

TAFSEER

HUB – E – ALI^{asws}

Dedication

We hereby dedicate Tafseer Hub-e-Ali^{asws} to our Masters, the Holy Prophet^{saww} and the Twelve Holy Imams^{asws} of the Holy Ahi-ul-Bayt^{asws} whose statements (Ahadith) have been compiled in the interpretation 'Tafseer' of the Holy Quran.

FOREWORD

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

IN THE NAME OF ALLAH^{azwj} THE BENEFICENT THE MERCIFUL

It is incredible that despite the Holy Prophet^{saww} having left two weighty things to hold on to firmly, commentaries are being written on the Holy Quran based on theology, philosophy, logic and historical data etc. Hadeeth seems to play a very minor role in these commentaries. In fact some have been written by the amalgamation of the views of both the Sunni and Shiah commentators.

It is clear from the evidence available that whosoever expresses his own opinion on the Holy Quran has blasphemed and reserved his seat in the Fire of Hell.

Therefore, as attempt has been made to compile an English 'Tafseer' based on the Ahadith of Masomeen^{asws}, from primary sources of Tafaseer and Ahadith books, compiled by the companions of Masomeen^{asws}. It is important to note in the Tafseer Hub-e-Ali^{asws}, not a single word of commentary will be from anyone else but the Holy Prophet^{saww} and the twelve Divine Imams of the Holy Ahl Al-Bayt^{asws}.

This is based on the Ahadeeth below:

عن هشام بن سالم، عن أبي عبدالله (عليه السلام) ، قال: «من فسر القرآن برأيه فأصاب لم يؤجر، و إن أخطأ كان إثمه عليه».

From Hisham Bin Salim, who has said:

'Abu Abdullah^{saww} having said: 'The one who explains the Quran by his opinion, if he gets it right there would be no Reward for him, and if he errs, it would be a sin against him'.¹

وعن أبي الجارود ، عن أبي جعفر (عليه السلام) ، قال : ما علمتم فقولوا ، وما لم تعلموا فقولوا : الله أعلم ، فان الرجل ينتزع الآية ، فيخر فيها أبعد ما بين السماء والأرض .

And from Abu Al-Jaroud says:

Abu Ja'far^{asws} said: 'When you know about it say it, and when you do not know about it, say 'Allah^{azwj} Knows', when a man interprets a Verse, he is further from it than the distance between the sky and the earth'.²

¹ (2. 17/ 1: العياشي تفسير)

HADEETH AL SAQALAYN

الدیلمی، و أبو الحسن محمد بن شاذان، عن زید بن ثابت، قال: قال رسول الله (صلى الله عليه و آله): «إني تارك فيكم الثقلين: كتاب الله، و علي بن أبي طالب، و علي أفضل لكم من كتاب الله، لأنه مترجم لكم عن كتاب الله».

Al-Daylami, and Abu Al-Hassan Muhammad Bin Shazaan, from Zayd Bin Thabit who said that:

'The Rasool Allah^{saww} said: 'I^{saww} am leaving behind among you two weighty things – the Book of Allah^{azwj} and Ali^{asws} Bin Abu Talib^{asws}. And, Ali^{asws} is higher for you than the Book of Allah, because he^{asws} is an explainer for you about the Book of Allah^{azwj}.³

Hub-e-Ali^{asws} Team

² Wasail ul Shia, Vol. 27, H. 33599

³ ارشاد القلوب: 378، مائة منقبة: 161 منقبة 86

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FUNDAMENTAL HADEETH: THE LOVE OF ALI^{asws}

ما ذكره الشيخ الصدوق أبو جعفر محمد بن بابويه (رحمة الله عليه) عن أبيه قال: حدثني عبد الله بن الحسن المؤدب، عن أحمد بن علي الاصفهاني عن إبراهيم بن محمد الثقفي، عن محمد بن أسلم الطوسي قال: حدثنا أبو رجاء قتيبة بن سعيد، عن حماد بن زيد قال: حدثني عبد الرحمان السراج، عن نافع، عن عبد الله بن عمر قال: سالنا رسول الله صلى الله عليه وآله عن علي بن أبي طالب عليه السلام، فغضب صلى الله عليه وآله وقال: ما بال أقوام يذكرون من له عند الله منزلة ومقام كمنزلتي ومقامي إلا النبوة؟

What the Sheikh Al-Sadouq Abu Ja'far Muhammad Bin Babuwayh (r.a.) has related from his father who said that Hassan Al-Mu'dhab narrated from Ahmad Bin Ali Al-Isfahani from Ibrahim Bin Muhammad Al-Saqafi from Muhammad Bin Aslam Al-Toosi from Abu Raja'a Qutayban Bin Saeed from Hammad Bin Zayd from Abdul Rahman Bin Siraj from Nafe' from Abdullah Bin Umar who said that:

'We asked the Holy Prophet^{saww} about Ali^{asws} Ibn Abi Talib^{asws}. He^{saww} got annoyed and said: 'What is it about people who are mentioning him^{asws} whose status and standing with Allah^{azwj} is the same as my^{saww} status and standing, except for the Prophet-hood?

ألا ومن أحب عليا فقد أحبني، ومن أحبني رضي الله عنه، ومن رضي الله عنه كافأه بالجنة.

Indeed! And the one who loves Ali^{asws} has loved me^{saww}, whoever has loved me^{saww} Allah^{azwj} is Pleased with him, and the one whom Allah^{azwj} is Pleased with will be rewarded with the Paradise.

ألا ومن أحب عليا لا يخرج من الدنيا حتى يشرب من الكوثر، ويأكل من طوبى، ويرى مكانه من الجنة.

Indeed! And the one who loves Ali^{asws} will not exit the world until he has drunk from *AL-Kawthar*, and has eaten from the (tree of) *Tooba*, and has seen his place in the Paradise.

ألا ومن أحب عليا قبل الله منه صلاته وصيامه وقيامه، واستجاب الله دعاءه.

Indeed! And the one who loves Ali^{asws}, Allah^{azwj} will accept from him his Prayers, his Fasts, and his stance and Allah^{azwj} will Answer his supplications.

ألا ومن أحب عليا استغفرت له الملائكة، وفتحت له أبواب الجنة الثمانية يدخلها من أي باب شاء بغير حساب.

Indeed! And the one who loves Ali^{asws} the Angels ask for his Forgiveness, the eight doors of Paradise will be opened for him, and he can enter through any door without Accounting.

