَع أَحَدُكُمَا جَنْبَهُ عَلَى فِرَاشِهِ بَعْدَ الصَّلَاةِ فَلْيَسْبِحْ تَسْبِيحَ فَاطِمَةَ ع ثُمَّ لِيَقْرَأْ آيَةَ الْكُرْسِيِّ فَإِنَّهُ مَحْفُوظٌ مِنْ كُلِّ شَيْءٍ حَتَّى يُصْبِحَ

He<sup>-saww</sup> said: 'Yes. When you shelter to the house, pray Al-Isha the last Salat. When one of you places his side upon his bed after the Salat, let him glorify glorification (Tasbeeh) of Fatima<sup>-asws</sup>, then let him read Ayat Al Kursi, for he will be protected from all things until morning'.

وَ إِنْ لُصُوصاً تَبِعُوهُمَا حَتَّى إِذَا نَزَلُوا بَعَثُوا غُلَاماً لِيَنْظُرَ كَيْفَ خَالَهُمَا نَامَا أَمْ مُسْتَيْقِظَيْنِ فَانْتَهَى الْغُلَامُ إِلَيْهِمَا وَ قَدْ وَضَعَ أَحَدُهُمَا جَنْبَهُ عَلَى فِرَاشِهِ وَ قَرَأَ آيَةَ الْكُرْسِيِّ وَ سَبَّحَ تَسْبِيحَ فَاطِمَةَ ع

And thieves pursued them until when they had descended, they sent a boy to look at what their situation was, whether they were sleeping or awake. The boy ended to them, and one of them had placed his side upon his bed, and he read Ayat Al Kursi and glorified with Glorification of (Syeda) Fatima<sup>-asws</sup>'.

قَالَ فَإِذَا عَلَيَّهَا حَائِطَانِ مَبْنِيَّانِ فَجَاءَ الْغُلَامُ فَطَافَ بِمَا فَكَلَّمَا دَارَ لَمْ يَرِ إِلَّا الْحَائِطَيْنِ مَبْنِيَّيْنِ فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ لَا وَ اللَّهُ مَا رَأَيْتُ إِلَّا حَائِطَيْنِ مَبْنِيَّيْنِ

He<sup>-asws</sup> said: 'Behold, there were two invincible walls upon them. The boy came and circled around them. Every time he circled, he did not see except the two walls, so he returned to his companions. He said, 'No, by Allah<sup>-azwj</sup>! I have not seen except two invincible walls!'

فَقَالُوا لَهُ أَخْرَاكَ اللَّهُ لَقَدْ كَذَّبْتَ بَلْ ضَعُفْتَ وَ جُنُبْتَ

They said to him, ‘May Allah<sup>-azwj</sup> Disgrace you! You are lying, but you were weak and a coward!’

فَقَامُوا وَ نَظَرُوا فَلَمْ يَجِدُوا إِلَّا حَائِطَيْنِ فَدَاؤُوا بِالْحَائِطَيْنِ فَلَمْ يَسْمَعُوا وَ لَمْ يَرَوْا إِنْسَاناً فَانصَبُوا إِلَىٰ مَنَازِلِهِمْ فَلَمَّا كَانَ مِنَ الْغَدِ جَاءُوا إِلَيْهِمْ فَقَالُوا أَتَيْنَ كُنْتُمْ

They stood up and looked. They did not find except two walls. They went around the walls but did not hear and did not see any person. They left to go to their homes. When it was morning, they came to them. They said, ‘Where were you (last night)?’

فَقَالُوا مَا كُنَّا إِلَّا هُنَا وَ مَا بَرَّخْنَا

They said, ‘We were not except over here, and we did not depart!’

فَقَالُوا وَ اللَّهُ لَقَدْ جِئْنَا وَ مَا رَأَيْنَا إِلَّا حَائِطَيْنِ مَبِينَيْنِ فَحَدَّثُونَا مَا قِصَّتْكُمْ

They said, ‘By Allah<sup>-azwj</sup>! We had come and we did not see except two invincible walls!’ They narrated what their story was.

قَالُوا إِنَّا أَتَيْنَا رَسُولَ اللَّهِ ص فَسَأَلْنَاهُ أَنْ يُعَلِّمَنَا آيَةَ الْكُرْسِيِّ وَ تَسْبِيحَ فَاطِمَةَ ع فَقُلْنَا

They said, ‘We had gone to Rasool-Allah<sup>-saww</sup> and asked him<sup>-saww</sup> to teach us. He<sup>-saww</sup> taught us Ayat Al Kursi and Glorification (Tasbeeh) of (Syeda) Fatima<sup>-asws</sup>, so we said it’.

فَقَالُوا انطَلِقُوا لَا وَ اللَّهُ مَا نَتَّبِعُكُمْ أَبَداً وَ لَا يَقْدِرُ عَلَيْكُمْ لَصٌّ أَبَداً بَعْدَ هَذَا الْكَلَامِ.

They said, ‘Go! No, by Allah<sup>-azwj</sup>, we shall not pursue you, ever, nor will any thief be able upon you, ever, after this speech!’<sup>531</sup>

12- سن، المحاسن أبو عبد الله عن حماد عن حريز عن إبراهيم بن نعيم عن أبي عبد الله ع قال: إِذَا دَخَلْتَ مُدْخَلًا تَخَافُهُ فَاقْرَأْ هَذِهِ آيَةَ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مَخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً فَإِذَا غَابَتْ اللَّيْلُ تَخَافُهُ فَاقْرَأْ آيَةَ الْكُرْسِيِّ.

(The book) ‘Al Mahasin’ – Abu Abdullah, from Hammad, from Hareez, from Ibrahim Bin Nueym,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Whenever you enter an entrance you fear, read this Verse: **‘Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80].** Whenever you witness that which scares you, read Ayat Al Kursi’<sup>532</sup>.

13- سن، المحاسن العباس بن عامر عن ابن بكير عن زرارة قال سمعت أبا جعفر ع يقول إن العنقاريات من أولاد الأبالسة تتخلل و تدخل بين تخامل المؤمنين فتنتعز عليهم إيلهم فتعاهدوا ذلك بآية الكورسي.

(The book) ‘Al Mahasin’ – Al Abbas Bin Aamir, from Ibn Bukeyr, from Zurara who said,

<sup>531</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 11

<sup>532</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 12

'I heard Abu Ja'far<sup>-asws</sup> saying: 'The audacious ones from children of Satan(s) interfere and enter between carriages of the Momineen, so they scatter (scare) their camels upon them, so protect yourselves of that with Ayat Al Kursi''<sup>.533</sup>

14- سن، المحاسن أبي عن يونس عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي سَمَكِ الْبَيْتِ إِذَا رُفِعَ فَوْقَ تَمَانِي أَدْرَجَ صَارَ مَسْكُونًا فَإِذَا زَادَ عَلَى تَمَانِي أَدْرَجَ فَلْيُكْتَبْ عَلَى رَأْسِ الثَّمَانِي آيَةُ الْكُرْسِيِّ.

(The book) 'Al Mahasin' – My father, from Yunus, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> having said regarding height of the house: 'When it is raised above eight cubits it could be dwelt in (by the Jinn). So, when it is raised over eight cubits, write Ayat Al Kursi at the top of the eight''<sup>.534</sup>

15- شي، تفسير العياشي عن عبد الحميد بن فرقد عن جعفر بن محمد ع قَالَ: قُلْتُ لِلْحَسَنِ إِنَّ لِكُلِّ شَيْءٍ ذُرْوَةً وَ ذُرْوَةُ الْقُرْآنِ آيَةُ الْكُرْسِيِّ.

Tafseer Al Ayyashi – from Abdul Hameed Bin Farqad,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'I<sup>-asws</sup> said to Al-Hassan: 'For everything there is a peak, and peak of the Quran is Ayat Al Kursi''<sup>.535</sup>

16- شي، تفسير العياشي عن عبد الله بن سنان عن أبي عبد الله ع قَالَ: إِنَّ الشَّيَاطِينَ يَمُوتُونَ لِكُلِّ شَيْءٍ ذُرْوَةٌ وَ ذُرْوَةُ الْقُرْآنِ آيَةُ الْكُرْسِيِّ مَنْ قَرَأَهَا مَرَّةً صَرَفَ اللَّهُ عَنْهُ أَلْفَ مَكْرُوهٍ مِنَ الدُّنْيَا وَ أَلْفَ مَكْرُوهٍ مِنَ مَكَارِهِ الْآخِرَةِ

Tafseer Al Ayyashi – from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Satan(s)<sup>-la</sup> are saying there is a peak for all things, and (I<sup>-asws</sup> am saying) peak of the Quran is Ayat Al Kursi. One who reads it once, Allah<sup>-azwj</sup> will Turn away a thousand abhorrence's from abhorrence's of the world, and a thousand abhorrence's from abhorrence's of the Hereafter.

أَيْسَرُ مَكْرُوهِ الدُّنْيَا الْقُرْآنُ وَ أَيْسَرُ مَكْرُوهِ الْآخِرَةِ عَذَابُ الْقَبْرِ وَ إِنِّي لَأَسْتَعِينُ بِهَا عَلَى صُعُودِ الدَّرَجَةِ.

The least abhorrence of the world being the poverty, and least abhorrence of the Hereafter being punishment of the grave, and I<sup>-asws</sup> seek assistance by it upon ascending the ranks''<sup>.536</sup>

17- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص الْقُرْآنُ مَأْدِبَةٌ اللَّهِ فَتَعَلَّمُوا مِنْ مَأْدِبَةِ اللَّهِ مَا اسْتَطَعْتُمْ إِنَّهُ النُّورُ الْمُبِينُ وَ الشِّفَاءُ النَّافِعُ تَعَلَّمُوهُ فَإِنَّ اللَّهَ يُشَرِّفُكُمْ بِتَعَلُّمِهِ

The Imam (Hassan Al-Askari<sup>-asws</sup>) said: 'Rasool-Allah<sup>-saww</sup> said: 'This Quran is an Education of Allah<sup>-azwj</sup> the Exalted, therefore learn from the Education of Allah<sup>-azwj</sup> Mighty and Majestic

<sup>533</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 13

<sup>534</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 14

<sup>535</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 15

<sup>536</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 16

whatever you can, for it is a manifest Light, and a beneficial healing, so learn it, for Allah<sup>-azwj</sup> the Exalted would Ennoble you for learning it’.

تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَ آلَ عِمْرَانَ فَإِنَّ أَخَذَهُمَا بَرَكَتٌ وَ تَرَكَهُمَا حَسْرَةٌ وَ لَا يَسْتَطِيعُهُمَا الْبَطْلَةُ يَغْنِي السَّحْرَةَ

Learn Surah Al-Baqarah and Surah Aal-e-Imran for taking to these two is a Blessing, and neglecting them is regret, and the falsehood has no ability upon them – meaning the magic.

وَ إِهْمَا لَيَجِيئَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُ [كَأَهْمَا] عَمَامَتَانِ أَوْ عَبَاءَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ مُجَاجِنِ عَنِ صَاحِبَيْهِمَا وَ مُجَاجُهُمَا رَبُّ الْعَزَّةِ يَقُولَانِ يَا رَبَّ الْأَرْبَابِ إِنَّ عَبْدَكَ هَذَا أَفْرَأْنَا وَ أَطْمَأْنَا نَهَارَهُ وَ أَسَهَرْنَا لَيْلَهُ وَ أَنْصَبْنَا بَدَنَهُ

Both of them would come on the Day of Qiyamah like two clouds or two cloaks or two separate birds in a row and plead on behalf of their readers to the Lord<sup>-azwj</sup> of the worlds, the Almighty Lord<sup>-azwj</sup>, and will both say: ‘O Lord<sup>-azwj</sup> of the lords! This servant of Yours<sup>-azwj</sup> has recited us, and was thirsty with us during this day and held vigil with us during his night, and established us in his body!’

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الْقُرْآنُ كَيْفَ كَانَ تَسْلِيمُهُ لِمَا أَنْزَلْتَهُ فِيكَ مِنْ تَفْضِيلِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَحْيَى مُحَمَّدٍ رَسُولِ اللَّهِ

Allah<sup>-azwj</sup> will Say: “O You Quran! So how was their submission to what I<sup>-azwj</sup> had Revealed in you from the merits of Ali Ibn Abi Talib<sup>-asws</sup>, the brother of Muhammad Rasool-Allah<sup>-saww</sup>?”

يَقُولَانِ يَا رَبَّ الْأَرْبَابِ وَ إِلَهَ الْأَلْهَةِ وَالَاهِ وَ وَالِي وَلِيَّتِهِ وَ عَادَى أَعْدَاءَهُ إِذَا قَدَرَ جَهَرَ وَ إِذَا عَجَزَ اتَّقَى وَ اسْتَتَرَ

They will reply: ‘O Lord<sup>-azwj</sup> of the lords! They befriended him<sup>-asws</sup> and his<sup>-asws</sup> friends, and became inimical to his<sup>-asws</sup> enemies. When they were able they made it known and when they could not, they feared and concealed’.

يَقُولُ اللَّهُ تَعَالَى فَقَدْ عَمِلَ إِذَا بِكُمْ كَمَا أَمَرْتُهُ وَ عَظَمَ مِنْ حَقِّكُمْ مَا أَعْظَمْتُهُ يَا عَلِيُّ أَمَا تَسْمَعُ شَهَادَةَ الْقُرْآنِ لَوْلِيَّتِكَ هَذَا

Allah<sup>-azwj</sup> Mighty and Majestic will Say: ‘Then they have dealt with you two just as I<sup>-azwj</sup> had Commanded it, and have considered great that which made you two great. O Ali<sup>-asws</sup>! Did you hear this testimony of the Quran for this friend of yours<sup>-asws</sup>?’

فَيَقُولُ عَلِيُّ بَلَى يَا رَبَّ

Ali<sup>-asws</sup> will respond: ‘Yes O Lord!’

فَيَقُولُ اللَّهُ فَافْتَرَحْ لَهُ مَا تُرِيدُ فَيَفْتَرِحْ لَهُ مَا يُرِيدُهُ عَلِيُّ ع مِنْ أَمَانِي هَذَا الْقَارِي أضعاف المضاعفات ما لا يعلمه إلا الله عزَّ وَ جَلَّ فَيَقَالُ قَدْ أَعْطَيْتُهُ مَا اقْتَرَحْتَ يَا عَلِيُّ

Allah<sup>-azwj</sup> Mighty and Majestic will Say: “Then suggest whatever you<sup>-asws</sup> want for him’. He<sup>-asws</sup> will then suggest for him such things that would exceed all the reader’s aspirations and desires, and their number will be unknown to all except Allah<sup>-azwj</sup> Mighty and Majestic. Allah<sup>-azwj</sup> will Say: “I<sup>-azwj</sup> have Given him what you<sup>-asws</sup> suggested O Ali<sup>-asws</sup>!”

قَالَ رَسُولُ اللَّهِ ص وَ إِنَّ وَالِدَيْ الْقَارِي لَيَنْوَجَانِ بِتَاجِ الْكَرَامَةِ يُضِيءُ نُورُهُ مِنْ مَسِيرَةِ عَشْرَةِ آلَافِ سَنَةٍ وَ يُكْسِيَانِ حُلَّةً لَا يَفُومُ لِأَقْلٍ سَلَكٍ مِنْهَا مَائَةٌ  
أَلْفِ ضِعْفٍ مَا فِي الدُّنْيَا بِمَا يَشْتَمِلُ عَلَيْهِ مِنْ خَيْرَاتِهَا

Rasool-Allah<sup>-saww</sup> said: 'And the parents of the reciter (of the Quran) will have a crown of prestige on their heads, the radiance of which will stretch to a travel distance of ten thousand years journey, and they will be clothed in such, fabrics the least of which would be better than a hundred thousand times of what is in the world, due to what would be included upon it from its goodness'.

ثُمَّ يُعْطَى هَذَا الْقَارِي الْمَلِكَ بِيَمِينِهِ فِي كِتَابٍ وَ الْخُلْدَ بِشِمَالِهِ فِي كِتَابٍ يَقْرَأُ مِنْ كِتَابِهِ بِيَمِينِهِ قَدْ جُعِلَتْ مِنْ أَفْضَلِ مَلُوكِ الْجَنَانِ وَ مِنْ رُفَقَاءِ مُحَمَّدٍ سَيِّدِ  
الْأَنْبِيَاءِ وَ عَلَيْهِ خَيْرِ الْأَوْصِيَاءِ وَ الْأَيْمَةِ بَعْدَهُمَا سَادَةِ الْأَنْبِيَاءِ

Then the reciter will get a written deed to a kingdom in his right hand and be given the (Permission for) eternal life in his left hand. He would read from his deed (given in) his right hand, 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad<sup>-saww</sup> the leader of the Prophets<sup>-as</sup>, and Ali<sup>-asws</sup> the best of the successors<sup>-as</sup> and the Imams<sup>-asws</sup> after him<sup>-asws</sup>, Chiefs of the pious'.

وَ يَقْرَأُ مِنْ كِتَابِهِ بِشِمَالِهِ قَدْ أُمِنْتَ الرِّوَالِ وَ الْإِنْتِقَالَ عَنْ هَذَا الْمَلِكِ وَ أَعِذْتُ مِنَ الْمَوْتِ وَ الْأَسْقَامِ وَ مُحْيَيْتِ الْأَمْرَاضَ وَ الْأَعْلَالَ وَ جُيِّبْتَ حَسَدَ  
الْحَاسِدِينَ وَ سَكَبْتَ الْكَائِدِينَ

And he would read from his deed in his left hand, 'You are secured from the decline and the transference from this kingdom, and are sheltered from the death, and the illnesses and sufficed from the diseases and the pains, and would be kept aside from the envy of the envying ones, and plots of the plotters'.

ثُمَّ يُقَالُ لَهُ اقْرَأْ وَ اذِقْ وَ مَنْزِلُكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا

Then it would be said to him: 'Recite and ascend, for your destination lies at the last Verse you would be reciting!'

فَإِذَا نَظَرَ وَالِدَاهُ إِلَى حُلِيِّهِمَا وَ تَاجِيهِمَا قَالَا رَبَّنَا أَلَيْ لَنَا هَذَا الشَّرْفُ وَ لَمْ تَبْلُغْهُ أَعْمَالُنَا

Then the parents will look at their clothes and crowns and they would ask: 'Our Lord<sup>-azwj</sup>! For us is this nobility, and although our deeds did not reach it?'

فَقَالَ لَهُمَا إِكْرَامُ اللَّهِ عَزَّ وَ جَلَّ هَذَا لَكُمْ بِتَعْلِيمِكُمَا وَلَدَكُمَا الْقُرْآنَ.

The honourable Angels of Allah<sup>-azwj</sup> will say to them on behalf of Allah<sup>-azwj</sup> Mighty and Majestic: 'This is because both of you taught your children to read the Quran'.<sup>537</sup>

18- جمع، جامع الأخبار عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ع إِنَّ فَاتِحَةَ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ الْآيَتَيْنِ مِنْ آلِ عِمْرَانَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ إِلَى آخِرِهَا مُعَلِّقَاتٍ مَا بَيْنَهُنَّ وَ بَيْنَ اللَّهِ تَعَالَى حِجَابٌ

(The book) 'Jamie Al Akhbar' –

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Opening of the Book (Surah Al Fatiha), and Ayat Al Kursi, and the two Verses from Surah Aal e Imran<sup>-as</sup>, **Allah Testifies that there is no god except Him, [3:18]**, and **Say: 'O Allah, Master of the Kingdom! [3:26]** – up to its end, were suspended, there not being any veil between them and Allah<sup>-azwj</sup> the Exalted.

يَقُلْنَ يَا رَبِّ مُهَيِّبُنَا إِلَى أَرْضِكَ وَ إِلَى مَنْ يَعْصِيكَ

They said, 'O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are Sending us to Your<sup>-azwj</sup> earth and to the ones disobeying You<sup>-azwj</sup>?'

فَقَالَ اللَّهُ تَعَالَى لَا يَفْرُقُنَّ أَحَدٌ مِنْ عِبَادِي دُبُرَ كُلِّ صَلَاةٍ إِلَّا جَعَلْتُ الْجَنَّةَ مَثْوَاهُ عَلَى مَا كَانَ فِيهِ وَ لَأَسْكِنْتُهُ حَظِيرَةَ الْقُدْسِ وَ لَأُنظُرَنَّ إِلَيْهِ فِي كُلِّ يَوْمٍ سَبْعِينَ نَظْرَةً.

Allah<sup>-azwj</sup> the Exalted Said: "No one from My<sup>-azwj</sup> servants will read you at the end of every Salat except I<sup>-azwj</sup> shall Make the Paradise as his abode based upon what was in it, and I<sup>-azwj</sup> shall Settle him in the Holy enclosure, and I<sup>-azwj</sup> shall Look at him during every day with seventy Glances!"<sup>538</sup>

قَالَ النَّبِيُّ ص مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ لَمْ يَمْتَعَهُ دُخُولَ الْجَنَّةِ إِلَّا الْمَوْتُ وَ مَنْ قَرَأَهَا حِينَ نَامَ أَمَنَهُ اللَّهُ تَعَالَى جَارَهُ وَ أَهْلَ الدُّوَابَاتِ حَوْلَهُ.

The Prophet<sup>-saww</sup> said: 'One who reads Ayat Al Kursi at the end of every Salat, nothing will prevent him entering the Paradise except the death; and one who recites it when he goes to sleep, Allah<sup>-azwj</sup> will Secure his neighbour and people of the houses around him'.<sup>539</sup>

وَ فِي خَيْرٍ آخَرَ عَنْ أَبِي جَعْفَرٍ ع مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ وَ هُوَ سَاجِدٌ لَمْ يَدْخُلِ النَّارَ أَبَدًا.

And in another Hadeeth from Abu Ja'far<sup>-asws</sup>: 'One who reads Ayat Al Kursi while he is performing Sajdah, will not enter the Hellfire, ever!'<sup>540</sup>

19- كا، الكافي العدة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْلِبٍ عَنِ ابْنِ رِثَابٍ عَنِ أَبِي عُبَيْدَةَ عَنْ أَحَدِهِمَا ع قَالَ: أَمَّا دَابَّةٌ اسْتَضَعَّتْ عَلَى صَاحِبِهَا مِنْ الْجِئَامِ وَ نَفَارٍ فَلْيَقْرَأْ فِي أُذُنِهَا أَوْ عَلَيَّهَا أَوْ فَعَزَّزْ دِينَ اللَّهِ يَنْعُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا وَ إِلَيْهِ يُرْجَعُونَ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Riab, from Abu Ubeyda,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: 'Whichever riding animal is difficult upon its owner, from reining and fleeing, let him read in its ear, or upon it, **Is it other than**

<sup>538</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 18 a

<sup>539</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 18 b

<sup>540</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 18 c



**Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]"** <sup>541</sup>

20- إِرْشَادُ الْقُلُوبِ، عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي حَبْرِ الْيَهُودِيِّ الَّذِي سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ فَضَائِلِ نَبِيِّنَا ص

(The book) 'Irshad Al Quloub' –

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> in a Hadeeth of the Jews who asked Amir Al-Momineen<sup>-asws</sup> about merits of our Prophet<sup>-saww</sup>.

قَالَ ثُمَّ عُرِجَ بِهِ حَتَّى انْتَهَى إِلَى سَاقِ الْعَرْشِ فَقَالَ عَزَّ وَ جَلَّ لَمْ دَنَا فَتَدَلَّى وَ دَنَى لَهُ زُفْرًا أَحْضَرَ أُغْشِيَ عَلَيْهِ نُورٌ عَظِيمٌ حَتَّى كَانَ فِي دُونِهِ كَفَابٍ قَوْسَيْنِ أَوْ أَذَى وَ هُوَ مَقْدَارُ مَا بَيْنَ الْحَاجِبِ إِلَى الْحَاجِبِ

He<sup>-asws</sup> said: 'Then there as ascension with him<sup>-saww</sup> until he<sup>-saww</sup> ended to base of the Throne. The Mighty and Majestic Said: **Then he approached, so he bowed [53:8]**, and a green flickering was brought near him<sup>-saww</sup>. A mighty Noor overwhelmed him<sup>-saww</sup> to the extent that in his<sup>-saww</sup> nearness he<sup>-saww</sup> was like **(at a distance of) two bows or nearer [53:9]**, and it is a measurement of what is between the veil to the veil.

وَ نَاجَاهُ بِمَا ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ قَالَ اللَّهُ تَعَالَى اللَّهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَعْلَمُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ-

And He<sup>-azwj</sup> Whispered to him<sup>-saww</sup> with what Allah<sup>-azwj</sup> Mighty and Majestic has Mentioned in His<sup>-azwj</sup> Book. Allah<sup>-azwj</sup> the Exalted Said: **For Allah is whatever is in the skies and whatever is in the earth; and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to [2:284]**.

وَ كَانَتْ هَذِهِ الْآيَةُ فَذُ عَرَضَتْ عَلَى سَائِرِ الْأُمَمِ مِنْ لَدُنْ آدَمَ إِلَى أَنْ بُعِثَ مُحَمَّدٌ ص فَأَبَوْا جَمِيعًا أَنْ يَقْبَلُوهَا مِنْ قِبَلِهَا وَ قَبَلَهَا مُحَمَّدٌ ص

And this Verse had been presented unto rest of the communities since from Adam<sup>-as</sup> up to Prophet-hood of Muhammad<sup>-saww</sup>, but they had all refused to accept it due to its heaviness, and Muhammad<sup>-saww</sup> accepted it.

فَلَمَّا رَأَى اللَّهُ عَزَّ وَ جَلَّ مِنْهُ وَ مِنْ أُمَّتِهِ الْقَبُولَ خَفَّفَ عَنْهُ ثِقَلَهَا فَقَالَ اللَّهُ عَزَّ وَ جَلَّ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

When Allah<sup>-azwj</sup> Mighty and Majestic Saw the acceptance from him<sup>-saww</sup> and from his<sup>-saww</sup> community, He<sup>-azwj</sup> Lightened it's weight from him<sup>-saww</sup>. Allah<sup>-azwj</sup> Mighty and Majestic: **"The Rasool believes in what is Revealed unto him from his Lord" [2:285]**.

ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ تَكَرَّمَ عَلَى مُحَمَّدٍ وَ أَشْفَقَ عَلَى أُمَّتِهِ مِنْ تَشْدِيدِ الْآيَةِ الَّتِي قَبَلَهَا هُوَ وَ أَمَّتُهُ فَأَجَابَ عَنْ نَفْسِهِ وَ أَمَّتِهِ فَقَالَ وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

Then Allah<sup>-azwj</sup> Mighty and Majestic was Benevolent upon Muhammad<sup>-saww</sup> and Compassionate upon his<sup>-saww</sup> community from hardship of the Verse which he<sup>-saww</sup> and his<sup>-saww</sup> community had accepted. So, he<sup>-saww</sup> answered from himself<sup>-saww</sup> and his<sup>-saww</sup> community. He<sup>-saww</sup> said: **'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools'. [2:285].**

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُمُ الْمَغْفِرَةُ وَالْجَنَّةُ إِذَا فَعَلُوا ذَلِكَ

Allah<sup>-azwj</sup> Mighty and Majestic Said: "For them is the Forgiveness and the Paradise when they do that!"

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَطَعْنَا عُقْرَانَكَ رَبَّنَا وَإِنَّكَ الْمَصِيرُ يَعْني الْمَرْجِعُ فِي الْآخِرَةِ فَأَجَابَهُ قَدْ فَعَلْتَ ذَلِكَ بِتَأْيِيهِ أُمَّتِكَ قَدْ أُوجِبَتْ لَهُمُ الْمَغْفِرَةُ

The Prophet<sup>-saww</sup> said: **"We hear and we obey"**. **(The Rasool said): 'Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285]**, meaning the return in the Hereafter. He<sup>-azwj</sup> Answered him<sup>-saww</sup>: "I<sup>-azwj</sup> hereby do that with fatigue of your<sup>-saww</sup> community. I<sup>-azwj</sup> hereby Obligate the Forgiveness for them!"

فَقَالَ اللَّهُ عَزَّ وَجَلَّ أَمَا إِذَا قَبَلْتَهَا أَنْتَ وَ أُمَّتُكَ وَ قَدْ كَانَتْ عُرِضَتْ مِنْ قَبْلِ عَلَيِ الْأَنْبِيَاءِ وَ الْأُمَمِ فَلَمْ يَقْبَلُوهَا فَحَقُّ عَلَيِ أَنْ أَرْفَعَهَا مِنْ أُمَّتِكَ

Then Allah<sup>-azwj</sup> Mighty and Majestic Said: "But, when you<sup>-saww</sup> and your<sup>-saww</sup> community have accepted it, and it had been presented unto the Prophets<sup>-as</sup> and the communities from before, but they did not accept it, it is a right upon Me<sup>-azwj</sup> that I<sup>-azwj</sup> Raise it from your<sup>-azwj</sup> community!"

فَقَالَ اللَّهُ تَعَالَى لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ مِنْ خَيْرٍ وَ عَلَيْهَا مَا اكْتَسَبَتْ مِنْ شَرِّ

Allah<sup>-azwj</sup> the Exalted Said: **"Allah does not Encumber a soul except to its capacity. For it would be what it earned – from the good - and against it would be what it earned". [2:286] – from the evil!"**

فَقَالَ اللَّهُ عَزَّ وَجَلَّ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ قَالَ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Then Allah<sup>-azwj</sup> Mighty and Majestic Inspired His<sup>-azwj</sup> Prophet<sup>-saww</sup> to say: **'Our Lord! Do not Seize us if we forget or we make a mistake. [2:286].**

فَقَالَ اللَّهُ سُبْحَانَهُ أَعْطَيْتِكَ لِكِرَامَتِكَ يَا مُحَمَّدُ إِنَّ الْأُمَّمَ السَّالِفَةَ كَانُوا إِذَا نَسُوا مَا ذُكِّرُوا فُتِحَتْ عَلَيْهِمْ أَبْوَابُ عَذَابِي وَ رَفَعْتُ ذَلِكَ عَنْ أُمَّتِكَ

Allah<sup>-azwj</sup> the Glorious Said: "I<sup>-azwj</sup> have Given it to you<sup>-saww</sup> due to your<sup>-saww</sup> prestige, O Muhammad<sup>-saww</sup>. The previous communities were such, whenever they forgot what they had been reminded of, doors of My<sup>-azwj</sup> Punishment were opened upon them, and that has been Raised away from your<sup>-saww</sup> community!"

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ لَا تُحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَيِ الَّذِينَ مِنْ قَبْلِنَا يَعْني بِالْإِصْرِ الشَّدَائِدُ الَّتِي كَانَتْ عَلَيِ الْأُمَّمِ مِنْ قَبْلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasool-Allah<sup>-saww</sup> said: **'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us.**

**[2:286]**, meaning by the 'burden', the adversities which were upon the communities, from the ones who existed before Muhammad<sup>-sawww</sup>.

فَقَالَ عَزَّ وَجَلَّ لَقَدْ رَفَعْتُ عَنْ أُمَّتِكَ الْأَصَارَ الَّتِي كَانَتْ عَلَى الْأُمَمِ السَّالِفَةِ وَ ذَلِكَ أَنِّي جَعَلْتُ عَلَى الْأُمَمِ السَّالِفَةِ أَنْ لَا أَقْبَلَ فِعْلاً إِلَّا فِي بِقَاعِ الْأَرْضِ الَّتِي اخْتَرْتُهَا لَهُمْ وَ إِن بَعُدَتْ وَ قَدْ جَعَلْتُ الْأَرْضَ لَكَ وَ لِأُمَّتِكَ طَهُوراً وَ مَسْجِداً وَ هَذِهِ مِنَ الْأَصَارِ وَ قَدْ رَفَعْتُهَا عَنْ أُمَّتِكَ

The Mighty and Majestic Said: "I<sup>-azwj</sup> have Raised away from your<sup>-sawww</sup> community, the burdens which were upon the previous communities, and that is because I<sup>-azwj</sup> had Made upon the previous communities that I<sup>-azwj</sup> will not Accept any deed except in a spot of the earth I<sup>-azwj</sup> have Chosen for them and even if it was remote, and I<sup>-azwj</sup> have Made the (whole) earth for you<sup>-sawww</sup> and your<sup>-sawww</sup> community as a cleanser and a Masjid, and this is from the burdens, and I<sup>-azwj</sup> have Raised it away from your<sup>-azwj</sup> communities!"

وَ سَأَقُ الْحَدِيثَ إِلَى أَنْ قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِذْ قَدْ فَعَلْتَ ذَلِكَ بِي فَرِّدْنِي

And he<sup>-asws</sup> continued the Hadeeth up to he<sup>-asws</sup> said: 'Rasool-Allah<sup>-sawww</sup> said: 'O Allah<sup>-azwj</sup>! When You<sup>-azwj</sup> had Done that with me, then Increase for me<sup>-sawww</sup>!'

فَأَهْمَهُ اللَّهُ سُبْحَانَهُ أَنْ قَالَ رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

Allah<sup>-azwj</sup> the Glorious Inspired him<sup>-sawww</sup> to say: **Our Lord! And do not Load upon us what we have no strength for us with it; [2:286]**.

قَالَ اللَّهُ عَزَّ وَجَلَّ قَدْ فَعَلْتُ ذَلِكَ بِأُمَّتِكَ وَ قَدْ رَفَعْتُ عَنْهُمْ عَظِيمَ بَلَاءٍ الْأُمَمِ وَ ذَلِكَ حُكْمِي فِي جَمِيعِ الْأُمَمِ أَنْ لَا أُكَلِّفَ نَفْساً فَوْقَ طَاقَتِهَا

Allah<sup>-azwj</sup> Mighty and Majestic Said: "I<sup>-azwj</sup> hereby Do that with your<sup>-sawww</sup> community, and I<sup>-azwj</sup> have Raised away from them the mighty afflictions of the (previous) communities, and that is My<sup>-azwj</sup> Judgment regarding entirety of the communities that I<sup>-azwj</sup> do not Encumber any soul above its endurance!"

قَالَ وَ اغْفُفْ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا

He<sup>-sawww</sup> said: **and Pardon (our sins) for us and have Mercy on us. You are our Master, [2:286]**.

قَالَ قَالَ اللَّهُ تَعَالَى قَدْ فَعَلْتُ ذَلِكَ بِتَائِبِي أُمَّتِكَ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted Said: "I<sup>-azwj</sup> hereby Do that due to fatigue of your<sup>-sawww</sup> community!"

ثُمَّ قَالَ فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Then he<sup>-sawww</sup> said: **'therefore Help us against the Kafir people'. [2:286]**.

قَالَ اللَّهُ عَزَّ وَجَلَّ قَدْ فَعَلْتُ ذَلِكَ وَ جَعَلْتُ أُمَّتَكَ يَا مُحَمَّدُ كَالسَّامَةِ الْبَيْضَاءِ فِي النَّوْرِ الْأَسْوَدِ هُمْ الْقَادِرُونَ وَ هُمْ الْقَاهِرُونَ يَسْتَحْدِمُونَ وَ لَا يُسْتَحْدَمُونَ لِكِرَامَتِكَ وَ حَقِّ عَلَيَّ أَنْ أُظْهِرَ دِينَكَ عَلَى الْأَدْيَانِ حَتَّى لَا يَبْقَى فِي شَرْقِ الْأَرْضِ وَ لَا غَرْبِهَا دِينَ إِلَّا دِينُكَ.

Allah<sup>-azwj</sup> Mighty and Majestic Said: “I<sup>-azwj</sup> have Done that and have Made your<sup>-saww</sup> community, O Muhammad<sup>-saww</sup>, like the white spot in the black bull. They are the able, and they are the subduers. They will be served and not be serving due to your<sup>-saww</sup> honour, and there is a right upon Me<sup>-azwj</sup> to Prevail your<sup>-saww</sup> religion over the (other) religions until there does not remain, neither in east of the earth nor its west, any religion except your<sup>-saww</sup> religion”.<sup>542</sup>

21- نُقِلَ مِنْ حَظِّ الشَّهِيدِ رَحِمَهُ اللهُ عَنِ الْحَسَنِ عَ أَنَّهُ قَالَ: أَنَا ضَامِنٌ لِمَنْ قَرَأَ الْعِشْرِينَ آيَةً أَنْ يَعْصِمَهُ اللهُ مِنْ كُلِّ سُلْطَانٍ ظَالِمٍ وَ مِنْ كُلِّ شَيْطَانٍ مَارِدٍ وَ مِنْ كُلِّ لَيْسٍ عَادٍ وَ مِنْ كُلِّ سَبْعٍ ضَارٍ وَ هِيَ آيَةُ الْكُرْسِيِّ وَ ثَلَاثُ آيَاتٍ مِنَ الْأَعْرَافِ إِنَّ رَبَّكُمْ اللهُ إِلَى الْمُحْسِنِينَ وَ عَشْرٌ مِنْ أَوَّلِ الصَّافَاتِ وَ ثَلَاثٌ مِنَ الرَّحْمَنِ يَا مَعْشَرَ الْجِنَّ وَ الْإِنْسِ إِلَى تَنْصِرَانِ وَ ثَلَاثٌ مِنْ آخِرِ سُورَةِ الْحَشْرِ هُوَ اللهُ إِلَى آخِرِهَا.

It has been copied from handwriting of Al-Shaheed, may Allah<sup>-azwj</sup> Mercy him, from Al-Hassan<sup>-asws</sup> having said: ‘I<sup>-asws</sup> am a guarantor for the one who reads twenty (20) Verses that Allah<sup>-azwj</sup> will Protect him from every unjust ruler, and from every rebellious Satan<sup>-la</sup>, and from every returning thief, and from every harmful predator, and it is Ayat Al Kursi, and three Verses from (Surah) Al Araaf, **Surely, your Lord [7:54]** – up to **the good doers [7:56]**, and ten from beginning of (Surah) Al Saffaat, and three from (Surah) Al Rahman, **O communities of the Jinn [55:33]** – up to - **help each other [55:35]**, and three from end of Surah Al Hashr, **He is Allah. [59:22]** – up to its end”.<sup>543</sup>

22- دَعَاؤُ الثَّوَالِدِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَ مِثْلَهُ وَ زَادَ فِي آخِرِهِ سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(The book) ‘Dawaat’ of Al Rawandy –

‘From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> – similar to it and there is an addition in its end: **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]**”.<sup>544</sup>

وَ رُوِيَ أَنَّ زَيْنَ الْعَابِدِينَ عَ مَرَّ بِرَجُلٍ وَ هُوَ قَاعِدٌ عَلَى بَابِ رَجُلٍ فَقَالَ لَهُ مَا يُفْعِدُكَ عَلَى بَابِ هَذَا الْمُتْرَفِ الْجَبَّارِ

And it is reported that Zayn Al-Abideen<sup>-asws</sup> passed by a man and he was seated at the door of a man. He<sup>-asws</sup> said to him: ‘What makes you sit at the door of this affluent tyrant?’

فَقَالَ الْبَلَاءُ

He said, ‘The affliction!’

فَقَالَ فَمَ فَأَرْشِدَكَ إِلَى بَابٍ خَيْرٍ مِنْ بَابِهِ وَ إِلَى رَبِّ خَيْرٍ لَكَ مِنْهُ

He<sup>-asws</sup> said: ‘Arise! I<sup>-asws</sup> shall guide you to a door better than his door, and to a Lord<sup>-azwj</sup> who is better for you than him!’

<sup>542</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 20

<sup>543</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 21

<sup>544</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 22 a

فَأَخَذَ يَدَهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ مَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ اسْتَقْبِلِ الْقِبْلَةَ وَصَلِّ رُكْعَتَيْنِ ثُمَّ ارْزُقْ يَدَيْكَ إِلَى اللَّهِ عَزَّ وَجَلَّ فَأَثْنُ عَلَيْهِ وَصَلِّ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ادْعُ بِأَخْرِ الْحَشْرِ وَ سِتِّ آيَاتٍ مِنْ أَوَّلِ الْحَدِيدِ وَ بِالْآيَتَيْنِ اللَّتَيْنِ فِي آلِ عِمْرَانَ ثُمَّ سَلِ اللَّهَ فَإِنَّكَ لَا تَسْأَلُ إِلَّا أُعْطَاكَ وَ لَعَلَّ الْآيَتَيْنِ آيَةُ الْمُلْكِ.

He<sup>-asws</sup> held his hand until he<sup>-asws</sup> ended to the Masjid, Masjid of the Prophet<sup>-saww</sup>. Then he<sup>-saww</sup> said: 'Face the Qiblah and pray two Cycles Salat, then raise your hands to Allah<sup>-azwj</sup> Mighty and Majestic. Laud upon Him<sup>-azwj</sup> and send Salawaat upon His<sup>-azwj</sup> Rasool<sup>-saww</sup>, then supplicate with ends of (Surah) Al Hashr, and six Verses from beginning of (Surah) Al Hadeed, and with the two Verses which are in (Surah) Aal-e-Imran<sup>-as</sup>, then ask Allah<sup>-azwj</sup>, for you will not ask Allah<sup>-azwj</sup> except He<sup>-azwj</sup> will Give you, and perhaps the two Verses of (Surah) Al Mulk''<sup>545</sup>

وَ مِنْهُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ مَنْ كَانَ فِي بَطْنِهِ مَاءٌ أَصْفَرُ فَكَتَبَ آيَةَ الْكُرْسِيِّ وَ شَرِبَ ذَلِكَ الْمَاءَ يَبْرَأُ بِإِذْنِ اللَّهِ.

And from him<sup>-asws</sup>, from the Prophet<sup>-saww</sup>: 'O Ali<sup>-asws</sup>! The one who were to have yellow water in his belly, so he writes Ayat Al Kursi and drinks that water, he would be cured by the Permission of Allah<sup>-azwj</sup>!''<sup>546</sup>

23- عُدَّةُ الدَّاعِي، عَنِ ابْنِ نُبَاتَةَ فِي حَدِيثٍ طَوِيلٍ فَقَامَ إِلَيْهِ رَجُلٌ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع- فَقَالَ إِنَّ فِي بَطْنِي مَاءً أَصْفَرَ فَهَلْ مِنْ شِفَاءٍ

(The book) 'Uddat Al Daie' -

'From Ibn Nubata in a lengthy Hadeeth, 'A man stood up to him<sup>-asws</sup>, meaning Amir Al-Momineen<sup>-asws</sup>. He said, 'There is yellow water in my belly, is there any cure?'

قَالَ نَعَمْ بَلَا دِرْهَمٍ وَ لَا دِينَارٍ وَ لَكِنْ تَكْتُبُ عَلَى بَطْنِكَ آيَةَ الْكُرْسِيِّ وَ تَشْرِبُهَا وَ تَجْعَلُهَا دَخِيرَةً فِي بَطْنِكَ فَتَبْرَأُ بِإِذْنِ اللَّهِ

He<sup>-asws</sup> said: 'Yes, with neither a Dirham nor a Dinar, but write Ayat Al Kursi upon your belly, and write it and drink it and make it a hoard (store) in your belly, you will be cured by the Permission of Allah<sup>-azwj</sup>'.

فَفَعَلَ الرَّجُلُ فَبَرَأَ بِإِذْنِ اللَّهِ تَعَالَى.

The man did so, and he was cured by the Permission of Allah<sup>-azwj</sup>''<sup>547</sup>.

24- كِتَابُ الْغَايَاتِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ آيَةُ آيَةِ أَعْظَمَ

(The book) 'Kitab Al Gayaat' -

'From the Prophet<sup>-saww</sup> having said to a man: 'Which Verse is mightiest?'

قَالَ اللَّهُ وَ رَسُولُهُ أَكْبَرُ

He said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

<sup>545</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 22 b

<sup>546</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 22 c

<sup>547</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 23

قَالَ فَأَعَادَ الْقَوْلَ فَقَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He (the narrator) said, 'He<sup>-saww</sup> repeated the word. He said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

قَالَ رَسُولُ اللَّهِ وَ رَسُولُهُ أَعْلَمُ

He<sup>-saww</sup> repeated. He said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

فَقَالَ رَسُولُ اللَّهِ صَ أَكْبَرُ آيَةِ آيَةِ الْكُرْسِيِّ.

Rasool-Allah<sup>-saww</sup> said: 'Mightiest Verse is Ayat Al Kursi!'<sup>548</sup>

25- الدُّرُّ الْمُنْتَوَرُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: إِذَا أَرَادَ أَحَدُكُمْ الْحَاجَةَ فَلْيَبْكُنْ فِي طَلَبِهَا يَوْمَ الْخَمِيسِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا يَوْمَ الْخَمِيسِ -

(The book) 'Al Durr Al Mansour' –

'From Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'Whenever one of you intends the need, let him seek it on the day of Thursday, for Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup>! Bless for my<sup>-saww</sup> community in its early morning (seeking) on the day of Thursday!'

وَلْيَقْرَأْ إِذَا خَرَجَ مِنْ مَنْزِلِهِ آخِرَ آلِ عِمْرَانَ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ أَمَّ الْكِتَابَ فَإِنَّ فِيهَا قَضَاءَ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ.

And let him recite when he goes out from his house, end of Surah Aal-e-Imran<sup>-as</sup>, and Surah Al Qadr, and Mother of the Book (Surah Al Fatiha), for in these is fulfilment of needs of the world and the Hereafter"<sup>549</sup> (non-Shia source)

وَ عَنْ عَلِيِّ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُؤْتِرُ بِتِسْعِ سُورٍ فِي ثَلَاثِ رَكَعَاتٍ أَهْيَكُمُ التَّكَاثُرُ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ إِذَا زُلْزِلَتِ الْأَرْضُ زَلْزَلَتِهَا فِي رَكْعَةٍ وَ فِي الثَّانِيَةِ وَ الْعَصْرِ وَ إِذَا جَاءَ نَصْرُ اللَّهِ - وَ إِنَّا أَعْطَيْنَاكَ الْكُؤُتْرَ وَ فِي الثَّالِثَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ تَبَّتْ يَدَا أَبِي هَبٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> used to pray Al-Witr (Salat) with nine Chapters in three Cycles – Surah(s) Al Takasur, and Al Qadr, and Al Zilzaal in one Cycle; and in the second (Surah(s) Al Asr, and Al Nasr, and Al Kawser; and in the third (Surah(s)) Al Kafiroun, and Lahab, and Al Tawheed"<sup>550</sup>.

<sup>548</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 24

<sup>549</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 25 a

<sup>550</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 25 b

**CHAPTER 31 – MERITS OF SURAH AL NISAA**

1- ثوب الأعمال ابنُ الْمُتَوَكَّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ عَابِسٍ عَنْ أَبِي مَرْيَمَ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ قَرَأَ سُورَةَ النَّسَاءِ فِي كُلِّ جُمُعَةٍ أَمِنَ صَعَطَةَ الْقَبْرِ.

(The book) Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Al-Hassan Bin Ali, from Ali Bin Abbas, from Abu Maryam, from Al Minhal Bin Amro, from Zirr Bin Hubeysh,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'One who recites Surah Al Nisaa during every Friday will be safe from compression of the grave''<sup>551</sup>

**CHAPTER 32 – MERITS OF SURAH AL MAIDAH**

1- ثوب الأعمال أبي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي مَسْعُودِ الْمَدَائِنِيِّ عَنْ أَبِي الْجَزَّوْدِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْمَائِدَةِ فِي كُلِّ حَمِيسٍ لَمْ يَلْسِنَ إِيمَانَهُ بِظُلْمٍ وَلَا يُشْرِكُ أَبَدًا.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Hassan, from Ibn Mihran, from Al-Hassan Bin Ali, from Abu Masoud Al Madainy, from Abu Al Jaroud,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who recites Surah Al Maaida during every Thursday, his Eman will neither be clothed with injustice nor will he commit Shirk, ever!''<sup>552</sup>

2- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَتْ الْمَائِدَةُ قَبْلَ أَنْ يُقْبَضَ النَّبِيُّ ص بِشَهْرَيْنِ أَوْ ثَلَاثَةِ.

Tafseer Al Ayyashi – from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: '(Surah) Al Maaida was Revealed two or three months before the Prophet<sup>-saww</sup> was Recalled''<sup>553</sup>

3- شي، تفسير العياشي عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: كَانَ الْقُرْآنُ يَنْسَخُ بَعْضُهُ بَعْضًا وَإِنَّمَا كَانَ يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ ص بِآخِرِهِ فَكَانَ مِنْ آخِرِ مَا نَزَلَ عَلَيْهِ سُورَةُ

Tafseer Al Ayyashi – from Isa Bin Abdullah, from his father, from his grandfather,

<sup>551</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 31 H 1

<sup>552</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 32 H 1

<sup>553</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 32 H 2

‘From Ali-<sup>asws</sup> having said: ‘The Quran had Abrogated, part of it with part, and rather it should be taken from the matter of Rasool-Allah-<sup>saww</sup> with its latest of what had been Revealed upon him-<sup>saww</sup>.

المائدة نسخت ما قبلها ولم ينسخها شيء فلقد نزلت عليه وهو على بعلي الشهباء وثقل عليه الوحي حتى وقعت وتدلى بطنها حتى رأيت سرتها تكاد تمس الأرض وأغمي على رسول الله ص حتى وضع يده على ذؤابة شيبه [بن] وهب الجمحي

(Surah) Al Maaida Abrogated what was before it and nothing Abrogated it. It was Revealed unto him-<sup>saww</sup> while he-<sup>saww</sup> was upon his-<sup>saww</sup> mule (named as) ‘Al Shahba’, and the Revelation was heavy upon it to the extent that it fell and its belly was bent, until I-<sup>asws</sup> saw its navel touching the ground, and there was unconsciousness upon Rasool-Allah-<sup>saww</sup> until he-<sup>saww</sup> place his-<sup>saww</sup> hand upon a forelock of Sheyba Bin Wahb Al Juhmy.

ثم رفع ذلك عن رسول الله ص - فقرأ علينا سورة المائدة فعمل رسول الله ص و علمناه [عملنا].

Then, that was Raised away from Rasool-Allah-<sup>saww</sup>, so he-<sup>saww</sup> read Surah Al Maaida to us. Rasool-Allah-<sup>saww</sup> worked and taught us (worked us)”.<sup>554</sup>

[باب 33 فضائل سورة الأنعام](#)

## CHAPTER 33 – MERITS OF SURAH AL ANAAM

1- فس، تفسير القمي أبي عن الحسين بن خالد عن الرضا ع قال: نزلت سورة الأنعام جملة واحدة شيعها سبعون ألف ملك لهم رجل بالتسبيح والتهليل والتكبير فمن قرأها سبوا له إلى يوم القيامة.

Tafseer Al Qummi – My father, from Al-Husayn Bin Khalid,

‘From Al-Reza-<sup>asws</sup> having said: ‘Surah Al Anaam was Revealed as a whole in one go. It was escorted by seventy thousand Angels. For them was a buzz with the glorifications, and the extollations of Oneness, and the exclamations of greatness. The one who recites it, they will be glorifying (Allah-<sup>azwj</sup>) for him up to the Day of Qiyamah”.<sup>555</sup>

2- ثواب الأعمال أبي عن محمد بن أبي القاسم عن محمد بن علي الكوفي عن ابن مهران عن الحسن بن علي عن الحسين بن محمد بن فرقاد عن الحكم بن ظهير عن أبي صالح عن ابن عباس قال: من قرأ سورة الأنعام في كل ليلة كان من الأمنين يوم القيامة ولم ير النار بعينه أبداً.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Ibn Mihran, from Al-Hassan Bin Ali, from Al-Husayn Bin Muhammad Bin Farqad, from Al Hakam Bin Zuheyr, from Abu Salih, from Ibn Abbas who said,

‘One who reads Surah Al Anaam during every night would be from the secured ones on the Day of Qiyamah, and he will not even see the Hellfire with his eyes, ever!”<sup>556</sup>

<sup>554</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 32 H 3

<sup>555</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 1

<sup>556</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 2



3- ثواب الأعمال وَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَزَلَتْ سُورَةُ الْأَنْعَامِ جُمْلَةً وَاحِدَةً شَبَعَهَا سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى أُنزِلَتْ عَلَى مُحَمَّدٍ ص فَعَظَّمُوهَا وَ بَجَلُوهَا فَإِنَّ اسْمَ اللَّهِ فِيهَا فِي سَبْعِينَ مَوْضِعًا وَ لَوْ عَلِمَ النَّاسُ مَا فِيهَا مَا تَرَكُوهَا.

(The book) 'Sawaab Al Amaal' –

'And Abu Abdullah<sup>-asws</sup> said: 'Surah Al Anaam was Revealed as a whole in one go. Seventy thousand Angels escorted it until it was Revealed unto Muhammad<sup>-saww</sup>. They magnified it and revered it, for the Name of Allah<sup>-azwj</sup> is in it in seventy places, and had the people known what is therein, they would not neglect it'.<sup>557</sup>

4- ضا، فقه الرضا عليه السلام أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: إِذَا بَدَأَتْ بِكَ عِلَّةٌ تَخَوَّفْتَ عَلَى نَفْسِكَ مِنْهَا فَاقْرَأِ الْأَنْعَامَ فَإِنَّهُ لَا يَبْأَلُكَ مِنْ تِلْكَ الْعِلَّةِ مَا تَكْرَهُ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>. It is reported from the Scholar (Imam<sup>-asws</sup>) having said: 'When an illness appears with you which you fear upon yourself (life) from it, then recite (Surah) Al Anaam, what you dislike from that illness will not hit you'.<sup>558</sup>

5- طب، طب الأئمة عليهم السلام عَنْ سَلَامَةَ بْنِ عَمْرٍو الهمداني قَالَ: دَخَلْتُ الْمَدِينَةَ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ اغْتَلْتُ عَلَى أَهْلِ بَيْتِي بِالْحَجِّ وَ أَتَيْتُكَ مُسْتَجِيرًا مِنْ أَهْلِ بَيْتِي مِنْ عِلَّةٍ أَصَابَتْني وَ هِيَ الدَّاءُ الْحَبِيئَةُ

(The book) 'Tibb Al Aamma<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – from Salama Bin Amro Al Hamdany who said,

'I entered Al Medina and came to Abu Abdullah<sup>-asws</sup>. I said, 'O son<sup>-asws</sup> of Rasool<sup>-saww</sup>! I have brought illness upon my family and have come to you<sup>-saww</sup> seeking shelter, secretly from my family members, from an illness which has afflicted me, and it is the wicked disease'.

قَالَ أَقِمَّ فِي جِوَارِ رَسُولِ اللَّهِ ص وَ فِي حُرْمَتِهِ وَ أَثْمِنِهِ وَ اكْتُبْ سُورَةَ الْأَنْعَامِ بِالْعَسَلِ وَ اشْرَبْهُ فَإِنَّهُ يَذْهَبُ عَنْكَ.

He<sup>-asws</sup> said: 'Stay in the vicinity of Rasool-Allah<sup>-saww</sup> and in his<sup>-saww</sup> sanctuary and his<sup>-saww</sup> safety, and write Surah Al Anaam with the honey and drink it, it will go away from you'.<sup>559</sup>

6- شي، تفسير العياشي عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ سُورَةَ الْأَنْعَامِ نَزَلَتْ جُمْلَةً وَ شَبَعَهَا سَبْعُونَ أَلْفَ مَلَكٍ حِينَ نَزَلَتْ عَلَى رَسُولِ اللَّهِ ص فَعَظَّمُوهَا وَ بَجَلُوهَا فَإِنَّ اسْمَ اللَّهِ تَبَارَكَ وَ تَعَالَى فِيهَا فِي سَبْعِينَ مَوْضِعًا وَ لَوْ عَلِمَ النَّاسُ مَا فِي قِرَاءَتِهَا مِنَ الْفَضْلِ مَا تَرَكُوهَا.

Tafseer Al Ayyashi – from Abu Baseer who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Surah Al Anaam was Revealed as a whole and seventy thousand Angels escorted it when it was Revealed unto Rasool-Allah<sup>-saww</sup>. They magnified it,

<sup>557</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 3

<sup>558</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 4

<sup>559</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 5

and revered it, for the Name of Allah<sup>-azwj</sup> Blessed and Exalted is in it in seventy places, and had the people known what merits there are in reciting it, they would not neglect it".<sup>560</sup>

7- شي، تفسير العياشي عن أبي بصير قال: كنت جالسا عند أبي جعفر ع وهو متك على فراشه إذ قرأ الآيات المُحكّمات التي لم ينسخهن شيء من الأنعام قال شيعها سبعون ألف ملك فلن تعالوا أتل ما حرّم ربكم عليكم ألا تشركوا به شيئا.

Tafseer Al Ayyashi – from Abu Baseer who said,

'I was seated in the presence of Abu Ja'far<sup>-asws</sup>, and he<sup>-asws</sup> was reclining upon his<sup>-asws</sup> bed when he<sup>-asws</sup> recited the decisive Verses which nothing from Surah Al Anaam had Abrogated. He<sup>-asws</sup> said: 'Seventy thousand Angels had escorted it: **Say: 'Come, I shall recite (regarding that) which your Lord has Prohibited upon you all – that you will not be associating anything with Him, [6:151]'**.<sup>561</sup>

[باب 34 فضائل سورة الأعراف](#)

## CHAPTER 34 – MERITS OF SURAH AL A'RAAF

1- ثواب الأعمال أبي عن محمد بن أبي القاسم عن محمد بن علي الكوفي عن إسماعيل بن مهزيان عن ابن البطائني عن أبيه عن أبي بصير عن أبي عبد الله ع قال: من قرأ سورة الأعراف في كل شهر كان يوم القيامة من الذين لا خوف عليهم ولا هم يحزنون

(The book) 'Sawaah Al Amaal' – My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Ismail Bin Mihran, from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah Al A'raaf during every month, on the Day of Qiyamah he will be from those, there will neither be any fear upon nor will they be grieving.

فإن قرأها في كل جمعة كان ممن لا يحاسب يوم القيامة أما إن فيها محكما فلا تدعوا قراءتها فإنها تشهد يوم القيامة لمن قرأها.

If he were to recite it every Friday, he would be from the ones not Reckoned on the Day of Qiyamah. But, therein are decisive (Verses), so do not neglect reciting it, for it will testify on the Day of Qiyamah for the one who recites it".<sup>562</sup>

2- عُدَّة الداعي، للتحفظ من الشياطين إذا أخذ مضجعه يقرأ آية السحرة

(The book) 'Uddat Al Daie' –

'For the protection from the Satan<sup>-la</sup>, when he takes to his bed, he should recited Ayat Al Sukhra (7:54 to 7:56).

<sup>560</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 6

<sup>561</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 33 H 7

<sup>562</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 34 H 1

رُوي أَنَّ رَجُلًا تَعَلَّمَ ذَلِكَ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع ثُمَّ مَضَى فَإِذَا هُوَ بِقَرْيَةٍ خَرَابٍ قَبَاتٍ فِيهَا وَ لَمْ يَقْرَأْ هَذِهِ الْآيَةَ فَتَعَسَّاهُ الشَّيَاطِينُ فَإِذَا هُوَ بِهِ آخِذٌ بِلِحْيَتِهِ فَقَالَ لَهُ صَاحِبُهُ أَنْظِرْهُ فَاسْتَيْقِظَ الرَّجُلُ فَقَرَأَ هَذِهِ الْآيَةَ

It is reported that a man learnt that from Amir Al-Momineen<sup>-asws</sup>, then he went. He passed by ruined town and spent the night in it and did not recite this Verse. The Satan<sup>-la</sup> overcame him and he<sup>-la</sup> grabbed his beard. His companion said to him, 'Look!' The man woke up and recited the Verses.

فَقَالَ الشَّيْطَانُ لِصَاحِبِهِ أَرْزَمَ اللَّهُ أَنْفَكَ الْخُرْسُ الْآنَ حَتَّى يُصْبِحَ

The Satan<sup>-la</sup> said to his companion, 'May Allah<sup>-azwj</sup> Rub your nose! He is protected now until the morning!'

فَلَمَّا رَجَعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَخْبَرَهُ وَ قَالَ لَهُ رَأَيْتُ فِي كَلَامِكَ الشِّفَاءَ وَ الصِّدْقَ

When he returned to Amir Al-Momineen<sup>-asws</sup>, he informed him<sup>-asws</sup> and said to him<sup>-asws</sup>, 'I saw in your<sup>-asws</sup> words the healing and the truthfulness!'

وَ مَضَى بَعْدَ طُلُوعِ الشَّمْسِ فَإِذَا هُوَ بِأَثَرِ شَعْرِ الشَّيْطَانِ مُنْجَرًّا فِي الْأَرْضِ.

And he went after emergence of the sun and there were traces of the hair of Satan<sup>-la</sup> scattered in the ground".<sup>563</sup>

[باب 35 فضائل سورة الأنفال و سورة التوبة](#)

## CHAPTER 35 – MERITS OF SURAH AL ANFAAL AND SURAH AL TAWBAH

1- ثوب الأعمال بالإسناد المتقدم عن أبي بصير عن أبي عبد الله ع قال: مَنْ قَرَأَ سُورَةَ الْأَنْفَالِ وَ سُورَةَ بَرَاءَةِ فِي كُلِّ شَهْرٍ لَمْ يَدْخُلْهُ نِفَاقٌ أَبَدًا وَ كَانَ مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ ع.

(The book) 'Sawaab Al Amaal' – From Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah Al Anfaal and Surah Bara'at during every month, hypocrisy will not enter him, ever, and he would be from Shias of Amir Al-Momineen<sup>-asws</sup>'.<sup>564</sup>

2- شي، تفسير العياشي عن أبي بصير مثله و زاد في آخره و أَكَلْ يَوْمَ الْقِيَامَةِ مِنْ مَوَائِدِ الْجَنَّةِ مَعَ شِيعَةِ عَلِيِّ ع حَتَّى يَفْرَعُ النَّاسُ مِنَ الْحِسَابِ.

Tafseer Al Ayyashi –

<sup>563</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 34 H 2

<sup>564</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 35 H 1

‘From Abu Baseer, similar to it and there is an addition in its end: ‘And on the Day of Qiyamah he will eat from the table meal of Paradise with Shias of Ali<sup>-asws</sup> until the people are free from the Reckoning’.<sup>565</sup>

3- شي، تفسير العياشي عن أبي العباس عن أحدهما ع قال: الأَنْفَالُ وَ سُورَةُ بَرَاءَةَ وَاحِدَةٌ.

Tafseer Al Ayyashi – From Abu Al Abbas,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘(Surah) Al Anfaal and Surah Bara’at are one’.<sup>566</sup>

4- فيه، الدرود الواقية عن النبي ص أن من قرأها فأنا شفيع له و شاهد له يوم القيامة إنه بريء من النفاق و أعطي من الأجر بعد كل منافي و منافقة في دار الدنيا عشر حسنات و محي عنه عشر سيئات و رُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَ كَانَ الْعَرْشُ وَ حَمَلَتْهُ يُصَلُّونَ عَلَيْهِ أَيَّامَ حَيَاتِهِ فِي الدُّنْيَا.

(The book) ‘Al Durou Al Waqiya’ –

‘From the Prophet<sup>-saww</sup>: ‘One who recites it, I<sup>-saww</sup> shall intercede for him and a witness for him on the Day of Qiyamah, he will be free from the hypocrisy and will be Given the Recompense of the number of every hypocrite man and hypocrite woman in house of the world ten good deeds, and ten evil deeds will be deleted from him, and ten ranks will be raised for him, and the Throne and its bearers will be sending Salawaat upon him for the day of his life in the world’.<sup>567</sup>

5- دَعَوَاتِ الرَّاَوْنَدِيِّ، قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَمَانٌ لِأُمَّتِي مِنَ السَّرِقِ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ إِلَى آخِرِ الْآيَةِ- لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ إِلَى آخِرِهَا.

(The book) ‘Dawaat’ of Al Rawandy –

‘Rasool-Allah<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! Safety for my<sup>-saww</sup> community from the theft are: **Say: ‘Supplicate to Allah or supplicate to the Beneficent. [17:110] – up to end of the Verse, (and) There has come to you a Rasool from yourselves. [9:128] – up to end of it (Chapter)’.**<sup>568</sup>

[باب 36 فضائل سورة يونس](#)

## CHAPTER 36 – MERITS OF SURAH YUNUS<sup>-as</sup>

1- ثواب الأعمال بالإِسْنَادِ الْمُتَّفَقِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ فَرْقَدٍ عَنْ فَضَيْلِ الرَّسَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ يُونُسَ فِي كُلِّ شَهْرَيْنِ أَوْ ثَلَاثَةِ لَمْ يُحْفَ عَلَيْهِ أَنْ يَكُونَ مِنَ الْجَاهِلِينَ وَ كَانَ يَوْمَ الْقِيَامَةِ مِنَ الْمُفْرَجِينَ.

(The book) ‘Sawaab Al Amaal’ – by the previous chain, from Ibn Al Batainy, from Al-Husayn Bin Muhammad Bin Farqad, from Fuzeyls Al Rasaan,

<sup>565</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 35 H 2

<sup>566</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 35 H 3

<sup>567</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 35 H 4

<sup>568</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 35 H 5

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who recites Surah Yunus<sup>-as</sup> during every two or three months, there will be no fear upon him that he would be from the ignorant ones, and on the Day of Qiyamah he would be from the ones of Proximity’.<sup>569</sup>

2- شي، تفسير العياشي عن أبان بن عثمان عن محمد قال قال أبو جعفر ع اقرأ

Tafseer Al Ayyash – from Aban Bin Usman, from Muhammad who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘Read!’

فُلْتُ مِنْ أَيِّ شَيْءٍ أَقْرَأُ

I said, ‘From which thing shall I read?’

قَالَ اقْرَأْ مِنَ السُّورَةِ السَّابِعَةِ

He<sup>-asws</sup> said: ‘Read from the seventh Chapter!’

قَالَ فَجَعَلْتُ أَلْتَمِسُهَا

He said, ‘I went on to seek it’.

فَقَالَ اقْرَأْ سُورَةَ يُونُسَ

He<sup>-asws</sup> said: ‘Reach from Surah Yunus<sup>-as</sup>!’

فَقَرَأْتُ حَتَّى انْتَهَيْتُ إِلَى اللَّذَيْنِ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةَ وَ لَا يَزْهَقُ وَجْهُهُمُ قَرّاً وَ لَا ذِلَّةٌ لِيُمْ قَالَ حَسْبُكَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَأَعْجَبُ كَيْفَ لَا أَشِيْبُ إِذَا قَرَأْتُ الْقُرْآنَ.

I read until I ended to, **For those who do good is the good and more; neither will darkness cover their faces nor disgrace; [10:26]**, then he<sup>-asws</sup> said: ‘It suffices you. Rasool-Allah<sup>-saww</sup> said: ‘I<sup>-saww</sup> am surprised how I<sup>-saww</sup> am not becoming grey-haired when I<sup>-saww</sup> read the Quran’.<sup>570</sup>

3- فيه، الدرور الواقية عن النبي ص قال: مَنْ قَرَأَ سُورَةَ يُونُسَ أُعْطِيَ مِنَ الْأَجْرِ عَشْرَ حَسَنَاتٍ بَعْدَ مَنْ صَدَّقَ يُونُسَ وَ مَنْ كَذَّبَ بِهِ وَ بَعَدَ كُلِّ مَنْ غَرِقَ مَعَ فِرْعَوْنَ.

(The book) ‘Al Durou’ –

‘From the Prophet<sup>-saww</sup> having said: ‘One who recites Surah Yunus<sup>-as</sup> will be Given Recompense of ten good deeds of the number of ones who had ratified Yunus<sup>-as</sup> and ones who had belied him<sup>-as</sup>, and the number of every one who drowned with Pharaoh<sup>-la</sup>’.<sup>571</sup>

<sup>569</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 36 H 1

<sup>570</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 36 H 2

<sup>571</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 36 H 3

**CHAPTER 37 – MERITS OF SURAH HUD<sup>-as</sup>**

1- ثوب الأعمال بالإسناد عن ابن البطائني عن سنن علي بن كثير عن كاتبة عن فروة الأجرية عن أبي جعفر ع قال: من قرأ سورة هود في كل جمعة بعثه الله عز و جل يوم القيامة في زمرة النبيين ع و لم يُعرف له حطية عملها يوم القيامة.

(The book) 'Sawaab Al Amaal' – By the chain from Al Batainy,, from Sandal, from Kaseer Bin Kasira, from Farwa Al Aajury,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who recites Surah Hud<sup>-as</sup> during every Friday, Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect on the Day of Qiyamah in the group of Prophets<sup>-saww</sup> and no mistake (wrong-doing) he had done will be recognised for him on the Day of Qiyamah'.<sup>572</sup>

**CHAPTER 38 – MERITS OF SURAH YUFUS<sup>-as</sup>**

1- ثوب الأعمال بالإسناد عن ابن البطائني عن أبيه عن أبي بصير عن أبي عبد الله ع قال: من قرأ سورة يوسف في كل يوم أو في كل ليلة بعثه الله يوم القيامة و جماله كجمال يوسف و لا يصيبه فرع يوم القيامة و كان من خيار عباد الله الصالحين

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah Yusuf<sup>-as</sup> during every day or during every night, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah, and his beauty will be like the beauty of Yusuf<sup>-as</sup>, and panic will not hit him on the Day of Qiyamah, and he would be from the good righteous servants of Allah<sup>-azwj</sup>'.

و قال كانت في التوراة مكتوبة.

And he<sup>-asws</sup> said: 'It was written in the Torah'.<sup>573</sup>

2- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع قال سمعته يقول من قرأ سورة يوسف في كل يوم أو في كل ليلة بعثه الله يوم القيامة و جماله على جمال يوسف و لا يصيبه يوم القيامة ما يصيب الناس من الفزع و كان جيرانه من عباد الله الصالحين

(The book) 'Tafseer Al Ayyashi' – from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'One who recites Surah Yusuf<sup>-as</sup> during every day or during every night, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah and his beauty would be like beauty of Yusuf<sup>-as</sup>, and it will not afflict him on the Day of Qiyamah what panic will afflict the people, and he would be from his<sup>-as</sup> neighbours, from the righteous servants of Allah<sup>-azwj</sup>'.

<sup>572</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 37 H 1

<sup>573</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 38 H 1

ثُمَّ قَالَ وَ إِنَّ يُوسُفَ ع كَانَ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ وَ أُوْمِنَ فِي الدُّنْيَا أَنْ يَكُونَ زَانِيًا أَوْ فَحَاشًا.

Then he<sup>asws</sup> said: ‘And Yusuf<sup>as</sup> was from the righteous servants of Allah<sup>azwj</sup>, and he (reciter) would be safe in the word from becoming an adulterer or immoral’.<sup>574</sup>

[باب 39 فضائل سورة الرعد](#)

## CHAPTER 39 – MERITS OF SURAH AL RA’AD

1- ثو، ثواب الأعمال بِإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكْثَرَ قِرَاءَةَ سُورَةِ الرَّعْدِ لَمْ يُصِبْهُ اللَّهُ بِصَاعِقَةٍ أَبَدًا وَ لَوْ كَانَ نَاصِبًا وَ إِنْ كَانَ مُؤْمِنًا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِلاَ حِسَابٍ وَ شَفَعَ فِي جَمِيعٍ مَنْ يَعْرِفُ مِنْ أَهْلِ بَيْتِهِ وَ إِخْوَانِهِ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Al Batainy, from Al-Husayn Bin Abu Al A’ala,

‘From Abu Abdullah<sup>asws</sup> having said: ‘One who frequents from Surah Al Ra’ad, Allah<sup>azwj</sup> will not Hit him with lightning, ever, and even if was a Nasibi (hostile one), and if he was a Momin, Allah<sup>azwj</sup> will Admit him into the Paradise without Reckoning, and he will intercede regarding entirety of the ones he recognises from his family members and his brethren’.<sup>575</sup>

[باب 40 فضائل سورة إبراهيم و سورة الحجر](#)

## CHAPTER 40 – MERITS OF SURAH IBRAHIM<sup>as</sup> AND SURAH AI HAJR

1- ثو، ثواب الأعمال بِإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ أَبِي الْمَغْرَاءِ عَنِ عُبَيْسَةَ بْنِ مُصْعَبٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ إِبْرَاهِيمَ وَ الْحِجْرِ فِي رَكَعَتَيْنِ جَمِيعًا فِي كُلِّ جُمُعَةٍ لَمْ يُصِبْهُ فَقْرٌ أَبَدًا وَ لَا جُنُونٌ وَ لَا بَلْوَى.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Abu Al Magra’a, from Anbasah Bin Mus’ab,

‘From Abu Abdullah<sup>asws</sup> having said: ‘One who recites Surah Ibrahim<sup>as</sup> and Surah Al Hijr in two Cycles of Salat together during every Friday, poverty will not afflict him, ever, nor insanity, nor calamity’.<sup>576</sup>

[باب 41 فضائل سورة النحل](#)

## CHAPTER 41 – MERITS OF SURAH AL NAHL

1- ثو، ثواب الأعمال بِإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ عَاصِمِ الْحَيْثَابِيِّ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ النَّحْلِ فِي كُلِّ شَهْرٍ كُفِيَ الْمَعْرَمَ فِي الدُّنْيَا وَ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَنُهُ الْجُنُونُ وَ الْجَدَامُ وَ الْبَرَصُ وَ كَانَ مَسْكَنُهُ فِي جَنَّةِ عَدْنٍ وَ هِيَ وَسَطُ الْجَنَانِ.

(The book) ‘Sawaab Al Amaal’ – by the chain, from Ibn Al Batainy, from Aasim Al Khayyat, from Muhammad Bin Muslim,

<sup>574</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 38 H 2

<sup>575</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 39 H 1

<sup>576</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 40 H 1

‘From Abu Ja’far<sup>asws</sup> having said: ‘One who recites Surah Al Nahl during every month would be suffices of the creditors in the world and seventy types of afflictions of the world, the least of these being the insanity, and the leprosy, and the vitiligo, and his dwelling will be in the Garden of Eden, and it is middle of the Gardens’<sup>577</sup>

ضأ، فقه الرضا عليه السلام نُروى أَنَّهُ مَنْ قَرَأَ النَّحْلَ فِي كُلِّ شَهْرٍ إِلَى قَوْلِهِ وَ الْبِرْصُ.

(The book) ‘Fiqh Al-Reza<sup>asws</sup>’, may the greeting be upon him<sup>asws</sup> – We are reporting that the one who reads (Surah) Al Nahl during every month’ – up to his<sup>asws</sup> words: ‘And the vitiligo’<sup>578</sup>

وَ فِي رِوَايَةٍ لِلتَّحْزُرِ مِنْ إِبْلِيسَ وَ جُنُودِهِ وَ أَشْيَاعِهِ.

And in a report: ‘For the safeguarding from Iblees<sup>la</sup> and his<sup>la</sup> armies and his<sup>la</sup> loyalists’<sup>579</sup>

[باب 42 فضائل سورة بني إسرائيل](#)

## CHAPTER 42 – MERITS OF SURAH BANI ISRAEEL

1- ثو، ثواب الأعمال بِالْإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ بَنِي إِسْرَائِيلَ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمَ ع فَيَكُونَ مِنْ أَصْحَابِهِ.

(The book) ‘Sawaab Al Amaal’ – By the chain, from Ibn Al Batainy, from Al-Husayn Bin Abu Al A’ala,

‘From Abu Abdullah<sup>asws</sup> having said: ‘One who reads Surah Bani Israeel during every night of Friday will not die until he comes across Al-Qaim<sup>ajfj</sup> so he would be from his<sup>ajfj</sup> companions’<sup>580</sup>

2- ثو، ثواب الأعمال الْعَطَّارُ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَا مِنْ عَبْدٍ يَتْلُوهُ إِذَا نَامَ إِذَا بَشَّرَ مِثْلَكُمْ إِلَى آخِرِ السُّورَةِ إِلَّا كَانَ لَهُ نُورٌ مِنْ مَضْجَعِهِ إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَإِنْ كَانَ مِنْ أَهْلِ بَيْتِ اللَّهِ الْحَرَامِ كَانَ لَهُ نُورٌ إِلَى بَيْتِ الْمَقْدِسِ.

(The book) ‘Sawaab Al Amaal’ – Al Attar, from his father, from Al Ashary, from Ahmad Bin Hilal, from Isa Bin Abdullah, from his father, his grandfather,

‘From Amir Al-Momineen<sup>asws</sup> having said: ‘There is none from a servant who reads: **‘But rather, I am a human being like you [18:110]** – up to end of the Chapter, except there would be Noor for him from his bed to the Sacred House of Allah<sup>azwj</sup>, and if he was people of the Sacred House of Allah<sup>azwj</sup> (in Makkah), there would be Noor for him to Bayt Al Maqdis’<sup>581</sup>

3- عُدَّةُ الدَّاعِي، يَتْلُو حِينَ يَأْوِي إِلَى فِرَاشِهِ قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ إِلَى آخِرِ السُّورَةِ وَرَدَّتْ بِهِ الرِّوَايَةُ عَنْ عَلِيِّ ع.

<sup>577</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 41 H 1 a

<sup>578</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 41 H 1 b

<sup>579</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 41 H 1 c

<sup>580</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 1

<sup>581</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 2



(The book) 'Uddat Al Daie' –

'He should recite when he resorts to his bed, **Say: 'Supplicate to Allah or supplicate to the Beneficent. [17:110]** – up to end of the Chapter'. It has referred with by the report from Ali<sup>-asws</sup>" 582

وَعَنْهُمْ عَ مَنْ قَرَأَ هَاتَيْنِ الْآيَتَيْنِ حِينَ يَأْخُذُ مَضْجَعَهُ لَمْ يَزَلْ فِي حِفْظِ اللَّهِ مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ وَ جَبَّارٍ عَنِيدٍ إِلَى أَنْ يُصْبِحَ.

And from them<sup>-asws</sup>: 'One who recites these two Verses when he takes to his bed will not cease to be in Protection of Allah<sup>-azwj</sup> from every castaway Satan<sup>-la</sup> and obstinate tyrant up to morning"<sup>583</sup>.

وَرُوي عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ قَرَأَ هَذِهِ الْآيَةَ عِنْدَ مَنَامِهِ قُلْنَا إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ إِلَى آخِرِهَا سَطَعَ لَهُ نُورٌ إِلَى الْمَسْجِدِ الْحَرَامِ حَشُو ذَلِكَ النُّورِ مَلَائِكَةٌ تَسْتَعْفِرُونَ لَهُ حَتَّى يُصْبِحَ.

And it is reported from the Prophet<sup>-saww</sup> having said: 'One who recites this Verse at his sleep time, **'But rather, I am a human being like you [18:110]** – up to its end, Noor will spread for him up to the Sacred Masjid. That Noor will be filled by Angels seeking Forgiveness for him until morning"<sup>584</sup>.

[باب 43 فضائل سورة الكهف](#)

## CHAPTER 43 – MERITS OF SURAH AL KAHF

1- ثواب الأعمال ابنُ الْمُتَوَكِّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ أَبِيهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْكَهْفِ كُلَّ لَيْلَةٍ جُمُعَةٍ لَمْ يَمُتْ إِلَّا شَهِيداً وَ بَعَثَهُ اللَّهُ مَعَ الشُّهَدَاءِ وَ وَقَفَ يَوْمَ الْقِيَامَةِ مَعَ الشُّهَدَاءِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Bin Al Attar, from Al Ashari, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah Al Kahf every night of Friday will not die except as a martyr, and Allah<sup>-azwj</sup> will Resurrect him with the martyrs, and on the Day of Qiyamah he will pause with the martyrs"<sup>585</sup>.

يب، تهذيب الأحكام عليُّ بْنُ مَهْرِيَّازٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ كَانَتْ كَفَّارَةً لَهُ لِمَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ.

(The book) 'Tahzeeb Al Ahkam' – Ali Bin Mahziyar, from Ayoub Bin Nuh, from Muhammad Bin Abu Hamza who said,

<sup>582</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 3 a

<sup>583</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 3 b

<sup>584</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 3 c

<sup>585</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 43 H 1 a

'Abu Abdullah<sup>-asws</sup> said: 'One who recites Surah Al Kahf during every night of Friday, it would be an atonement for him for what is between the Friday to the Friday"<sup>586</sup>.

2- عُدَّةُ الدَّاعِي، حَدَّثَ أَبُو عِمْرَانَ مُوسَى بْنُ عِمْرَانَ الْكِسْرَوِيُّ عَنْ عَبْدِ اللَّهِ بْنِ كَلَيْبٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجُعْفَرِيِّ عَنِ الرِّضَا ع عَنْ أَبِيهِ قَالَ: دَخَلَ أَبُو الْمُنْذِرِ هِشَامُ بْنُ السَّائِبِ الْكَلْبِيُّ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَنْتَ الَّذِي تُفَسِّرُ الْقُرْآنَ

(The book) 'Uddat Al Daie' – It is narrated by Abu Imran Musa Bin Imran Al Kisrawy, from Abdullah Bin Kuleyb, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Suleyman Bin Ja'far Al Ja'fari,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Abu Al Munzir Hisham Bin Al Saaib Al Kalby entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said, 'Are you the one who interprets the Quran?'

قَالَ قُلْتُ نَعَمْ

He said: 'I said: 'Yes'.

قَالَ أَحْبَبْتَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ لَنَبِيِّهِ ص وَإِذَا قُرِئَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا مَا ذَلِكَ الْقُرْآنُ الَّذِي كَانَ إِذَا قَرَأَهُ رَسُولُ اللَّهِ ص حُجِبَ عَنْهُمْ

He said, 'Infor me about Words of Allah<sup>-azwj</sup> Mighty and Majestic Said His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45].** What is that Quran which, when Rasool-Allah<sup>-saww</sup> recited it, it was veiled from them?'

قُلْتُ لَا أَدْرِي

I said, 'I don't know'.

قَالَ فَكَيْفَ قُلْتَ إِنَّكَ تُفَسِّرُ الْقُرْآنَ

He<sup>-asws</sup> said: 'How come you said you interpret the Quran?'

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنْ رَأَيْتَ أَنْ تُنْعَمَ عَلَيَّ وَ تُعَلِّمَنِيهِمْ

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! If you<sup>-asws</sup> view (proper) if you<sup>-asws</sup> could confer upon me and teach it to me!'

قَالَ آيَةٌ فِي الْكُفْهِ وَ آيَةٌ فِي النَّحْلِ وَ آيَةٌ فِي الْجَائِيَةِ وَ هِيَ أَفْرَأَيْتَ مَنْ أَخَذَ إِلَيْهِ هَوَاهُ وَ أَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَ حَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ وَ جَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَ فَلَا تَذَكَّرُونَ

He<sup>-asws</sup> said: 'There is a Verse in (Surah) Al Kahf, and a Verse in (Surah) Al Nahl, and a Verse in (Surah) Al Jasiya, and these are - **So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a**

<sup>586</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 43 H 1 b

**covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23].**

وَ فِي النَّخْلِ أَوْلِيكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمِعِهِمْ وَ أَبْصَارِهِمْ وَ أُولَئِكَ هُمُ الْعَافِلُونَ

And in (Surah) Al Nahl: **They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108].**

وَ فِي الْكُهْفِ وَ مَنْ أَظْلَمُ بِمَنْ ذَكَرَ آيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَ نَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا—

And in (Surah) Al Kahf: **And who is more unjust than one is reminded of the Signs of his Lord, but he turns away from it and forgets what his hands have sent ahead? Surely, We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. And if you call them to the Guidance, then they will never be rightly guided, ever! [18:57].**

قَالَ الْكِسْرِيُّ فَعَلَّمْتَهَا رَجُلًا مِنْ أَهْلِ هَمْدَانَ كَانَتْ الدَّيْلَمُ أَسْرَتْهُ فَمَكَتْ فِيهِمْ عَشْرَ سِنِينَ ثُمَّ ذَكَرَ الثَّلَاثَ الْآيَاتِ قَالَ فَجَعَلْتُ أُمُرًا عَلَى مَخَالِمِهِمْ وَ عَلَى مَرَاصِدِهِمْ فَلَا يَرَوْنِي وَ لَا يَقُولُونَ شَيْئًا حَتَّى إِذَا خَرَجْتُ إِلَى أَرْضِ الْإِسْلَامِ

Al-Kisrawy (narrator) said: 'I taught it to a man from the people of Hamdan. Al-Daylan had captured him. He remained among them for ten years, then he mentioned the three Verses. He said, 'I went on to pass by their places and their watchtowers but they did not see me and they did not say anything until I had come out to the land of Islam'.

قَالَ أَبُو الْمُنْذِرِ وَ عَلَّمْتُهَا قَوْمًا خَرَجُوا فِي سَفِينَةٍ مِنَ الْكُوفَةِ إِلَى بَغْدَادَ وَ خَرَجَ مَعَهُمْ سَبْعُ سَفِينٍ فَقُطِعَ عَلَى سَبْتٍ وَ سَلِمَتِ السَّفِينَةُ الَّتِي قُرِئَ فِيهَا هَذِهِ الْآيَاتُ.

Abu Al-Munzir said: 'And I taught it to a group who had gone out in a ship from Al-Kufa to Baghdad, and seven ships went out with them. Six of these were hijacked and the ship in which these Verses were read, was safe'.<sup>587</sup>

وَ رُوِيَ أَيْضًا أَنَّ الرَّجُلَ الْمَسْئُولَ عَنْ هَذِهِ الْآيَاتِ مَا هِيَ مِنَ الْقُرْآنِ هُوَ الْحَضِرُ ع.

And it is reported as well that the man questioned about these Verses what are from the Quran, he is Al-Khizr<sup>as</sup>.<sup>588</sup>

<sup>587</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 43 H 2 a

<sup>588</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 43 H 2 b

CHAPTER 44 – MERITS OF SURAH MARYAM<sup>-as</sup>

1- ثواب الأعمال بالإسناد المتّقدّم عن ابن البّطائني عن عمرو بن أبان عن أبي عبد الله ع قال: من أذمن قراءة سورة مريم - لم يمُتْ حتى يُصيب منها ما يُعينه في نفسه و ماله و ولديه و كان في الآخرة من أصحاب عيسى ابن مريم ع - و أُعطي في الآخرة مثل مُلك سليمان بن داود في الدنيا.

(The book) 'Sawaab Al Amaal' – by the previous chain, from Ibn Al Batainy, from Amro Bin Aban,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who is habitual in reciting Surah Maryam<sup>-as</sup> will not die until he achieves from it what he can be assisted with regarding himself, and his wealth, and his children, and in the Hereafter, he would be from companions of Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup>, and he would be Given in the Hereafter similar to the kingdom of Suleyman Bin Dawood<sup>-as</sup> in the world".<sup>589</sup>

2- عُدَّة الدّاعي، عن الصادق ع من دخل على سلطان يخافه فقرأ عند ما يُقابلُه كعبص - و يضمُّ يده اليمنى كلّمًا قرأ حرفاً ضمَّ إصبعاً ثمَّ يقرأ حم عسق و يضمُّ أصابع يده اليسرى كذلك ثمَّ يقرأ و عنّت الوجوه للحيّ القيوم و قد خاب من حمل ظلماً و يفتخهما في وجهه كفي شرة.

(The book) 'Uddat Al Daie' –

'From Al-Sadiq<sup>-asws</sup>: 'One who enters to see a ruler he fears, he should read and his meeting, **Kaf Ha Ya Ayn Suad [19:1]**, and presses (makes a fist) with his right hand, every time he recites he should press a finger. Then he should recite: **Ha Meem [42:1] Ayn Seen Qaf [42:2]**, and press (make a fist) with his left hand like that. Then he should recite: **And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice [20:111]**, and open these in his face, he would be sufficed of his evil".<sup>590</sup>

## CHAPTER 45 – MERITS OF SURAH TA HA

1- ثواب الأعمال بالإسناد عن ابن البّطائني عن صباح الحذاء عن إسحاق بن عمار عن أبي عبد الله ع قال: لا تدعوا قراءة سورة طه فإن الله يُحبها و يُحب من قرأها و من أذمن قرأها أعطاه الله يوم القيامة كتابه يمينه و لم يُحاسبه بما عمل في الإسلام و أُعطي في الآخرة من الأجر حتى يرضى.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Sabah Al Haza'a, from Is'haq Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'Do not leave reciting Surah Ta Ha, for Allah<sup>-azwj</sup> Loves it and Loves the one reciting it; and the one who is habitual in reciting it, On the Day of Qiyamah will Give him his book in his right hand and will not Reckon him with what he had done in Al Islam, and would be Given in the Hereafter from the Recompense until he is satisfied".<sup>591</sup>

<sup>589</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 44 H 1

<sup>590</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 44 H 2

<sup>591</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 45 H 1

**CHAPTER 46 – MERITS OF SURAH AL ANBIYA<sup>-as</sup>**

1-1، ثواب الأعمال بالإِسْتِئْذَانِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ يَحْيَى بْنِ مُسَاوِيرٍ عَنْ فَضَيْلِ الرَّسَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْأَنْبِيَاءِ حُبًّا لَهَا كَانَ مِمَّنْ زَاقَ النَّبِيِّينَ أَجْمَعِينَ فِي جَنَّاتِ النَّعِيمِ وَكَانَ مَهِيَّباً فِي أَعْيُنِ النَّاسِ حَيَاةَ الدُّنْيَا.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Yahya Bin Musawir, from Fuzeyl al Rassan,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah Al Anbiya<sup>-as</sup> in love for it would be from the ones who are friends of the Prophets<sup>-as</sup> in their entirety in the Gardens of Bliss, and he would be beloved in eyes of the people for the lifetime of the world''<sup>592</sup>

**CHAPTER 47 – MERITS OF SURAH AL HAJJ**

1-1، ثواب الأعمال بالإِسْتِئْذَانِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ عَلِيِّ بْنِ سُوْرَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْحَجِّ فِي كُلِّ ثَلَاثَةِ أَيَّامٍ لَمْ تَخْرُجْ سَنَتُهُ حَتَّى يُخْرَجَ إِلَى بَيْتِ اللَّهِ الْحَرَامِ وَإِنْ مَاتَ فِي سَفَرِهِ أُدْخِلَ الْجَنَّةَ

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Ali Bin Sawrah, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al Hajj every three days, his year will not go by until he goes out to the Sacred House of Allah<sup>-azwj</sup>, and if he dies during his journey, will enter the Paradise'.

فُلْتُ فَإِنْ كَانَ مُخَالَفًا

I said, 'Supposing he were to be an adversary (non-Shia)?'

قَالَ يُخَفَّفُ عَنْهُ بَعْضُ مَا هُوَ فِيهِ.

He<sup>-asws</sup> said: 'It will be Lightened for him whatever (predicament) he would be in''<sup>593</sup>

**CHAPTER 48 – MERITS OF SURAH AL-MOMINEEN**

1-1، ثواب الأعمال بالإِسْتِئْذَانِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْمُؤْمِنِينَ حَتَمَ اللَّهُ لَهُ بِالسَّعَادَةِ إِذَا كَانَ يُدْمِرُ قَرَاءَتَهَا فِي كُلِّ جُمُعَةٍ وَكَانَ مَنزَلُهُ فِي الْفِرْدَوْسِ الْأَعْلَى مَعَ النَّبِيِّينَ وَالْمُرْسَلِينَ.

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Ibn Abu Al A'ala,

<sup>592</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 46 H 1

<sup>593</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 47 H 1

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who recites Surah Al-Momineen, Allah<sup>-azwj</sup> will End for him with the happiness, when he was habitual in reciting it during every Friday, and his house would be in the high Al Firdows with the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>’.<sup>594</sup>

[باب 49 فضائل سورة النور](#)

## CHAPTER 49 – MERITS OF SURAH AL NOOR

1- ثوب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَصِنُوا أَمْوَالَكُمْ وَفُرُوجَكُمْ بِتِلَاوَةِ سُورَةِ النَّوْرِ وَحَصِنُوا بِهَا نِسَاءَكُمْ فَإِنَّ مَنْ أَدَمَرَ قِرَاءَتَهَا فِي كُلِّ يَوْمٍ أَوْ فِي لَيْلَةٍ لَمْ يَزِنْ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ أَبَدًا حَتَّى يَمُوتَ فَإِذَا هُوَ مَاتَ شِيعَهُ إِلَى قَبْرِهِ سَبْعُونَ أَلْفَ مَلَكٍ كُلُّهُمْ يَدْعُونَ وَيَسْتَعْفِفُونَ اللَّهَ لَهُ حَتَّى يُدْخَلَ فِي قَبْرِهِ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Abu Abdullah Al Momin, from Ibn Muskan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Fortify your wealth and your private parts by reciting Surah Al Noor, and fortify your womenfolk, for the one who is habitual of reciting it during every day or night, no one from his family will commit adultery, ever, until he dies. When he dies, seventy thousand Angels will escort him to his grave, all of them supplicating and seeking Forgiveness of Allah<sup>-azwj</sup> for him until he enters into his grave’.<sup>595</sup>

[باب 50 فضائل سورة الفرقان](#)

## CHAPTER 50 – MERITS OF SURAH AL FURQAN

1- ثوب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ ابْنِ عَمِيرَةَ عَنْ إِسْحَاقَ عَنْ أَبِي الْحَسَنِ ع قَالَ: يَا ابْنَ عَمَّارٍ لَا تُدْعَ قِرَاءَةَ سُورَةِ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ فَإِنَّ مَنْ قَرَأَهَا فِي كُلِّ لَيْلَةٍ لَمْ يُعَذِّبْهُ اللَّهُ أَبَدًا وَ لَمْ يُحَاسِبْهُ وَ كَانَ مَنْزِلُهُ فِي الْفِرْدَوْسِ الْأَعْلَى.

(The book) ‘Sawaab Al Amaal’ – By the chain, from Ibn Al Batainy, from Ibn Ameyra, from Is’haq,

‘From Abu Al-Hassan the 1<sup>st</sup> having said: ‘O Ibn Ammar! Do not leave reciting Surah **Blessed is He Who Revealed the Furqan unto His servant for him to be a warner to the worlds [25:1]** (Al Furqan), for the one who recites it during every night, Allah<sup>-azwj</sup> will not Punish him, ever, and will not Reckon him, and his house would be in the high Al Firdows’.<sup>596</sup>

[باب 51 فضائل سورة الطواسين الثلاث](#)

## CHAPTER 51 – MERITS OF THE THREE SURAH(S) AL TAWASEEN (CH. 26, 27, 28)

1- ثوب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ الطَّوَّاسِينَ الثَّلَاثَةَ فِي لَيْلَةِ الْجُمُعَةِ كَانَ مِنْ أَوْلِيَاءِ اللَّهِ وَ فِي جِوَارِ اللَّهِ وَ كَنَفِهِ وَ لَمْ يُصَبِّهِ فِي الدُّنْيَا بُؤْسٌ أَبَدًا وَ أُعْطِيَ فِي الْأَجْرَةِ مِنَ الْجَنَّةِ حَتَّى يَرْضَى وَ فَوْقَ رِضَاهُ وَ رَوَّجَهُ اللَّهُ مِائَةَ رُوحَةٍ مِنَ الْحُورِ الْعِينِ.

<sup>594</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 48 H 1

<sup>595</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 49 H 1

<sup>596</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 50 H 1

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Ibn Abu Al A'la, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites the three Al Tawaseen (Surahs Al Shoara, Al Naml, and Al Qasas) during the night of Friday would be from the friends of Allah<sup>-azwj</sup>, and in the Shelter of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Canopy, and he will not be hit by the misery in the world, ever, and in the Hereafter he would be Given from the Paradise until he is satisfied and above his satisfaction, and Allah<sup>-azwj</sup> will Get him married to one hundred wives from the maiden Houries''.<sup>597</sup>

[باب 52 فضائل سورة العنكبوت و سورة الروم](#)

## CHAPTER 52 – MERITS OF SURAH AL ANKABOUT AND SURAH AL ROUM

1- ثو، ثواب الأعمال بالإسناد إلى ابن البطارقي عن أبيه عن أبي بصير عن أبي عبد الله ع قال: مَنْ قَرَأَ سُورَةَ الْعَنْكَبُوتِ وَ الرُّومِ فِي شَهْرِ رَمَضَانَ لَيْلَةً ثَلَاثٍ وَ عَشْرِينَ فَهُوَ وَ اللَّهُ يَا بَا مُحَمَّدٍ مِنْ أَهْلِ الْجَنَّةِ وَ لَا أَسْتَنْبِي فِيهِ أَبَدًا وَ لَا أَحَافُ أَنْ يَكْتُبَ اللَّهُ عَلَيَّ فِي يَمِينِي إِثْمًا وَ إِنَّ لِهَاتَيْنِ السُّورَتَيْنِ مِنَ اللَّهِ مَكَانًا.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah Al Ankabout and Al Roum during the month of Ramazan on the night of 23<sup>rd</sup>, so he would, by Allah<sup>-azwj</sup> O Abu Muhammad, from the people of Paradise, and I<sup>-asws</sup> do not exclude anything regarding it, ever, nor do I<sup>-asws</sup> fear that Allah<sup>-azwj</sup> would Write any sin against me<sup>-asws</sup> in my<sup>-asws</sup> right hand, and for these two Chapters there is a position from Allah<sup>-azwj</sup>'.<sup>598</sup>

[باب 53 فضائل سورة لقمان](#)

## CHAPTER 53 – MERITS OF SURAH LUQMAN<sup>-as</sup>

1- ثو، ثواب الأعمال بالإسناد إلى ابن البطارقي عن عمرو بن محبوب العزمي عن أبيه عن أبي جعفر ع قال: مَنْ قَرَأَ سُورَةَ لُقْمَانَ فِي كُلِّ لَيْلَةٍ وَكَلَّ اللَّهُ بِهِ فِي لَيْلَتِهِ مَلَائِكَةً يَحْفَظُونَهُ مِنْ إِبْلِيسَ وَ جُنُودِهِ حَتَّى يُصْبِحَ فَإِذَا قَرَأَهَا بِالنَّهَارِ لَمْ يَزَالُوا يَحْفَظُونَهُ مِنْ إِبْلِيسَ وَ جُنُودِهِ حَتَّى تُمَسِيَ.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Amro Bin Jubeyr Al Arzamy, from his father,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who recites (Surah) Luqman<sup>-as</sup> during every night, Allah<sup>-azwj</sup> will Allocate with him during his night, Angels protecting him from Iblees<sup>-la</sup> and his<sup>-la</sup> armies until morning. When he reads it at daytime, they will not cease to protect him from Iblees<sup>-la</sup> and his<sup>-la</sup> armies until evening''.<sup>599</sup>

<sup>597</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 51 H 1

<sup>598</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 52 H 1

<sup>599</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 53 H 1

**CHAPTER 54 – MERITS OF SURAH AL SAJDAH**

1- ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنِ أَبِي الْعَلَاءِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ السَّجْدَةِ فِي كُلِّ لَيْلَةٍ جُمِعَتْ أَعْطَاهُ اللَّهُ كِتَابَهُ يَمِينَهُ وَ لَمْ يُحَاسِبْهُ بِمَا كَانَ مِنْهُ وَ كَانَ مِنْ رُقَّاءِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ص.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ibn Abu Al A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah Al Sajdah during every night of Friday, Allah<sup>-azwj</sup> would Give him his book in his right hand, and will not Reckon him with what had happened from him, and he would be from the friends of Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household'.<sup>600</sup>

**CHAPTER 55 – MERITS OF SURAH AL AHZAAB**

1- ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ كَثِيرَ الْقِرَاءَةِ لِسُورَةِ الْأَحْزَابِ كَانَ يَوْمَ الْقِيَامَةِ فِي جِوَارِ مُحَمَّدٍ ص وَ أَزْوَاجِهِ

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who was frequent in recitation of Surah Al Ahzaab, on the Day of Qiyamah would be among neighbours of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> wives'.

ثُمَّ قَالَ سُورَةُ الْأَحْزَابِ فِيهَا فَضَائِحُ الرِّجَالِ وَ النِّسَاءِ مِنْ قُرَيْشٍ وَ غَيْرِهِمْ يَا ابْنَ سِنَانٍ إِنَّ سُورَةَ الْأَحْزَابِ فَصَحَّتْ نِسَاءَ قُرَيْشٍ مِنَ الْعَرَبِ وَ كَانَتْ أَطْوَلَ مِنْ سُورَةِ الْبَقَرَةِ لَكِنْ نَقَّصُوهَا وَ حَرَّفُوهَا.

Then he<sup>-asws</sup> said: 'Surah Al Ahzaab, in it are scandals of the men and the women of Quraysh, and others. O Ibn Sinan! Surah Al Ahzaab exposed women of Quraysh from the Arabs, and it used to be longer than Surah Al Baqarah, but they reduced it and altered it'.<sup>601</sup>

**CHAPTER 56 – MERITS OF SURAH SABA AND SURAH FAATIR**

1- ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنِ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُدَيْنَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ لِلْحَمْدَيْنِ جَمِيعاً حَمْدِ سَبَأٍ وَ حَمْدِ فَاطِرٍ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ لَمْ يَزَلْ فِي لَيْلَتِهِ فِي حِفْظِ اللَّهِ وَ كِلَاءَتِهِ

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ahmad Bin Aaiz, from Ibn Uzina,

<sup>600</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 54 H 1

<sup>601</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 55 H 1



'From Abu Abdullah<sup>-asws</sup> having said: 'For the two praises together, praise of (Surah) Saba, and praise of (Surah) Faatir – one who recites these two during a night, will not cease to be in Protection of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Safeguard during his night.

فَإِنْ قَرَأَهَا فِي نَهَارِهِ لَمْ يُصِبْهُ فِي نَهَارِهِ مَكْرُوهٌ وَ أُعْطِيَ مِنْ خَيْرِ الدُّنْيَا وَ خَيْرِ الْآخِرَةِ مَا لَمْ يَخْطُرْ عَلَى قَلْبِهِ وَ لَمْ يَبْلُغْ مُنَاهُ.

If he recites it during his day, no abhorrence will afflict him during his day, and he would be Given from goodness of the world and goodness of the Hereafter what has not even occurred upon his heart and his wishes had not even reached".<sup>602</sup>

[باب 57 فضائل سورة يس و فيه فضائل غيرها من السور أيضا](#)

## CHAPTER 57 – MERITS OF SURAH YASEEN AND IN IT ARE MERITS OF OTHER CHAPTERS AS WELL

1-1، ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبُطَّائِنِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِكُلِّ شَيْءٍ قَلْبٌ وَ قَلْبُ الْقُرْآنِ يَس

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ibn Abu Al A'la, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'For every thing there is a heart, and heart of the Quran is (Surah) Yaseen.

مَنْ قَرَأَهَا فِي نَهَارِهِ قَبْلَ أَنْ يُنْسِيَ كَانَ فِي نَهَارِهِ مِنَ الْمُحْفُوظِينَ وَ الْمَرْزُوقِينَ حَتَّى يُمْسِيَ

One, who recites it before going to sleep, or during his day before the evening, would be among the secured ones and the recipients of sustenance until the evening.

وَ مَنْ قَرَأَهَا فِي لَيْلَةٍ قَبْلَ أَنْ يَنَامَ وَكَلَّ اللَّهُ بِهِ أَلْفَ مَلَكٍ يَحْفَظُونَهُ مِنْ شَرِّ كُلِّ شَيْطَانٍ رَجِيمٍ وَ مِنْ كُلِّ آفَةٍ

And one who recites it during the night before going to sleep, Allah<sup>-azwj</sup> Allocates a thousand angels who keep him safe from every evil Pelted Satan<sup>-la</sup>, and from every misfortune.

وَ إِنْ مَاتَ فِي يَوْمِهِ أَوْ فِي لَيْلَتِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ حَضَرَ غُسْلَهُ ثَلَاثُونَ أَلْفَ مَلَكٍ كُلُّهُمْ يَسْتَغْفِرُونَ لَهُ وَ يُسَبِّحُونَهُ إِلَى قَبْرِهِ بِالْأَسْبَعَةِ لَهُ

And if he were to die during that day, Allah<sup>-azwj</sup> would Make him to enter the Paradise, and thirty thousand angels would be present at his washing (of his body), all of them seeking Forgiveness for him, and escort him to his grave with seeking Forgiveness for him.

فَإِذَا أُدْخِلَ فِي لَحْدِهِ كَانُوا فِي حَوْفِ قَبْرِهِ يَعْبُدُونَ اللَّهَ وَ ثَوَابُ عِبَادَتِهِمْ لَهُ وَ فَسِحَ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ وَ أَوْمِنَ مِنْ ضَعْفَةِ الْقَبْرِ وَ لَمْ يَزَلْ لَهُ فِي قَبْرِهِ نُورٌ سَاطِعٌ إِلَى أَعْنَانِ السَّمَاءِ إِلَى أَنْ يُجْرَحَهُ اللَّهُ مِنْ قَبْرِهِ

When he enters into his grave, they would be in the middle of it worshipping Allah<sup>-azwj</sup>, and the Rewards of their worship would be for him, and his grave would be extended for him to the

<sup>602</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 56 H 1

extent of his vision, and he would be safe from the squeezing of the grave, and a light would not cease to be in his grave shining up to the sky until Allah<sup>-azwj</sup> Extracts him from his grave’.

فَإِذَا أَخْرَجَهُ لَمْ يَزَلْ مَلَائِكَةُ اللَّهِ مَعَهُ يُشَيِّعُونَهُ وَ يُحَدِّثُونَهُ وَ يَضْحَكُونَ فِي وَجْهِهِ وَ يُبَشِّرُونَهُ بِكُلِّ خَيْرٍ حَتَّى يَجُوزُوا بِهِ الصِّرَاطَ وَ الْمِيزَانَ

When he comes out, the Angels of Allah<sup>-azwj</sup> would not stop escorting him, and discussing with him, and smiling in his face, and giving him glad tidings with every goodness until they cross upon the Bridge with him, and at the Scale.

وَ يُوقِفُوهُ مِنْ اللَّهِ مَوْقِفًا لَا يَكُونُ عِنْدَ اللَّهِ خَلْقًا [خَلْقًا] أَقْرَبَ مِنْهُ إِلَّا مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَآؤُهُ الْمُرْسَلُونَ وَ هُوَ مَعَ النَّبِيِّينَ وَاقِفٌ بَيْنَ يَدَيْ اللَّهِ لَا يَجُزُّ مَعَ مَنْ يَجُزُّ وَ لَا يَهْتَمُّ مَعَ مَنْ يَهْتَمُّ وَ لَا يَجُزُّ مَعَ مَنْ يَجُزُّ

And they would be pausing at such a pausing stop from Allah<sup>-azwj</sup>, there would not happen to be any creature nearer than him in the Presence of Allah<sup>-azwj</sup> except for the Angels of Proximity, and His<sup>-azwj</sup> Messenger Prophets<sup>-as</sup>. And he would be with the Prophets<sup>-as</sup>, paused in front of Allah<sup>-azwj</sup>, neither grieving along with the grieving ones, nor distressed along with the distressed ones, nor being terrified along with the terrified ones.

ثُمَّ يَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَ تَعَالَى اشْفَعْ عَبْدِي أَشْفَعَكَ فِي جَمِيعِ مَا تَشْفَعُ وَ سَلْنِي عَبْدِي أُعْطِكَ جَمِيعَ مَا تَسْأَلُ

Then the Lord<sup>-azwj</sup>, Blessed and Exalted will be Saying to him: “Ask for intercession, My servant, I<sup>-azwj</sup> shall Intercede in all what you ask intercession for, and ask Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall grant you, My<sup>-azwj</sup> servant, all what you ask for”.

فَيَسْأَلُ فَيُعْطَى وَ يَشْفَعُ فَيُشْفَعُ وَ لَا يُجَاسَبُ فِيمَنْ يُجَاسَبُ وَ لَا يُوقَفُ مَعَ مَنْ يُوقَفُ وَ لَا يَدُلُّ مَعَ مَنْ يَدُلُّ وَ لَا يُكَبِّثُ بِخَطِيئَةٍ وَ لَا بِشَيْءٍ مِنْ سُوءِ عَمَلِهِ

He would ask, and he would be Given, and he would seek to intercede, and He<sup>-azwj</sup> would (Accept) his intercession, and he will not be Reckoned among the ones who would be Reckoned with, nor would he be paused along with the pausing ones, nor be disgraced (along with) the disgraced ones, nor would his sins be Written down, nor anything from the evil of his deeds.

وَ يُعْطَى كِتَابًا مَنشُورًا حَتَّى يَهْبِطَ مِنْ عِنْدِ اللَّهِ فَيَقُولُ النَّاسُ بِأَجْمَعِهِمْ سُبْحَانَ اللَّهِ مَا كَانَ لِهَذَا الْعَبْدِ مِنْ خَطِيئَةٍ وَاحِدَةٍ وَ يَكُونُ مِنْ رُفَقَاءِ مُحَمَّدٍ ص.

And he would be given a published book until he descends from the Presence of Allah. So the people would be saying in their unison, ‘Glory be to Allah<sup>-azwj</sup>! There hasn’t been a single sin for this servant!’ And he would happen to be from the friends of Muhammad<sup>-saww</sup>.<sup>603</sup>

2- ثُوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ يَعْقُوبَ بْنِ سَالِمٍ عَنِ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنِ جَابِرِ الْمُجَنَّفِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ يَسَ فِي عُمْرِهِ مَرَّةً وَاحِدَةً كَتَبَ اللَّهُ لَهُ بِكُلِّ خَلْقٍ فِي الدُّنْيَا وَ بِكُلِّ خَلْقٍ فِي الْآخِرَةِ وَ فِي السَّمَاءِ بِكُلِّ وَاحِدٍ أَلْفَ حَسَنَةٍ وَ نَحَا عَنْهُ مِثْلَ ذَلِكَ وَ لَمْ يُصِبْهُ فَتْرٌ وَ لَا عُزْمٌ وَ لَا هَدْمٌ وَ لَا نَصَبٌ وَ لَا جُنُونٌ وَ لَا جُدَامٌ وَ لَا وَسْوَاسٌ وَ لَا دَاءٌ يَضُرُّهُ

<sup>603</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 1

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Yaqoub Bin Salim, from Abu Al-Hassan Al Abdy, from Jabir Al Jufy,

'From Abu Ja'far<sup>asws</sup> having said: 'One who recites (Surah) Yaseen once during his lifetime, Allah<sup>azwj</sup> Writes for him of every creature of this world, and for every creature of the Hereafter, and in the sky, and for everyone two million Rewards, and Delete for him the like of that, and will not suffer poverty, or debts, or destruction, or a swindle, or become insane, or be a leper, or have uncertainty, or be harmed by disease.

وَ حَقَّفَ اللَّهُ عَنْهُ سَكَرَاتِ الْمَوْتِ وَ أَهْوَالَهُ وَ وِلَى قَبْضَ رُوحِهِ وَ كَانَ مِمَّنْ يَضْمَنُ اللَّهُ لَهُ السَّعَةَ فِي مَعِيشَتِهِ وَ الْفَرَجَ عِنْدَ لِقَائِهِ وَ الرِّضَا بِالتَّوَابِ فِي آخِرَتِهِ وَ قَالَ اللَّهُ تَعَالَى لِمَلَائِكْتِهِ أَجْمَعِينَ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ قَدْ رَضِيتُ عَنْ فُلَانٍ فَاسْتَغْفِرُوا لَهُ.

And Allah<sup>azwj</sup> will Make it easy for him, the pangs of death and its conditions. And during the taking of his soul, Allah<sup>azwj</sup> would Take Responsibility for his care during that time of his life, and will be happy when he meets Him<sup>azwj</sup>, and will be pleased with the Rewards in the Hereafter. And Allah<sup>azwj</sup> will Say to all of His<sup>azwj</sup> Angels, and the ones in the skies and the ones in the earth: "I<sup>azwj</sup> am Pleased with that person, therefore seek Forgiveness for him".<sup>604</sup>

3- مكا، مكارم الأخلاق رُوي أَنَّ يَسَ تَقْرَأُ لِلدُّنْيَا وَ الْآخِرَةِ وَ لِلْحِفْظِ مِنْ كُلِّ آفَةٍ وَ بَلِيَّةٍ فِي النَّفْسِ وَ الْأَهْلِ وَ الْأَمَالِ.

(The book) 'Makarim Al Akhlaq' –

'You should read (Surah) Yaseen for the world and the Hereafter, and for the Protection from every misfortune and affliction regarding the self, and the family, and the wealth".<sup>605</sup>

وَ رُوي أَنَّهُ مَنْ كَانَ مَعْلُوبًا عَلَى عَقْلِهِ فُرِيَ عَلَيْهِ يَسَ أَوْ كَتَبَهُ وَ سَقَاهُ وَ إِنْ كَتَبَهُ بِمَاءِ الرَّعْقَرَانِ عَلَى إِنَاءٍ مِنْ رُجَاجٍ فَهُوَ خَيْرٌ فَإِنَّهُ يَبْرَأُ.

And it is reported that the one whose intellect had been overcome, (Surah) Yaseen should be read upon him, or written and quenched it, and if it is written by water of saffron upon a glass bowl, it is better, for he will be cured".<sup>606</sup>

4- جمع، جامع الأخبار عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ النَّبِيِّ ص قَالَ: الْقُرْآنُ أَفْضَلُ مِنْ كُلِّ شَيْءٍ دُونَ اللَّهِ فَمَنْ وَقَرَ الْقُرْآنَ فَقَدْ وَقَرَ اللَّهَ وَ مَنْ لَمْ يُوقِرِ الْقُرْآنَ فَقَدْ اسْتَحْفَ بِحَقِّ اللَّهِ وَ حُرْمَةِ الْقُرْآنِ كَحُرْمَةِ الْوَالِدِ عَلَى وَلَدِهِ

(The book) 'Jamie Al Akhbar' – from Muhammad Bin Ali,

'From the Prophet<sup>sawww</sup> having said: 'The Quran is most superior of all things besides Allah<sup>azwj</sup>. The one who dignifies the Quran has dignified Allah<sup>azwj</sup> and one who does not dignify the Quran has taken lightly with a right of Allah<sup>azwj</sup>, and sanctity of the Quran is like sanctity of the parent upon his child.

وَ حَمَلَةُ الْقُرْآنِ الْمُحَقَّقُونَ بِرَحْمَةِ اللَّهِ الْمَلْبُوسُونَ نُورَ اللَّهِ يَقُولُ اللَّهُ يَا حَمَلَةَ الْقُرْآنِ اسْتَجِبُوا اللَّهُ بِتَوْقِيرِ كِتَابِ اللَّهِ يَرِدُ لَكُمْ حُبًّا وَ يُجِيبُكُمْ إِلَى عِبَادِهِ

<sup>604</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 2

<sup>605</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 3 a

<sup>606</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 3 b

And bearers of the Quran are the ones surrounded with Mercy of Allah<sup>-azwj</sup>, clothed in Noor. Allah<sup>-azwj</sup> Said: "O bearers of the Quran! Seek to be loved by Allah<sup>-azwj</sup> by dignifying the Book of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will increase love for you and Cause you to be beloved to His<sup>-azwj</sup> servants!"

يُدْفَعُ عَنْ مُسْتَمِعِ الْقُرْآنِ بَلْوَى الدُّنْيَا وَعَنْ قَارِئِهَا بَلْوَى الآخِرَةِ وَلَمُسْتَمِعِ آيَةٍ مِنْ كِتَابِ اللَّهِ خَيْرٌ مِنْ نَبِيرٍ ذَهَباً وَتَالِي آيَةٍ مِنْ كِتَابِ اللَّهِ أَفْضَلُ بِمَاءٍ تَحْتِ الْعَرْشِ إِلَى أَسْفَلِ التُّخُومِ

He<sup>-azwj</sup> Repels afflictions of the world away from the intent listener of the Quran, and afflictions of the Hereafter from its reader' and for the intent listener there is a Verse of the Book of Allah<sup>-azwj</sup> which is better than (mount) Subeyr in gold; and for a reciter there is a Verse of the Book of Allah<sup>-azwj</sup> which is superior to whatever is beneath the Throne up to the lowest bottom!

وَإِنَّ فِي كِتَابِ اللَّهِ سُورَةَ يُسَمَّى الْعَزِيزُ يُدْعَى صَاحِبُهَا الشَّرِيفَ عِنْدَ اللَّهِ يُشْفَعُ لِصَاحِبِهَا يَوْمَ الْقِيَامَةِ مِثْلَ رِبْعَةِ وَ مَضَرَ

In the Book of Allah<sup>-azwj</sup> there is a Chapter named as 'the mighty'. It will call its companion as 'the noble' in the Presence of Allah<sup>-azwj</sup>. On the Day of Qiyamah it will intercede for its companion like (the tribes) of Rabie and Muza'.

ثُمَّ قَالَ النَّبِيُّ صَ أَلَا وَ هِيَ سُورَةُ يَسْ

Then the Prophet<sup>-saww</sup> said: 'Indeed, and it is Surah Yaseen!'

وَ قَالَ النَّبِيُّ صَ يَا عَلِيُّ - اقْرَأْ يَسَ فَإِنَّ فِي يَسَ عَشْرَةَ بَرَكَاتٍ مَا قَرَأَهَا جَائِعٌ إِلَّا شَبِعَ وَ لَا ظَمَانٌ إِلَّا رَوِيَ وَ لَا عَارٍ إِلَّا كُسِيَ وَ لَا عَزَبٌ إِلَّا تَزَوَّجَ وَ لَا خَائِفٌ إِلَّا أَمِنَ وَ لَا مَرِيضٌ إِلَّا بَرَأَ وَ لَا مَحْتَبُوسٌ إِلَّا أُخْرِجَ وَ لَا مُسَافِرٌ إِلَّا أُعِينَ عَلَى سَفَرِهِ وَ لَا يَفْرُؤُونَ عِنْدَ مَوْتِهِ إِلَّا حَفَّتَ اللَّهُ عَنْهُ وَ لَا قَرَأَهَا رَجُلٌ لَهُ ضَالَّةٌ إِلَّا وَجَدَهَا.

And the Prophet<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Read (Surah) Yaseen, for in (Surah) Yaseen there are ten Blessings. No hungry one will recite it except he would be satiated, nor a thirsty one except he will be saturated, nor a naked except he will be clothed, nor a bachelor except he will be married, nor a fearful except he would be safe, nor a sick except he will be cured, nor an imprisoned except he will come out, nor a traveller except he will be assisted upon his journey, nor will they be reading it in presence of a deceased except Allah<sup>-azwj</sup> will Lighten from him, nor be recited by a man having lost a property except he would find it"<sup>607</sup>.

دَعَاؤُ الرَّاوُنْدِيِّ، قَالَ النَّبِيُّ صَ يَا عَلِيُّ اقْرَأْ يَسَ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Dawaat' – of Al Rawandy –

'The Prophet<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Recited (Surah) Yaseen!' – and mentioning similar to it"<sup>608</sup>.

<sup>607</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 4 a

<sup>608</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 4 b

5- ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الربيع عن علي بن فضال عن العباس بن عامر عن أبي جعفر الخنعمي قريب إسماعيل بن جابر عن أبي عبد الله ع علموا أولادكم ياسين فإنها ريحانة القرآن.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Abdoub, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Abu Ja'far Al Khas'amy, a close relative of Ismail Bin Jabir,

'From Abu Abdullah<sup>-asws</sup>: 'Teach your children (Surah) Yaseen, for it is an aroma of the Quran!''<sup>609</sup>

6- الدر المنثور، عن جندب بن عبد الله قال قال رسول الله ص من قرأ يس في ليلة ائبغاء وجه الله غفر له.

(The book) 'Al-Durr Al-Mansour' – from Jundab Bin Abdullah who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who reads (Surah) Yaseen during a night seeking the Face of Allah<sup>-azwj</sup>, (his sins) will be Forgiven for him''.<sup>610</sup>

و عن الحسن قال: من قرأ يس ائبغاء وجه الله غفر له و قال بلغني أنها تعدل القرآن كله.

And from Al-Hassan who said: 'One who recites (Surah) Yaseen seeking the Face of Allah<sup>-azwj</sup>, (his sins) will be Forgiven for him'. And he said, 'It has reached me that it equates to the Quran, all of it''.<sup>611</sup>

و عن أبي بكر قال قال رسول الله ص سورة يس تدعى في التوراة المعمة نعم صاحبها بخير الدنيا و الآخرة و تكابد عنه بلوى الدنيا و الآخرة و تدفع عنه أهويل الآخرة

And from Abu Bakr who said, 'Rasool-Allah<sup>-saww</sup> said: 'Surah Yaseen is called, 'The generaliser'. It generalises its companion goodness of the world and the Hereafter, and it defends him from afflictions of the world and the Hereafter, and it defends him from horrors of the Hereafter.

و تسمى الدافعة و الفاضية و تدفع عن صاحبها كل سوء و تفضي له كل حاجة

And it is named as 'The defender', and 'The fulfiller', and it defends its companion from every evil and fulfils every need for him.

من قرأها عدلت له عشرين حجة و من سمعها عدلت له ألف دينار في سبيل الله و من كتبها ثم شربها أدخلت جوفه ألف دواء و ألف نور و ألف يقين و ألف بركة و ألف رحمة و نزعت عنه كل غل و داء.

One who reads it, it will equate for him to (having performed) twenty Hajj, and one who hears it, it will equate for him to a thousand Dinars (having been spent) in the way of Allah<sup>-azwj</sup>, and one who writes it, then drinks it, a thousand cures will enter his inside, and a thousand

<sup>609</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 5

<sup>610</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 1

<sup>611</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 2

Noor(s), and a thousand certainties, and a thousand Blessings, and a thousand Mercies, and it will remove from it every grudge and disease”<sup>612</sup>.

وَعَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَمِعَ سُورَةَ يَسْ عَدَلَتْ لَهُ عِشْرِينَ دِينَارًا فِي سَبِيلِ اللَّهِ وَ مَنْ قَرَأَهَا عَدَلَتْ لَهُ عِشْرِينَ حَجَّةً وَ مَنْ كَتَبَهَا وَ شَرَحَهَا أَدْخَلَتْ جَوْفَهُ أَلْفَ يَقِينٍ وَ أَلْفَ نُورٍ وَ أَلْفَ بَرَكَةٍ وَ أَلْفَ رَحْمَةٍ وَ أَلْفَ رِزْقٍ وَ نَزَعَتْ مِنْهُ كُلَّ غِلٍّ وَ دَاءٍ.

And from Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who hears Surah Yaseen, it is equate for him twenty Dinars (being spent) in the way of Allah<sup>-azwj</sup>; and the one who reads it, it will equate for him (having performed) twenty Hajj; and one who writes is and drinks it, there shall enter his inside, a thousand certainties, and a thousand Noor, and a thousand Blessings, and a thousand Mercies, and a thousand sustenance’s, and it will remove from him a thousand grudges and diseases”<sup>613</sup>.

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ ص لَوْ دِدْتُ أَنَّمَا فِي قَلْبِ كُلِّ إِنْسَانٍ مِنْ أُمَّتِي يَعْنِي يَسْ.

And from Ibn Abbas who said, ‘The Prophet<sup>-saww</sup> said: ‘I<sup>-saww</sup> would love it if it were to be in the heart of every person of my<sup>-saww</sup> community!’, meaning Surah Yaseen”<sup>614</sup>.

وَ عَنْ عَطَاءِ بْنِ أَبِي رِزَاحٍ قَالَ: بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ قَرَأَ يَسَ فِي صَدْرِ النَّهَارِ فَضِيَتْ حَوَائِجُهُ.

And from Ata’a Bin Abu Rabah who said, ‘It has reached me that Rasool-Allah<sup>-saww</sup> said: ‘One who reads (Surah) Yaseen in middle of the day, his needs would be fulfilled”<sup>615</sup>.

وَ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ص قَالَ: مَا مِنْ مَيِّتٍ يُقْرَأُ عِنْدَهُ سُورَةُ يَسَ إِلَّا هَوَّنَ اللَّهُ عَلَيْهِ.

And from Abu Al-Darda’a – from the Prophet<sup>-saww</sup> having said: ‘There is none from a deceased, Surah Yaseen is read in its presence except Allah<sup>-azwj</sup> will Ease upon him”<sup>616</sup>.

وَ عَنْ صَفْوَانَ بْنِ عَمْرٍو قَالَ: كَانَتْ الْمَشِيخَةُ إِذَا قَرَأَتْ يَسَ عِنْدَ الْمَيِّتِ خُفِفَ عَنْهُ بِهَا.

And from Safwan Bin Amro who said, ‘The elders, when (Surah) Yaseen is recited in presence of the deceased, it (problems) is lightened from him due to it”<sup>617</sup> (not a Hadeeth)

وَ عَنْ أَبِي قِلَابَةَ قَالَ: مَنْ قَرَأَ يَسَ غُفِرَ لَهُ وَ مَنْ قَرَأَهَا وَ هُوَ جَائِعٌ شَبِعَ وَ مَنْ قَرَأَهَا وَ هُوَ ضَالٌّ هُدِيَ وَ مَنْ قَرَأَهَا وَ لَهُ ضَالَّةٌ وَجَدَهَا وَ مَنْ قَرَأَهَا عِنْدَ طَعَامٍ خَافَ قِلْتَهُ كَمَا هُوَ وَ مَنْ قَرَأَهَا عِنْدَ مَيِّتٍ هُوَّنَ عَلَيْهِ

And from Abu Qilaba who said, ‘One who reads (Surah) Yaseen, (sins) will be Forgiven for him; and one who reads it and he is hungry, will be satiated, and one who reads it and he is lost, will be guided, and one who reads it and has lost a property of his, will find it, and one who

<sup>612</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 3

<sup>613</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 4

<sup>614</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 5

<sup>615</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 6

<sup>616</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 7

<sup>617</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 8

reads it at a meal fearing its scarcity, it will suffice him, and one who reads it in presence of a deceased, it (problems) will be Eased upon him.

وَمَنْ قَرَأَهَا عِنْدَ امْرَأَةٍ عَسِرَ عَلَيْهَا وَلَدُهَا يَسَّرَ عَلَيْهَا وَمَنْ قَرَأَهَا فَكَأَنَّهَا قَرَأَ الْقُرْآنَ إِحْدَى عَشْرَةَ مَرَّةً وَ لِكُلِّ شَيْءٍ قَلْبٌ وَ قَلْبُ الْقُرْآنِ يَس.

And one who reads it in presence of a (pregnant) woman her childbirth is difficult upon her, it will be eased upon her; and one who reads it, it is as if he has read the Quran eleven times, and for every thing there is a heart, and heart of the Quran is (Surah) Yaseen".<sup>618</sup> (not a Hadeeth)

وَعَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: مَنْ قَرَأَ يَسَ إِذَا أَصْبَحَ لَمْ يَزَلْ فِي فَرْجٍ حَتَّى بُمَسِيَ وَ مَنْ قَرَأَهَا إِذَا أَمْسَى لَمْ يَزَلْ فِي فَرْجٍ حَتَّى يُصْبِحَ.

And from Yahya Bin Abu Kaseer who said, 'One who reads (Surah) Yaseen when it is morning, will not cease to be in relief until evening, and one who reads it when it is evening will not cease to be in relief until morning"<sup>619</sup> (not a Hadeeth)

وَعَنْ جَعْفَرٍ قَالَ: قَرَأَ سَعِيدُ بْنُ جُبَيْرٍ عَلَى رَجُلٍ مَجْنُونٍ سُورَةَ يَسَ قَبْرًا.

And from Ja'far who said, 'Saeed Bin Jubeyr read Surah Yaseen upon a madman, he was cured"<sup>620</sup> (not a Hadeeth)

وَعَنْ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَمْرٍو الدَّبَّاعِ عَنْ أَبِيهِ قَالَ: سَلَكَتُ طَرِيقًا فِيهِ عُورٌ فَإِذَا امْرَأَةٌ عَلَيْهَا ثِيَابٌ مُعْصَفَرَةٌ عَلَى سَرِيرٍ وَ قَنَادِيلُ وَ هِيَ تَدْعُونِي فَلَمَّا رَأَيْتُ ذَلِكَ أَخَذْتُ فِي قِرَاءَةِ يَسَ

And from Ahmad Bin Ubeydullah Bin Muhammad Bin Amro Al Dabbag, from his father who said, 'I travelled a road wherein was a Ghoul. Behold, there was a woman having yellow clothes upon her, being upon a bed, and lamps, and she was calling me. When I saw that, I took to reciting Surah Yaseen.

فَطَفَيْتُ قَنَادِيلُهَا وَ هِيَ تَقُولُ يَا عَبْدَ اللَّهِ مَا صَنَعْتَ بِي فَسَلِمْتُ عَنْهَا

She extinguished her lamps and she said, 'O servant of Allah<sup>-azwj!</sup>! What have you done with me?' So I was safe from her'.

قَالَ الْمُفْرِيُّ فَلَا يُصِيبُكُمْ شَيْءٌ مِنْ خَوْفٍ أَوْ مُطَالَبَةٍ مِنْ سُلْطَانٍ أَوْ عَدُوٍّ إِلَّا قَرَأْتُمْ يَسَ فَإِنَّهُ يُدْفَعُ عَنْكُمْ بِهَا.

Al-Muqry said, 'Nothing will afflict you, from fear ,or a summons from a ruler, or an enemy, except you should recite (Surah) Yaseen, for it will be repelled from you due to it"<sup>621</sup> (not a Hadeeth)

<sup>618</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 9

<sup>619</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 10

<sup>620</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 11

<sup>621</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 12

وَعَنْ جَزِيمِ بْنِ فَاتِكٍ قَالَ: خَرَجْتُ فِي طَلَبِ إِبِلٍ لِي وَكُنَّا إِذَا نَزَلْنَا بِوَادٍ قُلْنَا نَعُوذُ بِعَزِيرِ هَذَا الْوَادِي فَتَوَسَّدَتْ نَافَقَةٌ وَ قُلْتُ أَعُوذُ بِعَزِيرِ هَذَا الْوَادِي فَإِذَا هَاتِفٌ يَهْتِفُ بِي وَ هُوَ يَقُولُ

And from Jazeem Bin Fatik who said, 'I went out in seeking a camel of mine, and we were such that whenever we descended in a valley we said, 'We seek Refuge with 'mighty' one of this valley! A she-camel knelt, and I said, 'I seek Refuge with 'mighty' one of this valley!' Behold, there was a caller calling out to me, and he said (a poem),

وَيُحَكِّ عُدَّ بِاللَّهِ ذِي الْجَلَالِ  
وَوَجِدِ اللَّهَ وَ لَا تُبَالِ  
إِذْ تَذْكُرُ اللَّهَ عَلَى الْأُمْنِيَالِ  
وَ صَارَ كَيْدُ الْجِنِّ فِي سَفَالِ  
مُنْتَزِلِ الْحَرَامِ وَ الْحَلَالِ  
مَا كَيْدُ ذِي الْحَيِّ مِنَ الْأَهْوَالِ  
وَ فِي سُهُولِ الْأَرْضِ وَ الْجِبَالِ  
إِلَّا التَّقَى وَ صَالِحِ الْأَعْمَالِ

'Woe to you! Seek refuge with Allah, the Possessor of Majesty, the One who Revealed the lawful and the forbidden, profess Oneness of Allah and don't care about, the schemes of the jinn and their calamities, remember Allah in times of ease and hardship, in the plains of the earth and the mountains, the schemes of the jinn become futile, except for one who adheres to righteousness and good deeds!'

فَقُلْتُ لَهُ

يَا أَيُّهَا الْقَائِلُ مَا تَقُولُ  
أَرَشِدُ عِنْدَكَ أَمْ تَضِلُّ

I said to him (a couplet), 'O you speaker, what are you saying, is there guidance in your presence or straying?'

فَقَالَ

هَذَا رَسُولُ اللَّهِ دُو الْحَيْرَاتِ  
وَ سُورٍ بَعْدَ مُفَصَّلَاتِ  
وَ يَزْجُرُ الْأَقْوَامَ عَنْ هَنَاتِ  
جَاءَ بَيْسٍ وَ حَامِيَمَاتِ  
يَأْمُرُ بِالصَّلَاةِ وَ الزَّكَاةِ  
قَدْ كُنَّ فِي الْأَنَامِ مُنْكَرَاتِ

He said (a poem), 'This is Rasool-Allah<sup>-saww</sup>, the possessor of abundant goodness. He<sup>-saww</sup> came with clear signs and wise teachings, and chapters, distinct and detailed, commanding Salat and Zakat. He admonishes people against shameful deeds, which were previously considered unacceptable among mankind'.

قُلْتُ لَهُ مَنْ أَنْتَ

I said to him, 'Who are you?'

قَالَ أَنَا مَلِكٌ مِنْ مُلُوكِ الْجِنِّ بَعَثَنِي رَسُولُ اللَّهِ ص عَلَى جِنِّ نَجْدٍ

He said, 'I am a king from the kings of Jinn. Rasool-Allah<sup>-saww</sup> had sent me to Jinn of Najd!'



قُلْتُ أَمَا لَوْ كَانَ لِي مَنْ يُؤَدِّي لِي إِلَيَّ هَذِهِ إِلَى أَهْلِي لَأَتَيْتُهُ حَتَّى أُسَلِّمَ

I said, 'But, if only there was someone who can take this camel of mine back to my family, I would go to him until I become a Muslim'.

قَالَ فَأَنَا أُؤَدِّيهَا

He said, 'I shall deliver it'.

فَرَكِبْتُ بَعِيرًا مِنْهَا ثُمَّ قَدِمْتُ فَإِذَا النَّبِيُّ ص عَلَى الْمِنْبَرِ فَلَمَّا رَأَى قَالَ مَا فَعَلَ الرَّجُلُ الَّذِي ضَمِنَ لَكَ أَنْ يُؤَدِّيَ إِلَيْكَ أَمَا إِنَّهُ قَدْ أَدَاكَ سَالِمَةً.

I rode a camel from it, then I went ahead, and there the Prophet<sup>-saww</sup> was upon the pulpit. When he<sup>-saww</sup> saw me, he<sup>-saww</sup> said: 'What did the man do, the one who guaranteed for you that he will be delivering your camel? He has delivered it safely'.<sup>622</sup>

وَعَنْ أَبِي بَكْرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ زَارَ قَبْرَ وَالِدَيْهِ أَوْ أَحَدِهِمَا فِي كُلِّ جُمُعَةٍ فَقَرَأَ عِنْدَهُمَا بِسِ عَفَرَ اللَّهُ لَهُ بِعَدَدِ كُلِّ حَرْفٍ مِنْهَا.

And from Abu Bakr who said, 'Rasool-Allah<sup>-saww</sup> said: 'One who visits the grave of his parents, or one of them, during every Friday, so he recites (Surah) Yaseen in their presence, Allah<sup>-azwj</sup> will Forgive for him (sins) the number of every letter of it'.<sup>623</sup>

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا رَسُولَ اللَّهِ الْقُرْآنُ يَنْقَلِبُ مِنْ صَدْرِي

And from Ibn Abbas who said, 'Ali Bin Abu Talib<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! The Quran slips away from my<sup>-asws</sup> chest!'

فَقَالَ النَّبِيُّ ص أَلَا أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ وَ يَنْفَعُ مَنْ عَلَّمْتَهُ

The Prophet<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> teach you<sup>-asws</sup> phrases Allah<sup>-azwj</sup> will Benefit you<sup>-asws</sup> with these, and benefit the one whom you<sup>-asws</sup> teach it to?'

قَالَ نَعَمْ يَا بِي أَنْتَ وَ أُمِّي

He<sup>-asws</sup> said: 'Yes, may my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>!'

قَالَ صَلِّ لَيْلَةَ الْجُمُعَةِ أَرْبَعَ رَكَعَاتٍ تُقْرَأُ فِي الرَّجْعَةِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَ يَسُ وَ فِي الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَ بِحَمِّ الدُّخَانِ وَ فِي الثَّلَاثَةِ بِفَاتِحَةِ الْكِتَابِ وَ بِالْمِ تَنْزِيلِ السَّجْدَةِ وَ فِي الرَّابِعَةِ بِفَاتِحَةِ الْكِتَابِ وَ تَبَارَكَ الْمُفَصَّلِ

He<sup>-saww</sup> said: 'Pray four Cycles Salat on the night of Friday, reciting in the first Cycle with Opening of the Book (Surah Al Fatiha), and (Surah) Yaseen; and in the second with Opening of the Book and (Surah) Al Dukhan; and in the third with Opening of the Book and (Surah) Al Sajdah; and in the fourth with Opening of the Book and Surah Al Mulk.

<sup>622</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 13

<sup>623</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 14

فَإِذَا فَرَعْتَ مِنَ الشَّهَادِ فَاحْمَدِ اللَّهَ وَ أَتْنِ عَلَيْهِ وَ صَلِّ عَلَى النَّبِيِّنَ وَ اسْتَغْفِرْ لِلْمُؤْمِنِينَ ثُمَّ قُلِ اللَّهُمَّ ارْحَمْنِي بِتَرْكِ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي وَ ارْحَمْنِي مِنْ أَنْ أَتَكَلَّفَ مَا لَا يَغْنِينِي وَ ارزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي

When you<sup>-asws</sup> are free from performing Tashahhud, praise Allah<sup>-azwj</sup> and laud upon Him<sup>-azwj</sup> and send Salawaat upon the Prophets<sup>-as</sup>, and seek Forgiveness for the Momineen, then say: 'O Allah<sup>-azwj</sup>! Mercy me with neglecting acts of disobedience for ever, for as long as You<sup>-azwj</sup> Let me remain, and Mercy me from encumbering what does not concern me, and Grace me the goodly consideration regarding what would Satisfy You<sup>-azwj</sup> with me!

اللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ الْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَانُ بِجَلَالِكَ وَ نُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَ ارزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ

O Allah<sup>-azwj</sup>, Initiator of the skies and the earth, with the Majesty and the Benevolence, and with the Might which cannot be breached! I ask You<sup>-azwj</sup>, O Allah<sup>-sawww</sup>, O Beneficent, by Your<sup>-azwj</sup> Majestic and Nour of Your<sup>-azwj</sup> Face, to Necessitated my heart memorisation of Your<sup>-azwj</sup> Book just as You<sup>-azwj</sup> have Taught me, and Grace me to recite it upon the approximation of which would Satisfy You<sup>-azwj</sup>!

وَ أَسْأَلُكَ أَنْ تُنَوِّرَ بِالْكِتَابِ بَصْرِي وَ تُنْطِقَ بِهِ لِسَانِي وَ تُفْرَجَ بِهِ عَن قَلْبِي وَ تُشْرَحَ بِهِ صَدْرِي وَ تُسْتَعْمَلَ بِهِ بَدَنِي وَ تُقَوِّبَنِي عَلَى ذَلِكَ وَ تُعِينَنِي عَلَيْهِ فَإِنَّهُ لَا يُعِينُنِي عَلَى الْخَيْرِ غَيْرِكَ وَ لَا يُؤَقِّقُ لَهُ إِلَّا أَنْتَ -

And I ask You<sup>-azwj</sup> to Irradiate my sight with Your<sup>-azwj</sup> Book, and Cause my tongue to speak with it, and Relieve my heart due to it, and Expand my chest with it, and Utilise my body with it, and Strengthen me upon that, and Assist me upon it, for no one can assist me upon the good apart from You<sup>-azwj</sup>, nor Harmonise me to it except You<sup>-azwj</sup>!

فَأَعْلَلْ ذَلِكَ ثَلَاثَ مَرَّاتٍ جُمِعَ أَوْ حَمْسًا أَوْ سَبْعًا تَحْفَظُ بِإِذْنِ اللَّهِ وَ مَا أَخْطَأَ مُؤْمِنًا قَطُّ

Do that three-times together, or five, or seven, you<sup>-asws</sup> will memorise by the Permission of Allah<sup>-azwj</sup>, and a Momin will not err at all!

فَأَتَى النَّبِيَّ ص بَعْدَ ذَلِكَ بِسَبْعِ جُمِعَ فَأَخْبَرَهُ بِحِفْظِهِ الْقُرْآنَ وَ الْحَدِيثَ فَقَالَ النَّبِيُّ ص مُؤْمِنٌ وَ رَبِّ الْكَعْبَةِ عَلَّمَ أَبَا حَسَنِ عَلَّمَ أَبَا حَسَنِ .

He<sup>-asws</sup> came to the Prophet<sup>-sawww</sup> with seven together, after that. He<sup>-asws</sup> informed him<sup>-asws</sup> with his<sup>-asws</sup> having memorised the Quran and the Hadeeth. The Prophet<sup>-sawww</sup> said: 'A Momin, by the Lord<sup>-azwj</sup> of Kaaba! Abu Al-Hassan<sup>-asws</sup> knows! Abu Al-Hassan<sup>-asws</sup> knows!'"<sup>624</sup> (Derogatory, and non-Shia source, (the book) Al-Durr Al-Mansour of Al-Suyuti volume 5)

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: اجْتَمَعَتْ قُرَيْشٌ بِيَابِ النَّبِيِّ ص يَنْتَظِرُونَ خُرُوجَهُ لِيُؤَدُّوهُ فَسَقَّ ذَلِكَ عَلَيْهِ فَأَتَاهُ جِبْرَائِيلُ بِسُورَةِ بَسِ وَ أَمَرَهُ بِالْخُرُوجِ عَلَيْهِمْ

And from Ibn Abbas who said, 'Quraysh gathered at the door of the Prophet<sup>-sawww</sup> awaiting his<sup>-sawww</sup> coming out in order to hurt him<sup>-sawww</sup>. That was grievous upon him<sup>-sawww</sup>, so Jibraeel<sup>-as</sup> came to him<sup>-sawww</sup> with Surah Yaseen and instructed him<sup>-sawww</sup> with the going out to them.

فَأَخَذَ كَفًّا مِنْ تُرَابٍ وَ حَرَجَ وَ هُوَ يَقْرَأُهَا وَ يَذُرُّ التُّرَابَ عَلَى رُءُوسِهِمْ فَمَا رَأَوْهُ حَتَّى جَاوَزَ فَجَعَلَ أَحَدُهُمْ يَلْمِسُ رَأْسَهُ فَيَجِدُ التُّرَابَ وَ جَاءَ بَعْضُهُمْ فَقَالَ مَا يُجْلِسُكُمْ قَالُوا نَتَنَظَّرُ مُحَمَّدًا فَقَالَ لَقَدْ رَأَيْتُهُ دَاخِلًا الْمَسْجِدَ قَالَ فُؤُومًا فَقَدْ سَحَرْتُمْ.

He<sup>-saww</sup> grabbed a handful of soil and came out and he<sup>-saww</sup> was reading it, and he scattered the soil upon their heads, so they did not see him<sup>-saww</sup> until he<sup>-saww</sup> had passed by. One of them went on to touch his head and he found the soil, and one of them came and said, 'What are you sitting for?' They said, 'We are awaiting Muhammad<sup>-saww</sup>!' He said, 'I have seen him<sup>-saww</sup> entering the Masjid'. He said, 'Arise, for he<sup>-saww</sup> has bewitched you all!'"<sup>625</sup>

وَ عَنْ عِكْرِمَةَ قَالَ: كَانَ نَاسٌ مِنَ الْمُشْرِكِينَ مِنْ قُرَيْشٍ يَقُولُ بَعْضُهُمْ لَوْ قَدْ رَأَيْتُ مُحَمَّدًا لَفَعَلْتُ بِهِ كَذَا وَ كَذَا وَ يَقُولُ بَعْضُهُمْ لَوْ قَدْ رَأَيْتُ مُحَمَّدًا لَفَعَلْتُ بِهِ كَذَا وَ كَذَا

From Ikrimah (Bin Abu Jahl<sup>la</sup>) who said, 'Some people from the Polytheists of Quraysh, one of them said, 'If I were to see Muhammad<sup>-saww</sup> I would do such and such (harm) to him<sup>-saww</sup>!' And one of them said, 'If I were to see Muhammad<sup>-saww</sup>, I would do such and such (harm) to him<sup>-saww</sup>!'

فَأَتَاهُمُ النَّبِيُّ ص وَ هُمْ فِي خَلْفَةٍ فِي الْمَسْجِدِ فَوَقَفَ عَلَيْهِمْ فَقَرَأَ عَلَيْهِمْ يَسَ وَ الْفُرْقَانَ الْحَكِيمَ حَتَّى بَلَغَ فَهَمُّمْ لَا يُبْصِرُونَ

The Prophet<sup>-saww</sup> came to them and they were in a circle in the Masjid. He<sup>-saww</sup> paused by them and read: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3]** until he<sup>-saww</sup> reached: **so they are not seeing [36:9]**.

ثُمَّ أَخَذَ تُرَابًا فَجَعَلَ يَذُرُّهُ عَلَى رُءُوسِهِمْ فَمَا يَرْفَعُ رَجُلٌ مِنْهُمْ إِلَيْهِ طَرْفَهُ وَ لَا يَتَكَلَّمُ كَلِمَةً ثُمَّ جَاوَزَ النَّبِيُّ ص فَجَعَلُوا يَنْفُضُونَ التُّرَابَ عَنْ رُءُوسِهِمْ وَ لِحَاهِمُ يَقُولُونَ وَ اللَّهُ مَا سَمِعْنَا وَ اللَّهُ مَا أَبْصَرْنَا وَ اللَّهُ مَا عَقَلْنَا.

Then he<sup>-saww</sup> grabbed some soil and went on to scatter it upon their heads. No man from them raised his eyelid to him<sup>-saww</sup> nor spoke a word. Then the Prophet<sup>-saww</sup> passed by and they went on to shake off the soil from their heads and their beards saying, 'By Allah<sup>-azwj</sup>, we did not hear! By Allah<sup>-azwj</sup>, we did not see! By Allah<sup>-azwj</sup>, we did not understand!'"<sup>626</sup>

وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ الْأَنْصَارُ مَنَازِلَهُمْ بَعِيدَةً مِنَ الْمَسْجِدِ فَأَرَادُوا أَنْ يَنْتَقِلُوا فَيَكُونُوا قَرِيبًا مِنَ الْمَسْجِدِ فَتَنَزَّلَتْ وَ نَكُتُبُ مَا قَدَّمُوا وَ آتَاهُمْ فَقَالُوا بَلْ نَمَكُّتُ مَكَاتِنَا.

And from Ibn Abbas who said, 'The Helpers were such, their houses were distant from the Masjid. They wanted to transfer so they could be near to the Masjid. It was Revealed: **and We Write down whatever they send forward and their impacts, [36:12]**. They said, 'But, we shall remain in our places!'"<sup>627</sup>

<sup>625</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 16

<sup>626</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 17

<sup>627</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 18

وَعَنْ مُجَاهِدٍ قَالَ: اجْتَمَعَتْ فُرَيْشٌ فَبَعَثُوا عُتْبَةَ بْنَ رَبِيعَةَ فَقَالُوا لَهُ ائْتِ هَذَا الرَّجُلَ فَقُلْ لَهُ إِنَّ قَوْمَكَ يَقُولُونَ إِنَّكَ جِئْتَ بِأَمْرٍ عَظِيمٍ وَ لَمْ يَكُنْ عَلَيْهِ آبَاؤُنَا وَلَا يَتَّبِعُكَ عَلَيْهِ أَحَدٌ مِنَّا وَ إِنَّكَ إِنَّمَا صَنَعْتَ هَذَا أَتَاكَ دُو حَاجَةٍ فَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَإِنَّ قَوْمَكَ سَيَجْمَعُونَ لَكَ وَ يُعْطُونَكَ فَدَعْ مَا تَرَى وَ عَلَيْكَ بِمَا كَانَ عَلَيْهِ آبَاؤُكَ

And from Mujahid who said, 'Quraysh gathered and sent for Utba Bin Rabie. They said to him, 'Go to this man and say to him<sup>-saww</sup>, 'Your<sup>-saww</sup> people are saying you<sup>-saww</sup> have come with a grievous matter and our forefathers have not been upon it nor had anyone of us will follow you<sup>-saww</sup> upon it, and rather you<sup>-saww</sup> are doing this (because) you<sup>-saww</sup> are with need. If you<sup>-saww</sup> want wealth, your<sup>-saww</sup> people will collect (it) for you<sup>-saww</sup> and give you<sup>-saww</sup>, so leave what you<sup>-saww</sup> view, and upon you<sup>-saww</sup> is to be with what your<sup>-saww</sup> forefathers have been upon!'

فَانْطَلَقَ إِلَيْهِ عُتْبَةُ فَقَالَ لَهُ الَّذِي أَمَرُوهُ فَلَمَّا فَرَغَ مِنْ قَوْلِهِ وَ سَكَتَ قَالَ رَسُولُ اللَّهِ ص بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَم تَنْزِيلًا مِنَ الرَّحْمَنِ الرَّحِيمِ

Utba went to him<sup>-saww</sup>. He said to him<sup>-saww</sup> that which they had instructed him to. When he was free from his words and was silent, Rasool-Allah<sup>-saww</sup> said: '**In the Name of Allah the Beneficent, the Merciful [1:1], Ha Meem [41:1] A Revelation from the Beneficent, the Merciful [41:2]**'.

فَقَرَأَ عَلَيْهِ مِنْ أَوْلَاهَا حَتَّى بَلَغَ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَ تَمُودَ فَارْجِعْ عُتْبَةُ فَأَخْبَرَهُمُ الْخَبْرَ وَ قَالَ لَقَدْ كَلَّمْتَنِي بِكَلَامٍ مَا هُوَ بِشِعْرٍ وَ لَا بِسِحْرٍ وَ إِنَّهُ لَكَلَامٌ عَجَبٌ مَا هُوَ بِكَلَامِ النَّاسِ فَوَقَعُوا بِهِ وَ قَالُوا نَدَّهَبُ إِلَيْهِ بِأَجْمَعِنَا

He<sup>-saww</sup> read it from its beginning until he<sup>-saww</sup> reached: **But if they turn aside, then say: 'I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13]**. Utba returned and informed them the news, and said, 'He<sup>-saww</sup> spoke to me with such a speech, it is neither poetry nor sorcery, and it is a strange speech. It is not speech of the people!' They talked badly about him<sup>-saww</sup> and said, 'We shall go to him<sup>-saww</sup> together!'

فَلَمَّا أَرَادُوا ذَلِكَ طَلَعَ عَلَيْهِمْ رَسُولُ اللَّهِ ص فَعَمَدَ لَهُمْ حَتَّى قَامَ عَلَى رُؤُوسِهِمْ وَ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَس وَ الْقُرْآنَ الْحَكِيمَ حَتَّى بَلَغَ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَضَرَبَ اللَّهُ بِأَيْدِيهِمْ إِلَى أَعْنَاقِهِمْ فَجَعَلَ مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا

When they intended that, Rasool-Allah<sup>-saww</sup> emerged to them. He<sup>-saww</sup> deliberated to them until he<sup>-saww</sup> stood by their heads and said: **In the Name of Allah the Beneficent, the Merciful [1:1], Ya Seen [36:1] By the Wise Quran [36:2]**, until he<sup>-saww</sup> reached: **Surely, We Made shackles to be in their necks, [36:8]**, Allah<sup>-azwj</sup> Struck their hands to their necks. He<sup>-azwj</sup> Made: **a barrier to be from their front and a barrier from their back, [36:9]**.

فَأَخَذَ تُرَابًا فَجَعَلَهُ عَلَى رُؤُوسِهِمْ ثُمَّ انْصَرَفَ عَنْهُمْ وَ لَا يَدْرُونَ مَا صَنَعَ بِهِمْ فَلَمَّا انْصَرَفَ عَنْهُمْ رَأَوْا الَّذِي صَنَعَ بِهِمْ فَعَجِبُوا وَ قَالُوا مَا رَأَيْنَا أَحَدًا قَطُّ اسْتَحَرَ مِنْهُ انْظُرُوا مَا صَنَعَ بِنَا.

He<sup>-saww</sup> grabbed soil and made it to be upon their heads, then he<sup>-saww</sup> walked away from them and they did not know what he<sup>-saww</sup> had done with them. When he<sup>-saww</sup> had left from them, they saw which he<sup>-saww</sup> had done with them, so they were surprised and they said, 'We did

not see anyone at all more bewitching than him<sup>-saww</sup>! Look what he<sup>-saww</sup> has done with us!”<sup>628</sup>  
(non-Shia source – (the book) Durr Al Mansour of Al-Suyuti)

وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: السُّبْقِيُّ ثَلَاثَةٌ فَالسُّبْقِيُّ إِلَى مُوسَى يُوشَعَ بْنِ نُونٍ وَ السُّبْقِيُّ إِلَى عِيسَى صَاحِبِ يَسَ وَ السُّبْقِيُّ إِلَى مُحَمَّدٍ عَلِيِّ بْنِ أَبِي طَالِبٍ.

And from Ibn Abbas, from the Prophet<sup>-saww</sup> having said: ‘The preceding ones are three – the one preceding (first) one to Musa<sup>-as</sup> was Yoshua Bin Noun, and the preceding (first) one to Isa<sup>-as</sup> is companion of Yaseen, and the preceding (first) one to Muhammad<sup>-saww</sup> is Ali Bin Abu Talib<sup>-asws</sup>’.<sup>629</sup> (non-Shia source – (the book) Durr Al Mansour of Al-Suyuti)

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ حَزَقُوا مِنْ آيَاتِ الْفِرْعَوْنِ وَ حَبِيبُ النَّجَّارِ صَاحِبُ آلِ يَسَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And from Ibn Abbas who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘The truthful ones are three – Hizkeel Momin of people of Pharaoh<sup>-la</sup>, and Habeeb Al Najjar companion of Aal-e-Yaseen, and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’. (non-Shia source – (the book) Durr Al Mansour of Al-Suyuti)

وَعَنِ أَبِي لَيْلَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ حَبِيبُ النَّجَّارِ مُؤْمِنُ آلِ يَسَ – الَّذِي قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ وَ حَزَقِيلُ مُؤْمِنُ آلِ فِرْعَوْنَ الَّذِي قَالَ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ هُوَ أَفْضَلُهُمْ.

And from Ibn Abbas who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘The truthful ones are three – Habeeb Al-Najjar, Momin of Aal-e-Yaseen, the one who said: **‘He said, ‘O people! Follow the Rasools! [36:20]**, and Hizkeel, Momin of people of Pharaoh<sup>-la</sup> who said: **‘Will you kill a man who is saying, ‘My Lord is Allah’, [40:28]**, and Ali Bin Abu Talib<sup>-asws</sup>, and he<sup>-asws</sup> is their most superior’’.<sup>630</sup> (non-Shia source – (the book) Durr Al Mansour of Al-Suyuti)

ابْنُ عَسَاكِرٍ ثَلَاثَةٌ مَا كَفَرُوا بِاللَّهِ قَطُّ مُؤْمِنُ آلِ يَسَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ آسِيَةُ امْرَأَةُ فِرْعَوْنَ.

Ibn Asakir – ‘Three have not disbelieved in Allah<sup>-azwj</sup> at all – Momin of Aal-e-Yaseen, and Ali Bin Abu Talib<sup>-asws</sup>, and Aasiya<sup>-as</sup>, wife of Pharaoh<sup>-la</sup>’.<sup>631</sup> (non-Shia source – (the book) Durr Al-Mansour of Al-Suyuti)

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ يَسَ وَ الصَّافَّاتِ يَوْمَ الْجُمُعَةِ ثُمَّ سَأَلَ اللَّهَ أَنْعَاهُ سُؤْلُهُ.

And from Ibn Abbas who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘One who recites (Surah) Yaseen and (Surah) Al Safaat on the day of Friday, then he asks Allah<sup>-azwj</sup>, will be Granted his request’’.<sup>632</sup> (non-Shia source – (the book) Durr Al Mansour of Al-Suyuti)

<sup>628</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 19

<sup>629</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 20

<sup>630</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 21

<sup>631</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 6 / 22

<sup>632</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 57 H 5 / 23

**CHAPTER 58 – MERITS OF SURAH AL SAFAAT**

1- ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن محمد بن حسن بن مهزيان عن ابن البطائني عن ابن أبي العلاء عن أبي عبد الله ع قال: من قرأ سورة الصافات في كل يوم جمعة لم يزل محفوظاً من كل آفة مدفوعاً عنه كل بليّة في الحياة الدنيا

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ashari, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from Ibn Abu Al A'ala,

'From Abu Abdullah<sup>asws</sup> having said: 'One who recites Surah Al Safaat during every Friday will not cease to be protected from every misfortune, every affliction will be repelled from him in the lifetime of the world.

مَرْزُوقاً فِي الدُّنْيَا بِأَوْسَعِ مَا يَكُونُ مِنَ الرِّزْقِ وَ لَمْ يُصِبهِ اللهُ فِي مَالِهِ وَ لَا وَلَدِهِ وَ لَا بَدَنِهِ بِسُوءِ مِنْ شَيْطَانٍ رَجِيمٍ وَ لَا مِنْ جَبَّارٍ عَنِيدٍ

He will be Graced in the world with as vast as can be from the sustenance, and Allah<sup>azwj</sup> Let him be afflicted in his wealth, nor his children, nor his body with any evil from the Pelted Satan<sup>la</sup>, nor from an obstinate tyrant.

وَ إِنْ مَاتَ فِي يَوْمِهِ أَوْ فِي لَيْلِهِ أَمَاتَهُ اللهُ شَهِيداً وَ بَعَثَهُ شَهِيداً وَ أَدْخَلَهُ الْجَنَّةَ مَعَ الشُّهَدَاءِ فِي دَرَجَةٍ مِنَ الْجَنَّةِ.

And if he dies during his day or during his night, Allah<sup>azwj</sup> Cause him to die a martyr and Resurrect him as a martyr, and Admit him into the Paradise with the martyrs in rank from the Paradise".<sup>633</sup>

2- مكا، مكارم الأخلاق عنه ع مثله. و في رواية يُقرأ للشرف و الجاه في الدنيا و الآخرة.

(The book) 'Makarim Al Akhlaq' –

'From him<sup>asws</sup>, similar to it, and in a report: 'He should read for the nobility and the prestige in the world and the Hereafter".<sup>634</sup>

**CHAPTER 59 – MERITS OF SURA SAAD**

1- ثواب الأعمال بالإسناد عن ابن البطائني عن عمرو بن جبزي عن أبيه عن أبي جعفر ع قال: من قرأ سورة ص في ليلة الجمعة أُعطي من خير الدنيا و الآخرة ما لم يُعط أحد من الناس إلا نبيّ مُرسلاً أو ملك مُقرَّب و أَدْخَلَهُ اللهُ الْجَنَّةَ وَ كُلٌّ مَنْ أَحَبَّ مِنْ أَهْلِ بَيْتِهِ حَتَّى خَادِمَهُ الَّذِي يَخْدُمُهُ وَ إِنْ لَمْ يَكُنْ فِي حَدِّ عِيَالِهِ وَ لَا فِي حَدِّ مَنْ يَشْفَعُ فِيهِ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Amro Bin Jubeyr, from his father,

<sup>633</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 58 H 1

<sup>634</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 58 H 2

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who recites Surah Saad during the night of Friday will be Given from goodness of the world and the Hereafter what no one from the world has been Given except a Messenger Prophet<sup>-as</sup>, or an Angel of Proximity, and Allah<sup>-azwj</sup> will Admit him into the Paradise, and all the ones he loves from his family members until, even his servant who had served him, and even if he does not happen to be in limitation of his dependants, nor in limitation of the ones he should be interceding for’<sup>.635</sup>

[باب 60 فضائل سورة الزمر](#)

## CHAPTER 60 – MERITS OF SURAH AL ZUMAR

1- ثوب الأعمال بالإسناد عن ابن البطائني عن صندل عن هارون بن خارجه عن أبي عبد الله ع قال: من قرأ سورة الزمر استحقها من لسانه أعطاه الله من شرف الدنيا والآخرة وأعره بلا مال ولا عشيرة حتى يهابه من يراه وحرم جسده على النار

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Sandal, from Haroun Bin Kharijah,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Surah Al Zumar, being light upon his tongue, Allah<sup>-azwj</sup> would Give him from nobility of the world and the Hereafter, and Make him honourable (despite) being without wealth or clan to the extent that the one who sees him would be awed by him, and his body will be prohibited unto the Hellfire.

و يبني له في الجنة ألف مدينة في كل مدينة ألف قصر في كل قصر مائة حوزاء و له مع هذا عتبان مجريان و عتبان نصاخران و عتبان مدهائتان و حوز مفضورات في الخيام و ذواتا أفنان و من كل فاكهة زوجان.

And He<sup>-azwj</sup> will Build for him a thousand cities in the Paradise. In each city would be a thousand castles, in each castle would be one hundred Houries, and for him, along with this would be: **In both of them are two flowing springs [55:50]**, and: **two gushing springs [55:66]**, and two springs (gardens): **Both being plush green [55:64]**, **Houries restrained in the pavilions [55:72]**, and: **Having two branches [55:48]**, and: **In each are pairs of every fruit [55:52]**<sup>.636</sup>

ضا، فقه الرضا عليه السلام مثله إلى قوله و لا عشيرة.

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – similar to it up to his<sup>-asws</sup> word: ‘Or clan’<sup>.637</sup>

2- مكا، مكارم الأخلاق عن الصادق ع من قرأ سورة الزمر في يومه أو ليلته أعطاه الله شرف الدنيا والآخرة وأعره بلا عشيرة و مال.