ألا ومن أحب عليا أعطاه الله كتابه بيمينه، وحاسبه حساب الانبياء.

Indeed! And the one who loves Ali^{asws} will be given his book in his right hand, and will have his Accounting done with the Accounting of the Prophets^{as}.

ألا ومن أحب عليا هون الله عليه سكرات الموت، وجعل قبره روضة من رياض الجنة

Indeed! And the one who loves Ali^{asws}, Allah^{azwj}'s Ease will be upon him during the ecstasy of death, and his grave would be Made to be a garden from the Gardens of Paradise.

ألا ومن أحب عليا أعطاه (الله) بكل عرق في بدنه حوراء، وشفع في ثمانين من أهل بيته، وله بكل شعرة في بدنه مدينة في الجنة.

Indeed! And the one who loves Ali^{asws}, Allah^{azwj} will Give him as many *Houris* as there are parts of his body, and intercession for eighty persons of his family, and for him would be as many cities in Paradise as there are hairs on his body.

ألا ومن أحب عليا بعث الله إليه ملك الموت كما يبعثه للأنبياء، ودفع الله عنه هول منكر ونكير، ونور قبره (وفسحه مسيرة سبعين عاما)، وبيض وجهه يوم القيامة وكان مع حمزة سيد الشهداء.

Indeed! And the one who loves Ali^{asws}, Allah^{azwj} will send the Angel of death to him just like He Allah^{azwj} Sends him to the Prophets^{asws}, and Allah^{azwj} will Repulse from him the fear of *Munkar* and *Nakeer*, and Illuminate his grave, and Expand it to the width of the distance of seventy years of travel, and Whiten his face on the Day of Judgement and he would be with Hamza^{as} the Chief of the martyrs.

ألا ومن أحب عليا أظله الله في ظل عرشه مع الصديقين والشهداء والصالحين، وآمنه يوم الفزع الاكبر من أهوال الصاخة.

Indeed! And the one who loves Ali^{asws}, Allah^{azwj} will Shade him in the shadow of the Throne Along with the Truthful, and the Martyrs and the Righteous, and Secure him on the Day of Great Panic from the horrors of the Scream.

ألا ومن أحب عليا أثبت الله الحكم في قلبه، وأجرى على لسانه الصواب، وفتح الله عليه أبواب الرحمة.

Indeed! And the one who loves Ali^{asws}, Allah^{azwj} will Prove the Judgements in his heart, and Make the correct speech to flow upon his tongue, and Allah^{azwj} will Open for him the Gates of Mercy.

ألا ومن أحب عليا سمي في السماوات أسير الله في الارض، وبأهى به ملائكة السماوات وحملة العرش.

Indeed! And the one who loves Ali^{asws} will be known in the heavens as a prisoner of Allah^{azwj} in the earth, and the Angels of the Heavens and the Bearers of the Throne would boast about it.

ألا ومن أحب عليا ناداه ملك من تحت العرش: (يا عبد الله) استأنف العمل، فقد غفر الله لك الذنوب كلها.

Indeed! And the one who loves Ali^{asws}, an Angel will Call out to him from beneath the Throne '(O servant of Allah^{azwj}), resume your deeds for Allah^{azwj} has Forgiven your sins, All of them.

ألا ومن أحب عليا جاء يوم القيامة ووجهه كالقمر ليلة البدر.

Indeed! And the one who loves Ali^{asws} will go to the Day of Judgement with his face (radiating) like the full moon at night.

ألا ومن أحب عليا وضع الله على رأسه تاج الملك، وألبسه حلة العز والكرامة.

Indeed! And the one who loves Ali^{asws}, Allah^{azwj} will Place a crown on his head and clothe him with a garment of splendour and dignity.

ألا ومن أحب عليا مر على الصراط كالبرق الخاطف (ولم ير صعوبة المرور).

Indeed! And the one who loves Ali^{asws} will pass over the Bridge like a streak of lightning (and will not be hampered by the passing ones).

ألا ومن أحب عليا كتب الله له براءة من النار، وجوازا على الصراط، وأمانا من العذاب، ولم ينشر له ديوان، ولم ينصب له ميزان، وقيل له: ادخل الجنة بلا حساب

Indeed! And the one who loves Ali^{asws}, Allah^{azwj} will Write for him remoteness from the Fire, and a permit to cross the Bridge, and a safety from Punishment, and will not Publicise his Register (of deeds), and will not Set up the Scale for him, and it will be said to him: 'Enter the Paradise without Accounting!'

ألا ومن أحب عليا صافحته الملائكة وزاره الانبياء وقضى الله عزوجل له كل حاجة.

Indeed! And the one who loves Ali^{asws} will receive handshakes from the Angels and will be visited by the Prophets^{asws} and Allah^{azwj} will Fulfil his every need.

ألا ومن أحب آل محمد أمن من الحساب والميزان والصراط.

Indeed! And the one who loves the Progeny^{asws} of the Holy Prophet^{saww} will be safe from the Accounting, and the Scale and the Bridge.

ألا ومن مات على حب آل محمد أنا كفيله بالجنة مع الانبياء.

Indeed! And the one who dies being upon the love of the Progeny^{asws} of the Muhammad^{saww} |^{saww} guarantee for him the Paradise, to be with the Prophets^{as}.

ألا ومن أبغض آل محمد جاء يوم القيامة مكتوب بين عينيه: آيس من رحمة الله.

Indeed! And the one who hates the Progeny^{asws} of Muhammad^{saww}, will go on the Day of Judgement with 'Despaired of the Mercy of Allah^{azwj}' written between his eyes.

ألا ومن مات على بغض آل محمد مات كافرا.

Indeed! And the one who dies upon the hatred of the Progeny^{asws} of Muhammad^{saww} dies an Infidel.

ألا ومن مات على بغض آل محمد لم يشم رائحة الجنة

Indeed! And the one who dies upon the hatred towards the Progeny^{asws} of Muhammad^{saww} will never be able to smell the aroma of Paradise.'⁴

⁴ بحار الأنوار ج : 65 ص : 125 and تأويل الآيات الظاهرة ص : 82

INTRODUCTION

CAN THE MAGNIFICENT QURAN BE KNOWN?

و عن عبدالرحمن بن الحجاج، قال: سمعت أبا عبدالله (عليه السلام) يقول: «ما أبعد عقول الرجال من تفسير القرآن».