(The book) ‘Makarim Al Akhlaq’ –

<sup>635</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 59 H 1

<sup>636</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 60 H 1 a

<sup>637</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 60 H 1 b

‘From Al-Sadiq<sup>asws</sup>: ‘One who reads Surah Al Zumar during his day or his night, Allah<sup>azwj</sup> would Grant him nobility of the world and the Hereafter, and would Make him honourable (despite being) without any clan or wealth’<sup>.638</sup>

[باب 61 فضائل سورة المؤمن](#)

## CHAPTER 61 – MERITS OF SURAH AL MOMIN

1- 1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ جُوَيْرِيَةَ عَنِ الْعَلَاءِ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْمُؤْمِنِ فِي كُلِّ لَيْلَةٍ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ أَلْزَمَهُ كَلِمَةَ التَّقْوَى وَ جَعَلَ الْآخِرَةَ خَيْرًا لَهُ مِنَ الدُّنْيَا.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Juweyria, from Al A’ala, from Abu Al Sabbah,

‘From Abu Ja’far<sup>asws</sup> having said: ‘One who recites Surah Al Momin during every night, Allah<sup>azwj</sup> will Forgive for him what (sins) he had sent ahead and what he has delayed (not committed yet), and Necessitate him the word of piety, and Make the Hereafter better for him than the world’<sup>.639</sup>

[باب 62 فضائل سورة حم السجدة](#)

## CHAPTER 62 – MERITS OF SURAH AL FUSSILAT

1- 1- ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ أَبِي الْمَعْرَاءِ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَرَأَ حَمَّ السَّجْدَةِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ مَدَّ بَصَرَهُ وَ سُورًا وَ عَاشَ فِي هَذِهِ الدُّنْيَا مَحْمُودًا مَعْبُودًا.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from Abu Al Magra’a, from Zareeh Al Muharibi who said,

‘Abu Abdullah<sup>asws</sup> said: ‘One who recites Surah Al Sajdah, there would be Noor for him on the Day of Qiyamah to the extent of his sight, and cheerfulness, and he will live in this world as praised, envied’<sup>.640</sup>

[باب 63 فضائل سورة حمسق](#)

## CHAPTER 63 – MERITS OF SURAH AL SHURA

1- 1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ ابْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ حَمْسَقَ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ كَالنَّارِ أَوْ كَالشَّمْسِ حَتَّى يَبْصُرَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ

(The book) ‘Sawaab Al Amaal’ – by the chain from Ibn Al Batainy, from Ibn Ameyra,

<sup>638</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 60 H 2

<sup>639</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 61 H 1

<sup>640</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 62 H 1



‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who recites Surah Al Shura, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah and his face would be like the snow, or like the sun, until he pauses in front of Allah<sup>-azwj</sup> Mighty and Majestic.

فَيَقُولُ عَبْدِي أَدَمْتَ قِرَاءَةَ حَمِصِقٍ وَ لَمْ تُدْرِ مَا نَوَيْتُمْ أَمَا لَوْ دَرَيْتَ مَا هِيَ وَ مَا نَوَيْتُمْ لَمَا مَلَيْتَ قِرَاءَتَهَا وَ لَكِنَّ سَأَحْبِبُكَ جَزَاكَ

He<sup>-azwj</sup> will Say: “My<sup>-azwj</sup> servant! You were habitual in reciting Surah Al Fussilat and did not know what its Rewards are! Had you known what it is and what its Rewards are, you would not have been fed up of reading it, but I<sup>-azwj</sup> shall Inform you of its Recompense!”

أَدْخَلُوهُ الْجَنَّةَ وَ لَهُ فِيهَا قَصْرٌ مِنْ يَاقُوتَةٍ حَمْرَاءَ أَبْوَانِهَا وَ شُرُوبُهَا وَ دَرَجُهَا مِنْهَا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا وَ لَهُ فِيهَا جِوَارٍ أَنْزَابٍ مِنَ الْحُورِ الْعِينِ وَ أَلْفُ جَارِيَةٍ وَ أَلْفُ غُلَامٍ مِنَ الْوِلْدَانِ الْمُخَلَّدِينَ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ.

He<sup>-azwj</sup> will Admit him into the Paradise and for him therein would be a castle of red rubies. Its doors and its terraces, and its steps would be from it. Its exterior would be seen from its interior, and its interior from its exterior, and for him in it would be beautiful girls from the maiden Houries, and a thousand slave girls, and a thousand slaves from the eternal youths, those whom Allah<sup>-azwj</sup> Mighty and Majestic has Described”.<sup>641</sup>

[باب 64 فضائل سورة الزخرف](#)

## CHAPTER 64 – MERITS OF SURAH AL ZUKHRUF

1- ثُوَابُ الْأَعْمَالِ بِالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِي الْمُعَرِّاءِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ أَدَمْنَ قِرَاءَةَ حَمِصِقٍ أَمَنَهُ اللَّهُ فِي قَبْرِهِ مِنْ هَوَامِ الْأَرْضِ وَ مِنْ صَمَّةِ الْقَبْرِ حَتَّى يَقِفَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ جَاءَتْ حَتَّى تَدْخُلَ الْجَنَّةَ بِأَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى.

(The book) ‘Sawaab Al Amaal’ – by the chain, from Ibn Al Batainy, from Abu Al Magra’a, from Abu Baseer who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘One who is habitual in reciting Surah Al Zukhruf, Allah<sup>-azwj</sup> will Secure him in his grace from vermin of the earth, and from compression of the grace until he pauses in front of Allah<sup>-azwj</sup> Mighty and Majestic, then he will come until he enters the Paradise by a Command of Allah<sup>-azwj</sup> Blessed and Exalted”.<sup>642</sup>

باب 65 فضائل سورة الدخان زائدا على ما سيجيء في باب فضل قراءة سور الحواميم و فيه فضل سورة يس أيضا

## CHAPTER 65 – SURAH AL DUKHAN, ADDITIONAL TO WHAT WILL COME IN THE CHAPTER ON MERITS OF READING SURAH(S) ‘AL HAWAMIM’ (BEGINNING WITH HA MEEM), AND IN IT IS MERIT OF SURAH YASEEN AS WELL

1- ثُوَابُ الْأَعْمَالِ بِالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ عَاصِمِ الْحَبِيطِ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ قَرَأَ سُورَةَ الدُّخَانِ فِي فَرَائِضِهِ وَ نَوَافِلِهِ بَعَثَهُ اللَّهُ مِنَ الْأَمِينِينَ يَوْمَ الْقِيَامَةِ وَ أَظَلَّهُ تَحْتَ عَرْشِهِ وَ حَاسَبَهُ حِسَاباً يَسِيراً وَ أَعْطَاهُ كِتَابَهُ بِيَمِينِهِ.

<sup>641</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 63 H 1

<sup>642</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 64 H 1

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Aasim Al Khayyat, from Abu Hamza who said,

'Abu Ja'far<sup>-asws</sup> said: 'One who recites Surah Al Dukhan in his obligatory (Salat) and his optional (Salat), Allah<sup>-azwj</sup> will Resurrect him being from the secured ones on the Day of Qiyamah, and Shade him beneath His<sup>-azwj</sup> Throne, and Reckon him an easy Reckoning, and Give him his book in his right hand''<sup>643</sup>.

2- كِتَابُ الصَّيِّئِينَ، قَالَ: لَمَّا تَوَجَّهَ عَلِيُّ ع إِلَى صَيْغَيْنِ انْتَهَى إِلَى سَابَاطٍ ثُمَّ إِلَى مَدِينَةِ بَهْرَسِيرَ وَ إِذَا رَجُلٌ مِنْ أَصْحَابِهِ يُقَالُ لَهُ حَرِيْرٌ بُنُ سَهْمٍ مِنْ بَنِي رَبِيعَةَ يُنْظَرُ إِلَى آثَارِ كِسْرَى وَ هُوَ يَتَمَثَّلُ بِقَوْلِ ابْنِ يَعْفَرَ التَّمِيمِيِّ

جَرَّتِ الرِّياحُ عَلَى مَكَانٍ دِيَارِهِمْ- فَكَأَنَّمَا كَانُوا عَلَى مِيعَادٍ

(The book) 'Kitab Al Siffeen' –

He said, 'When Ali<sup>-asws</sup> headed to Siffeen, he<sup>-asws</sup> ended to Sabat, then to the city of Bahrseer, and there was a man from his<sup>-asws</sup> companions called Hareez Bin Sahm from the clan of Rabie looking at traces Chosroe, and he was prosing saying with the words of Ibn Yafour Al-Tameemi (a couplet), 'The winds flowed upon a place of their houses, it was as if they were upon an appointment'.

فَقَالَ عَلِيُّ ع أَفَلَا قُلْتُمْ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَ عُيُونٍ وَ زُرُوعٍ وَ مَقَامٍ كَرِيمٍ وَ نِعْمَةٍ كَانُوا فِيهَا فَانكِهَيْنَ كَذَلِكَ وَ أَوْزُنَاهَا قَوْمًا آخِرِينَ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ

Ali<sup>-asws</sup> said: 'Why didn't you say: **How many of the gardens and fountains they left (behind), [44:25] And plantations and noble places, [44:26] And bounties they used to enjoy in? [44:27] Like that, and We Made these to be inherited by another people [44:28] So the sky and the earth did not weep upon them, nor were they Respited [44:29].**

إِنَّ هَؤُلَاءِ كَانُوا وَارِثِينَ فَأَصْبَحُوا مُورِثِينَ إِنَّ هَؤُلَاءِ لَمْ يَشْكُرُوا النِّعْمَةَ فَسَلَبُوا دُنْيَاهُمْ بِالْمَعْصِيَةِ إِيَّاكُمْ وَ كُفِّرَ النِّعَمَ لَا تَحِلُّ بِكُمْ النِّعَمُ.

These people were inheritors. They woke up in the morning as inherited. They were not grateful for the bounties, so their world was Confiscated due to their disobedience. Beware of denial (Kufr) of the bounties so the scourge will not be released with you!"<sup>644</sup>

3- الدُّرُّ الْمَنْثُورُ، عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ حَمَّ الدُّحَانَ فِي لَيْلَةٍ أَصْبَحَ يَسْتَعْفِرُونَ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ.

(The book) 'Al-Durr Al-Mansour' – from Abu Hureyra (A well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who recites Surah Al Dukhan during a night, in the morning seventy thousand Angels will be seeking Forgiveness for him''<sup>645</sup> (non-Shia source)

<sup>643</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 65 H 1

<sup>644</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 65 H 2

<sup>645</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 65 H 3 a

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَمَّ الدُّخَانَ فِي لَيْلَةِ جُمُعَةٍ أَصْبَحَ مَغْفُورًا لَهُ.

And from Abu Hureyra (well-known fabricator) who said, ‘Rasool-Allah<sup>-sawww</sup> said: ‘One who recites Surah Al Dukhan during the night of Friday, in the morning (his sins) would have been Forgiven for him’’.<sup>646</sup> (Non-Shia source, the book Al-Durr Al-Mansour of Al-Suyuti)

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ لَيْلَةَ الْجُمُعَةِ حَمَّ الدُّخَانَ وَ يَسْ أَصْبَحَ مَغْفُورًا لَهُ.

And from Abu Hureyra (A well-known fabricator) who said, ‘Rasool-Allah<sup>-sawww</sup> said: ‘One who reads Surah Al Dukhan on the night of Friday and Surah Yaseen, in the morning (his sins) would have been Forgiven for him’’.<sup>647</sup> (Non-Shia source, the book Al-Durr Al-Mansour of Al-Suyuti)

وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَمَّ الدُّخَانَ فِي لَيْلَةِ جُمُعَةٍ أَوْ يَوْمِ جُمُعَةٍ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

And from Abu Umama who said, ‘Rasool-Allah<sup>-sawww</sup> said: ‘One who recites Surah Al Dukhan during a night of Friday or a day of Friday, Allah<sup>-azwj</sup> will Build a house for him in the Paradise’’.<sup>648</sup> (Non-Shia source, the book Al-Durr Al-Mansour of Al-Suyuti)

وَعَنِ الْحَسَنِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ سُورَةَ الدُّخَانَ فِي لَيْلَةِ غُفْرٍ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

And from Al-Hassan, ‘The Prophet<sup>-sawww</sup> said: ‘One who recites Surah Al Dukhan during a night it will be Forgiven for him what he had sent ahead from his sins’’.<sup>649</sup> (Non-Shia source, the book Al-Durr Al-Mansour of Al-Suyuti)

وَعَنْ أَبِي رَافِعٍ قَالَ: مَنْ قَرَأَ الدُّخَانَ فِي لَيْلَةِ الْجُمُعَةِ أَصْبَحَ مَغْفُورًا لَهُ وَ زَوْجٌ مِنَ الْخُورِ الْعِينِ.

And from Abu Rafie who said, ‘One who recites (Surah) Al Dukhan during the night of Friday, (his sins) would be Forgiven for him, and he will be married to the maiden Hourie’’.<sup>650</sup> (Non-Shia source, the book Al-Durr Al-Mansour of Al-Suyuti)

وَعَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى قَالَ: أُخْبِرْتُ أَنَّهُ مَنْ قَرَأَ حَمَّ الدُّخَانَ لَيْلَةَ الْجُمُعَةِ إِيمَانًا وَ تَصَدِيقًا بِهَا أَصْبَحَ مَغْفُورًا لَهُ.

And from Abdullah Bin Isa who said, ‘I have been informed that the one who recites Surah Al Dukhan on the night of Friday, believing and ratifying it, in the morning (his sins) would have been Forgiven for him’’.<sup>651</sup> (Non-Shia source, the book Al-Durr Al-Mansour of Al-Suyuti)

<sup>646</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 65 H 3 b

<sup>647</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 65 H 3 c

<sup>648</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 65 H 3 d

<sup>649</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 65 H 3 e

<sup>650</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 65 H 3 f

<sup>651</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 65 H 3 g

**CHAPTER 66 – MERITS OF SURAH AL JASIYA**

1- ثوب الأعمال بالإسناد عن ابن البطائني عن عاصم عن أبي بصير عن أبي عبد الله ع قال: مَنْ قَرَأَ سُورَةَ الْجَاثِيَةِ كَانَ ثَوَابُهَا أَنْ لَا يَرَى النَّارَ أَبَدًا وَلَا يَسْمَعُ زَفِيرَ جَهَنَّمَ وَلَا شَهيقَهَا وَهُوَ مَعَ مُحَمَّدٍ ص.

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Aasim, from Abu Baseer,

'From Abdullah<sup>asws</sup> having said: 'One who recites Surah Al Jasiyah, its Rewards would be that he will not even see the Hellfire, ever, nor will he hear exhalation of Hell nor its roar, and he would be with Muhammad<sup>saww</sup>'.<sup>652</sup>

**CHAPTER 67 – MERITS OF SURAH AHQAF**

1- ثوب الأعمال بالإسناد إلى ابن البطائني عن ابن عميرة عن ابن أبي يعفور عن أبي عبد الله ع قال: مَنْ قَرَأَ فِي كُلِّ لَيْلَةٍ أَوْ فِي كُلِّ جُمُعَةٍ سُورَةَ الْأَحْقَافِ لَمْ يُصِبْهُ اللَّهُ بِرُوحَةٍ فِي الْحَيَاةِ الدُّنْيَا وَآمَنَهُ مِنْ فَرَجِ يَوْمِ الْقِيَامَةِ إِنْ شَاءَ اللَّهُ تَعَالَى.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ibn Ameyra, from Ibn Abu Yafour,

'From Abu Abdullah<sup>asws</sup> having said: 'One who recites during every night, or during every Friday Surah Al Ahqaf, Allah<sup>azwj</sup> will not Afflict him with dread in the life of the world, and Secure him from panic on the Day of Qiyamah, if Allah<sup>azwj</sup> the Exalted so Desires''.<sup>653</sup>

**CHAPTER 68 – MERITS OF RECITATION OF 'AL HAWAMEEM' (SURAHS BEGINNING WITH HA MEEM), AND IN IT IS MERIT OF RECITING ANOTHER SURAH AS WELL**

1- ثوب الأعمال بالإسناد عن ابن البطائني عن أبي المغراء عن أبي بصير عن أبي عبد الله ع قال: الْحَوَامِيمُ رِيَاحِيْنُ الْقُرْآنِ فَإِذَا قَرَأْتُمُوهَا فَاحْمَدُوا اللَّهَ وَ اشْكُرُوهُ كَثِيرًا لِحِفْظِهَا وَ تِلَاوَتِهَا

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Abu Al Magra'a, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> having said: '(The Surahs) 'Al Hawameem' are aromas of the Quran. When you read these, then praise Allah<sup>azwj</sup> and thank Him<sup>azwj</sup> a lot for its memorisation and its recitation.

<sup>652</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 66 H 1

<sup>653</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 67 H 1

إِنَّ الْعَبْدَ لَيَقُومُ وَ يَقْرَأُ الْحَوَامِيمَ فَيَخْرُجُ مِنْ فِيهِ أَطْيَبُ مِنَ الْمِسْكِ الْأَذْفَرِ وَ الْعَنْبَرِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَرْحَمُ تَالِيَهَا أَوْ قَارِئَهَا وَ يَرْحَمُ حَبْرَانَهُ وَ أَصْدِقَاءَهُ وَ مَعَارِفَهُ وَ كُلَّ حَمِيمٍ وَ قَرِيبٍ لَهُ وَ إِنَّهُ فِي الْقِيَامَةِ يَسْتَغْفِرُ لَهُ الْعَرْشُ وَ الْكُرْسِيُّ وَ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ.

The servant would stand and read Al Hawameem so there would emerge from his mouth (aroma) more aromatic than the yellow musk and the ambergris, and Allah<sup>-azwj</sup> Mighty and Majestic will Mercy its reciter or its reader, and Mercy his neighbour, and his friends and his acquaintances, and every intimate one and relative of his, and in the Qiyamah there will seek Forgiveness for him, the Throne, and the Chair, and Allah<sup>-azwj</sup>'s Angels of Proximity".<sup>654</sup>

2- الدُّرُّ الْمُنْتَوَرُ، عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَوَامِيمُ دِيْبَاجُ الْقُرْآنِ.

(The book) 'Al-Durr Al-Mansour' – From Anas (a well-known fabricator) who said, 'Rasool-Allah<sup>-saww</sup> said: 'Al Hawameem are brocade of the Quran".<sup>655</sup> (Non Shia source (the book) Al-Durr Al-Mansour)

وَ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ مَرْفُوعاً الْحَوَامِيمُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ.

And from Samura Bin Jundab, raising it: 'Al Hawameem are a garden from the gardens of Paradise".<sup>656</sup> (a Non Shia source (the book) Al-Durr Al-Mansour)

وَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ حَمَّ الْمُؤْمِنِ إِلَى إِلَيْهِ الْمَصِيرُ وَ آيَةَ الْكُرْسِيِّ حِينَ يُصْبِحُ حَفِظَ بِمَا حَتَّى بُمَسِي وَ مَنْ قَرَأَهَا حِينَ يُمَسِي حَفِظَ بِمَا حَتَّى يُصْبِحَ.

And from Abu Hureyra (a well-known fabricator) who said, 'Rasool-Allah<sup>-saww</sup> said: 'One who recites Surah Al Momin up to: **To Him is the destination [40:3]**, and Ayat Al Kursi, when it is morning he will be protected by them until evening, and one who recites these when it is evening, he will be protected by them until evening".<sup>657</sup> (Non Shia source (the book) Al-Durr Al-Mansour)

وَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي قُرَّةٍ قَالَ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ص قَالَ: لِكُلِّ شَجَرٍ ثَمَرٌ وَ إِنَّ ثَمَرَاتِ الْقُرْآنِ دَوَاتُ حَمِّ هُنَّ رَوْضَاتُ مُخَصَّبَاتٍ مُعْشِبَاتٍ مُتَجَاوِرَاتٍ فَمَنْ أَحَبَّ أَنْ يَتَّعَ فِي رِيَاضِ الْجَنَّةِ فَلْيَقْرَأِ الْحَوَامِيمَ

And from Is'haq Bin Abdullah Bin Abu Qurra who said,

'It has reached me that Rasool-Allah<sup>-saww</sup> said: 'For every tree there is fruit, and fruits of the Quran are (chapters) with Ha Meen. These are gardens which are lush, fertile, and flourishing. The one who loves of enjoy in the garden of Paradise, let him read Al Hawameem.

وَ مَنْ قَرَأَ سُورَةَ الدُّخَانِ فِي لَيْلَةِ الْجُمُعَةِ أَصْبَحَ مَعْفُوراً لَهُ وَ مَنْ قَرَأَ أَلَمْ تَنْزِيلُ السَّجْدَةِ وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ فِي يَوْمٍ وَ لَيْلَةٍ فَكَأَنَّمَا وَافَقَ لَيْلَةَ الْقَدْرِ وَ مَنْ قَرَأَ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا فَكَأَنَّمَا قَرَأَ رُبْعَ الْقُرْآنِ وَ مَنْ قَرَأَ فَلَنْ يَأْتِيَهَا الْكَافِرُونَ فَكَأَنَّمَا قَرَأَ رُبْعَ الْقُرْآنِ

<sup>654</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 68 H 1

<sup>655</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 68 H 2 a

<sup>656</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 68 H 2 b

<sup>657</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 68 H 2 c

And one who reads Surah Al Dukhan during the night of Friday, in the morning (his sins) would have been Forgiven for him; and one who reads Surah Al Sajdah, and Al Mulk during a day and night, it is as if he has come across Laylat Al Qadr; and one who reads Surah Al Zilzaal, it is as if he has read a quarter of the Quran; and one who reads Surah Al Kafirouns it is as if he read a quarter of the Quran.

وَمَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ بَنَى اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ وَمَنْ قَرَأَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ لَمْ يَبْقَ شَيْءٌ مِنَ الْبَشَرِ إِلَّا قَالَ أَيُّ رَبِّ أَعَدُّهُ مِنْ شَرِّي

And one who reads Surah Al Tawheed ten times, Allah<sup>-azwj</sup> will for him a castle in the Paradise; and one who reads Surah Al Naas, and Al Falaq, there will not remain any evil except it will say, 'Lord<sup>-azwj</sup>, Shelter him from my evil!'

وَمَنْ قَرَأَ أُمَّ الْقُرْآنِ فَكَأَنَّمَا قَرَأَ رُبْعَ الْقُرْآنِ وَمَنْ قَرَأَ أُمَّكُمْ التَّكَاثُرُ فَكَأَنَّمَا قَرَأَ أَلْفَ آيَةٍ.

And one who reads Mother of the Quran (Surah Al Fatiha), it is as if he has read a quarter of the Quran, and one who reads Surah Al Takasur, it is as if he has head a thousand Verses".<sup>658</sup> (Non Shia source (the book) Al-Durr Al-Mansour)

وَعَنْ أَبِي أُمَامَةَ قَالَ: حَمِ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى.

And from Abu Umama who said, 'Ha Meem is a name from Names of Allah<sup>-azwj</sup> the Exalted".<sup>659</sup> (a Non Shia source (the book) Al-Durr Al-Mansour)

[باب 69 فضائل سورة محمد ص](#)

## CHAPTER 69 – MERITS OF SURAH MUHAMMAD<sup>-saww</sup>

1- ثوب الأعمال بالإِسْتِثْنَاءِ إِلَى الْبَطَائِنِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الَّذِينَ كَفَرُوا لَمْ يُذْنِبْ أَبَدًا وَ لَمْ يَدْخُلْهُ شَكٌّ فِي دِينِهِ أَبَدًا وَ لَمْ يَنْبَلِهِ اللَّهُ بِفَقْرٍ أَبَدًا وَ لَا خَوْفٍ مِنْ سُلْطَانٍ أَبَدًا وَ لَمْ يَزَلْ مَحْمُوظًا مِنَ الشَّلَكِ وَ الْكُفْرِ أَبَدًا حَتَّى يَمُوتَ

(The book) 'Sawaab Al Amaal' – By the previous chain to Al Batainy, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Muhammad<sup>-saww</sup> will not sin, ever, and doubt will not enter him in his religion, ever, and Allah<sup>-azwj</sup> will not Try him with poverty, ever, nor fear from a ruler, ever, and will not cease to be protected from the doubt and the Kufur, ever until he dies.

فَإِذَا مَاتَ وَكَلَّ اللَّهُ بِهِ فِي قَبْرِهِ أَلْفَ مَلَكٍ يُصَلُّونَ فِي قَبْرِهِ وَ يَكُونُ ثَوَابُ صَلَاتِهِمْ لَهُ وَ يُشْبِعُونَهُ حَتَّى يُوقِفُوهُ مَوْقِفَ الْأَمِينِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ وَ يَكُونُ فِي أَمَانِ اللَّهِ وَ أَمَانِ مُحَمَّدٍ ص.

When he dies, Allah<sup>-azwj</sup> will Allocate to him in his grace, a thousand Angels praying Salat in his grave and Rewards of their Salat(s) would be for him, and they would escort him until they

<sup>658</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 68 H 2 d

<sup>659</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 68 H 2 e

pause him at a pausing station of the secured ones in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, and he would be in safety of Allah<sup>-azwj</sup> and safety of Muhammad<sup>-saww</sup>.<sup>660</sup>

[باب 70 فضائل سورة الفتح](#)

## CHAPTER 70 – MERITS OF SURAH AL FAT’H

1- ثو، ثواب الأعمال بالإِسْنَادِ إِلَى الْبَطَائِنِيِّ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَصِّنُوا أَمْوَالَكُمْ وَ نِسَاءَكُمْ وَ مَا مَلَكَتْ أَيْمَانُكُمْ مِنَ التَّلَفِ بِقِرَاءَةِ إِنَّا فَتَحْنَا فَإِنَّهُ إِذَا كَانَ بِمَنْ يُدْمِنُ قِرَاءَتَهَا نَادَى مُنَادٍ يَوْمَ الْقِيَامَةِ حَتَّى تَسْمَعَ الْخَلَائِقُ أَنَّتَ مِنْ عِبَادِي الْمُخْلِصِينَ أَخْفُوهُ بِالصَّالِحِينَ مِنْ عِبَادِي وَ أَدْخِلُوهُ جَنَّاتِ النَّعِيمِ وَ اسْقُوهُ مِنَ الرَّحِيقِ الْمَخْتُومِ بِمِزَاجِ الْكَافُورِ.

(The book) ‘Sawaab Al Amaal’ – By the chain to Al Batainy, from Ibn Bukeyr, from his father,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Fortify your wealth and your women and what your right hands possess, from the damage by reading Surah Al Fat’h. When he was from the ones habitual in reading it, a caller would call out on the Day of Qiyamah until (all) the creatures hear: “You are from My<sup>-azwj</sup> sincere servant! Join with the righteous ones from My<sup>-azwj</sup> servants!”, and He<sup>-azwj</sup> will Admit him in the gardens of bliss, and Quench him from the sealed nectar mixed with the essence of camphor”<sup>.661</sup>

[باب 71 فضائل سورة الحجرات](#)

## CHAPTER 71 – MERITS OF SURAH AL HUJURAAT

1- ثو، ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَائِنِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْحُجْرَاتِ فِي كُلِّ لَيْلَةٍ أَوْ فِي كُلِّ يَوْمٍ كَانَ مِنْ رُؤَارِ مُحَمَّدٍ ص.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Ibn Abu Al A’ala,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Surah Al Hujraat during every night or during every day would be from the visitors of Muhammad<sup>-saww</sup>’<sup>.662</sup>

[باب 72 فضائل سورة ق](#)

## CHAPTER 72 – MERITS OF SURAH QAF

1- ثو، ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَائِنِيِّ عَنِ أَبِي الْمَعْرَاءِ عَنِ الثُّمَالِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: مَنْ أَدْمَنَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ قِرَاءَةَ سُورَةِ ق وَ سَعَّ اللَّهُ عَلَيْهِ رِزْقَهُ وَ أَعْطَاهُ كِتَابَهُ بِيَمِينِهِ وَ حَاسَبَهُ حِسَاباً يَسِيراً.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from Abu Al Magra’a, from Al Sumali,

<sup>660</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 69 H 1

<sup>661</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 70 H 1

<sup>662</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 71 H 1

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who is habitual in his obligatory and his optional (Salat(s)) in reciting Surah Qaf, Allah<sup>-azwj</sup> will Expand his sustenance upon him and Give him his book in his right hand, and Reckon him with an easy Reckoning’.<sup>663</sup>

[باب 73 فضائل سورة و الذاريات](#)

## CHAPTER 73 – MERITS OF SURAH AL ZARIYAAT

1- ثو، ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ صَنْدَلٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ وَ الذَّارِيَاتِ فِي يَوْمِهِ أَوْ فِي لَيْلِيهِ أَصْلَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مَعِيشَتَهُ وَ أَنَاهُ بِرِزْقٍ وَاسِعٍ وَ نَوَّرَ لَهُ فِي قَبْرِهِ بِسِرَاجٍ يَزْهَرُ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from Sandal, from Dawood Bin Farqad,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Surah Al Zariyaat during his day or during his night, Allah<sup>-azwj</sup> Mighty and Majestic will Rectify his livelihood for him, and Bring him vast sustenance, and Irradiate for him in his grace with a radiant lamp up to the Day of Qiyamah’.<sup>664</sup>

[باب 74 فضائل سورة الطور](#)

## CHAPTER 74 – MERITS OF SURAH AL TOOR

1- ثو، ثواب الأعمال بالإِسْنَادِ عَنْ ابْنِ الْبَطَّائِيِّ عَنِ الْخَزَّازِ [الْحَزَّازِ] عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ ع قَالَا مَنْ قَرَأَ سُورَةَ وَ الطُّورِ جَمَعَ اللَّهُ لَهُ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Al Khazaz, from Muhammad Bin Muslim,

‘From Abu Abdullah<sup>-asws</sup> and Abu Ja’far<sup>-asws</sup> both said: ‘One who reads Surah Al Toor, Allah<sup>-azwj</sup> will Gather for him goodness of the world and the Hereafter’.<sup>665</sup>

[باب 75 فضائل سورة النجم](#)

## CHAPTER 75 – MERITS OF SURAH AL NAJM

1- ثو، ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ صَنْدَلٍ عَنْ زَيْدِ بْنِ خَلِيفَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ يُدْمِنُ قِرَاءَةَ وَ النَّجْمِ فِي كُلِّ يَوْمٍ أَوْ فِي كُلِّ لَيْلَةٍ عَاشَ مُحَمَّدًا بَيْنَ النَّاسِ وَ كَانَ مَغْفُورًا لَهُ وَ كَانَ مُحِبًّا بَيْنَ النَّاسِ.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from Sandal, from Yazeed Bin Khalifa,

<sup>663</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 72 H 1

<sup>664</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 73 H 1

<sup>665</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 74 H 1



‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who was habitual in reciting Surah Al Najm during every day or during every night will live as praised between the people, and (his sins) would be Forgiven for him, and he would be beloved between the people’’.<sup>666</sup>

[باب 76 فضائل سورة اقتربت و فيه فضل سورة تبارك أيضا](#)

## CHAPTER 76 – MERITS OF SURAH AL QAMAR, AND IN IT IS MERIT OF SURAH AL MULK AS WELL

1- ثوب الأعمال بالإسناد إلى ابن البُطائني عن سنَدِلٍ عن يزيد بن خليفة عن أبي عبد الله ع قال: مَنْ قرأ سورة اقتربت الساعة أخرجهُ الله مِنْ قَبْرِهِ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from Sandal, from Yazeed,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Surah Al Qamar, Allah<sup>-azwj</sup> will Extract him from his grace upon a she-camel from the she-camels of Paradise’’.<sup>667</sup>

2- الدُّرُّ الْمُنْتَوِرُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَارِئُ اقْتَرَبَتْ يُدْعَى فِي النَّوْزَةِ الْمُبَيَّضَةِ تُبَيِّضُ وَجْهَ صَاحِبِهَا يَوْمَ تَبْيَضُ فِيهِ الْوُجُوهُ.

(The book) ‘Al-Durr Al-Mansour’ –

‘From Ibn Abbas who said, ‘Reader of (Surah) Al Qamar is called in the Torah as ‘The brightened’. It will brighten the face of his companion on the Day the in which the faces will be brightened’’.<sup>668</sup> (Not a Hadeeth, and a non-Shia source – (the book) ‘Al-Durr Al-Mansour’ of Al Suyuti)

وَ عَنْ عَائِشَةَ مَرْفُوعاً مَنْ قرأ بِالم تَنْزِيلَ وَ اقْتَرَبَتِ السَّاعَةُ- وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ كُنَّ لَهُ نُوراً وَ حِزْراً مِنَ الشَّيْطَانِ وَ الشِّرْكِ وَ رُفِعَ لَهُ فِي الدَّرَجَاتِ يَوْمَ الْقِيَامَةِ.

And from Ayesha, raising it, ‘One who reads Surah Al Sajdah and Al Qamar, and Al Mulk, there will be Noor for him and a protection from the Satan<sup>-la</sup> and the Shirk, and the ranks will be raised for him on the day of Qiyamah’’.<sup>669</sup> (Not a Hadeeth, and a non-Shia source – (the book) ‘Al-Durr Al-Mansour’ of Al Suyuti)

وَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي قَرْوَةَ رَفَعَهُ مَنْ قرأ اقتربت الساعة في كُلِّ لَيْلَتَيْنِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ.

And from Is’haq Bin Abdullah Bin Abu Farqad, raising it, ‘One who reads Surah Al Qamar during every two night, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah and his face will be like the moon on the night of the full moon’’.<sup>670</sup>

<sup>666</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 75 H 1

<sup>667</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 76 H 1

<sup>668</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 76 H 2 a

<sup>669</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 76 H 2 b

<sup>670</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 76 H 2 c

وَعَنْ شَيْخٍ مِنْ هَمْدَانَ رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: مَنْ قَرَأَ افْتَرَبَتِ السَّاعَةُ عِبْرًا لَيْلَةً وَ لَيْلَةً حَتَّى يَمُوتَ لَقِيَ اللَّهَ وَ وَجْهُهُ أَضْوَأُ مِنَ الْقَمَرِ لَيْلَةَ الْبَدْرِ.

And from a Sheykh from Hamadan, raising it to the Prophet<sup>-saww</sup> having said: ‘One who reads Surah Al Qamar intermittently, a night and a night until he dies, will meet Allah<sup>-azwj</sup> and his face will be more illuminating that the moon on the night of the full moon’.<sup>671</sup>

[باب 77 فضائل سورة الرحمن](#)

## CHAPTER 77 – MERITS OF SURAH AL RAHMAN

1- نو، ثواب الأعمال بالإِسْتِئْذَانِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَدْعُوا قِرَاءَةَ سُورَةِ الرَّحْمَنِ وَ الْقِيَامَ بِهَا فَإِنَّهَا لَا تَقْرُ فِي قُلُوبِ الْمُنَافِقِينَ وَ يَأْتِي بِهَا رَجُلًا يَوْمَ الْقِيَامَةِ فِي صُورَةِ آدَمِيٍّ فِي أَحْسَنِ صُورَةٍ وَ أَطْيَبِ رِيحٍ حَتَّى يَقِفَ مِنَ اللَّهِ مَوْفِقًا لَا يَكُونُ أَحَدٌ أَقْرَبَ إِلَى اللَّهِ مِنْهَا

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from his father, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Do not leave reciting Surah Al Rahman and the standing with it, for it will not settle in the heart of hypocrites, and its Lord<sup>-azwj</sup> will Come with it on the Day of Qiyamah in the image of a human being in most excellent of images, and most aromatic of the fragrances until it pauses from Allah<sup>-azwj</sup> in a pausing not one will be closer to Allah<sup>-azwj</sup> than it.

فَيَقُولُ لَهَا مَنْ الَّذِي كَانَ يَقُومُ بِكَ فِي الْحَيَاةِ الدُّنْيَا وَ يُدْمِنُ قِرَاءَتَكَ

He<sup>-azwj</sup> will Say to it: “Who is the one who used to stand with you in the lifetime of the world and was habitual in reading you?”

فَتَقُولُ يَا رَبِّ فُلَانٌ وَ فُلَانٌ

It will say, ‘O Lord<sup>-azwj</sup>! So and so, and so and so!’

فَتَبْيِضُ وُجُوهُهُمْ فَيَقُولُ لَهُمْ اشْفَعُوا فِيمَنْ أَحَبَبْتُمْ

So, their faces will be brightened and He<sup>-azwj</sup> will Say to them: “Intercede regarding the ones you love!”

فَيَشْفَعُونَ حَتَّى لَا يَبْقَى لَهُمْ غَايَةٌ وَ لَا أَحَدٌ يَشْفَعُونَ لَهُ فَيَقُولُ لَهُمْ ادْخُلُوا الْجَنَّةَ وَ اسْكُنُوا فِيهَا حَيْثُ شِئْتُمْ.

So, they will be interceding until there will not remain any end-point for them, and there is no one they will be interceding for, so He<sup>-azwj</sup> would be saying to them, “Enter the Paradise and settle in it wherever you so desire to!”<sup>672</sup>

<sup>671</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 76 H 2 d

<sup>672</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 77 H 1

2- ثواب الأعمال أبي عن سعد بن ابن يزيد عن ابن أبي عمير عن هشام أو بعض أصحابنا عن حذنه عن أبي عبد الله ع قال: من قرأ سورة الرحمن فقال عند كل فبأي آلاء ربكما تكذبان لا بشيء من آلائك رب أكذب فإن قرأها ليلاً مات شهيداً وإن قرأها نهاراً فمات شهيداً.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham, or one of our companions narrating it,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al Rahman, so he says at every Verse, **So which of the Favours of your Lord with you two belie? [55:13]**, 'There is nothing from the Favours of the Lord<sup>-azwj</sup> I belie', so if he recites it at night then dies, would die as a martyr, and if he reads it at daytime and dies, he would die as a martyr''<sup>673</sup>

3- كا، الكافي الحسين بن محمد عن عبد الله بن عامر عن علي بن مهزيار عن محمد بن يحيى عن حماد بن عثمان قال سمعت أبا عبد الله ع يقول يستحب أن يقرأ في دبر العداة يوم الجمعة الرحمن كلها ثم كلما قلت فبأي آلاء ربكما تكذبان قلت لا بشيء من آلائك رب أكذب.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'It is recommended to read Surah Al Rahman at the end of the morning (Salat) on the day of Friday, all of it, then every time you say, **So which of the Favours of your Lord with you two belie? [55:13]**, you should say, 'There is nothing from the Favours of the Lord<sup>-azwj</sup> I deny!''<sup>674</sup>

[باب 78 فضائل سورة الواقعة و فيه ذكر فضل سور أخرى أيضا](#)

## CHAPTER 78 – MERITS OF SURAH AL WAQIA, AND IN IT IS MENTION OF MERIT OF ANOTHER SURAH AS WELL

1- ثواب الأعمال بالإسناد المتقدم عن ابن البطائني عن أبيه عن أبي بصير عن أبي عبد الله ع قال: من قرأ في كل ليلة الجمعة الواقعة أحبه الله و أحبه إلى الناس أجمعين و لم ير في الدنيا بؤساً أبداً و لا فقراً و لا فاقةً و لا آفة من آفات الدنيا و كان من رفقاء أمير المؤمنين ع - و هذه السورة لأمر المؤمنين ع خاصة لم يشركه فيها أحد.

(The book) 'Sawaab Al Amaal' – By the previous chain from Ibn Al Batainy, from his father, from Abu Baseer,

From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al Waqia during every Friday night, Allah<sup>-azwj</sup> will Love him and Cause him to be beloved to all the people, and he will not see misery in the world, ever, nor poverty, nor destitution, nor misfortune from misfortunes of the world, and he would be from the friends of Amir Al-Momineen<sup>-asws</sup>, and this is the Chapter of Amir Al Momineen<sup>-asws</sup> especially, no one (else) participates in it''<sup>675</sup>

ض، فقه الرضا عليه السلام من قرأ الواقعة في كل جمعة لم ير في الدنيا بؤساً إلى آخر الخبر.

<sup>673</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 77 H 2

<sup>674</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 77 H 3

<sup>675</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 78 H 1 a

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'One who reads Surah Al Waqia during every Friday will not see in the world any misery – up to end of the Hadeeth'.<sup>676</sup>

2- ابن الوليد عن محمد بن يحيى عن الأشعري عن أحمد بن معروف عن محمد بن حمزة قال قال الصادق ع من اشتاق إلى الجنة وإلى صفتها فليقرأ الواقعة و من أحب أن ينظر إلى صفة النار فليقرأ سجدة لقمان.

Ibn Al Waleed, from Muhammad Bin Yahya, from Al Ashary, from Ahmad Bin Marouf, from Muhammad Bin Hamza who said,

'Al Sadiq<sup>-asws</sup> said: 'One who yearns for the Paradise and to its description, let him read Surah Al Waqia, and one who loves to look at description of the Hellfire, let him read Surah Luqman<sup>-as</sup>'.<sup>677</sup>

3- ثواب الأعمال ابن الوليد عن الصفار عن العباس عن حماد عن عمرو عن السحاح عن أبي جعفر ع قال: من قرأ الواقعة كل ليلة قبل أن ينام لقي الله عز وجل و وجهه كالقمر ليلة البدر.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Al Abbas, from Hammad, from Amro, from Al Shahham,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who reads Surah Al Waqia every night before he sleeps will meet Allah<sup>-azwj</sup> Mighty and Majestic and his face will be like the moon on the night of the full moon'.<sup>678</sup>

[باب 79 فضائل سورة الحديد و سورة المجادلة](#)

## CHAPTER 79 – MERITS OF SURAH AL HADEED AND SURAH AL MUJADILAH

1- ثواب الأعمال بالإسناد المتقدّم عن ابن البطائني عن ابن أبي العلاء عن أبي عبد الله ع قال: من قرأ سورة الحديد و المجادلة في صلاة فريضة أدامها لم يعذب الله حتى يموت أبداً و لا يرى في نفسه و لا في أهله سوءاً أبداً و لا خصاصة في بدنه.

(The book) 'Sawaab Al Amaal' – By the previous chain from Ibn Al Batainy, from Ibn Abu Al A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al Hadeeth, and Surah Al Mujadilah in an obligatory Salat habitually, Allah<sup>-azwj</sup> will not Punish him until he dies, ever, nor will he see any evil regarding himself nor regarding his family, ever, nor wretchedness in his body'.<sup>679</sup>

<sup>676</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 78 H 1 b

<sup>677</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 78 H 2

<sup>678</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 78 H 3

<sup>679</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 79 H 1

## CHAPTER 80 – MERITS OF SURAH AL HASHR AND REWARD OF ITS LAST VERSES AS WELL

1- ثواب الأعمال بالإسناد عن ابن البطائني عن علي بن القاسم الكندي عن محمد بن عبد الواحد عن أبي الجليل يرفع الحديث عن علي بن زيد بن جدعان عن زير بن حبيش عن أبي بن كعب عن النبي ص قال: مَنْ قَرَأَ سُورَةَ الْحَشْرِ لَمْ يَبْقَ جَنَّةٌ وَ لَا نَارٌ وَ لَا عَرْشٌ وَ لَا كُرْسِيٌّ وَ لَا الْحُجُبُ وَ السَّمَاوَاتُ السَّبْعُ وَ الْأَرْضُونَ السَّبْعُ وَ الْهَوَى وَ الرِّيحُ وَ الطَّيْرُ وَ الشَّجَرُ وَ الْجِبَالُ وَ الشَّمْسُ وَ الْقَمَرُ وَ الْمَلَائِكَةُ إِلَّا صَلَّوْا عَلَيْهِ وَ اسْتَغْفَرُوا لَهُ وَ إِنْ مَاتَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ كَانَ شَهِيداً.

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Ali Bin Al Qasim Al Kindy, from Muhammad Bin Abdul Wahid, from Abu Al Jaleel raising the Hadeed from Ali Bin Zayd Bin Juz'an, from Zirr Bin Hubeysh, from Ubay Bin Ka'ab,

'From the Prophet<sup>-saww</sup> having said: 'One who reads Surah Al Hashr, there will neither remain Paradise, nor Hellfire, nor Throne, nor Chair, nor the veils, and the seven skies, and the seven earths, and the air, and the wind, and the birds, and the trees, and the mountains, and the sun, and the moon, and the Angels, except they will send Salawaat upon him, and seek Forgiveness for him, and if he were to die during his night or his day, would be a martyr"<sup>680</sup>.

2- جمع، جامع الأخبار قال النبي ص مَنْ قَالَ بُكْرَةً أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ- وَ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ وَكَلَّمَ اللَّهُ عَلَيْهِ سَبْعَةَ آلَافٍ مِنَ الْمَلَائِكَةِ يُحَافِظُونَهُ وَ يُصَلُّونَ عَلَيْهِ إِلَى اللَّيْلِ وَ إِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيداً.

(The book) 'Jamie Al Akhbar' –

'The Prophet<sup>-saww</sup> said: 'One who says early morning, 'I seek Refuge with Allah<sup>-azwj</sup> the All-hearing, the All-knowing, from the Pelted Satan<sup>-la</sup>', and reads three Verses from end of Surah Al Hashr, Allah<sup>-azwj</sup> will Allocate to him seven thousand from the Angels protecting him and sending Salawaat upon him up to the night, and if he dies during that die would die as a martyr"<sup>681</sup>.

3- الدر المنثور، عن ابن مسعود و علي ع مرفوعاً في قوله لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ إِلَى آخِرِ السُّورَةِ قَالَ هِيَ رُقِيَّةُ الصَّدَاعِ.

(The book) 'Al-Durr Al-Mansour' –

'From Ibn Masoud and Ali<sup>-asws</sup>, raising, regarding His<sup>-azwj</sup> Words: **Had We Revealed this Quran unto a mountain, [59:21]** – up to end of the Chapter. He<sup>-asws</sup> said: 'It is a remedy for the headache"<sup>682</sup> (Non Shia source – (the book) Al-Durr Al-Mansour of Al-Suyuti)

<sup>680</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 1

<sup>681</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 2

<sup>682</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 3 / 1

وَعَنْ إِدْرِيسَ بْنِ عَبْدِ الْكَرِيمِ الْحَدَّادِ قَالَ: قَرَأْتُ عَلَى خَلْفٍ فَلَمَّا بَلَغْتُ هَذِهِ آيَةَ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ قَالَ ضَعْ يَدَكَ عَلَى رَأْسِكَ فَإِنِّي قَرَأْتُ عَلَى سُلَيْمٍ فَلَمَّا بَلَغْتُ هَذِهِ آيَةَ قَالَ ضَعْ يَدَكَ عَلَى رَأْسِكَ فَإِنِّي قَرَأْتُ عَلَى حَمزَةَ فَلَمَّا بَلَغْتُ هَذِهِ آيَةَ قَالَ ضَعْ يَدَكَ عَلَى رَأْسِكَ فَإِنِّي قَرَأْتُ عَلَى عَلْقَمَةَ وَالْأَسْوَدَ

And from Idrees Bin Abdul Kareem Al Haddad who said,

‘I read to one of the readers (of the Quran). When I reached this Verse: **Had We Revealed this Quran unto a mountain, [59:21]**. He said, ‘Place your hand upon your head, for I had read to Suleym. When I reached this Verse, he said, ‘Place your hand upon your hand, for I had read to Hamza. When I reached this Verse, he said: ‘Place your hand upon your head, for I had read to Alqamah and Al Aswad.

فَلَمَّا بَلَغْتُ هَذِهِ آيَةَ قَالَا ضَعْ يَدَكَ عَلَى رَأْسِكَ فَإِنَّا قَرَأْنَا عَلَى عَبْدِ اللَّهِ فَلَمَّا بَلَغْنَا هَذِهِ آيَةَ قَالَ ضَعَا أُيْدِيكُمَا عَلَى رُءُوسِكُمَا فَإِنِّي قَرَأْتُ عَلَى النَّبِيِّ ص فَلَمَّا بَلَغْتُ هَذِهِ آيَةَ قَالَ لِي ضَعْ يَدَكَ عَلَى رَأْسِكَ فَإِن جِبْرَائِيلَ لَمَّا نَزَلَ بِهَا إِلَيَّ قَالَ لِي ضَعْ يَدَكَ عَلَى رَأْسِكَ فَإِنَّهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ وَالسَّامُ الْمَوْتُ.

When I reached this Verse, they both said, ‘Place your hand upon your head, for we had read to Abdullah. When we reached this Verse, he said, ‘Place your hands upon your heads, for I had read it to the Prophet<sup>-saww</sup>. When I reached this Verse, he<sup>-saww</sup> said to me: ‘Place your hand upon your head, for when Jibraeel<sup>-as</sup> descended with it to me<sup>-saww</sup>, said to me<sup>-saww</sup>: ‘Place your<sup>-saww</sup> hand upon your<sup>-saww</sup> head, for it is a healing from every illness except ‘Al Saam’, and ‘Al Saam’ is the death’<sup>.683</sup> (Non Shia source – (the book) Al-Durr Al-Mansour of Al-Suyuti)

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ آخِرَ سُورَةِ الْحَشْرِ ثُمَّ مَاتَ مِنْ يَوْمِهِ أَوْ لَيْلَتِهِ كَفَّرَ عَنْهُ كُلُّ حَطِيئَةٍ عَمِلَهَا.

And from Anas (A well-known fabricator) who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘One who reads end of Surah Al Hashr, then he dies from his day or his night, it will atone on his behalf every wrong-doing he had worked’<sup>.684</sup> (Non Shia source – (the book) Al-Durr Al-Mansour of Al-Suyuti)

وَعَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ص أَمَرَ رَجُلًا إِذَا أَوَى إِلَى فِرَاشِهِ أَنْ يَقْرَأَ سُورَةَ الْحَشْرِ وَ قَالَ إِنَّ مِثَّ مِثَّ شَهِيدًا.

And from Anas (well-known fabricator), ‘Rasool-Allah<sup>-saww</sup> instructed a man, when he shelters to his bed he should read Surah Al Hashr, and he<sup>-saww</sup> said: ‘If you die, you will dies as a martyr’<sup>.685</sup> (Non Shia source – (the book) Al-Durr Al-Mansour of Al-Suyuti)

وَعَنِ النَّبِيِّ ص مَنْ قَالَ حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمِيتَ وَ إِنْ مَاتَ ذَلِكَ الْيَوْمَ مَاتَ شَهِيدًا وَ مَنْ قَالَهَا حِينَ يُمِيتُ كَانَ بِتِلْكَ الْمَنْزِلَةِ.

And from the Prophet<sup>-saww</sup>: ‘One who says three times when it is morning, ‘I seek Refuge with Allah<sup>-azwj</sup>, the All-hearing, the All-knowing, from the Pelted Satan<sup>-la</sup>, then he recites three Verses from end of Surah Al Hashr, Allah<sup>-azwj</sup> will Allocate to him a thousand Angels sending

<sup>683</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 3 / 2

<sup>684</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 3 / 3

<sup>685</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 3 / 4

Salawaat upon him until evening, and if he dies that day he would die as a martyr; and one who says it when evening, would be at that status".<sup>686</sup> (Non Shia source – (the book) Al-Durr Al-Mansour of Al-Suyuti)

وَعَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ أَنَّ الْبَرَاءَ بْنَ عَازِبٍ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ أَسْأَلُكَ بِاللَّهِ مَا حَصَّصْتَنِي بِأَفْضَلِ مَا حَصَّكَ بِهِ رَسُولُ اللَّهِ صَ بِمَا حَصَّصَهُ بِهِ جِبْرَائِيلُ  
بِمَا بَعَثَ بِهِ إِلَيْهِ الرَّحْمَنُ

And from Muhammad Bin Hanafiya, 'Al Bara'a Bin Aazib said to Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, 'I ask you <sup>-asws</sup>, by the Allah <sup>-azwj</sup>, what can you <sup>-asws</sup> particularise me with best of what Rasool-Allah <sup>-saww</sup> had particularised you <sup>-asws</sup> with, from what Jibraeel <sup>-as</sup> had particularised him <sup>-saww</sup> with, from what the Beneficent had Sent him <sup>-saww</sup> with?'

قَالَ يَا بَرَاءُ إِذَا أَرَدْتَ أَنْ تَدْعُو اللَّهَ بِاسْمِهِ الْأَعْظَمِ فَاقْرَأْ مِنْ أَوَّلِ الْحَدِيدِ عَشْرَ آيَاتٍ وَ آخِرِ الْحَشْرِ ثُمَّ قُلْ يَا مَنْ هُوَ هَكَذَا وَ لَيْسَ شَيْءٌ هَكَذَا غَيْرُهُ أَسْأَلُكَ  
أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا- فَوَ اللَّهُ يَا بَرَاءُ لَوْ دَعَوْتَ عَلَيَّ لَخَسِفَ بِي.

He <sup>-asws</sup> said: 'O Bara'a! Whenever you want to supplicate to Allah <sup>-azwj</sup> with His <sup>-azwj</sup> most Magnificent Name, then recite from beginning of Surah Al Hadeed ten Verse, and end of Surah Al Hashr, then say, 'O One Who is like this and there isn't anyone who is like this apart from Him <sup>-azwj</sup>! I ask you to Do such and such with me!' By Allah <sup>-azwj</sup>, O Bara'a! Even if it were to be supplicated with against me, there would be submergence with me <sup>-asws</sup>!"<sup>687</sup> (Non Shia source – (the book) Al-Durr Al-Mansour of Al-Suyuti)

وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَنْ تَعَوَّذَ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ آخِرَ سُورَةِ الْحَشْرِ بَعَثَ اللَّهُ سَبْعِينَ أَلْفَ مَلَكٍ يَطْرُدُونَ عَنْهُ شَيَاطِينَ  
الْإِنْسِ وَ الْجِنِّ إِنْ كَانَ لَيْلًا حَتَّى يُصْبِحَ وَ إِنْ كَانَ نَهَارًا حَتَّى يُمْسِيَ.

And from Abu Umama who said, 'Rasool-Allah <sup>-saww</sup> said: 'One who seeks Refuges with Allah <sup>-azwj</sup> from the Satan <sup>-la</sup> three times, then reads Surah Al Hashr, Allah <sup>-azwj</sup> will Dispatch a thousand Angels repelling away from him Satan(s) <sup>-la</sup> of the humans and the Jinn, if it was night, until morning, and if it was daytime, until evening".<sup>688</sup> (Non Shia source – (the book) Al-Durr Al-Mansour of Al-Suyuti)

وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَنْ قَرَأَ خَوَاتِيمَ الْحَشْرِ فِي لَيْلٍ أَوْ نَهَارٍ فَمَاتَ مِنْ لَيْلِهِ أَوْ يَوْمِهِ فَقَدْ أُوجِبَ لَهُ الْجَنَّةُ.

And from Abu Umama who said, 'Rasool-Allah <sup>-saww</sup> said: 'One who reads ending of Surah Al Hashr during a night or day, so he dies from his night or his day, the Paradise is obligated for him".<sup>689</sup> (Non Shia source – (the book) Al-Durr Al-Mansour of Al-Suyuti)

وَعَنْ عُقْبَةَ قَالَ حَدَّثَنَا أَصْحَابُ نَبِيِّنَا صَ أَنَّ مَنْ قَرَأَ خَوَاتِيمَ الْحَشْرِ حِينَ يُصْبِحُ أَدْرَكَ مَا فَاتَهُ لَيْلَتَهُ وَ كَانَ مَحْفُوظًا إِلَى أَنْ يُمْسِيَ وَ مَنْ قَرَأَهَا حِينَ يُمْسِي  
أَدْرَكَ مَا فَاتَهُ مِنْ يَوْمِهِ وَ كَانَ مَحْفُوظًا إِلَى أَنْ يُصْبِحَ وَ إِنْ مَاتَ أُوجِبَ.

<sup>686</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 3 / 5

<sup>687</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 3 / 6

<sup>688</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 3 / 7

<sup>689</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 3 / 8

And from Uqba who said, 'It is narrated to us by companions of our Prophet<sup>-saww</sup>: 'The one who reads ending of Surah Al Hashr, when it is he will come across what he had lost in his night, and he would be protected up to evening; and one read it when evening would come across what he had lost in his day, and he would be protected up to morning, and if he dies, (the Paradise would be) obligated (for him)'.<sup>690</sup> (Non Shia source – (the book) Al-Durr Al-Mansour of Al-Suyuti)

وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ: مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ إِذَا أَصْبَحَ فَمَاتَ مِنْ يَوْمِهِ ذَلِكَ طُبِعَ بِطَائِعِ الشُّهَدَاءِ وَإِنْ قَرَأَ إِذَا أَمْسَى فَمَاتَ فِي لَيْلَتِهِ طُبِعَ بِطَائِعِ الشُّهَدَاءِ.

And from Al-Hassan Bin Ali<sup>-asws</sup> having said: 'One who reads three Verses from end of Surah Al Hashr when it is morning, so he dies from that day of his, he will be Stamped with a stamp of the martyrs; and if he reads when it is evening, so he dies during his night will be Stamped with a stamp of the martyrs'.<sup>691</sup> (Non Shia source – (the book) Al-Durr Al-Mansour of Al-Suyuti)

[باب 81 فضائل سورة الممتحنة](#)

## CHAPTER 81 – MERITS OF SURAH AL MUMTAHANA

1- ثوب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ عَاصِمِ الْحِطَّابِ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْمُؤْتَمِّنَةِ فِي فَرَايِضِهِ وَ نَوَافِلِهِ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ نَوَّرَ لَهُ بَصَرَهُ وَ لَا يُصِيبُهُ فَقْرٌ أَبَدًا وَ لَا جُنُونٌ فِي بَدَنِهِ وَ لَا فِي وُلْدِهِ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Aasim Al Khayyat, from Al Sumali,

'From Ali Bin Al Husayn<sup>-asws</sup> having said: 'One who reads Surah Mumtahana in his obligatory and his optional (Salat), Allah<sup>-azwj</sup> will Test his heart for the Eman, and Irradiate his sight for him, and poverty will not afflict him, ever, nor insanity in his body, nor among his children'.<sup>692</sup>

2- مكا، مكارم الأخلاق عنه ع مثله و في رواية و يكون محموداً عند الناس.

(The book) 'Makarim Al Akhlaq' – from him<sup>-asws</sup>, similar to it, and in a report: 'And he would be praised in the presence of the people'.<sup>693</sup>

[باب 82 فضائل سورة الصف](#)

## CHAPTER 82 – MERITS OF SURAH AL SAFF

1- ثوب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ الصَّفِّ وَ أَدَمَّنَ قِرَاءَتَهَا فِي فَرَايِضِهِ وَ نَوَافِلِهِ صَقَّ اللَّهُ مَعَ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ إِنْ شَاءَ اللَّهُ.

<sup>690</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 3 / 9

<sup>691</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 80 H 3 / 10

<sup>692</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 81 H 1

<sup>693</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 81 H 2



(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Ja'far<sup>asws</sup> having said: 'One who reads Surah Al Saff and is habitual of reciting it in his obligatory and his optional (Salat), Allah<sup>azwj</sup> would Row him with His<sup>azwj</sup> Angels and His<sup>azwj</sup> Messenger Prophets<sup>as</sup>, if Allah<sup>azwj</sup> so Desires''.<sup>694</sup>

باب 83 فضائل سورتي الجمعة و المنافقين و فيه فضل غيرها من السور أيضا

## CHAPTER 83 – MERITS OF SURAH AL JUMMAH AND AL MUNAFIQEEN, AND IN IT IS MERIT OF OTHER CHAPTERS AS WELL

1- ثواب الأعمال بالإسناد إلى ابن البطائني عن ابن عميرة عن منصور بن حازم عن أبي عبد الله ع قال: من الواجب على كل مؤمن إذا كان لنا شيعة أن يقرأ في ليلة الجمعة بالجمعة و سبح اسم ربك الأعلى و في صلاة الظهر بالجمعة و المنافقين فإذا فعل ذلك فكأنما يعمل بعمل رسول الله ص و كان جزاؤه و ثوابه على الله الجنة.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ibn Ameyra, from Mansour Bin Hazim,

'From Abu Abdullah<sup>asws</sup> having said: 'From the obligations upon every Momin, when he was a Shia of ours<sup>asws</sup>, he should read during the night of Friday with (Surah) Al Jumah, and (Surah) Al A'ala, and in Salat Al Zohr with (Surah) Al Jumah and Al Munafiqeen. When he does that, it is as if he has worked with a deed of Rasool-Allah<sup>saww</sup> and his Recompense and his Reward upon Allah<sup>azwj</sup> would be the Paradise''.<sup>695</sup>

2- الدر المنثور، عن أبي هريرة سمعت النبي ص يقرأ في الجمعة بسورة الجمعة و إذا جاءك المنافقون.

(The book) 'Al-Durr Al-Mansour' – from Abu Hureyra (A well-known fabricator), 'I heard the Prophet<sup>saww</sup> reading in the Friday Salat with Surah Al Jumah, and Al Munafiqoun''.<sup>696</sup> (Non-Shia source, (the book) Al-Durr Al-Mansour by Al Suyuti)

و عن ابن عباس أن النبي ص كان يقرأ في الجمعة بسورة الجمعة و إذا جاءك المنافقون.

And from Ibn Abbas, 'The Prophet<sup>saww</sup> used to recite in the Friday (Salat) with Surah Al Jumah, and Al Munafiqoun''.<sup>697</sup> (Non-Shia source, (the book) Al-Durr Al-Mansour by Al Suyuti)

و عن ابن عباس الخولاني عن النبي ص أنه كان يقرأ في يوم الجمعة السورة التي يذكر فيها الجمعة و إذا جاءك المنافقون.

And from Ibn Anbasa Al Khowlany, from the Prophet<sup>saww</sup>, he<sup>saww</sup> used to recite during the day of Friday the Chapter in which the Friday is mentioned, and Surah Al Munafiqoun''.<sup>698</sup> (Non-Shia source, (the book) Al-Durr Al-Mansour by Al Suyuti)

<sup>694</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 82 H 1

<sup>695</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 83 H 1

<sup>696</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 83 H 2 a

<sup>697</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 83 H 2 b

<sup>698</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 83 H 2 c

وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ فَقَرَأَ بِسُورَةِ الْجُمُعَةِ يُحْرِضُ بِهَا الْمُؤْمِنِينَ وَإِذَا جَاءَكَ الْمُنَافِقُونَ يُؤَيِّسُ بِهَا الْمُنَافِقِينَ.

And from Abu Hureyra (A well-known fabricator), ‘The Prophet<sup>-saww</sup> prayed Salat with them on the day of Friday. He<sup>-saww</sup> recited Surah Al Jummah to encourage the Momineen with it, and Surah Al Munafiqoun to rebuke the hypocrites by it’.<sup>699</sup> (Non-Shia source, (the book) Al-Durr Al-Mansour by Al Suyuti)

وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ يقرأ في صلاة المغرب ليلة الجمعة فلن يا أيها الكافرون وقلن هو الله أحد و كان يقرأ في صلاة العشاء الآخرة ليلة الجمعة سورة الجمعة و المنافقين.

And from Jabir Bin Samura who said, ‘Rasool-Allah<sup>-saww</sup> used to recite in Al Maghrib Salat on the night of Friday, Surah Al Kafiroun, and Surah Al Tawheed, and he<sup>-saww</sup> used to recited in Salat Al Isha the last on the night of Friday, Surah(s) Al Jummah and Al Munafiqeen’.<sup>700</sup> (Non-Shia source, (the book) Al-Durr Al-Mansour by Al Suyuti)

[باب 84 فضائل سورة التغابن](#)

## CHAPTER 84 – MERITS OF SURAH AL TAGHABUN

1- ثواب الأعمال بالإستناد عن ابن البطائني عن ابن أبي العلاء عن أبي بصير عن أبي عبد الله ع قال: من قرأ سورة التغابن في فريضة كانت شفيعة له يوم القيامة و شاهد عدل عند من يجيز شهادتها ثم لا يفارقها حتى تدخله الجنة.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Ibn Abu Al A’ala, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Surah Al Taghabun in an obligatory (Salat), it would be an interceder for him on the Day of Qiyamah, and a just witness in the presence who allow its testimony, then it will not separate until it enters him into the Paradise’.<sup>701</sup>

[باب 85 فضائل قراءة المسبحات](#)

## CHAPTER 85 – MERITS OF READING ‘AL MUSABBIHAAT’ (CHAPTERS 17, 57, 59, 61, 62, 64, 87)

1- ثواب الأعمال بالإستناد عن ابن البطائني عن محمد بن مسكين عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: من قرأ بالمسبحات كلها قبل أن ينام لم يمت حتى يذكرك القائم ع وإن مات كان في جوار النبي ص.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Muhammad Bin Miskeen, from Amro Bin Shimr, from Jabir,

<sup>699</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 83 H 2 d

<sup>700</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 83 H 2 e

<sup>701</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 84 H 1

'From Abu Ja'far<sup>asws</sup> having said: 'One who reads 'Al Musabbahaat', all of them, before he sleeps will not die until he comes across Al Qaim<sup>ajfj</sup>, and if he dies, he would be among neighbours of the Prophet<sup>saww</sup>'.<sup>702</sup>

2- الدُّرُّ الْمَنْشُورُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص لَا يَنَامُ حَتَّى يَتْرُقَ الْمُسَبِّحَاتِ وَكَانَ يَقُولُ إِنَّ فِيهِنَّ آيَةً هِيَ أَفْضَلُ مِنْ أَلْفِ آيَةٍ

(The book) 'Al-Durr Al-Mansour' – from Yahya Bin Abu Kaseer who said,

'Rasool-Allah<sup>saww</sup> would not sleep until he<sup>saww</sup> had recited Al Musabbahaat, and he<sup>saww</sup> had said: 'In these there is a Verse which is better than a thousand Verses!'

قَالَ يَحْيَى فَتَرَاهَا الْآيَةَ الَّتِي فِي آخِرِ الْحُشْرِ.

Yahya (the narrator) said, 'We view it as the Verse in the end of Surah Al Hashr'.<sup>703</sup>

[باب 86 فضائل سورتي الطلاق و التحريم](#)

## CHAPTER 86 – MERITS OF SURAH AL TALAQ AND SURAH AL TAHREEM

1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الطَّلَاقِ وَ التَّحْرِيمِ فِي فَرِيضَةٍ أَعَادَهُ اللَّهُ مِنْ أَنْ يَكُونَ يَوْمَ الْقِيَامَةِ مِمَّنْ يَخَافُ أَوْ يَحْزَنُ وَ عُوفِي مِنَ النَّارِ وَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِتِلَاوَتِهِ إِتَاهُمَا وَ مُحَافَظَتِهِ عَلَيْهِمَا لِأَمْرِهِمَا لِلنَّبِيِّ ص.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Ibn Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> having said: 'One who reads Surah Al Talaq and Al Tahreem in an obligatory Salat, Allah<sup>azwj</sup> would Shelter him on the Day of Qiyamah from him being from the ones who fear or grieve, and he would be excused from the Hellfire, and Allah<sup>azwj</sup> will Admit him into the Paradise due to his having recited these, and his preserving upon them because these are for the Prophet<sup>saww</sup>'.<sup>704</sup>

[باب 87 فضائل سورة تبارك زائدا على ما تقدم و يأتي في طي سائر الأبواب و فيه فضل بعض آياتها و فضل سور أخرى أيضا](#)

## CHAPTER 87 – MERITS OF SURAH AL MULK ADDITIONAL UPON WHAT HAS PRECEDED, AND WILL COME IN THE FOLD OF REST OF THE CHAPTERS, AND IN IT IS MERIT OF SOME OF ITS VERSES, AND MERIT OF OTHERS CHAPTERS AS WELL

1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ فِي الْمَكْتُوبَةِ قَبْلَ أَنْ يَنَامَ لَمْ يَزَلْ فِي أَمَانِ اللَّهِ حَتَّى يُصْبِحَ وَ فِي أَمَانِهِ يَوْمَ الْقِيَامَةِ حَتَّى يَدْخُلَ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from his father, from Abu Baseer,

<sup>702</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 85 H 1

<sup>703</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 85 H 2

<sup>704</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 86 H 1

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Surah Al Mulk in the Prescribed (Salat) before he sleeps, will not cease to be in security of Allah<sup>-azwj</sup> until morning, and in His<sup>-azwj</sup> security on the Day of Qiyamah until he enters the Paradise’’.<sup>705</sup>

2- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ ابْنُ عَبَّاسٍ إِنَّ رَجُلًا ضَرَبَ خَبَاءَهُ عَلَى قَبْرِ وَ لَمْ يَعْلَمْ أَنَّهُ قَبْرٌ فَقَرَأَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ فَسَمِعَ صَائِحًا يَقُولُ هِيَ الْمُنْجِيَةُ فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ص فَقَالَ هِيَ الْمُنْجِيَةُ مِنْ عَذَابِ الْقَبْرِ.

(The book) ‘Dawaat’ of Al Rawandy –

Ibn Abbas said, ‘A man struck his forehead upon a grave and did not know it was a grave. He read Surah Al Mulk. He heard a caller saying it is the rescuer. He mentioned that to Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: ‘It is the rescuer from Punishment of the grave!’<sup>706</sup>

3- الدُّرُّ الْمَنْشُورُ، عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ اشْتَكَى ضِرْسَهُ فَلْيَضَعْ إصْبَعَهُ عَلَيْهِ وَ لِيَقْرَأْ هَاتَيْنِ الْآيَتَيْنِ سَبْعَ مَرَّاتٍ وَ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ إِلَى يُفْقَهُونَ وَ هُوَ الَّذِي أَنْشَأَكُمْ وَ جَعَلَ لَكُمْ السَّمْعَ وَ الْأَبْصَارَ إِلَى تَشْكُرُونَ فَإِنَّهُ يَبْرَأُ بِإِذْنِ اللَّهِ.

(The book) ‘Al-Durr Al-Mansour’ –

‘From Ibn Abbas who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘One who complains of his tooth (ache), let him place his finger upon it and let him read these two Verses seven times: **And He is the One Who Produced you from one soul, so there is a (permanent) stable one and a (temporarily) deposited one. [6:98]** – up to: **understanding [6:98]; Say: ‘He is the One Who Caused you to grow, and Made for you the hearing, and the sight, - up to - thanking for’ [67:23]**, so he would be cured by the Permission of Allah<sup>-azwj</sup>’’.<sup>707</sup> (Non Shia source)

4- الدُّرُّ الْمَنْشُورُ، لِلْسُّيُوطِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ سُورَةَ مِنْ كِتَابِ اللَّهِ مَا هِيَ إِلَّا ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

(The book) ‘Al-Durr Al-Mansour’ of Al Suyuti, from Abu Hureyra (A well-known fabricator) said, ‘Rasool-Allah<sup>-saww</sup> said: ‘There is a chapter from the Book of Allah<sup>-azwj</sup>, it is not except of thirty Verses. It will intercede for a man until (his sins) will be Forgiven for him – Surah Al Mulk’’.<sup>708</sup> (Non Shia source)

وَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص سُورَةٌ فِي الْقُرْآنِ خَاصَمَتْ عَنْ صَاحِبِهَا حَتَّى أَدْخَلْتَهُ الْجَنَّةَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

And from Anas (well-known fabricator) said, ‘Rasool-Allah<sup>-saww</sup> said: ‘There is a Chapter in the Quran which will contend on behalf of its companions until it enters him into the Paradise – Surah Al Mulk’’.<sup>709</sup> (Non Shia source)

<sup>705</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 1

<sup>706</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 2

<sup>707</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 3

<sup>708</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 1

<sup>709</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 2

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ص فِتَاهُ عَلَى قَبْرِ وَ هُوَ لَا يَحْسَبُ أَنَّهُ قَبْرٌ فَإِذَا قَبْرُ إِنْسَانٍ فَقَرَأَ سُورَةَ الْمُلْكِ حَتَّى خَتَمَهَا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَأَخْبَرَهُ فَقَالَ رَسُولُ اللَّهِ ص هِيَ الْمَانِعَةُ الْمُنْجِيَةُ تُنَجِّيهِ عَذَابَ الْقَبْرِ.

And from Ibn Abbas who said, 'One of companions of the Prophet<sup>-saww</sup> struck a shade (tent) upon a grave and he was not reckoning it was a grave, but there was a grave of a person. He recited Surah Al Mulk until he ended it. He came to the Prophet<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and informed him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: 'It is the preventing rescuer. It rescues from punishment of the grave!'<sup>710</sup> (Non Shia source)

وَعَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص تَبَارَكَ هِيَ الْمَانِعَةُ مِنْ عَذَابِ الْقَبْرِ.

And from Ibn Masoud who said, 'Rasool-Allah<sup>-saww</sup> said: 'Surah Al Mulk, it is the preventer from punishment of the grave''.<sup>711</sup> (Non Shia source)

وَعَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ أَنْزَلْتُ عَلَيَّ سُورَةَ تَبَارَكَ وَ هِيَ ثَلَاثُونَ آيَةً جُمْلَةً وَاحِدَةً وَ قَالَ هِيَ الْمَانِعَةُ فِي الْقُبُورِ.

And from Abu Hureyra (A well-known fabricator), he heard Rasool-Allah<sup>-saww</sup> saying: 'Surah Al Mulk was Revealed unto me and it is of thirty Verses, the whole in one go'. And he<sup>-saww</sup> said: 'It is the preventer (of the punishment) in the grave''.<sup>712</sup> (Non Shia source)

وَعَنِ ابْنِ عَبَّاسٍ قَالَ لِرَجُلٍ أَلَا أُحِبُّكَ بِحَدِيثٍ تُفْرَحُ بِهِ قَالَ بَلَى

And from Ibn Abbas having said to a man, 'Shall I gift you a Hadeeth you will rejoice with it?' He said, 'Yes'.

قَالَ اقْرَأْ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَ عَلِمَهَا أَهْلُكَ وَ جَمِيعُ وُلْدِكَ وَ صِيبِيَانِ نَبِيِّكَ وَ حَيْرَانَكَ فَإِنَّهَا الْمُنْجِيَةُ وَ الْمَجَادِلَةُ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّهَا لِفَارِئِهَا وَ تَطْلُبُ لَهُ أَنْ يُنَجِّيَهُ مِنْ عَذَابِ النَّارِ وَ يَنْجُو بِهَا صَاحِبُهَا مِنْ عَذَابِ الْقَبْرِ

He said, 'Read Surah Al Mulk and teach it to your wife and entirety of your children, and young boys of your house, and your neighbours, for it is the rescuer and the pleader for its reader on the Day of Qiyamah in the Presence of its Lord<sup>-azwj</sup>, and seek for him to be rescued from Punishment of the Hellfire, and its companion would be rescued by it from punishment of the grave'.

قَالَ رَسُولُ اللَّهِ ص لَوِ دِدْتُ أَنَّهُمَا فِي قَلْبِ كُلِّ إِنْسَانٍ مِنْ أُمَّتِي.

Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> would love it to be in the heart of every person from my<sup>-saww</sup> community''.<sup>713</sup> (Non Shia source)

<sup>710</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 3

<sup>711</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 4

<sup>712</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 5

<sup>713</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 6

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ رَجُلًا كَانَ يَمُنُّ كَانَ قَبْلَكُمْ مَاتَ وَ لَيْسَ مَعَهُ شَيْءٌ مِنْ كِتَابِ اللَّهِ إِلَّا تَبَارَكَ فَلَمَّا وَضِعَ فِي حُفْرَتِهِ أَنَاهُ الْمَلَكُ فَنَادَتْ السُّورَةُ فِي وَجْهِهِ

And from Anas (A well-known fabricator) who said, 'Rasool-Allah<sup>-saww</sup> said: 'There was a man from the ones who were before you who died, and there wasn't anything with him from the Book of Allah<sup>-azwj</sup> except Surah Al Mulk. When he was placed in his grave the Angel came to him. The Surah called out in his face.

فَقَالَ لَهَا إِنَّكَ مِنْ كِتَابِ اللَّهِ وَ أَنَا أَكْرَهُ مَسَاءَتِكَ وَ إِنِّي لَا أَمْلِكُ لَكَ وَ لَا لَهُ وَ لَا لِنَفْسِي نَفْعًا وَ لَا ضَرًّا فَإِنْ أَرَدْتَ هِدَايَةَ فَأَنْطَلِقِي إِلَى الرَّبِّ فَاشْفَعِي لَهُ

He (Angel) said to it, 'You are from the Book of Allah<sup>-azwj</sup> and I dislike being bad to you, and I can neither control any benefit nor harm for you nor for him nor for myself. If you want guidance, then go to the Lord<sup>-azwj</sup> and intercede for him!'

فَتَنْطَلِقِي إِلَى الرَّبِّ فَتَقُولُ يَا رَبِّ إِنَّ فَلَانًا عَمَدَ إِلَيَّ مِنْ بَيْنِ كِتَابِكَ فَتَعَلَّمَنِي وَ تَلَانِي أَ فَتُحْرِقُهُ أَنْتَ بِالنَّارِ وَ مُعَذِّبُهُ وَ أَنَا فِي جَوْفِهِ فَإِنْ كُنْتَ فَاعِلًا ذَلِكَ بِهِ فَالْحَنِي مِنْ كِتَابِكَ

It will go to the Lord<sup>-azwj</sup> and say, 'O Lord<sup>-azwj</sup>! So and so had deliberated to me from between Your<sup>-azwj</sup> Book. He learnt me and recited me. Will You<sup>-azwj</sup> Burn him in the Hellfire and Punish him while I am in his interior? If You<sup>-azwj</sup> were to Do that with him, then Delete me from Your<sup>-azwj</sup> Book!'

فَيَقُولُ أَرَأَيْكَ عَضِبْتَ

He<sup>-azwj</sup> will Say: "I<sup>-azwj</sup> See you as angry!"

فَيَقُولُ وَ حَقِّي لِي أَنْ أَعْضِبَ

It will say, 'And there is a right for me that I get angry!'

فَيَقُولُ ادْهَبِي فَقَدْ وَهَبْتُهُ لَكَ وَ شَفَعْتُكَ فِيهِ

He<sup>-azwj</sup> will Say: "Go! I<sup>-azwj</sup> have hereby Gifted him to you, and have Interceded for you regarding him!"

فَتَجِيءُ سُورَةُ الْمُلْكِ فَيُخْرِجُ كَاسِفَ الْبَالِ لَمْ يَجَلَّ مِنْهُ بِشَيْءٍ فَتَضَعُ فَاها عَلَى فِيهِ فَتَقُولُ مَرْحَبًا بِحَذَا الْقَمِ فَرَبِّمَا تَلَانِي وَ مَرْحَبًا بِحَذَا الصُّدْرِ فَرَبِّمَا وَ عِلَانِي وَ مَرْحَبًا بِحَاتَيْنِ الْقَدَمَيْنِ فَرَبِّمَا قَامَتَا بِي وَ تُونِسُهُ فِي قَدْرِ مَخَافَةِ الْوَحْشَةِ عَلَيْهِ

So Surah Al Mulk will come and extract worries of the mind, not leaving any (harm) from him. It will place its mouth upon his mouth and say, 'Welcome to the mouth, sometimes it used to recite me, and welcome to this chest, sometimes it used to retain me, and welcome with these two feet, something they stood with me!' And it would comfort him in his grave fearing the loneliness upon him.

فَلَمَّا حَدَّثَ رَسُولُ اللَّهِ ص بِهَذَا الْحَدِيثِ لَمْ يَبْقَ صَغِيرٌ وَ لَا كَبِيرٌ وَ لَا حُرٌّ وَ لَا عَبْدٌ إِلَّا تَعَلَّمَهَا وَ سَمَّاها رَسُولُ اللَّهِ ص الْمُنْجِيَةَ.

When Rasool-Allah<sup>-saww</sup> narrated with this Hadeeth, there did not remain any young nor old, nor free nor slave except he learned it, and Rasool-Allah<sup>-saww</sup> Named it as 'The rescuer'.<sup>714</sup> (Non Shia source)

وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: يُؤْتَى الرَّجُلُ فِي قَبْرِهِ مِنْ قِبَلِ رِجْلَيْهِ فَيَقُولُ لَيْسَ لَكُمْ عَلَيَّ مَا قِبَلِي سَبِيلًا قَدْ كَانَ يَقُومُ عَلَيْنَا بِسُورَةِ الْمُلْكِ

And from Ibn Masoud who said, '(Punishing Angels) would access the man in his grave from direction of his legs. His legs would say, 'There isn't any way for you from my direction. He used to stand upon us with Surah Al Mulk!'

ثُمَّ يُؤْتَى مِنْ قِبَلِ صَدْرِهِ فَيَقُولُ لَيْسَ لَكُمْ عَلَيَّ مَا قِبَلِي سَبِيلًا قَدْ كَانَ وَعَايِي سُورَةَ الْمُلْكِ

Then they access from direction of his chest. It would say, 'There isn't any way for you from my direction. He used to retain in my Surah Al Mulk!'

ثُمَّ يُؤْتَى مِنْ قِبَلِ رَأْسِهِ فَيَقُولُ لَيْسَ لَكُمْ عَلَيَّ مَا قِبَلِي سَبِيلًا قَدْ كَانَ يَقْرَأُ بِي سُورَةَ الْمُلْكِ

Then he would be accessed from direction of his head. It would say, 'There isn't any way for you from my direction. He used to read Surah Al Mulk with me!'

فَهِيَ الْمَانِعَةُ تَمْنَعُ مِنْ عَذَابِ الْقَبْرِ وَ هِيَ فِي التَّوْرَةِ سُورَةُ الْمُلْكِ مَنْ قَرَأَهَا فِي لَيْلَةٍ فَقَدْ أَكْثَرَ وَ أُطِيبَ.

It is the preventer preventing from punishment from the grave, and Surah Al Mulk is in the Torah. One who reads it during a night so he has been frequent and good".<sup>715</sup> (Non Shia source)

وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: إِنَّ الْمَيِّتَ إِذَا مَاتَ أَوْقَدَتْ حَوْلَهُ نِيرَانٌ فَمَأْكُلُ كُلُّ نَارٍ مَا يَلِيهَا إِنْ لَمْ يَكُنْ لَهُ عَمَلٌ يَحُولُ بَيْنَهُ وَ بَيْنَهَا

And from Ibn Masoud who said, 'The deceased when he dies, two flames are ignited around him. Each fire consumes all what is in its way if there does not happen to be any (good) deed forming a barrier between him and it.