And from Abdul Rahman Bin Al-Hajjaj who said:

'I heard Abu Abdullah^{asws} saying: 'What is more remote from the intellects of the men than the interpretation (Tafseer) of the Quran?'⁵

و عن جابر قال: قال أبو عبدالله (عليه السلام): «يا جابر، إن للقرآن بطناً، و للبطن ظهراً». ثم قال: «يا جابر، و ليس شيء أبعد من عقول الرجال منه، إن الآية لينزل أولها في شيء، و أوسطها في شيء، و آخرها في شيء، و هو كلام متصل يتصرف على وجوه».

And from Jabir, who said:

'Abu Abdullah^{asws} said: 'O Jabir! The Quran has an interior, and for the interior there is an exterior'. And then said, 'O Jabir! And there is nothing more remote from the intellects of the men than it. The Verse, its beginning has been Revealed regarding something, and its middle is regarding something, and its ending is regarding something, and it is a Speech which is continuously changing upon its perspectives'.⁶

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ثعلبة بن ميمون، عن حدثه، عن المعلى بن خنيس، قال، قال: أبو عبدالله (عليه السلام): «ما من أمر يختلف فيه اثنان إلا و له أصل في كتاب الله عز و جل، و لكن لا تبلغه عقول الرجال».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Sa'Albat Bin Maymoun, from the one who narrated it to him, from AL-Moala Bin Khunays who said:

'Abu Abdullah^{asws} said: 'There is no matter regarding which two (people) have differed in, except that its origin is in the Book of Allah^{azwj} Mighty and Majestic, but the intellects of the men cannot reach it'.⁷

WHO ARE THE ONES WHO KNOW IT ALL?

محمد بن يحيى، عن محمد بن الحسين، عن محمد بن عيسى، عن أبي عبدالله المؤمن عن عبدالاعلى مولى آل سام قال: سمعت أبا عبدالله عليه السلام يقول: والله إنني لأعلم كتاب الله من أوله إلى آخره كأنه في كفي فيه خبر السماء وخبر الارض، وخبر ما كان، وخبر ما هو كائن، قال الله عزوجل: " فيه تبيان كل شيء

Muhammad Bin Yahya, from Muhammad Bin AL-Husayn, from Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, fro Abdul A'la, the slave of Aal-e Saam who said:

'I heard Abu Abdullah^{asws} saying: 'By Allah^{azwj}! I^{asws} know the Book of Allah^{azwj} from its beginning to its end, as if it was in the palm of my^{asws} hand. In it is the news of the

⁵ (1: 17/ 5) العياشي تفسير)

⁶ (300/ 5: المحاسن، 1: 11/ 2) العياشي تفسير)

⁷ (1: 49/ 6) الكافي)

sky and news of the earth, and news of what is past, and news of what will be transpiring'. Allah^{azwj} Mighty and Majestic has Said: **"[16:89] In it is the explanation of everything"**.⁸

و عنه: عن أحمد بن محمد، عن البرقي، عن المرزبان بن عمران، عن إسحاق بن عمار، قال: سمعت أبا عبدالله (عليه السلام) يقول: «إن للقرآن تأويلاً، فمنه ما قد جاء، ومنه ما لم يجيء، فإذا وقع التأويل في زمان إمام من الأئمة، عرفه إمام ذلك الزمان».

And from him, from Ahmad Bin Muhammad, from Al-Barqy, from Al-Marzabaan Bin Umran, from Is'haq Bin Amaar who said:

'I heard Abu Abdullah^{asws} saying that: 'The Quran has its explanation. So from it is what has (come) happened, and from it is what has not happened yet. So if there occurs an explanation during the era of an Imam^{asws} from the Imams^{asws}, **the Imam^{asws} of that era would recognise it**'.⁹

و عنه: عن الفضل، عن موسى بن القاسم، عن ابن أبي عمير - أو غيره - عن جميل بن دراج، عن زرارة، عن أبي جعفر (عليه السلام) قال: «تفسير القرآن على سبعة أوجه منه ما كان، ومنه ما لم يكن، بعد ذلك تعرفه الأئمة».

And from him, from AL-Fazl, from Musa Bin AL-Qasim, from Ibn Abu Umeyr, or someone else, from Jameel Bin Daraaj, from Zurara, who has narrated:

Abu Ja'far^{asws} has said; 'The explanation of the Quran is upon seventy perspectives. From it is what is past, and from it what has not yet transpired. Thereafter, (only) the Imams^{asws} recognises it'.¹⁰

و عنه: عن أحمد بن محمد بن عيسى، عن عبد الرحمن بن حماد الكوفي، عن الحسين بن علوان و عمر بن مصعب، عن أبي عبدالله (عليه السلام) قال: «إني امرؤ من قريش، و لدني رسول الله (صلى الله عليه و آله) و علمت كتاب الله، و فيه تبيان كل شيء، و فيه بدء الخلق، و أمر السماء و أمر الأرض، و أمر الأولين و أمر الآخرين، و ما يكون، كأني أنظر ذلك نصب عيني».

And from him, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Hamaad Al-Kufy, from Al-Husayn Bin Alwaan and Umar Bin Mas'ab, who has said:

Abu Abdullah^{asws} has said: 'I^{asws} am a person from Qureysh, and I^{asws} am from the Rasool Allah^{saww}, and I^{asws} **know the Book of Allah^{azwj}**, and in it is the explanation of All things, and in it is the beginning of the Creation, and matters of the sky, and matters of the earth, and matters of the former ones, and matters of the later ones, and what will be happening, as if I^{asws} can see that established in front of my^{asws} eyes'.¹¹

عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي صلوات الله عليهم قال: سلوني عن كتاب الله، فوالله ما نزلت آية من كتاب الله في ليل ولا نهار، ولا مسير ولا مقام، إلا وقد أقرأنيها رسول الله صلى الله عليه وآله وعلمني تأويلها،

From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Ask me^{asws} about the Book of Allah^{azwj}, for by Allah^{azwj}, there is no Verse revealed from the Book of Allah^{azwj}, neither during the

⁸ Al Kafi , Vol. 1, H 605, 229 : ص 1 ج : الكافي

⁹ (الدرجات بصائر) 215/ 5.)

¹⁰ (الدرجات بصائر) 216/ 8)

¹¹ (101: الدرجات بصائر مختصر)

night nor during the day, neither during the travel nor during the pause, except that the Rasool Allah^{saww} read it out to me^{asws} and let me^{asws} know of its interpretation’.

فقام ابن الكوا فقال: يا أمير المؤمنين فما كان ينزل عليه وأنت غائب عنه؟ قال: كان [يحفظ علي] رسول الله صلى الله عليه وآله ما كان ينزل عليه من القرآن وأنا غائب حتى أقدم عليه فيقرئنيه ويقول: يا علي أنزل الله بعدك كذا وكذا، وتأويله كذا وكذا فعلمني تأويله وتنزيله

So Ibn Al-Kawa stood up and said, ‘O Amir-ul-Momineen^{asws}, so what about that which was Revealed unto him^{saww} whilst you^{asws} were absent from him^{saww}?’ He^{asws} said: ‘The Rasool Allah^{saww} used to memorise it for me^{asws} that which was Revealed in my^{asws} absence, until he^{saww} would come to me^{asws} and recite it to me^{asws} and would say; ‘O Ali^{asws}! Allah^{azwj} Revealed such and such during your^{asws} absence and its interpretation is such and such. So he^{saww} would let its interpretation be known to me^{asws} Along with its revelation’.¹²

عن علقمة بن قيس قال: قال علي: سلوني يا أهل الكوفة قبل أن لا تسألوني فوالذي نفسي بيده ما نزلت آية إلا وأنا أعلم أين نزلت وفيمن نزلت أفي سهل أم في جبل أم في مسير أم في مقام.

From Alqama Bin Qays who said:

‘Ali^{asws} said: ‘Ask me^{asws}, O people of Al-Kufa, before you cannot ask me^{asws}. By the One^{azwj} in Whose Hand is my^{asws} soul, a Verse was not Revealed except that I^{asws} know where it was Revealed, and for whom it was Revealed, be it on the coast or be it on a mountain, or be it during travel, or during a pause (in travel)’.¹³

WHO CAN INTERPRET THE HOLY QURAN?

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

“He^{azwj} is Who has revealed the Book to you. Some of its Verses are Decisive, they are the basis of the Book, and others are Allegorical. Then as for those in whose hearts there is perversity they follow the part of it which is Allegorical, seeking to mislead and seeking to give it (their own) interpretation; but none knows its interpretation except Allah, and ‘الرَّاسِخُونَ فِي الْعِلْمِ’ those who are firmly rooted in knowledge say: We believe in it, it is All from our Lord; and none do mind except those having understanding”.¹⁴

عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن أيوب بن الحر وعمران بن علي، عن أبي بصير، عن أبي عبد الله عليه السلام قال: نحن الراسخون في العلم ونحن نعلم تأويله

A number of our companions, from Ahmad ibn Muhammad from Al-Husayn Bin Sa'id from Al-Nazr Bin Suwayd from Ayyub Bin Al-Hurr and Imran Bin Ali, from Abu Baseer, who has narrated the following:

¹² Bihar UI Anwaar – VOL 89 P 78

¹³ Shawahid Al Tanzeel – H 37

¹⁴ The Holy Quran - CH 3 V 7

Abu Abdullah^{asws} has said: ‘We^{asws} نحن الراسخون في العلم’ are the ones firmly rooted in the Knowledge and we^{asws} know its interpretation”.¹⁵

الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، عن علي بن حسان عن عبدالرحمن بن كثير، عن أبي عبدالله عليه السلام قال: الراسخون في العلم أمير المؤمنين والأئمة من بعده عليهم السلام

AL-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, from Ali Bin Hasaan, from Abd Al-Rahman Bin Kaseer, who has narrated:

Abu Abdullah^{asws} has said: ‘(3:7) **“those who are firmly rooted in knowledge”** are Amir-ul-Momineen^{asws} and the Imams^{asws} from after him^{asws}’.¹⁶

WHO CANNOT INTERPRET THE HOLY QURAN?

عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُ عَنْ الْحُكْمَةِ قَالَ مَنْ حَكَّمَ بِرَأْيِهِ بَيْنَ اثْنَيْنِ فَقَدْ كَفَرَ وَ مَنْ فَسَّرَ آيَةَ مِنْ كِتَابِ اللَّهِ فَقَدْ كَفَرَ

From Ammar Bin Musa, who has narrated:

‘I asked Abu Abdullah^{asws} about the rulings, he^{asws} said: ‘The one who gives a ruling by his opinion in what is between the two (covers), so he has blasphemed (committed Kufr), and the one who interprets a Verse from the Book of Allah^{azwj}, so he has blasphemed (committed Kufr)’.¹⁷

عَنْ النَّبِيِّ ص قَالَ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَبْتَوُوا مَفْعَدَهُ مِنَ النَّارِ وَ قَالَ ص مَنْ تَكَلَّمَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ

From the Prophet^{saww} having said: ‘The one who speaks regarding the Quran without knowledge, so let him take his place in the Fire. And he^{saww} said: ‘The one who speaks regarding the Quran by his opinion, even if he is right, he is mistaken’.¹⁸

عن هشام بن سالم، عن أبي عبدالله (عليه السلام) «1»، قال: «من فسر القرآن برأيه فأصاب لم يؤجر، و إن أخطأ كان إثمه عليه».

From Hisham Bin Salim, who has said:

‘Abu Abdullah^{saww} has said: ‘The one who explains the Quran by his **opinion**, if he gets it right there would be no Reward for him, and if he errs, it would be a sin against him’.¹⁹

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من فسر القرآن برأيه، إن أصاب لم يؤجر، و إن أخطأ فهو أبعد من السماء».

From Abu Bseer, the following is narrated:

¹⁵ Al Kafi - H 549

¹⁶ Al Kafi - H 551

¹⁷ Bihar UI Anwaar – V 89 CH 10 H 15

¹⁸ Bihar UI Anwaar – V 89 CH 10 H 20

¹⁹ (العبيثاني تفسير) (1: 17/ 2.)