وَ إِنْ رَجُلًا مَاتَ وَ لَمْ يَكُنْ يَقْرَأُ مِنَ الْقُرْآنِ إِلَّا سُورَةَ ثَلَاثِينَ آيَةً فَأَتَتْهُ مِنْ قِبَلِ رَأْسِهِ فَقَالَتْ إِنَّهُ كَانَ يَقْرَأُ بِي فَأَتَتْهُ مِنْ قِبَلِ رِجْلَيْهِ فَقَالَتْ إِنَّهُ كَانَ يَقُومُ بِي فَأَتَتْهُ مِنْ قِبَلِ جَوْفِهِ فَقَالَتْ إِنَّهُ كَانَ وَعَايِي فَأُنْجَتْهُ

And if a man dies and did not happen to have read from the Quran except Surah of thirty Verses, (punishing Angels) would access him from direction of his head. It would say, 'He used to read me!' So he would be accessed from direction of his legs. It would say, 'He used to stand with me!' He would be accessed from direction of his interior. It would say, 'He used to retain me!' Thus it would rescue him'.

<sup>714</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 7

<sup>715</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 8

قَالَ فَتَطَرْتُ أَنَا وَ مَسْرُوقٌ فِي الْمُصْحَفِ فَلَمْ نَجِدْ سُورَةَ ثَلَاثِينَ آيَةً إِلَّا تَبَارَكَ.

He (the narrator) said, 'I and Masrouq looked into the Quran but could not find any Surah of thirty Verses except Al Mulk'.<sup>716</sup> (Non Shia source)

وَعَنْ أَنَسٍ مَرْفُوعاً يُبْعَثُ رَجُلٌ يَوْمَ الْقِيَامَةِ لَمْ يَتْرُكْ شَيْئاً مِنَ الْمَعَاصِي إِلَّا رَكِبَهَا إِلَّا أَنَّهُ كَانَ يُوحِدُ اللَّهَ وَ لَمْ يَكُنْ يَقْرَأُ مِنَ الْقُرْآنِ إِلَّا سُورَةَ وَاحِدَةً فَيُؤْمَرُ بِهِ إِلَى النَّارِ

And from Anas (A well-known fabricator), raising it: 'A man will be Resurrected on the Day of Qiyamah not having neglected anything from the acts of disobedience except he would have committed it, except that he would have professed Oneness of Allah<sup>-azwj</sup> and would not have read from the Quran except one Chapter, and he would be Commanded with to the Hellfire.

فَطَارَ مِنْ جَوْفِهِ شَيْءٌ كَالنِّهَابِ فَقَالَتْ اللَّهُمَّ إِنِّي بِمَا أَنْزَلْتَ عَلَيَّ نَبِيَّكَ - وَ كَانَ عَبْدُكَ هَذَا يَقْرَأُنِي

Something like the flame would fly out from his interior and it would say, 'O Allah<sup>-azwj</sup>! I am from what You<sup>-azwj</sup> had Revealed unto Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and this servant of Yours<sup>-azwj</sup> used to read me!'

فَمَا زَالَتْ تَشْفَعُ حَتَّى أَدْخَلْتَهُ الْجَنَّةَ وَ هِيَ الْمُنْجِيَةُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

It will not cease to interceded until it will enter him into the Paradise, and it is the rescuer, Surah Al Mulk'.<sup>717</sup> (Non Shia source)

وَعَنْ ابْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ص يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى وَ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ أَلَمْ تَنْزِيلَ وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

And from Ibn Masoud who said, 'The Prophet<sup>-saww</sup> used to recite in the Friday Salat with Surah Al Jumma, and Surah Al A'ala; and in the morning Salat on the day of Friday Surah Al Sajdah and Surah Al Mulk'.<sup>718</sup> (Non Shia source)

وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَا أَجِدُ فِي كِتَابِ اللَّهِ سُورَةً وَ هِيَ ثَلَاثُونَ آيَةً مَنْ قَرَأَهَا عِنْدَ نَوْمِهِ كُنِبَ لَهُ بِهَا ثَلَاثُونَ حَسَنَةً وَ مُحِيَتْ لَهُ بِهَا ثَلَاثُونَ سَيِّئَةً وَ رُفِعَ لَهُ ثَلَاثُونَ دَرَجَةً

And from Ibn Abbas who said, 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> cannot find in the Book of Allah<sup>-azwj</sup> any Surah being of thirty Verses (except Surah Al Mulk). One who reads it during his sleep time, thirty good deeds would be written for him due to it, and thirty evil deeds would be deleted from him, and thirty ranks would be raised for him.

وَ بَعَثَ اللَّهُ إِلَيْهِ مَلَكاً مِنَ الْمَلَائِكَةِ يَنْسُطُ عَلَيْهِ جَنَاحَهُ وَ يَحْفَظُهُ مِنْ كُلِّ سُوءٍ حَتَّى يَسْتَيْقِظَ وَ هِيَ الْمُجَادِلَةُ يُجَادِلُ عَنْ صَاحِبِهَا فِي الْقَبْرِ وَ هِيَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

<sup>716</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 9

<sup>717</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 10

<sup>718</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 11



And Allah<sup>-azwj</sup> will Send an Angel from the Angels to him. He will extend his wings upon him and protect him from every evil until he awakens, and it will be the pleader on behalf of its companion in the grave, and is it Surah Al Mulk".<sup>719</sup> (Non Shia source)

وَعَنْ أَنَسٍ رَفَعَهُ لَقَدْ رَأَيْتُ عَبَّأً رَأَيْتُ رَجُلًا مَاتَ كَانَ كَثِيرَ الدُّنُوبِ مُسْرِفًا عَلَى نَفْسِهِ فَكُلَّمَا تَوَجَّهَ إِلَيْهِ الْعَذَابُ فِي قَبْرِهِ مِنْ قِبَلِ رِجْلَيْهِ أَوْ مِنْ قِبَلِ رَأْسِهِ أَقْبَلَتْ السُّورَةُ الَّتِي فِيهَا الطَّيْرُ يُجَادِلُ عَنْهُ الْعَذَابُ إِنَّهُ كَانَ يُحَافِظُ عَلَيَّ وَ قَدْ وَعَدَنِي رَبِّي أَنَّهُ مَنْ وَاطَبَ عَلَيَّ أَنْ لَا يُعَذِّبَهُ

And from Anas (A well-known fabricator), 'I saw a wonder! I saw a man who had died who had been of many sins, having been extravagant upon himself. Every time the Punishment headed to him in his grace from direction of his legs, or from direction of his head, the Surah in which is the bird (Al Mulk) fought against the punishment on his behalf, 'He used to be preserving upon me, and my Lord<sup>-azwj</sup> has Promised me that He<sup>-azwj</sup> will not Punish him!'

فَانصَرَفَ عَنْهُ الْعَذَابُ بِهَا وَ كَانَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ يَتَعَلَّمُونَهَا وَ يَتَوَلَّوْنَ الْمُعْتَبُونَ مَنْ لَمْ يَتَعَلَّمَهَا وَ هِيَ سُورَةُ الْمَلِكِ.

So the Punishment would be turned away from him due to it; and it was so that the Emigrants and the Helpers used to learn it and were saying, 'The embezzled (deprived) is the one who does not learn it', and it is Surah Al Mulk".<sup>720</sup> (Non Shia source)

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ الْمُنْتَهَى مِنَ السُّجْدَةِ وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ كُلُّ لَيْلَةٍ لَا يَدَعُهَا فِي سَفَرٍ وَ لَا حَضَرٍ.

From Ayesha (A well-known fabricator), 'The Prophet<sup>-saww</sup> used to read Surah Al Sajdah, and Surah Al Mulk every night, neither leaving it during a journey nor in residence".<sup>721</sup> (Non Shia source)

وَعَنْ عَلِيٍّ عَ كَلِمَاتٍ مَنْ قَالَهُنَّ عِنْدَ وَفَاتِهِ دَخَلَ الْجَنَّةَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ثَلَاثَ مَرَّاتٍ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثَلَاثَ مَرَّاتٍ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And from Ali<sup>-asws</sup>: 'Phrases one who says these during his expiry would enter the Paradise, 'There is no god except Allah<sup>-azwj</sup> the Lenient, the Benevolent', three times. '***In the Name of Allah the Beneficent, the Merciful [1:1], three times. 'Blessed is the One in Whose Hand is the Kingdom, and He is Able upon all things [67:1]***'.<sup>722</sup> (Non Shia source)

باب 88 فضائل سورة القلم

## CHAPTER 88 – MERITS OF SURAH AL QALAM

1- ثواب الأعمال بالإِسْنَادِ عَنْ ابْنِ الْبَطَّانِيِّ عَنْ عَلِيٍّ بْنِ مَيْمُونٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَنْ قَرَأَ سُورَةَ نون [ن] وَ الْقَلَمِ فِي فَرِيضَةٍ أَوْ نَافِلَةٍ آمَنَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَنْ يُصِيبَهُ فَقَرَّ أَبَدًا وَ أَعَادَهُ اللَّهُ إِذَا مَاتَ مِنْ ضَمَّةِ الْقَبْرِ.

<sup>719</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 12

<sup>720</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 13

<sup>721</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 14

<sup>722</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 4 / 15

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Ali Bin Maymoun who said,

'Abu Abdullah<sup>-asws</sup> said: 'One who reads Surah Al Qalam in an obligatory (Sala) or an option, Allah<sup>-azwj</sup> Mighty and Majestic will Secure him from poverty hitting him, ever, and when he dies, Allah<sup>-azwj</sup> will Shelter him from compression of the grave''.<sup>723</sup>

[باب 89 فضائل سورة الحاقّة](#)

## CHAPTER 89 – MERITS OF SURAH AL HAAQAH

1- ثوب الأعمال بالإسناد عن ابن البطائني عن محمد بن مسكين عن عمرو بن شمر عن جابر عن أبي عبد الله جعفر ع قال: أكثرُوا مِنْ قِرَاءَةِ الْحَاقَّةِ فَإِنَّ قِرَاءَتَهَا فِي الْفَرَايِضِ وَ التَّوَافِلِ مِنَ الْإِيْمَانِ بِاللَّهِ وَ رَسُوْلِهِ لِأَنَّهَا إِتْمَا نَزَلَتْ فِي أَمِيْرِ الْمُؤْمِنِيْنَ ع وَ مُعَاوِيَةَ وَ لَمْ يُسَلَبْ قَارِئُهَا دِيْنَهُ حَتَّى يَلْقَى اللَّهَ عَزَّ وَ جَلَّ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Muhammad Bin Miskeen, from Amro Bin Shimr, from Jabir,

'From Abu Abdullah Ja'far<sup>-asws</sup> having said: 'Frequent from reading Surah Al Haaqah, for reading it in the obligatory and the optional (Salats) is from the Eman with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, because rather it was Revealed regarding Amir Al-Momineen<sup>-asws</sup> and Muawiya, and its reader will not be Stripped of his religion until he meets Allah<sup>-azwj</sup> Mighty and Majestic''.<sup>724</sup>

[باب 90 فضائل سورة سأل سائل](#)

## CHAPTER 90 – MERITS OF SURAH AL NABA

1- ثوب الأعمال بالإسناد عن ابن البطائني عن محمد بن مسكين عن عمرو بن شمر عن جابر عن أبي عبد الله ع قال: أكثرُوا مِنْ قِرَاءَةِ سَأَلِ سَائِلٍ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Muhammad Bin Miskeen, from Amro Bin Shimr, from Jabir,

'From Abu Abdullah<sup>-asws</sup> having said: 'Frequent from reading Surah Al Naba!'

قَالَ مَنْ أَكْتَرَّ قِرَاءَتَهَا لَمْ يَسْأَلْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ عَنْ ذَنْبٍ عَمِلَهُ وَ أَسْكَنَهُ الْجَنَّةَ مَعَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

He<sup>-asws</sup> said: 'One who frequents in reading it, on the Day of Qiyamah Allah<sup>-azwj</sup> the Exalted will not Ask him about any sin he had worked, and Settle him into the Paradise with Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-asws</sup> Household, may Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>'.<sup>725</sup>

<sup>723</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 88 H 1

<sup>724</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 89 H 1

<sup>725</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 90 H 1

[باب 91 فضائل سورة نوح](#)**CHAPTER 91 – MERITS OF SURAH NUH<sup>-as</sup>**

1- ثوب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ يَتَقَرَّ كِتَابَهُ لَا يَدْعُ قِرَاءَةَ سُورَةِ إِذَا أُرْسِلْنَا نُوحًا إِلَى قَوْمِهِ فَأَيُّ عَبْدٍ قَرَأَهَا مُحْتَسِبًا صَابِرًا فِي فَرِيضَةٍ أَوْ نَافِلَةٍ أَسْكَنَهُ اللَّهُ تَعَالَى مَسَاكِينَ الْأَنْبَارِ وَ أَعْطَاهُ ثَلَاثَ جَنَّاتٍ مَعَ جَنَّتَيْهِ كَرَامَةً مِنَ اللَّهِ وَ زَوْجَهُ مِائَتِي حُورَاءَ وَ أَرْبَعَةَ آلَافٍ تُتَيَّبُ إِنْ شَاءَ اللَّهُ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Al-Husayn Bin Hashim, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who was a believer in Allah<sup>-azwj</sup> and reads His<sup>-azwj</sup> Book, should not leave reciting Surah Nuh<sup>-as</sup>. Whichever servant reads it anticipating, patiently in his obligatory or optional (Salat), Allah<sup>-azwj</sup> the Exalted in settlements of the righteous and Give him three gardens along with his garden, as a prestige from Allah<sup>-azwj</sup>, and get him married to two hundred Houries, and four thousand non-virgins, if Allah<sup>-azwj</sup> so Desires''.<sup>726</sup>

[باب 92 فضائل سورة الجن](#)**CHAPTER 92 – MERITS OF SURAH AL JINN**

1- ثوب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ حَنَّانِ بْنِ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكْثَرَ قِرَاءَةَ فُلِّ أَوْحِي إِلَيَّ لَمْ يُصِبْهُ فِي الْحَيَاةِ الدُّنْيَا شَيْءٌ مِنْ أَعْيُنِ الْجِنِّ وَ لَا نَفْثِهِمْ وَ لَا سِحْرِهِمْ وَ لَا مِنْ كَيْدِهِمْ وَ كَانَ مَعَ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ فَيَقُولُ يَا رَبِّ لَا أُرِيدُ بِهِ بَدَلًا وَ لَا أُرِيدُ أَنْ أُبْعِيَ عَنْهُ جَوْلًا.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Hanan Bin Sadeyr,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who frequents in reciting Surah Al Jinn, there will not afflict him in the lifetime of the world anything from the evil eye of the Jinn, nor their puffing, nor their sorcery, from their plots, and he would be with Muhammad<sup>-saww</sup>, may the Salawaat and the greeting be upon him<sup>-saww</sup>, he should say, 'O Lord<sup>-azwj</sup>! I neither intend with it any replacement nor am I seeking transferring away from it''.<sup>727</sup>

[باب 93 فضائل سورة المزمل](#)**CHAPTER 93 – MERITS OF SURAH AL MUZZAMMIL**

1- ثوب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْمُزَّمِّلِ فِي الْعِشَاءِ الْآخِرَةِ أَوْ فِي آخِرِ اللَّيْلِ كَانَ لَهُ اللَّيْلُ وَ النَّهَارُ شَاهِدَيْنِ مَعَ سُورَةِ الْمُزَّمِّلِ وَ أَحْبَاهُ اللَّهُ حَيَاةً طَيِّبَةً وَ أَمَانَةً اللَّهُ مِثَّةً طَيِّبَةً.

(The book) 'Sawaab Al Deen' – By the chain from Ibn Al Batainy, from Sayf Bin Ameyra, from Mansour Bin Hazim,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al-Muzzammil in Al-Isha Salat the last, or in the end of the night, for him the night and the day would be two witnesses with

<sup>726</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 91 H 1

<sup>727</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 92 H 1

Surah Al Muzzammil, and Allah<sup>-azwj</sup> will Cause him to live a good life, and Cause him to die a good death".<sup>728</sup>

[باب 94 فضائل سورة المدثر](#)

## CHAPTER 94 – MERITS OF SURAH AL MUDDASSIR

1- ثوَابُ الْأَعْمَالِ بِالْإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ عَاصِمِ الْحَبَّاطِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ الْبَاقِرِ ع قَالَ: مَنْ قَرَأَ فِي الْفَرِيضَةِ سُورَةَ الْمُدَّثِّرِ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَجْعَلَهُ مَعَ مُحَمَّدٍ ص فِي دَرَجَتِهِ وَ لَا يُدْرِكُهُ فِي حَيَاةِ الدُّنْيَا شَقَاءٌ أَبَدًا إِنْ شَاءَ اللَّهُ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Aasim Al Khayyat, from Muhammad Bin Muslim,

'From Abu Ja'far Muhammad Al-Baqir<sup>-asws</sup> having said: 'One who reads Surah Al Muddassir in the obligatory Salat, he would have a right upon Allah<sup>-azwj</sup> Mighty and Majestic to Make him to be with Muhammad<sup>-saww</sup> in his<sup>-saww</sup> rank, and he will not come across misery in lifetime of the world, ever, if Allah<sup>-azwj</sup> so Desires".<sup>729</sup>

[باب 95 فضائل سورة القيامة](#)

## CHAPTER 95 – MERITS OF SURAH AL QIYAMAH

1- ثوَابُ الْأَعْمَالِ بِالْإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَا عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَدَمَّنَ قِرَاءَةَ لَا أَقْسِمُ وَ كَانَ يَعْمَلُ بِهَا بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ مَعَ رَسُولِ اللَّهِ ص مِنْ قَبْرِهِ فِي أَحْسَنِ صُورَةٍ وَ يُبَشِّرُهُ وَ يَضْحَكُ فِي وَجْهِهِ حَتَّى يَجُوزَ عَلَى الصِّرَاطِ وَ الْمِيزَانِ.

(The book) 'Al Amaal' – By the chain from Ibn Al Batainy, from Al-Husayn Bin Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who is habitual in reading Surah Al Qiyamah and works with it, Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect him with Rasool-Allah<sup>-saww</sup> from his grave in the most excellent image, and Give him glad tidings, and there will be a smile in his face until he crosses over the Bridge and the Scale".<sup>730</sup>

[باب 96 فضائل سورة الإنسان](#)

## CHAPTER 96 – MERITS OF SURAH AL INSAAN (AL DAHR)

1- ثوَابُ الْأَعْمَالِ بِالْإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ عَمْرِو بْنِ جُنَيْدٍ الْعُرْزَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع مَنْ قَرَأَ هَذَا عَلَى الْإِنْسَانِ فِي كُلِّ عَدَاةٍ حَمِيسٍ زَوَّجَهُ اللَّهُ مِنَ الْحُورِ ثَمَانَ مِائَةِ عَدَاةٍ وَ أَرْبَعَةَ آلَافِ ثَيْبٍ وَ حُورَاءَ مِنَ الْحُورِ الْعِينِ وَ كَانَ مَعَ مُحَمَّدٍ ص.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Amro Bin Judeyr Al Arzamy, from his father,

<sup>728</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 93 H 1

<sup>729</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 94 H 1

<sup>730</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 95 H 1

‘From Abu Ja’far<sup>-asws</sup>: ‘One who reads Surah Al Insaan during every morning of Thursday, Allah<sup>-azwj</sup> will get him married to the Houries, eight hundred from the virgins and four thousand from the non-virgins, and a Hourie from the Maiden Houries, and he would be with the Muhammad<sup>-saww</sup>’.<sup>731</sup>

باب 97 فضائل سورة المرسلات و عم يتساءلون و النازعات

## CHAPTER 97 – MERITS OF SURAHS AL MURSALAAT AND AL NABA AND AL NAZIYAAT

1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِنِيِّ عَنِ الْحُسَيْنِ بْنِ عَمْرٍو الرُّمَّانِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ وَ الْمُرْسَلَاتِ عُرْفًا عَرَفَ اللَّهُ بَيْنَهُ وَ بَيْنَ مُحَمَّدٍ ص - وَ مَنْ قَرَأَ عَمَّ يَتَسَاءَلُونَ لَمْ يَخْرُجْ سَنَتَهُ إِذَا كَانَ يُدْمِمُهَا فِي كُلِّ يَوْمٍ حَتَّى يَبُورَ نَبِيْتُ اللَّهِ الْحَرَامِ إِنْ شَاءَ اللَّهُ وَ مَنْ قَرَأَ وَ النَّازِعَاتِ لَمْ يَمُتْ إِلَّا رَيَّانًا وَ لَمْ يَبْعَثْهُ اللَّهُ إِلَّا رَيَّانًا وَ لَمْ يُدْخِلْهُ اللَّهُ الْجَنَّةَ إِلَّا رَيَّانًا.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Al-Husayn Bin Amro Al Rummany, from his father,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Surah Al Mursalaat, Allah<sup>-azwj</sup> will Introduce between him and Muhammad<sup>-saww</sup>; and one who reads Surah Al Naba, when he was habitual of it every day, his year will not pass until he visits the Sacred House of Allah<sup>-azwj</sup>; and one who reads Surah Al Naziyaat will not die except saturated, and Allah<sup>-azwj</sup> will not Resurrect him except saturated, and Allah<sup>-azwj</sup> will not Enter him into the Paradise except as saturated’.<sup>732</sup>

2- مكارم الأخلاق من قرأ و النازعات لم يدخله الله الجنة إلا رياناً و لا يدركه في الدنيا شقاء أبداً.

(The book) ‘Makarim Al Akhlaq’ –

‘One who reads Surah Al Naziyaat, Allah<sup>-azwj</sup> will not Enter him into the Paradise except as saturated, nor will he come across misery in the world, ever’.<sup>733</sup>

باب 98 فضائل سورتي عبس و إذا الشمس كورت

## CHAPTER 98 – MERITS OF SURAHS ABASA AND AL SHAMS

1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِنِيِّ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ عَبَسَ وَ تَوَلَّى وَ إِذَا الشَّمْسُ كُوِّرَتْ كَانَ نُحْتِ جَنَاحِ اللَّهِ مِنَ الْجَنَانِ وَ فِي ظِلِّ اللَّهِ وَ كِرَامَتِهِ وَ فِي جَنَابِهِ وَ لَا يَعْظُمُ ذَلِكَ عَلَى اللَّهِ رَبِّهِ إِنْ شَاءَ اللَّهُ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Muawiya Bin Wahb,

<sup>731</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 96 H 1

<sup>732</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 97 H 1

<sup>733</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 97 H 2

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Surah Abasa and Surah Al Shams would be beneath a Wing of Allah<sup>-azwj</sup> from the gardens, and in the Shade of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prestige, and that will not be too bid upon Allah<sup>-azwj</sup>, his Lord<sup>-azwj</sup>, if Allah<sup>-azwj</sup> so Desires’’.<sup>734</sup>

2- الدُّرُّ الْمَنْثُورُ، عَنِ ابْنِ عُمرَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ إِذَا السَّمْسُ كُوْرَتْ وَ إِذَا السَّمَاءُ انْفَطَرَتْ وَ إِذَا السَّمَاءُ انْشَقَّتْ.

(The book) ‘Al-Durr Al-Mansour’ – from Ibn Umar who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘One whom it cheers to look at me<sup>-saww</sup> on the Day of Qiyamah as if he sees a spring, let him read Surah(s) Al Shams, and Al Infitar, and Al Inshiqaq’’.<sup>735</sup>

[باب 99 فضائل سورتي إذا السماء انفطرت و إذا السماء انشقت](#)

## CHAPTER 99 – MERITS TWO SURAH(S), AL INFITAR AND AL INSHIQAQ

1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ قَرَأَ هَاتَيْنِ السُّورَتَيْنِ وَ جَعَلَهُمَا نُصْبَ عَيْنَيْهِ فِي صَلَاةِ الْفَرِيضَةِ وَ النَّافِلَةِ إِذَا السَّمَاءُ انْفَطَرَتْ وَ إِذَا السَّمَاءُ انْشَقَّتْ لَمْ يَحْجُبْهُ مِنَ اللَّهِ حَاجِبٌ وَ لَمْ يَحْجُزْهُ مِنَ اللَّهِ حَاجِزٌ وَ لَمْ يَزَلْ يَنْظُرُ إِلَى اللَّهِ وَ يَنْظُرُ اللَّهُ إِلَيْهِ حَتَّى يَفْرُغَ مِنْ حِسَابِ النَّاسِ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Al-Husayn Bin Abu Al A’ala who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘One who reads these two Surah(s) and makes them set up in his eyes in the obligatory and the optional Salat, Surah Al Infitar, and Surah Al Inshiqaq, no veiling one will veil him from Allah<sup>-azwj</sup>, and nor will any guard shield him from Allah<sup>-azwj</sup>, and he will not cease looking at Allah<sup>-azwj</sup> and Allah<sup>-azwj</sup> Looking at him until He<sup>-azwj</sup> is Free from Reckoning the people’’.<sup>736</sup>

[باب 100 فضائل سورة المطففين](#)

## CHAPTER 100 – MERITS OF SURAH AL MUTAFFIFEEN

1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ صَفْوَانَ الْجَمَّالِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ فِي الْفَرِيضَةِ وَئِلَّ لِلْمُطَفِّفِينَ أَعْطَاهُ اللَّهُ الْأَمْنَ يَوْمَ الْقِيَامَةِ مِنَ النَّارِ وَ لَمْ تَرَهُ وَ لَا يَرَاهَا وَ لَا يَمُرُّ عَلَى جِسْرِ جَهَنَّمَ وَ لَا يُحَاسَبُ يَوْمَ الْقِيَامَةِ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Safwan Al Jammal,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Surah Al Mutaffifeen in the obligatory (Salat), on the Day of Qiyamah Allah<sup>-azwj</sup> would Grant him the security from the Hellfire and it will not see him and he will not see it, and he will pass upon the archway of Hell and will not be Reckoned with on the Day of Qiyamah’’.<sup>737</sup>

<sup>734</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 98 H 1

<sup>735</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 98 H 2

<sup>736</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 99 H 1

<sup>737</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 100 H 1

## CHAPTER 101 – MERITS SURAH AL BUROUJ AND IN IT IS MERIT OF ANOTHER SURAH AS WELL

1-1 ثواب الأعمال بالإسناد عن ابن البطائني عن الحسين بن أحمد المقرئ عن يونس بن طيبان عن أبي عبد الله ع قال: من قرأ و السماء ذات البروج في فرائضه فإنها سورة النبيين كان محشره و موقفه مع النبيين و المرسلين و الصالحين.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Al-Husayn Bin Ahmad Al Muqry, from Yunus Bin Zabyan,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al Burouj in his obligatory (Salat), for it is a Surah of the Prophets<sup>-as</sup>, he would be famous and his pausing will be with the Prophet<sup>-as</sup>, and the Messengers<sup>-as</sup>, and the righteous ones''<sup>.738</sup>

2-2 مكا، مكارم الأخلاق روي لمن سقي سمأ أو لدغته ذو حمه من ذوات السموم تُقرأ على الماء و السماء ذات البروج و يُسقى فإنه لا يضره إن شاء الله.

(The book) 'Makarim Al Akhlaq' –

'It is reported for the one who is quenched poison or stung by one with venom from the ones with poisons, you should read upon the water Surah Al Burouj, he should drink it, for it will not harm him, if Allah<sup>-azwj</sup> so Desires''<sup>.739</sup>

3-3 الدر المنثور للسبوطي عن أبي هريرة أن رسول الله ص كان يقرأ في العشاء الآخرة بالسماء ذات البروج و السماء و الطارق.

(The book) 'Al-Durr Al-Mansour' of Al Suyuti –

From Abu Hureyra (a well-known fabricator), 'Rasool-Allah<sup>-saww</sup> had recited in Al-Isha the last with Surah Al Burouj and Surah Al Tariq''<sup>.740</sup> (Non Shia source)

و عن أبي هريرة أن رسول الله ص أمر أن يُقرأ بالسموات في العشاء.

And from Abu Hureyra (a well-known fabricator), 'Rasool-Allah<sup>-saww</sup> instructed in reading 'Al Samawaat' (Surah(s) Al Burouj and Al Tariq)''<sup>.741</sup> (Non Shia source)

و عن جابر بن سمرة أن النبي ص كان يقرأ في الظهر و العصر بالسماء و الطارق و السماء ذات البروج.

And from Jabir Bin Samurah, 'The Prophet<sup>-saww</sup> had read in Al Zohr and Al-Asr (Salat) with Surah(s) Al Tariq and Al Burouj''<sup>.742</sup> (Non Shia source)

<sup>738</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 101 H 1

<sup>739</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 101 H 2

<sup>740</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 101 H 3 a

<sup>741</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 101 H 3 b

<sup>742</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 101 H 3 c

وَعَنْ سَعِيدِ بْنِ مَنْصُورٍ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمُعَاذِ بْنِ جَابِرٍ إِذَا قَرَأْتَ بِهِنَّ الْعِشَاءَ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى - وَاللَّيْلِ إِذَا يَغْشَى وَالسَّمَاءِ ذَاتِ الْبُرُوجِ.

And from Saeed Bin Mansour, from Jabir, 'Rasool-Allah<sup>-sawww</sup> said to Muaz: 'Read with them Al-Isha with Surah Al A'ala, and Al Layl, and Al Burouj'.<sup>743</sup> (Non Shia source)

[باب 102 فضائل سورة الطارق](#)

## CHAPTER 102 – MERITS OF SURAH AL TARIQ

1- ثواب الأعمال بالإِسْتِئْذَانِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَتْ قِرَاءَتُهُ فِي فَرَائِضِهِ بِالسَّمَاءِ وَالطَّارِقِ كَانَتْ لَهُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ جَاهٌ وَ مَنَزَلَةٌ وَ كَانَ مِنْ رُفَقَاءِ النَّبِيِّينَ وَ أَصْحَابِهِمْ فِي الْجَنَّةِ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from his father, from Al Moalla Bin Khunays,

'From Abu Abdullah<sup>-asws</sup> having said: 'One whose reciting in his obligatory Salat was with Surah Al Tariq, on the Day of Qiyamah there will be prestige for him and a status and he would be from friends of the Prophets<sup>-as</sup> and their<sup>-as</sup> companions in the Paradise'.<sup>744</sup>

[باب 103 فضائل سورة الأعلى و فيه فضل سور أخرى أيضا](#)

## CHAPTER 103 – MERITS OF SURAH AL A'ALA, AND IN IT IS MERIT OF ANOTHER CHAPTER AS WELL

1- ثواب الأعمال بالإِسْتِئْذَانِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنِ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى فِي فَرِيضَةٍ أَوْ نَافِلَةٍ قِيلَ لَهُ يَوْمَ الْقِيَامَةِ ادْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ إِنْ شَاءَ اللَّهُ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al A'ala in and obligatory or optional Salat, it will be said to him on the Day of Qiyamah: 'Enter from whichever doors of the gardens you desire to', if Allah<sup>-azwj</sup> so Desires'.<sup>745</sup>

2- الدُّرُّ الْمُنْتَوَرُ، عَنْ عَلِيٍّ ع قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ هَذِهِ السُّورَةَ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى.

(The book) 'Al-Durr Al-Mansour' –

'From Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> used to love this Surah, Al'ala'.<sup>746</sup> (Non Shia source)

<sup>743</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 101 H 3 d

<sup>744</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 102 H 1

<sup>745</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 103 H 1

<sup>746</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 103 H 2 a



وَعَنِ النَّعْمَانِ بْنِ بَشِيرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَيَوْمَ الْجُمُعَةِ بِسْمِ رَبِّكَ الْأَعْلَى وَ هَلْ أَتَيْكَ حَدِيثُ الْعَاشِيَةِ وَإِنْ وَاقَعَ يَوْمَ الْجُمُعَةِ قَرَأَهُمَا جَمِيعًا.

And from Al-Numan Bin Bashir, ‘Rasool-Allah<sup>-saww</sup> had recited during the two Eid(s), and the day of Friday, Surah Al A’la, and Surah Al Ghashiya, and if (an Eid) coincided with the day of Friday, he<sup>-saww</sup> would read them both together’.<sup>747</sup> (Non Shia source)

وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْعِيدِ بِسْمِ رَبِّكَ الْأَعْلَى وَ هَلْ أَتَيْكَ حَدِيثُ الْعَاشِيَةِ.

And from Ibn Abbas, ‘The Prophet<sup>-saww</sup> had read in the Eid (Salat) Surah Al A’ala, and Surah al Ghashiya’.<sup>748</sup> (Non Shia source)

وَعَنْ مُرَّةَ بْنِ مَجْدِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ بِسْمِ رَبِّكَ الْأَعْلَى وَ هَلْ أَتَيْكَ حَدِيثُ الْعَاشِيَةِ.

And from Murrah, ‘The Prophet<sup>-saww</sup> had read in the two Eid (Salat(s)) with Surah Al A’ala, and Surah Al Ghashiya’.<sup>749</sup> (Non Shia source)

وَعَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي صَلَاةِ الْجُمُعَةِ بِسْمِ رَبِّكَ الْأَعْلَى وَ هَلْ أَتَيْكَ حَدِيثُ الْعَاشِيَةِ.

And from Samurah Bin Jundab, ‘Rasool-Allah<sup>-saww</sup> read in the Friday Salat Surah Al A’ala, and Surah Al Ghashiya’.<sup>750</sup> (Non Shia source)

وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظُّهْرِ وَ العَصْرِ بِسْمِ رَبِّكَ الْأَعْلَى وَ هَلْ أَتَيْكَ حَدِيثُ الْعَاشِيَةِ.

And from Anas Bin Malik (a well-known fabricator), ‘The Prophet<sup>-saww</sup> had read in Al Zohr and Al-Asr (Salat) with Surah Al A’ala, and Surah Al Ghashiya’.<sup>751</sup> (Non Shia source)

[باب 104 فضائل سورة العاشية](#)

## CHAPTER 104 – MERITS OF SURAH AL GHASHIYA

1- نو، ثواب الأعمال بالإسناد عن ابن البطائني عن أبي المعراء عن أبي بصير عن أبي عبد الله ع قال: مَنْ أَدَمَرَ قِرَاءَةَ هَلْ أَتَيْكَ حَدِيثُ الْعَاشِيَةِ فِي قَرِيضَةٍ أَوْ نَافِلَةٍ عَسَاهُ اللَّهُ بِرَحْمَتِهِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ آتَاهُ اللَّهُ الْأَمْنَ يَوْمَ الْقِيَامَةِ مِنْ عَذَابِ النَّارِ.

(The book) ‘Sawaab Al Amaal’ – from Ibn Al Batainy, from Abu Al Magra’a, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who is habitual of reading Surah Al Ghashiya in an obligatory or optional (Salat), Allah<sup>-azwj</sup> will Overwhelm him with His<sup>-azwj</sup> Mercy in the world

<sup>747</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 103 H 2 b

<sup>748</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 103 H 2 c

<sup>749</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 103 H 2 d

<sup>750</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 103 H 2 e

<sup>751</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 103 H 2 f

and the Hereafter, and on the Day of Qiyamah Allah<sup>-azwj</sup> will Grant him the security from Punishment of the Hellfire”.<sup>752</sup>

[باب 105 فضائل سورة الفجر](#)

## CHAPTER 105 – MERITS OF SURAH AL FAJR

1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ صَنْدَلٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اقْرَءُوا سُورَةَ الْفَجْرِ فِي فَرَائِضِكُمْ وَ نَوَافِلِكُمْ فَإِنَّهَا سُورَةُ الْحُسَيْنِ بْنِ عَلِيٍّ ع- مَنْ قَرَأَهَا كَانَ مَعَ الْحُسَيْنِ ع يَوْمَ الْقِيَامَةِ فِي دَرَجَتِهِ مِنَ الْجَنَّةِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Sandal, from Dawood Bin Farqad,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Read Surah Al Fajr in your obligatory and your optional Salat(s), for it is a chapter of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. One who reads it would be with Al-Husayn<sup>-asws</sup> on the Day of Qiyamah in his<sup>-asws</sup> rank from the Paradise. Surely, Allah<sup>-azwj</sup> is Mighty, Wise”.<sup>753</sup>

[باب 106 فضائل سورة البلد](#)

## CHAPTER 106 – MERITS OF SURAH AL BALAD

1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ قِرَاءَتُهُ فِي الْفَرِيضَةِ لَا أُقْسِمُ بِمَدَا الْأَبْلَدِ كَانَ فِي الدُّنْيَا مَعْرُوفًا أَنَّهُ مِنَ الصَّالِحِينَ وَ كَانَ فِي الْآخِرَةِ مَعْرُوفًا أَنَّهُ مِنَ اللَّهِ مَكَانًا وَ كَانَ يَوْمَ الْقِيَامَةِ مِنْ رُفَعَاءِ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from his father and Al-Husayn Bin Abu Al A’ala, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One whose reading in the obligatory Salat was Surah Al Balad would be well known in the world and that he is from the righteous ones, and in the Hereafter, he would be well known. There would be a position for him from Allah<sup>-azwj</sup>, and on the Day of Qiyamah he would be from friends of the Prophets<sup>-as</sup> and the martyrs and the righteous ones”.<sup>754</sup>

<sup>752</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 104 H 1

<sup>753</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 105 H 1

<sup>754</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 106 H 1

باب 107 فضائل سورة و الشمس و ضحيتها و سورة و الليل و سورة و الضحى و سورة ألم نشرح و فيه فضل غيرها من السور أيضا

## CHAPTER 107 – MERITS OF SURAH AL SHAMS, AND SURAH AL LAYL, AND SURAH AL ZOHA, AND SURAH INSHIRAH, AND IN ARE MERITS OF OTHER SURAH(S) AS WELL

1- ثواب الأعمال بالإسناد عن ابن البطائني عن معاوية بن عمارة عن أبي عبد الله ع قال سمعته يقول من أكثر قراءة و الشمس و ضحيتها و الليل إذا يغشى و الضحى و ألم نشرح في يوم أو في ليلة لم يبق شيء يحضرته إلا شهد له يوم القيامة حتى شعره و بشره و لحمه و دمه و عروقه و عصبه و عظامه و جميع ما أفلت الأرض منه

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Muawiya Bin Ammar,

'One who frequents in reading Surah Al Sham and Surah Al Layl, and Surah Al Zoha, and Surah Al Inshirah during a day or during a night, there will not remain anything in his presence except it will testify for him on the Day of Qiyamah, to the extent of his hair, and his skin, and his flesh, and his blood, and his vein, and his veins, and his bones, and entirety of what the carries from him.

و يقول الرب تبارك و تعالى قبلت شهادتكم لعبدي و أجرتها له انطلقوا به إلى جناتي حتى يتخير منها حيث ما أحب فأعطوه إياها من غير مني و لكن رحمة مني و فضلا مني عليه فهنيئا هنيئا لعبدي.

And the Lord<sup>-azwj</sup> Blessed and Exalted will Say: "I<sup>-azwj</sup> am Accepting your testimonies for My<sup>-azwj</sup> servant and am Allowing it for him! Go with him to My<sup>-azwj</sup> gardens until he can choose from these wherever he loves to be! Give these to him without any Conferment from Me<sup>-azwj</sup>, but as Mercy from Me<sup>-azwj</sup> and Grace upon him from Me<sup>-azwj</sup>! So, congratulations, congratulations to My<sup>-azwj</sup> servant!"<sup>755</sup>

2- الدر المنثور، عن عمرو بن حريث أن النبي ص قرأ في الفجر و الليل إذا عسعس.

(The book) 'Al-Durr Al-Mansour' – from Amro Bin Hureys,

'The Prophet<sup>-saww</sup> read in Al Fajr (Salat) Surah Al Layl'.<sup>756</sup> (Non Shia source)

و عن جابر بن سمرة قال: كان النبي ص يقرأ في الظهر و العصر و الليل إذا يغشى و نحوها.

And from Jabir Bin Samura who said, 'The Prophet<sup>-saww</sup> had read in Al Zohr and Al-Asr Salat, Surah Al Layla, and approximate it'.<sup>757</sup> (Non Shia source)

و عن أنس أن رسول الله ص صلى بهم المهاجرة فرجع صوته فقرأ و الشمس و ضحيتها و الليل إذا يغشى فقال له أبي بن كعب يا رسول الله أمرت في هذه الصلاة بشيء

<sup>755</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 107 H 1

<sup>756</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 107 H 2 a

<sup>757</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 107 H 2 b

And from Anas (a well-known fabricator), ‘Rasool-Allah<sup>-saww</sup> prayed the midday Salat. He<sup>-saww</sup> raised his<sup>-saww</sup> voice and read Surah Al Shams, and Surah Al Layl. Ubay Bin Ka’ab said to him<sup>-saww</sup>, ‘O Rasool-Allah<sup>-saww</sup>! Have you<sup>-saww</sup> been Commanded with something in this Salat?’

فَقَالَ لَا وَ لَكِنْ أُرِيدُ أَنْ أُؤَقِّتَ لَكُمْ.

He<sup>-saww</sup> said: ‘No, but I<sup>-saww</sup> wanted to set a timing for you all!’<sup>758</sup> (Non Shia source)

3- الدُّرُّ الْمَنْتَوِيُّ، عَنْ بُرَيْدٍ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَقْرَأُ فِي صَلَاةِ الْعِشَاءِ بِالشَّمْسِ وَ ضُحَيْهَا - وَ أَشْبَاهِهَا مِنَ السُّورِ.

(The book) ‘Al-Durr Al-Mansour’ – From Bureyd, ‘Rasool-Allah<sup>-saww</sup> had read in Salat Al-Isha with Surah Al Sham and its like from the Chapters’.<sup>759</sup> (Non Shia source)

وَ عَنِ ابْنِ سِيرِينَ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَقْرَأُ فِي الْعِيدَيْنِ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى - وَ الشَّمْسِ وَ ضُحَيْهَا.

And from Ibn Sirreen who said, ‘Rasool-Allah<sup>-saww</sup> had read in the two Eid (Salat) with Surah Al A’ala, and Surah Al Shams’.<sup>760</sup> (Non Shia source)

وَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص أَمَرَهُ أَنْ يَقْرَأَ فِي صَلَاةِ الصُّبْحِ بِاللَّيْلِ إِذَا يَغْشَى - وَ الشَّمْسِ وَ ضُحَيْهَا.

And from Ibn Abbas, ‘The Prophet<sup>-saww</sup> Instructed that one should read in the morning Salat with Surah Al Layl, and Surah Al Shams’.<sup>761</sup> (Non Shia source)

وَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ص أَنْ نُصَلِّيَ رَكْعَتِي الصُّحَى بِسُورَتَيْهِمَا بِالشَّمْسِ وَ ضُحَيْهَا وَ الصُّحَى.

And from Uqba Bin Aamir who said, ‘Rasool-Allah<sup>-saww</sup> instructed us to pray two Cycles of the noon Salat with these two Chapters, Al Shams and Al Zoha’.<sup>762</sup> (Non Shia source)

[باب 108 فضائل سورة و التين](#)

## CHAPTER 108 – MERITS OF SURAH AL TEEN

1- ثَوَابُ الْأَعْمَالِ بِالْإِسْتِئْذَانِ عَنِ ابْنِ الْبَطَّانِيِّ عَنْ شُعَيْبِ الْعَقْرُقُوفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ وَ التِّينِ فِي فَرَائِضِهِ وَ نَوَافِلِهِ أُعْطِيَ مِنَ الْجَنَّةِ حَتَّى يَرْضَى إِنْ شَاءَ اللَّهُ.

(The book) ‘Sawaab Al Amaal’ – By the chain from Ibn Al Batainy, from Shueyb Al Aqarquqi,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who reads Surah Al Teen in his obligatory and his optional (Salat) will be Given from the Paradise until he is satisfied, if Allah<sup>-azwj</sup> so Desires’.<sup>763</sup>

<sup>758</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 107 H 2 c

<sup>759</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 107 H 3 a

<sup>760</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 107 H 3 b

<sup>761</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 107 H 3 c

<sup>762</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 107 H 3 d

<sup>763</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 108 H 1

2- الدُّرُّ الْمَنْشُورُ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ النَّبِيُّ ص فِي سَفَرٍ فَصَلَّى الْعِشَاءَ فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ بِالتِّينِ وَ الرَّيُّنُونَ فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا وَلَا قِرَاءَةً مِنْهُ.

(The book) 'Al-Durr Al-Mansour' – from Al Bara'a Bin Aazib who said,

'The Prophet<sup>-saww</sup> was in a journey. He<sup>-saww</sup> prayed Al-Isha Salat. He<sup>-saww</sup> read in one of the two Cycles with Surah Al Teen. I have not heard anyone of more excellent voice nor recitation than him<sup>-saww!</sup>'<sup>764</sup>

وَعَنْهُ قَالَ: قَرَأَ ص فِي الْمَغْرِبِ بِهَا.

And from him who said, 'He<sup>-saww</sup> read it (Surah Al Teen) in Al Maghrib Salat''<sup>765</sup>

وَعَنْ زُرْعَةَ بْنِ خَلِيفَةَ قَالَ: قَرَأَ فِي الْعَدَاةِ بِالتِّينِ وَ الْقَدْرِ.

And from Zura'a Bin Khaleefa who said, 'He<sup>-saww</sup> read in the morning (Salat) with Surah(s) Al Teen and Al Qadr''<sup>766</sup>

[باب 109 فضائل سورة اقرأ باسم ربك](#)

## CHAPTER 109 – MERITS OF SURAH AL ALAQ

1- ثواب الأعمال بالإِسْتِثْنَاءِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ عَلِيِّ بْنِ مُسْكَانَ عَنْ سُليْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ اقْرَأَ بِاسْمِ رَبِّكَ- ثُمَّ مَاتَ فِي يَوْمِهِ أَوْ فِي لَيْلَتِهِ مَاتَ شَهِيدًا وَ بَعَثَهُ اللَّهُ شَهِيدًا وَ أَحْيَاهُ شَهِيدًا وَ كَانَ كَمَنْ ضَرَبَ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ مَعَ رَسُولِ اللَّهِ ص.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Ali Bin Muskan, from Suleyman Bin Khalid,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads at his sleep time or his night Surah Al Alaq, then he dies during his day or during his night would die as a martyr, and Allah<sup>-azwj</sup> will Resurrect him as a martyr, and Revive him as a martyr, and he would be like the one who struck with his sword in the way of Allah<sup>-azwj</sup> with Rasool-Allah<sup>-saww</sup>'<sup>767</sup>

[باب 110 فضائل سورة القدر](#)

## CHAPTER 110 – MERITS OF SURAH AL QADR

1- لي، الأماالي للصدوق ابن موسى عن الأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ التَّوْقَلِيِّ عَنِ الْكَاطِمِ ع قَالَ: إِنَّ لِلَّهِ يَوْمَ الْجُمُعَةِ أَلْفَ نَفْحَةٍ مِنْ رَحْمَتِهِ يُعْطِي كُلَّ عَبْدٍ مِنْهَا مَا شَاءَ فَمَنْ قَرَأَ إِذَا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ بَعْدَ الْعَصْرِ يَوْمَ الْجُمُعَةِ مِائَةَ مَرَّةٍ وَهَبَ اللَّهُ لَهُ تِلْكَ الْأَلْفَ وَ مِثْلَهَا.

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Makhaie, from Al Nowfaly,

<sup>764</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 108 H 2 a

<sup>765</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 108 H 2 b

<sup>766</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 108 H 2 c

<sup>767</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 109 H 1



قَالَ فَكَتَبَ بِحَطِّهِ أَعْرِفُهُ أَكْثَرَ مِنْ تَلَاوَةِ إِنَّا أَنْزَلْنَاهُ وَ رَطَبَ شَفْتَيْكَ بِالسَّعْفَارِ .

He (the narrator) said, 'He<sup>-asws</sup> wrote with his<sup>-asws</sup> handwriting: 'Understand it! Frequent from reciting Surah Al Qadr and moisten your lips with seeking the Forgiveness''.<sup>772</sup>

6- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ بَكْرِ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ أَوْصَى أَصْحَابَهُ وَ أَوْلِيَاءَهُ مَنْ كَانَ بِهِ عِلَّةٌ فَلْيَأْخُذْ فُلَّةً جَدِيدَةً وَ لِيَجْعَلَنَّ فِيهَا الْمَاءَ وَ لِيَسْتَقِي [لِيَسْتَقِيَ] الْمَاءَ بِنَفْسِهِ وَ لِيَقْرَأَ عَلَى الْمَاءِ سُورَةَ إِنَّا أَنْزَلْنَاهُ عَلَى الرَّبْرِيلِ ثَلَاثِينَ مَرَّةً ثُمَّ لِيَشْرَبْ مِنْ ذَلِكَ الْمَاءِ وَ لِيَتَوَضَّأَ وَ لِيَمْسَحَ بِهِ وَ كُلَّمَا نَقَصَ زَادَ فِيهِ فَإِنَّهُ لَا يَظْهَرُ ذَلِكَ ثَلَاثَةَ أَيَّامٍ إِلَّا وَ يُعَافِيهِ اللَّهُ تَعَالَى مِنْ ذَلِكَ الدَّاءِ .

(The book) 'Tibb Al Aimmah<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup>, - Muhammad Bin Abdullah Bin Zayd, from Muhammad Bin Bakr Al Azdy,

'From Abu Abdullah<sup>-asws</sup>, and he<sup>-asws</sup> was advising his<sup>-asws</sup> companions and his<sup>-asws</sup> friends: 'One who were to have an illness with him, let him take a new jar and make the water to be in it, and let him drink the water by himself, and let him read Surah Al Qadr distinctively upon the water, thirty times. Let him drink from that water and let him perform Wud'u, and let him wipe with it, and every time it reduces, he should increase in it, for that will not appear for thirty days except and Allah<sup>-azwj</sup> the Exalted will Cause him to recover from that disease''.<sup>773</sup>

7- كا، الكافي العدة عَنْ سَهْلِ بْنِ عَلِيٍّ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْفَضْلِ أَبِي عَمْرِو الْحَدَّاءِ قَالَ: سَاءَتْ خَالِي فَكَتَبْتُ إِلَيْ أَبِي جَعْفَرٍ ع فَكَتَبَ إِلَيَّ أَدَمَ قِرَاءَةَ إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ

(The book) 'Al Kafi' – The number, from Sahl, from Ali Bin Suleyman, from Ahmad Bin Al Fazl Abu Umar Al Haza'a who said,

'My (financial) situation worsened, so I wrote to Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> wrote to me: 'Be habitual in reading Surah Nuh<sup>-as</sup>'.

قَالَ فَمَرَّأْتُهَا حَوْلًا فَلَمْ أَرَ شَيْئًا فَكَتَبْتُ إِلَيْهِ أَخْبِرُهُ بِسُوءِ خَالِي وَ أَنِّي قَدْ قَرَأْتُ إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ حَوْلًا كَمَا أَمَرْتَنِي وَ لَمْ أَرَ شَيْئًا

He (the narrator) said, 'I read it for a year but did not see anything (improvement), so I wrote to him<sup>-asws</sup>, informing him<sup>-asws</sup> of my evil state, 'I have read Surah Nuh<sup>-as</sup> for a year just as you<sup>-asws</sup> had instructed me and did not see anything (improvement)'.<sup>773</sup>

قَالَ فَكَتَبَ إِلَيَّ قَدْ وَفَى لَكَ الْحَوْلُ فَانْتَقِلْ عَنْهَا إِلَى قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ

He (the narrator) said, 'He<sup>-asws</sup> wrote to me: 'The year has been fulfilled for you, so transfer from it to reading Surah Al Qadr'.

قَالَ فَفَعَلْتُ فَمَا كَانَ إِلَّا يَسِيرًا حَتَّى بَعَثَ إِلَيَّ ابْنُ أَبِي دَاوُدَ فَقَضَى عَنِّي دَيْنِي وَ أَجْرِي عَلَيَّ وَ عَلَى عِيَالِي وَ وَجَّهَنِي إِلَى الْبَصْرَةِ فِي وَكَالَتِهِ بِبَابِ كَلَاءٍ وَ أَجْرِي عَلَيَّ خَمْسَ مِائَةِ دِرْهَمٍ

<sup>772</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 5

<sup>773</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 6

He (the narrator) said, 'I did so, and it wasn't except a little while until Ibn Abu Dawood for me. He paid off my debts on my behalf and flowed (gifts) upon me and upon my dependants, and diverted me to Al Basra as his representative at Bab Al Kala'a, and gave me five hundred Dirhams.

وَ كَتَبْتُ مِنَ الْبَصْرَةِ عَلَى يَدَيْ عَلِيِّ بْنِ مَهْرَبَازٍ إِلَى أَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَبِي كُنْتُ سَأَلْتُ أَبَاكَ عَنْ كَذَا وَ كَذَا وَ شَكَوْتُ إِلَيْهِ كَذَا وَ كَذَا وَ أَبِي قَدْ نَلْتُ الَّذِي أَحْبَبْتُ فَأَحْبَبْتُ أَنْ تُخْبِرَنِي يَا مَوْلَايَ كَيْفَ أَصْنَعُ فِي قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ - أَقْتَصِرُ عَلَيْهَا وَخَدَّهَا فِي فَرَائِضِي وَ غَيْرِهَا أَمْ أَقْرَأُ مَعَهَا غَيْرَهَا أَمْ لَهَا حَدٌّ أَعْمَلُ بِهِ

And I wrote from Al Basra upon the hands of Ali Bin Mahziyar, to Abu Al Hassan<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, 'I had asked your<sup>-asws</sup> father<sup>-asws</sup> about such and such, and I had complained to him<sup>-asws</sup> of such and such, and I have achieved that which I loved, so I would love it if you<sup>-asws</sup> could inform me, O my Master, what should I do regarding reads of Surah Al Qadr during Laylat Al Qadr. Should I shorten upon it alone in my obligatory (Salat) and others, or shall I read something else with it, or is there a limit I can work with?'

فَوَقَّعَ عَ وَ قَرَأْتُ التَّوْفِيعَ لَا تَدَعُ مِنَ الْقُرْآنِ قَصِيرَةً وَ طَوِيلَةً وَ يُجْرِئُكَ مِنْ قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ يَوْمَكَ وَ لَيْلَتِكَ مِائَةً مَرَّةً.

He<sup>-asws</sup> signed (a letter) and I read the letter: 'Do not leave from the Quran, its short and its long, and it suffices you from reading Surah Al Qadr one hundred times in your day and your night''<sup>774</sup>.

8- كا، الكافي سهل بن زياد عن منصور بن العباس عن إسماعيل بن سهل قال: كتبت إلى أبي جعفر ع أبي قد لرمي دين فادح فكتب أكثر من الاستغفار و رطب لسانك بقراءة إننا أنزلناه.

(The book) 'Al Kafi' – Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ismail Bin Sahl who said,

'I wrote to Abu Ja'far<sup>-asws</sup>, 'I have incurred enormous debts'. He<sup>-asws</sup> wrote: 'Frequent from seeking the Forgiveness and moisten your tongue with reading Surah Al Qadr''<sup>775</sup>.

9- عُدَّةُ الدَّاعِي، قِرَاءَةُ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ عَلَى مَا يُدْخِرُ وَ يُجْحِي جِرْزُ لَهُ وَرَدَتْ بِذَلِكَ الرَّوَايَةُ عَنْهُمْ ع.

(The book) 'Uddat Al Daie' –

'Reading of Surah Al Qadr during Laylat Al Qadr upon what is preserved and hidden is a protection for it. That is referred by a report from them<sup>-asws</sup>'<sup>776</sup>.

10- الْمَكَارِمُ، مَنْ أَخَذَ قَدْحًا وَ جَعَلَ فِيهِ مَاءً وَ قَرَأَ فِيهِ إِنَّا أَنْزَلْنَاهُ خَمْسًا وَ ثَلَاثِينَ مَرَّةً وَ رَشَّ ذَلِكَ الْمَاءَ عَلَى نَوْبِهِ لَمْ يَزَلْ فِي سَعَةٍ حَتَّى يَبْلَى ذَلِكَ النَّوْبُ.

(The book) 'Al Makarim' –

<sup>774</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 7

<sup>775</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 8

<sup>776</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 9



‘One who takes a cup and makes water to be in it and reads Surah Al Qadr upon it thirty-five times and sprinkles that water upon his clothes will not cease to be is capaciousness until that cloth decays (wears out)’.<sup>777</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ الْكُفَعِيُّ فِي بَعْضِ كُتُبِ أَدْعِيَّتِهِ ذَكَرَ الشَّيْخُ عِزُّ الدِّينِ الْحَسَنُ بْنُ نَاصِرِ بْنِ إِبْرَاهِيمَ الْحَدَّادُ الْعَامِلِيُّ فِي كِتَابِهِ طَرِيقِ النَّجَاةِ عَنِ الْجَوَادِ أَنَّهُ مَنْ قَرَأَ سُورَةَ الْقَدْرِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ سِتًّا وَ سَبْعِينَ مَرَّةً خَلَقَ اللَّهُ لَهُ أَلْفَ مَلَكٍ يَكْتُبُونَ ثَوَابَهَا سِتَّةً وَ ثَلَاثِينَ أَلْفَ عَامٍ وَ يُضَاعَفُ اللَّهُ اسْتِعْفَارُهُمْ لَهُ أَلْفِي سَنَةٍ أَلْفَ مَرَّةٍ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Al-Kaf'amy said in one of the books of supplication, ‘It is mentioned by the Sheykh, honour of the religion, Al-Hassan Bin Nasir Bin Ibrahim Al-Hadda Al-Aamily in his book, ‘Tareeq Al-Najaat’, from Al-Jawad<sup>-asws</sup>: ‘The one who reads Surah Al Qadr seventy-six times during every day and night, Allah<sup>-azwj</sup> will Create a thousand Angels for him writing its Rewards for thirty-six thousand years, and Allah<sup>-azwj</sup> will Multiply their seeking of Forgiveness for him for two thousand years and thousand times.

وَ تَوْظِيفُ ذَلِكَ فِي سَبْعَةِ أَوْقَاتٍ الْأُولَى بَعْدَ طُلُوعِ الْفَجْرِ وَ قَبْلَ صَلَاةِ الصُّبْحِ سَبْعًا لِيُصَلِّيَ عَلَيْهِ الْمَلَائِكَةُ سِتَّةً أَيَّامٍ الثَّانِي بَعْدَ صَلَاةِ الْعَدَاةِ عَشْرًا لِيَكُونَ فِي ضَمَانِ اللَّهِ إِلَى الْمَسَاءِ الثَّالِثِ إِذَا زَالَتِ الشَّمْسُ قَبْلَ النَّافِلَةِ عَشْرًا لِيَنْظُرَ اللَّهُ إِلَيْهِ وَ يَفْتَحَ لَهُ أَبْوَابَ السَّمَاءِ

And that is utilised in seven timings – the first after emergence of the dawn and before the morning Salat seven times, for the Angels to send Salawaat upon him for six days; the second is after the morning Salat ten times, for he would be in Guarantee of Allah<sup>-azwj</sup> up to the evening; the third is when the sun declines (at midday) before the optional (Salat) ten times, for Allah<sup>-azwj</sup> will Look at him and Open doors of the sky for him.

الرَّابِعُ بَعْدَ نَوَافِلِ الزَّوَالِ إِحْدَى وَ عَشْرِينَ لِيَخْلُقَ اللَّهُ تَعَالَى لَهُ مِنْهَا بَيْتًا طَوْلُهُ ثَمَانُونَ ذِرَاعًا وَ كَذَا عَرْضُهُ وَ سِتُّونَ ذِرَاعًا سِتُّونَ وَ حَشْوُهُ مَلَائِكَةٌ يَسْتَغْفِرُونَ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَ يُضَاعَفُ اللَّهُ اسْتِعْفَارُهُمْ أَلْفِي سَنَةٍ أَلْفَ مَرَّةٍ

The fourth, after optional of the midday eleven times, for Allah<sup>-azwj</sup> the Exalt to Create for him a house from it, its length being of eighty cubits, and such being its width, and sixty cubits being its height, and Angels would fill it seeking Forgiveness for him up to the Day of Qiyamah, and Allah<sup>-azwj</sup> will Multiply their seeking of Forgiveness for two thousand years, a thousand times.

الْحَامِسُ بَعْدَ الْعَصْرِ عَشْرًا لِيَتَمَّرَ عَلَى مِثْلِ أَعْمَالِ الْخَلَائِقِ يَوْمًا السَّادِسُ بَعْدَ الْعِشَاءِ سَبْعًا لِيَكُونَ فِي ضَمَانِ اللَّهِ إِلَى أَنْ يُصْبِحَ السَّابِعُ حِينَ يَأْوِي إِلَى فِرَاشِهِ إِحْدَى عَشْرَةَ لِيَخْلُقَ اللَّهُ لَهُ مِنْهَا مَلَكًا رَاحَتُهُ أَكْبَرُ مِنْ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ فِي مَوْضِعِ كُلِّ ذَرَّةٍ مِنْ جَسَدِهِ شَعْرَةٌ يَنْطِقُ كُلُّ شَعْرَةٍ بِعُقُودِ الثَّقَلَيْنِ يَسْتَغْفِرُونَ لِقَارِنِهَا إِلَى يَوْمِ الْقِيَامَةِ.

The fifth is after Al-Asr ten times, to pass by upon similar actions of the people of a day; the sixth is after Al-Isha seven times for him to be in the Guarantee of Allah<sup>-azwj</sup> up to morning; the seventh is when he shelters to his bed, eleven times, for Allah<sup>-azwj</sup> to Create an Angel from it for him, his palm is larger than seven skies and seven earths in place of every particle from

<sup>777</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 1

his body there is hair, each hair speaking with strength of the humans and the Jinn seeking Forgiveness for its reader up to the Day of Qiyamah".<sup>778</sup>

وَعَنِ الصَّادِقِ ع النُّورِ الَّذِي يَسْمَعُ بَيْنَ يَدَيْ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ نُورٌ إِنَّا أَنْزَلْنَاهُ.

And from Al-Sadiq<sup>-asws</sup>: 'The Noor which would spring in front of the Momin on the Day of Qiyamah, is Noor of Surah Al Qadr'.<sup>779</sup>

وَعَنْهُ ص مَنْ قَرَأَهَا فِي صَلَاةٍ رُفِعَتْ فِي عِلِّيِّينَ مَقْبُولَةً مُضَاعَفَةً وَ مَنْ قَرَأَهَا ثُمَّ دَعَا زُفِعَ دَعَاؤُهُ إِلَى اللُّوحِ الْمَحْفُوظِ مُسْتَجَاباً وَ مَنْ قَرَأَهَا حُبِّبَ إِلَى النَّاسِ فَلَوْ طَلَبَ مِنْ رَجُلٍ أَنْ يُخْرِجَ مِنْ مَالِهِ بَعْدَ قِرَاءَتِهَا حِينَ يُقَابِلُهُ لَفَعَلَ

And from him<sup>-saww</sup>: 'One who reads it (Surah Al Qadr) in a Salat, it will be raised in Illiyeen doubled, and one who reads it then supplicates, his supplications will be raised to the Guarded Tablet as Answered; and one who reads it would be beloved to the people. If he were to seek from a man to extract from his wealth after reading it when he faces him, he would do so.

وَ مَنْ خَافَ سُلْطَاناً فَقَرَأَهَا حِينَ يَنْظُرُ إِلَى وَجْهِهِ غُلِبَ لَهُ وَ مَنْ قَرَأَهَا حِينَ يُرِيدُ الْخِصْمَةَ أُعْطِيَ الظَّفَرَ وَ مَنْ يَشْفَعُ بِهَا إِلَى اللَّهِ تَعَالَى شَفَعَهُ وَ أَعْطَاهُ سُؤْلَهُ.

And one who fears a ruler, so he reads it when he looks into his face, it will overcome for him, and one who reads it intending the dispute would be granted victory, and one who seeks intercession by it to Allah<sup>-azwj</sup> the Exalted, He<sup>-azwj</sup> would Intercede and Grant him his request".<sup>780</sup>

وَ قَالَ ع لَوْ قُلْتُمْ لَصَدَقْتُ إِنْ قَارَيْتَهَا لَا يَفْرَعُ مِنْ قِرَاءَتِهَا حَتَّى يُكْتَبَ لَهُ بَرَاءَةٌ مِنَ النَّارِ.

And he<sup>-asws</sup> said: 'If I<sup>-asws</sup> say it, I<sup>-asws</sup> would be speaking the truth! Its reader (of Surah Al Qadr) will not be free from reading it until Allah<sup>-azwj</sup> will Write for him freedom from the Hellfire".<sup>781</sup>

وَ رَوَى الشَّيْخُ فِي مُتَهَجِّدِهِ قِرَاءَتَهَا بَعْدَ نَافِلَةِ اللَّيْلِ ثَلَاثاً وَ يَوْمَ الْجُمُعَةِ بَعْدَ الْعَصْرِ يَسْتَعْفِرُ اللَّهُ سَبْعِينَ مَرَّةً ثُمَّ يَقْرؤها عَشْرًا فَيَكُونُ أَوْقَاتُهَا تِسْعَةً.

And it is reported by the Sheykh in his (book) 'Mutahajjid', 'Its reading is three times after optional Salat of the night, and the day of Friday after Al-Asr, seeking Forgiveness of Allah<sup>-azwj</sup> seventy times, then he would recite it ten times, for its timing would be nine".<sup>782</sup>

وَ عَنِ الْبَاقِرِ ع مَنْ قَرَأَهَا بَعْدَ الصُّبْحِ عَشْرًا وَ حِينَ تَزُولُ الشَّمْسُ عَشْرًا وَ بَعْدَ الْعَصْرِ [عَشْرًا] أَنْعَبَ أَلْفِي كَاتِبِهِ [كَتَابٍ] ثَلَاثِينَ سَنَةً.

<sup>778</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 2

<sup>779</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 3

<sup>780</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 4

<sup>781</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 5

<sup>782</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 6

And from Al-Baqir<sup>-asws</sup>: ‘One who reads it ten times after the morning, and ten times when the sun declines (midday), and ten times after Al-Asr, two thousand scribes will be fatigues in writing for thirty years’.<sup>783</sup>

وَعَنْهُ ع مَا قَرَأَهَا عَبْدٌ سَبْعاً بَعْدَ طُلُوعِ الْفَجْرِ إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ صَفّاً سَبْعِينَ صَلَاةً وَ تَرَحَّمُوا عَلَيْهِ سَبْعِينَ رَحْمَةً.

And from him<sup>-asws</sup>: ‘A servant will not recite it (Surah Al Qadr) seven times after the emergence of dawn except seventy rows (of Angels) will pray seventy Salat(s) upon him, and invoke Mercy upon him, seventy Mercies’.<sup>784</sup>

وَعَنْهُ ع مَنْ قَرَأَهَا فِي لَيْلَةٍ مِائَةً مَرَّةً رَأَى الْجَنَّةَ قَبْلَ أَنْ يُصْبِحَ.

And from him<sup>-asws</sup>: ‘One who reads it (Surah Al Qadr) seventy times during a night, will see the Paradise before the morning’.<sup>785</sup>

وَعَنْهُ ع مَنْ قَرَأَهَا أَلْفَ مَرَّةٍ يَوْمَ الْإِثْنَيْنِ وَ أَلْفَ مَرَّةٍ يَوْمَ الْحَمِيسِ خَلَقَ اللَّهُ تَعَالَى مِنْهُ مَلَكاً يُدْعَى الْقَوِيُّ رَاحَتُهُ أَكْبَرُ مِنْ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ وَ خَلَقَ فِي جَسَدِهِ أَلْفَ أَلْفِ شَعْرَةٍ وَ خَلَقَ فِي كُلِّ شَعْرَةٍ أَلْفَ لِسَانٍ يَنْطِقُ كُلُّ لِسَانٍ بِقُوَّةِ الثَّقَلَيْنِ يَسْتَعْفِرُونَ لِغَائِلِهَا وَ يُضَاعِفُ اللَّهُ تَعَالَى اسْتِغْفَارَهُمْ أَلْفِي سَنَةٍ أَلْفَ مَرَّةٍ.

And from him<sup>-asws</sup>: ‘One who recites it a thousand times on the day of Monday, and a thousand times on the day of Thursday, Allah<sup>-azwj</sup> the Exalted will Create from it an Angel called Al-Qawy. His palm is larger than seven skies and seven earths, and Create in his body a million hairs, and Create a thousand tongues in every hair. Each tongue will speak with strength of the humans and the Jinn seeking Forgiveness for its speaker, and Allah<sup>-azwj</sup> will Multiply their seeking of Forgiveness a thousand times for two thousand years’.<sup>786</sup>

وَ كَانَ عَلِيٌّ ع إِذَا رَأَى أَحَدًا مِنْ شِيعَتِهِ قَالَ: رَحِمَ اللَّهُ مَنْ قَرَأَ إِنَّا أَنْزَلْنَاهُ.

And it was so, whenever Ali<sup>-asws</sup> saw anyone of his<sup>-asws</sup> Shias, he<sup>-asws</sup> said: ‘May Allah<sup>-azwj</sup> Mercy the one who reads Surah Al Qadr’.<sup>787</sup>

وَعَنْهُ عَلَيْهِ السَّلَامُ لِكُلِّ شَيْءٍ مَرَّةٌ وَ مَرَّةُ الْقُرْآنِ إِنَّا أَنْزَلْنَاهُ وَ لِكُلِّ شَيْءٍ كَنْزٌ وَ كَنْزُ الْقُرْآنِ إِنَّا أَنْزَلْنَاهُ وَ لِكُلِّ شَيْءٍ عَوْنٌ وَ عَوْنُ الضُّعْفَاءِ إِنَّا أَنْزَلْنَاهُ وَ لِكُلِّ شَيْءٍ يُسْرٌ وَ يُسْرُ الْمُعْسِرِينَ إِنَّا أَنْزَلْنَاهُ

And from him<sup>-asws</sup>: ‘For every thing there is a fruit, and fruit of the Quran is Surah Al Qadr; and for every thing there is a treasure, and treasure of the Quran is Surah Al Qadr; and for every thing there is an assistance, and assistance of the weak is Surah Al Qadr; and for every thing there is an ease, and ease of the ones in difficulty is Surah Al Qadr!’

<sup>783</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 7

<sup>784</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 8

<sup>785</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 9

<sup>786</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 10

<sup>787</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 11

وَ لِكُلِّ شَيْءٍ عِصْمَةٌ وَ عِصْمَةُ الْمُؤْمِنِينَ إِنَّا أَنْزَلْنَاهُ وَ لِكُلِّ شَيْءٍ هُدًى وَ هُدًى الصَّالِحِينَ إِنَّا أَنْزَلْنَاهُ وَ لِكُلِّ شَيْءٍ سَيِّدٌ وَ سَيِّدُ الْقُرْآنِ إِنَّا أَنْزَلْنَاهُ وَ لِكُلِّ شَيْءٍ زِينَةٌ وَ زِينَةُ الْقُرْآنِ إِنَّا أَنْزَلْنَاهُ

And for every thing there is a protection, and protection of the Momineen is Surah Al Qadr; and for every thing there is guidance, and guidance of the righteous is Surah Al Qadr; and for every thing there is a chief, and chief of the Quran is Surah Al Qadr; and for every thing there is an adornment, and adornment of the Quran is Surah Al Qadr!

وَ لِكُلِّ شَيْءٍ فُسْطَاطٌ وَ فُسْطَاطُ الْمُتَعَبِّدِينَ إِنَّا أَنْزَلْنَاهُ وَ لِكُلِّ شَيْءٍ بُشْرَى وَ بُشْرَى الْبَرَاءِ إِنَّا أَنْزَلْنَاهُ وَ لِكُلِّ شَيْءٍ حُجَّةٌ وَ الْحُجَّةُ بَعْدَ النَّبِيِّ فِي إِنَّا أَنْزَلْنَاهُ فَآمِنُوا بِهَا

And for every thing there is a pavilion, and pavilion of worshippers is Surah Al Qadr; and for every thing there is a glad tidings, and glad tidings of the created beings is Surah Al Qadr; and for every thing there is a Divine Authority, and the Divine Authority after the Prophet<sup>-saww</sup> is in Surah Al Qadr (which endorses the Imamate)! Therefore, believe in it!

قِيلَ وَ مَا الْإِيمَانُ بِهَا

It was said, 'And what is the believing in it?'

قَالَ إِنَّهَا تَكُونُ فِي كُلِّ سَنَةٍ وَ كُلُّ مَا يَنْزِلُ فِيهَا حَقٌّ.

He<sup>-asws</sup> said: 'It takes during every year (in Laylat Al Qadr), and all what has been Revealed in it (Angels descending to the Imam<sup>-asws</sup> of the Time), is true!'<sup>788</sup>

وَ عَنْهُ ع هِيَ نِعْمَ رَفِيقُ الْمَرْءِ بِهَا يَقْضِي دِينَهُ وَ يُعْظِمُ دِينَهُ وَ يُطَهِّرُ فَلْجَهُ وَ يُطَوِّلُ عُمرَهُ وَ يُحْسِنُ حَالَهُ وَ مَنْ كَانَتْ أَكْثَرَ كَلَامِهِ لِقَبْلِ اللَّهِ تَعَالَى صِدِّيقاً شَهِيداً.

And from him<sup>-asws</sup>: 'It (Surah Al Qadr) is the best friend of the person. His debts are paid off by it, and his religion is magnified by it, and it reveals his victory, and prolongs his life, and improves his situation; and one who frequents his speech (with it) would meet Allah<sup>-azwj</sup> the Exalted as a truthful, a martyr''<sup>789</sup>.

وَ عَنْهُ ع مَا خَلَقَ اللَّهُ تَعَالَى وَ لَا أَعْلَمُ إِلَّا لِقَارِئِهَا فِي مَوْضِعِ كُلِّ ذَرَّةٍ مِنْهُ حَسَنَةٌ.

And from him<sup>-asws</sup>: 'Whatever Allah<sup>-azwj</sup> the Exalted has Created, and I<sup>-asws</sup> don't know except for its reader (of Surah Al Qadr), in place of every particle from it, there is a good deed''<sup>790</sup>.

وَ عَنْهُ ع أَبِي اللَّهِ تَعَالَى أَنْ يَأْتِيَ عَلَى قَارِئِهَا سَاعَةٌ لَمْ يَذْكُرْهُ بِاسْمِهِ وَ يُصَلِّيَ عَلَيْهِ وَ لَنْ تَطْرُقَ عَيْنٌ قَارِئِهَا إِلَّا نَظَرَ اللَّهُ إِلَيْهِ وَ تَرَحَّمَ عَلَيْهِ

And from him<sup>-asws</sup>: 'Allah<sup>-azwj</sup> the Exalted Refused for a time to come upon its reader (of Surah Al Qadr) that he would not be mentioned with his name and Salawaat being sent upon him,

<sup>788</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 12

<sup>789</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 13

<sup>790</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 14

and there will never be a blink of an eye of its reader except Allah<sup>-azwj</sup> will Look at him, and Mercy upon him!

أَبَى اللَّهُ أَنْ يَكُونَ أَحَدٌ بَعْدَ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ أَكْرَمَ عَلَيْهِ مِنْ رِعَاةٍ إِنَّا أَنْزَلْنَاهُ وَرَعَايَتُهَا التَّلَاوَةُ لَهَا

Allah<sup>-azwj</sup> Refused for anyone after the Prophets<sup>-as</sup> and the successors<sup>-as</sup>, to be more honourable to Him<sup>-azwj</sup> than carers of Surah Al Qadr, and its caring is the reciting of it!

أَبَى اللَّهُ أَنْ يَكُونَ عَرْشُهُ وَكُرْسِيُّهُ أَثْقَلَ فِي الْمِيزَانِ مِنْ أَجْرِ قَارِئِهَا

Allah<sup>-azwj</sup> Refused for His<sup>-azwj</sup> Throne and His<sup>-azwj</sup> Chair to be heavier in the Scale than Reward of its reader!

أَبَى اللَّهُ تَعَالَى أَنْ يَكُونَ مَا أَحَاطَ بِهِ الْكُرْسِيُّ أَكْثَرَ مِنْ ثَوَابِهِ

Allah<sup>-azwj</sup> the Exalted Refused for whatever the Chair contains to be more than its Reward!

أَبَى اللَّهُ أَنْ يَكُونَ لِأَحَدٍ مِنَ الْعِبَادِ عِنْدَهُ سُبْحَانَهُ مَنْزِلَةٌ أَفْضَلُ مِنْ مَنْزِلَتِهِ

Allah<sup>-azwj</sup> Refused for anyone from the servants in Presence of His<sup>-azwj</sup> Glory to be at a status superior to his status!

أَبَى اللَّهُ أَنْ يَسْحَطَ عَلَى قَارِئِهَا وَ يُسْحَطَ قَبْلَ فَمَا مَعْنَى يُسْحَطُ قَالَ لَا يُسْحَطُ بِمَنْعِهِ حَاجَتُهُ

Allah<sup>-azwj</sup> Refused to be Annoyed upon its reader and Make him annoyed!' It was said, 'What is the meaning of 'Make him annoyed'? He<sup>-asws</sup> said: 'Not Annoying him by Preventing him (fulfilment) of his need.

أَبَى اللَّهُ أَنْ يَكْتُبَ ثَوَابَ قَارِئِهَا غَيْرَهُ أَوْ يَفِيضَ رُوحَهُ سِوَاهُ

Allah<sup>-azwj</sup> Refused for someone else to Write Rewards of its reader, or anyone to capture his soul apart from Him<sup>-azwj</sup>!

أَبَى اللَّهُ أَنْ يَذْكُرَهُ جَمِيعُ مَلَائِكَتِهِ إِلَّا بِتَعْظِيمٍ حَتَّى يَسْتَغْفِرُوا لِقَارِئِهَا

Allah<sup>-azwj</sup> Refused for entirety of His<sup>-azwj</sup> Angels to mention him except with reverence until they seek Forgiveness for its reader!

أَبَى اللَّهُ أَنْ يَنَامَ قَارِئِهَا حَتَّى يُحْفَهُ بِأَلْفِ مَلَكٍ يَحْفَظُونَهُ حَتَّى يُصْبِحَ وَ بِأَلْفِ مَلَكٍ حَتَّى يُمْسِيَ

Allah<sup>-azwj</sup> Refused for its reader to sleep until he is surrounded by a thousand Angels protecting him until morning, and with a thousand Angels until evening!

أَبَى اللَّهُ تَعَالَى أَنْ يَكُونَ شَيْءٌ مِنَ النَّوَافِلِ أَفْضَلَ عَنْ قِرَاءَتِهَا

Allah<sup>-azwj</sup> the Exalted Refused for anything from the optional (Salat(s)) to be superior to reciting it!

أَبَى اللَّهُ أَنْ يَرْفَعَ أَعْمَالَ أَهْلِ الْقُرْآنِ إِلَّا وَ لِقَائِهَا مِثْلَ أَجْرِهِمْ.

Allah<sup>-azwj</sup> Refused to deeds of people of the Quran to be raised except and for its reader would be similar to their Rewards!"<sup>791</sup>

وَ عَنْهُ عَ مَا فَرَعَ عَبْدٌ مِنْ قِرَاءَتِهَا إِلَّا صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ سَبْعَةَ أَيَّامٍ.

And from him<sup>-asws</sup>: 'A servant will not be free from reciting it except the Angels will send Salawaat upon him for seven days"<sup>792</sup>

وَ رُوِيَ عَنِ الْبَاقِرِ عَ أَنَّهُ قَالَ: مَنْ قَرَأَ سُورَةَ الْقَدْرِ حِينَ يَنَامُ إِحْدَى عَشْرَةَ مَرَّةً خَلَقَ اللَّهُ لَهُ نُورًا سَعَتْهُ سَعَةُ الْهَوَاءِ عَرْضاً وَ طُولاً مُتَدَاً مِنْ قَرَارِ الْهَوَاءِ إِلَى حُجْبِ الثُّورِ فَوْقَ الْعَرْشِ

And it is reported from Al-Baqir<sup>-asws</sup> having said: 'One who reads Surah Al Qadr eleven times when he goes to sleep, Allah<sup>-azwj</sup> will Create a Noor for him, its capaciousness would be capaciousness of the air in width and length, extending from bottom of the air to the veils of Noor above the Throne!

فِي كُلِّ دَرَجَةٍ مِنْهُ أَلْفُ مَلَكٍ لِكُلِّ لِسَانٍ لِكُلِّ لِسَانٍ أَلْفُ لُغَةٍ يَسْتَعْفِرُونَ لِقَائِهَا إِلَى زَوَالِ اللَّيْلِ ثُمَّ يَضَعُ اللَّهُ ذَلِكَ الثُّورَ فِي جَسَدِ قَارِئِهَا إِلَى يَوْمِ الْقِيَامَةِ.

In every step from it will be a thousand Angels, for every Angel will be a thousand tongues, and for every tongue would be a thousand languages. They will seek Forgiveness for its reader up to decline of the night (midnight). Then Allah<sup>-azwj</sup> will Place the Noor in the body of its reader up to the Day of Qiyamah"<sup>793</sup>

وَ عَنْهُ عَ مَنْ قَرَأَهَا حِينَ يَنَامُ وَ يَسْتَيْقِظُ مَلَأَ اللَّوْحَ الْمُحْفُوظَ ثَوَابُهُ.

And from him<sup>-asws</sup>: 'One who reads it when he goes to sleep and wakes up, the Guarded Tablet will be filled with its Rewards"<sup>794</sup>

باب 111 فضائل سورة لم يكن

## CHAPTER 111 – MERITS OF SURAH AL BAYYINAH

1- ثواب الأعمال أَبِي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مَهْرَانَ عَنِ ابْنِ الْبَطَّانِيِّ عَنِ ابْنِ عَمِيرَةَ عَنِ الْحَضْرَمِيِّ عَنِ أَبِي جَعْفَرٍ عَ قَالَ: مَنْ قَرَأَ سُورَةَ لَمْ يَكُنْ كَانَ بَرِيئاً مِنَ النَّارِ وَ أُدْخِلَ فِي دِينِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ مُؤْمِناً وَ حَاسِبَهُ جِسَاباً يَسِيراً.