'Abu Abdullah^{asws} has said: 'The one who explains the Quran by his **opinion**, if he gets it right, there would be no Reward for him, and if he errs, so he would be more remote (from the truth) than the sky is'.²⁰

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن القاسم بن سليمان، عن أبي عبدالله (عليه السلام)، قال: «قال أبي (عليه السلام): ما ضرب رجل القرآن بعضه ببعض إلا كفر». قلت: ذكر محمد بن علي بن بابويه في كتاب (معاني الأخبار) عن بعض العلماء في معنى هذا الحديث: هو أن يفسر آية بتفسير آية أخرى.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from AL-Husayn Bin Saeed, from AL-Nazar Ibn Suweyd, from AL-Qasim Bin Suleyman, who has narrated:

Abu Abdullah^{asws} has said that my^{asws} father^{asws} said: 'There is no man who struck the Quran (Verses) against each other except that he blasphemed (Kufr)'.²¹

(The narrator says) 'Muhammad Bin Ali Bin Babuwayh mentioned in the Book 'Ma'any al-Akhbaar', from some scholars with regards to the meaning of this Hadeeth, 'It is when he **explains a Verse by another Verse**'.²¹

و قال أمير المؤمنين (عليه السلام) لرجل: «إياك أن تفسر القرآن برأيك حتى تفقهه عن العلماء، فإنه رب تنزِيل يشبه كلام البشر و هو كلام الله، و تأويله لا يشبه كلام البشر، كما ليس شيء من خلقه يشبهه، كذلك لا يشبه فعله تبارك و تعالی شيئاً من أفعال البشر، و لا يشبه شيء من كلامه كلام البشر، و كلام الله تبارك و تعالی صفته، و كلام البشر أفعالهم، فلا تشبه كلام الله بكلام البشر، فتهلك و تضل».

And Amir-ul-Momineen^{asws} said to a man: 'Beware of interpreting the Quran by your opinion until you understand it from the knowledgeable ones^{asws}. It has been Revealed by the Lord^{azwj} in a speech resembling to that of the human beings, but it is the Speech of Allah^{azwj}, and its interpretation does not resemble the speech of the human beings, just as there is nothing from His^{azwj} creatures who would resemble Him^{azwj}. Similarly, the Actions of the Blessed and High do not resemble any of the actions of the human beings, nor does any of His^{azwj} Speech resemble the speech of the human beings. And the Speech of Allah^{azwj} is from His^{azwj} Attribute, whilst the speech of the human beings is from their action. Therefore, do not try to compare the Speech of Allah^{azwj} to the Speech of the human beings, for you will be destroyed and go astray'.²²

عن أبي عبد الرحمن السلمى، أن علياً (عليه السلام) مر على قاض فقال: «هل تعرف الناسخ من المنسوخ؟» فقال: لا، فقال: «هلكت و أهلكت، تأويل كل حرف من القرآن على وجوده».

Abu Abdul Rahman Al-Salmy reports the following:

(Amir-ul-Momineen^{asws}) Ali^{asws} passed by a judge, so he^{asws} asked (me): 'Do you recognise the Abrogating from the Abrogated?' I replied: 'No'. So he^{asws} said: 'You are destroyed and cause others to be destroyed. The explanation of every letter from the Quran is upon its perspective'.²³

²⁰ (تفسير العياشي 1: 17 / 3)

²¹ (الكافي 2: 462 / 17)

²² (التوحيد: 264 / 5)

²³ (تفسير العياشي 1: 12 / 9)

و عنه: بهذا الإسناد، عن ابن أبي عمير، عن بعض أصحابه، قال: سمعت أبا عبدالله (عليه السلام)، يقول: «من خالف كتاب الله و سنة محمد (صلى الله عليه و آله) فقد كفر».

And from him, by this chain, from Ibn Abu Umeyr, from one of his companions who said:

'I heard Abu Abdullah^{asws} saying: 'The one who opposes the Book of Allah^{azwj} and Sunnah of Muhammad^{saww} has blasphemed (Kufr)'.²⁴

و قال أبو عبدالله الصادق (عليه السلام): «من فسر برأيه آية من كتاب الله فقد كفر».

And Abu Abdullah Al-Sadiq^{asws} said: 'The one who explains a Verse from the Book of Allah^{azwj} by his opinion has blasphemed (Kufr)'.²⁵

WHOM WE SHOULD TURN TO?

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (16:43)

“[16:43] And We did not send before you any but men to whom We sent revelation, so ask the followers of the Reminder if you do not know”

الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، عن علي بن حسان، عن عمه عبدالرحمن بن كثير قال: قلت لأبي عبدالله عليه السلام: " فاسألوا أهل الذكر إن كنتم لا تعلمون " قال: الذكر محمد صلى الله عليه وآله ونحن أهله المسؤولون، قال: قلت: قوله: " وإنه لذكر لك ولقومك وسوف تسألون " قال: إيانا عنى ونحن أهل الذكر ونحن المسؤولون

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awramat, from Ali Bin Hasaan, from his uncle Abdul Rahman Bin Kaseer who said:

'I said to Abu Abdullah^{asws}, **“[16:43] so ask the people of the Reminder if you do not know”**, he^{asws} said: 'The Reminder (Al-Zikr) is Muhammad^{saww}, and we^{asws} are the ones who should be asked of'. I said, **“[43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned”**, he^{asws} said: 'It means us^{asws}, and we^{asws} are the people^{asws} of the Reminder (Ahl Al-Zikr) and we^{asws} are to be asked of'.²⁶

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا (17:9)

“[17:9] Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward”

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد عن موسى بن أكيل النميري، عن العلاء بن سيابة، عن أبي عبدالله عليه السلام في قوله تعالى " إن هذا القرآن يهدي للتي هي أقوم " قال: يهدي إلى الامام،

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Muha Bin Akeyl AL-Numeyri, from AL-A'la Bin Sayabat, who has said:

²⁴ (. الكافي 1: 56 / 6)

²⁵ (. تفسير العياشي 1: 18 / 6)

²⁶ Al Kafi - H 539

'Abu Abdullah^{asws} regarding the Statement of the High: "[17:9] Surely this Quran guides to that which is most upright", he^{asws} said: 'Guiding through the Imam^{asws},²⁷

و قال أبو جعفر الباقر (عليه السلام)- في حديث له مع قتادة، و قد أخطأ قتادة في تفسير آية- فقال (عليه السلام): «يا قتادة، إنما يعرف القرآن من خوطب به».

And Abu Ja'far Al-Baqir^{asws} said in a Hadeeth of his^{asws} with Qatada, and Qatada has erred in interpreting a Verse, so he^{asws} said: 'O Qatada! But rather, you should try to understand the Quran from the ones^{asws} who are addressed by it'.²⁸

محمد بن علي بن بابويه في (الغيبة)، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، قال: حدثني عمي محمد بن أبي القاسم (رحمه الله)، عن محمد بن علي الصيرفي الكوفي، عن محمد بن سنان، عن المفضل بن عمر، عن جابر بن يزيد الجعفي، عن سعيد بن المسيب، عن عبد الرحمن بن سمرة، قال: قال رسول الله (صلى الله عليه وآله): «لعن الله المجادلين في دين الله على لسان سبعين نبيا، و من جادل في آيات الله فقد كفر، قال الله عز و جل: ما يُجادل في آياتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ و من فسر القرآن برأيه فقد افترى على الله الكذب، و من أفتى بغير علم لعنته ملائكة السماء و الأرض، كل بدعة ضلالة، و كل ضلالة سبيلها إلى النار».

Muhammad Bin Ali Bin Babuwayh in 'Al-Ghaybat', said: 'Narrated to us Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Abu Al-Qasim, from Muhammad Bin Ali Al-Sayrafi Al-Kufy, from Muhammad Bin Sinan, from AL-Mufazzal Bin Umar, from Jabir Bin Yazeed Al-Ju'fy, from Saeed Bin Al-Musayyab, from Abdul Rahman Bin Samrat who said:

'The Rasool Allah^{saww} said: 'The Curse of Allah^{azwj} is upon the disputers in the Religion of Allah^{azwj} upon the tongues of seventy Prophets^{as}. And the one who disputes regarding a Verse of Allah^{azwj}, so he has blasphemed. Allah^{azwj} Mighty and Majestic has Said: "[40:4] None dispute concerning the communications of Allah but those who disbelieve". So do not let your hearts be deceived in the cities. And the one who interprets the Quran by his opinion, so he has forged a lie against Allah^{azwj}, and the one who issues *Fatwas* without knowledge is Cursed by the Angels of the sky and the earth. Every innovation is a straying, and every straying has a way to the Fire'.

قال عبدالرحمن بن سمرة: فقلت: يا رسول الله، أرشدني إلى النجاة، فقال: «يا بن سمرة، إذا اختلفت الأهواء، و تفرقت الآراء، فعليك بعلي بن أبي طالب، فإنه إمام أمتي، و خليفتي عليهم من بعدي، و هو الفاروق الذي يتميز به بين الحق و الباطل، من سأله أجابه، و من استرشده أرشده، و من طلب الحق عنده وجدته، و من التمس الهدى لديه صادفه، و من لجأ إليه أمنه، و من استمسك به أنجاه، و من اقتدى به هداه».

Abdul Rahman Bin Samrat said, 'I said, 'O Rasool Allah^{saww} guide me to the salvation'. So he^{saww} said: 'O Bin Samrat! If the desires differ and the opinions are split, so it is upon you to be with Ali^{asws} Bin Abu Talib^{asws}, for he^{asws} is the Imam^{asws} of my^{saww} community, and my^{saww} Caliph over them from after me^{saww}, and he^{asws} is the Differentiator (Al-Farouq) who differentiates between the Truth and the falsehood. The one who asks him^{asws}, he^{asws} answers him, and the one will seek guidance from him^{asws}, he^{asws} will guide him, and the one who looks for the truth in his^{asws} presence, he would find it, and the one who sought guidance from him^{asws} came across it, and one who resorted to him^{asws} found security, and the one who attached himself to him^{asws} was Saved, and the one who followed him^{asws} was guided by him^{asws}.

²⁷ Al Kafi - H 564

²⁸ (الكافي 8: 485 / 312)

يا بن سمرّة، سلم منكم من سلم له و والاه، و هلك من رد عليه و عاداه- يا بن سمرّة- إن عليا مني روحه من روحي، و طينته من طينتي، و هو أخي و أنا أخوه، و هو زوج ابنتي- فاطمة سيّدة نساء العالمين من الأولين و الآخرين- و إن منه إمامي أمّتي و ابني و سيدي شباب أهل الجنة الحسن و الحسين و تسعة من ولد الحسين، تاسعهم قائم أمّتي يملأ الأرض قسطا و عدلا كما ملئت جورا و ظلما».

O Bin Samrat! The safe one among you is the one who submitted to him^{asws} and befriended him^{asws}, and the destroyed is the one who rejected him^{asws} and was inimical to him^{asws}. O Bin Samrat! Ali^{asws} is from me^{saww}. His^{asws} soul is from my^{saww} soul, and his^{asws} clay (Teenat) is from my^{saww} clay, and he^{asws} is my^{saww} brother, and I^{saww} am his^{asws} brother, and he^{asws} is the husband of my^{saww} daughter^{asws} Fatima^{asws}, the Chieftess of the women of the worlds from the former ones and the later ones. And from him^{asws} are the Imams^{asws} of my^{asws} community, and the Chiefs of the youths of Paradise Al-Hassan^{asws}, and Al-Husayn^{asws}, and nine from the sons^{asws} of Al-Husayn^{asws}. The ninth one of them is Al-Qaim^{asws} of my^{saww} community who will fill the earth with equity and justice just as it had been filled with tyranny and injustice'.²⁹

WHO HAS BEEN GIVEN THIS BOOK?

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (2:121)

“[2:121] Those to whom We have given the Book read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers”.

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي ولاد قال: سألت أبا عبد الله عليه السلام عن قول الله عزوجل: "الذين آتاهم الكتاب يتلونه حق تلاوته أولئك يؤمنون به" قال: هم الائمة عليهم السلام

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Walaad who said:

'I asked Abu Abdullah^{asws} about the Statement of the Mighty and Majestic: **“[2:121] Those to whom We have given the Book read it as it ought to be read. These believe in it”**, he^{asws} said: ‘They^{asws} are the Imams^{asws}’.³⁰

قال: وقال رسول الله صلى الله عليه وآله: لو ان الناس قرؤوا القرآن كما انزل الله عزوجل ما اختلف اثنان.