<sup>791</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 15

<sup>792</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 16

<sup>793</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 17

<sup>794</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 110 H 10 / 18

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Yahya, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from Ibn Ameyra, from Al Hazramy,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who recites Surah Al Bayyinah would be free from the Shirk (association), and will enter into the religion of Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect him as a Momin and Reckon him with an easy Reckoning'.<sup>795</sup>

2- الدُّرُّ الْمَنْشُورُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ الْمُرَبِّيِّ أَحَدِ بَنِي فَضَيْلٍ [قَالَ] سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ لَيَسْمَعُ قِرَاءَةَ الَّذِينَ كَفَرُوا فَيَقُولُ أَبَشِرْ عَبْدِي فَوَعْدِي وَ جَلَالِي لِأَمْكَرَنَّ لَكَ فِي الْجَنَّةِ حَتَّى تَرْضَى.

(The book) 'Al-Durr Al-Mansour' – From Ismail Bin Abu Hakeem Al Muzanny, one of the clan of Fuzeyl who said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'Allah<sup>-azwj</sup> Listens to recitation of Surah Al Bayyinah, so He<sup>-azwj</sup> Says: "Receive glad tidings My<sup>-azwj</sup> servant! By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majestic, I<sup>-azwj</sup> shall Enable for you in the Paradise until you are satisfied!"<sup>796</sup>

[باب 112 فضائل سورة الزلزال و فيه فضل سور أخرى أيضا](#)

## CHAPTER 112 – MERITS OF SURAH AL ZILZAAL, AND IN IT ARE MERITS OF ANOTHER CHAPTER AS WELL

1- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ إِذَا زُلْزِلَتْ أَرْبَع مَرَّاتٍ كَانَ كَمَنْ قَرَأَ الْقُرْآنَ كُلَّهُ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, by the three chains from Al-Reza, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who reads Surah Al Zilzaal four times would be like the one who has read the Quran, all of it'.<sup>797</sup>

2- ثو، ثواب الأعمال بالأسناد المتكلم عن ابن البطان عن علي بن معبد عن أبيه عن أبي عبد الله ع قَالَ: لَا تَمْلُوا [مِنْ] قِرَاءَةِ إِذَا زُلْزِلَتِ الْأَرْضُ فَإِنَّ مَنْ كَانَتْ قِرَاءَتُهُ [مِنْ] فِي نَوَافِلِهِ لَمْ يُصِبْهُ اللَّهُ عَزَّ وَ جَلَّ بِزُلْزَلَةٍ أَبَدًا وَ لَمْ يَمُتْ بِهَا وَ لَا بِصَاعِقَةٍ وَ لَا بِأَفَاتٍ مِنَ الدُّنْيَا

(The book) 'Sawaab Al Amaal' – By the previous chain from Ibn Al Batainy, from Ali Bin Ma'bad, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'Do not be fed up from reading Surah Al Zilzaal, for the one who had recited it in his optional (Salat), Allah<sup>-azwj</sup> Mighty and Majestic will not Hit him with an earthquake, ever, and he will not die by it, nor by a thunderbolt, nor by a calamity from calamities of the world.

فَإِذَا مَاتَ أَمْرٌ بِهِ إِلَى الْجَنَّةِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ عَبْدِي أَجْتَنُّكَ جَنِّي فَاسْكُنْ مِنْهَا حَيْثُ شِئْتَ وَ هَوَيْتَ لَا مَمْنُوعًا وَ لَا مَدْفُوعًا.

<sup>795</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 111 H 1

<sup>796</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 111 H 2

<sup>797</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 1

When he dies, he will be Commanded with to go to the Paradise. Allah<sup>-azwj</sup> Mighty and Majestic will Say: ‘My<sup>-azwj</sup> servant! I<sup>-azwj</sup> have Legalised My<sup>-azwj</sup> Paradise for you, so settle wherever you desire to from it and wish for, neither prevented nor repelled!’<sup>798</sup>

ضا، فقه الرضا عليه السلام مَثَلُهُ إِلَى قَوْلِهِ مِنْ آفَاتِ الدُّنْيَا.

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup>, similar to it up to his<sup>-asws</sup> word: ‘From calamities of the world’.<sup>799</sup>

3- الدُّرُّ الْمَنْتَوْرُ، عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا زُلْزِلَتِ الْأَرْضُ تَعْدِلُ نِصْفَ الْقُرْآنِ وَ الْعَادِيَاتِ تَعْدِلُ نِصْفَ الْقُرْآنِ وَ قُلُوبُ الْكَاذِبِينَ تَعْدِلُ رُبْعَ الْقُرْآنِ.

(The book) ‘Al-Durr Al-Mansour’ – from Ibn Abbas who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘Surah Al Zilzaal equates to half the Quran, and Surah Al Aadiyaat equates to half the Quran, and Surah Al Tawheed equates to a third of the Quran, and Surah Al Kafiroun equates to a quarter of the Quran’.<sup>800</sup> (Non Shia source)

وَ تَمَارَى عَلِيٍّ وَ ابْنِ عَبَّاسٍ فِي الْعَادِيَاتِ ضَبْحًا فَقَالَ ابْنُ عَبَّاسٍ هِيَ الْحَيْلُ

And Ali<sup>-asws</sup> and Ibn Abbas had a bitter argument regarding Surah Al Aadiyaat. Ibn Abbas said, ‘It is (to do with) the cavalry horse!’

وَ قَالَ عَلِيٌّ كَذَّبْتَ يَا ابْنَ فُلَانَةَ وَ اللَّهُ مَا كَانَ مَعَنَا يَوْمَ بَدْرٍ فَارِسٌ إِلَّا الْمِقْدَادُ كَانَ عَلَى فَرَسٍ أُنْبَقَ

And Ali<sup>-asws</sup> said: ‘You are lying, so son of so and so woman! By Allah<sup>-azwj</sup>, there was no horseman with us on the day of (battle of) Badr except Al-Miqdad<sup>-ra</sup>. He was upon a spotted horse!’

قَالَ وَ كَانَ عَلِيٌّ ع يَقُولُ هِيَ الْإِبِلُ

He (the narrator) said, ‘And Ali<sup>-asws</sup> had said, ‘It is the camel!’

فَقَالَ ابْنُ عَبَّاسٍ أَلَا تَرَى أَنَّهُمْ يُدِيرُونَ نَعْمًا فَمَا شَيْءٌ يُدِيرُ إِلَّا بِحَوَافِرِهَا.

Ibn Abbas said, ‘Don’t you<sup>-asws</sup> see that it stirs up the mud? Nothing can stir the mud except with its hooves!’<sup>801</sup> (Non Shia source)

4- الدُّرُّ الْمَنْتَوْرُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ص فَقَالَ أَقْرَبْنِي يَا رَسُولَ اللَّهِ

(The book) ‘Al-Durr Al-Mansour’ – from Abdullah Bin Amro who said, ‘A man came to Rasool-Allah<sup>-saww</sup>. He said, ‘Make me read, O Rasool-Allah<sup>-saww</sup>!’

<sup>798</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 2 a

<sup>799</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 2 b

<sup>800</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 2 c

<sup>801</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 3



قَالَ لَهُ اقْرَأْ ثَلَاثَةً مِنْ ذَوَاتِ الرِّ

He<sup>-saww</sup> said to him: 'Read three (Chapters) from the ones with 'Alif Laam Ra'!

فَقَالَ الرَّجُلُ كِبَرُ سِنِّي وَاشْتَدَّ قَلْبِي وَغَلَطَ لِسَانِي

The man said, 'The man said, 'My age is old, and my heart is hardened, and my tongue is thick!'

قَالَ اقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ حَم

He<sup>-saww</sup> said: 'Read three (Chapters) from the ones with 'Ha Meem'!

فَقَالَ مِثْلَ مَقَالَتِي الْأُولَى فَقَالَ اقْرَأْ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ

He said similar to his first words, so he<sup>-saww</sup> said: 'Read three (Chapters) from 'Al Musabbihaat'!

فَقَالَ مِثْلَ مَقَالَتِي وَ لَكِنِ اقْرَأْنِي يَا رَسُولَ اللَّهِ سُورَةَ جَامِعَةً

He said similar to his words, 'But, make me read a comprehensive Chapter'.

فَأَقْرَأَهُ إِذَا زُلْزِلَتْ الْأَرْضُ زِلْزَالَهَا حَتَّى فَرَغَ مِنْهَا قَالَ الرَّجُلُ وَاللَّيْ بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْهَا ثُمَّ أَدْبَرَ

He<sup>-saww</sup> made him read Surah Al Zilzaal until he was free from it. The man said, 'By the One Who Sent you<sup>-saww</sup> with the truth! I will not increase upon it!' Then he turned around (and went away).

فَقَالَ رَسُولُ اللَّهِ ص أَفْلَحَ الرَّؤُوسُجِلُّ أَفْلَحَ الرَّؤُوسُجِلُّ.

Rasool-Allah<sup>-saww</sup>! The man has succeeded! The man has succeeded!"<sup>802</sup> (Non Shia source)

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ إِذَا زُلْزِلَتْ الْأَرْضُ عَدَلَتْ لَهُ بِنَصْفِ الْقُرْآنِ وَ مَنْ قَرَأَ فَلَهُ هُوَ اللَّهُ أَحَدٌ عَدَلَتْ لَهُ بِثُلُثِ الْقُرْآنِ وَ مَنْ قَرَأَ فَلَهُ يَا أَيُّهَا الْكَافِرُونَ عَدَلَتْ لَهُ بِرُبُعِ الْقُرْآنِ.

And from Anas (a well-known fabricator) who said, 'Rasool-Allah<sup>-saww</sup> said: 'One who reads Surah Al Zilzaal, it will equate for him half the Quran; and one who reads Surah Al Tawheed it will equate for him to a third of the Quran; and one who reads Surah Al Kafiroun it will equate for him to a quarter of the Quran".<sup>803</sup> (Non Shia source)

وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ وَ قُلُوبُ الْكَافِرِينَ تَعْدِلُ رُبُعَ الْقُرْآنِ.

<sup>802</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 4

<sup>803</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 5

And from Ibn Abbas who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘Surah Al Zilzaal equates to half the Quran, and Surah Al Tawheed equates to a third of the Quran, and Surah Al Kafiroun equates to a quarter of the Quran’.<sup>804</sup> (Non Shia source)

وَعَنْ أَبِي هُرَيْرَةَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَرَأَ فِي لَيْلَةٍ إِذَا زُلْزِلَتْ كَانَ لَهُ عَدْلٌ نِصْفِ الْقُرْآنِ.

And from Abu Hureyra (a well-known fabricator), ‘I heard Rasool-Allah<sup>-saww</sup> saying: ‘One who reads Surah Al Zilzaal, it would equate for him to half the Quran’.<sup>805</sup> (Non Shia source)

وَعَنْ رَجُلٍ مِنْ بَنِي جُهَيْنَةَ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الصُّبْحِ إِذَا زُلْزِلَتِ الْأَرْضُ فِي الرَّكْعَتَيْنِ كَلْتَيْهِمَا فَلَا أَدْرِي أَمْ نَسِيَ أَمْ قَرَأَ ذَلِكَ عَمْدًا.

And from a man from the clan of Juheyra, he heard the Prophet<sup>-saww</sup> reading in the morning (Salat) Surah Al Zilzaal in both the two Cycles, ‘I don’t know whether he<sup>-saww</sup> forgot or read that deliberately’.<sup>806</sup> (Non Shia source)

وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصْحَابِهِ الْفَجْرَ فَقَرَأَ بِهِمْ فِي الرَّكْعَةِ الْأُولَى إِذَا زُلْزِلَتِ الْأَرْضُ - ثُمَّ أَعَادَهَا فِي الثَّانِيَةِ.

And from Saeed Bin Al Musayyab, ‘Rasool-Allah<sup>-saww</sup> prayed Al Fajr Salat with his<sup>-saww</sup> companions. He<sup>-saww</sup> read with them in the first Cycle, Surah Al Zilzaal, then Surah Aadiyaat in the second’.<sup>807</sup> (Non Shia source)

وَعَنْ أَبِي أُمَامَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي رَكْعَتَيْنِ بَعْدَ الْوُتْرِ وَهُوَ جَالِسٌ يَقْرَأُ فِيهِمَا إِذَا زُلْزِلَتْ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ.

And from Abu Umama, ‘The Prophet<sup>-saww</sup> had prayed two Cycles after Al Witr while he<sup>-saww</sup> was seated. He<sup>-saww</sup> recited in these Surah Al Zilzaal and Surah Al Kafiroun’.<sup>808</sup> (Non Shia source)

وَعَنْ أَنَسِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الْوُتْرِ رَكْعَتَيْنِ وَهُوَ جَالِسٌ يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى بِأَمِّ الْقُرْآنِ وَ إِذَا زُلْزِلَتْ وَ فِي الثَّانِيَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ.

And from Anas (a well-known fabricator), ‘The Prophet<sup>-saww</sup> had prayed two Cycles after Al Witr while he was seated, reciting in the first Cycle with Mother of the Quran (Surah Al Hamd), and Surah Al Zilzaal, and in the second Surah Al Kafiroun’.<sup>809</sup> (Non Shia source)

وَعَنْ الشَّعْبِيِّ قَالَ: مَنْ قَرَأَ إِذَا زُلْزِلَتِ الْأَرْضُ فَإِنَّهَا تَعْدِلُ سُدُسَ الْقُرْآنِ.

And from Al Shabi who said, ‘One who reads Surah Al Zilzaal, it will equate to a sixth of the Quran’.<sup>810</sup> (Non Shia source)

<sup>804</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 6

<sup>805</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 7

<sup>806</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 8

<sup>807</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 9

<sup>808</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 10

<sup>809</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 11

<sup>810</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 12

وَعَنْ عَاصِمٍ قَالَ: كَانَ يُقَالُ قُلُّهُ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثُ الْقُرْآنِ وَإِذَا زُلْزِلَتْ نِصْفُ الْقُرْآنِ وَقُلُّ يَا أَيُّهَا الْكَافِرُونَ رُبْعُ الْقُرْآنِ.

And from Aasim who said, 'It was said, 'Surah Al Tawheed equates to a third of the Quran, and Surah Zilzaal (equates to) half the Quran, and Surah Al Kafiroun (equates to) a quarter of the Quran".<sup>811</sup> (Non Shia source)

وَعَنِ الْحَسَنِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ.

And from Al Hassan who said, 'Rasool-Allah<sup>-saww</sup> said: 'Surah Al Zilzaal equates to half the Quran".<sup>812</sup> (Non Shia source)

### باب 113 فضائل سورة و العاديات

## CHAPTER 113 – MERITS OF SURAH AL AADIYAAT

1- ثواب الأعمال بالإسناد عن ابن البطانيني عن أبي عبد الله المؤمن عن ابن مسكان عن سليمان بن خالد عن أبي عبد الله ع قال: مَنْ قَرَأَ سُورَةَ الْعَادِيَاتِ وَ أَدَمَّنَ قِرَاءَتَهَا بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع يَوْمَ الْقِيَامَةِ خَاصَّةً وَ كَانَ فِي حَجْرِهِ وَ رُقْمَائِهِ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Abu Abdullah Al Momin, from Ibn Muskan, from Suleyman Bin Khalid,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al Aadiyaat and is habitual in its reading, Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect him with Amir Al-Momineen<sup>-asws</sup> especially, on the Day of Qiyamah, and he would be in his<sup>-asws</sup> chamber and among his<sup>-asws</sup> friends".<sup>813</sup>

### باب 114 فضائل سورة القارعة

## CHAPTER 114 – MERITS OF SURAH AL QARIAH

1- ثواب الأعمال بالإسناد إلى ابن البطانيني عن إسماعيل بن الزبير عن عمرو بن ثابت عن أبي جعفر ع قال: مَنْ قَرَأَ وَ أَكْثَرَ مِنْ قِرَاءَةِ الْقَارِعَةِ آمَنَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ فِتْنَةِ الدَّجَالِ أَنْ يُؤْمِنَ بِهِ وَ مِنْ فِتْحِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ismail Bin Al Zubeyr, from Amro Bin Sabit,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who recites and frequents from reciting Surah Al Qariah, Allah<sup>-azwj</sup> Mighty and Majestic will Secure him from Fitna of Al-Dajjal<sup>-la</sup> from him believing in him<sup>-la</sup>, and from the flames of Hell on the Day of Qiyamah".<sup>814</sup>

<sup>811</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 13

<sup>812</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 112 H 14

<sup>813</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 113 H 1

<sup>814</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 114 H 1

## CHAPTER 115 – MERITS OF SURAH AL TAKASUR, ADDITIONAL UPON WHAT HAS PRECEDED AND WILL BE COMING

1- ثواب الأعمال بالإسناد عن ابن البطائني عن شعيب عن أبي عبد الله ع قال: من قرأ سورة أهيكم التكاثُر في فريضة كتب الله له ثواب و أجر مائة شهيد و من قرأها في نافلة كتب له ثواب خمسين شهيداً و صلى معه في فريضته أرتعون صنفاً من الملائكة إن شاء الله.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Shueyb,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who recites Surah Al Takasur in an obligatory Salat, Allah<sup>-azwj</sup> will Write for him Rewards and Recompense of one hundred martyrs, and one who reads it in an optional Salat, He<sup>-azwj</sup> will Write for him Rewards of fifty martyrs, and there will pray with him in his obligatory Salat, forty rows of Angels, if Allah<sup>-azwj</sup> so Desires''.<sup>815</sup>

2- ثواب الأعمال أبي عن محمد العطار عن الأشعري عن سهل عن ابن بشار عن الدهقان عن دُرست عن أبي عبد الله ع قال قال رسول الله ص من قرأ أهيكم التكاثُر عند النوم وفي من فتنه القبر.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ashary, from Sahl, from Ibn Bashar, from Al Dihqan, from Dorost,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who reads Surah Al Takasur at his sleep time will be saved from Fitna (trials) of the grave''.<sup>816</sup>

دَعَوَاتِ الرَّاَوْنِدِيِّ، قَالَ النَّبِيُّ ص مَنْ قَرَأَ أَهْيَكُمُ التَّكَاتُرُ عِنْدَ النَّوْمِ وَفِي فِتْنَةِ الْقَبْرِ وَكَفَاهُ اللَّهُ شَرَّ مُنْكَرٍ وَ نَكِيرٍ .

(The book) 'Dawaat Al Rawandy' –

'The Prophet<sup>-saww</sup> said: 'One who reads Surah Al Takasur at his sleep time will be saved from the grave, and Allah<sup>-azwj</sup> will Suffice him the evil of Munkar and Nakeer (Angels questioning in the grave)'.<sup>817</sup>

3- الدُّرُّ الْمَنْشُورُ، عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص أ لَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفَ آيَةٍ كُلَّ يَوْمٍ

(The book) 'Al-Durr Al-Mansour' – from Ibn Umar who said,

'Rasool-Allah<sup>-saww</sup> said: 'Isn't anyone of you capable of reading a thousand Verses every day?'

قَالُوا وَ مَنْ يَسْتَطِيعُ أَنْ يَقْرَأَ أَلْفَ آيَةٍ

They said, 'And who is capable of reading a thousand Verses?'

<sup>815</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 115 H 1

<sup>816</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 115 H 2 a

<sup>817</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 115 H 2 b

قَالَ أَمَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَفْرَأَ أَلَيْكُمْ التَّكْوِيْرُ.

He<sup>-saww</sup> said: 'Isn't anyone of you capable of reading Surah Al Takasur?'<sup>818</sup>

[باب 116 فضائل سورة العصر](#)

## CHAPTER 116 – MERITS OF SURAH AL-ASR

1- ثوَابُ الأَعْمَالِ بِالإِسْتِنَادِ المُتَقَدِّمِ عَنِ ابْنِ البَطَّائِنِيِّ عَنِ ابْنِ أَبِي العَلَاءِ عَنِ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ قَرَأَ وَ العَصْرِ فِي نَوَافِلِهِ بَعَثَهُ اللهُ يَوْمَ القِيَامَةِ مُشْرِقاً وَجْهُهُ ضَاحِكاً سِنَّهُ قَرِيراً عَيْنُهُ حَتَّى يَدْخُلَ الجَنَّةَ.

(The book) 'Sawaab Al Amaal' – By the previous chain from Ibn Al Batainy, from Ibn Abu Al A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al-Asr in his optional Salat, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah, his face will be shining, his teeth smiling, his eyes delighted, until he enters the Paradise''<sup>819</sup>

[باب 117 فضائل سورة الهمزة](#)

## CHAPTER 117 – MERITS OF SURAH AL HUMAZA

1- ثوَابُ الأَعْمَالِ بِالإِسْتِنَادِ إِلَى ابْنِ البَطَّائِنِيِّ عَنِ أَبِي المَعْرَاءِ عَنِ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ قَرَأَ وَإِلَ لِكُلِّ هُمَزَةٍ فِي فَرَائِضِهِ نَقَمَتْ عَنْهُ الفَقْرُ وَ جَلَبَتْ عَلَيْهِ الرِّزْقُ وَ تَدَفَعَتْ عَنْهُ مِيتَةَ السُّوءِ.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Abu Al Magra'a, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al Humaza in his obligatory Salat, the poverty will be negated from him, and the sustenance will be pulled to him, and the evil death would be pushed away from him''<sup>820</sup>

[باب 118 فضائل سورة الفيل و لإيلاف](#)

## CHAPTER 118 – MERITS OF SURAH AL FEEL AND SURAH QUREYSH

1- ثوَابُ الأَعْمَالِ بِالإِسْتِنَادِ إِلَى ابْنِ البَطَّائِنِيِّ عَنِ ابْنِ أَبِي العَلَاءِ عَنِ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ قَرَأَ فِي فَرَائِضِهِ أَلَمْ تَرَ كَيْفَ فَعَلَ رُبُّكَ بِأَصْحَابِ الفِيلِ شَهِدَ لَهُ يَوْمَ القِيَامَةِ كُلُّ سَهْلٍ وَ جَبَلٍ وَ مَدَرٍ بِأَنَّهُ كَانَ مِنَ المُصَلِّينَ وَ يُنَادِي لَهُ يَوْمَ القِيَامَةِ مُنَادٍ صَدَقْتُمْ عَلَى عَبْدِي قُبِلَتْ شَهَادَتُكُمْ لَهُ وَ عَلَيْهِ أُدْخِلُوهُ الجَنَّةَ وَ لَا تُحَاسِبُوهُ فَإِنَّهُ يَمُنُّ أُجْبُهُ وَ أُحِبُّ عَمَلَهُ.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Ibn Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al Feel in his obligatory Salat, there will testify for him on the Day of Qiyamah, every coast, and mountain, and clog, that he was

<sup>818</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 115 H 3

<sup>819</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 116 H 1

<sup>820</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 117 H 1

from the praying ones, and on the Day of Qiyamah a caller will call out for him: “You are speaking the truth upon My<sup>-azwj</sup> servant! I<sup>-azwj</sup> am Accepting your testimonies for him and upon him. I<sup>-azwj</sup> shall Enter him into the Paradise will not Reckon him, for he is from the ones I<sup>-azwj</sup> Love and Love his deeds!”<sup>821</sup>

2- ثواب الأعمال بالإسنادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكْثَرَ قِرَاءَةَ لِإِبْرَاهِيمَ فُرَيْشٍ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى مَرْكَبٍ مِنْ مَرَكَبِ الْجَنَّةِ حَتَّى يَفْعَدَ عَلَى مَوَائِدِ النُّورِ يَوْمَ الْقِيَامَةِ.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from Abu Al Magra’a, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who frequents in reciting Surah Quraysh, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah upon a ride from the rides of Paradise until he sits upon tables of light (for meal) on the Day of Qiyamah’.<sup>822</sup>

قال الصدوق رحمه الله من قرأ سورة الفيل فليقرأ معها لإبراهيم في ركعة فريضة فإنهما جميعا سورة واحدة و لا يجوز التفرد بواحدة منهما في ركعة فريضة.

**Note** – *Al-Sadouq, may Allah<sup>-azwj</sup> Mercy him, said, ‘One who reads Surah Al Feel, let him read with it Surah Quraysh in a Cycle of an obligatory Salat, for these two together are one Chapter, and it is not allowed to individualise with one of them in a Cycle of an obligatory (Salat)’.*

3- مِنْ خَطِّ الشَّهِيدِ رَحِمَهُ اللَّهُ عَنِ الصَّادِقِ ع يُقْرَأُ فِي وَجْهِ الْعَدُوِّ سُورَةُ الْفِيلِ.

From the handwriting of Al Shaheed, may Allah<sup>-azwj</sup> Mercy him, from Al-Sadiq<sup>-asws</sup>: ‘Read Surah Al Feel in the face of an enemy’.<sup>823</sup>

[باب 119 فضائل سورة أ رأيت](#)

## CHAPTER 119 - MERITS OF SURAH AL MAOUN

1- ثواب الأعمال بالإسنادِ إِلَى ابْنِ الْبَطَّائِيِّ عَنْ إِسْمَاعِيلَ بْنِ الرُّبَيْعِ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ أ رَأَيْتَ الَّذِي يُكَدِّبُ بِالَّذِينَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ كَانَ فِيْمَنْ قَبِلَ اللَّهُ عَزَّ وَ جَلَّ صَلَاتَهُ وَ صِيَامَهُ وَ لَمْ يُحَاسِبْهُ بِمَا كَانَ مِنْهُ فِي الْحَيَاةِ الدُّنْيَا.

(The book) ‘Sawaab Al Amaal’ – By the chain to Ibn Al Batainy, from Ismail Bin Al Zubeyr, from Amro Bin Sabit,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who reads Surah Al Maoun in his obligatory and his optional Salat would be among the ones Allah<sup>-azwj</sup> Mighty and Majestic will Accept his Salat and his fasts, and will not Reckon him with what had happened from him in the lifetime of the world’.<sup>824</sup>

<sup>821</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 118 H 1

<sup>822</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 118 H 2

<sup>823</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 118 H 3

<sup>824</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 119 H 1

## CHAPTER 120 – MERITS OF SURAH AL KAWSAR

1- ثو، ثواب الأعمال بالإستناد إلى ابن البَطَّانِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ قِرَاءَتُهُ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ سَقَاهُ اللَّهُ مِنَ الْكَوْثَرِ يَوْمَ الْقِيَامَةِ وَ كَانَ مُحَدِّثُهُ عِنْدَ رَسُولِ اللَّهِ ص فِي أَصْلِ طُوبَى.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, form Ibn Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who were to read Surah Al Kawser in his obligatory and his optional, Allah<sup>-azwj</sup> would Quench him from (river) Al-Kawser on the Day of Qiyamah, and his discussion would be with Rasool-Allah<sup>-saww</sup> in the base of Tooba (tree)'.<sup>825</sup>

باب 121 سورة الجحد و فضائلها و سبب نزولها و ما يقال عند قراءتها زائدا على ما سبق و يأتي من هذه الأبواب و فيه فضل سور أخرى أيضا و خاصة سائر المعوذات و ما يناسب ذلك من الفوائد

## CHAPTER 121 – SURAH AL JAHAD (AL KAFIROUN) AND ITS MERITS, AND CAUSE OF ITS REVELATION, AND WHAT IS TO BE SAID AT ITS READING ADDITIONAL TO WHAT HAS PRECEDED, AND THERE WILL COME FROM THESE CHAPTERS AND IN IT IS MERIT OF ANOTHER CHAPTER AS WELL, AND ESPECIALLY REST OF THE 'REFUGE SEEKERS', AND WHAT BENEFITS ARE APPROPRIATE TO THAT

1- ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأَزْدِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع يَقُولُ فِي قُلْ يَا أَيُّهَا الْكَافِرُونَ يَا أَيُّهَا الْكَافِرُونَ وَ فِي لَا أَعْبُدُ مَا تَعْبُدُونَ أَعْبُدُ رَبِّي وَ فِي وَ لِي دِينِ دِينِي الْإِسْلَامَ عَلَيْهِ أَحِبًّا وَ عَلَيْهِ أَمُوتُ إِنْ شَاءَ اللَّهُ.

(The book) 'Qurb Al Isnaad' – Ibn Sa'ad, from Al Azdy,

'From Abu Abdullah<sup>-asws</sup> saying regarding **Say: 'O you Kafirs!' [109:1]: 'O you Kafirs!' And regarding I do not worship what you are worshipping [109:2]: 'I<sup>-asws</sup> worship my Lord<sup>-azwj</sup>!' and for me is my Religion [109:6]: 'My<sup>-asws</sup> religion is Al-Islam. I<sup>-asws</sup> live upon it and I<sup>-asws</sup> shall die upon it, if Allah<sup>-azwj</sup> so Desires''.**<sup>826</sup>

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنِ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص صَلَاةَ السَّجَرِ فَقَرَأَ فِي الْأُولَى قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الْآخِرَى قُلْ هُوَ اللَّهُ أَحَدٌ

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, - by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> prayed Salat with us, Salat of the journey. He<sup>-saww</sup> read in the first (Cycle) Surah Al Kafiroun, and in the other, Surah Al Tawheed'.

ثُمَّ قَالَ قَرَأْتُ لَكُمْ ثَلَاثَ الْقُرْآنِ وَ رُبِعَهُ.

<sup>825</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 120 H 1

<sup>826</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 1

Then he<sup>-saww</sup> said: 'I<sup>-saww</sup> have read to you a third of the Quran and its quarter"<sup>827</sup>.

أَقُولُ قَدْ مَضَى فِي حَبْرٍ رَجَاءُ بِنِ الصَّحَّاحِ عَنِ الرِّضَا ع أَنَّهُ كَانَ إِذَا قَرَأَ قُلْنَ يَا أَيُّهَا الْكَافِرُونَ قَالَ فِي نَفْسِهِ سِرًّا يَا أَيُّهَا الْكَافِرُونَ فَإِذَا فَرَغَ مِنْهَا قَالَ رَبِّي اللَّهُ وَ دِينِي الْإِسْلَامُ.

I (Majlisi) am saying, 'It is passed in a report by Raja'a Bin Al-Zahhak, from Al-Reza<sup>-asws</sup>, he<sup>-asws</sup> had read Surah Al Kafiroun. He<sup>-asws</sup> said within himself<sup>-asws</sup> secretly: 'O you Kafirs!' When he<sup>-asws</sup> was free from it, he<sup>-asws</sup> said: 'My<sup>-asws</sup> Lord<sup>-azwj</sup> is Allah<sup>-azwj</sup> and my religion is Al-Islam"<sup>828</sup>.

3- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيدي عن عبد الله بن أبي شيبخ عن أبي عبد الله محمد بن أحمد الحكيم عن عبد الرحمن بن عبد الله عن وهب بن جرير عن أبيه عن محمد بن إسحاق بن بشار عن سعيد بن مينا عن غير واحد أن نقرأ من فريش اعترضوا الرسول ص - منهم عتبة بن ربيعة و أمية بن خلف - و الوليد بن المغيرة و العاص بن سعيد فقالوا يا محمد هلم فلنعبد ما نعبد و نعبد ما نعبد فنشترك نحن و أنت في الأمر فإن يكن الذي نحن عليه الحق فقد أخذت بحظك منه و إن يكن الذي أنت عليه الحق فقد أخذنا بحظنا منه

(The book) 'Al Majalis' of Al Mufeed, (and) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Abdullah Bin Abu Sheykh, from Abu Abdullah Muhammad Bin Ahmad Al Hakeemy, from Abdul Rahman Bin Abdullah, from Wahb Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Bashhar, from Saeed Bin Mayna, from someone else,

'A number of Quraysh objected to the Rasool<sup>-saww</sup>, from them was Utbah Bin Rabie and Umayya Bin Khalaf, and Al Waleed Bin Al-Mugheira, and Al-Aas Bin Seed. They said, 'O Muhammad<sup>-saww</sup>! Come, let us worship what you<sup>-saww</sup> worship, and you<sup>-saww</sup> worship what we worship, so we and you<sup>-saww</sup> can participate in the matter. Supposing that we are upon is the truth, you<sup>-saww</sup> would be taking your<sup>-saww</sup> share from it, and if that which you<sup>-saww</sup> are upon is the truth, we would have taken our share from it!'

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَ لَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ إِلَى آخِرِ السُّورَةِ.

Allah<sup>-azwj</sup> Blessed and Exalted Revealed: **Say: 'O you Kafirs!' [109:1] I do not worship what you are worshipping [109:2] Nor are you worshipping what I worship [109:3]** – up to the end of the Chapter."<sup>829</sup>

4- فس، تفسير القمي أبي عن ابن أبي عمير قال: سأل أبو شاكير أبا جعفر الأحمول عن قول الله قل يا أيها الكافرون لا أعبد ما تعبدون و لا أنتم عابدون ما أعبد و لا أنا عابد ما عبدتم و لا أنتم عابدون ما أعبد فهل يتكلم الحكيم بهذا القول و يكرهه مرة بعد مرة فلم يكن عند أبي جعفر الأحمول في ذلك جواب

Tafseer Al Qumi – My father, from Ibn Abu Umeyr,

'Abu Shakir asked Abu Ja'far Al-Ahowl about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Say: 'O you Kafirs!' [109:1] I do not worship what you are worshipping [109:2] Nor are you worshipping what I worship [109:3] Nor will I be worshipping what you are worship [109:4] Nor will you be worshipping what I worship [109:5]**, does the Wise Speak in such a manner

<sup>827</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 2 a

<sup>828</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 2 b

<sup>829</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 3



and repeats it again and again?’ But there was no answer with Abu Ja’far Al-Ahowl with regards to that.

فَدَخَلَ إِلَى الْمَدِينَةِ فَسَأَلَ أَبَا عَبْدِ اللَّهِ عَ عَنْ ذَلِكَ فَقَالَ كَانَ سَبَبُ نُزُولِهَا وَتَكَرُّرِهَا أَنْ قُرَيْشًا قَالَتْ لِرَسُولِ اللَّهِ ص - تَعْبُدُوا إِلَهُنَا سَنَةً وَنَعْبُدُ إِلَهَكُمْ سَنَةً وَتَعْبُدُوا إِلَهُنَا سَنَةً وَنَعْبُدُ إِلَهَكُمْ سَنَةً

He entered Al-Medina, and asked Abu Abdullah<sup>-asws</sup> about that, and he<sup>-asws</sup> said: ‘There was a reason for its Revelation and its repetition. Quraysh had said to the Rasool-Allah<sup>-saww</sup>, ‘You<sup>-saww</sup> worship our gods for a year, and we would worship your<sup>-saww</sup> God for a year, but then you<sup>-saww</sup> should worship our gods for a year, and we would worship your<sup>-saww</sup> God for a year.

فَأَجَابَهُمُ اللَّهُ بِمِثْلِ مَا قَالُوا فَقَالَ فِيمَا قَالُوا تَعْبُدُوا إِلَهُنَا سَنَةً قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ

Therefore, Allah<sup>-azwj</sup> Answered them similarly to what they had said. So He<sup>-azwj</sup> Said regarding what they had said, ‘You<sup>-saww</sup> should worship our gods for a year’ - regarding what they said, ‘You<sup>-saww</sup> worship our gods for a year, He<sup>-azwj</sup> Said: **Say: ‘O you Kafirs!’ [109:1] I do not worship what you are worshipping [109:1].**

وَ فِيمَا قَالُوا وَ نَعْبُدُ إِلَهَكُمْ سَنَةً وَ لَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

And regarding what they said, ‘We would worship your<sup>-saww</sup> God for a year’, He<sup>-azwj</sup> Said: **Nor are you worshipping what I worship [109:3].**

وَ فِيمَا قَالُوا تَعْبُدُوا إِلَهُنَا سَنَةً وَ لَا أَنَا عَابِدُ مَا عَبَدْتُمْ

And regarding what they said, ‘(Then) you<sup>-saww</sup> should worship our gods for a year’, He<sup>-azwj</sup> Said: **Nor will I be worshipping what you are worship [109:4].**

وَ فِيمَا قَالُوا وَ نَعْبُدُ إِلَهَكُمْ سَنَةً وَ لَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينَكُمْ وَ لِي دِين

And regarding what they said, ‘We would worship your<sup>-saww</sup> God for a year’, He<sup>-azwj</sup> Said: **Nor will you be worshipping what I worship [109:5] For you is your religion and for me is my Religion [109:6]’.**

قَالَ فَرَجَعَ أَبُو جَعْفَرٍ الْأَحْوَلُ إِلَى أَبِي شَاكِرٍ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ أَبُو شَاكِرٍ هَذَا حَمَلْتَهُ الْإِبِلُ مِنَ الْحِجَازِ

He (the narrator) said, ‘Abu Ja’far Al-Ahowl returned to Abu Shakir and informed him of that. Abu Shakir said, ‘This is what is borne upon the camels from Al-Hijaz’.

وَ كَانَ أَبُو عَبْدِ اللَّهِ عَ إِذَا فَرَعَ مِنْ قِرَاءَتِهَا يَقُولُ دِينِي الْإِسْلَامُ ثَلَاثًا.

And Abu Abdullah<sup>-asws</sup> used to say, when he<sup>-asws</sup> was free from reciting (Surah Kafiroun) it: ‘My<sup>-asws</sup> Religion is Al-Islam’ – three times’.<sup>830</sup>

<sup>830</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 4

5- ثواب الأعمال أَبِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّانِيِّ عَنِ ابْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ فِي فَرِيضَةٍ مِنَ الْفَرَايِضِ عَفَرَ اللَّهُ لَهُ وَ لِيُؤَلِّدِيهِ وَ مَا وَلَدَا وَ إِنْ كَانَ شَقِيماً مُحِي مِنَ دِيْوَانِ الْأَشْقِيَاءِ وَ أُثْبِتَ فِي دِيْوَانِ السُّعَدَاءِ وَ أَحْيَاهُ اللَّهُ سَعِيداً وَ أَمَاتَهُ شَهِيداً وَ بَعَثَهُ شَهِيداً.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Yahya, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from Ibn Abu Al A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al Kafiroun and Surah Al Tawheed in an obligatory Salat from the obligation, Allah<sup>-azwj</sup> will Forgive for him and for his parents, and what they begot, and if he was a wretch, he will be deleted from the register of the wretched ones and affirmed in the register of the fortunate ones, and Allah<sup>-azwj</sup> will Cause him to live as happy, and Cause him to dies as a martyr, and Resurrect him as a martyr''.<sup>831</sup>

6- دَعَوَاتِ الرَّؤُودِيِّ، فِي أَخْبَارِ الْمُعَمَّرِينَ ذَكَرَ بَعْضُهُمْ أَنَّ وَالِدَهُ كَانَ لَا يَعِيشُ لَهُ وَلَدٌ

(The book) 'Dawaat' of Al-Rawandy in Ahadeeth of the residents, one of them mentioned that his father was such, no child had lived for him'.

قَالَ ثُمَّ وُلِدْتُ لَهُ عَلَى كِبَرٍ فَفَرِحَ بِي ثُمَّ مَضَى وَ لِي سَبْعُ سِنِينَ فَكَفَّلَنِي عَمِّي فَدَخَلَ بِي يَوْمًا عَلَى النَّبِيِّ ص وَ قَالَ لَهُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا ابْنُ أَخِي وَ قَدْ مَضَى لِسَبِيلِهِ فَعَلِّمْنِي عُوْدَةً أُعِيْدُهُ بِهَا

He said, 'Then I was born for him upon old age. He was joyful with me. Then he passed away and there were seven years for me. My paternal uncle took my responsibility. One day he entered to see the Prophet<sup>-saww</sup> with me and said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! This is a son of my brother and he has gone to his way (died). Teach me an amulet I can seek Refuge with it!'

فَقَالَ ص أَيَّنَ أَنْتَ عَنْ ذَاتِ الْقَلَاقِلِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ

He<sup>-saww</sup> said: 'Where are you from 'Al Qalaqil' (four chapter beginning with the word 'Qul') – Surah Al Kafiroun, and Surah Al Tawheed, and Surah Al Falaq, and Surah Al Naas?'

وَ فِي رِوَايَةٍ قُلْ أَوْحِي

And in a report: '**Say: 'It is Revealed unto me [72]** (Surah Al-Jinn)'.

قَالَ الشَّيْخُ الْمُعَمَّرُ وَ أَنَا إِلَى الْيَوْمِ أَتَعَوَّذُ بِهَا مَا أَصِبتُ بِوَلَدٍ وَ لَا مَالٍ وَ لَا مَرِضْتُ وَ لَا افْتَقَرْتُ وَ قَدِ انْتَهَى بِي السِّنُّ إِلَى مَا تَرَوْنَ.

Al Sheykh Al Muammar said, 'And I, up to today, seek Refuge with it. I have neither been afflicted in a child, nor wealth, nor fallen sick, nor impoverished, and the years have ended with me to what you can see''.<sup>832</sup>

<sup>831</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 5

<sup>832</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 6

7- الدُّرُّ الْمَنْشُورُ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَقْرَأُ فِي الْمَغْرِبِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

(The book) 'Al-Durr Al-Mansour' – 'From Ibn Umar who said, 'Rasool-Allah<sup>-sawww</sup> had read in Al Maghrib (Salat) Surah Al Kafiroun and Surah Al Tawheed"<sup>.833</sup> (Non Shia source)

وَ عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ص كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ صَلَاةِ الْمَغْرِبِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And from Ibn Masoud, 'The Prophet<sup>-sawww</sup> had read in the two Cycles of Salat after Al Maghrib Salat, Surah Al Kafiroun and Surah Al Tawheed"<sup>.834</sup> (Non Shia source)

وَ عَنِ ابْنِ عُمَرَ قَالَ: رَمِثْتُ النَّبِيَّ ص حَمْسًا وَ عِشْرِينَ مَرَّةً وَ فِي لَمَطٍ شَهْرًا فَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ وَ الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And from Ibn Umar who said, 'I observed the Prophet<sup>-sawww</sup> twenty-five times and in wording for a month. He<sup>-sawww</sup> was reading in the two Cycles of Salat before Al Fajr, and the two Cycles of Salat after Al Maghrib with Surah Al Kafiroun and Surah Al Tawheed"<sup>.835</sup> (Non Shia source)

وَ عَنِ ابْنِ عُمَرَ قَالَ: رَمِثْتُ النَّبِيَّ ص أَرْبَعِينَ صَبَاحًا فِي عَزْوَةِ تَبُوكَ فَسَمِعْتُهُ يَقْرَأُ فِي عَزْوَةِ تَبُوكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ يَقُولُ نَعَمْ السُّورَتَانِ تَعْدِلُ وَاحِدَةً بِرُبُعِ الْقُرْآنِ وَ الْأُخْرَى بِثُلُثِ الْقُرْآنِ.

And from Ibn Umar who said, 'I observed the Prophet<sup>-sawww</sup> for forty mornings during military expedition of Tabuk. I heard him<sup>-sawww</sup> regarding in military expedition of Tabuk, Surah Al Kafiroun and Surah Al Tawheed, and he<sup>-sawww</sup> said: 'The best two chapters. One equates to a quarter of the Quran and the other a third of the Quran"<sup>.836</sup> (Non Shia source)

وَ عَنِ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ ص يَقْرَأُ فِي رَكْعَتَيْ الْفَجْرِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ يَقُولُ نَعَمْ السُّورَتَانِ مِمَّا يُقْرَأَانِ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And from Ayesha (a well-known fabricator) who said, 'Rasool-Allah<sup>-sawww</sup> had read in two Cycles of Al Fajr Salat Surah Al Kafiroun and Surah Al Tawheed, and he<sup>-sawww</sup> said: 'The two best Chapters from what can be recited in the two Cycles before Al Fajr Salat are Surah Al Kafiroun and Surah Al Tawheed"<sup>.837</sup> (Non Shia source)

وَ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَجُلًا قَامَ فَزَعَجَ رَكْعَتَيْ الْفَجْرِ فَقَرَأَ فِي الرَّكْعَةِ الْأُولَى قُلْ يَا أَيُّهَا الْكَافِرُونَ

And from Jabir Bin Abdullah<sup>-ra</sup>: 'A man stood up and performed two Cycles of Al Fajr Salat. He read in the first Cycle Surah Al Kafiroun. The Prophet<sup>-sawww</sup> said: 'This is a servant who recognises his Lord<sup>-azwj!</sup>'

<sup>833</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 1

<sup>834</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 2

<sup>835</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 3

<sup>836</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 4

<sup>837</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 5

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا عَبْدٌ آمَنَ بِرَبِّهِ.

And in the second Cycle, Surah Al Tawheed. The Prophet<sup>-sawww</sup> said: ‘This is a servant who believes in his Lord<sup>-azwj!</sup>’ (Non Shia source)

وَعَنْ تَمِيمِ بْنِ قَيْسٍ قَالَ: كُنَّا نُؤْمَرُ أَنْ نُنَابِذَ الشَّيْطَانَ فِي الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ بِقُلِّ يَا أَيُّهَا الْكَافِرُونَ وَ قُلِّ هُوَ اللَّهُ أَحَدٌ.

And from Tameem Bin Qays who said, ‘We had been instructed to discard the Satan<sup>-la</sup> in the two Cycles of Salat before the morning with Surah Al Kafiroun and Surah Al Tawheed’<sup>.838</sup> (Non Shia source)

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ قُلِّ يَا أَيُّهَا الْكَافِرُونَ فَكَأَنَّمَا قَرَأَ رُبُعَ الْقُرْآنِ وَمَنْ قَرَأَ قُلِّ هُوَ اللَّهُ أَحَدٌ فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ.

And from Sa’ad Bin Abu Waqaas who said, ‘Rasool-Allah<sup>-sawww</sup> said: ‘One who reads Surah Al Kafiroun, it is as if he has read a quarter of the Quran, and one who reads Surah Al Tawheed, it is as if he has read a third of the Quran’<sup>.839</sup> (Non Shia source)

وَعَنْ شَيْخِ أَذْرَكِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَرَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَمَرَّ بِرَجُلٍ يَقْرَأُ قُلِّ يَا أَيُّهَا الْكَافِرُونَ فَقَالَ أَمَا هَذَا فَقَدْ بَرِيَ مِنَ الشِّرْكِ.

And from a Sheykh who had come across the Prophet<sup>-sawww</sup>. He said, ‘I went out with the Prophet<sup>-sawww</sup> in a journey. He<sup>-sawww</sup> passed by a man reading Surah Al Kafiroun. He<sup>-sawww</sup> said: ‘As for this one, he is disassociated from the Shirk!’

وَ إِذَا آخِرُ يَقْرَأُ قُلِّ هُوَ اللَّهُ أَحَدٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا وَجِبَتْ لَهُ الْجَنَّةُ.

And there was another one reading Surah Al Tawheed. The Prophet<sup>-sawww</sup> said: ‘With it, the Paradise is obligated for him’<sup>.840</sup> (Non Shia source)

وَ فِي رِوَايَةٍ أُخْرَى أَنَّ هَذَا فَقَدْ عُفِرَ لَهُ.

And in a report: ‘As for this one, (his sins) have been Forgiven for him!’<sup>841</sup> (Non Shia source)

وَعَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنُؤْفَلِ بْنِ مُعَاوِيَةَ الْأَشْجَعِيِّ إِذَا أَتَيْتَ مَضْجَعَكَ لِلنُّؤْمِ فَأَقْرَأْ قُلِّ يَا أَيُّهَا الْكَافِرُونَ فَإِنَّكَ إِذَا قَرَأْتَهَا فَقَدْ بَرَيْتَ مِنَ الشِّرْكِ.

And from Al Bara’a who said, ‘Rasool-Allah<sup>-sawww</sup> to Nowfal Bin Muawiya Al Ashjaie, ‘When you go to your bed for the sleep, then read Surah Al Kafiroun, for when you read it, you would be disassociated from the Shirk’<sup>.842</sup> (Non Shia source)

وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذِ بْنِ جَعْفَرٍ إِذَا أَتَيْتَ مَضْجَعَكَ لِلنُّؤْمِ فَأَقْرَأْ قُلِّ يَا أَيُّهَا الْكَافِرُونَ فَإِنَّكَ إِذَا قَرَأْتَهَا فَقَدْ بَرَيْتَ مِنَ الشِّرْكِ.

<sup>838</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 6

<sup>839</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 7

<sup>840</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 8

<sup>841</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 9

<sup>842</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 10

And from Anas (a well-known fabricator) who said, ‘Rasool-Allah<sup>-saww</sup> said to Muaz, ‘Read Surah Al Kafiroun at your sleep time, for it is a freedom from the Shirk’’.<sup>843</sup> (Non Shia source)

وَعَنْ حَبَّابٍ أَنَّ النَّبِيَّ صَلَّى عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا أَخَذْتَ مَضْجَعَكَ فَاقْرَأْ فُلًا يَا أَيُّهَا الْكَافِرُونَ وَإِنَّ النَّبِيَّ صَلَّى عَلَيْهِ وَسَلَّمَ لَمْ يَأْتِ فِرَاشَهُ قَطُّ إِلَّا قَرَأَ فُلًا يَا أَيُّهَا الْكَافِرُونَ حَتَّى يَخْتَبِرَ.

And from Khabbab, ‘The Prophet<sup>-saww</sup> said: ‘When you take to your bed, read Surah Al Kafiroun!’ and the Prophet<sup>-saww</sup> would not go to his<sup>-saww</sup> bed at all unless he<sup>-saww</sup> had read Surah Al Kafiroun, until end’’.<sup>844</sup> (Non Shia source)

وَعَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: مَنْ قَرَأَ فُلًا يَا أَيُّهَا الْكَافِرُونَ فِي لَيْلِهِ فَقَدْ أَكْثَرَ وَطَابَ.

And from Abu Masoud Al Ansari who said, ‘One who reads Surah Al Kafiroun during his night so he has frequented and done well’’.<sup>845</sup> (Non Shia source)

وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: لَدَعَتِ النَّبِيَّ صَلَّى عَلَيْهِ وَسَلَّمَ صَ عَقْرَبٌ وَهُوَ يُصَلِّي فَلَمَّا فَرَغَ قَالَ لَعَنَ اللَّهُ الْعَقْرَبَ لَا تَدْعُ مُصَلِّيًا وَلَا عَزِيمَةً ثُمَّ دَعَا بِمَاءٍ مَلْحٍ وَجَعَلَ يَمْسَحُ بِهَا وَيَقْرَأُ فُلًا يَا أَيُّهَا الْكَافِرُونَ وَفُلٌ أَعُوذُ بِرَبِّ الْفَلَقِ وَفُلٌ أَعُوذُ بِرَبِّ النَّاسِ.

And from Ali<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> was stung by a scorpion while he<sup>-saww</sup> was praying Salat. When he<sup>-saww</sup> was free, he<sup>-saww</sup> said: ‘May Allah<sup>-azwj</sup> Curse the scorpion! It neither leaves a praying one nor anyone else!’ Then he<sup>-saww</sup> called for salty water and went on to wipe upon it and reading Surah Al Kafiroun and Surah Al Falaq and Surah Al Naas’’.<sup>846</sup> (Non Shia source)

وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ صَ أُنْجِبُ يَا جُبَيْرُ إِذَا خَرَجْتَ سَفَرًا أَنْ تَكُونَ أَمْتًا لَأَصْحَابِكَ هَيْئَةً وَأَكْثَرَهُمْ زَادًا

And from Jubeyr Bin Mut’im who said, ‘Rasool-Allah<sup>-saww</sup> said to me: ‘O Jubeyr! When you go out on a journey, would you like to be ideal of your companions in prestige, and their most of provision?’

فَقُلْتُ نَعَمْ يَا أَبِي أَنْتَ وَأُمِّي

I said, ‘Yes, may my father and my mother be (sacrificed) for you<sup>-saww</sup>!’

قَالَ فَاقْرَأْ هَذِهِ السُّورَةَ الْحَمْسَ فُلًا يَا أَيُّهَا الْكَافِرُونَ وَإِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَفُلٌ هُوَ اللَّهُ أَحَدٌ وَفُلٌ أَعُوذُ بِرَبِّ الْفَلَقِ وَفُلٌ أَعُوذُ بِرَبِّ النَّاسِ وَافْتَتِحْ كُلَّ سُورَةٍ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَاحْتِمِ قِرَاءَتَكَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

He<sup>-saww</sup> said: ‘Read these five Chapters – Surah Al Kafiroun, and Surah Al Fat’h, and Surah Al Tawheed, and Surah Al Falaq, and Surah Al Naas, and begin each Surah with, ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful!, and end your recitation with, ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful!’

<sup>843</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 11

<sup>844</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 12

<sup>845</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 13

<sup>846</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 14

قَالَ جُبَيْرٌ وَ كُنْتُ عَيْبًا كَثِيرَ الْمَالِ فَكُنْتُ أَخْرُجُ فِي سَفَرٍ فَأَكُونُ مِنْ أَبَدِهِمْ هَيْئَةً وَ أَقْلَهُمْ زَادًا فَمَا زِلْتُ مُنْذُ عَلَّمَنِيهِنَّ رَسُولُ اللَّهِ ص وَ قَرَأْتُ مِنْهُنَّ أَكُونُ مِنْ أَحْسَنِهِمْ هَيْئَةً وَ أَكْثَرِهِمْ زَادًا حَتَّى أُزِجَعَ مِنْ سَفَرِي.

Jubeyr said, 'And I used to be rich, of abundant wealth. I used to go out in a journey and would be from their worst prestige and their least of provision. Since Rasool-Allah<sup>-saww</sup> taught me, I read these, I have not ceased to be from their best is prestige and their most in provision until I return from my journey'.<sup>847</sup> (Non Shia source)

[باب 122 فضائل سورة النصر](#)

## CHAPTER 122 – MERITS OF SURAH AL NASR

1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ ابْنِ عَبْدِ الْمَلِكِ عَنِ كَرَّامِ الْمُتَعَمِّيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ فِي نَافِلَةٍ أَوْ فَرِيضَةٍ نَصَرَهُ اللَّهُ عَلَى جَمِيعِ أَعْدَائِهِ وَ جَاءَ يَوْمَ الْقِيَامَةِ وَ مَعَهُ كِتَابٌ يَنْطِقُ قَدْ أَخْرَجَهُ اللَّهُ مِنْ جَوْفِ قَبْرِهِ فِيهِ أَمَانٌ مِنْ جَسْرِ جَهَنَّمَ وَ مِنَ النَّارِ وَ مِنْ زَفِيرِ جَهَنَّمَ

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Aban Bin Abdul Malik, from Karran Al Khashamy,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al Nasr in an optional or an obligatory Salat, Allah<sup>-azwj</sup> would Help him against entirety of his enemies, and he would come on the Day of Qiyamah and with him would be a speaking book. Allah<sup>-azwj</sup> would have Extracted him from the interior of his grave. In it will be safety from the archway of Hell, and from the Hellfire, and from the roar of Hell.

فَلَا يَمُرُّ عَلَى شَيْءٍ يَوْمَ الْقِيَامَةِ إِلَّا بَشَّرَهُ وَ أَخْبَرَهُ بِكُلِّ خَيْرٍ حَتَّى يَدْخُلَ الْجَنَّةَ وَ يُفْتَحَ لَهُ فِي الدُّنْيَا مِنْ أَسْبَابِ الْخَيْرِ مَا لَمْ يَتَمَنَّ وَ لَمْ يَخْطُرْ عَلَى قَلْبِهِ.

He will not pass by anything on the Day of Qiyamah except it will give him glad tidings and inform him of every goodness until he enters the Paradise, and causes of goodness will be opened for him in the world what he had not even wished for and would not have even occurred upon his heart".<sup>848</sup>

2- ضا، فقه الرضا عليه السلام مَنْ قَرَأَ إِذَا جَاءَ نَصْرُ اللَّهِ فِي نَافِلَةٍ أَوْ فَرِيضَةٍ نَصَرَهُ اللَّهُ عَلَى جَمِيعِ أَعْدَائِهِ وَ كَفَّاهُ الْمُهَمَّ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>: 'One who reads Surah Al Nasr in his optional or obligatory (Salat), Allah<sup>-azwj</sup> would Help him against entirety of his enemies and Suffice him of the important matters".<sup>849</sup>

<sup>847</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 121 H 7 / 15

<sup>848</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 122 H 1

<sup>849</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 122 H 2

**CHAPTER 123 – MERITS OF SURAH LAHAB**

1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ عَلِيِّ بْنِ شَجْرَةَ عَنْ بَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قَرَأْتُمْ تَبَّتْ يَدَا أَبِي هَبٍ وَ تَبَّ فَادْعُوا عَلَى أَبِي هَبٍ - فَإِنَّهُ كَانَ مِنَ الْمُكَذِّبِينَ الَّذِينَ يُكَذِّبُونَ النَّبِيَّ ص - وَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batiny, from Ali Bin Shajara,

'From one of companions of Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> said: 'When you read Surah Lahab, then supplicate against Abu Lahab<sup>-la</sup>, for he<sup>-la</sup> was from the beliers, those who had belied the Prophet<sup>-saww</sup>, and whatever he<sup>-saww</sup> had come with from the Presence of Allah<sup>-azwj</sup> Mighty and Majestic"<sup>850</sup>.

[باب 124 فضائل سورة التوحيد زائدا على ما تقدم و يأتي في مطاوي الأبواب و فيه فضل آية الكرسي و سور أخرى أيضا](#)

**CHAPTER 124 – MERITS OF SURAH AL TAWHEED, ADDITIONAL TO WHAT HAS PRECEDED AND IT WILL COME IN THE FOLD OF THE CHAPTERS, AND IN IT ARE MERITS OF AYAT AL KURSI AND ANOTHER CHAPTER AS WELL**

أقول: و قد أوردنا ما يناسب هذا الباب في كتاب الصلاة و في كتاب الدعاء و كتاب الصيام و غيرها أيضا فلا تغفل.

*I (Majlisi) am saying, 'And we have referred what is appropriate to this chapter in the book of Salat and in the book of supplication and the book of fasting and others as well, so do not ignore'.*

1- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ مَضَى بِهِ يَوْمٌ وَاحِدٌ فَصَلَّى فِيهِ خَمْسَ صَلَوَاتٍ وَ لَمْ يَقْرَأْ فِيهَا بِقَوْلِ هُوَ اللَّهُ أَحَدٌ قِيلَ لَهُ يَا عَبْدَ اللَّهِ لَسْتَ مِنَ الْمُصَلِّينَ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Sayf Bin Ameyra, from Mansour Bin Hazim,

'From Abu Abdullah<sup>-asws</sup> having said: 'One whom a day passes by him so he prays five Salat(s) during it and does not read in it Surah Al Tawheed, it will be said to him, 'O servant of Allah<sup>-azwj</sup>! You aren't from the praying ones!"<sup>851</sup>

2- ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ مَضَتْ لَهُ جُمُعَةٌ وَ لَمْ يَقْرَأْ فِيهَا بِقَوْلِ هُوَ اللَّهُ أَحَدٌ ثُمَّ مَاتَ عَلَى دِينِ أَبِي هَبٍ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Abu Abdullah, from Is'haq Bin Ammar,

<sup>850</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 123 H 1

<sup>851</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 1

'From Abu Abdullah<sup>-asws</sup> having said: 'One for whom a Friday (week) passes by and he does not read Surah Al Tawheed in it, then he dies, he would have dies upon the religion of Abu Lahab<sup>-la'</sup>.<sup>852</sup>

3- ثوب الأعمال بالإسناد عن ابن البُطائني عن صندل عن هارون بن خارجة عن أبي عبد الله ع قال: مَنْ أَصَابَهُ مَرَضٌ أَوْ شِدَّةٌ فَلَمْ يَقْرَأْ فِي مَرَضِهِ أَوْ فِي شِدَّتِهِ بِقُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ مَاتَ فِي مَرَضِهِ أَوْ فِي تِلْكَ الشِّدَّةِ الَّتِي نَزَلَتْ بِهِ فَهُوَ مِنْ أَهْلِ النَّارِ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Sandal, from Haroun Bin Kharjah,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who is afflicted by an illness or adversity and he does not read Surah Al Tawheed during his illness or during his adversity, then he dies in his illness or in that adversity which has befallen with him, he is from the people of Hellfire!''<sup>853</sup>

4- ثوب الأعمال بالإسناد عن ابن البُطائني عن سيف بن عميرة عن أبي بكر الحضرمي عن أبي عبد الله ع قال: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدَعُ أَنْ يَقْرَأَ فِي ذُبْرِ الْفَرِيضَةِ بِقُلْ هُوَ اللَّهُ أَحَدٌ فَإِنَّهُ مَنْ قَرَأَهَا جَمَعَ اللَّهُ لَهُ خَيْرَ الدُّنْيَا وَالْآخِرَةِ وَعَفَرَ اللَّهُ لَهُ وَلِوَالِدَيْهِ وَمَا وَلَدَا.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al batainy, from Sayf Bin Aameyra, from Abu Bakr Al Hazramy,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who was a believer in Allah<sup>-azwj</sup> and the last Day, he should not leave reading Surah Al Tawheed at the end of the obligatory Salat, for the one who reads it, Allah<sup>-azwj</sup> will Gather for him godness of the world and the Hereafter, and Allah<sup>-azwj</sup> will Forgive (sins) for him, and for his parents, and what they beget''.<sup>854</sup>

5- مع، معاني الأخبار لي، الأمالي للصدوق العطار عن أبيه عن ابن عيسى عن نوح بن شعيب عن الدهقان عن عروة ابن أخي شعيب عن شعيب عن أبي بصير قال سمعت الصادق ع يحدث عن أبيه عن آباءه ع قال: قَالَ رَسُولُ اللَّهِ ص يَوْمًا لِأَصْحَابِهِ أَيُّكُمْ يَصُومُ الدَّهْرَ

(The book) 'Ma'any Al Akhbaar', (and) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Ibn Isa, from Nuh Bin Shueyb, from Al Dahqan, from Urwah cousin of Shueyb, from Shueyb, from Abu Baseer who said,

'I heard Al-Sadiq<sup>-asws</sup> narrating from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'One day Rasool-Allah<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'Which of you fasts all the time?'

فَقَالَ سَلْمَانُ رَحِمَهُ اللَّهُ عَلَيْهِ أَنَا يَا رَسُولَ اللَّهِ

Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy upon him<sup>-ra</sup>, said, 'I<sup>-asws</sup> do, O Rasool-Allah<sup>-saww</sup>!'

فَقَالَ رَسُولُ اللَّهِ ص أَيُّكُمْ يُحْيِي اللَّيْلَ

Rasool-Allah<sup>-saww</sup> said: 'Which of you revives the night (holding vigil)?'

قَالَ سَلْمَانُ أَنَا يَا رَسُولَ اللَّهِ

<sup>852</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 2

<sup>853</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 3

<sup>854</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 4



Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> do, O Rasool-Allah<sup>-saww</sup>!'

قَالَ فَأَيُّكُمْ يَحْتِمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ

He<sup>-saww</sup> said: 'Which of you completes (reading) the Quran during every day?'

قَالَ فَأَيُّكُمْ يَحْتِمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ

Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> do, O Rasool-Allah<sup>-saww</sup>!'

فَعَضِبَ بَعْضُ أَصْحَابِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ سَلْمَانَ رَجُلًا مِنَ الْفُرْسِ يُرِيدُ أَنْ يَفْتَحِرَ عَلَيْنَا مَعَاشِرَ قُرَيْشٍ قُلْتُ أَيُّكُمْ يَصُومُ الدَّهْرَ فَقَالَ أَنَا وَ هُوَ أَكْثَرُ أَيَّامِهِ يَأْكُلُ وَ قُلْتُ أَيُّكُمْ يُحْيِي اللَّيْلَ فَقَالَ أَنَا وَ هُوَ أَكْثَرُ لَيْلَتِهِ نَائِمٌ وَ قُلْتُ أَيُّكُمْ يَحْتِمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ فَقَالَ أَنَا وَ هُوَ أَكْثَرُ نَهَارِهِ صَامِتٌ

One of his<sup>-saww</sup> companions got angry and said, 'O Rasool-Allah<sup>-saww</sup>! Salman<sup>-ra</sup> is a man from the Persians. He<sup>-ra</sup> is intending to pride upon us, community of Quraysh! You<sup>-saww</sup> said: 'Which of you Fasts all the time?' He<sup>-ra</sup> said, 'I<sup>-ra</sup> do', and on most of his<sup>-ra</sup> days he<sup>-ra</sup> eats. And you<sup>-saww</sup> said: 'Which of you revives the night, so he<sup>-ra</sup> said, 'I<sup>-ra</sup> do!', and most of his<sup>-ra</sup> nights, he<sup>-ra</sup> sleeps! And you<sup>-saww</sup> said: 'Which of you completes (reading) the Quran during every day?' He<sup>-ra</sup> said, 'I<sup>-ra</sup> do!', and most of his<sup>-ra</sup> days he<sup>-ra</sup> is silent!'

فَقَالَ النَّبِيُّ ص مَهْ يَا فُلَانُ وَ أَنَّى لَكَ بِمِثْلِ لُقْمَانَ الْحَكِيمِ سَلَّهُ فَإِنَّهُ يُنَبِّئُكَ

The Prophet<sup>-saww</sup> said: 'Muh, O so and so, and where can you find the likes of Luqman<sup>-as</sup> the wise? Ask him<sup>-ra</sup>, for he<sup>-ra</sup> will inform you!'

فَقَالَ الرَّجُلُ لِسَلْمَانَ يَا أَبَا عَبْدِ اللَّهِ أَلَيْسَ زَعَمْتَ أَنَّكَ تَصُومُ الدَّهْرَ

The man said to Salman<sup>-ra</sup>, 'O Abu Abdullah! Didn't you<sup>-ra</sup> claim that you<sup>-ra</sup> are fasting all the time?'

فَقَالَ نَعَمْ

He<sup>-ra</sup> said, 'Yes'.

فَقَالَ رَأَيْتُكَ فِي أَكْثَرِ نَهَارِكَ تَأْكُلُ

He said, 'I have seen you<sup>-ra</sup> eating in most of your<sup>-ra</sup> days!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَيَّ أَصُومُ الثَّلَاثَةَ فِي الشَّهْرِ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا وَ أَصِلُ شَعْبَانَ بِشَهْرِ رَمَضَانَ فَذَلِكَ صَوْمُ الدَّهْرِ

He<sup>-ra</sup> said: 'It isn't where you are going (understanding). I<sup>-ra</sup> fast the three days in a month, and Allah<sup>-azwj</sup> Mighty and Majestic has Said: **One who comes with the good deed, then for him would be ten the likes of it [6:160]**, and I<sup>-ra</sup> connect (month of) Shaban with the month of Ramazan, so that is fasting all the time'.

فَقَالَ أَلَيْسَ زَعَمْتَ أَنَّكَ تُحْيِي اللَّيْلَ

He said, 'Didn't you<sup>-ra</sup> claim that you<sup>-ra</sup> are reviving the night?'

فَقَالَ نَعَمْ

He<sup>-ra</sup> said, 'Yes'.

فَقَالَ أَنْتَ أَكْثَرُ لَيْلَتِكَ نَائِمٌ

He said, 'Most of your<sup>-ra</sup> night you<sup>-ra</sup> tend to sleep!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ وَ لَكِنِّي سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ مَنْ بَاتَ عَلَى طَهْرٍ فَكَأَنَّمَا أَحْيَا اللَّيْلَ كُلَّهُ فَأَنَا أَبِيتُ عَلَى طَهْرٍ

He<sup>-ra</sup> said, 'It isn't where you are going (understanding), but I<sup>-ra</sup> heard my<sup>-ra</sup> beloved Rasool-Allah<sup>-saww</sup> saying: 'One who spends a night upon cleanliness, it is as if he has revived the night, all of it!' So, I<sup>-ra</sup> spend the night upon cleanliness'.

فَقَالَ أَلَيْسَ زَعَمْتَ أَنَّكَ تَحْتَمُّ الْقُرْآنَ فِي كُلِّ يَوْمٍ

He said, 'Didn't you<sup>-ra</sup> claim that you<sup>-ra</sup> complete (reading) the Quran during every day?'

قَالَ نَعَمْ

He<sup>-ra</sup> said, 'Yes'.

قَالَ فَأَنْتَ أَكْثَرُ أَيَّامِكَ صَامِتٌ

He said, 'But most of your<sup>-ra</sup> days you<sup>-ra</sup> are silent!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ وَ لَكِنِّي سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ ع يَا أَبَا الْحَسَنِ مَثَلُكَ فِي أُمَّتِي مَثَلُ فُلٍ هُوَ اللَّهُ أَحَدٌ فَمَنْ قَرَأَهَا مَرَّةً قَرَأَ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَهَا مَرَّتَيْنِ فَقَدْ قَرَأَ ثُلُثِي الْقُرْآنِ وَ مَنْ قَرَأَهَا ثَلَاثًا فَقَدْ حَتَمَ الْقُرْآنَ

He<sup>-ra</sup> said, 'It isn't where you are going (understanding), but I<sup>-ra</sup> heard my<sup>-ra</sup> beloved Rasool-Allah<sup>-saww</sup> saying to Ali<sup>-asws</sup>: 'O Abu Al-Hassan<sup>-asws</sup>! Your<sup>-asws</sup> example in my<sup>-saww</sup> community is an example of Surah Al Tawheed. The one who reads it once has read a third of the Quran, and one who reads it twice has read two-thirds of the Quran, and one who reads it thrice has completed (reading) the Quran.

فَمَنْ أَحَبَّكَ بِلِسَانِهِ فَقَدْ كَمَلَ لَهُ ثُلُثُ الْإِيمَانِ وَ مَنْ أَحَبَّكَ بِلِسَانِهِ وَ قَلْبِهِ وَ نَصَرَكَ بِيَدِهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

The one who loves you<sup>-asws</sup> by his tongues (talking), a third of the Eman is perfected for him, and one who loves you<sup>-asws</sup> by his tongue and his heart, two-thirds of the Eman is perfected

for him, and one who loves you<sup>-asws</sup> by his tongue and his heart and helps you<sup>-asws</sup> with his hands, has perfected the Eman!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ يَا عَلِيُّ لَوْ أَحَبَّكَ أَهْلُ الْأَرْضِ كَمَحَبَّةِ أَهْلِ السَّمَاءِ لَكَ لَمَا غَدَبْتَ أَحَدًا بِالنَّارِ وَ أَنَا أَقْرَأُ فُلَّ هُوَ اللَّهُ أَحَدٌ فِي كُلِّ يَوْمٍ ثَلَاثَ مَرَّاتٍ

By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the truth! O Ali<sup>-asws</sup>! If people of the earth were to love you<sup>-asws</sup> like the love of people of the sky for you<sup>-asws</sup>, not one of them would be Punished by the Hellfire!’ And I<sup>-ra</sup> read Surah Al Tawheed three times during every day’.

فَقَامَ وَ كَأَنَّهُ قَدْ أَلْقَمَ حَجْرًا.

He stood up and it was as if he has swallowed a stone”<sup>.855</sup>

6- يد، التوحيد لي، الأمايلي للصدوق أبي عن سعد بن أبي هاشم عن النوفلي عن السكوني عن الصادق عن أبيه ع أن النبي ص صلى على سعد بن معاذ فقال لقد وافى من الملائكة للصلاة عليه تسعون ألف ملك وفيهم جبرئيل يصلون عليه فقلت يا جبرئيل بما استحق صلواتكم عليه

(The books) ‘Al Tawheed’, (and) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ibn Hashim, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘The Prophet<sup>-saww</sup> prayed (funeral) Salat upon Sa’ad Bin Muaz. He<sup>-saww</sup> said: ‘There had arrived from the Angels for the Salat upon him, ninety thousand Angels, and among them was Jibraeel<sup>-as</sup>, praying upon him. I<sup>-saww</sup> said: ‘O Jibraeel<sup>-as</sup>! Due to what does he deserve your Salat(s) upon him?’

قَالَ بِقِرَائَتِهِ فُلَّ هُوَ اللَّهُ أَحَدٌ قَائِمًا وَ قَاعِدًا وَ رَاكِبًا وَ مَاشِيًا وَ دَاهِبًا وَ جَائِيًا.

He<sup>-as</sup> said: ‘Due to his reading Surah Al Tawheed standing, and sitting, and riding, and walking, and going, and coming”<sup>.856</sup>

7- لي، الأمايلي للصدوق ابن موسى عن الأسدي عن النحعي عن النوفلي عن الكاظم ع قال: سمع بعض آبائي ع رجلاً يقرأ فُلَّ هُوَ اللَّهُ أَحَدٌ فَقَالَ آمَنَ وَ آمِنَ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Musa, from Al Asady, from Al Nakhaie, from Al Nowfaly,

‘From Al-Kazim<sup>-asws</sup> having said: ‘One of my<sup>-asws</sup> forefathers<sup>-asws</sup> heard a man reading Surah Al Tawheed. He<sup>-asws</sup> said: ‘He has believed and is safe!”<sup>857</sup>

8- يد، التوحيد ن، عيون أخبار الرضا عليه السلام الدقاق عن الأسدي عن البرمكي عن الحسين بن الحسن عن بكر بن زياد عن عبد العزيز بن المهدي قال: سألت الرضا ع عن التوحيد فقال كل من قرأ فُلَّ هُوَ اللَّهُ أَحَدٌ وَ آمَنَ بِهَا فَقَدَ عَرَفَ التَّوْحِيدَ

<sup>855</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 5

<sup>856</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 6

<sup>857</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 7

(The books) 'Al Tawheed', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Al Daqqaq, from Al Asady, from Al Barmakky, from Al Husayn Bin Al-Hassan, from Bakr Bin Ziyad, from Abdul Aziz Bin Al Muhtady who said,

'I asked Al-Reza<sup>-asws</sup> about Al Tawheed. He<sup>-asws</sup> said: 'Every one who reads Surah Al Tawheed and believes in it, he has recognised the Tawheed!'

فُلْتُ كَيْفَ نَقْرُؤُهَا

I said, 'How should we be reciting it?'

قَالَ كَمَا يَقْرَأُ النَّاسُ وَ زَادَ فِيهِ كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي.

He<sup>-asws</sup> said: 'Just as the people are reading, and increase in it, 'Like that is Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup>! Like that is Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup>!'<sup>858</sup>

9- ن، عيون أخبار الرضا عليه السلام في خبر ابن الصَّحَّاحِ قَالَ: كَانَ الرِّضَاعُ إِذَا قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ سِرًّا اللَّهُ أَحَدٌ فَإِذَا فَرَّغَ مِنْهَا قَالَ كَذَلِكَ اللَّهُ رَبُّنَا ثَلَاثًا.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, in a Hadeeth by Ibn Al Zahhak who said,

'It was so, whenever Al-Reza<sup>-asws</sup> read Surah Al Tawheed, he<sup>-asws</sup> said secretly: 'Allah<sup>-azwj</sup> is One!' When he<sup>-asws</sup> was free, he<sup>-asws</sup> said: 'Like that is my<sup>-asws</sup> Lord<sup>-azwj</sup>!', thrice''<sup>859</sup>

10- مع، معاني الأخبار الأَسَدِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ هَارُونَ عَنْ عَبْدِ اللَّهِ بْنِ مُعَاذٍ عَنْ أَبِيهِ عَنْ شُعْبَةَ عَنْ عَلِيِّ بْنِ مُدْرِكٍ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ عَنِ الرَّبِيعِ بْنِ حُثَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَيْعِزُّكُمْ أَنْ يَقْرَأُ كُلَّ لَيْلَةٍ ثَلَاثَ الْقُرْآنِ

(The book) 'Ma'any Al Akhbar' – Al Asady, from Muhammad Bin Al-Hassan Bin Haroun, from Abdullah Bin Muaz, from his father, from Shu'ba, from Ali Bin Mudrik, from Ibrahim Al Nakhaie, from Al Rabie Bin Husheym, from Abdullah Bin Masoud who said,

'Rasool-Allah<sup>-saww</sup> said: 'Is every one of you unable to read a third of the Quran every night?'

قَالُوا وَ مَنْ يُطِيقُ ذَلِكَ

They said, 'And who can endure that?'

قَالَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ الْقُرْآنِ.

He<sup>-saww</sup> said: 'Surah Al Tawheed is a third of the Quran''<sup>860</sup>

<sup>858</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 8

<sup>859</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 9

<sup>860</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 10 a

أَقُولُ فَدَمْصَى فِي كِتَابِ التَّوْحِيدِ تَفْسِيرُ سُورَةِ التَّوْحِيدِ وَ قَدْ مَضَى فِيهِ عَنْ أَبِي الْبَحْتَرِيِّ عَنِ الصَّادِقِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ فَلَمَّا فَرَغَ قَالَ يَا هُوَ مَنْ لَا هُوَ إِلَّا هُوَ اغْفِرْ لِي وَ انصُرْنِي عَلَى الْقَوْمِ الْكَافِرِينَ

I (Majlisi) am saying, 'It has passed in the book of Al Tawheed interpretation of Surah Al Tawheed, and it has passed in in from Abu Al Bakhtari,

'From Al-Sadiq<sup>-asws</sup> said: 'Amir Al-Momineen<sup>-asws</sup> read Surah Al Tawheed. When he<sup>-asws</sup> was free, he<sup>-asws</sup> said: 'O He<sup>-azwj</sup> Who there is no one except He<sup>-azwj</sup>! Forgive for me<sup>-asws</sup> and Help me<sup>-asws</sup> against the Kafir people!'

وَ كَانَ عَلِيٌّ ع يَقُولُ ذَلِكَ يَوْمَ صِفِّينَ وَ هُوَ يُطَارِدُ.

And Ali<sup>-asws</sup> had said that on the day of (battle of) Siffeen, and he<sup>-asws</sup> was pursuing (the enemy)".<sup>861</sup>

11- يد، التوحيد المكتتب عن الأسيدي عن النحعي عن النوفلي عن علي بن سالم عن أبي بصير عن أبي عبد الله ع قال: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً وَاحِدَةً فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ وَ ثُلُثَ التَّوْرَةِ وَ ثُلُثَ الْإِنْجِيلِ وَ ثُلُثَ الزَّبُورِ.

(The book) 'Al Tawheed' – Al Mukattib, from Al Asady, from Al Nakhair, from Al Nowfaly, from Ali Bin Salim, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who reads Surah Al Tawheed one time, it is as if he has read a third of the Quran, and a third of the Torah, and a third of the Evangel, and a third of the Psalms".<sup>862</sup>

12- يد، التوحيد أحمد بن الحسين عن محمد بن سليمان عن محمد بن يحيى عن محمد بن عبد الله الرقاشي عن جعفر بن سليمان عن يزيد الرشك عن مطرف بن عبد الله عن عمران بن حصين أن النبي ص بعث سريته و استعمل عليها علياً ع - فَلَمَّا رَجَعُوا سَأَلَهُمْ فَقَالُوا كُلُّ خَيْرٍ عَدِيَ أَنَّهُ قَرَأَ بِنَا فِي كُلِّ الصَّلَاةِ يَقُولُ هُوَ اللَّهُ أَحَدٌ

(The book) 'Al Tawheed' – Ahmad Bin Al Husayn, from Muhammad Bin Suleyman, from Muhammad Bin Yahya, from Muhammad Bin Abdullah Al Raffashy, from Ja'far Bin Suleyman, from Yazeed Al Rashk, from Mutarrif Bin Abdullah, from Imran Bin Husayn,

'The Prophet<sup>-saww</sup> and used Ali<sup>-asws</sup> as (leader) upon it. When they returned, he<sup>-saww</sup> asked them. They said, 'All good, apart from that he<sup>-asws</sup> read with us in every Salat with Surah Al Tawheed!'

فَقَالَ يَا عَلِيُّ لِمَ فَعَلْتَ هَذَا

He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Why did you<sup>-asws</sup> do this?'

فَقَالَ لِحَيِّ لِمَنْ هُوَ اللَّهُ أَحَدٌ

<sup>861</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 10 b

<sup>862</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 11

He<sup>-asws</sup> said: ‘Due to my<sup>-asws</sup> love for Surah Al Tawheed’.

فَقَالَ النَّبِيُّ ص مَا أَحْبَبْتَهَا حَتَّى أَحَبَّكَ اللَّهُ عَزَّ وَ جَلَّ.

The Prophet<sup>-saww</sup> said: ‘You<sup>-asws</sup> did not love it until Allah<sup>-azwj</sup> Mighty and Majestic Loved you<sup>-asws</sup>’<sup>863</sup>

13- يد، التوحيد لي، الأمالي للصدوق ابن المثنوي عن محمد العطار عن الأشعري عن أحمد بن هلال عن عيسى بن عبد الله عن أبيه عن آبائه عن علي ع قال قال رسول الله ص من قرأ قل هو الله أحد حين يأخذ مضجعه غفر الله له ذنوب خمسين سنة.