And the Rasool Allah^{saww} said: 'If the people were to recite the Quran as it had been Revealed by Allah^{azwj} Mighty and Majestic, no two would have differed'.³¹

محمد بن يحيى، عن محمد بن الحسين، عن يزيد شعر، عن هارون بن حمزة عن أبي عبد الله عليه السلام قال: سمعته يقول: "بل هو آيات بينات في صدور الذين اوتوا العلم" قال: هم الائمة عليهم السلام خاصة

Muhammad Bin Yahya, from Muhammad Bin AL-Husayn, from Yazeed Sha'r, from Haroun Bin Hamza, who has said:

'I heard Abu Abdullah^{asws} saying: **“[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge”**. He^{asws} said: ‘They^{asws} are the Imams^{asws} especially’.

²⁹ (كمال الدين و تمام النعمة: 1 / 256)

³⁰ Al Kafi - H 560

³¹ Tafseer Noor Al Saqalayn – P 726 H 15

WHO COLLECTED THE MAGNIFICENT QURAN?

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عمرو بن أبي المقدم عن جابر قال: سمعت أبا جعفر عليه السلام يقول: ما ادعى أحد من الناس أنه جمع القرآن كله كما أنزل إلا كذاب، وما جمعه وحفظه كما نزله الله تعالى إلا علي بن أبي طالب عليه السلام والائمة من بعده عليهم السلام

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Amro Bin Abu AL-Maqaam, from Jabir who said:

'I heard Abu Ja'far^{asws} saying: 'No one from the people has claimed that he gathered All of the Quran as it had been Revealed except for a liar. And no one has collected it, and preserved it as it had been Revealed by Allah^{azwj} the High except for Ali^{asws} Bin Abu Talib^{asws}, and the Imams^{asws} from after him^{asws}.'³²

في تفسير علي بن ابراهيم باسناده إلى ابي بكر الحضرمي عن ابي عبد الله عليه السلام قال: ان رسول الله صلى الله عليه وآله قال لعلي صلوات الله عليه: يا علي القرآن خلف فراشي في الصحف الحرير والقراطيس فخذوه واجمعوا ولا تضيعوه كما ضيع اليهود التوراة، فانطلق علي صلوات الله عليه فجمعه في ثوب اصفر ثم ختم عليه في بيته وقال: لا ارتدى حتى اجمعه فانه عليه السلام كان الرجل ليأتيه فيخرج إليه بغير رداء حتى جمعه.

In the Tafseer of Ali Bin Ibrahim (Qummi), by his chain going up to Abu Bakr Al-Hazramy, who has narrated:

'Abu Abdullah^{asws} having said: 'The Rasool Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! The Quran is behind my^{saww} bed in the sheets of silk and papers. So take these and gather it, and do not let it go to waste just as the Jews wasted the Torah'. So Ali^{asws} went, and collected it All in a yellow cloth, then completed it in his^{asws} house and said: 'I^{asws} will not wear (a shawl) until I^{asws} gather it'. So he^{asws} was a man who came to it without a shawl until he^{asws} had gathered it'.³³

علي عليه السلام يجمع القرآن ويعرضه على الناس فلما رأى غدرهم وقلة وفائهم له لزم بيته وأقبل على القرآن يؤلفه ويجمعه، فلم يخرج من بيته حتى جمعه وكان في الصحف والشظاظ والأسيار والرقاع. فلما جمعه كله وكتبه بيده على تنزيله وتأويله والناسخ منه والمنسوخ، بعث إليه أبو بكر أن اخرج فبايع. فبعث إليه علي عليه السلام: (إني لمشغول وقد آليت نفسي يمينا أن لا أرتدي رداء إلا للصلاة حتى أؤلف القرآن وأجمعه).

Ali^{asws} started collecting the Quran to present it to the people. When he^{asws} saw their treachery and their lack of loyalty to him^{asws}, he^{asws} turned towards the Quran to compile it. He^{asws} did not come out from his^{asws} house until he^{asws} had collected it, and it used to be written on the paper, and on the wood, and the skin, and other bits. When he^{asws} had compiled the whole of it, and (was in the process of) writing it by his^{asws} own hand in accordance with its Revelation, and its explanation, and the Abrogating and the Abrogated, Abu Bakr sent for him^{asws} to come out and pay Allegiance to him. Ali^{asws} sent a message to him: 'I^{asws} am busy and have taken it upon myself^{asws} that I^{asws} shall not put on a robe except for Prayer until I^{asws} have compiled the Quran and collected it'.

فسكرتوا عنه أياما فجمعه في ثوب واحد وختمه، ثم خرج إلى الناس وهم مجتمعون مع أبي بكر في مسجد رسول الله. فنأدى علي عليه السلام بأعلى صوته: (يا أيها الناس، إني لم أزل منذ قبض رسول الله صلى الله عليه وآله مشغولا بغسله ثم بالقرآن حتى جمعته كله في هذا الثوب الواحد. فلم ينزل الله تعالى علي رسول الله صلى الله عليه وآله آية إلا وقد

³² Al Kafi - H 602

³³ Tafseer Noor Al Saqalayn – P 726 H 14

So they kept quiet from him^{asws} for a few days. He^{asws} collected it in one piece of cloth and sealed it, then came out to the people, and they had gathered around Abu Bakr in the Masjid of the Rasool Allah^{saww}. Ali^{asws} called out in a loud voice: 'O you people! Since the passing away of the Rasool Allah^{saww}, I^{asws} have been preoccupied with his^{saww} washing, then with the Quran, and did not cease until I^{asws} have collected All of it in this one cloth. There is no Verse that Allah^{azwj} the High has Sent down on the Rasool Allah^{azwj} but I^{asws} have collected it, and there is no Verse from it except that I^{asws} have collected it, and there is no Verse from it except that the Rasool Allah^{saww} had read it out to me^{asws} and made known its explanation to me^{asws}'. Then Ali^{asws} said to them: 'Lest you say tomorrow that **"[7:172] Surely we were heedless of this"**.

ثم قال لهم علي عليه السلام: لئلا تقولوا يوم القيامة إنني لم أدعكم إلى نصرتي ولم أذكركم حقي، ولم أدعكم إلى كتاب الله من فاتحته إلى خاتمته. فقال عمر: ما أغنانا ما معنا من القرآن عما تدعوننا إليه ثم دخل علي عليه السلام بيته.