(The book) ‘Al Tawheed’, (and) ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Ahmad Bin Hilal, from Isa Bin Abdullah, from his father, from his forefathers,

‘From Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who reads Surah Al Tawheed when he takes to his bed, Allah<sup>-azwj</sup> will Forgive for him sins of fifty years’<sup>864</sup>

ثو، ثواب الأعمال أبي عن محمد العطار عن الأشعري إلى آخر الخبر إلا أن فيه من قرأ قل هو الله أحد مائة مرة.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Al-Attar, from Al-Ashary – Up to end of the Hadeeth except that in it is: ‘One who reads Surah Al Tawheed one hundred times’<sup>865</sup>

14- ثو، ثواب الأعمال العطار عن أبيه عن الأشعري عن أبي الحسن النهدي عن رجل عن فضيل بن عثمان عن رجل عن أبي عبد الله ع قال: من أوى إلى فراشه فقرأ قل هو الله أحد إحدى عشرة مرة حفظه الله و دوبرات حوله.

(The book) ‘Sawaab Al Amaal’ – Al Attar, from his father, from Al Ashary, from Abu Al-Hassan Al Nahdy, from a man, from Fuzeyl Bin Usman, from a man,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who shelters to his bed should read Surah Al Tawheed eleven times, Allah<sup>-azwj</sup> will Protect him and the houses around him (neighbourhood)’<sup>866</sup>

15- ثو، ثواب الأعمال بهذا الإسناد عن النهدي عن أبان بن عثمان عن قيس بن الربيع عن عمارة بن زياد عن عبد الله بن حنجر عن أمير المؤمنين صلوات الله عليه قال: من قرأ قل هو الله أحد إحدى عشرة مرة في دبر الفجر لم يتبعه في ذلك اليوم ذنب وإن رجم أنف الشيطان.

(The book) ‘Sawaab Al Amaal’ – By this chain, from Al Nahdy, from Aban Bin Usman, from Qays Bin Al Rabie, from Ammar Bin Ziyad, from Abdullah Bin Hujr,

‘From Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having said: ‘One who reads Surah Al Tawheed eleven times in end of Al-Fajr (Salat), no sin will pursue him during that day and even if the nose (pride) of Satan<sup>-la</sup> is rubbed’<sup>867</sup>

<sup>863</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 12

<sup>864</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 13 a

<sup>865</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 13 b

<sup>866</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 14

<sup>867</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 15

16- ثَوَابُ الْأَعْمَالِ أَبِي عَنِ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ جَهْمٍ عَنِ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنِ رَجُلٍ سَمِعَ أَبَا الْحَسَنِ ع يَقُولُ مَنْ قَدَّمَ قُلْ هُوَ اللَّهُ أَحَدٌ بَيْنَهُ وَ بَيْنَ جَبَّارٍ مَنَعَهُ اللَّهُ مِنْهُ يَقْرَأَهَا بَيْنَ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ فَإِذَا فَعَلَ ذَلِكَ رَزَقَهُ اللَّهُ خَيْرَهُ وَ مَنَعَهُ شَرَّهُ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Al-Hassan Bin Jahm, from Ibrahim Bin Mihzam,

'From a man who heard Abu Al-Hassan<sup>-asws</sup> saying: 'One who advances Surah Al Tawheed between him and a tyrant, Allah<sup>-azwj</sup> will Prevent him from him. He should read it in front of him, and behind him, and on his right, and on his left. When he does that, Allah<sup>-azwj</sup> will Grace him his good and Prevent him his evil'.

وَ قَالَ إِذَا خِفْتَ أَمْرًا فَأَقْرَأْ مِائَةَ آيَةٍ مِنَ الْقُرْآنِ مِنْ حَيْثُ شِئْتَ ثُمَّ قُلِ اللَّهُمَّ اكْشِفْ عَنِّي الْبَلَاءَ ثَلَاثَ مَرَّاتٍ.

And he<sup>-asws</sup> said: 'When you fear a matter, read one hundred Verses from the Quran from wherever you desire, then say, 'O Allah<sup>-azwj</sup>! Remove the affliction from me!' – three times''<sup>868</sup>

17- ثَوَابُ الْأَعْمَالِ أَبِي عَنِ سَعْدِ بْنِ الرَّبِيعِ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنِ ابْنِ مُسْكَانَ عَنِ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ مَضَتْ بِهِ ثَلَاثَةُ أَيَّامٍ لَمْ يَقْرَأْ فِيهَا قُلْ هُوَ اللَّهُ أَحَدٌ فَقَدْ حُذِلَ وَ نَزَعَ رِبْقَةَ الْإِيمَانِ مِنْ عُنُقِهِ فَإِنْ مَاتَ فِي هَذِهِ الثَّلَاثَةِ الْأَيَّامِ كَانَ كَافِرًا بِاللَّهِ الْعَظِيمِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Ibn Mihran, from Ibn Al Batainy, from Abu Abdullah Al Momin, from Ibn Muskan, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'One for whom three days pass by, he does not read Surah Al Tawheed during it, he has been Abandoned and the bond of Eman has been removed from his neck. If he dies during these three days, he would be a Kafir (disbeliever) with Allah<sup>-azwj</sup> the Magnificent!''<sup>869</sup>

18- سنن، المحاسن منصور بن العباس عن أحمد بن عبد الرحيم عمن حدته عن عمرو بن أبي المقدم عن أبي عبد الله ع قال قال رسول الله ص من قرأ سورة قل هو الله أحد مرة فكأنما قرأ ثلث القرآن و من قرأها مرتين فكأنما قرأ ثلثي القرآن و من قرأها ثلاث مرات فكأنما قرأ القرآن.

(The book) 'Al Mahasin' – Mansour Bin Al Abbas, from Ahmad Bin Abdul Raheem, from the one who narrated it, from Amro Bin Abu Al Maqdam,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> said: 'One who reads Surah Al Tawheed one time, it is as if he has read a third of the Quran, and one who reads it twice it is as if he has read two-thirds of the Quran, and one who reads it three times it is as if he has read the (whole) Quran''<sup>870</sup>

19- بيج، الخرائج و الجرائح قال أبو هاشم قلت في نفسي اشتبهت أن أعلم ما يقول أبو محمد في القرآن أ هو مخلوق أو غير مخلوق

<sup>868</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 16

<sup>869</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 17

<sup>870</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 18





requests, and with the fourth Verse Allah<sup>-azwj</sup> will Fulfil for him a thousand need, every need being better than the world and the Hereafter".<sup>874</sup> (Shia book quoting a non-Shia source)

22- عُدَّةُ الدَّاعِي، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْهُ ع قَالَ: يَا مُفَضَّلُ احْتَجِزْ مِنَ النَّاسِ كُلِّهِمْ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ يَقُلْ هُوَ اللَّهُ أَحَدٌ أَفْرَأَهَا عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ وَ مِنْ بَيْنِ يَدَيْكَ وَ مِنْ خَلْفِكَ وَ مِنْ فَوْقِكَ وَ مِنْ تَحْتِكَ

(The book) 'Uddat Al Daie' – From Al Mufazzal Bin Umar,

'From him<sup>-asws</sup> having said: 'O Mufazzal! Hold back (protect) from the people, all of them, with 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful', and with Surah Al Tawheed. Read it on your right, and on your left, and in your front, and from behind you, and from above you, and from under you.

وَ إِذَا دَخَلْتَ عَلَى سُلْطَانٍ جَائِرٍ حِينَ تَنْظُرُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ وَ اعْقِدْ بِيَدِكَ الْيُسْرَى ثُمَّ لَا تُفَارِقْهَا حَتَّى تَخْرُجَ مِنْ عِنْدِهِ.

And when you enter to see a tyrannical ruler when you look at him, (read it) three time, and grip your left hand, then do not open it until you exit from his presence".<sup>875</sup>

وَ رَأَيْتُ فِي بَعْضِ الرِّوَايَاتِ أَنَّ الدُّعَاءَ بَعْدَ قِرَاءَةِ الْجُحْدِ عَشْرَ مَرَّاتٍ عِنْدَ طُلُوعِ الشَّمْسِ مِنْ يَوْمِ الْجُمُعَةِ مُسْتَجَابٌ.

And I saw in one of the reports, 'The supplication after reading Surah Al Jahd (Al Kafiroun) ten times at emergence of the sun on the day of Friday, is Answered".<sup>876</sup>

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ حِينَ يَأْخُذُ مَضْجَعَهُ وَكَلَّ اللَّهُ بِهِ حَمْسِينَ أَلْفَ مَلَكٍ يَحْرُسُونَهُ لَيْلَتَهُ.

And Amir Al-Momineen<sup>-asws</sup> said: 'One who reads Surah Al Tawheed when he takes to his bed, Allah<sup>-azwj</sup> will Allocate with him a thousand Angels guarding him during his night".<sup>877</sup>

وَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ عَشْرَ مَرَّاتٍ لَمْ يَزَلْ مِنَ اللَّهِ فِي حِفْظِهِ وَ كِلَاءَتِهِ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ.

And from Umar Bin Yazeed who said,

'Abu Abdullah<sup>-asws</sup> said: 'One who reads Surah Al Tawheed ten times when he goes out from him house, will not cease to be in protection of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Care until he returns to his house".<sup>878</sup>

23- الدُّرُّ الْمَنْتُورُ عَنْ أَبِي بِنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ فَكَأَنَّمَا قَرَأَ ثَلَاثَ الْقُرْآنِ.

(The book) 'Durr Al Mansour' – from Ubay Bin Ka'ab who said,

<sup>874</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 21

<sup>875</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 22 a

<sup>876</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 22 b

<sup>877</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 22 c

<sup>878</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 22 d

‘Rasool-Allah<sup>-sawww</sup> said: ‘One who reads Surah Al Tawheed, it is as if he has read a third of the Quran’<sup>.879</sup> (Non Shia source)

وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَتِي مَرَّةٍ غُفِرَ لَهُ ذُنُوبُ مِائَتِي سَنَةٍ.

And from Anas (a well-known fabricator), from the Prophet<sup>-sawww</sup>: ‘One who reads Surah Al Tawheed two hundred time, Allah<sup>-azwj</sup> will Forgive for him sins of two hundred years’<sup>.880</sup> (Non Shia source)

وَعَنْ أَنَسٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَحْبَبْتُ هَذِهِ السُّورَةَ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا هَذَا أَذْخَلَكَ الْجَنَّةَ.

And from Anas (a well-known fabricator) who said, ‘A man came to Rasool-Allah<sup>-sawww</sup>. He said, ‘I love this Surah Al Tawheed!’ Rasool-Allah<sup>-sawww</sup> said: ‘Your love for it will enter you into the Paradise’<sup>.881</sup> (Non Shia source)

وَعَنْ أَنَسٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا يَسْتَنْطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ فِي لَيْلِهِ فَإِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ.

And from Anas (a well-known fabricator) who said, ‘I heard the Prophet<sup>-sawww</sup> saying: ‘Isn’t anyone of you not capable of reading Surah Al Tawheed three times during his night? It equates to a third of the Quran!’<sup>.882</sup> (Non Shia source)

وَعَنْ أَنَسٍ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسِينَ مَرَّةً غُفِرَ لَهُ ذُنُوبُ خَمْسِينَ سَنَةً.

And from Anas (a well-known fabricator), from Rasool-Allah<sup>-sawww</sup> having said: ‘One who reads Surah Al Tawheed fifty times, sins of fifty years will be Forgiven for him’<sup>.883</sup> (Non Shia source)

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ كُلَّ يَوْمٍ مِائَتِي مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ كَتَبَ اللَّهُ لَهُ أَلْفَ وَخَمْسِمِائَةَ حَسَنَةٍ وَحُطِّبَتْ لَهُ ذُنُوبُ خَمْسِينَ سَنَةً إِلَّا أَنْ يَكُونَ عَلَيْهِ دَيْنٌ.

And from Anas (a well-known fabricator) who said, ‘Rasool-Allah<sup>-sawww</sup> said: ‘One who reads Surah Al Tawheed two hundred times every day, Allah<sup>-azwj</sup> will Write for him one thousand five hundred good deed, and delete from him sins of fifty years, except if there happens to be debt upon him’<sup>.884</sup> (Non Shia source)

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَرَادَ أَنْ يَنَامَ عَلَى فِرَاشِهِ مِنَ اللَّيْلِ فَنَامَ عَلَى يَمِينِهِ ثُمَّ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ يَقُولُ لَهُ الرَّبُّ يَا عَبْدِي ادْخُلْ عَلَى يَمِينِكَ الْجَنَّةَ.

And from Anas (a well-known fabricator) who said, ‘Rasool-Allah<sup>-sawww</sup> said: ‘One who intends to sleep upon his bed from the night, so he sleep upon his right, then he reads Surah Al

<sup>879</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 1

<sup>880</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 2

<sup>881</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 3

<sup>882</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 4

<sup>883</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 5

<sup>884</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 6

Tawheed one hundred times, when it will be the Day of Qiyamah, the Lord<sup>-azwj</sup> will Say to him: "O My<sup>-azwj</sup> servant! Enter the Paradise on your right!"<sup>885</sup>(Non Shia source)

وَعَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ص بِالشَّامِ فَهَبَطَ جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ مُعَاوِيَةَ بْنَ مُعَاوِيَةَ الْمُرِّيَّ هَلَكَ أَ فَتُحِبُّ أَنْ تُصَلِّيَ عَلَيْهِ

And from Anas (a well-known fabricator) who said, 'The Prophet<sup>-sawww</sup> was in Syria, and Jibraeel<sup>-as</sup> came down. He<sup>-as</sup> said: 'O Muhammad<sup>-sawww</sup>! Muawiya Bin Muawiya Al Muzanny has died. Would you<sup>-sawww</sup> like to pray Salat upon him?'

قَالَ نَعَمْ

He<sup>-sawww</sup> said: 'Yes'.

فَضْرَبَ بِجَنَاحِهِ الْأَرْضَ فَتَضَعُصَعُ لَهُ كُلُّ شَيْءٍ وَ لَزِقَ بِالْأَرْضِ وَ رَفَعَ لَهُ سَرِيرَهُ فَصَلَّى عَلَيْهِ

He<sup>-as</sup> struck the ground with his<sup>-as</sup> wing. All things shook for him<sup>-sawww</sup> and he<sup>-sawww</sup> adhered with the ground, and a platform was raised for him<sup>-as</sup>, so he<sup>-sawww</sup> prayed upon it.

فَقَالَ النَّبِيُّ ص مِنْ أَيِّ شَيْءٍ أَتَى مُعَاوِيَةَ هَذَا الْفَضْلُ صَلَّى عَلَيْهِ صَفَّانِ مِنَ الْمَلَائِكَةِ فِي كُلِّ صَفٍّ سِتُّمِائَةِ أَلْفٍ مَلَكٍ

The Prophet<sup>-sawww</sup> said: 'From which thing has Muawiya been Give this merit. Two rows of Angels are praying Salat upon him. In each row there are six hundred thousand Angels?'

قَالَ بِقِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ كَانَ يَقْرَأُهَا قَائِمًا وَ قَاعِدًا وَ جَائِيًا وَ ذَاهِبًا وَ نَائِمًا.

He<sup>-as</sup> said: 'Due to his reading Surah Al Tawheed. He used to read it standing, and sitting, and coming, and going, and sleeping"<sup>886</sup> (Non Shia source)

وَعَنْ أَنَسٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ص بِبَنِيكَ فَطَلَعَتِ الشَّمْسُ ذَاتَ يَوْمٍ بِضِيَاءٍ وَ شِعَاعٍ وَ نُورٍ لَمْ نَرَهَا قَبْلَ ذَلِكَ فِيمَا مَضَى

And from Anas (a well-known fabricator) who said, 'We were with Rasool-Allah<sup>-sawww</sup> at Tabuk. One day the sun emerged with such illumination, and rays, and light we had not seen before that in the past.

فَجَعَلَ رَسُولُ اللَّهِ ص يُعْجَبُ مِنْ ضِيَاءِهَا وَ نُورِهَا إِذَا أَتَاهُ جِبْرَائِيلُ ع فَسَأَلَ جِبْرَائِيلُ مَا الشَّمْسُ طَلَعَتْ لَهَا نُورٌ وَ ضِيَاءٌ وَ شِعَاعٌ لَمْ أَرَهَا طَلَعَتْ فِيمَا مَضَى

Rasool-Allah<sup>-sawww</sup> went on to be surprised from its illumination and its light. When Jibraeel<sup>-as</sup> came to him<sup>-sawww</sup>, he<sup>-sawww</sup> asked Jibraeel<sup>-as</sup>: 'How come the sun emerged having such light for it, and illumination and rays I<sup>-sawww</sup> have not seen it emerging in the past?'

قَالَ ذَلِكَ أَنَّ مُعَاوِيَةَ بْنَ مُعَاوِيَةَ اللَّيْثِيَّ مَاتَ بِالْمَدِينَةِ الْيَوْمَ فَبَعَثَ اللَّهُ إِلَيْهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ

<sup>885</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 7

<sup>886</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 8

He<sup>-as</sup> said, 'That is because Muawiya Bin Muawiya Al Laysi died in Al Medina today. Allah<sup>-azwj</sup> Dispatched seventy thousand Angels to pray upon him!'

قَالَ بِمِ ذَاكَ يَا جِبْرَائِيلُ

He<sup>-saww</sup> said: 'That is due to what, O Jibraeel<sup>-as</sup>?'

قَالَ كَانَ يُكْتَبُ قُلُوبُ هُوَ اللَّهُ أَحَدٌ قَائِمًا وَ قَاعِدًا وَ مَاثِبًا وَ آتَاءَ اللَّيْلِ وَ النَّهَارِ اسْتَكْبَرُوا مِنْهَا فَإِنَّهَا نِسْبَةُ رَبِّكُمْ

He<sup>-as</sup> said: 'He used to frequently read Surah Al Tawheed standing, and sitting, and walking, and at times of the night and the day. Frequent from it for it is an attribution of your<sup>-saww</sup> Lord<sup>-azwj</sup>'

وَ مَنْ قَرَأَهَا حَمْسِينَ مَرَّةً رَفَعَ اللَّهُ لَهُ حَمْسِينَ أَلْفَ دَرَجَةٍ وَ حَطَّ عَنْهُ حَمْسِينَ أَلْفَ سَيِّئَةٍ وَ كَتَبَ لَهُ حَمْسِينَ أَلْفَ حَسَنَةٍ وَ مَنْ زَادَ زَادَهَا اللَّهُ

And one who reads it fifty times, Allah<sup>-azwj</sup> will Raise fifty thousand ranks for him, and Remove fifty thousand evil deeds away from him, and Write fifty thousand good deeds for him; and one who increases, Allah<sup>-azwj</sup> would Increase for him!'

قَالَ جِبْرَائِيلُ فَهَلْ لَكَ أَنْ أَقْبِضَ لَكَ الْأَرْضَ فَتُصَلِّيَ عَلَيْهِ

Jibraeel<sup>-as</sup> said: 'Is it ok if I<sup>-as</sup> were to grab some soil so you<sup>-saww</sup> can pray upon it?'

قَالَ نَعَمْ فَصَلِّيْ عَلَيْهِ.

He<sup>-saww</sup> said: 'Yes'. So, he<sup>-saww</sup> prayed Salat upon him"<sup>887</sup> (Non Shia source)

وَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ قَرَأَ قُلُوبُ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ غُفِرَ لَهُ خَطِيئَةُ حَمْسِينَ سَنَةً إِذَا اجْتَنَبَ أَرْبَعَ خِصَالِ الدِّمَاءِ وَ الْأَمْوَالِ وَ الْفُرُوجِ وَ الْأَشْرِيَّةِ.

And from Anas (a well-known fabricator), 'Rasool-Allah<sup>-saww</sup> said: 'One who reads Surah Al Tawheed one hundred times wrong doings of fifty years would be Forgiven for him when he shuns four characteristics –the blood (murder), and (devouring) the wealth, and (violation of) the private parts, and the (intoxicating) drinks"<sup>888</sup> (Non Shia source)

وَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ص قَالَ: مَنْ قَرَأَ قُلُوبُ هُوَ اللَّهُ أَحَدٌ عَلَى طَهَارَةٍ مِائَةَ مَرَّةٍ كَطَهَارَةِ الصَّلَاةِ يَبْدَأُ بِقَاتِحَةِ الْكِتَابِ - كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ وَ رَفَعَ لَهُ عَشْرَ دَرَجَاتٍ وَ بَنَى لَهُ مِائَةَ قَصْرِ فِي الْجَنَّةِ وَ كَاتَمًا قَرَأَ الْقُرْآنَ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً

And from Anas (a well-known fabricator), 'The Prophet<sup>-saww</sup> said: 'One who reads Surah Al Tawheed one hundred times being upon cleanliness like cleanliness of the Salat, beginning with Opening of the Book (Surah Al Fatiha), Allah<sup>-azwj</sup> will Write to him ten good deeds for

<sup>887</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 9

<sup>888</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 10

every letter, and Raise ten ranks for him, and Build one hundred castles for him in the Paradise, and it would be as if he has read the Quran thirty-three times!

و هِيَ بَرَاءَةٌ مِنَ الشِّرْكِ وَ مَحْضَرَةٌ لِلْمَلَائِكَةِ وَ مَنْفَرَةٌ لِلشَّيَاطِينِ وَ لَهَا دَوِيُّ حَوْلِ الْعَرْشِ تَذَكُّرٌ بِصَاحِبِهَا حَتَّى يَنْظُرَ اللَّهُ إِلَيْهِ وَ إِذَا نَظَرَ إِلَيْهِ لَمْ يُعَذِّبْهُ أَبَدًا.

And it is a disassociation from the Shirk, and presenting of the Angels, and fleeing for the Satan(s)<sup>-la</sup>, and there is a buzz for it around the Throne of mentions of its reader until Allah<sup>-azwj</sup> Looks at him, and when He<sup>-azwj</sup> Looks at him, He<sup>-azwj</sup> will not Punish him, ever!"<sup>889</sup> (Non Shia source)

وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ مَنْ جَاءَ بِهِنَّ مَعَ الْإِيمَانِ دَخَلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ وَ رُوجَ مِنَ الْحُورِ الْعِينِ حَيْثُ شَاءَ مَنْ عَمَّا عَنْ قَاتِلِهِ وَ أَدَى دَيْنًا خَفِيًّا وَ قَرَأَ فِي ذُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ عَشْرَ مَرَّاتٍ فُلَّ هُوَ اللَّهُ أَحَدٌ

And from Jabir Bin Abdullah<sup>-ra</sup> who said, 'Rasool-Allah<sup>-sawww</sup> said: 'Three (matters), one who comes with these with the Eman would enter from whichever doors of the Paradise he so desires to, and be married to the Maiden Houries wherever he so desires to: - one who pardons his killer, and fulfils the debt its right, and reads at the end of every Prescribed Salat Surah Al Tawheed ten times'.

فَقَالَ أَبُو بَكْرٍ أَوْ إِحْدَاهُنَّ يَا رَسُولَ اللَّهِ

Abu Bakr said, 'Or one of these, O Rasool-Allah<sup>-sawww</sup>?'

قَالَ أَوْ إِحْدَاهُنَّ.

He<sup>-sawww</sup> said: 'Or one of these"<sup>890</sup> (Non Shia source)

وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ فُلَّ هُوَ اللَّهُ أَحَدٌ فِي كُلِّ يَوْمٍ خَمْسِينَ مَرَّةً نُودِيَ يَوْمَ الْقِيَامَةِ مِنْ قَبْرِهِ ثُمَّ يَا مَادِحَ اللَّهِ فَادْخُلِ الْجَنَّةَ.

And from Jabir Bin Abdullah<sup>-ra</sup> who said, 'Rasool-Allah<sup>-sawww</sup> said: 'One who reads Surah Al Tawheed fifty times during every day, on the Day of Qiyamah he will be called out from his grave: 'Arise, O praiser of Allah<sup>-azwj</sup> and enter the Paradise!"<sup>891</sup> (Non Shia source)

وَ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص فُلَّ هُوَ اللَّهُ أَحَدٌ تُعَدِّلُ ثُلُثَ الْقُرْآنِ.

And from Jabir<sup>-ra</sup> who said, 'Rasool-Allah<sup>-sawww</sup> said: 'Surah Al Tawheed equates to a third of the Quran"<sup>892</sup> (Non Shia source)

وَ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ نَسِيَ أَنْ يُسَمِّيَ عَلَى طَعَامِهِ فَلْيَقْرَأْ فُلَّ هُوَ اللَّهُ أَحَدٌ إِذَا فَرَغَ.

<sup>889</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 11

<sup>890</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 12

<sup>891</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 13

<sup>892</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 14

And from Jabir<sup>ra</sup> who said, ‘Rasool-Allah<sup>saww</sup> said: ‘One who forgets to Name (Bismillah) upon his meal, let him read Surah Al Tawheed when he is free’’.<sup>893</sup> (Non Shia source)

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ فَلَمْ يَذْكُرْ بِسْمِ اللَّهِ فَكَلِمَاتُ الْقُرْآنِ وَهُوَ أَحَدٌ جَبَانَ يَدْخُلُ مَنْزِلَهُ نَفَسَ الْفَقْرِ عَنْ أَهْلِ ذَلِكَ الْمَنْزِلِ وَالْمَجِيرَانِ.

And from Jareer Al Bajaly who said, ‘Rasool-Allah<sup>saww</sup> said: ‘One who reads Surah Al Tawheed when he enters his house, the poverty will be negated from the people of that house and the neighbours’’.<sup>894</sup> (Non Shia source)

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ فَلَمْ يَذْكُرْ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَ فَلَمْ يَذْكُرْ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَ فَلَمْ يَذْكُرْ ثُلُثَ الْقُرْآنِ فَكَأَنَّمَا قَرَأَ رُبُعَ الْقُرْآنِ.

And from Sa’ad Bin Abu Waqaas who said, ‘Rasool-Allah<sup>saww</sup> said: ‘One who reads Surah Al Tawheed, it would be as if he has read a third of the Quran, and one who reads Surah Al Kafiroun, it would be as if he head a quarter of the Quran’’.<sup>895</sup> (Non Shia source)

وَعَنْ عَبْدِ اللَّهِ بْنِ السَّخَّيْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ فَلَمْ يَذْكُرْ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَ فَلَمْ يَذْكُرْ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَ فَلَمْ يَذْكُرْ ثُلُثَ الْقُرْآنِ فَكَأَنَّمَا قَرَأَ رُبُعَ الْقُرْآنِ وَ حَمَلَتْهُ الْمَلَائِكَةُ يَوْمَ الْقِيَامَةِ بِأَكْفِهَا حَتَّى تُجِيزَهُ الصِّرَاطَ إِلَى الْجَنَّةِ.

And from Abdullah Bin Al Shakir who said, ‘Rasool-Allah<sup>saww</sup> said: ‘One who reads Surah Al Tawheed during his illness which he dies in will not be Tried in his grave, and would be safe from compression of the grave, and on the Day of Qiyamah the Angels will carry him on their shoulders until they make him cross over the Bridge to the Paradise’’.<sup>896</sup> (Non Shia source)

وَعَنْ ابْنِ عُمَرَ قَالَ: صَلَّى بِنَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَقَرَأَ فِي الرَّكْعَةِ الْأُولَى فَلَمْ يَذْكُرْ ثُلُثَ الْقُرْآنِ وَ فِي الثَّانِيَةِ فَلَمْ يَذْكُرْ ثُلُثَ الْقُرْآنِ فَلَمَّا سَلَّمَ قَالَ قَرَأْتُ بِكُمْ ثُلُثَ الْقُرْآنِ وَ رُبُعَهُ.

And from Ibn Umar who said, ‘One day the Prophet<sup>saww</sup> prayed Al Fajr Salat with us during a journey. He<sup>saww</sup> read Surah Al Tawheed in the first Cycle, and in the second Surah Al Kafiroun. When he<sup>saww</sup> had performed Salaam, he<sup>saww</sup> said: ‘I<sup>saww</sup> have read with you all a third of the Quran and its quarter’’.<sup>897</sup>

وَعَنْ أَبِي أُمَامَةَ قَالَ: أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَبْرِيْلُ وَ هُوَ بِبَيْتِكَ فَقَالَ يَا مُحَمَّدُ اشْهَدْ جِنَاةَ مُعَاوِيَةَ بْنِ مُعَاوِيَةَ الْمُرِّيِّ.

And from Abu Umama who said, ‘Jibraeel<sup>as</sup> came to Rasool-Allah<sup>saww</sup> while he<sup>saww</sup> was at Tabuk. He<sup>as</sup> said: ‘O Muhammad<sup>saww</sup>! Attend the funeral of Muawiya Bin Muawiya Al Muzanny!’

فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ فَوَضَعَ جَنَاحَهُ الْأَيْمَنَ عَلَى الْجِبَالِ فَتَوَاضَعَتْ وَ وَضَعَ جَنَاحَهُ الْأَيْسَرَ عَلَى الْأَرْضِ فَتَوَاضَعَتْ حَتَّى نَظَرَ إِلَى مَكَّةَ وَ الْمَدِينَةَ فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ جَبْرِيْلُ وَ الْمَلَائِكَةُ.

<sup>893</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 15

<sup>894</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 16

<sup>895</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 17

<sup>896</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 18

<sup>897</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 19

Rasool-Allah<sup>-saww</sup> went out, and Jibraeel<sup>-as</sup> descended among seventy thousand from the Angels. He<sup>-as</sup> placed his<sup>-as</sup> right wing upon the mountain, so they placed, and he<sup>-as</sup> placed his<sup>-as</sup> left wing upon the land, so they placed, until he<sup>-as</sup> looked at Makkah and Al Medina. Rasool-Allah<sup>-saww</sup>, and Jibraeel<sup>-as</sup>, and the Angels prayed Salat upon him.

فَلَمَّا فَرَغَ قَالَ يَا جِبْرِيْلُ مَا بَلَغَ مُعَاوِيَةَ بِنُ مُعَاوِيَةَ الْمُرِّيِّ هَذِهِ الْمَنْزِلَةَ

When he<sup>-saww</sup> was free, he<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! What made Muawiya Bin Muawiya Al Muzanny reach this status?'

قَالَ بِقِرَاءَتِهِ قُلُّهُ هُوَ اللَّهُ أَحَدٌ قَائِماً وَ قَاعِداً وَ رَاكِباً وَ مَاشِياً.

He<sup>-as</sup> said: 'Due to his reading Surah Al Tawheed standing, and sitting, and riding, and walking'.<sup>898</sup> (Non Shia source)

و عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: كَانَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص - يُقَالُ لَهُ مُعَاوِيَةُ بْنُ مُعَاوِيَةَ الْمُرِّيُّ فَخَرَجَ رَسُولُ اللَّهِ ص فِي عَزْوَةِ تَبُوكَ وَ هُوَ مَرِيضٌ ثَقِيْلٌ فَسَازَ رَسُولُ اللَّهِ ص عَشْرَةَ أَيَّامٍ ثُمَّ لَقِيَهُ جِبْرِيْلُ فَقَالَ إِنَّ مُعَاوِيَةَ بْنَ مُعَاوِيَةَ تُؤَيِّي

And from Saeed Bin Al Musayyab who said, 'There was a man from companions of Rasool-Allah<sup>-saww</sup> call Muawiya Bin Muawiya Al-Muzanny. Rasool-Allah<sup>-saww</sup> went out in military expedition of Tabuk while he was sick, sluggish. Rasool-Allah<sup>-saww</sup> had travelled for ten days, then Jibraeel<sup>-as</sup> met him<sup>-saww</sup>. He<sup>-as</sup> said: 'Muawiya Bin Muawiya has died!'

فَحَزِنَ النَّبِيُّ ص فَقَالَ أَيْسُرُكَ أَنْ أُرِيكَ قَبْرَهُ

The Prophet<sup>-saww</sup> grieved. He<sup>-as</sup> said: 'Would it make you<sup>-saww</sup> happy if I<sup>-as</sup> were to show you<sup>-saww</sup> his grave?'

قَالَ نَعَمْ

He<sup>-saww</sup> said: 'Yes'.

فَضْرَبَ بِجَنَاحِهِ الْأَرْضَ فَلَمْ يَبْقَ جَبَلٌ إِلَّا انْخَفَضَ حَتَّى بَدَأَ لَهُ قَبْرُهُ فَكَبَّرَ رَسُولُ اللَّهِ وَ جِبْرِيْلُ عَنْ يَمِينِهِ وَ صُفُوفُ الْمَلَائِكَةِ سَبْعِينَ أَلْفاً حَتَّى إِذَا فَرَغَ مِنْ صَلَاتِهِ قَالَ يَا جِبْرِيْلُ بِمَا نَزَلَ مُعَاوِيَةَ بْنَ مُعَاوِيَةَ مِنَ اللَّهِ بِحَذِيهِ الْمَنْزِلَةَ

He<sup>-saww</sup> struck the ground with his<sup>-as</sup> wing, so there did not remain any mountain except it decreased until his grave appeared to him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> exclaimed Takbeer, and Jibraeel<sup>-as</sup> was on his<sup>-saww</sup> right, and rows of seventy thousand Angels until when he<sup>-saww</sup> was free from his<sup>-saww</sup> Salat. He<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! due to what did Muawiya Bin Muawiya reach this status from Allah<sup>-azwj</sup>?'

قَالَ بَلُّهُ هُوَ اللَّهُ أَحَدٌ كَانَ يُقْرَأُهَا قَائِماً وَ قَاعِداً وَ مَاشِياً وَ نَائِماً وَ لَقَدْ كُنْتُ أَخَافُ عَلَى أُمَّتِكَ حَتَّى نَزَلَتْ هَذِهِ السُّورَةُ فِيهَا.

<sup>898</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 20

He<sup>-as</sup> said: 'Due to Surah Al Tawheed. He used to recite it standing, and sitting, and walking, and sleeping, and I<sup>-as</sup> used to fear upon your<sup>-sawww</sup> community until Surah was Revealed among it (them)'.<sup>899</sup> (Non Shia source)

وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ وَ قُلْ هُوَ اللَّهُ أَحَدٌ فِي دُبُرِ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعَهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا الْمَوْتُ.

And from Abu Umama who said, 'Rasool-Allah<sup>-sawww</sup> said: 'One who reads Ayat Al Kursi and Surah Al Tawheed at the end of a Prescribed Salat will not be prevented from entering the Paradise except by the death'.<sup>900</sup>

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَنِي جِبْرَائِيلُ فِي أَحْسَنِ صُورَةٍ صَاحِكًا مُسْتَبْشِرًا فَقَالَ يَا مُحَمَّدُ الْعَلِيُّ الْأَعْلَى يُفْرِّتُكَ السَّلَامُ وَ يَقُولُ

And from Anas (a well-known fabricator) who said, 'Rasool-Allah<sup>-sawww</sup> said: 'Jibraeel<sup>-as</sup> came to me<sup>-sawww</sup> in a most excellent image, laughing, smiling. He<sup>-as</sup> said: 'O Muhammad<sup>-sawww</sup>! The most Exalted Conveys you<sup>-sawww</sup> the Greeting and Says: -

إِنَّ لِكُلِّ شَيْءٍ نَسَبًا وَ نَسَبِي قُلْ هُوَ اللَّهُ أَحَدٌ فَمَنْ آتَانِي مِنْ أُمَّتِكَ قَارِنًا لِيُقِلُّهُ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ مِنْ دَهْرِهِ أَلْرُّمَةُ دَارِي وَ إِقَامَةُ عَرْشِي وَ شَفَعْتُهُ فِي سَبْعِينَ مِائَةً وَجَبَتْ عُقُوبَتُهُ وَ لَوْ لَا أَنِّي آلَيْتُ عَلَى نَفْسِي كُلِّ نَفْسٍ ذَائِقَةُ الْمَوْتِ لَمَّا قَبِضْتُ رُوحَهُ.

"For all things there is an attribution, and My<sup>-azwj</sup> attribution is Surah Al Tawheed! The one from your<sup>-sawww</sup> community who comes to Me<sup>-azwj</sup> having read Surah Al Tawheed a thousand times from his lifetime, I<sup>-azwj</sup> will Necessitate My<sup>-azwj</sup> House (Paradise) for him, and staying by My<sup>-azwj</sup> Throne, and Interceded for seventy (persons) from the Punishment has been obligated, and if not, I<sup>-azwj</sup> Swear upon Myself<sup>-azwj</sup>, every self shall taste the death when its soul is captured!"<sup>901</sup> (Non Shia source)

وَعَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَرَادَ سَفْرًا فَأَخَذَ بِعِضَادَتِي مَنَزِلَهُ فَعَرَأَ فِيهِ عَشْرَةَ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ كَانَ اللَّهُ تَعَالَى لَهُ حَارِسًا حَتَّى يَرْجِعَ.

And from Ali<sup>-asws</sup>, from Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, said: 'One who intends a journey, he should hold the doorframe of his house and read Surah Al Tawheed eleven times. Allah<sup>-azwj</sup> the Exalted will be a Guard for him until her returns'.<sup>902</sup> (Non Shia source)

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى بَعْدَ الْمَغْرِبِ رَكَعَتَيْنِ قَبْلَ أَنْ يَنْطِقَ مَعَ أَحَدٍ يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الرَّكَعَةِ الثَّانِيَةِ بِالْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَرَجَ مِنْ دُنُوبِهِ كَمَا تَخْرُجُ الْحَيَّةُ مِنْ سِلْحِيهَا.

And from Anas (a well-known fabricator) who said, 'Rasool-Allah<sup>-sawww</sup> said: 'One who prays two Cycles Salat after Al Maghrib before he speaks with anyone, reciting in the first Cycles Surah Al Hamd and Surah Al Kafiroun, and in the second Cycle with Surah Al Hamd and Surah

<sup>899</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 21

<sup>900</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 22

<sup>901</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 23

<sup>902</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 24



Al Tawheed, would emerge from his sins just as he had emerged the snake emerges from its skin".<sup>903</sup> (Non Shia source)

وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ بَعْدَ صَلَاةِ الْجُمُعَةِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ سَبْعَ مَرَّاتٍ أَعَادَهُ اللَّهُ بِمَا  
مِنْ الشُّوْءِ إِلَى الْجُمُعَةِ الْآخِرَى.

And from Ayesha (a well-known fabricator) who said, 'Rasool-Allah<sup>-sawww</sup> said: 'One reads Surah Al Tawheed after the Friday Salat and Surah Al Falaq, and Sural Al Naas seven times, Allah<sup>-azwj</sup> will Shelter him due to it from the evil, up to the next Friday".<sup>904</sup> (Non Shia source)

وَعَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ قَالَ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَهَا عَشْرَ مَرَّاتٍ بَنَى اللَّهُ  
لَهُ قَصْرًا فِي الْجَنَّةِ

And from Is'haq Bin Abdullah Bin Abu Farqad who said, 'It has reached us that Rasool-Allah<sup>-sawww</sup> said: 'One who reads Surah Al Tawheed, it would be as if he has read a third of the Quran, and one who reads it ten times Allah<sup>-azwj</sup> will Build for him a castle in the Paradise".

فَقَالَ لَهُ أَبُو بَكْرٍ إِذْ دُنِيَ نَسْتَكْتَبُ يَا رَسُولَ اللَّهِ

Abu Bakr said to him<sup>-sawww</sup>, 'Then we should be frequenting (from it), O Rasool-Allah<sup>-sawww</sup>!'

فَقَالَ اللَّهُ أَكْبَرُ وَ أَطْيَبُ رَدَدَهَا مَرَّتَيْنِ.

He<sup>-sawww</sup> said: 'Allah<sup>-azwj</sup> is Greatest and Best!', repeating it twice".<sup>905</sup> (Non Shia source)

وَعَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّتَيْنِ فَكَأَنَّمَا قَرَأَ ثُلُثِي الْقُرْآنِ وَ مَنْ قَرَأَ  
قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ فَكَأَنَّمَا قَرَأَ جَمِيعَ مَا أَنْزَلَ اللَّهُ.

And from Ibn Umar who said, 'Rasool-Allah<sup>-sawww</sup> said: 'One who reads Surah Al Tawheed, it would be as if he has read a third of the Quran, and one who reads Surah Al Tawheed twice it would be as if he has read two-thirds of the Quran, and one who reads Surah Al Tawheed three times it would be as if he has read entirety of what Allah<sup>-azwj</sup> has Revealed".<sup>906</sup>

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً بُوْرِكَ عَلَيْهِ وَ مَنْ قَرَأَهَا مَرَّتَيْنِ بُوْرِكَ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ وَ مَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ بُوْرِكَ  
عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ وَ جِيرَانِهِ

And from Anas (a well-known fabricator) who said, 'Rasool-Allah<sup>-sawww</sup> said: 'One who reads Surah Al Tawheed once, it is a Blessing upon him; and one who reads it twice it is Blessing upon him and upon his family members; and one who reads it thrice it is a Blessing upon him and upon his family members and his neighbours!

<sup>903</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 25

<sup>904</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 26

<sup>905</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 27

<sup>906</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 28

وَمَنْ قَرَأَهَا اثْنَيْ عَشْرَةَ مَرَّةً يُبَيِّنُ لَهُ فِي الْجَنَّةِ اثْنَيْ عَشَرَ قَصْرًا وَمَنْ قَرَأَهَا عِشْرِينَ مَرَّةً جَامَعَ النَّبِيِّنَ هَكَذَا وَضَمَّ الْوُسْطَى وَالَّتِي تَلِي الْإِصْبَاعَ

And one who reads it twelve times Allah<sup>-azwj</sup> will Build twelve castle for him in the Paradise; and one who reads it twenty times will gather with the Prophets<sup>-as</sup> like this!', and he<sup>-saww</sup> pressed the middle finger and that while follows the thumb.

وَمَنْ قَرَأَهَا مِائَةَ مَرَّةٍ غُفِرَ لَهُ ذُنُوبُ حَمْسٍ وَعِشْرِينَ سَنَةً إِلَّا الدَّيْنَ وَالدَّمَّ وَمَنْ قَرَأَهَا مِائَتَيْ مَرَّةٍ غُفِرَتْ لَهُ ذُنُوبُ حَمْسِينَ سَنَةً وَمَنْ قَرَأَهَا أَرْبَع مِائَةَ مَرَّةٍ كَانَ لَهُ أَجْرُ أَرْبَع مِائَةِ شَهِيدٍ كُلُّ غُفِرَ جَوَادُهُ وَأُهْرِيقَ دَمُهُ وَمَنْ قَرَأَهَا أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ أَوْ يَرَى لَهُ.

And one who reads it one hundred times, sins of twenty years will be Forgiven for him, except the debt, and the blood (murder); and the one who reads it two hundred times, sins of fifty years would be Forgiven for him; and one who reads it four hundred times, for our would be Recompense of four hundred martyrs, all having hamstrung his horse and spilt his blood; and one who reads it a thousand times will not die until he sees his position from the Paradise or is shown to him".<sup>907</sup> (Non Shia source)

وَعَنِ النَّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ وَمَنْ قَرَأَهَا مَرَّتَيْنِ فَكَأَنَّمَا قَرَأَ ثُلُثِي الْقُرْآنِ وَمَنْ قَرَأَهَا ثَلَاثًا فَكَأَنَّمَا قَرَأَ الْقُرْآنَ اِبْتِهَالًا.

And from Al-Numan Bin Bashir who said, 'Rasool-Allah<sup>-saww</sup> said: 'One who reads Surah Al Tawheed, it would be as if he has read a third of the Quran; and one who reads it twice it would be as if he has read two-third of the Quran; and one who reads it thrice it would be as if he has read the Quran instinctively".<sup>908</sup> (Non Shia source)

وَعَنْ أَنَسٍ عَنِ رَسُولِ اللَّهِ ص مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ كَانَتْ أَحَبَّ إِلَى اللَّهِ مِنْ أَلْفِ فَرَسٍ مُلْحَمَةٍ مُسْرَجَةٍ فِي سَبِيلِ اللَّهِ.

And from Anas (a well-known fabricator), from Rasool-Allah<sup>-saww</sup>: 'One who reads Surah Al Tawheed a thousand times, it would be more Beloved to Allah<sup>-azwj</sup> than a thousand horses, reined, saddled in the way of Allah<sup>-azwj</sup>".<sup>909</sup> (Non Shia source)

وَعَنْ كَعْبِ الْأَحْبَارِ قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ حَرَّمَ اللَّهُ لَحْمَهُ عَلَى النَّارِ.

And from Ka'ab Al-Ahbaar who said, 'One who reads Surah Al Tawheed, Allah<sup>-azwj</sup> will Prohibit his flesh unto the Hellfire".<sup>910</sup> (Non Shia source)

وَعَنْ كَعْبٍ قَالَ: ثَلَاثَةٌ يَنْزِلُونَ مِنَ الْجَنَّةِ حَيْثُ شَاءُوا الشَّهِيدُ وَرَجُلٌ قَرَأَ فِي كُلِّ يَوْمٍ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَتَيْ مَرَّةٍ.

And from Ka'ab who said, 'Three will be descending from the Paradise wherever they desire to – the martyr, and a man who had read Surah Al Tawheed two hundred times time during every day".<sup>911</sup> (Non Shia source)

<sup>907</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 29

<sup>908</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 30

<sup>909</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 31

<sup>910</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 32

<sup>911</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 33

وَعَنْ كَعْبٍ قَالَ: مَنْ وَاطَبَ عَلَى قِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةِ الْكُرْسِيِّ فِي لَيْلٍ أَوْ نَهَارٍ اسْتَوْجَبَ رِضْوَانَ اللَّهِ الْأَكْبَرَ وَ كَانَ مَعَ أَنْبِيَائِهِ وَ عُصَمَاءِ مِنَ الشَّيْطَانِ.

And from Ka'ab who said, 'One who is persistent upon reading Surah Al Tawheed and Ayat Al Kursi during a night or day, will obligate the Satisfaction of Allah<sup>-azwj</sup> the Greatest, and he would be with His<sup>-azwj</sup> Prophets<sup>-as</sup>, and protected from the Satan<sup>-la'</sup>'.<sup>912</sup> (Non Shia source)

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ فَقَدْ اشْتَرَى نَفْسَهُ مِنَ اللَّهِ وَ هُوَ مِنْ خَاصَّةِ اللَّهِ.

And from Anas (a well-known fabricator) who said, 'Rasool-Allah<sup>-saww</sup> said: 'One who reads Surah Al Tawheed a thousand times, so he has bought his soul Allah<sup>-azwj</sup> and he is from the special ones of Allah<sup>-azwj</sup>'.<sup>913</sup> (Non Shia source)

وَعَنْ أَنَسٍ عَنِ النَّبِيِّ ص قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثِينَ مَرَّةً كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَ أَمَانًا مِنَ الْعَذَابِ وَ الْأَمَانَ يَوْمَ الْفَرَجِ الْأَكْبَرِ.

And from Anas (a well-known fabricator), from the Prophet<sup>-saww</sup> having said: 'One who reads Surah Al Tawheed thirty times, Allah<sup>-azwj</sup> will Write for him freedom from the Hellfire, and security from the Punishment, and the security on the Day of the great panic''.<sup>914</sup> (Non Shia source)

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَتَى مَنْزِلَهُ فَقَرَأَ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ نَفَى اللَّهُ عَنْهُ الْفَقْرَ وَ كَثُرَ خَيْرٌ بَيْتِهِ حَتَّى يُفِيضَ عَلَى جِيرَانِهِ.

And from Abu Hureyra (a well-known fabricator) who said, 'Rasool-Allah<sup>-saww</sup> said: 'One who comes to his house so he reads Surah(s) Al Hamd and Al Tawheed, Allah<sup>-azwj</sup> would Negate the poverty from him, and Increase the goodness of his house until it pours (spills over) upon his neighbours''.<sup>915</sup> (Non Shia source)

وَعَنْ أَنَسٍ يُقُولُ إِذَا نُفِيسَ بِالنَّافُوسِ اشْتَدَّ عَضْبُ الرَّحْمَنِ عَزَّ وَ جَلَّ فَتَنْزِلُ الْمَلَائِكَةُ فَيَأْخُذُونَ بِأَفْطَارِ الْأَرْضِ فَلَا يَزَالُونَ يَقْرَأُونَ قُلْ هُوَ اللَّهُ أَحَدٌ حَتَّى يَسْكُنَ عَضْبُهُ.

And from Anas (a well-known fabricator) saying: 'When the bells are rung, the Wrath of the Beneficent Mighty and Majestic intensifies. So the Angels descend and they seize horizons of the earth, and they do not cease reading Surah Al Tawheed until His<sup>-azwj</sup> Wrath settles''.<sup>916</sup> (Non Shia source)

وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرِينَ عَرَفَةَ أَلْفَ مَرَّةٍ أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ مَا سَأَلَ.

And from Ibn Umar who said, 'Rasool-Allah<sup>-saww</sup> said: 'One who reads Surah Al Tawheed a thousand times during the evening of Arafaat, Allah<sup>-azwj</sup> would Grant him whatever he asks for''.<sup>917</sup> (Non Shia source)

<sup>912</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 34

<sup>913</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 35

<sup>914</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 36

<sup>915</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 37

<sup>916</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 38

<sup>917</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 39

وَعَنْ خَالِدِ بْنِ زَيْدٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَةَ مَرَّةً بَنَى اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ

And from Khalid Bin Zayd, from Rasool-Allah<sup>-saww</sup> having said: ‘One who reads Surah Al Tawheed eleven times, Allah<sup>-azwj</sup> will Build a castle for him in the Paradise’.<sup>918</sup> (Non Shia source)

فَقَالَ عُمَرُ وَاللَّهِ يَا رَسُولَ اللَّهِ إِذْ نَسْتَكْتِرُ مِنَ الْقُصُورِ

Umar said, ‘By Allah<sup>-azwj</sup>, O Rasool-Allah<sup>-saww</sup>, then we will have abundant castles!’

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمْرٌ وَأَفْضَلُ أَوْ قَالَ أَمْرٌ وَأَوْسَعُ.

Rasool-Allah<sup>-saww</sup> said: ‘By Allah<sup>-azwj</sup>! More secure and better!’ Or said: ‘More secure and more capacious’.<sup>919</sup> (Non Shia source)

وَعَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا فِي سَرِيَّةٍ فَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيَخْتِمُ بِقُلْ هُوَ اللَّهُ أَحَدٌ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ

And from Ayesha (a well-known fabricator), ‘The Prophet<sup>-saww</sup> sent a man in a battalion. He used to read to his companion in their Salat(s) and end with Surah Al Tawheed. When they returned, they mentioned that to Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: ‘Ask him for which thing (reason) he has done that!’

فَسَأَلُوهُ فَقَالَ لِأَنَّهَا صِفَةُ الرَّحْمَنِ فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا

They asked him. He said, ‘Because it describes the Beneficent, so I loved to recite with it!’

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى يُحِبُّهُ.

The Prophet<sup>-saww</sup> said: ‘Inform him that Allah<sup>-azwj</sup> the Exalted Loves him’.<sup>920</sup> (Non Shia source)

وَعَنِ الرَّبِيعِ بْنِ خُنَيْمٍ قَالَ: سُورَةٌ مِنْ كِتَابِ اللَّهِ يَرَاهَا النَّاسُ قَصِيرَةً وَآرَاهَا عَظِيمَةً طَوِيلَةً يُحِبُّ اللَّهُ مُحِبَّهَا لَيْسَ لَهَا خِلْطٌ فَأَيُّكُمْ قَرَأَهَا فَلَا يَجْمَعَنَّ إِلَيْهَا شَيْئًا اسْتِيفَالًا لَهَا فَإِنَّهَا مُجْرَتَةٌ.

And from Al Rabie Bin Khusheym who said, ‘There is a Chapter from the Book of Allah<sup>-azwj</sup>, the people view it as short and I view it as mighty, long. Allah<sup>-azwj</sup> Loves the one loving it. There isn’t any equal for it, so whoever of you reads it, he should not gather anything to it, being independent for it, for it is Rewarding’.<sup>921</sup> (Non Shia source and an opinion)

وَعَنْ أَنَسٍ قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِنَّ لِي أَخًا قَدْ حُبِبَ إِلَيْهِ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ بَشِّرْ أَخَاكَ بِالْجَنَّةِ.

<sup>918</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 40

<sup>919</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 41

<sup>920</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 42

<sup>921</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 43

And from Anas (a well-known fabricator) who said, 'A man said to Rasool-Allah<sup>-saww</sup>, 'There is a brother of mine, Surah Al Tawheed is beloved to him'. He<sup>-saww</sup> said: 'Give your brother glad tidings of the Paradise''.<sup>922</sup> (Non Shia source)

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ عَشْرَ مَرَّاتٍ أُوجِبَ اللَّهُ لَهُ رِضْوَانَهُ وَ مَغْفِرَتَهُ.

And from Ibn Abbas who said, 'Rasool-Allah<sup>-saww</sup> said: 'One who read Surah Al Tawheed ten times at the end of every Prescribed Salat, Allah<sup>-azwj</sup> will obligate for him His<sup>-azwj</sup> Satisfaction and His<sup>-azwj</sup> Forgiveness''.<sup>923</sup> (Non Shia source)

وَعَنْ أَبِي غَالِبٍ مَوْلَى خَالِدِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ لِي ابْنُ عُمَرَ ذَاتَ لَيْلَةٍ فُبَيْلَ الصُّبْحِ يَا أَبَا غَالِبٍ أَلَا تَتَّعِمُ فُتُصَلِّيَ وَ لَوْ تَقْرَأُ بِثُلُثِ الْقُرْآنِ

And from Abu Ghalib, a slave of Khalid Bin Abdullah who said, 'One night Ibn Umar said to me, 'The morning is coming, O Abu Ghalib! Will you not stand and pray Salat, and if you could read a third of the Quran?'

فَقُلْتُ قَدْ قَرَّبَ الصُّبْحُ فَكَيْفَ أَقْرَأُ بِثُلُثِ الْقُرْآنِ

I said, 'The morning is near, so how can I read a third of the Quran?'

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ سُورَةَ الْإِحْلَاصِ قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ.

He said, 'Rasool-Allah<sup>-saww</sup> said: 'Surah Al Ikhlās (Surah Al Tawheed) equates to a third of the Quran!''<sup>924</sup>(Non Shia source)

وَعَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى صَلَاةَ الْغَدَاةِ ثُمَّ لَمْ يَتَكَلَّمْ حَتَّى يَقْرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ لَمْ يُدْرِكْ ذَلِكَ الْيَوْمَ ذَنْبٌ وَ أَجِيرٌ مِنَ الشَّيْطَانِ.

And from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who prays the morning Salat, then does not talk until he reads Surah Al Tawheed ten times, no sin will come across him on that day, and he would be sheltered from the Satan<sup>-la</sup>'.<sup>925</sup> (Non Shia source)

وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ مَرْفُوعاً مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ بَعْدَ صَلَاةِ الْغَدَاةِ قَبْلَ أَنْ يُكَلِّمَ أَحَدًا رُفِعَ لَهُ ذَلِكَ الْيَوْمَ عَمَلٌ خَمْسِينَ صَدِيقاً.

And from Al Bara'a Bin Aazib, raising it, 'One who reads Surah Al Tawheed one hundred times after the morning Salat before he talks to anyone, it will be raised for him on that day deeds of fifty truthful ones''.<sup>926</sup> (Non Shia source)

وَعَنْ عَلِيِّ عَنِ النَّبِيِّ ص حَيْثُ زَوَّجَهُ فَاطِمَةَ دَعَا بِمَاءٍ فَمَجَّهَ ثُمَّ أَدْخَلَهُ فِي فِيهِ فَرَشَهُ فِي جَنَبِهِ وَ بَيْنَ كَتِفَيْهِ وَ عَوَّدَهُ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوَّدَاتَيْنِ.

<sup>922</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 44

<sup>923</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 45

<sup>924</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 46

<sup>925</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 47

<sup>926</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 48

And from Ali<sup>-asws</sup>, from the Prophet<sup>-saww</sup> when he<sup>-saww</sup> got him<sup>-asws</sup> married to Fatima<sup>-asws</sup>. He<sup>-saww</sup> called for water and rippled it (with his<sup>-saww</sup> hand), then inserted it into his<sup>-asws</sup> mouth. He<sup>-saww</sup> sprinkled it in his<sup>-asws</sup> pocket, and sought Refuge for him<sup>-asws</sup> with Surah Al Tawheed and Al Mawazateyn<sup>927</sup> (Non Shia source)

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: مَنْ صَلَّى رَكَعَتَيْنِ فَقَرَأَ فِيهِمَا فَلَهُ اللهُ أَحَدُ ثَلَاثِينَ مَرَّةً يُبِي لَهُ أَلْفُ قَصْرِ فِي الْجَنَّةِ وَمَنْ قَرَأَهَا فِي غَيْرِ صَلَاةٍ بُيِي لَهُ مِائَةٌ قَصْرٍ فِي الْجَنَّةِ وَمَنْ قَرَأَهَا إِذَا دَخَلَ إِلَى أَهْلِهِ أَصَابَ أَهْلَهُ وَجِيرَانَهُ مِنْهَا خَيْرًا.

And from Ibn Abbas who said, ‘One who prays two Cycles Salat and reads in these Surah Al Tawheed thirty times, Allah<sup>-azwj</sup> will Build a thousand castles of gold for him in the Paradise; and one who reads it in other than a Salat, He<sup>-azwj</sup> will Build one hundred castles for him in the Paradise; and one who reads it when he enters to see his family, his family and his neighbours will achieve goodness from it<sup>928</sup> (Non Shia source)

وَعَنْ عُبَيْدِ اللهِ بْنِ عَمْرٍو أَنَّ أَبَا أَيُّوبَ كَانَ فِي مَجْلِسٍ وَهُوَ يَقُولُ أَلَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقُومَ بِثُلُثِ الْقُرْآنِ كُلِّ لَيْلَةٍ

And from Ubeydullah Bin Amro, ‘Abu Ayoub was in a gathering and he said, ‘Isn’t anyone of you capable of standing with a third of the Quran every night?’

قَالُوا وَ هَلْ يَسْتَطِيعُ

They said, ‘And is anyone capable of that?’

قَالَ فَإِنَّ قُلَّ هُوَ اللهُ أَحَدٌ ثُلُثُ الْقُرْآنِ

He said, ‘Surah Al Tawheed is a third of the Quran’.

فَجَاءَ النَّبِيُّ ص وَهُوَ يَسْمَعُ أَبَا أَيُّوبَ فَقَالَ صَدَقَ أَبُو أَيُّوبَ.

The Prophet<sup>-saww</sup> came and he<sup>-saww</sup> had heard Abu Ayoub. He<sup>-saww</sup> said: ‘Abu Ayoub speaks the truth!’<sup>929</sup>(Non Shia source)

وَعَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللهِ ص أَيْعِجْزُ أَحَدُكُمْ أَنْ يَقْرَأَ كُلَّ لَيْلَةٍ ثُلُثَ الْقُرْآنِ

And from Ibn Masoud who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘Is every one of you unable of reading a third of the Quran every night?’

قَالُوا وَمَنْ يُطِيقُ ذَلِكَ

They said, ‘And who can endure that?’

<sup>927</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 49

<sup>928</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 50

<sup>929</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 51

قَالَ بَلَىٰ قُلْ هُوَ اللَّهُ أَحَدٌ تُعَدُّ ثُلُثَ الْقُرْآنِ.

He<sup>-saww</sup> said: 'But, Surah Al Tawheed equates to a third of the Quran'.<sup>930</sup> (Non Shia source)

وَعَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ عَنْ رَسُولِ اللَّهِ ص قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ حَتَّى خَتَمَهَا عَشْرَ مَرَّاتٍ بَنَى اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ

And from Muaz Bin Abas Al Juhanny, from Rasool-Allah<sup>-saww</sup> having said: 'One who reads Surah Al Tawheed until he completes it ten times, Allah<sup>-azwj</sup> will Build a castle for him in the Paradise'.

فَقَالَ لَهُ عُمَرُ إِذْ دُنَّ نَسْنَكُنَّ يَا رَسُولَ اللَّهِ

Umar said to him<sup>-asws</sup>, 'Then we will have abundance (of castles) O Rasool-Allah<sup>-saww</sup>!'

قَالَ اللَّهُ أَكْثَرُ وَأَطْيَبُ.

He<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> has more and better'.<sup>931</sup> (Non Shia source)

وَعَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ص قَالَ: أَعْجَزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلِهِ

And from Abu Ayoub, from the Prophet<sup>-saww</sup>: 'Is everyone of you unable to read a third of the Quran during his night?'

فَلَمَّا رَأَى أَنَّهُ قَدْ شَقَّ عَلَيْهِمْ قَالَ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ فِي لَيْلِهِ فَقَدْ قَرَأَ فِي لَيْلَيْهِ ثُلُثَ الْقُرْآنِ.

When he<sup>-saww</sup> saw that it was grievous upon them, he<sup>-saww</sup> said: 'One who reads Surah Al Tawheed during his night, so he has read a third of the Quran during that night'.<sup>932</sup> (Non Shia source)

وَعَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ يُرَدِّدُهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى النَّبِيِّ ص فَذَكَرَ ذَلِكَ لَهُ فَقَالَ رَسُولُ اللَّهِ ص وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتُعَدُّ ثُلُثَ الْقُرْآنِ.

And from Abu Saeed, he heard a man reading Surah Al Tawheed. When it was morning he came to the Prophet<sup>-saww</sup>. He mentioned that to him. Rasool-Allah<sup>-saww</sup> said: 'By the One in Whose Hand is my<sup>-saww</sup> soul! It equates to a third of the Quran'.<sup>933</sup> (Non Shia source)

- وَعَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ أَعْجَزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلِهِ

And from Abu Saeed who said, 'Rasool-Allah<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'Is everyone of you unable to read a third of the Quran during his night?'

<sup>930</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 52

<sup>931</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 53

<sup>932</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 54

<sup>933</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 55

فَسَقَّ ذَلِكَ عَلَيْهِمْ وَ قَالُوا أَيُّنَا يُطِيقُ ذَلِكَ

That was grievous upon them and they said, 'Which one of us can endure that?'

فَقَالَ اللَّهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ.

He<sup>-saww</sup> said: 'Surah Al Tawheed is a third of the Quran'.<sup>934</sup> (Non Shia source)

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَاتَ قَتَادَةُ بْنُ النُّعْمَانِ يَقْرَأُ اللَّيْلَةَ كُلَّهَا بِمَنْ هُوَ اللَّهُ أَحَدًا فَذَكَرَ ذَلِكَ النَّبِيِّ ص فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّمَا لَتَعْدِلُ نِصْفَ الْقُرْآنِ أَوْ ثُلُثَهُ.

And from Abu Saeed Al Khudri who said, 'Qatadah Bin Al Numan spent the night reading Surah Al Tawheed the whole night. He mentioned that to the Prophet<sup>-saww</sup>. He<sup>-saww</sup> said: 'By the One in Whose Hand is my<sup>-saww</sup> soul! It equates to half the Quran' (or said): 'A third of it'.<sup>935</sup> (Non Shia source)

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أَخْبَرَنِي قَتَادَةُ بْنُ النُّعْمَانِ أَنَّ رَجُلًا قَامَ فِي زَمَنِ النَّبِيِّ ص فَقَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ السُّورَةَ كُلَّهَا يُرِيدُهَا لَا يَرِيدُ عَلَيْهَا فَلَمَّا أَصْبَحْنَا أَخْبَرَ رَسُولَ اللَّهِ ص فَقَالَ إِنَّمَا لَتَعْدِلُ ثُلُثُ الْقُرْآنِ.

And from Abu Saeed Al Khudri who said, 'Qatadah Bin Al Numan informed me that in the era of the Prophet<sup>-saww</sup>, a man stood and read Surah Al Tawheed, the whole Chapter, repeatedly, not increasing upon it. When we came to the morning, Rasool-Allah<sup>-saww</sup> was informed. He<sup>-saww</sup> said: 'It equates to a third of the Quran'.<sup>936</sup> (Non Shia source)

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: أَقْبَلَ رَسُولُ اللَّهِ ص فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدًا فَقَالَ وَجِبَتْ قُلْتُ وَ مَا وَجِبَتْ قَالَ الْجَنَّةُ.

And from Abu Hureyra (a well-known fabricator) who said, 'Rasool-Allah<sup>-saww</sup> came and heard a man reading Surah Al Tawheed. He<sup>-saww</sup> said: 'It is obligated'. I said, 'And what is obligated?' He<sup>-saww</sup> said: 'The Paradise'.<sup>937</sup> (Non Shia source)

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص احشِدُوا فَلِي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ فَحَشَدُوا فَقَرَأَ عَلَيْهِمْ قُلْ هُوَ اللَّهُ أَحَدٌ.

And from Abu Hureyra (a well-known fabricator) who said, 'Rasool-Allah<sup>-saww</sup> said: 'Gather, for I<sup>-azwj</sup> will be reading a third of the Quran to you all!' They gathered, and he<sup>-saww</sup> read Surah Al Tawheed to them'.<sup>938</sup> (Non Shia source)

وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ بُنِيَ لَهُ قَصْرٌ فِي الْجَنَّةِ وَ مَنْ قَرَأَهَا عَشْرِينَ مَرَّةً بُنِيَ لَهُ قَصْرَانِ وَ مَنْ قَرَأَهَا ثَلَاثِينَ مَرَّةً بُنِيَ لَهُ ثَلَاثَاتٌ.

<sup>934</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 56

<sup>935</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 57

<sup>936</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 58

<sup>937</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 59

<sup>938</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 60



And from Abu Hureyra (a well-known fabricator) who said, ‘The Prophet<sup>-saww</sup> said: ‘One who reads Surah Al Tawheed eleven times, Allah<sup>-azwj</sup> will Build a castle for him in the Paradise; and one who reads it twenty times He<sup>-azwj</sup> will Build two castles for him; and one who reads it thirty (times), He<sup>-azwj</sup> will Build three for him’’.<sup>939</sup> (Non Shia source)

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ بَعْدَ صَلَاةِ الصُّبْحِ اثْنَيْ عَشْرَةَ مَرَّةً فَكَأَنَّمَا قَرَأَ الْقُرْآنَ أَرْبَعِ مَرَّاتٍ وَ كَانَ أَفْضَلَ أَهْلِ الزَّمَنِ إِذَا اتَّقَى.

And from Abu Hureyra (a well-known fabricator) who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘One who reads Surah Al Tawheed twelve times after the morning Salat, it would be as if he has read the Quran four times, and he would be best of people of (his) time when he is pious’’.<sup>940</sup> (Non Shia source)

وَعَنْ عُقَيْبَةَ بْنِ أَبِي مُعَيْطٍ أَنَّ رَسُولَ اللَّهِ ص سُئِلَ عَنْ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ ثَلَاثُ الْقُرْآنِ أَوْ تَعَدِلُهُ.

And from Uqba Bin Abu Mueet, ‘Rasool-Allah<sup>-saww</sup> was asked about Surah Al Tawheed. He<sup>-saww</sup> said: ‘A third of the Quran, or equates to it’’.<sup>941</sup> (Non Shia source)

وَعَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعَ رَسُولَ اللَّهِ ص رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ وَ يُرْتَلِّهِ فَقَالَ لَهُ سَلْ تُعْطَى.

And from Muhammad Bin Al Munkadir who said, ‘Rasool-Allah<sup>-saww</sup> heard a man reading Surah Al Tawheed and was being distinctive. He<sup>-saww</sup> said: ‘Ask (Allah<sup>-azwj</sup>), you will be Given’’.<sup>942</sup> (Non Shia source)

وَعَنْ عَلِيِّ قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ بَعْدَ الْفَجْرِ وَ فِي لَفْظٍ دُبُرِ الْعَدَاةِ لَمْ يَلْحَقْ بِهِ ذَلِكَ الْيَوْمَ ذَنْبٌ وَ إِنْ جَاهَدَ الشَّيْطَانُ.

And from Ali<sup>-asws</sup> having said: ‘One who reads Surah Al Tawheed ten times after Al Fajr and in wording at the end of the morning, he will not come across any sin on that day, and even if the Satan<sup>-la</sup> struggles’’.<sup>943</sup> (Non Shia source)

وَعَنْ ابْنِ عَبَّاسٍ قَالَ: مَنْ صَلَّى رَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فَقَرَأَ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَ حَمْسَ عَشْرَةَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ بَنَى اللَّهُ لَهُ قَصْرَيْنِ فِي الْجَنَّةِ يَبْرَأُهُمَا أَهْلُ الْجَنَّةِ.

And from Ibn Abbas who said, ‘One who prays two Cycles Salat after Al Isha, reading in each Cycle with Surah Al Fatiha, and Surah Al Tawheed fifteen times, Allah<sup>-azwj</sup> will Build two castles for him in the Paradise. The people of Paradise will see these’’.<sup>944</sup> (Non Shia source)

وَعَنْ ابْنِ عَبَّاسٍ قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَتِي مَرَّةً فِي أَرْبَعِ رَكَعَاتٍ فِي كُلِّ رَكْعَةٍ حَمْسِينَ مَرَّةً غُفِرَ لَهُ ذَنْبٌ مِائَةِ سَنَةٍ حَمْسِينَ مُسْتَقْبِلَةً وَ حَمْسِينَ مُسْتَأْخِرَةً.

<sup>939</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 61

<sup>940</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 62

<sup>941</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 63

<sup>942</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 64

<sup>943</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 65

<sup>944</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 66

And from Ibn Abbas who said, 'One who reads Surah Al Tawheed two hundred times in four Cycles of Salat, fifty times in each Cycle, sin of one hundred and fifty years will be Forgiven for him of the future and fifty of the past'.<sup>945</sup> (Non Shia source)

وَعَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسُحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِرَأْسِهِ وَ وَجْهِهِ وَ مَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

And from Ayesha (a well-known fabricator), 'The Prophet<sup>-saww</sup>, whenever he<sup>-saww</sup> sheltered to his<sup>-saww</sup> bed every night, would gather his<sup>-saww</sup> palms, blow into them, and read in them Surah Al Tawheed and Surah Al Falaq, and Surah Al Naas. Then he<sup>-saww</sup> wiped with them whatever he<sup>-saww</sup> was able from his<sup>-saww</sup> body, beginning with them upon his<sup>-saww</sup> head, and his<sup>-saww</sup> face, and whatever was front of his<sup>-saww</sup> body. He<sup>-saww</sup> did that three times'.<sup>946</sup> (Non Shia source)

وَعَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ اقْرَأْ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ حِينَ تُصْبِحُ وَ حِينَ تُمَسِّي ثَلَاثًا يَكْفِيكَ مِنْ كُلِّ شَيْءٍ.

And from Abdullah Bin Habeeb, the Prophet<sup>-saww</sup> said to him: 'Read Surah Al Tawheed and Al Mawazateyn thrice when it was morning and (thrice) when it was evening, it would suffice you from all things'.<sup>947</sup> (Non Shia source)

وَعَنْ عُقْبَةَ بْنِ غَامِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا عُقْبَةُ بْنُ غَامِرٍ أَلَا أَعْلَمُكَ خَيْرَ ثَلَاثِ سُورٍ أَنْزَلْتُ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الرَّبُّورِ وَ الْقُرْآنِ الْعَظِيمِ

And from Uqba Bin Aamir, 'The Prophet<sup>-saww</sup> said: 'O Uqba Bin Aamir! Shall I teach you the best three Chapters, a Chapter Revealed in the Torah, and the Evangel and the Mighty Quran?'

قُلْتُ بَلَى جَعَلَنِي اللَّهُ فِدَاكَ

I said, 'Yes, may Allah<sup>-azwj</sup> Make me your<sup>-saww</sup> ransom!'

قَالَ فَأَقْرَأْنِي قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ثُمَّ قَالَ يَا عُقْبَةُ لَا تَنْسَاهُنَّ وَ لَا تَبْتَ لَيْلَةً حَتَّى تَقْرَأَهُنَّ.

He (the narrator) said, 'He<sup>-saww</sup> read to me Surah Al Tawheed, and Surah Al Naas, and Surah Al Falaq, then said: 'O Uqba! Do not forget these and do not spend a night until you have read these'.<sup>948</sup> (Non Shia source)

وَعَنْ عَبْدِ اللَّهِ بْنِ أَنَيْسِ الْأَسْلَمِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَضَعَ يَدَهُ عَلَى صَدْرِهِ ثُمَّ قَالَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ قَالَ لِي قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ - حَتَّى فَرَعْتُ مِنْهَا ثُمَّ قَالَ لِي قُلْ أَعُوذُ بِرَبِّ النَّاسِ حَتَّى فَرَعْتُ مِنْهَا

And from Abdullah Bin Uneys Al Aslmy that Rasool-Allah<sup>-azwj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, placed his<sup>-saww</sup> hand upon his chest, then said: 'Say!' But I did not know what I should say. Then he<sup>-saww</sup> said: 'Surah Al Tawheed'. Then he<sup>-saww</sup> said:

<sup>945</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 67

<sup>946</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 68

<sup>947</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 69

<sup>948</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 70

‘Surah Al Falaq’, until he<sup>-saww</sup> was free from it. Then said to me: ‘Surah Al Naas’, until he<sup>-saww</sup> was free from it.

فَقَالَ رَسُولُ اللَّهِ ص هَكَذَا فَتَعَوَّذُ وَ مَا تَعَوَّذَ الْمُتَعَوِّذُونَ بِمِثْلِهِمْ قَطُّ.

Rasool-Allah<sup>-saww</sup> said: ‘Like this you should be seeking Refuge, and the refuge seekers will not (be able to) seek Refuge with the likes of these, at all!’<sup>949</sup> (Non Shia source)

وَ عَنْ عَلِيِّ ع قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ص ذَاتَ لَيْلَةٍ يُصَلِّي فَوَضَعَ يَدَهُ عَلَى الْأَرْضِ فَلَدَعَتْهُ عَقْرَبٌ فَتَنَاوَلَهَا رَسُولُ اللَّهِ ص بِبَعْلِهِ فَقَتَلَهَا فَلَمَّا انْصَرَفَ قَالَ لَعَنَ اللَّهُ الْعَقْرَبَ مَا تَدْعُ مُصَلِّياً وَ لَا غَيْرَهُ أَوْ نَبِيّاً وَ غَيْرَهُ

And from Ali<sup>-asws</sup> having said: ‘One night while Rasool-Allah<sup>-saww</sup> was praying Salat, he<sup>-saww</sup> placed his<sup>-saww</sup> hand upon the ground. A scorpion stung him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> hit it with his<sup>-saww</sup> slipper. When he<sup>-saww</sup> left, he<sup>-saww</sup> said: ‘May Allah<sup>-azwj</sup> Curse the scorpion! It neither leaves a righteous nor anyone else, or a Prophet<sup>-saww</sup> and anyone else!’

ثُمَّ دَعَا بِمِلْحٍ وَ مَاءٍ فَجَعَلَهُ فِي إِنَاءٍ ثُمَّ جَعَلَ يَصُبُّهُ عَلَى إصْبَعِهِ حَيْثُ لَدَعَتْهُ وَ تَمَسَّحُهَا وَ يُعَوِّذُهَا بِالْمُعَوِّذَاتَيْنِ

Then he<sup>-saww</sup> called for sale and water. He<sup>-saww</sup> made it to be in a container, then went on to pour it upon his finger when he<sup>-saww</sup> had been stung, and wiped (massaged) it, and he<sup>-saww</sup> sought Refuge with Al Mawazateyn’.

وَ فِي لَفْظٍ فَجَعَلَ يَمَسَّحُ عَلَيْهَا وَ يَقْرَأُ فُلَ هُوَ اللَّهُ أَحَدٌ وَ فُلَ أَعُوذُ بِرَبِّ الْفَلَقِ وَ فُلَ أَعُوذُ بِرَبِّ النَّاسِ.

And in other words, he<sup>-saww</sup> went on to wipe upon it and read Surah Al Tawheed, and Surah Al Falaq, and Surah Al Naas’.<sup>950</sup> (Non Shia source)

وَ عَنْ ابْنِ الدَّيْلَمِيِّ وَ قَدْ حَدَّثَ النَّبِيَّ ص قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ فُلَ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ فِي الصَّلَاةِ أَوْ غَيْرِهَا كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ.

And from Ibn Al Daylami, and he has served the Prophet<sup>-saww</sup>. He said, ‘Rasool-Allah<sup>-saww</sup> said: ‘One who reads Surah Al Tawheed one hundred times in the Salat or somewhere else, Allah<sup>-azwj</sup> will Write for him freedom from the Hellfire’.<sup>951</sup> (Non Shia source)

وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَا يَنَامَنَّ أَحَدُكُمْ حَتَّى يَقْرَأَ ثُلُثَ الْقُرْآنِ

And from Abu Hureyra (a well-known fabricator), ‘Rasool-Allah<sup>-saww</sup> said: ‘Not one of you should sleep until he has read a third of the Quran!’

قَالُوا يَا رَسُولَ اللَّهِ- وَ كَيْفَ يَسْتَطِيعُ أَحَدُنَا أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ

They said, ‘O Rasool-Allah<sup>-saww</sup>, and how can any one of us be capable of reading a third of the Quran?’

<sup>949</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 71

<sup>950</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 72

<sup>951</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 23 / 73

قَالَ لَا يَسْتَطِيعُ أَنْ يَقْرَأَ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ.

He<sup>-saww</sup> said: 'Is he not capable of reading Surah Al Tawheed, and Surah Al Falaq, and Surah Al Naas?'<sup>952</sup> (Non Shia source)

24- الْمُجْتَبَى، مِنْ كِتَابِ الْعَمَلِيَّاتِ الْمُوصَلَةِ إِلَى رَبِّ الْأَرْضِينَ وَ السَّمَاوَاتِ تَأْلِيفَ أَبِي الْمُفَضَّلِ يُوسُفَ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ الْمَعْرُوفِ بِابْنِ الْخَوَارِزْمِيِّ قَالَ حَدَّثَنَا الشَّيْخُ الْإِمَامُ بُرْهَانُ الدِّينِ الْبَلْخِيُّ رَحِمَهُ اللَّهُ إِفْلَاءً بِالْمَسْجِدِ الْجَامِعِ بِالْدمَشْقِ سَنَةَ سِتِّ وَ ثَلَاثِينَ وَ حَمْسِمِائَةٍ

Al Muhtaby, from 'Kitab Al Amaliyaat' Al Mowsilat Ila Rab Al Arzeen Wa Al Samawaat' compiled by Abu Al Mufazzal Yusuf Bin Muhammad Bin Ahmad Al Marouf Ibn Al Khawarizmy who said, 'It is narrated to us by the Shey, the imam Burhan Al Deen Al Balkhy, may Allah<sup>-azwj</sup> Mercy him, dictating in the central Masjid of Damascus in the year five hundred and thirty-six.

قَالَ حَدَّثَنَا الْإِمَامُ الْأَسْتَاذُ أَبُو مُحَمَّدٍ الْقَطَوَانِيُّ رَحِمَهُ اللَّهُ بِسَمَرْقَنْدٍ قَالَ حَدَّثَنَا أَبُو مَنْصُورٍ أَحْمَدُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ بِعَرَفَةَ قَالَ حَدَّثَنَا أَبُو سَهْلِ مُحَمَّدُ بْنُ مُحَمَّدٍ الْأَشْعَثُ الْأَنْصَارِيُّ

He said, 'It is narrated to us by the imam, the teacher Abu Muhammad Al Qatwany, may Allah<sup>-azwj</sup> Mercy him, as Samarqand'. He said, 'It is narrated to us by Abu Mansour Ahmad Bin Muhammad Al Tameemi at Arafat'. He said, 'It is narrated to us by Abu Sahl Muhammad Bin Muhammad Al Ashas Al Ansari'.

قَالَ حَدَّثَنَا طَلْحَةُ بْنُ شُرَيْحٍ بْنِ عَبْدِ الْكَرِيمِ التَّمِيمِيِّ وَ أَبُو يَعْقُوبَ يُوسُفَ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ جُبَيْرٍ وَ مُحَمَّدُ بْنُ فَارِسِ الطَّالْقَانِيُّونَ قَالُوا أَخْبَرَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ

He said, 'It is narrated to us by Talha Bin Shureyh Bin Abdul Kareem Al Tameemi, and Abu Yaquob Yusuf Bin Ali Bin Ibrahim Bin Bujeyr, and Muhammad Bin Faris Al Talaqaniyoun'.

قَالَ حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ

They said, 'We are informed by Abu Al Fazl, Ja'far Bin Muhammad Bin Ja'far Bin Muhammad Bin Muhammad Bin Muhammad son of Ali Bin Al Husayn Bin Ali Bin Abu Talib<sup>-asws</sup>, may Allah<sup>-azwj</sup> be Satisfied with them<sup>-asws</sup>. He said, 'It is narrated to us by Wakie, from Israeel, from Ibrahim Bin Abdul A'ala, from Saeed Bin Jubeyr,

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص كُنْتُ أَحْسَى الْعَذَابَ اللَّيْلِ وَ النَّهَارِ حَتَّى جَاءَنِي جِبْرَائِيلُ بِسُورَةِ قُلْ هُوَ اللَّهُ أَحَدٌ فَعَلِمْتُ أَنَّ اللَّهَ لَا يُعَذِّبُ أُمَّتِي بَعْدَ نُزُولِهَا فَإِنَّهَا نِسْبَةُ اللَّهِ عَزَّ وَ جَلَّ

'From Abdullah Bin Abbas, may Allah<sup>-azwj</sup> be Satisfied from him, who said, 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> used to fear the punishment of the night and the day until Jibraeel<sup>-as</sup> came to me with Surah Al Tawheed. So I<sup>-saww</sup> knew that Allah<sup>-azwj</sup> will not Punish my<sup>-saww</sup> community after its Revelation, for it is an attribution of Allah<sup>-azwj</sup> Mighty and Majestic.

فَمَنْ تَعَاهَدَ قِرَاءَتَهَا بَعْدَ كُلِّ صَلَاةٍ تَنَاطَرَ الْبُرِّ مِنَ السَّمَاءِ عَلَى مَفْرَقِ رَأْسِهِ وَ نَزَلَتْ عَلَيْهِ السَّكِينَةُ لَهَا دَوِيٌّ حَوْلَ الْعَرْشِ حَتَّى يَنْظُرَ اللَّهُ عَزَّ وَ جَلَّ إِلَى قَارِيهَا فَيَغْفِرَهُ اللَّهُ مَغْفِرَةً لَا يُعَذِّبُهُ بَعْدَهَا

One who is committed to read it after every Salat, the righteousness from the sky will be scattered upon the parting of his head, and the tranquillity will descend upon him. There is a

buzz for it around the Throne until Allah<sup>-azwj</sup> Mighty and Majestic Looks at its reader, so Allah<sup>-azwj</sup> Forgives him with such a Forgiveness, He<sup>-azwj</sup> will not Punish him after it!

ثُمَّ لَا يَسْأَلُ اللَّهَ شَيْئاً إِلَّا أَعْطَاهُ اللَّهُ إِيَّاهُ وَ يَجْعَلُهُ فِي كِلَاءَةٍ وَ لَهُ مِنْ يَوْمٍ يَقْرَأُهَا إِلَى يَوْمِ الْقِيَامَةِ خَيْرُ الدُّنْيَا وَ الْآخِرَةِ وَ يُصِيبُ الْفَقْرَ وَ الْمَمْرَةَ وَ الرِّفْعَةَ وَ يُوسِّعُ عَلَيْهِ فِي الرِّزْقِ وَ يَمُدُّ لَهُ فِي الْعُمُرِ وَ يَكْفِي مِنْ أُمُورِهِ كُلِّهَا وَ لَا يَذُوقُ سَكَرَاتِ الْمَوْتِ وَ يَنْجُو مِنْ عَذَابِ الْقَبْرِ وَ لَا يَخَافُ أُمُورَهُ إِذَا خَافَ الْعِبَادُ وَ لَا يَفْرَعُ إِذَا فَرَعُوا

Then he will not ask Allah<sup>-azwj</sup> anything except Allah<sup>-azwj</sup> will Give it to him and Make him to be in His<sup>-azwj</sup> Care, and from the day he read it up to the Day of Qiyamah, for him would be goodness of the world and the Hereafter, and he will achieve the success, and the status, and the loftiness, and there will be vastness of the sustenance upon him, and there will be an extension for him in the lifespan, and he will be sufficed for all his matters, and he will not taste the pangs of death, and he will be rescued from punishment of the grave, and he will not fear his matters when the servants will fear, nor panic when they panic.

فَإِذَا وَاقَى الْجُمُعَ أَنْوَهُ بِنَجِيَّةٍ خَلِقَتْ مِنْ دُرَّةٍ بَيْضَاءَ فَيُرَكَّبُهَا فَيَمُرُّ بِهِ حَتَّى تَقِفَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ فَيَنْظُرُ اللَّهُ إِلَيْهِ بِالرَّحْمَةِ وَ يُكْرِمُهُ بِالْحَنَّةِ يَبْتَوُّ مِنْهَا حَيْثُ يَشَاءُ

When he arrives at the gathering, they will come to him with a ride circled from white gems, He will ride it and pass with it until he pauses in front of Allah<sup>-azwj</sup> Mighty and Majestic. Allah<sup>-azwj</sup> will Look at him with Mercy and Honour him with the Paradise. He will assume his place from it wherever he so desires.

فَطُوبَى لِقَارِئِهَا فَإِنَّهُ مَا مِنْ أَحَدٍ يَقْرَأُهَا إِلَّا وَكَّلَ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِائَةَ أَلْفٍ مَلَكٍ يَحْفَظُونَهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ يَسْتَعْفِرُونَ لَهُ وَ يَكْتُبُونَ لَهُ الْحَسَنَاتِ إِلَى يَوْمِ يَمُوتُ

Beatitude be for its reader, for there is no one who reads it except Allah<sup>-azwj</sup> Mighty and Majestic will Allocate one hundred thousand Angels with him. They will protecting him from his front, and from behind him, and they will seek Forgiveness for him and write the good deeds to him up to the day he dies.

وَ يُعْرَسُ لَهُ بِكُلِّ حَرْفٍ نَخْلَةٌ عَلَى كُلِّ نَخْلَةٍ مِائَةُ أَلْفٍ شِمْرَاحٍ عَلَى كُلِّ شِمْرَاحٍ عَدَدُ رَمْلِ عَالِيَجٍ بُسْرًا كُلُّ بُسْرَةٍ مِثْلُ قُلَّةٍ مِنْ قِلَالٍ هَجَرَ يُضِيءُ نُورُهَا مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ النَّخْلَةُ مِنْ ذَهَبٍ أَحْمَرَ وَ الْبُسْرَةُ مِنْ دُرَّةٍ حَمْرَاءَ

And a palm tree will be planted for him for every letter, upon every palm tree there will be one hundred thousand branches, upon each branch would be dates the number grains of a desert, (shining) like an ember from embers. Its light illumination what is between the sky and the earth, and the palm tree is of red gold, and the day is from red gems.

وَ وَكَّلَ اللَّهُ تَعَالَى أَلْفَ مَلَكٍ يَنْبُتُونَ لَهُ الْمَدَائِنَ وَ الْقُصُورَ وَ يَمْشِي عَلَى الْأَرْضِ وَ هِيَ تَفْرَحُ بِهِ وَ يَمُوتُ مَغْفُوراً لَهُ

And Allah<sup>-azwj</sup> the Exalted Allocated a thousand Angels. They will build for him cities and castles, and he will walk upon the earth and it will rejoice with him, and he will die (his sins) would have been Forgiven for him.

وَ إِذَا قَامَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ قَالَ لَهُ أَبَشِرْ فَرِيرَ الْعَيْنِ بِمَا لَكَ عِنْدِي مِنَ الْكَرَامَةِ فَتَعَجَّبَ الْمَلَائِكَةُ لِقُرْبِهِ مِنَ اللَّهِ عَزَّ وَ جَلَّ

And when he stands in front of Allah<sup>-azwj</sup> Mighty and Majestic, He<sup>-azwj</sup> will Say to him: “Receive glad tidings, delight the eyes with what prestige there is for you in My<sup>-azwj</sup> Presence!” The Angels will be surprised at his nearness from Allah<sup>-azwj</sup> Mighty and Majestic.

وَ إِنَّ قِرَاءَةَ هَذِهِ السُّورَةِ بَرَاءَةٌ مِنَ النَّارِ وَ مَنْ قَرَأَهَا شَهِدَ أَلْفَ أَلْفِ مَلَكٍ وَ يَقُولُ اللَّهُ تَعَالَى مَلَائِكَتِي انظُرُوا مَاذَا يُرِيدُ عَبْدِي وَ هُوَ أَعْلَمُ بِحَاجَتِهِ وَ مَنْ أَحَبَّ قِرَاءَتَهَا كَتَبَهُ اللَّهُ تَعَالَى مِنَ الْفَائِزِينَ الْفَائِزِينَ

And reading of this Chapter is a freedom from the Hellfire; and the one who reads it, a million Angels will testify and Allah<sup>-azwj</sup> the Exalted will Say: “My<sup>-azwj</sup> Angels! Look at what My<sup>-azwj</sup> servant wants, and he is more knowing with his needs!” And the one who loves to read it, Allah<sup>-azwj</sup> the Exalted will Write him as being from the successful ones, the obedient ones!

فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ قَالَتِ الْمَلَائِكَةُ يَا رَبَّنَا عَبْدُكَ هَذَا مُجِيبٌ نَسِيتَكَ

When it will be the Day of Qiyamah, the Angels will say: ‘O our Lord<sup>-azwj</sup>! This servant of your loves Your<sup>-azwj</sup> attribution!’

فَيَقُولُ لَا يَبْقَى مِنْكُمْ مَلَكٌ إِلَّا سَبَّعَهُ إِلَى الْجَنَّةِ

He<sup>-azwj</sup> will Say: “Not one Angel from you should remain except he should escort him to the Paradise!”

فَيُرْفُؤُهُ إِلَيْهَا كَمَا تَرْفُ الْعُرُوسُ إِلَى بَيْتِ زَوْجِهَا فَإِذَا دَخَلَ الْجَنَّةَ وَ نَظَرَتِ الْمَلَائِكَةُ إِلَى دَرَجَاتِهِ وَ قُصُورِهِ يَقُولُونَ مَا هَذَا أَرْفَعُ مَنَزَلًا مِنَ الَّذِينَ كَانُوا مَعَهُ

They will escort him in a procession just as the bride tends to be escorted in a procession to the house of her husband. When he enters the Paradise and the Angels look at his ranks and his castles, they will say, ‘What is this? It is the loftiest house than of those who were with him!’

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَرْسَلْتُ أَنْبِيَاءَ وَ أَنْزَلْتُ مَعَهُمْ كُتُبِي وَ بَيَّنْتُ لَهُمْ مَا أَنَا صَانِعٌ لِمَنْ آمَنَ بِي مِنَ الْكَرَامَةِ وَ أَنَا مُعَذِّبٌ مَنْ كَذَّبَنِي وَ كُلٌّ مِنْ أَطَاعَنِي يَصِلُ إِلَى جَنَّتِي وَ لَيْسَ كُلُّ مَنْ دَخَلَ إِلَى جَنَّتِي يَصِلُ إِلَى هَذِهِ الْكَرَامَةِ

Allah<sup>-azwj</sup> Mighty and Majestic will Say: “I<sup>-azwj</sup> Sent Prophet<sup>-saww</sup> and Sent down My<sup>-azwj</sup> Books with them<sup>-as</sup>, and I<sup>-azwj</sup> Clarified for them what honours I<sup>-saww</sup> will be dealing for the one who believes in Me<sup>-azwj</sup>, and I<sup>-azwj</sup> will Punish the one who belies Me<sup>-azwj</sup>, and every one who obeys Me<sup>-azwj</sup> will arrive to My<sup>-azwj</sup> Paradise, and it isn’t that every one who enters My<sup>-azwj</sup> Paradise will arrive to these honours!

أَنَا أُجَازِي كُلًّا عَلَى قَدْرِ عَمَلِهِ مِنَ الثَّوَابِ إِلَّا أَصْحَابَ سُورَةِ الْإِحْلَاصِ فَإِنَّهُمْ كَانُوا يُجِيبُونَ قِرَاءَتَهَا آتَاءَ اللَّيْلِ وَ النَّهَارِ فَلِذَلِكَ فَضَّلْتُهُمْ عَلَى سَائِرِ أَهْلِ الْجَنَّةِ

I<sup>-azwj</sup> shall Reward every one based upon his deeds except companions of Surah Al Tawheed. They used to love read it in times of the night and the day. For that I<sup>-saww</sup> Prefer them over rest of the people of Paradise!”

فَمَنْ مَاتَ عَلَى حُبِّهَا يَقُولُ اللَّهُ تَعَالَى مَنْ يَقْدِرُ عَلَيَّ أَنْ يُجَازِيَ عَبْدِي أَنَا الْمَلِيءُ أَنَا أُجَازِيهِ

The one who dies upon its love, Allah<sup>-azwj</sup> the Exalted will Say: "Who is able upon Rewarding My<sup>-azwj</sup> servant? I<sup>-azwj</sup> am the Self-sufficient. I<sup>-azwj</sup> will Reward him!"

فَيَقُولُ عَبْدِي ادْخُلْ جَنَّتِي فَإِذَا دَخَلَهَا يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ

So, He<sup>-azwj</sup> would Say: "My<sup>-azwj</sup> servant, enter My<sup>-azwj</sup> Paradise!" When he enters it, he will say: **'The Praise is for Allah who Made His Promise to be true to us [39:74]'**.

طُوبَى لِمَنْ أَحَبَّ قِرَاءَتَهَا فَمَنْ قَرَأَهَا كُلَّ يَوْمٍ ثَلَاثَ مَرَّاتٍ يَقُولُ اللَّهُ تَعَالَى عَبْدِي وَوَفِّتُ مَا أَرَدْتُ مَا هَذِهِ جَنَّتِي فَادْخُلْهَا لِتَرَى مَا أَعَدَدْتُ لَكَ فِيهَا مِنَ الْكَرَامَةِ وَالنِّعَمِ بِقِرَاءَتِكَ فُلْ هُوَ اللَّهُ أَحَدٌ

Beatitude be for the one who loves reading it. The one who reads it three times every day, Allah<sup>-azwj</sup> the Exalted will Say: "My<sup>-azwj</sup> servant! You have harmonised and achieved what you wanted. This here is My<sup>-azwj</sup> Paradise! Enter it and you will see what honours and bounties I<sup>-azwj</sup> have Prepared for you in it due to your reading Surah Al Tawheed!"

فَيَدْخُلُ فَيَرَى أَلْفَ أَلْفِ قَهْرَمَانٍ عَلَى أَلْفِ أَلْفِ مَدِينَةٍ كُلُّ مَدِينَةٍ كَمَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ فِيهَا قُصُورٌ وَحَدَائِقُ فَارْتَعَبُوا فِي قِرَاءَتِهَا فَإِنَّهُ مَا مِنْ مُؤْمِنٍ يَتَرَدُّهَا فِي كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ إِلَّا وَ قَدْ اسْتَوْجَبَ رِضْوَانَ اللَّهِ الْأَكْبَرَ وَ كَانَ مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ

He will enter and see a million managers upon a million cities. Each city is like what is between the east and the west. In it are castles and orchards, therefore be desirous in reading it for there none from a Momin reading it ten times during every day except and it would oblige the Satisfaction of Allah<sup>-azwj</sup> the Greatest, and he would be from those Allah<sup>-azwj</sup> the Exalted Said: **they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; [4:69]**.

وَ مَنْ قَرَأَهَا عِشْرِينَ مَرَّةً فَلَهُ ثَوَابُ سَبْعِمِائَةِ رَجُلٍ أَهْرَيْفَتْ دِمَاؤُهُمْ فِي سَبِيلِ اللَّهِ وَ بُورِكَ عَلَيْهِ وَ عَلَى أَهْلِهِ وَ مَالِهِ وَ وُلْدِهِ

And one who reads it twenty times, for him would be Rewards of seven hundred men having shed their blood in the way of Allah<sup>-azwj</sup>, and there will be Blessing upon him and upon his family, and his wealth, and his children.

وَ مَنْ قَرَأَهَا ثَلَاثِينَ مَرَّةً جَاوَزَ النَّبِيَّ ص فِي الْجَنَّةِ وَ مَنْ قَرَأَهَا خَمْسِينَ مَرَّةً عَفَرَ اللَّهُ لَهُ ذَنْبَهُ خَمْسِينَ سَنَةً وَ مَنْ قَرَأَهَا مِائَةَ مَرَّةً كَتَبَ اللَّهُ لَهُ عِبَادَةَ مِائَةِ سَنَةٍ وَ مَنْ قَرَأَهَا مِائَتَيْ مَرَّةً فَكَأَنَّمَا أَعْتَقَ مِائَتَيْ رَقَبَةٍ

And one who reads it thirty times will be a neighbour of the Prophet<sup>-saww</sup> in the Paradise; and one who reads it fifty times, Allah<sup>-azwj</sup> will Forgive for him sins of fifty years; and one who reads it one hundred times, Allah<sup>-azwj</sup> will Write for him worship of one hundred years; and one who reads it two hundred times, it is as if he has liberated two hundred necks!

وَ مَنْ قَرَأَهَا أَرْبَعِمِائَةَ مَرَّةً كَانَ لَهُ أَجْرُ أَرْبَعِمِائَةِ شَهِيدٍ وَ مَنْ قَرَأَهَا خَمْسِمِائَةَ مَرَّةً عَفَرَ اللَّهُ لَهُ وَ لِوَالِدَيْهِ وَ مَنْ قَرَأَهَا أَلْفَ مَرَّةً فَقَدْ أَدَّى بَدَلَهُ إِلَى اللَّهِ تَعَالَى وَ قَدْ صَارَ عَتِيقًا مِنَ النَّارِ



And one who reads it four hundred times, for him would be Rewards of four hundred martyrs; and one who reads it five hundred times, Allah<sup>-azwj</sup> will Forgive for him and for his parents; and one who reads it a thousand times, he has fulfilled its equivalent to Allah<sup>-azwj</sup> the Exalted and has become liberated from the Hellfire!

اعْلَمُوا أَنَّ اللَّهَ يُعْطِي خَيْرَ الدُّنْيَا وَالْآخِرَةِ بِقِرَاءَتِهَا وَلَا يَتَعَاهَدُ قِرَاءَتَهَا إِلَّا السُّعْدَاءُ وَلَا يَأْتِي قِرَاءَتَهَا إِلَّا الْأَشْقِيَاءُ.

Know that Allah<sup>-azwj</sup> Give goodness of the world and the Hereafter for its reading, and no one will undertake its reading except the fortunate, nor will anyone refuse reading it except the wretched”.<sup>953</sup>

باب 125 فضائل المعوذتين و أهمما من القرآن زائدا على ما سبق في طي الأبواب و يأتي في أبواب الدعاء من هذا المجلد أيضا و فيه فضل سورة الجحد و غيرها من السور أيضا فلا تغفل

**CHAPTER 125 – MERITS OF AL MAWAZATEYN, AND THESE TWO ARE FROM THE QURAN, ADDITIONAL TO WHAT HAS PRECEDED IN THE PREVIOUS CHAPTERS, AND IT SHALL COME IN CHAPTERS ON THE SUPPLICATION OF THIS VOLUME AS WELL, AND IN IT ARE MERITS OF SURAH AL KAFIROUN AND OTHER CHAPTERS AS WELL, SO DO NOT IGNORE**

1- فس، تفسير القمي أبي عن بكر بن محمد عن أبي عبد الله ع قال: كَانَ سَبَبُ نُزُولِ الْمُعَوِّذَتَيْنِ أَنَّهُ وَعِكَ رَسُولُ اللَّهِ ص فَنَزَلَ عَلَيْهِ جَبْرَيْلُ بِمَا تَنَزَّلَتِ السُّورَتَيْنِ فَعَوَّدَهُ بِمَا.

Tafseer Al Qummi – My father, from Bakr Bin Muhammad,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The cause of Revelation of Al Mawazateyn is that Rasool-Allah<sup>-saww</sup> fell sick, so Jibraeel<sup>-as</sup> descended unto him<sup>-saww</sup> with these two Chapters, so he<sup>-saww</sup> sought Refuge with these”.<sup>954</sup>

2- فس، تفسير القمي علي بن الحسين عن البرقي عن علي بن الحكم عن ابن عميرة عن الحضرمي قال: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ ابْنَ مَسْعُودٍ كَانَ يَمْحُو الْمُعَوِّذَتَيْنِ مِنَ الْمُصْحَفِ

Tafseer Al Qummi – Ali Bin Al Husayn, from Al Barqy, from Ali Bin Al Hakam, from Ibn Ameyra, from Al Hazramy who said,

‘I said to Abu Ja’far<sup>-asws</sup>, ‘Ibn Masoud had deleted Al Mawazateyn from the Quran!’

فَقَالَ ع كَانَ أَبِي يَقُولُ إِنَّمَا فَعَلَ ذَلِكَ ابْنُ مَسْعُودٍ بِرَأْيِهِ وَ هُمَا مِنَ الْقُرْآنِ.

He<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> had said: ‘But rather, Ibn Masoud did that by his opinion, and these two are from the Quran”.<sup>955</sup>

<sup>953</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 124 H 24

<sup>954</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 1

<sup>955</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 2



3- ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن محمد بن حسان عن ابن مهران عن ابن البطائني عن ابن أبي العلاء عن أبي عبيدة الخدأ عن أبي جعفر ع قال: من أوتر بالمعوذتين و قل هو الله أحد قيل له يا عبد الله أنشُرْ فقد قيل الله وترك.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from Ibn Abu Al A'la, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who prays Al Witr Salat with Al Mawazateyn, and Surah Al Tawheed, it will be said to him: 'O servant of Allah<sup>-azwj</sup>! Receive glad tidings, for Allah<sup>-azwj</sup> has Accept your Witr Salat!''<sup>956</sup>

4- طب، طب الأئمة عليهم السلام أحمد بن زياد عن فضالة عن إسماعيل بن أبي زياد عن الصادق ع قال: كان رسول الله ص إذا كبل أو أصابته عين أو صداع بسط يديه فقرأ فاتحة الكتاب و المعوذتين ثم مسح بهما وجهه فيذهب عنه ما كان يجذ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Ahmad Bin Ziyad, from Fazalah, from Ismail Bin Abu Ziyad,

'From Al-Sadiq<sup>-asws</sup> having said: 'It was so, whenever Rasool-Allah<sup>-saww</sup> became sluggish, or an evil eye afflicted him<sup>-saww</sup>, or headache, he<sup>-saww</sup> extended his<sup>-saww</sup> hands and read Surah Al Fatiha, and Al Mawazateyn, then he<sup>-saww</sup> wiped his<sup>-saww</sup> face with them, and it would go away from him<sup>-saww</sup> what he<sup>-saww</sup> had been feeling''<sup>957</sup>

5- طب، طب الأئمة عليهم السلام عن أبي الحسن الرضا ع أنه رأى مصروعاً فدعا له بقدر فيه ماء ثم قرأ عليه الحمد و المعوذتين و نمت في القدر ثم أمر فصب الماء على رأسه و وجهه فأفاق و قال له لا يعود إليك أبداً.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup>, from Abu Al-Hassan Al-Reza<sup>-asws</sup> saw a man having an epileptic fit. He<sup>-asws</sup> called for a cup with water in it. Then he<sup>-asws</sup> read Surah Al Hamd, and Al Mawazateyn, and puffed into the cup. Then he<sup>-asws</sup> instructed, so the water was poured upon his head and his face. He awoke (from the fit), and he<sup>-asws</sup> said to him: 'It will not return to you, ever!''<sup>958</sup>

6- طب، طب الأئمة عليهم السلام محمد بن جعفر البرسي عن محمد بن يحيى الأزمني عن محمد بن سينان عن المفضل عن أبي عبد الله ع قال قال أمير المؤمنين ع إن جبرئيل ع أتى النبي ص و قال له يا محمد

(The book) 'Tibb Al Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Jibrael<sup>-as</sup> came to the Prophet<sup>-saww</sup> and said to him<sup>-saww</sup>: 'O Muhammad<sup>-saww</sup>!'

قال لبيك يا جبرئيل

He<sup>-saww</sup> said: 'Here I<sup>-saww</sup> am, O Jibrael<sup>-as</sup>!'

<sup>956</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 3

<sup>957</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 4

<sup>958</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 5

قَالَ إِنَّ فُلَانًا الْيَهُودِيَّ سَحَرَكَ وَ جَعَلَ السِّحْرَ فِي بَيْرِ بَنِي فُلَانٍ فَأَبْعَثْ إِلَيْهِ يَعْني إِلَى الْبَيْرِ أَوْثَقَ النَّاسِ عِنْدَكَ وَ أَعْظَمَهُمْ فِي عَيْنِكَ وَ هُوَ عَدِيلُ نَفْسِكَ حَتَّى يَأْتِيكَ بِالسِّحْرِ

He<sup>-as</sup> said: 'So and so the Jew has bewitched you<sup>-as</sup> and has made the sorcery to be in a well of so and so. Send to it, (meaning the well) the most trusted of the people in your<sup>-saww</sup> presence, and their mightiest in your<sup>-saww</sup> eye, and he is equal to yourself<sup>-saww</sup>, until he comes to you<sup>-saww</sup> with the sorcery!'

قَالَ فَبَعَثَ النَّبِيُّ ص عَلِيَّ بْنَ أَبِي طَالِبٍ ع- وَ قَالَ انْطَلِقْ إِلَى بَيْرِ [دَرَوَانَ] أَرْوَانَ فَإِنَّ فِيهَا سِحْرًا سَحَرَنِي بِهِ لَبِيدُ بْنُ أَعْصَمِ الْيَهُودِيَّ فَأْتِنِي بِهِ

He<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> dispatched Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and said: 'Go to the well of Azwan, for there is sorcery in it. Labeed Bin A'sam the Jew has bewitched me<sup>-saww</sup> with it, and come to me<sup>-saww</sup> with it!'

قَالَ عَلِيٌّ ع فَاَنْطَلَقْتُ فِي حَاجَةِ رَسُولِ اللَّهِ ص فَهَبَطْتُ فَإِذَا مَاءُ الْبَيْرِ قَدْ صَارَ كَأَنَّهُ مَاءُ الْحِنَاءِ مِنَ السِّحْرِ- فَطَلَبْتُهُ مُسْتَعْجَلًا حَتَّى انْتَهَيْتُ إِلَى أَسْفَلِ الْقَلْبِ فَلَمْ أَطْفُرْ بِهِ

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> went regarding a need of Rasool-Allah<sup>-saww</sup>. I went down (into the well), and there the water had turned as if it was water of Henna from the sorcery. I<sup>-asws</sup> sought it swiftly until I<sup>-asws</sup> ended to bottom of the well, but I<sup>-asws</sup> was not successful with it.

قَالَ الَّذِينَ مَعِيَ مَا فِيهِ شَيْءٌ فَاصْعَدْ فَقُلْتُ لَا وَ اللَّهُ مَا كَذَبْتُ وَ مَا كَذِبْتُ وَ مَا نَفْسِي بِهِ مِثْلَ أَنْفُسِكُمْ يَعْني رَسُولَ اللَّهِ ص

The one who was with me<sup>-asws</sup>, said, 'There is nothing in it!' I<sup>-asws</sup> ascended. I<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>! I<sup>-asws</sup> am not lying and I<sup>-asws</sup> haven't been lied to, and my<sup>-asws</sup> certainty with him<sup>-saww</sup> is not like your certainty' – meaning (with) Rasool-Allah<sup>-saww</sup>.

ثُمَّ طَلَبْتُ طَلَبًا بِلُطْفٍ فَاسْتَخْرَجْتُ حَقًّا فَأْتَيْتُ النَّبِيَّ ص فَقَالَ افْتَحْهُ فَفَتَحْتُهُ فَإِذَا فِي الْحَقِي قِطْعَةٌ كَرِبِ النَّخْلِ فِي جَوْفِهِ وَتَرَّ عَلَيْهَا إِحْدَى وَ عِشْرِينَ عُقْدَةً وَ كَانَ جَبْرَائِيلُ ع أَنْزَلَ يَوْمَئِذٍ الْمَعْوِدَتَيْنِ عَلَى النَّبِيِّ-

The I<sup>-asws</sup> searched (another) search intricately. I<sup>-asws</sup> extracted a small wooden box. I<sup>-asws</sup> came to the Prophet<sup>-saww</sup>. He<sup>-saww</sup> said: 'Open it!' I<sup>-asws</sup> opened it and in the wooden box there was a piece of a root of the palm tree in its interior with a string tied, upon it were eleven knots, and on that day Jibraeel<sup>-as</sup> had Revealed Al Mawazateyn unto the Prophet<sup>-saww</sup>.

فَقَالَ النَّبِيُّ ص يَا عَلِيُّ افْرَأْهُمَا عَلَى الْوَتْرِ فَجَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع كَلِمًا قَرَأَ آيَةَ الْخُلَّتْ عُقْدَةٌ حَتَّى فَرَعَ مِنْهَا وَ كَشَفَ اللَّهُ عَزَّ وَ جَلَّ عَنْ نَبِيِّهِ مَا سَحَرَ بِهِ وَ عَاقِبَهُ

The Prophet<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Read the two (Chapters) upon the string'. Every time Amir Al-Momineen<sup>-asws</sup> read a Verse, a knot loosened, until he<sup>-asws</sup> was free from it, and Allah<sup>-azwj</sup> Mighty and Majestic Removed from the Prophet<sup>-saww</sup> what he<sup>-saww</sup> had been bewitched with, and he<sup>-saww</sup> recovered'.

وَ يُرَوَى أَنَّ جَبْرَائِيلَ وَ مِيكَائِيلَ ع أَتَيَا إِلَى النَّبِيِّ ص فَجَلَسَ أَحَدُهُمَا عَنْ يَمِينِهِ وَ الْأُخْرَى عَنْ شِمَالِهِ فَقَالَ جَبْرَائِيلُ ع لِمِيكَائِيلَ ع مَا وَجَعَ الرَّجُلُ فَقَالَ مِيكَائِيلُ هُوَ مَطْبُوبٌ فَقَالَ جَبْرَائِيلُ ع وَ مَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ أَعْصَمِ الْيَهُودِيَّ ثُمَّ ذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ.

And it is reported that Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> came to the Prophet<sup>-saww</sup>. One of them sat on his<sup>-saww</sup> right and the other on his<sup>-saww</sup> left. Jibraeel<sup>-as</sup> said to Mikaeel<sup>-as</sup>: 'How much in pain is the man!' Mikaeel<sup>-as</sup> said: 'He<sup>-saww</sup> is bewitched!' Jibraeel<sup>-as</sup> said: 'And who has bewitched him<sup>-saww</sup>?' He<sup>-as</sup> said: 'Labeed Bin A'asam the Jew!' Then he mentioned the Hadeeth to its end".<sup>959</sup>

7- طب، طب الأئمة عليهم السلام إبراهيم البيطار قال حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ وَ يُقَالُ لَهُ يُونُسُ الْمُصَلِّي لِكَثْرَةِ صَلَاتِهِ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع إِنَّ السَّحْرَةَ لَمْ يُسَلِّطُوا عَلَى شَيْءٍ إِلَّا عَلَى الْعَيْنِ.

(The book) 'Tibb Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup>, - Ibrahim Al Baytar who said, 'It is narrated to us by Muhammad Bin Isa, from Yunus Bin Abdul Rahman, and he is called Yunus Al Musalli due to his frequenting the Salat, from Ibn Muskan, from Zurara who said,

'Abu Ja'far Al-Baqir<sup>-asws</sup> said: 'The sorcery does not prevail upon anything except upon the eye".<sup>960</sup>

و عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنِ الْمُعَوَّدَتَيْنِ أَ هُمَا مِنَ الْقُرْآنِ

And from Abu Abdullah Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> was asked about Al Mawazateyn, 'Are these two (Chapters) from the Quran?'

فَقَالَ الصَّادِقُ ع نَعَمْ هُمَا مِنَ الْقُرْآنِ

Al-Sadiq<sup>-asws</sup> said: 'Yes, these two are from the Quran'.

فَقَالَ الرَّجُلُ إِهْمَا لَيْسَتَا مِنَ الْقُرْآنِ فِي قِرَاءَةِ ابْنِ مَسْعُودٍ وَ لَا فِي مُصْحَفِهِ

The man said, 'These two aren't from the Quran in reading of Ibn Masoud, nor (are these included) in his Quran!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَخْطَأَ ابْنُ مَسْعُودٍ أَوْ قَالَ كَذَبَ ابْنُ مَسْعُودٍ هُمَا مِنَ الْقُرْآنِ

Abu Abdullah<sup>-asws</sup> said: 'Ibn Masoud was mistaken!' Or said: 'Ibn Masoud has lied! These two are from the Quran'.

قَالَ الرَّجُلُ فَأَفْرَأُ بِهَيْمَا يَا ابْنَ رَسُولِ اللَّهِ فِي الْمَكْتُوبَةِ

The man said, 'O son<sup>-asws</sup> Rasool-Allah<sup>-saww</sup>! Shall I read them both in the Prescribed (Salat)?'

قَالَ نَعَمْ وَ هَلْ تُدْرِي مَا مَعْنَى الْمُعَوَّدَتَيْنِ وَ فِي أَيِّ شَيْءٍ نَزَلْنَا إِنَّ رَسُولَ اللَّهِ ص سَحَرَهُ لَبِيدُ بْنُ أَعْصَمَ الْيَهُودِيُّ

He<sup>-asws</sup> said: 'Yes, and do you know what is the meaning of Al Mawazateyn, and regarding which thing these were Revealed? Rasool-Allah<sup>-saww</sup> had been bewitched by Labeed Bin A'asam the Jew'.

<sup>959</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 6

<sup>960</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 7 a

فَقَالَ أَبُو بَصِيرٍ لِأَبِي عَبْدِ اللَّهِ عَ وَ مَا كَادَ أَوْ عَسَى أَنْ يَبْلُغَ مِنْ سِحْرِهِ

Abu Baseer said to Abu Abdullah<sup>-asws</sup>, 'And what had almost, or was the extent of his<sup>-saww</sup> being bewitched?'

قَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَ بَلَى كَانَ النَّبِيُّ صَ بَرَى أَنَّهُ يُجَامِعُ وَ لَيْسَ يُجَامِعُ وَ كَانَ يُرِيدُ الْبَابَ وَ لَا يُبْصِرُهُ حَتَّى يَلْمَسَهُ بِيَدِهِ وَ السِّحْرُ حَقٌّ وَ مَا يُسَلِّطُ السِّحْرُ إِلَّا عَلَى الْعَيْنِ وَ الْفَرْجِ

Abu Abdullah Al-Sadiq<sup>-asws</sup> said: 'Yes. The Prophet<sup>-saww</sup> used to view that he<sup>-saww</sup> had slept with his<sup>-saww</sup> wife, and he<sup>-as</sup> hadn't, and he<sup>-saww</sup> intended the door and he<sup>-saww</sup> could not see it until he<sup>-saww</sup> had touched it with his<sup>-saww</sup> hand; and the sorcery is true, and the sorcery does not prevail except upon the eyes and the private parts.

فَأْتَاهُ جَبْرَيْلُ عَ فَأَخْبَرَهُ بِذَلِكَ فَدَعَا عَلِيًّا عَ وَ بَعَثَهُ لِيَسْتَخْرِجَ ذَلِكَ مِنْ بئرِ [دَرْوَانَ] أَرْوَانَ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ إِلَى آخِرِهِ.

Jibraeel<sup>-as</sup> came to him<sup>-saww</sup> and informed him<sup>-saww</sup> of that. He<sup>-saww</sup> called Ali<sup>-asws</sup> and sent him<sup>-asws</sup> to extract that from a well of Azwan' – and he<sup>-asws</sup> mentioned the Hadeeth in its length up to its end".<sup>961</sup>

8- دَعَاوَاتِ الرَّاَوْنَدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِنَّ النَّبِيَّ صَ لَسَعَتْهُ عَقْرَبٌ فَدَعَا بِمَاءٍ وَ قَرَأَ عَلَيْهِ الْحَمْدَ وَ الْمُعَوِّذَتَيْنِ ثُمَّ جَرَعَ مِنْهُ جُرْعَةً ثُمَّ دَعَا بِمِلْحٍ وَ دَافَهُ فِي الْمَاءِ وَ جَعَلَ يَدُلُّكَ صَ ذَلِكَ الْمَوْضِعَ حَتَّى سَكَنَ.

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> was stung by a scorpion. He<sup>-saww</sup> called for water, and he<sup>-saww</sup> read Surah(s) Al Hamd and Al Mawazateyn. Then he<sup>-saww</sup> took a gulp from it, then called for the salt and dissolved it in the water, and he<sup>-saww</sup> went on to massage that in the place (of the sting) until it settled".<sup>962</sup>

9- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ الْخَزَّازُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ مَيْمُونٍ عَنْ عَيْسَى بْنِ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ قَالَ: سَحَرَ لَيْبِدُ بْنُ أَعْصَمَ الْيَهُودِيِّ وَ أُمُّ عَبْدِ اللَّهِ الْيَهُودِيَّةُ رَسُولَ اللَّهِ صَ فِي عُقَدٍ مِنْ قَرِّ أَحْمَرَ وَ أَحْضَرَ وَ أَصْفَرَ فَعَقَدُوهُ لَهُ فِي إِحْدَى عَشْرَةَ عُقْدَةً ثُمَّ جَعَلُوهُ فِي جُفِّ مِنْ طَلْعٍ

Tafseer of Furat Bin Ibrahim – Muhammad Bin Abdullah Bin Umar Al Khazaz, from Ibrahim Bin Muhammad Bin Maymoun, from Isa Bin Muhammad, from his grandfather,

'From Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'Labeed Bin A'asam and Umm Abdullah the Jewess bewitched Rasool-Allah<sup>-saww</sup> in knots of wool, red and green and yellow. They tied it for him<sup>-saww</sup> in eleven knots, then they made it to be in dry pollen'.

قَالَ يَعْْنِي فُشُورَ اللَّوْرِ ثُمَّ أَدْخَلُوهُ فِي بئرِ بَوَادٍ بِالْمَدِينَةِ فِي مَرَاقِي الْبئرِ تَحْتِ رَاعُوفَةَ يَعْْنِي حَجَرَ الْمَاتِحِ

<sup>961</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 7 b

<sup>962</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 8

He<sup>-asws</sup> said: 'Meaning almond peels. Then they inserted it in a well in a valley of Al-Medina in a step of the well under a mound, meaning a stepping stone.

فَأَقَامَ النَّبِيُّ ص ثَلَاثًا لَا يَأْكُلُ وَلَا يَشْرَبُ وَلَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يَأْتِي التِّسَاءَ فَتَزَلَّ عَلَيْهِ جِبْرَائِيلُ ع وَ نَزَلَ مَعَهُ الْمُعَوِّذَتَيْنِ فَقَالَ لَهُ يَا مُحَمَّدُ مَا شَأْنُكَ

The Prophet<sup>-saww</sup> stayed for three days neither eating, nor drinking, nor hearing, nor seeing nor going to the wives. Jibraeel<sup>-as</sup> descended to him<sup>-saww</sup> and brought down Al Mawazateyn with him<sup>-as</sup>. He<sup>-as</sup> said to him<sup>-saww</sup>: 'O Muhammad<sup>-saww</sup>! What is your<sup>-saww</sup> concern?'

قَالَ مَا أَذْرِي أَنَا بِالْحَالِ الَّذِي تَرَى

He<sup>-saww</sup> said: 'I<sup>-saww</sup> don't know. I<sup>-saww</sup> am in the state which you<sup>-as</sup> see!'

قَالَ فَإِنَّ أُمَّ عَبْدِ اللَّهِ وَ لَبِيدَ بْنَ أَعْصَمَ سَحَرَاكَ

He<sup>-as</sup> said: 'Umm Abdullah and Labeed Bin A'asam have bewitched you<sup>-saww</sup>!'

فَأَخْبَرَهُ بِالسِّحْرِ وَ حَيْثُ هُوَ ثُمَّ قَرَأَ جِبْرَائِيلُ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ فَقَالَ رَسُولُ اللَّهِ ص ذَلِكَ فَانْحَلَّتْ عُقْدَةٌ ثُمَّ لَمْ يَزَلْ يَقْرَأُ آيَةً وَ يَقْرَأُ رَسُولُ اللَّهِ ص وَ يَنْحَلُّ عُقْدَةٌ حَتَّى قَرَأَ عَلَيْهِ إِحْدَى عَشْرَةَ آيَةً وَ انْحَلَّتْ إِحْدَى عَشْرَةَ عُقْدَةً

He<sup>-as</sup> informed him<sup>-saww</sup> of the sorcery and where it was. Then Jibraeel<sup>-as</sup> read: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. **Say: 'I seek Refuge with Lord of Al-Falaq [113:1]'**. Rasool-Allah<sup>-saww</sup> said that, so a knot loosened. The he<sup>-as</sup> did not cease to read Verses and Rasool-Allah<sup>-saww</sup> read, and a knots kept loosening until he<sup>-as</sup> had read to him<sup>-saww</sup> eleven Verses, and eleven knots were loosened.

وَ جَلَسَ النَّبِيُّ ص وَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَأَخْبَرَهُ بِمَا أَخْبَرَهُ جِبْرَائِيلُ ع بِهِ وَ قَالَ انْطَلِقْ فَأْتِنِي بِالسِّحْرِ

And the Prophet<sup>-saww</sup> sat down, and Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> entered. He<sup>-saww</sup> informed him<sup>-asws</sup> what Jibraeel<sup>-as</sup> had informed him<sup>-saww</sup> with, and said: 'Go and come back with the sorcery!'

فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع فَجَاءَهُ بِهِ فَأَمَرَ بِهِ النَّبِيُّ ص فَنَقَضَ ثُمَّ تَفَلَّ عَلَيْهِ وَ أَرْسَلَ إِلَى لَبِيدِ بْنِ أَعْصَمَ وَ أُمِّ عَبْدِ اللَّهِ الْيَهُودِيَّةِ فَقَالَ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمْ

Amir Al-Momineen<sup>-asws</sup> went out and came to him<sup>-saww</sup> with it. The Prophet<sup>-saww</sup> instructed with it. He<sup>-asws</sup> broke it, then he<sup>-saww</sup> spat upon it and sent for Labeed Bin A'asam and Umm Abdullah the Jewess. He<sup>-saww</sup> said: 'What call you to what you did?'

ثُمَّ دَعَا رَسُولُ اللَّهِ ص عَلَى لَبِيدٍ وَ قَالَ لَا أُخْرِجُكَ اللَّهُ مِنَ الدُّنْيَا سَالِمًا

Then Rasool-Allah<sup>-saww</sup> supplicated against Labeed and said: 'May Allah<sup>-azwj</sup> not Extract you from the world safely!'

قَالَ وَ كَانَ مُوسِرًا كَثِيرَ الْمَالِ فَمَرَّ بِهِ غُلَامٌ يَسْعَى فِي أُذُنِهِ قُرْطٌ قِيمَتُهُ دِينَارٌ فَجَادَبَهُ فَحَرَمَ بِهِ أُذُنَ الصَّبِيِّ فَأَجَدَ وَ قُطِعَتْ يَدُهُ فَمَاتَ مِنْ وَفْيِهِ.

He<sup>-asws</sup> said: 'And he used to be affluent, with a lot of wealth. Then a boy passed by him wearing a ring in his ear valued at a Dinar. It lured him, and he cut the ear of the boy for it, so the boy grabbed him and cut his hand, and he died on the spot'.<sup>963</sup>

10- الدُّرُّ الْمَنْشُورُ، عَنْ حَنْظَلَةَ السَّدُوسِيِّ قَالَ: قُلْتُ لِعِكْرِمَةَ أَصْلِي بِمَوْجِمْ فَأَقْرَأُ بِقُلِّ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلِّ أَعُوذُ بِرَبِّ النَّاسِ فَقَالَ أَفْرَأُ بِحِمَا فَإِحْمَا مِنْ الْفُرَّانِ.

(The book) 'Al Durr Al Mansour' – From Hanzala Al Sadousy who said,

'I said to Ikrimah (bin Abu Jahl<sup>la</sup>), 'Can I pray Salat with a group and read with Surah Al Falaq and Surah Al Naas?' He said, 'Read them, for they are both from the Quran'.<sup>964</sup> (Non Shia source, and not a Hadeeth)

وَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَقْرَأْنِي بِسُورَةِ يُوسُفَ عَ وَ سُورَةِ هُودِ عَ

And from Uqba Bin Aamir who said, 'I said, 'O Rasool-Allah<sup>-sawww</sup>! Read to me Surah Yusuf<sup>-as</sup> and Surah Hud<sup>-as</sup>!'

قَالَ ص يَا عُقْبَةُ أَفْرَأُ بِقُلِّ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلِّ أَعُوذُ بِرَبِّ النَّاسِ فَإِنَّكَ لَنْ تَقْرَأَ سُورَةً أَحَبَّ إِلَى اللَّهِ وَ أَبْلَغَ مِنْهُمَا فَإِنْ اسْتَطَعْتَ أَنْ لَا تَقْرَأَ إِلَّا بِحِمَا فَافْعَلْ.

He<sup>-sawww</sup> said: 'O Uqba! Read Surah Al Falaq and Surah Al Naas, for you will never read any Chapter more Beloved to Allah<sup>-azwj</sup> and more eloquent than these two. If you are capable of not reading except with these two, then do so!'<sup>965</sup> (Non Shia source)

وَ عَنْ أَبِي حَابِسٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ ص قَالَ يَا أَبَا حَابِسِ أَلَا أُخْبِرُكَ بِأَفْضَلِ مَا تَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ

And from Abu Habis Al Juhany, 'Rasool-Allah<sup>-sawww</sup> said: 'O Abu Habis! Shall I inform you with the most superior of what the refuge seekers can be seeking Refuge with?'

قَالَ بَلَى يَا رَسُولَ اللَّهِ

He said, 'Yes, O Rasool-Allah<sup>-sawww</sup>!'

قَالَ قُلِّ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلِّ أَعُوذُ بِرَبِّ النَّاسِ هُمَا الْمُتَعَوِّذَاتَانِ.

He<sup>-sawww</sup> said: 'Surah Al Falaq and Surah Al Naas. These two are 'Al Mawazateyn' (the two Refuge seekers)'.<sup>966</sup> (Non Shia source)

وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَتَعَوَّذُ مِنْ عَيْنِ الْجِنَّ وَ مِنْ عَيْنِ الْإِنْسِ فَلَمَّا نَزَلَتْ سُورَةُ الْمُتَعَوِّذَاتَيْنِ أَحَدًا بِحِمَا وَ تَرَكَ مَا سِوَى ذَلِكَ.

<sup>963</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 9

<sup>964</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 1

<sup>965</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 2

<sup>966</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 3

And Abu Saeed Al-Khudry who said, ‘Rasool-Allah<sup>-sawww</sup> used to seek Refuge from (evil) eye of the Jinn, and from (evil) eye of the human. When Surah(s) Al Mawazateyn were Revealed, he<sup>-sawww</sup> took with these two and left whatever was besides that’.<sup>967</sup> (Non Shia source)

وَعَنْ ابْنِ مَسْعُودٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ عَشْرَ خِصَالٍ الصُّفْرَةَ بِغَيْرِ الْخُلُوقِ وَ تَغْيِيرَ الشَّبَابِ وَ جَزَّ الْإِزَارَ وَ التَّخْتُمَ بِالذَّهَبِ وَ عَقْدَ التَّمَائِمِ وَ الرُّقَى إِلَّا بِالْمُعَوِّذَاتِ وَ الصَّرْبَ بِالْجَعَابِ وَ التَّبْرُجَ بِالزَّيْنَةِ لِعَبْرِ بَعْلِهَا وَ عَزَلَ الْمَاءَ لِعَبْرِ جِلِّهِ وَ فَسَادَ الصَّبِيِّ عَنِ مُحْرَمِهِ.

And from Ibn Masoud, ‘The Prophet<sup>-sawww</sup> of Allah<sup>-azwj</sup> disliked ten characteristics – ‘the saffron as the perfume; and changing the grey-hair, and dragging the lower garment, and sealing with the gold, and tying the amulets, and the ‘Ruqya’ except with Al Mawazateyn, and the striking with the heels, and displaying the adornments for other than her husband, and isolating the water (semen) in other than its Permissible way, and corruption of the young child without prohibition (abhorrently)’.<sup>968</sup> (Non Shia source)

وَعَنْ عُقْبَةَ بْنِ غَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَأُوا بِالْمُعَوِّذَاتِ فِي دُبُرِ كُلِّ صَلَاةٍ.

And from Uqba Bin Aamir who said, ‘Rasool-Allah<sup>-sawww</sup> said: ‘Read Al Mawazateyn at the end of every Salat’.<sup>969</sup> (Non Shia source)

وَعَنْ عُقْبَةَ بْنِ غَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا سَأَلَ سَائِلٌ وَلَا اسْتَعَاذَ مُسْتَعِذٌ بِمِثْلِهِمَا بِغَيْرِ الْمُعَوِّذَاتَيْنِ.

And from Uqba Bin Aamir who said, ‘Rasool-Allah<sup>-sawww</sup> said: ‘No asking one will ask, nor a refuge seeker seek Refuge with the likes of these two’ – meaning Al Mawazateyn’.<sup>970</sup> (Non Shia source)

وَعَنْ عُقْبَةَ بْنِ غَامِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عُقْبَةُ! اقْرَأْ بِمَا أَقْرَأُ بِمَا أَقْرَأُ بِرَبِّ الْقَلْبِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ فَإِنَّكَ لَنْ تَقْرَأَ أَبْلَغَ مِنْهُمَا.

And from Uqba Bin Aamir who said, ‘Rasool-Allah<sup>-sawww</sup> said to me: ‘O Uqba! Read Surah Al Falaq, and Surah Al Naas for you will never read any more eloquent than these two!’<sup>971</sup> (Non Shia source)

وَعَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ أَحَبِّ السُّورِ إِلَى اللَّهِ قُلْ أَعُوذُ بِرَبِّ الْقَلْبِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ.

And from Umm Salama<sup>-ra</sup> who said: ‘Rasool-Allah<sup>-sawww</sup> said: ‘From the most Beloved Chapters to Allah<sup>-azwj</sup> are Surah Al Falaq and Surah Al Naas’.<sup>972</sup> (Non Shia source)

وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَصَلَّى الْعِدَاةَ فَقَرَأَ فِيهِمَا بِالْمُعَوِّذَاتَيْنِ ثُمَّ قَالَ يَا مُعَاذُ هَلْ سَمِعْتَ قُلْتُ نَعَمْ قَالَ مَنْ قَرَأَ النَّاسَ بِمِثْلِهِنَّ.

<sup>967</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 4

<sup>968</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 5

<sup>969</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 6

<sup>970</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 7

<sup>971</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 8

<sup>972</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 9

And from Muaz Bin Jabal who said, 'I was with Rasool-Allah<sup>-saww</sup> in a journey. He<sup>-saww</sup> prayed the morning (Salat) and read Al Mawazateyn in these (two Cycles of Salat). Then he<sup>-saww</sup>: 'O Muaz! Did you hear?' I said, 'Yes'. He<sup>-saww</sup> said: 'One can read to the people with the likes of these?' (Non Shia source)

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَخَذَ بِمَنْكِبِي رَسُولُ اللَّهِ ص قَالَ اقْرَأْ فُلْتُ مَا أَقْرَأُ بِأَبِي أَنْتَ وَ أُمِّي قَالَ فُلْنِ أَعُوذُ بِرَبِّ الْفَلَقِ

And from Jabir Bin Abdullah<sup>-ra</sup> having said, 'Rasool-Allah<sup>-saww</sup> grabbed me<sup>-ra</sup> by my<sup>-ra</sup> shoulders. He<sup>-saww</sup> said: 'Read!' I<sup>-asws</sup> said, 'What shall I read? May my<sup>-ra</sup> father and my<sup>-ra</sup> mother be (sacrificed) for you<sup>-saww</sup>!' He<sup>-saww</sup> said: 'Surah Al Falaq'.

ثُمَّ قَالَ اقْرَأْ فُلْتُ بِأَبِي أَنْتَ وَ أُمِّي مَا أَقْرَأُ قَالَ فُلْنِ أَعُوذُ بِرَبِّ النَّاسِ وَ لَنْ تُقْرَأَ بِمِثْلِهِمَا.

The he<sup>-saww</sup> said: 'Read!' I<sup>-ra</sup> said, 'What shall I<sup>-ra</sup> read? May my<sup>-ra</sup> father and my<sup>-ra</sup> mother be (sacrificed) for you<sup>-saww</sup>!' He<sup>-saww</sup> said: 'Surah Al Naas, and you will never read the likes of these two!'<sup>973</sup> (Non Shia source)

And from Sabit Bin Qays had a (health) complaint, so Rasool-Allah<sup>-saww</sup> came to him, and he was sick. He<sup>-saww</sup> performed Ruqya with Al Mawazateyn and puffed upon him, and said: 'O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the people! Remove the problem from Sabit Bin Qays Bin Shammās!'

وَعَنْ ثَابِتِ بْنِ قَيْسٍ اشْتَكَى فَأَتَاهُ رَسُولُ اللَّهِ ص وَ هُوَ مَرِيضٌ فَرَقَاهُ بِالْمُعَوِّذَاتِ وَ نَفَثَ عَلَيْهِ وَ قَالَ اللَّهُمَّ رَبَّ النَّاسِ ائْتِشِفِ الْبَأْسَ عَنْ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ ثُمَّ أَخَذَ تُرَابًا مِنْ وَاذِيهِمْ ذَلِكَ يَغْنِي بِطُحَانٍ فَأَلْقَاهُ فِي مَاءٍ فَسَقَاهُ.

Then he<sup>-saww</sup> grabbed some soil from that valley of theirs, meaning But'han, and threw it into water and quenched him"<sup>974</sup> (Non Shia source)

وَعَنْ ابْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: كُنْتُ مَعَ النَّبِيِّ ص فِي سَفَرٍ فَلَمَّا طَلَعَ الْفَجْرُ أَذَّنَ وَ أَقَامَ ثُمَّ أَقَامَنِي عَنْ يَمِينِهِ ثُمَّ قَرَأَ بِالْمُعَوِّذَتَيْنِ فَلَمَّا انْصَرَفَ قَالَ كَيْفَ رَأَيْتَ فُلْتُ رَأَيْتُ يَا رَسُولَ اللَّهِ قَالَ فَاقْرَأْ بِهِنَّ كُلَّمَا نِمْتَ وَ كَلَّمَا قُمْتَ.

And from Ibn Aamir Al-Juhanny who said, 'I was with the Prophet<sup>-saww</sup> in a journey. When the dawn emerged, he<sup>-saww</sup> proclaimed Azaan and Iqaama, then stood me on his<sup>-saww</sup> right, then read Al Mawazateyn. When he<sup>-saww</sup> finished, he<sup>-saww</sup> said: 'How did you see it?' I said, 'I saw it, O Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> said: 'Read with these two every time you sleep and arise'<sup>975</sup> (Non Shia source)

وَعَنْ قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعُمَيْبَةَ بْنِ عَامِرٍ اقْرَأْ بِهِنَّ أَعُوذُ بِرَبِّ الْفَلَقِ وَ فُلْنِ أَعُوذُ بِرَبِّ النَّاسِ فَإِنَّهُمَا أَحَبُّ الْقُرْآنِ إِلَى اللَّهِ.

And from Qatada who said, 'Rasool-Allah<sup>-saww</sup> said to Uqba Bin Aamir: 'Read Surah Al Falaq and Surah Al Naas, for these two are most Beloved of the Quran to Allah<sup>-azwj</sup>'<sup>976</sup> (Non Shia source)

<sup>973</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 10

<sup>974</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 11

<sup>975</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 12

<sup>976</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 13



وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنْتُ أَقُودُ بِرَسُولِ اللَّهِ ص رَاحِلَتَهُ فِي السَّفَرِ فَقَالَ يَا عُقْبَةُ أَلَا أَعَلِمَكَ خَيْرَ سُورَتَيْنِ قُرَيْتَنَا قُلْتَ بَلَى

And from Uqba Bin Aamir who said, 'I was guiding the riding animal of Rasool-Allah<sup>-saww</sup> in the journey. He<sup>-saww</sup> said: 'O Uqba! Shall I teach you the two best Chapters you can read?' I said, 'Yes'.

قَالَ قُلْ أَغُودُ بِرَبِّ الْفَلَقِ وَ قُلْ أَغُودُ بِرَبِّ النَّاسِ فَلَمَّا نَزَلَ صَلَّى بِمَا صَلَاةَ الْعَدَاةِ ثُمَّ قَالَ وَ كَيْفَ تَرَى يَا عُقْبَةُ.

He<sup>-saww</sup> said: 'Surah Al Falaq and Surah Al Naas!' When he<sup>-saww</sup> descended, he<sup>-saww</sup> prayed the morning Salat with these two, then said, 'And how did you see (it as), O Uqba?'<sup>977</sup> (Non Shia source)

وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ص رَكِبَ بَعْلَةً فَحَادَتْ بِهِ فَحَبَسَهَا وَ أَمَرَ رَجُلًا أَنْ يَقْرَأَ عَلَيْهَا قُلْ أَغُودُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ - فَسَكَتَتْ وَ مَضَتْ.

And from Anas Bin Malik (a well-known fabricator), 'The Prophet<sup>-saww</sup> rode a mule. It was difficult with him<sup>-saww</sup>, so he<sup>-saww</sup> withheld it and instructed a man to read Surah Al Falaq upon it. It calmed and continued"<sup>978</sup> (Non Shia source)

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: أَهْدَى النَّجَاشِيُّ إِلَى رَسُولِ اللَّهِ ص بَعْلَةً شَهْبَاءَ فَكَانَ فِيهَا صُعُوبَةٌ فَقَالَ لِلزُّبَيْرِ ارْكَبْهَا وَ دَلِّهَا وَ كَانَ الزُّبَيْرُ اتَّقَى فَقَالَ لَهُ ارْكَبْهَا وَ اقْرَأِ الْقُرْآنَ

And from Abu Hureyra (a well-known fabricator) who said, 'Al Najashy gifted a mule to Rasool-Allah<sup>-saww</sup> (called) 'Shahba'a'. There was difficulty in it. He<sup>-saww</sup> said to Al Zubeyr: 'Ride it and subdue it!', and it was as if Al Zubeyr feared. He<sup>-saww</sup> said to him: 'Ride it and read the Quran!'

فَقَالَ مَا أَقْرَأُ قَالَ اقْرَأْ قُلْ أَغُودُ بِرَبِّ الْفَلَقِ فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا فُئِمَّتْ نَفْسِي بِمِثْلِهَا.

He said, 'What shall I read?' He<sup>-saww</sup> said: 'Read Surah Al Falaq. By the One in Whose Hand is my<sup>-saww</sup> soul! You will not stand and pray with the like of this (Chapter)!"<sup>979</sup> (Non Shia source)

وَعَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا اشْتَكَى قَرَأَ عَلَى نَفْسِهِ الْمُعَوِّذَتَيْنِ وَ تَقَلَّ أَوْ نَفَثَ.

And from Ayesha (a well-known fabricator), 'It was so, whenever Rasool-Allah<sup>-saww</sup> had a (health) complaint, he<sup>-saww</sup> read Al Mawazateyn upon himself<sup>-saww</sup>, and spat or puffed"<sup>980</sup> (Non Shia source)

وَعَنِ ابْنِ عُمَرَ قَالَ: إِذَا قَرَأَتْ قُلْ أَغُودُ بِرَبِّ الْفَلَقِ وَ إِذَا قَرَأَتْ قُلْ أَغُودُ بِرَبِّ النَّاسِ فَعَلَّ النَّاسُ بِرَبِّ النَّاسِ.

<sup>977</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 14

<sup>978</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 15

<sup>979</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 16

<sup>980</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 17

And from Ibn Umar who said, 'When you read Surah Al Falaq, then say, 'I seek Refuge in Lord<sup>-azwj</sup> of Al Falaq'; and when you read Surah Al Naas, then say, 'I seek Refuge with Lord<sup>-azwj</sup> of the people'.<sup>981</sup>

[باب 126 الدعاء عند ختم القرآن زائدا على ما أوردناه في أبواب الدعاء من هذا المجلد](#)

## CHAPTER 126 – THE SUPPLICATION AT COMPLETION OF THE QURAN, ADDITIONAL TO WHAT WE HAVE REFERRED IN CHAPTERS ON SUPPLICATION OF THIS VOLUME

أَقُولُ وَجَدْتُ بِحَظِّ الشَّيْخِ الْحَلِيلِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَيْيِّ رَحِمَهُ اللَّهُ الدُّعَاءَ لِحَتْمِ الْقُرْآنِ يُقَالُ مِنْ حَظِّ الشَّيْخِ شَمْسِ الدِّينِ مُحَمَّدِ بْنِ مَكِّيِّ رَحِمَهُ اللَّهُ وَ قَالَ إِنَّهُ نَقَلَهُ مِنْ مُصْحَفٍ بِالْمَشْهَدِ الْمُقَدَّسِ الْكَاطِمِيِّ الْجَوَادِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ سَلَامُهُ.

*I (Majlisi) am saying, 'I found in the handwriting of the majestic Sheykh Muhammad Bin Ali Al Jubie, may Allah<sup>-azwj</sup> Mercy him, the supplication at completion of the Quran, copying from the handwriting of the sheykh Shams Al Deen Muhammad Bin Makky, may Allah<sup>-azwj</sup> Mercy him, and he said he had copied it from a parchment at the Holy Mausoleum of Al Kazimiyya of the two generous ones (7<sup>th</sup> and 9<sup>th</sup> Imams<sup>-asws</sup>), may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greetings be upon them<sup>-asws</sup>.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَدَقَ اللَّهُ أَعْلَى الصَّادِقِينَ وَ مُنْطِقَ جَمِيعِ النَّاطِقِينَ وَ بَلَّغَتِ الرُّسُلُ سَادَاتِ الْأَنْبِيَاءِ ع

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Allah<sup>-azwj</sup> is most truthful of the truthful ones, and Causer of entirety of the speakers to speak, and the honourable Messengers<sup>-as</sup> delivered, chiefs of the people!

اللَّهُمَّ أَنْفَعْنَا بِالْقُرْآنِ الْعَظِيمِ وَ اهْدِنَا بِالْآيَاتِ وَ الذِّكْرِ الْحَكِيمِ وَ تَقَبَّلْ مِنَّا قِرَاءَتَهُ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَ لَا تَضْرِبْ بِهِ وُجُوهَنَا يَا إِلَهَ الْعَالَمِينَ.

O Allah<sup>-azwj</sup>! Make us benefit with the mighty Quran, and Guide us with the Verses and the wise Zikr, and Accept its reading from us, surely You<sup>-azwj</sup> are the All-hearing, the All-knowing, and do not Strike our face with one God<sup>-azwj</sup> of the worlds!

اللَّهُمَّ فَكَمَا جَعَلْتَنَا مِنْ أَهْلِهِ وَ شَرَّفْتَنَا بِفَضْلِهِ وَ اصْطَفَيْتَنَا لِحَمَلِهِ وَ هَدَيْتَنَا بِهِ وَ بَلَّغْتَنَا بِهِ نَهَايَةَ الْمُرَادِ وَ جَعَلْتَنَا بِهِ شُهَدَاءَ عَلَى الْأُمَّمِ يَوْمَ الْمَعَادِ فَاجْعَلْنَا مِمَّنْ يَنْتَفِعُ بِأَوَامِرِهِ وَ يَرْتَدِعُ بِرُؤَاغِهِ وَ يَفْتَنِعُ بِحَلَالِهِ وَ يُؤْمِنُ بِمَا تَشَابَهَ مِنْ آيَاتِهِ حَتَّى تَعْفِرَ لَنَا ذُنُوبَنَا بِبَرَكَاتِهِ وَ تُوفِّرَ ثَوَابَنَا لِقِرَاءَتِهِ وَ تَكْشِفَ بِهِ عَنَّا نَوَازِلَ دَهْرِنَا وَ آفَاتِهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> have Made us from its people, and Ennobled us and its merit, and Chosen us for carrying it, and Guided us with, and Made us reach the ultimate purpose with it, and by it You<sup>-azwj</sup> Made us witnesses over the communities on the Day of Appointment, so Make us from the ones benefit from its Commandments, and be deterred with its Rebukes, and be contented with its Permissibles, and believe in what is Allegorical from its Verses, until You<sup>-azwj</sup> Forgive our sins for us, and Fulfil our Rewards of reading it, and by it You<sup>-azwj</sup> Remove

<sup>981</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 125 H 10 / 18

from us calamities of our times and its afflictions by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ وَكَمَا رَزَقْتَنَا الْمَعُونَةَ عَلَى حِفْظِهِ وَ لَيْتَ أَلَسْنَا لِنِلاوَةِ لَفْظِهِ فَارْزُقْنَا التَّدْبِيرَ لِمَعَانِيهِ وَ وَقَفْنَا لِلْعَمَلِ بِمَا فِيهِ وَ اجْعَلْنَا مُتَّبِعِينَ لِأَوَامِرِهِ وَ نَوَاهِيهِ وَ اشْرَحْ صُدُورَنَا بِأَنْوَارِ مَنَائِيهِ وَ أَعِدْنَا بِهِ مِنْ ظُلْمِ الشِّرْكِ وَ اتِّبَاعِ دَاعِيهِ وَ أَعْطِنَا لِنِلاوَتِهِ فِي أَيَّامِ دَهْرِنَا وَ لَيْلِيهِ ثَوَاباً نَعْمُ لِحِمَاةِ سَامِعِيهِ وَ تَالِيهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>, and just as You<sup>-azwj</sup> Graced us the Assistance upon memorising it, and Smoothened our tongues for reciting its wording, so Grace us the pondering on its meanings, and Harmonise us for the working with what is in it, and Make us to be compliant to its Commands and its Prohibitions, and Expand our chests with radiance of its oft-repeated Verses, and Shelter us from injustice of Shirk and following its caller, and Grant us such Rewards for reciting it during day of our lifetimes and its nights generalising the groups of its listeners and its reciters by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ انْفَعْنَا بِمَا فَصَّلْتَ فِي كِتَابِكَ مِنَ الْآيَاتِ وَ اجْمَعْنَا بِهِ عَلَى طَاعَتِكَ فِي سَائِرِ الْأَوْقَاتِ وَ أَعِدْنَا بِهِ مِنْ جَمِيعِ الشَّدَائِدِ وَ الْأَقَاتِ وَ اغْفِرْ لَنَا بِهِ سَالِفَ مَا أَفْرَقْنَا مِنْ السَّيِّئَاتِ وَ أَكْثِفْ بِهِ عَنَّا نَوَازِلَ الْكُرْبَاتِ وَ لَقِّنَا بِهِ الْبُشْرَى عِنْدَ مُعَابِنَةِ الْمَمَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! Benefit us with what Verses You<sup>-azwj</sup> have Detailed in Your<sup>-azwj</sup> Book and Unite us upon following You<sup>-azwj</sup> is rest of the timings, and Shelter us with it from entirety of the adversities and the afflictions, and due to it Forgive for us of the past evil deeds we have perpetrated, and by it Remove from us the distressful calamities, and Indoctrinate us the glad tidings with it at our witnessing the death by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تُطَهِّرَ بِهِ قُلُوبَنَا مِنْ دَنَسِ الْعِصْيَانِ وَ تُكْفِرَ بِهِ ذُنُوبَنَا الْوَارِدَةَ إِلَى مَنَازِلِ الْمَوَانِ وَ تَعْصِمَنَا بِهِ مِنَ الْفِتَنِ فِي الْأَذْيَانِ وَ الْأَبْدَانِ وَ تُؤَنِّسَ بِهِ وَحْشَتَنَا عِنْدَ الْإِنْفِرَادِ فِي أَصْحَابِ مَكَانٍ وَ تُلَقِّنَنَا بِهِ الْحُجُجَ الْبَالِغَةَ إِذَا سَأَلْنَا الْمَلَكَانِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! We ask You<sup>-azwj</sup> to Purify our hearts by it from the filth of disobedience, and Atoner by it our sins taking us to the stages of weakness, and Fortify us with is from the Fitna (discords) of the religion and the bodies, and Comfort our loneliness by it being alone in the narrowest of the places, and Indoctrinate us by it with the eloquent arguments when the two Angels question us, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ اجْعَلْنَا مِمَّنْ يَعْتَقِدُ تَصْدِيقَهُ وَ يَفْصِدُ طَرِيقَهُ وَ يَزْعَى حُفُوقَهُ وَ يَتَّبِعُ مُفْتَرَضَ أَوَامِرِهِ وَ يَرْتَدِعُ مِنْهَا زَوَاجِرَهُ وَ يَسْتَضِيءُ بِنُورِ بَصَائِرِهِ وَ يَفْتَنِي بِأَجْرِ دَخَائِرِهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! Make us from the ones who believe in ratifying it, and aims for its path, and takes care of its rights, and follows its obligatory Commandments, and is deterred by its prohibitive rebukes, and its illuminated by the radiance of its insights, and is contented by the Recompense of its treasures, by Your<sup>-azwj</sup> Mercy, O most Merciful of the Merciful ones!

اللَّهُمَّ اجْعَلْهُ مُسَلِّباً لِأَخْرَانِنَا وَ مَاجِباً لِإِثْمَانِنَا وَ كَفَّارَةً لِمَا سَلَفَ مِنْ ذُنُوبِنَا وَ عِصْمَةً لِمَا بَقِيَ مِنْ أَعْمَارِنَا.

O Allah<sup>-azwj</sup>! Make it a comfort for our griefs, and an erasure of our wrong doings and an atonement of what is past from our sins, and a fortification of what remains from our lifespans.

اللَّهُمَّ أَسْعِدْنَا بِهِ وَلَا تُشْقِنَا وَاعْرَبْنَا بِهِ وَلَا تُدَلِّلْنَا وَارْفَعْنَا بِهِ وَلَا تَضَعْنَا وَأَعِينَا بِهِ وَلَا تُحْوجْنَا.

O Allah<sup>-azwj</sup>! Make us fortunate with it and not wretched, and Honour us with it and not humiliated, and Raise us with it and not dropped, and Enrich us with it and not needy!

اللَّهُمَّ اجْعَلْهُ لِأَعْمَالِنَا غَارِسًا وَ لَنَا بِرَحْمَتِكَ عَنْ جَمِيعِ الذُّنُوبِ وَالْمَحَارِمِ حَابِسًا وَ فِي ظَلَمِ اللَّيَالِي مُوقِظًا وَ مُوَانِسًا.

O Allah<sup>-azwj</sup>! Make it a plant for our deeds and by Your<sup>-azwj</sup> Mercy, a withholder for us from entirety of the ins and the Prohibitions, and in darkness of the nights an awakener and a comforter!

اللَّهُمَّ اغْفِرْ لَنَا بِهِ كَبَائِرَ الذُّنُوبِ وَ اسْتُرْ بِهِ عَلَيْنَا قَبَائِحَ الْغُيُوبِ وَ بَلِّغْنَا بِهِ إِلَى كُلِّ مَحْبُوبٍ وَ فَسِّحِ اللَّهُمَّ بِهِ عَنَّا وَ عَنْ كُلِّ مَكْرُوبٍ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! Forgive for us the major sins by it, and Covers upon us by it the ugly faults, and by it Make us reach to every beloved (matter) and by it, O Allah<sup>-azwj</sup>, Relieve from us and from every distresses one, O most Merciful of the merciful ones!

اللَّهُمَّ اجْعَلْنَا مِمَّنْ يُحْسِنُ صُحْبَتَهُ فِي كُلِّ الْأَوْقَاتِ وَ يُجِلُّ حُرْمَتَهُ عَنْ مَوَاقِفِ التُّهْمَاتِ وَ يُزِيهِ قَدْرَهُ مِنَ الْوُثُوبِ عَلَى مَا تَهَيَّتَ عَنْهُ فِي الْخَلَوَاتِ حَتَّى تَعْصِمَنَا بِهِ مِنْ جَمِيعِ السَّيِّئَاتِ وَ تُنَجِّنَنَا بِهِ مِنْ جَمِيعِ الْهَلَكَاتِ وَ تُسَلِّمَنَا بِهِ مِنْ افْتِخَامِ الْبِدَعِ وَ الشُّبُهَاتِ وَ تُكْفِينَا بِهِ جَمِيعَ الْأَقَاتِ.

O Allah<sup>-azwj</sup>! Make us from the ones who are its good companions in all the timings, and reverses its sanctity in accusative positions, and appreciates its worth from leaping upon what You<sup>-azwj</sup> have Prohibited from in the privacy until You<sup>-azwj</sup> Protect us by it from entirety of the evil deeds, and Rescue us with it from entirety of the destruction and Make us to be safe by it from storming into the innovations and the suspect matters, and Suffice us with it from entirety of the calamities!

اللَّهُمَّ طَهِّرْنَا بِكِتَابِكَ مِنْ دَنَسِ الذُّنُوبِ وَ الْخَطَايَا وَ اغْنُ عَلَيْنَا بِالِاسْتِعْدَادِ لِتُرُوقِ الْمَنَائِمَا وَ هَبْ لَنَا الصَّبْرَ الْجَمِيلَ عِنْدَ حُلُولِ الرِّزَايَا حَتَّى يَجْتَمِعَ لَنَا بِحَبْتِنَا هَذِهِ حَيْرُ الدُّنْيَا وَ حَيْرُ الْآخِرَةِ فَإِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ

O Allah<sup>-azwj</sup>! Purify us by Your<sup>-azwj</sup> Book from the filth of sins and the wrong doings, and Confer upon us for the preparing for the descent of death, and Grant to us the beautiful patience at the permeation of disasters until You<sup>-azwj</sup> Gather for us due to our having completed this, with goodness of the world and goodness of the Hereafter, surely You<sup>-azwj</sup> are rightful to be feared and rightful of the Forgiving!

اللَّهُمَّ اجْعَلْ خْتَمَتِنَا هَذِهِ أَبْرَكَ الْمُتَمَاتِ وَ سَاعَتِنَا هَذِهِ أَشْرَفَ السَّاعَاتِ اغْفِرْ لَنَا بِهَا مَا مَضَى مِنْ ذُنُوبِنَا وَ مَا هُوَ آتٍ حَتَّىٰ بِهَا بِأَطْيَبِ التَّحِيَّاتِ ارْفَعْ لَنَا أَعْمَالَنَا فِي الْبَاقِيَاتِ الصَّالِحَاتِ.

O Allah<sup>-azwj</sup>! Make this completion of ours the most Blessed of the completions, and this time of ours are noblest of the times! Forgive for us by it what has passed from our sins and what

is yet to come! Congratulate us with best of the salutations Raising our deeds for us in the remaining (ever lasting) righteous deeds!

اللَّهُمَّ اجْعَلْ خْتَمَتَنَا هَذِهِ خْتَمَةً مُبَارَكَةً تُحِطُ عَنَّا بِمَا أَوْزَارَنَا وَ تُدِيرُ بِمَا أَرْزَقَنَا وَ تُدِيمُ بِمَا سَلَمْتَنَا وَ عَافَيْتَنَا وَ تُجْمَعُ بِمَا شَمَلْنَا وَ تُعْجِي بِمَا فُقِرْنَا وَ تُكْتَسِبُ بِمَا سَلَمْتَنَا وَ تَغْفِرُ بِمَا ذُنُوبَنَا وَ تَسْتُرُ بِمَا عُيُوبَنَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah-<sup>azwj</sup>! Make this completion of our, a Blessed completion dropping our burdens away from us, and Flow our sustenance by it, and Making our safety and our well-being to be permanent by it, and Gather our families by it, and Enrich us from our poverties by it, and Writ our safety with it, and Forgive our sins by it, and Cover our defects by it, by Your-<sup>azwj</sup> Mercy, of most Merciful of the merciful ones!

اللَّهُمَّ لَا تَدَعْ لَنَا بِالْقُرْآنِ ذَنْباً إِلَّا عَفَرْتَهُ وَ لَا هَمّاً إِلَّا فَرَجْتَهُ وَ لَا دَيْناً إِلَّا قَضَيْتَهُ وَ لَا عَيْباً إِلَّا سَتَرْتَهُ وَ لَا مَرِيضاً إِلَّا شَفَيْتَهُ وَ لَا مَيْتاً إِلَّا رَحِمْتَهُ وَ لَا فَاسِداً إِلَّا أَصْلَحْتَهُ وَ لَا ضالّاً إِلَّا هَدَيْتَهُ وَ لَا عَدُوّاً إِلَّا أَهْلَكْتَهُ وَ لَا سِعْراً إِلَّا أَرْخَصْتَهُ وَ لَا شَراباً إِلَّا أَعْدَبْتَهُ وَ لَا كَبِيراً إِلَّا وَقَفْتَهُ وَ لَا صَغِيراً إِلَّا أَكْبَرْتَهُ وَ لَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا إِلَّا أَعْتَنَّا عَلَى قَضَائِهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah-<sup>azwj</sup>! Due to the Quran, do not Leave any sin for us except Forgive it, nor any worry except Relieve it, nor any debt except Fulfil it, nor any defect except Cover it, nor any sick except Heal him, nor any deceased except Mercy him, nor any spoilage except Rectify it, nor any straying one except Guide him, nor any enemy except Destroy him, nor any expensive thing except Cheaper it, nor any drink except Freshen it, nor anyone old except Harmonise him, nor any young except Mature him, nor any need from needs of the world except Grant us upon Fulfilling it by Your-<sup>azwj</sup> Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ انصُرْ جُيُوشَ الْإِسْلَامِ وَ فُرْسَانَهُ وَ حُمَاةَ الدِّينِ وَ شُجْعَانَهُ وَ أَنْصَارَ الدِّينِ وَ أَعْوَانَهُ لِيُرِيدُوا دِينَكَ عِزّاً وَ يُبْنُوا أَرْكَانَهُ وَ يُدَكِّدُوا الْكُفْرَ وَ يُنَكِّسُوا صُلْبَانَهُ وَ يَقْلَعُوا سَرِيرَ مُلْكِهِ وَ سُلْطَانِيهِ وَ اجْعَلِ اللَّهُمَّ لِأَسْرَاءِ الْمُسْلِمِينَ مِنْكَ فَرَجاً وَ سَبَبَ هُمْ إِلَى دَارِ الْإِسْلَامِ مُخْرَجاً بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah-<sup>azwj</sup>! Help the armies of Al-Islam, and its horsemen, and the carriers of religion, and its brave ones, and Help the religion and its supporters so they can increase the honour of Your-<sup>azwj</sup> religion, and affirm its pillars, and pulverise the Kufir, and overturn its strength, and uproot the throne of its kingdom and its authority, and O Allah-<sup>azwj</sup>, Make relief to be from You-<sup>azwj</sup> for the captive Muslims, and Make a way out for them to the house of Al-Islam by Your-<sup>azwj</sup> Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ أَعْدَاؤُنَا إِنْ سَلَكُوا بَرّاً فَاحْسِيفْ بِهِمْ وَ إِنْ سَلَكُوا بَحْراً فَعَرِّفْهُمْ وَ ارْمِهِمْ بِحَجَرِكَ الدَّمَاعِ وَ سَيْفِكَ الْقَاطِعِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah-<sup>azwj</sup>! If our enemies were to travel by land, Submerge it with them, and if they travel by sea, Drown them, and Pelt them with Your-<sup>azwj</sup> unyielding stones, and Your-<sup>azwj</sup> cutting sword, by Your-<sup>azwj</sup> Mercy, O most Merciful of the Merciful ones!

اللَّهُمَّ مَنْ أَرَادَنَا بِسُوءٍ فَأَرِدْهُ وَ مَنْ كَادَنَا فَكِدْهُ وَ مَنْ بَغَى عَلَيْنَا فَأَهْلِكْهُ يَا كَثِيرَ الْخَيْرِ يَا دَائِمَ الْمَعْرُوفِ يَا مَنْ لَمْ يَزَلْ كَرِيماً وَ لَا يَزَالُ رَحِيماً.

O Allah-<sup>azwj</sup>! Anyone who intends us with evil, Intend him, and one who plots against us, Plan against him, and One who rebels against us, Destroy him, O Abundant of the goodness, O Constant with the acts of kindness, O One who does not cease to be Benevolent, nor cease to be Merciful!

اللَّهُمَّ أَنْتَ الْعَالِمُ بِخَوَائِجِنَا فَأَقْضِهَا وَ أَنْتَ الْعَالِمُ بِسَرَائِرِنَا فَأَصْلِحْهَا وَ أَنْتَ الْعَالِمُ بِدُنُوبِنَا فَاعْفِرْهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Knower of our needs, so Fulfil them, and You<sup>-azwj</sup> are the Knower of our secrets, so Rectify them, and You<sup>-azwj</sup> are the Knower of our sins, so Forgive these by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ اغْفِرْ لَنَا وَ لِآبَائِنَا وَ لِأُمَّهَاتِنَا وَ إِخْوَانِنَا وَ أَخَوَاتِنَا وَ لِأُسْتَاذِينَا وَ لِمُعَلِّمِينَا الْخَيْرِ وَ لِجَمِيعِ الْمُسْلِمِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Forgive (sins) for us, and for our fathers and our mothers, and our brother and our sisters, and for our teachers and our students of the good, and for entirety of the Muslims by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا بِرَحْمَتِكَ عَذَابَ الْقَبْرِ وَ عَذَابَ النَّارِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ آخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Our Lord<sup>-azwj</sup>! Give us good in the world and good in the Hereafter, and Save us, by Your<sup>-azwj</sup> Mercy, from punishment of the grave and Punishment of the Hellfire by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones! And our last call is, the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Worlds!<sup>982</sup>

باب 127 متشابهات القرآن و تفسير المقطعات و أنه نزل بإيائك أعني و اسمعي يا جارة و أن فيه عاما و خاصا و ناسخا و منسوخا و محكما و متشابها

## CHAPTER 127 – ALLEGORICAL OF THE QURAN AND INTERPRETATION OF ABBREVIATED (LETTERS), AND IT HAS BEEN REVEALED TO MEAN YOU AND MAKE THE OTHERS TO HEAR, AND IN IT ARE GENERAL, AND SPECIFIC, AND ABROGATING AND ABROGATED, DECISIVE AND ALLEGORICAL

الآيات آل عمران هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَ أُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ مَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ.

The Verses – (Surah) Aal-e-Imran<sup>-as</sup>: **He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book; and others are Allegorical. Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. They are saying, 'We believe in it. It is all from the Presence of our Lord'. And none (would) mention except those with the understanding [3:7].**

1- م، تفسير الإمام عليه السلام مع، معاني الأخبار مُحَمَّدُ بْنُ هَارُونَ الرَّجَائِيُّ فِيَمَا كَتَبَ إِلَيَّ عَلَى يَدَيَّ عَلِيِّ بْنِ أَحْمَدَ الْبَغْدَادِيِّ عَنْ مُعَاذِ بْنِ الْمُثَنَّى عَنْ عَبْدِ اللَّهِ بْنِ أَسْمَاءَ عَنْ جُوَيْرِيَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ: قُلْتُ لِلصَّادِقِ ع يَا ابْنَ رَسُولِ اللَّهِ مَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الْمَ وَ الْمَصَّ وَ الرِّ وَ المرَّ وَ كِهَيْصَ وَ طَهَ وَ طَسَ وَ طِسْمَ وَ بَسَ وَ صَ وَ حَمَ وَ حَمَّ عَسَقَ وَ قَ وَ نَ

Tafseer of the Imam Hassan Al-Askari<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, (and) 'Ma'any Al Akhbar' – Muhammad Bin Haroun Al Zanjany, among what he wrote to me upon the hands of Ali Bin Ahmad Al Baghdady, from Muaz Bin Musanna, from Abdullah Bin Asma, from Juweyria, from Sufyan Al Sowry who said,

'I said to Al-Sadiq<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is the meaning of Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Alif Lam Meem [2:1]** and **Alif Lam Meem Suad [7:1]** and **Alif Lam Ra [10:1]** and **Alif Lam Meem Ra [13:1]**, and **Kaf Ha Ya Ayn Suad [19:1]**, and **Ta Ha [20:1]**, and **Ta Sin [27:1]**, and **Ta Sin Meem [26:1]**, and **Ya Seen [36:1]**, and **Saad! [38:1]**, and **Ha Meem [40:1]**, and **Ha Meem [42:1]** **Ayn Seen Qaf [42:2]**, and **Qaf! [50:1]**, and **Noon [68:1]**.

قَالَ عَ أَمَا الْم فِي أَوَّلِ الْبَقْرَةِ فَمَعْنَاهُ أَنَا اللَّهُ الْمَلِكُ وَأَمَا الْم فِي أَوَّلِ آلِ عِمْرَانَ فَمَعْنَاهُ أَنَا اللَّهُ الْمَجِيدُ

He<sup>-asws</sup> said: 'As for **Alif Lam Meem [2:1]** in the beginning of (Surah) Al Baqarah, it's meaning is, 'I<sup>-azwj</sup> am Allah<sup>-azwj</sup> the King!', and as for **Alif Lam Meem [3:1]** in the beginning of (Surah) Aal-e-Imran<sup>-as</sup>, its meaning is, 'I<sup>-azwj</sup> am Allah<sup>-azwj</sup> the Glorious!'

وَالْمَص مَعْنَاهُ أَنَا اللَّهُ الْمُفْتَدِرُ الصَّادِقُ وَالر مَعْنَاهُ أَنَا اللَّهُ الرَّؤُوفُ وَالْم مَعْنَاهُ أَنَا اللَّهُ الْمُحْيِي الْمُمِيتُ الرَّازِقُ

As for **Alif Lam Meem Suad [7:1]**, its meaning is, 'I<sup>-azwj</sup> am Allah<sup>-azwj</sup>, and All-Powerful, the Truthful; and **Alif Lam Ra [10:1]**, its meaning is, 'I<sup>-azwj</sup> am Allah<sup>-azwj</sup>, the Kind!'; and **Alif Lam Meem Ra [13:1]**, its meaning is, 'I<sup>-azwj</sup> am Allah<sup>-azwj</sup> the Causer of life, the Causer of death, the Sustainer!'

وَكَهَيْص مَعْنَاهُ أَنَا الْكَافِي الْهَادِي الْوَلِيُّ الْعَالِمُ الصَّادِقُ الْوَعْدِي وَأَمَا طه فَاسْمٌ مِنْ أَسْمَاءِ النَّبِيِّ ص وَ مَعْنَاهُ يَا طَالِبَ الْحَقِّ الْهَادِي إِلَيْهِ مَا أَنْزَلَ عَلَيْكَ الْقُرْآنَ لِتَشْقَى بَلْ لَسْتَ عَدَى بِهِ

And **Kaf Ha Ya Ayn Suad [19:1]**, its meaning is, 'I<sup>-azwj</sup> am the Sufficient., the Guide, the Guardian, the Knower, the Truthful of the Promise!'; and as for **Ta Ha [20:1]**, it is a name from names of the Prophet<sup>-saww</sup>, and its meaning its, 'O seeker of the truth, the guide to it! **We have not Revealed the Quran unto you for you to be distressed [20:2]**, but for you<sup>-saww</sup> to be happy with it!'

وَأَمَا طس فَمَعْنَاهُ أَنَا الطَّالِبُ السَّمِيعُ وَأَمَا طسم فَمَعْنَاهُ أَنَا الطَّالِبُ السَّمِيعُ الْمُبْدِي الْمُعِيدُ وَأَمَا يس فَاسْمٌ مِنْ أَسْمَاءِ النَّبِيِّ ص وَ مَعْنَاهُ يَا أَيُّهَا السَّمِيعُ لَوْحِي وَالْقُرْآنَ الْحَكِيمَ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

As for **Ta Sin [27:1]**, its meaning is, 'I<sup>-azwj</sup> am the Subtle, the All-hearing!'; and as for **Ta Sin Meem [26:1]**, its meaning is, 'I<sup>-azwj</sup> am the Seeker, the All-hearing, the Initiator, the Repeater!'; and as for **Ya Seen [36:1]**, it is a name from names of the Prophet<sup>-saww</sup>, and its meaning is, 'O the hearer of the Revelation, **By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]!**

وَأَمَا ص فَعَيْنٌ تَنْبُعُ مِنْ تَحْتِ الْعَرْشِ وَ هِيَ الَّتِي تَوْضَأُ مِنْهَا النَّبِيُّ ص لَمَّا عُرِجَ بِهِ وَ يَدْخُلُهَا جَبْرَائِيلُ ع كُلَّ يَوْمٍ دَخَلَهُ فَيَعْتَمِسُ فِيهَا ثُمَّ يَخْرُجُ فَيَنْفُضُ أُخْبِخْتَهُ فَلَيْسَ مِنْ قَطْرَةٍ تَفْطُرُ مِنْ أُجْبِخْتِهِ إِلَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْهَا مَلَكًا يُسَبِّحُ اللَّهَ وَ يُقَدِّسُهُ وَ يُكَبِّرُهُ وَ يُحَمِّدُهُ إِلَى يَوْمِ الْقِيَامَةِ

And as for **Saad! [38:1]**, it is a spring bursting forth from beneath the Throne, and it is which the Prophet<sup>-saww</sup> had performed Wud'u from when there was an ascension with him<sup>-saww</sup>, and



Jibraeel<sup>as</sup> tends to enter it every day and immerses in it. Then he<sup>as</sup> comes out and shakes his<sup>saww</sup> wings, so there isn't any drop dropping from his<sup>as</sup> wings except Allah<sup>azwj</sup> Blessed and Exalted Creates an Angel from it glorifying Allah<sup>azwj</sup>, and extolling His<sup>azwj</sup> Holiness, and exclaiming His<sup>azwj</sup> Greatness, and Praising Him<sup>azwj</sup> up to the Day of Qiyamah!

وَأَمَّا حَم فَمَعْنَاهُ الْحَمِيدُ الْمَجِيدُ وَ أَمَّا حَم عَسَقَ فَمَعْنَاهُ الْحَلِيمُ الْمُتَيْبُ الْعَالِمُ السَّمِيعُ الْقَادِرُ الْقَوِيُّ وَ أَمَّا ق فَهُوَ الْجَبَلُ الْمُحِيطُ بِالْأَرْضِ وَ حَضْرَةُ السَّمَاءِ مِنْهُ وَ بِهِ يُمَسِّكُ اللَّهُ الْأَرْضَ أَنْ تَمِيدَ بِأَهْلِهَا

And as for **Ha Meem [40:1]**, its meaning is, 'The Praised, the Glorified!'; and as for **Ha Meem [42:1] Ayn Seen Qaf [42:2]**, its meaning is, 'The Lenient, the Rewarder, the Knower, the All-Hearing, the All-Powerful, the Strong!', and as for **Qaf! [50:1]**, it is the mountain surrounding the earth, and greenness of the sky is from it, and by it, Allah<sup>azwj</sup> Withholds the earth from shaking with its inhabitants!

وَ أَمَّا ن فَهُوَ نَهْرٌ فِي الْجَنَّةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ اِجْمُدَ فَجَمَدَ فَصَارَ مِدَاداً ثُمَّ قَالَ عَزَّ وَ جَلَّ لِلْقَلَمِ اكْتُبْ فَسَطَرَ الْقَلَمُ فِي اللَّوْحِ الْمَحْفُوظِ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَالْمِدَادُ مِدَادٌ مِنْ نُورٍ وَ الْقَلَمُ قَلَمٌ مِنْ نُورٍ وَ اللَّوْحُ لَوْحٌ مِنْ نُورٍ

And as for **Noon [68:1]**, it is a river in the Paradise. Allah<sup>azwj</sup> Mighty and Majestic Said: "Freeze!", so it became ink. Then the Mighty and Majestic Said to the Pen: "Write!" So the Pen wrote in the Guarded Tablet what had happened and what will be happening up to the Day of Qiyamah. The ink was ink of light, and the Pen was a pen of light, and the Tablet was a tablet of light!

قَالَ سُفْيَانٌ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ- بَيِّنْ لِي أَمْرَ اللَّوْحِ وَ الْقَلَمِ وَ الْمِدَادِ فَضَلَّ بَيَانٍ وَ عَلَّمَنِي بِمَا عَلَّمَكَ اللَّهُ

Sufyan (the narrator) said, 'I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Explain to me the matter of the (Guarded) Tablet, and the Pen, and the Ink, a clear explanation, and teach me from what Allah<sup>azwj</sup> has Taught you<sup>asws</sup>!'

فَقَالَ يَا ابْنَ سَعِيدٍ لَوْ لَا أَنَّكَ أَهْلٌ لِلْجَوَابِ مَا أَجَبْتُكَ فَنُورٌ مَلَكَ يُؤَدِّي إِلَى الْقَلَمِ وَ هُوَ مَلَكَ وَ الْقَلَمُ يُؤَدِّي إِلَى اللَّوْحِ وَ هُوَ مَلَكَ وَ اللَّوْحُ يُؤَدِّي إِلَى إِسْرَافِيلَ وَ إِسْرَافِيلُ يُؤَدِّي إِلَى مِيكَائِيلَ وَ مِيكَائِيلُ يُؤَدِّي إِلَى جِبْرَائِيلَ وَ جِبْرَائِيلُ يُؤَدِّي إِلَى الْأَنْبِيَاءِ وَ الرُّسُلِ صَلَّى اللَّهُ عَلَيْهِمْ

He<sup>asws</sup> said: 'O Ibn Saeed! Had you not been rightful to be answered, I<sup>asws</sup> would not have answered you! The Ink (Noon) is an Angel delivering to the Pen, and it is (also) and Angel, and the Pen delivers to the (Guarded) Tablet, and it is (also) an Angel, and the Tablet delivers to Israfeel<sup>as</sup> delivering to Mikaeel<sup>as</sup>, and Mikaeel<sup>as</sup> delivers to Jibraeel<sup>as</sup>, and Jibraeel<sup>as</sup> delivers to the Prophets<sup>as</sup> and the Messengers<sup>as</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>as</sup>!'

قَالَ ثُمَّ قَالَ لِي قُمْ يَا سُفْيَانُ فَلَا أَمْنُ عَلَيْكَ.

He (the narrator) said, 'Then he<sup>asws</sup> said to me: 'Arise, O Sufyan, for there is no safety upon you!''<sup>983</sup>

<sup>983</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 1



2- فس، تفسیر القمی أبي عن ابن محبوب عن ابن رباب عن محمد بن قيس عن أبي جعفر صلوات الله عليه قال: إن حبي بن أخطب و أبا ياسر بن أخطب و نفرًا من اليهود من أهل نجران أتوا رسول الله ص فقالوا له أ ليس فيما تذكر فيما أنزل إليك الم

Tafseer Al Qummi – My father, from Ibn Mahboub, from Ibn Riab, from Muhammad Bin Qays,

‘From Abu Ja’far<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having said: ‘Hubay Bin Akhtab, and Abu Yasir Bin Akhtab, and a number of Jews from the people of Najran came to Rasool-Allah<sup>-saww</sup>. They said to him<sup>-saww</sup>, ‘Isn’t **Alif Lam Meem [2:1]** among what you<sup>-saww</sup> mentioned, among what has been Revealed to you<sup>-saww</sup>?’

قَالَ بَلَى

He<sup>-saww</sup> said: ‘Yes’.

قَالُوا أَتَاكَ بِهَا جِبْرَائِيلُ مِنْ عِنْدِ اللَّهِ

They said, ‘Jibraeel<sup>-as</sup> came to you<sup>-saww</sup> with it from the Presence of Allah<sup>-azwj</sup>?’

قَالَ نَعَمْ

He<sup>-saww</sup> said: ‘Yes’.

قَالُوا لَقَدْ بُعِثَ أَنْبِيَاءُ قَبْلَكَ مَا نَعْلَمُ نَبِيًّا مِنْهُمْ أَحَبَرَ مَا مُدَّةُ مُلْكِهِ وَ مَا أَكَلَ أُمَّتُهُ غَيْرَكَ

They said, ‘Prophets<sup>-as</sup> have been Sent before you<sup>-saww</sup>. We don’t know of any Prophet<sup>-saww</sup> from them having informed what the extent of his<sup>-as</sup> kingdom would be and what his<sup>-as</sup> community would be consuming, apart from you<sup>-saww</sup>!’

قَالَ فَأَقْبَلَ حَبِيبُ بْنُ أَخْطَبٍ عَلَى أَصْحَابِهِ فَقَالَ لَهُمُ الْأَلِفُ وَاحِدٌ وَ اللَّامُ ثَلَاثُونَ وَ الْمِيمُ أَرْبَعُونَ فَهَذِهِ إِحْدَى وَ سَبْعُونَ سَنَةً فَعَجَبَتْ مِنْ يَدْخُلُ فِي دِينِ مُدَّةُ مُلْكِهِ وَ أَكَلَ أُمَّتِهِ إِحْدَى وَ سَبْعُونَ سَنَةً

He<sup>-asws</sup> said: ‘Hubay Bin Akhtab turned to his companions. He said to them, ‘The (letter) ‘Alif’ (equates to) one, and the ‘Laam’ (equates to) thirty, and the ‘Meem’ is forty. So, this is seventy-one years. I am surprised at the ones entering into a religion the term of its kingdom and consumption of its community is (only for) seventy-one years!’

قَالَ ثُمَّ أَقْبَلَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ يَا مُحَمَّدُ هَلْ مَعَ هَذَا غَيْرُهُ

He<sup>-asws</sup> said: ‘Then he faced towards Rasool-Allah<sup>-saww</sup>. He said to him<sup>-saww</sup>, ‘O Muhammad<sup>-saww</sup>! Is there any other with this?’

قَالَ نَعَمْ

He<sup>-saww</sup> said: ‘Yes’.

قَالَ فَهَاتِيهِ

He said, 'Give it!'

قَالَ الْمَص

He<sup>-saww</sup> said: '**Alif Lam Meem Suad [7:1]**'.

قَالَ هَذَا أَثْقَلُ وَأَطْوَلُ الْأَلِفُ وَاحِدٌ وَاللَّامُ ثَلَاثُونَ وَالْمِيمُ أَرْبَعُونَ وَالصَّادُ تِسْعُونَ وَهَذِهِ مِائَةٌ وَاحِدَى وَ سِتُّونَ سَنَةً

He said, 'This is heavier and longer. The (letter) 'Alif' is one, and the 'Laam' is thirty, and the 'Meem' is forty, and the 'Saad' is ninety, and this (totals) one hundred and sixty-ones.'

ثُمَّ قَالَ لِرَسُولِ اللَّهِ ص هَلْ مَعَ هَذَا غَيْرُهُ

Then he said to Rasool-Allah<sup>-saww</sup>, 'Is there any other with it?'

قَالَ نَعَمْ

He<sup>-saww</sup> said: 'Yes'.

قَالَ هَاتِ

He said, 'Give!'

قَالَ الرَّ

He<sup>-saww</sup> said: '**Alif Lam Mim Ra [13:1]**'.

قَالَ هَذَا أَثْقَلُ وَأَطْوَلُ الْأَلِفُ وَاحِدٌ وَاللَّامُ ثَلَاثُونَ وَالرَّاءُ مِائَتَانِ ثُمَّ قَالَ لِرَسُولِ اللَّهِ ص فَهَلْ مَعَ هَذَا غَيْرُهُ

He said, 'This is heavier and longer! The (letter) 'Alif' is one, and the 'Laam' is thirty, and the 'Ra' is two hundred'. Then he said to Rasool-Allah<sup>-saww</sup>, 'Is there any other with this?'

قَالَ نَعَمْ

He<sup>-saww</sup> said: 'Yes'.

قَالَ هَاتِ

He said, 'Give!'

قَالَ الْمَر

He<sup>-saww</sup> said: '**Alif Lam Meem Ra [13:1]**'.

قَالَ هَذَا أَثْقَلُ وَأَطْوَلُ الْأَلِفُ وَاحِدٌ وَاللَّامُ ثَلَاثُونَ وَالْمِيمُ أَرْبَعُونَ وَالرَّاءُ مِائَتَانِ ثُمَّ قَالَ فَهَلْ مَعَ هَذَا غَيْرُهُ

He said, 'This is heavier and longer! The (letter) 'Alif' is one, and the 'Laam' is thirty, and the 'Meem', is forty, and the 'Ra' is two hundred'. Then he said, 'Is there any other with this?'

قَالَ نَعَمْ

He<sup>-saww</sup> said: 'Yes'.

قَالَ لَقَدْ التَّبَسَّ عَلَيْنَا أَمْرُكَ فَمَا نَدْرِي مَا أُعْطِيتَ ثُمَّ قَامُوا عَنْهُ

He said, 'Your<sup>-saww</sup> matter is confusing upon us, so we don't know what You<sup>-azwj</sup> have been Given!' Then they got up.

ثُمَّ قَالَ أَبُو يَاسِرٍ لِحَبِيبٍ أَخِيهِ وَ مَا يُدْرِيكَ لَعَلَّ مُحَمَّدًا قَدْ جَمَعَ هَذَا كُلَّهُ وَ أَكْثَرَ مِنْهُ

Then Abu Yasir said to his brother Hubay, 'And what would make you know? Perhaps Muhammad<sup>-saww</sup> has gathered all of it and more than it!'

فَقَالَ أَبُو جَعْفَرٍ ع إِنَّ هَذِهِ الْآيَاتِ أَنْزِلَتْ فِيهِمْ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَ أُخْرُ مُتَشَابِهَاتٌ وَ هِيَ بَجْرِي فِي وُجُوهِ أُخْرَ عَلَى غَيْرِ مَا تَأَوَّلَ بِهِ حُبَيْبُ بْنُ أَحْطَبٍ وَ أَخُوهُ أَبُو يَاسِرٍ وَ أَصْحَابُهُ.

Abu Ja'far<sup>-asws</sup> said: 'This Verse was Revealed regarding them: **from it are Decisive Verses - these are the Mother of the Book; and others are Allegorical. [3:7]**, and it flows upon another aspect, upon other than what Hubay Bin Akhtab and his brother Abu Yasir and his companions had interpreted".<sup>984</sup>

3- مع، معاني الأخبار الأهمداني عن علي عن أبيه عن يحيى بن عمران عن يونس عن سعدان عن أبي بصير عن أبي عبد الله ع قال: ألم هو حرف من حروف اسم الله الأعظم المقطع في القرآن الذي يؤلفه النبي ص أو الإمام فإذا دعا به أُجيب ذلك الكتاب لا ريب فيه هدى للمؤمنين

(The book) 'Ma'any Al Akhbar' – Al Hamdany, from Ali, from his father, from Yahya Bin Imran, from Yunus, from Sa'dan, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: '**Alif Lam Meem [2:1]**, it is a letter from letters of the abbreviated Magnificent Name of Allah<sup>-azwj</sup> in the Quran which either the Prophet<sup>-saww</sup> or the Imam<sup>-asws</sup> can compile it. Whenever he<sup>-asws</sup> supplicates with it, it is Answered. **That is the Book. There is no doubt in it is Guidance for the pious [2:2]**'.

قَالَ بَيَانٌ لِشِيعَتِنَا

He<sup>-asws</sup> said: '(These are) an explanation for our<sup>-asws</sup> Shias'.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ يُقِيمُونَ الصَّلَاةَ وَ يَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ قَالَ يَمَّا عَلَّمْنَاهُمْ يَتْلُونَ وَ يَمَّا عَلَّمْنَاهُمْ مِنَ الْقُرْآنِ يَتْلُونَ.

**Those who are believing in the unseen and are establishing the Salat, and from what We have Graced them, they are spending [2:3].** He<sup>-asws</sup> said: 'From what we<sup>-asws</sup> have taught

<sup>984</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 2

them, they are transmitting, and from what we<sup>-asws</sup> have taught them from the Quran, they are reciting”.<sup>985</sup>

4- فس، تفسير القمي جعفر بن أحمد عن عبيد الله عن الحسن بن علي عن أبيه عن أبي بصير عن أبي عبد الله ع في قوله كهيص قال هذه أسماء الله مقطعة أما قوله كهيص قال الله هو الكافي الهادي العالم الصادق ذي [دو] الأيدي العظام وهو كما وصف نفسه تبارك وتعالى.

Tafseer Al Qummi – Ja’far Bin Ahmad, from Ubeydullah, from Al-Hassan Bin Ali, from his father, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **Kaf Ha Ya Ayn Suad [19:1]**. He<sup>-asws</sup> said: ‘These are abbreviated Names of Allah<sup>-azwj</sup>. As for His<sup>-azwj</sup> Words: **Kaf Ha Ya Ayn Suad [19:1]**. Allah<sup>-azwj</sup> Says: He<sup>-azwj</sup> is the Sufficient, the Guide, the Knower, the Truthful with the mighty Favours, and He<sup>-azwj</sup> is Just as He<sup>-azwj</sup>, Blessed and Exalted, has Described Himself<sup>-azwj</sup>!’<sup>986</sup>

5- فس، تفسير القمي حم عسق هو حروف من اسم الله الأعظم المقطوع يؤلفه الرسول أو الإمام صلى الله عليهما فيكون الاسم الأعظم الذي إذا دُعِيَ الله به أجاب.

Tafseer Al-Qummi - **Ha Meem [42:1] Ayn Seen Qaf [42:2]**, these are letters from the Magnificent Name of Allah<sup>-azwj</sup>, the abbreviated. The Rasool-Allah<sup>-saww</sup> or the Imam<sup>-asws</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon them<sup>-asws</sup>, compiles these so it becomes the Magnificent name of Allah<sup>-azwj</sup> which, whenever it is supplicated to Allah<sup>-azwj</sup> with, it is Answered”.<sup>987</sup>

6- فس، تفسير القمي أحمد بن علي وأحمد بن إدريس معاً عن محمد بن أحمد العلوي عن العمري عن محمد بن جهمور عن سليمان بن سماعة عن عبد الله بن القاسم عن يحيى بن ميسرة الخثعمي عن أبي جعفر ع قال سمعته يقول عسق عداد سني القائم ع وقاف جبل محيط بالدنيا من زمر أخضر فحضره السماء من ذلك الجبل وعلم علي كنه في عسق.

Tafseer Al Qummi – Ahmad Bin Ali and Ahmad Bin Idrees, both together from Muhammad Bin Ahmad Al Alawy, from Al Amraky, from Muhammad Bin Jamhour, from Suleyman Bin Sama’at, from Abdullah Bin Al Qasim, from Yahya Bin Maysara Al Khashamy,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘**Ayn Seen Qaf [42:2]**, is the number of the years of Al-Qaim<sup>-ajfj</sup>, and ‘Qaf’ is a mountain surrounding the world, being of green emeralds. The greenness of the sky is from that mountain, and knowledge of Ali<sup>-asws</sup>, all of it is in **Ayn Seen Qaf [42:2]**’.<sup>988</sup>

7- مع، معاني الأخبار المظهر العلوي عن ابن العياشي عن أبيه عن أحمد بن أحمد عن سليمان بن الحصيب قال حدثني الثقة عن أبي جعفة رحمه بن صدقة قال: أتى رجلاً من بني أمية وكان زديفاً جعفر بن محمد ع فقال قول الله عز وجل في كتابه المص أي شيء أراد بهذا وأي شيء فيه من الحلال والحرام وأي شيء فيه مما ينتفع به الناس

(The book) ‘Ma’any Al Akhbar’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ahmad Bin Ahmad, from Suleyman Bin Al Khaseyb who said, ‘It is narrated to me by the trusted one, from Abu Jum’a Rahmat Bin Sadaqa who said,

<sup>985</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 3

<sup>986</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 4

<sup>987</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 5

<sup>988</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 6

‘A man from the clan of Umayya, and he was an atheist, came to Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. He said, ‘The Words of Allah<sup>-azwj</sup> Mighty and Majestic in His<sup>-azwj</sup> Book: **‘Alif Lam Meem Suad [7:1]**. Which thing is intended with this, and which thing is in it from the Permissible and the Prohibition, and which thing is in it from what the people can benefit with?’

قَالَ فَاعْتَاظَ مِنْ ذَلِكَ جَعْفَرُ بْنُ مُحَمَّدٍ ع فَقَالَ أَمْسِكْ وَيْحَكَ الْأَلِفُ وَاحِدٌ وَاللَّامُ ثَلَاثُونَ وَالْمِيمُ أَرْبَعُونَ وَالصَّادُ تِسْعُونَ كَمْ مَعَكَ

He (the narrator) said, ‘Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> was enraged from that. He<sup>-asws</sup> said: ‘Withhold, woe be unto you! The (letter) ‘Alif is one, and the ‘Laam’ is thirty, and the ‘Meem’ is forty, and the ‘Saad’ ninety. How much is with you?’

قَالَ الرَّجُلُ أَحَدٌ وَ ثَلَاثُونَ وَ مِائَةٌ

The man said, ‘One hundred and thirty one!’

قَالَ لَهُ جَعْفَرُ بْنُ مُحَمَّدٍ ع- إِذَا انْقَضَتْ سَنَةٌ إِحْدَى وَ ثَلَاثِينَ وَ مِائَةٌ انْقَضَى مُلْكُ أَصْحَابِكَ

Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said to him: ‘When the year one hundred and thirty one expires, the kingdom of your companions (clan of Umayya) will expire!’

قَالَ فَتَطَرْنَا فَلَمَّا انْقَضَتْ سَنَةٌ إِحْدَى وَ ثَلَاثِينَ وَ مِائَةٌ يَوْمَ عَاشُورَاءَ دَخَلَ الْمُسَوِّدَةُ الْكُوفَةَ وَ ذَهَبَ مُلْكُهُمْ.

He (the narrator) said, ‘We looked. When the year one hundred and thirty-one expired on the day of Ashura, the black (flags) entered Al-Kufa and their kingdom (of the clan of Umayya) was gone!’<sup>989</sup>

شي، تفسير العياشي عن أبي جُمعة مثله و فيه ستون مكان الثلاثين في الموضوعين.

Tafseer Al-Ayyashi – Similar to it, and in it is ‘sixty’ in place of the ‘thirty’ in the two places’.<sup>990</sup>

Translator’s note - *The rule of the Umayyid dynasty ended in the Islamic year 132 AH approximately.*

8- مع، معاني الأخبار الطالقاني عن الجلودي عن الجوهري عن ابن عمارة عن أبيه قال: حضرت عند جعفر بن محمد ع فدخل عليه رجل فسأله عن كهيعص فقال ع كاف كاف لشييعتنا هاء هاء لهم ياء ولي لهم عين عالم بأهل طاعتنا صاد صادق لهم وعددهم حتى يبلغ بهم المنزلة التي وعددها إياهم في بطن القرآن.

(The book) ‘Ma’any Al Akhbar’ – Al Talaqany, from Al Haloudy, from Al Jowhary, from Ibn Umarah, from his father, who said,

‘I was present with Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. A man entered and asked him<sup>-asws</sup> about **Kaf Ha Ya Ayn Suad [19:1]**. He<sup>-asws</sup> said: ‘The (letter) ‘Kaf’ is sufficiency (Kafi) for our<sup>-asws</sup> Shias. The (letter) ‘Ha’, is guidance (Haad) for them. The (letter) ‘Ya’ is there being a guardian<sup>-asws</sup> for them. ‘The (letter) ‘Ayn’ is his<sup>-asws</sup> knowing people obedient to us<sup>-asws</sup>. The (letter) ‘Suad’ is his-

<sup>989</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 7 a

<sup>990</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 7 b

asws being truthful to them of their promises until he-asws causes them to reach the status which they have been Promised in the esoteric of the Quran".<sup>991</sup>

9- ن، عيون أخبار الرضا عليه السلام أبي عن علي عن أبيه عن أبي حنون مؤلى الرضا عنه ع قال: مَنْ رَدَّ مُتَشَابِهَ الْقُرْآنِ إِلَى مُحْكَمِهِ هُدًى إِلَى صِرَاطٍ مُسْتَقِيمٍ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws – My father, from Ali, from his father, from Abu Hayoun a slave of Al-Reza-asws, from him-asws having said: 'One who rejects Allegorical of the Quran (and takes) to its Decisive, is guided to the Straight Path'.<sup>992</sup>

10- مع، معاني الأخبار المُفسِّرُ بِإِسْنَادِهِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: كَذَبَتْ قُرَيْشٌ وَ الْيَهُودُ بِالْقُرْآنِ وَ قَالُوا سِحْرٌ مُبِينٌ تَقْوَلُهُ

(The book) 'Ma'any Al Akhbar' – Al Mufassir, by his chain to,

Abu Muhammad Al-Askari-asws, he-asws said: 'The Quraysh and the Jews belied the Quran and they said, 'It is clear sorcery you-sawww are saying !'

فَقَالَ اللَّهُ الْم ذَلِكَ الْكِتَابُ أَيُّ يَا مُحَمَّدُ هَذَا الْكِتَابُ الَّذِي أَنْزَلْنَاهُ عَلَيْكَ هُوَ بِالْحُرُوفِ الْمُقَطَّعَةِ الَّتِي مِنْهَا أَلِفٌ لَامٌ مِيمٌ وَ هُوَ بِلُغَتِكُمْ وَ حُرُوفِ هِجَائِكُمْ فَأَتُوا بِمِثْلِهِ إِنْ كُنْتُمْ صَادِقِينَ وَ اسْتَعِينُوا عَلَى ذَلِكَ بِسَائِرِ شَهَدَائِكُمْ

So Allah-azwj Mighty and Majestic Said: **Alif Lam Meem [2:1] That is the Book. There is no doubt in it (and it) is Guidance for the pious [2:2]** – i.e., O Muhammad-sawww! This Book which is Revealed unto you-sawww, it is of the abbreviated letters, from which are: - *Alif, Lam, Meem*, and it is in your language and letters of your Alphabet, so come with the like of it if you are truthful, and seek assistance upon that with the rest of your witnesses.

ثُمَّ بَيَّنَّ أَنَّهُمْ لَا يَقْدِرُونَ عَلَيْهِ بِقَوْلِهِ فَلَنْ لَعِنَ اجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Then He-azwj Clarified that they would not be able upon it, by His-azwj Words **Say: If the humans and jinn should combine together to bring the like of this Quran, they would not (be able to) bring the like of it, even though they were aiders of each other [17:88].**

ثُمَّ قَالَ اللَّهُ الْم أَيُّ الْقُرْآنُ الَّذِي افْتَتَحَ بِالْم هُوَ ذَلِكَ الْكِتَابُ الَّذِي أَخْبَرْتُ بِهِ مُوسَى فَمَنْ بَعْدَهُ مِنَ الْأَنْبِيَاءِ فَأَخْبَرُوا بَنِي إِسْرَائِيلَ أَنِّي سَأَزِلُّهُ عَلَيْكَ يَا مُحَمَّدُ كِتَابًا عَزِيزًا لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ

Then the Exalted Said: **Alif Lam Meem "[2:1] – He-asws (Ali-asws) is the Quran which begins with Alif Lam Meem [2:1] – He-asws (Ali-asws) is that Book which Musa-as was informed with, and the ones after him-as from the Prophets-as, and they-as informed the Children of Israel that I-azwj would be Revealing unto you-sawww – O Muhammad-sawww – an Arabic Book 'Falsehood has not come to it from before it nor (would it come) from after it; (it is) a Revelation from the Wise, the Praised One" [41:42].**

<sup>991</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 8

<sup>992</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 9

لَا رَيْبَ فِيهِ لَا شَكَّ فِيهِ لَظُهُورِهِ عِنْدَهُمْ كَمَا أَخْبَرَهُمْ أَنْبِيَائُهُمْ أَنَّ مُحَمَّدًا يُنَزَّلُ عَلَيْهِ كِتَابٌ لَا يَمْحُوهُ الْبَاطِلُ يَفْرُقُهُ هُوَ وَ أُمَّتُهُ عَلَى سَائِرِ أَسْوَابِهِمْ

**There is no doubt therein [2:2]** – There is no doubt in it that it would be appearing in your presence just as their Prophets<sup>-as</sup> had informed them: ‘Muhammad<sup>-saww</sup>, such a Book would be Revealed unto him<sup>-saww</sup> that the falsehood would not (be able to) obliterate it. He<sup>-saww</sup> and his<sup>-saww</sup> community would be reciting it upon all their situations.

هُدًى بَيِّنًا مِنَ الصَّلَاةِ لِلْمُتَّقِينَ الَّذِينَ يَتَّقُونَ الْمُؤْتَمَاتِ وَيَتَّقُونَ تَسْلِيطَ الشَّقَةِ عَلَى أَنْفُسِهِمْ حَتَّى إِذَا عَلِمُوا مَا يَجِبُ عَلَيْهِمْ عِلْمُهُ عَمَلُوا بِمَا يُوجِبُ لَهُمْ رِضًا رَحِيمًا

**A Guidance** – and explanation from the straying **for the pious** who are fearing the grave sins, and are fearing the domination of the foolishness upon themselves until when they learn what is Obligatory upon them to learn, learning what would Obligated the Pleasure of their Lord<sup>-azwj</sup> for them.

قَالَ وَ قَالَ الصَّادِقُ ع- ثُمَّ الْأَلِفُ حَرْفٌ مِنْ حُرُوفِ قَوْلِكَ اللَّهُ دَلَّ بِالْأَلِفِ عَلَى قَوْلِكَ اللَّهُ وَ دَلَّ بِاللَّامِ عَلَى قَوْلِكَ الْمَلِكُ الْعَظِيمُ الْقَاهِرُ لِلْخَلْقِ أَجْمَعِينَ وَ دَلَّ بِالْمِيمِ عَلَى أَنَّهُ الْمَجِيدُ الْمَحْمُودُ فِي كُلِّ أَعْمَالِهِ

Then he<sup>-asws</sup> said: ‘And Al-Sadiq<sup>-asws</sup> said: ‘The ‘Alif’ is a letter from the letters of the Words of Allah<sup>-azwj</sup>. It is indicated by the ‘Alif’ upon your speech, ‘Allah<sup>-azwj</sup>’; and it is indicated by the ‘Laam’ upon your speech, ‘The Magnificent King, the Compeller to the creatures altogether’; and it is indicated by the ‘Meem’ upon that He<sup>-azwj</sup> the Glorious, the Praised One in every Deed of His<sup>-azwj</sup>.

وَ جَعَلَ هَذَا الْقَوْلَ حُجَّةً عَلَى الْيَهُودِ وَ ذَلِكَ أَنَّ اللَّهَ لَمَّا بَعَثَ مُوسَى بْنَ عِمْرَانَ ثُمَّ مَنْ بَعْدَهُ مِنَ الْأَنْبِيَاءِ إِلَى بَنِي إِسْرَائِيلَ لَمْ يَكُنْ فِيهِمْ قَوْمٌ إِلَّا أَخَذُوا عَلَيْهِمُ الْعُهُودَ وَ الْمَوَائِقَ لِيُؤْمِنُوا بِمُحَمَّدٍ الْعَرَبِيِّ الْأُمِّيِّ الْمَنْعُوتِ بِمَكَّةَ الَّذِي يُهَاجِرُ إِلَى الْمَدِينَةِ تَأْتِي بِكِتَابٍ بِالْحُرُوفِ الْمُقْطَعَةِ افْتِتَاحَ بَعْضِ سُورِهِ

And this Word (**Alif Lam Meem [2:1]**) is Made to be a proof upon the Jews, and that is because Allah<sup>-azwj</sup>, when He<sup>-azwj</sup> Sent Musa<sup>-as</sup> Bin Imran<sup>-as</sup>, then the Prophets<sup>-as</sup> from after him<sup>-as</sup> to the Children of Israel, there did not happen to be any people among them except that they<sup>-as</sup> took the pact and the covenant upon them, that they would be believing in Muhammad<sup>-saww</sup>, the Arab, and the one (to be) Sent at Makkah, who would be emigrating to Al-Medina, would be Given the Book with the abbreviated letters to beginning some of its Chapters.

يَحْفَظُهُ أُمَّتُهُ فَيَمُرُّونَهُ قِيَامًا وَ قُعُودًا وَ مُشَاهَةً وَ عَلَى كُلِّ الْأَحْوَالِ يُسَهِّلُ اللَّهُ عَزَّ وَ جَلَّ حِفْظَهُ عَلَيْهِمْ

His<sup>-saww</sup> community would preserve it and they would be reciting it standing, and sitting, and walking, and upon every state. Allah<sup>-azwj</sup> would Ease its memorisation upon them.

وَ يَفْرُقُونَ بِمُحَمَّدٍ صَ أَخَاهُ وَ وَصِيَّهُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ الْأَخِذَ عَنْهُ عُلُومَهُ الَّتِي عَلَّمَهَا وَ الْمُتَقَلِّدَ عَنْهُ لِأَمَانَاتِهِ الَّتِي قَلَّدَهَا وَ مُدَلِّلَ كُلِّ مَنْ عَانَدَ مُحَمَّدًا بِسَيِّفِهِ الْبَاتِرِ

And He<sup>-azwj</sup> Paired Muhammad<sup>-saww</sup> with his<sup>-saww</sup> brother, his<sup>-saww</sup> successor Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, the taker of his<sup>-saww</sup> knowledge from him<sup>-saww</sup> which he<sup>-saww</sup> had learnt it, and the

one collared from him<sup>-saww</sup> with the Imamate which he<sup>-saww</sup> collared him<sup>-asws</sup> with, and he<sup>-asws</sup> humiliated everyone who was inimical to Muhammad<sup>-saww</sup> by his<sup>-asws</sup> sharply cutting sword.

وَمُفْجَمٍ كُلِّ مَنْ جَادَلَهُ وَخَاصِمَةٍ بِدَلِيلِهِ الْفَاهِرِ يُقَاتِلُ عِبَادَ اللَّهِ عَلَى تَنْزِيلِ كِتَابِ اللَّهِ حَتَّى يَقُودَهُمْ إِلَى قَبُولِهِ طَائِعِينَ وَكَارِهِينَ

And he<sup>-asws</sup> made to understand everyone who argued with him<sup>-asws</sup> debated with him<sup>-asws</sup> with the evidence of the Compeller. He<sup>-saww</sup> fought the enemies of Allah<sup>-azwj</sup> upon the Revelation of the Book of Allah<sup>-azwj</sup> until he<sup>-saww</sup> seated them to its acceptance, willing and unwillingly.

ثُمَّ إِذَا صَارَ مُحَمَّدٌ ص إِلَى رِضْوَانِ اللَّهِ عَزَّ وَجَلَّ وَارْتَدَّ كَثِيرٌ مِمَّنْ كَانَ أُعْطَاهُ ظَاهِرَ الْإِيمَانِ وَحَرَفُوا تَأْوِيلَاتِهِ وَغَيَّرُوا مَعَانِيَهُ وَوَضَعُوهَا عَلَى خِلَافِ وُجُوهِهَا قَاتَلَهُمْ بَعْدَ عَلَى تَأْوِيلِهِ حَتَّى يَكُونَ إِبْلِيسُ الْغَاوِي لَهُمْ هُوَ الْحَاسِرُ الدَّلِيلُ الْمَطْرُودُ الْمَغْلُوبُ:

Then, when Muhammad<sup>-saww</sup> went to the Pleasure of Allah<sup>-azwj</sup> Mighty and Majestic, and most of the ones who had obeyed him<sup>-saww</sup> manifesting the Eman reneged, and altered its explanation, and changed its meanings, and placed it upon its different perspectives, he<sup>-asws</sup> fought against them after him<sup>-saww</sup>, upon its explanation, until Iblees<sup>-la</sup> was the seducer for them, and he<sup>-la</sup> is the loser, the disgraced, the rejected, the overcome.

قَالَ فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا وَأُظْهِرَهُ بِمَكَّةَ ثُمَّ سَيَّرَهُ مِنْهَا إِلَى الْمَدِينَةِ وَأُظْهِرَهُ بِهَا ثُمَّ أَنْزَلَ عَلَيْهِ الْكِتَابَ وَجَعَلَ افْتِتَاحَ سُورَتِهِ الْكُرْسَى بِأَلْفِ مِائَةِ آيَةٍ الْمِائَةِ ذَلِكِ الْكِتَابِ وَهُوَ ذَلِكَ الْكِتَابِ الَّذِي أَخْبَرْتُ أَنْبِيَائِي السَّالِفِينَ أَنِّي سَأَنْزِلُهُ عَلَيْكَ يَا مُحَمَّدُ لَا رَيْبَ فِيهِ

He<sup>-asws</sup> said: ‘When Allah<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup>, and he<sup>-saww</sup> appeared at Makkah, then he<sup>-saww</sup> travelled from it to Al-Medina and appeared at it, then He<sup>-azwj</sup> Sent the Book unto him<sup>-saww</sup> and Made the beginning of its big Chapter with **Alif Lam Meem [2:1]** – meaning **Alif Lam Meem [2:1] that is the Book [2:2]** – Which I<sup>-azwj</sup> Informed My<sup>-azwj</sup> Prophets<sup>-as</sup>, the ancient ones, that I<sup>-azwj</sup> would be Revealing unto you<sup>-saww</sup>, O Muhammad<sup>-saww</sup>, **there is no doubt therein [2:3]**.

فَقَدْ ظَهَرَ كَمَا أَخْبَرَهُمْ بِهِ أَنْبِيَائِهِمْ أَنَّ مُحَمَّدًا يُنَزَّلُ عَلَيْهِ كِتَابٌ مُبَارَكٌ لَا يَخُوهُ الْبَاطِلُ يَقْرَأُهُ هُوَ وَ أُمَّتُهُ عَلَى سَائِرِ أَخْوَالِهِمْ

It has become apparent – just as I<sup>-azwj</sup> had Informed their Prophets<sup>-as</sup> with it – that Muhammad<sup>-saww</sup>, the Blessed Book would be Revealed unto him<sup>-saww</sup>. The falsehood would not obliterate it. He<sup>-saww</sup> and his<sup>-saww</sup> community would be reciting it upon all of their situations.

ثُمَّ الْيَهُودُ يُحْرِفُونَهُ عَنْ جِهَتِهِ وَ يَتَأَوَّلُونَهُ عَلَى غَيْرِ جِهَتِهِ وَ يَتَعَاطَوْنَ التَّوَصُّلَ إِلَى عِلْمِ مَا قَدْ طَوَّاهُ اللَّهُ عَنْهُمْ مِنْ حَالِ أَجْلِ هَذِهِ الْأُمَّةِ وَ كَمَ مُدَّةُ مُلْكِهِمْ

Then the Jews altered it and were explaining it upon a different aspect, and were abusing the arrival to the knowledge what Allah<sup>-azwj</sup> had hidden from them, from the state of the term of this community and how much would be the term of their kingdom.

فَجَاءَ إِلَى رَسُولِ اللَّهِ ص مِنْهُمْ جَمَاعَةٌ قَوْلَى رَسُولِ اللَّهِ عَلَيَّ ع مُحَاطَبَتُهُمْ فَقَالَ قَائِلُهُمْ إِنَّ كَمَا مَا يَقُولُ مُحَمَّدٌ حَقًّا لَقَدْ عَلِمْنَاكُمْ قَدْرَ مُلْكِ أُمَّتِهِ هُوَ إِحْدَى وَ سَبْعُونَ سَنَةً الْأَلْفُ وَاحِدٌ وَ الْأَلْفُ ثَلَاثُونَ وَ الْمِائَةُ أَرْبَعُونَ

A group of them came to Rasool-Allah<sup>-saww</sup>, and Rasool-Allah<sup>-saww</sup> made Ali<sup>-asws</sup> in charge of addressing them. Their speaker said, ‘If it was so that what Muhammad<sup>-saww</sup> is saying was



true, so he<sup>-saww</sup> had taught you all a measurement of the kingdom of his<sup>-saww</sup> community that it would be of seventy-one years – the ‘Alif’ being one, and the ‘Laam’ being thirty, and the ‘Meem’ being forty’.

فَقَالَ عَلِيٌّ عَ فَمَا تَصْنَعُونَ بِالْمَصِّ وَ قَدْ أُنزِلَتْ عَلَيْهِ

Ali<sup>-asws</sup> said: ‘And what would you be doing with **Alif Lam Meem Suad [7:1]**, and it has already been Revealed unto him<sup>-saww</sup>?’

قَالُوا هَذِهِ إِحْدَى وَ سِتُّونَ وَ مِائَةٌ سَنَةً

They said, ‘This is one hundred and sixty-one years’.

قَالَ فَمَاذَا تَصْنَعُونَ بِالرِّ وَ قَدْ أُنزِلَتْ عَلَيْهِ

He<sup>-asws</sup> said: ‘What would you be doing with **Alif Lam Ra [10:1]**, and it has already been Revealed unto him<sup>-saww</sup>?’

فَقَالُوا هَذِهِ أَكْثَرُ هَذِهِ مِائَتَانِ وَ إِحْدَى وَ ثَلَاثُونَ سَنَةً

They said, ‘This is more. This is two hundred and thirty-one years’.

فَقَالَ عَلِيٌّ عَ فَمَا تَصْنَعُونَ بِمَا أُنزِلَ إِلَيْهِ الْمَرَّةَ

Ali<sup>-asws</sup> said: ‘So what would you be doing with the one<sup>-saww</sup> upon whom **Alif Lam Mim Ra [13:1]** is Revealed?’

قَالُوا هَذِهِ مِائَتَانِ وَ إِحْدَى وَ سَبْعُونَ سَنَةً

They said, ‘This is two hundred and seventy-one years’.

فَقَالَ عَلِيٌّ عَ فَوَاحِدَةً مِنْ هَذِهِ لَهُ أَوْ جَمِيعَهَا لَهُ

Ali<sup>-asws</sup> said: ‘So, is one of these for him<sup>-saww</sup>, or is the total of these for him<sup>-saww</sup>?’

فَاخْتَلَطَ كَلَامُهُمْ فَبَعْضُهُمْ قَالَ لَهُ وَاحِدَةٌ مِنْهَا وَ بَعْضُهُمْ قَالَ بَلْ يَجْمَعُ لَهُ كُلُّهَا وَ ذَلِكَ سَبْعِمِائَةٌ وَ أَرْبَعُ سِنِينَ ثُمَّ يَرْجِعُ الْمَلِكُ إِلَيْنَا يَعْنِي إِلَى الْيَهُودِ

Their speeches were mixed. Some of them said, ‘One of these’, and the others said, ‘But all of these would be summed up for him<sup>-saww</sup>, and that would be seven hundred and thirty four years, then the kingdom would revert back to us’ – meaning, to the Jews.

فَقَالَ عَلِيٌّ عَ أَكْتَابٌ مِنَ كُتُبِ اللَّهِ تَنطِقُ بِحَدَا أَمْ آرَاؤُكُمْ دَلَّتْكُمْ عَلَيْهِ

Ali<sup>-asws</sup> said: ‘Is there a Book from the Books of Allah<sup>-azwj</sup> speaking with this, or is your own opinions pointing you all upon it?’

فَقَالَ بَعْضُهُمْ كِتَابَ اللَّهِ نَطَقَ بِهِ وَ قَالَ آخَرُونَ مِنْهُمْ بَلْ آرَأُونَا دَلَّتْ عَلَيْهِ

Some of them said, 'A Book of Allah<sup>-azwj</sup> speaks with it', and the others from them said, 'But, our opinions pointed us upon it'.

Ali<sup>-asws</sup> said: 'Then come with the Book from the Presence of Allah<sup>-azwj</sup> speaking with what you all are saying'. So, they were frustrated from mentioning that and said to the other, 'Point us upon the correctness of this opinion'. They said, 'The correctness of our opinion it is evidence that this is the accounting of Al-Jamal.<sup>993</sup>

فَقَالَ عَلِيُّ ع فَأْتُوا بِالْكِتَابِ مِنْ عِنْدِ اللَّهِ يَنْطِقُ بِمَا تَقُولُونَ فَعَجَزُوا عَنْ إِبْرَادِ ذَلِكَ وَ قَالَ لِأَخْرَيْنَ فَدُلُّونَا عَلَى صَوَابِ هَذَا الرَّأْيِ فَقَالُوا صَوَابُ رَأْيِنَا دَلِيلُهُ أَنَّ هَذَا حِسَابُ الْجَمَلِ فَقَالَ عَلِيُّ ع كَيْفَ دَلَّ عَلَى مَا تَقُولُونَ وَ لَيْسَ فِي هَذِهِ الْحُرُوفِ إِلَّا مَا اقْتَرَحْتُمْ بِأَلَا بَيَانٍ أَرَأَيْتُمْ إِنْ قِيلَ لَكُمْ إِنَّ هَذِهِ الْحُرُوفَ لَيْسَتْ دَالَّةٌ عَلَى هَذِهِ الْمُدَّةِ لِمَلِكِ أُمَّةٍ مُحَمَّدٍ ص وَ لَكِنَّهَا دَلَالَةٌ [دَالَّةٌ] عَلَى أَنَّ كُلَّ وَاحِدٍ مِنْكُمْ قَدْ لُغِنَ بِعَدَدِ هَذَا الْحِسَابِ أَوْ أَنَّ عَدَدَ ذَلِكَ لِكُلِّ وَاحِدٍ مِنْكُمْ وَ مِنَّا بِعَدَدِ هَذَا الْحِسَابِ ذَرَاهِمٌ أَوْ دَنَانِيرٌ أَوْ أَنَّ لِعَلِيِّ عَلِيٍّ عَلَى كُلِّ وَاحِدٍ مِنْكُمْ دَيْنٌ عَدَدَ مَا لَهُ مِثْلَ عَدَدِ هَذَا الْحِسَابِ

Ali<sup>-asws</sup> said: 'How is your evidence upon what you are saying, and there isn't in these letters what you are suggesting with without an explanation? What would be your view if it was said to you all that the number of that, for everyone from us and from you, with the number of this accounting, are Dirhams or Dinars, or that there is a debt for me<sup>-asws</sup> upon every one of you, the number of his wealth like the number of this accounting, or that every one of you has been cursed with the number of this accounting?'

قَالُوا يَا أَبَا الْحَسَنِ لَيْسَ شَيْءٌ بِمَا ذَكَرْتَهُ مَنصُوصاً عَلَيْهِ فِي الْمِ وَ الْمِصِّ وَ الرَّ وَ الْمِرِّ

They said, 'O Abu Al-Hassan<sup>-asws</sup>! There isn't from what you<sup>-asws</sup> are mentioning, setting forth upon it, with regards to **Alif Lam Meem [2:1]** and **Alif Lam Meem Suad [7:1]** and **Alif Lam Ra [10:1]** and **Alif Lam Mim Ra [13:1]**.

فَقَالَ عَلِيُّ ع وَ لَا شَيْءٌ بِمَا ذَكَرْتُمُوهُ مَنصُوصٌ عَلَيْهِ فِي الْمِ وَ الْمِصِّ وَ الرَّ وَ الْمِرِّ فَإِنْ بَطَلْنَا قَوْلَنَا لِمَا قُلْتُمْ لِمَا قُلْتُمْ

Ali<sup>-asws</sup> said: 'And there is nothing from what you are mentioning it, set forth upon it, with regards to **Alif Lam Meem [2:1]** and **Alif Lam Meem Suad [7:1]** and **Alif Lam Ra [10:1]** and **Alif Lam Mim Ra [13:1]**, so it would invalidate our<sup>-asws</sup> words of what we<sup>-asws</sup> said, or invalidation of your<sup>-asws</sup> words of what you<sup>-asws</sup> said'.

فَقَالَ خَطِيبُهُمْ وَ مِنْطِقُهُمْ لَا تَفْرَحْ يَا عَلِيُّ إِنْ عَجَزْنَا عَنْ إِقَامَةِ حُجَّةٍ فِيمَا تَقُولُونَ عَلَى دَعْوَانَا فَأَيُّ حُجَّةٍ لَكَ فِي دَعْوَاكَ إِلَّا أَنْ تَجْعَلَ عَجْرَنَا حُجَّتَكَ فَإِذَا مَا لَنَا حُجَّةٌ فِيمَا نَقُولُ وَ لَا لَكُمْ حُجَّةٌ فِيمَا تَقُولُونَ

Their preacher and their speaker said, 'Do not be happy, O Ali<sup>-asws</sup>, that you<sup>-asws</sup> have frustrated us from establishing a proof upon our claim. So which proof is there in your<sup>-asws</sup> claim, except that you<sup>-asws</sup> are making our frustration as your<sup>-asws</sup> proof, as there is neither a proof in what we are saying nor is there a proof for you all in what you<sup>-asws</sup> are saying'.

<sup>993</sup> Application of numerical values to the Arabic alphabet.

قَالَ عَلِيٌّ ع لَا سِوَاءَ إِنَّ لَنَا حُجَّةً هِيَ الْمُعْجِزَةُ الْبَاهِرَةُ

Ali<sup>-asws</sup> said: 'They are not the same, and that for us there is a proof, it is the remarkable miracle'.

ثُمَّ نَادَى جَمَالَ الْيَهُودِ يَا أَيُّهَا الْجَمَالَ اشْهَدِي لِمُحَمَّدٍ وَ لَوْصِيهِ فَتَبَادَرَ الْجَمَالَ صَدَقْتَ صَدَقْتَ يَا وَصِيَّ مُحَمَّدٍ وَ كَذَبَ هَؤُلَاءِ الْيَهُودُ

Then Jamaal the Jew called out, 'O you camels! Testify for Muhammad<sup>-saww</sup> and his<sup>-saww</sup> successor<sup>-asws</sup>!' So the camels kept on saying, 'You<sup>-asws</sup> speak the truth! You<sup>-asws</sup> speak the truth, O successor<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and these Jews are lying!'

فَقَالَ عَلِيٌّ ع هَؤُلَاءِ جِنْسٌ مِنَ الشُّهُودِ يَا ثِيَابَ الْيَهُودِ الَّتِي عَلَيْهِمْ اشْهَدِي لِمُحَمَّدٍ وَ لَوْصِيهِ

Ali<sup>-asws</sup> said: 'This is one genus from the witnesses. O clothes of the Jews, which are upon them! Testify for Muhammad<sup>-saww</sup> and for his<sup>-saww</sup> successor<sup>-asws</sup>!'

فَنَطَقَتْ ثِيَابُهُمْ كُلُّهَا صَدَقْتَ صَدَقْتَ يَا عَلِيُّ نَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَقًّا وَ أَنَّكَ يَا عَلِيُّ وَصِيُّهُ حَقًّا لَمْ يَثْبُتْ مُحَمَّدٌ قَدَمًا فِي مَكْرَمَةٍ إِلَّا وَطِئَتْ عَلَيَّ مَوْضِعَ قَدَمِهِ بِمِثْلِ مَكْرَمَتِهِ فَأَنْتُمَا شَقِيْقَانِ مِنْ أَشْرَفِ أَنْوَارِ اللَّهِ فَمَنْزِلَتُنَا أَنْتَيْنِ وَ أَنْتُمَا فِي الْفَضَائِلِ شَرِيْكَانِ إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ ص

So, their clothes spoke, all of them, 'You<sup>-asws</sup> speak the truth! You<sup>-asws</sup> speak the truth, O Ali<sup>-asws</sup>! We testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> truly, and you<sup>-asws</sup>, O Ali<sup>-asws</sup>, are his<sup>-saww</sup> successor truly. A foot is not affirmed for Muhammad<sup>-saww</sup> in nobility except you<sup>-asws</sup> tread upon the place of his<sup>-saww</sup> foot with the like of his<sup>-saww</sup> nobility. Thus, both of you<sup>-asws</sup> are two brothers from the shining Lights of Allah<sup>-azwj</sup> the Exalted. (Although) you are distinguished as two, you are participants at the merits, except that there would be no Prophet<sup>-as</sup> after Muhammad<sup>-saww</sup>.

فَعِنْدَ ذَلِكَ حَرَسَ ذَلِكَ الْيَهُودِيُّ وَ آمَنَ بَعْضُ النَّظَّارَةِ مِنْهُمْ بِرَسُولِ اللَّهِ وَ غَلَبَ السَّنَاءُ عَلَى الْيَهُودِ وَ سَائِرِ النَّظَّارَةِ الْآخَرِينَ فَذَلِكَ مَا قَالَ اللَّهُ تَعَالَى لَا رَيْبَ فِيهِ أَنَّهُ كَمَا قَالَ مُحَمَّدٌ وَ وَصِيُّ مُحَمَّدٍ عَنْ قَوْلِ رَبِّ الْعَالَمِينَ

During that, the Jews were dumbstruck, and some of the onlookers from them expressed belief in Rasool<sup>-saww</sup> Allah, and the misery overcame the Jews and the rest of the other onlookers. Thus, that is what Allah<sup>-azwj</sup> the Exalted Says: **There is no doubt therein [2:2]**. It is just as Muhammad<sup>-saww</sup> said, and the successor<sup>-asws</sup> of Muhammad<sup>-saww</sup> about the words of Muhammad<sup>-saww</sup>, about the Words of the Lord<sup>-azwj</sup> of the worlds.

ثُمَّ قَالَ هُدًى بَيَانٌ وَ شِفَاءٌ لِلْمُتَّقِينَ مِنْ شِيعَةِ مُحَمَّدٍ - وَ عَلَى أَنَّهُمْ اتَّقُوا أَنْوَاعَ الْكُفْرِ فَتَرَكُوهَا وَ اتَّقُوا الذُّنُوبَ الْمُؤَبَّاتَ فَرَفُضُوهَا وَ اتَّقُوا إِظْهَارَ أَسْرَارِ اللَّهِ وَ أَسْرَارِ أَزْكَيَاءِ عِبَادِهِ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ ص فَكَتَمُوهَا وَ اتَّقُوا سِتْرَ الْعُلُومِ عَنْ أَهْلِهَا الْمُسْتَحْقِينَ لَهَا وَ فِيهِمْ نَسْرُوهَا.

Then He<sup>-azwj</sup> Said: **A Guidance** – an explanation and a healing for the pious from the Shias of Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>. They are fearing a variety of the disbeliefs and they are leaving it, and are fearing the grave sins and are rejecting these, and are fearing the manifestation of the Secrets of Allah<sup>-azwj</sup>, and the secrets of the pious ones of His<sup>-azwj</sup> servants, the successors-

asws after Muhammad-saww, so they are concealing it, and are fearing veiling the knowledge from its rightful ones, the ones deserving of it, and among them, they are publicising it”.<sup>994</sup>

11- مع، معاني الأخبار أحمد بن عبد الرحمن المزوزي عن محمد بن جعفر المقرئ عن محمد بن الحسن المؤصلي عن محمد بن عاصم الطريفي عن عباس بن يزيد عن أبيه يزيد بن الحسين عن موسى بن جعفر ع قال قال الصادق ع القرآن كله تفریح و باطنه تفریب.

(The book) ‘Ma’any Al Akhbar’ – Ahmad Bin Abdul Rahman Al Marouzy, from Muhammad Bin Ja’far Al Muqry, from Muhammad Bin Al-Hassan Al Mowsily, from Muhammad Bin Aasim Al Tarefy, from Abbas Bin Yazeed, from his father Yazeed Bin Al Husayn,

‘From Musa-asws Bin Ja’far-asws having said: ‘Al-Sadiq-asws said: ‘The Quran, all of it is eloquent, and its esoteric is concise’”.<sup>995</sup>

قال الصدوق رحمه الله يعني بذلك من وراء آيات التوبيخ و الوعيد آيات الرحمة و الغفران.

**Note – Al-Sadouq, may Allah-azwj Mercy him, said, ‘It means by that, from behind the Verses of the Rebuke and the Threat are Verses of Mercy and Forgiveness’.**

12- فس، تفسير القمي قال الصادق ع إن الله بعث نبيه بإياك أعني و اسمعي يا حارة.

Tafseer Al Qummi –

Al-Sadiq-asws said: ‘Allah-azwj Send His-azwj Prophet-saww with meaning you and make the neighbour hear (meaning addressing the first person and meaning the second)’”.<sup>996</sup>

13- ثو، ثواب الأعمال أبي عن محمد العطار عن الأشعري عن محمد بن حسان عن ابن مهران عن ابن البطائني عن أبيه قال قال أبو عبد الله ع اسم الله الأعظم مُقَطَّعٌ فِي أُمِّ الْكِتَابِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainey, from his father who said,

‘Abu Abdullah-asws said: ‘The Magnificent Name of Allah-azwj has been abbreviated in Mother of the Book’”.<sup>997</sup>

14- ك، إكمال الدين قد غيب الله تبارك و تعالی اسمه الأعظم الذي إذا دعي به أجاب و إذا سُئِلَ بِهِ أُعْطِيَ فِي أَوَائِلِ سُورِ مِنَ الْقُرْآنِ

(The book) ‘Ikmal Al Deen’ –

‘Allah-azwj Blessed and Exalted has Hidden His-azwj Magnificent Name which, whenever it is supplicated with, it is Answered, and when it is requested with, it is Given, in the early (beginning) Chapters of the Quran.

<sup>994</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 10

<sup>995</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 11

<sup>996</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 12

<sup>997</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 13



Answer to it with His<sup>-azwj</sup> Promise, and His<sup>-azwj</sup> Description that He<sup>-azwj</sup> does not Break the Promise.

وَ عَلَى أَنَّهُ يُجُوزُ أَنْ يُعْطِيَ الْمَعْرِفَةَ بَعْضَهَا مَنْ يَجْعَلُهُ عِبْرَةً لِخَلْقِهِ مَتَى تَعَدَّى حَدَّهُ فِيهَا كَبَلَعَمَ بْنِ بَاغُورَاءَ حِينَ أَرَادَ أَنْ يَدْعُوَ عَلَى كَلِيمِ اللَّهِ مُوسَى ع-  
فَأُنْسِي مَا كَانَ أَوْيَ مِنَ الْإِسْمِ الْأَعْظَمِ فَأَنْسَلَخَ مِنْهُ

And based upon that it is allowed to Give the recognition to Give part of it to someone Whom He<sup>-azwj</sup> Makes the lesson to be for His<sup>-azwj</sup> creatures, when he exceeds his limit regarding it, like Bal'am Baoura when he intended to supplicate against Musa<sup>-as</sup> the Converser of Allah<sup>-azwj</sup>, so he forgot what he had been Given from the Magnificent Name, (because) it detached from him.

وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ ائْتَلُ عَلَيْهِمْ نَبَأُ الَّذِي آتَيْنَاهُ آيَاتِنَا فَأَنْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

And that is the Word of Allah<sup>-azwj</sup> Mighty and Majestic in His<sup>-azwj</sup> Book: ***And recite to them the one We Gave Our Signs to, but he detached from it and he followed the Satan, so he was from the deviators [7:175].***

وَ إِنَّمَا فَعَلَ عَزَّ وَ جَلَّ ذَلِكَ لِيَعْلَمَ النَّاسُ أَنَّهُ مَا اخْتَصَّ بِالْفَضْلِ إِلَّا مَنْ عَلِمَ أَنَّهُ مُسْتَحِقٌّ لِلْفَضْلِ وَ أَنَّهُ لَوْ عَمَّ جَازَ مِنْهُمْ وَفُوعٌ مَا وَقَعَ مِنْ بَلَعَمَ.

And rather, the Mighty and Majestic Did that for the people to know that He<sup>-azwj</sup> does not Specialise with the merit except the one He<sup>-azwj</sup> Knows that he is rightful for the Grace, and if He<sup>-azwj</sup> had Generalised, it would have been allowed for them to fall into what Bal'am had fallen into".<sup>998</sup>

15- شي، تفسير العياشي سُئِلَ أَبُو عَبْدِ اللَّهِ عَ عَنِ الْمُحْكَمِ وَ الْمُتَشَابِهِ قَالَ الْمُحْكَمُ مَا نَعْمَلُ بِهِ وَ الْمُتَشَابِهُ مَا اشْتَبَهَ عَلَى جَاهِلِهِ.

Tafseer Al Ayyashi –

'Abu Abdullah<sup>-asws</sup> was asked about the Decisive and the Allegorical (Verses of the Quran). He<sup>-asws</sup> said: 'The Decisive is what we<sup>-asws</sup> work with, and the Allegorical is what is confusing upon its ignorant one".<sup>999</sup>

16- شي، تفسير العياشي عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ يَقُولُ إِنَّ الْقُرْآنَ مُحْكَمٌ وَ مُتَشَابِهٌ فَأَمَّا الْمُحْكَمُ فَنُؤْمِنُ بِهِ وَ نَعْمَلُ بِهِ وَ نَدِينُ بِهِ وَ أَمَّا الْمُتَشَابِهُ فَنُؤْمِنُ بِهِ وَ لَا نَعْمَلُ بِهِ

Tafseer Al Ayyashi – From Abu Baseer, '

'From Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'The Quran has Decisive and Allegorical (Verses). As for the Decisive, we<sup>-asws</sup> believe in it and work with it and make it a religion with it. As for the Allegorical, we<sup>-asws</sup> believe in it and do not work with it.

<sup>998</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 14

<sup>999</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 15

وَهُوَ قَوْلُ اللَّهِ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زِينَةٌ فَيَسْتَبِيعُونَ مَا تُشَابَهُ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَالرَّاسِخُونَ فِي الْعِلْمِ هُمْ أَلْ مُحَمَّدِ.

And it is the Word of Allah<sup>-azwj</sup>: **Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. They are saying, 'We believe in it. It is all from the Presence of our Lord'. [3:7]**, and the ones firmly rooted in the knowledge, they<sup>-asws</sup> are the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.<sup>1000</sup>

17- شي، تفسير العياشي عَبْدُ اللَّهِ بْنُ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَ الْقُرْآنُ بِإِيَّاكَ أَعْنِي وَ اسْمَعِي يَا جَارَةَ.

Tafseer Al Ayyashi – Abdullah Bin Bukeyr,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The Quran has been Revealed with meaning you and make the neighbour hear (meaning addressing the first person and meaning the second)’.<sup>1001</sup>

18- شي، تفسير العياشي عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا عَاتَبَ اللَّهُ نَبِيَّهُ فَهُوَ يَعْنِي بِهِ مَنْ قَدْ مَضَى فِي الْقُرْآنِ مِثْلَ قَوْلِهِ وَ لَوْ لَا أَنْ تَبْتَنَّاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا عَنِّي بِذَلِكَ عَيْرُهُ.

Tafseer Al Ayyashi – From Ibn Abu Umeyr, from the one who narrated it,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> has not Faulted His<sup>-azwj</sup> Prophet<sup>-saww</sup> so He<sup>-azwj</sup> Meant the ones in the past by it, like His<sup>-azwj</sup> Words: **And had We not Affirmed you, you would have almost inclined towards them something little [17:74]**, meaning others by it’.<sup>1002</sup>

19- شي، تفسير العياشي عَنْ أَبِي مُحَمَّدٍ الْهَمْدَانِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ النَّاسِخِ وَالْمُنْسُوخِ وَالْمُحْكَمِ وَالْمُتَشَابِهِ

Tafseer Al Ayyashi – From Abu Muhammad Al Hamdany, from a man,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the Abrogating and the Abrogated, and the Decisive and the Allegorical.

قَالَ النَّاسِخُ الثَّابِتُ وَالْمُنْسُوخُ مَا مَضَى وَالْمُحْكَمُ مَا يُعْمَلُ بِهِ وَالْمُتَشَابَهُ الَّذِي يُشْبِهُ بَعْضُهُ بَعْضًا.

He<sup>-asws</sup> said: ‘The Abrogating is the affirmed, and the Abrogated is what has expired, and the Decisive is what is worked with, and the Allegorical is which part of it resembles a part’.<sup>1003</sup>

20- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَ الْقُرْآنُ نَاسِخًا وَ مُنْسُوخًا.

Tafseer Al Ayyashi – From Zurara,

<sup>1000</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 16

<sup>1001</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 17

<sup>1002</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 18

<sup>1003</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 19

‘From Abu Ja’far<sup>asws</sup> having said: ‘The Quran is Revealed as Abrogating and Abrogated’<sup>1004</sup>.

21- شي، تفسير العياشي عن أبي بصير قال سمعتُ أبا عبد الله ص يقولُ إنّ القرآنَ فيه مُحْكَمٌ وَ مُتَشَابِهٌ فَأَمَّا الْمُحْكَمُ فَنُؤْمِنُ بِهِ وَ نَعْمَلُ بِهِ وَ نَدِينُ بِهِ وَ أَمَّا الْمُتَشَابِهُ فَنُؤْمِنُ بِهِ وَ لَا نَعْمَلُ بِهِ.

Tafseer Al Ayyashi – From Abu Baseer who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘The Quran, in it are Decisive and Allegorical (Verses). As for the Decisive, we<sup>asws</sup> believe in it and work with it and make a religion with it; and as for the Allegorical, we<sup>asws</sup> believe in it but do not work with it’<sup>1005</sup>.

22- شي، تفسير العياشي عن مسعدة بن صدقة قال: سألتُ أبا عبد الله ع عن النَّاسِخِ وَ الْمُنْسُوخِ وَ الْمُحْكَمِ وَ الْمُتَشَابِهِ

Tafseer Al Ayyashi – from Masada Bin Sadaqa who said,

‘I asked Abu Abdullah<sup>asws</sup> about the Abrogating and the Abrogated, and the Decisive and the Allegorical (Verses).

قَالَ النَّاسِخُ الثَّابِتُ الْمُعْمُولُ بِهِ وَ الْمُنْسُوخُ مَا كَانَ يُعْمَلُ بِهِ ثُمَّ جَاءَ مَا نَسَخَهُ وَ الْمُتَشَابِهُ مَا اشْتَبَهَ عَلَى جَاهِلِهِ.

He<sup>asws</sup> said: ‘The Abrogating is the affirmed, the worked with; and the Abrogated is what had been worked with, then there came what Abrogated it; and the Allegorical is what is confusing upon its ignorant one’<sup>1006</sup>.

23- شي، تفسير العياشي أبو لبيد المخزومي قال قال أبو جعفر ع يا با لبيد إنه يملك من ولد العباس اثني عشر يُقتل بعد الثامن منهم أربعة يُصيب أحدهم الذبحة فيدبحه هم فئة قصيرة أعمارهم قليلة مدتهم حبيبة سيرتهم منهم الفويسق الملقب بالهادي و الناطق و العاوي

Tafseer Al Ayyashi – Abu Labeed Al Makhzumi said,

‘Abu Ja’far<sup>asws</sup> said: ‘O Abu Labeed! Twelve from the sons of Al-Abbas will rule. After eight of them, four would be killed. One of them will be hit by the slaughter. A group will slaughter him. Their lifespans will be short and their term will be little, wicked will be their conduct. From them is corrupt one teknonymed as ‘Al-Hady’ (the guide), and ‘Al-Natiq’ (the speaker), and ‘Al-Gawy’ (the deviated).

يا با لبيد إنّ في حروف القرآن المُقطّعة لعلماً جماً إنّ الله تعالى أنزلَ الم ذلك الكتابَ فقامَ محمدٌ ص حتّى ظهرَ نُورُهُ وَ تَبَتَّ كَلِمَتُهُ وَ وُلِدَ يَوْمَ وُلِدَ وَ قَدْ مَضَى مِنَ الألفِ السّابعِ مائةَ سنةٍ وَ ثلاثِ سِنينَ

O Abu Labeed! In the abbreviated letters of the Quran there is immense knowledge. Allah<sup>azwj</sup> the Exalted Revealed: **Alif Lam Meem [2:1] that is the Book [2:2]**. Muhammad<sup>saww</sup> stood until his<sup>saww</sup> Noor (guidance) appeared, and his<sup>saww</sup> word was affirmed, and on the day he<sup>saww</sup> was born, one hundred and three years had passed from the seventh millennium’.

<sup>1004</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 20

<sup>1005</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 21

<sup>1006</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 22



ثُمَّ قَالَ وَ تَبَيَّنَتْ فِي كِتَابِ اللَّهِ الْخُرُوفُ الْمُقَطَّعَةُ إِذَا عَدَدْتَهَا مِنْ عَزْرِ تَكَرَّرٍ وَ لَيْسَ مِنْ خُرُوفٍ مُقَطَّعَةٍ خُرُوفٌ يَنْقُضِي الْأَيَّامَ إِلَّا وَ قَائِمٍ مِنْ بَنِي هَاشِمٍ عِنْدَ انْقِضَائِهِ

Then he<sup>-asws</sup> said: ‘And its explanation is in the Book of Allah<sup>-azwj</sup> as the abbreviated letters, when you number these from without any repetition, and there isn’t any from the abbreviated letters any letters expiring the days except and there will be a rising one from the clan of Hashim<sup>-as</sup> at its expiry’.

ثُمَّ قَالَ الْأَلِفُ وَاحِدٌ وَ اللَّامُ ثَلَاثُونَ وَ الْمِيمُ أَرْبَعُونَ وَ الصَّادُ تِسْعُونَ فَذَلِكَ مِائَةٌ وَ إِحْدَى وَ سِتُونَ ثُمَّ كَانَ بَدُؤُ خُرُوجِ الْحُسَيْنِ بْنِ عَلِيٍّ عِ الْمِ اللَّهُ فَلَمَّا بَلَغَتْ مُدَّتُهُ قَامَ قَائِمٌ وَ لِدِ الْعَبَّاسِ عِنْدَ الْمَصِّ وَ يَقُومُ قَائِمُنَا عِنْدَ انْقِضَائِهَا بِ الرَّ قَائِمُهُمْ ذَلِكَ وَ عِهِ وَ أَكْتُمُهُ.

Then he<sup>-asws</sup> said: ‘The (letter) ‘Alif’ is one, and the ‘Laam’ is thirty, and the ‘Meem’ is forty, and the ‘Saad’ is ninety, so that is one hundred and sixty one. Then appeared the advent of Al Husayn Bin Ali<sup>-asws</sup>. **Alif Lam Meem [2:1]**, Allah<sup>-azwj</sup>, when its term reaches, a rising one from the sons of Al Abbas will stand at and **Alif Lam Meem Suad [7:1]**, and our<sup>-asws</sup> Qaim<sup>-ajfj</sup> will rise at expiry with **Alif Lam Ra [10:1]**. Therefore, understand that and retain it and conceal it”<sup>1007</sup>.

24- قب، المناقب لابن شهر آشوب الباقير ع في سورة البقرة الم اسم من أسماء الله ثم أربع آيات في نعت المؤمنين و آياتان في نعت الكافرين و ثلاث عشرة آية في نعت المنافقين.

(The book) ‘Al Manaqib’ of Ibn Sheh Ashub –

‘Al-Baqir<sup>-asws</sup>: ‘In Surah Al Baqarah, **Alif Lam Meem [2:1]**, is a Name from the Names of Allah<sup>-azwj</sup>. Then four Verses are in description of the Momineen, and two Verses in description of the Kafirs, and thirteen Verses in description of the hypocrites”<sup>1008</sup>.

أَقُولُ قَالَ السَّيِّدُ فِي سَعْدِ السُّعُودِ قَالَ أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ الْحَسَنِ السُّلَمِيِّ فِي حَقَائِقِ التَّفْسِيرِ فِي قَوْلِهِ تَعَالَى الْمِ ذَلِكَ الْكِتَابُ قَالَ جَعْفَرُ الصَّادِقُ ع الْمِ رَمَزٌ وَ إِشَارَةٌ بَيْنَهُ وَ بَيْنَ حَبِيبِهِ مُحَمَّدٍ ص - أَرَادَ أَنْ لَا يَطَّلِعَ عَلَيْهِ سِوَاهُمَا بِخُرُوفٍ بَعُدَتْ عَن دَرْكِ الْإِعْتِبَارِ وَ ظَهَرَ السِّرُّ بَيْنَهُمَا لَا غَيْرَ.

I (Majlisi) am saying, ‘The Seyyid said in (the book) ‘Sa’ad Al-Saoud’, ‘Abu Abdul Rahman Muhammad Bin Al-Hassan Al-Sulamy said in ‘Haqaaq Al-Tafseer’ regarding Words of the Exalted: **Alif Lam Meem [2:1] that is the Book [2:2]**, ‘Ja’far Al-Sadiq<sup>-asws</sup> said: **Alif Lam Meem [2:1]** is a code and an indication between Him<sup>-azwj</sup> and His<sup>-azwj</sup> Beloved Muhammad<sup>-saww</sup>. He<sup>-azwj</sup> Wanted that no one besides them both should be notified upon it, remote from being realised by the consideration (contemplation), and the secret was apparent between them, not others”<sup>1009</sup>.

وَ قَالَ رَحِمَهُ اللَّهُ فِيهِ رَوَى الْأَسْتَرَّادِي فِي كِتَابِ مَنَاقِبِ النَّبِيِّ وَ الْأَئِمَّةِ ع عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنِ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ: حَضَرَ الرِّضَا عَلِيُّ بْنُ مُوسَى ع عِنْدَ الْمَأْمُونِ بِمَرَّو وَ قَدِ اجْتَمَعَ فِي مَجْلِسِهِ جَمَاعَةٌ مِنْ عُلَمَاءِ الْعِرَاقِ وَ حُرَّاسَانَ فَقَالَ الرِّضَا ع أَخْبِرُونِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَسْ وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فَمَنْ عَنَى بِقَوْلِهِ يَس

<sup>1007</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 23

<sup>1008</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 24 a

<sup>1009</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 24 b

And he, may Allah<sup>-azwj</sup> Mercy him, said, 'In it there is a report by Al Astarabady in the book 'Manaqib Al Nabi<sup>-saww</sup> Wal-Aimma<sup>-asws</sup>', from Muhammad Bin Abdullah Bin Ja'far Al Himeyri, from his father, from Al Rayyan Bin Al Salt who said,

'Al-Reza Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> was presented in the presence of Al-Mamoun as Merv, and there had gathered in his gather a group of scholars of Al-Iraq and Khurasan. Al-Reza<sup>-asws</sup> said: 'Inform me about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**. Who does He<sup>-azwj</sup> Mean by His<sup>-azwj</sup> Words: **Ya Seen [36:1]**?'

قَالَ الْعُلَمَاءُ يَسُّ مُحَمَّدٌ ص لَمْ يَشْكُ فِيهِ أَحَدٌ

The scholars said, 'Yaseen' is Muhammad<sup>-saww</sup>. No one doubts in it!

قَالَ أَبُو الْحُسَيْنِ ع فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعْطَى مُحَمَّدًا وَ آلَ مُحَمَّدٍ مِنْ ذَلِكَ فَضْلًا لَا يَبْلُغُ أَحَدٌ كُنْهَ وَصَفِهِ إِلَّا مِنْ عَقْلِهِ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُسْتَلَمُ عَلَى أَحَدٍ إِلَّا الْأَنْبِيَاءَ

Abu Al-Hassan<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted has Given Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> Grace from that no one can reach its essence describing it except one who understands it, and that is because Allah<sup>-azwj</sup> Mighty and Majestic has not Greeted unto anyone except the Prophets<sup>-as</sup>.

فَقَالَ تَعَالَى سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ وَ قَالَ سَلَامٌ عَلَى إِبْرَاهِيمَ وَ قَالَ سَلَامٌ عَلَى مُوسَى وَ هَارُونَ وَ لَمْ يَقُلْ سَلَامٌ عَلَى آلِ نُوحٍ وَ لَمْ يَقُلْ سَلَامٌ عَلَى آلِ إِبْرَاهِيمَ وَ لَمْ يَقُلْ سَلَامٌ عَلَى آلِ مُوسَى وَ هَارُونَ

The Exalted Said: **Greetings be upon Noah among the nations [37:79] Greetings be upon Ibrahim [37:109] Greetings be upon Musa and Haroun [37:120]**, and he did not say: 'Greetings upon the Progeny of Noah<sup>-as</sup>', and did not Say: 'Greetings be upon the Progeny of Ibrahim<sup>-as</sup>', and did not Say: 'Greetings be upon the Progeny of Musa<sup>-as</sup> and Haroun<sup>-as</sup>'.

وَ قَالَ سَلَامٌ عَلَى آلِ يَسُّ يَعْنِي آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ.

And He<sup>-azwj</sup> did Say: '**Greetings be on Progeny of Yaseen [37:130]**, meaning Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and them<sup>-asws</sup>'.<sup>1010</sup>

<sup>1010</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 24 c