Then Ali^{asws} said to them: 'Lest you say on the Day of Judgement that I^{asws} did not call you to help me^{asws} and did not remind you of my^{asws} right, and did not call you to the Book of Allah^{azwj} from its beginning up to its end'. Umar said, 'What we have from the Quran is sufficient for us, but rather, you^{asws} are calling us to yourself^{asws}'. Then Ali^{asws} entered his^{asws} house'.³⁴

ففي الحديث عن مولانا باقر العلم أبي جعفر محمد بن علي (عليهما السلام)، قال: «ما يستطيع أحد أن يدعي أنه جمع القرآن كله ظاهره و باطنه غير الأوصياء».

In a Hadeeth from our Master, Expounder of the knowledge, Abu Ja'far Muhammad Bin Ali^{asws} having said: 'No one has been able to claim that he collected all of the Quran, its apparent, and its hidden, apart from the successors (of Rasool Allah^{saww})'.³⁵

العياشي: عن الأصبغ بن نباتة قال: [لما] قدم أمير المؤمنين (عليه السلام) الكوفة، صلى بهم أربعين صباحاً يقرأ بهم: سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى قال: فقال المنافقون: لا والله، ما يحسن ابن أبي طالب أن يقرأ القرآن، و لو أحسن أن يقرأ القرآن لقرأ بنا غير هذه السورة.

Al-Ayyashi – From AL-Asbagh Bin Nabata who said:

'When Amir-ul-Momineen^{asws} proceeded to Al-Kufa, he^{asws} Prayed with them for forty morning reciting with them **"[87:1] Glorify the name of your Lord, the Most High"**. The hypocrites said, 'No, by Allah^{azwj}! The son^{asws} of Abu Talib^{asws} is not being good in reciting the Quran, and it would be better if he^{asws} were to recite the Quran with us by other than this Chapter'.

قال: فبلغه ذلك، فقال: «ويل لهم، إنني لأعرف ناسخه من منسوخه، و محكمه من متشابيه، و فصله من فصاله، و حروفه من معانيه. و الله ما من حرف نزل على محمد (صلى الله عليه و آله) إلا أني أعرف فيمن نزل، و في أي يوم، و في أي موضع».

³⁴ Kitaab Sulaym Bin Qays Al Hilali – H 4 (EXTRACT)

³⁵ (بصائر الدرجات: 1 / 213)

He (Al-Asbagh) said, 'That reached him^{asws}, so he^{asws} said: 'Woe be unto them! I^{asws} recognise its Abrogating from its Abrogated, and it's Decisive from its Allegorical, and its Separated from its Joint, and its Letters from its Meanings. By Allah^{azwj}! There is no letter which was Revealed unto Muhammad^{saww} except that I^{asws} recognise for which one it was Revealed, and in which day, and regarding which subject.

ويل لهم، أما يقرءون إن هذا لفي الصحف الأولى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى «1» و الله عندي، ورثتهما من رسول الله (صلى الله عليه وآله)، و قد أنهى لي رسول الله (صلى الله عليه وآله) [صحف] إبراهيم و موسى (عليهما السلام). ويل لهم- و الله- أنا الذي أنزل الله في: وَ تَعِيَهَا أُنْزُورُ وَاعِيَهُ «2»، فإنما كنا عند رسول الله (صلى الله عليه وآله) فيخبرنا بالوحي فأعياه أنا و من يعيه، فإذا خرجنا قالوا: ما ذا قال أنفأ؟».

Woe be unto them! But they are reciting **“[87:18] Most surely this is in the earlier scriptures [87:19] The scriptures of Ibrahim and Musa”**. By Allah^{azwj}! These are in my^{asws} possession, and I^{asws} inherited these two from the Rasool Allah^{saww}, and the Rasool Allah^{saww} handed over to me^{asws} the Scriptures of Ibrahim^{as} and Musa^{as}. Woe be unto them! By Allah^{azwj}, I^{asws} (am the one) about whom Allah^{azwj} Revealed: **“[69:12] and that the retaining ear would retain it”**. But rather, we used to be in the presence of the Rasool Allah^{saww}, so he^{saww} would inform us by the Revelation, so I^{asws} would hear it and retain it. So when we would go out, they would say: **“[47:16] What was it that he said just now?”**³⁶

عن السكوني، عن جعفر، عن أبيه، عن جده، عن أبيه (عليهم السلام)، قال: قال رسول الله (صلى الله عليه وآله): «إن فيكم من يقاتل على تأويل القرآن- كما قاتلت على تنزيله- و هو علي بن أبي طالب (عليه السلام)».

From AL-Sakuny, it is narrated:

'From Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from his^{asws} father^{asws} having said: 'The Rasool Allah^{saww} said: 'Among you is one who would fight for (ensuring its correct) explanation of the Quran just I^{saww} fought for (protecting) its Revelation, and he is Ali Bin Abu Talib'.³⁷

SPEECHES ABOUT THE COLLECTION OF THE QURAN COMPILED BY AMIR-UL-MOMINEEN^{asws}

للقرآن يا أبا الحسن، شئني أريد أن أسألك عنه: رأيتك خرجت بثوب مختوم عليه فقلت: (يا أيها الناس، إنني لم أزل مشغولاً برسول الله صلى الله عليه وآله، بغسله وتكفينه ودفنه. ثم شغلت بكتاب الله حتى جمعته، فهذا كتاب الله مجموعاً لم يسقط منه حرف)، فلم أر ذلك الكتاب الذي كتبت وألفت.

(Talha then said) O Abu Al-Hassan^{asws}, I would like to ask you^{asws} something about the Quran. I saw you^{asws} coming out with a sealed cloth to them (Abu Bakr and his companions in the Masjid-e-Nabavi). You^{asws} said: 'O you people! I^{asws} had been busy in looking after (at the Shahadat of) the Rasool Allah^{saww} with matters such as washing him^{saww}, and shrouding him^{saww}, and burying him^{saww}. Then I^{asws} occupied myself^{asws} with the Book of Allah^{azwj} until I^{asws} collected (all of) it, so this is the Book of Allah^{azwj} collected without a letter missing from it'. I (Talha) have never seen that Book which you^{asws} wrote and composed (where it is?)'.

³⁶ (تفسير العياشي 1: 14/1، بنابيع المودة: 120)

³⁷ (تفسير العياشي 1: 15/6)

THE QURAN COLLECTED BY UMAR AND USMAN

ولقد رأيت عمر بعث إليك - حين استخلف - أن ابعث به إلي، فأبيت أن تفعل. فدعا عمر الناس، فإذا شهد اثنان على آية قرآن كتبها وما لم يشهد عليها غير رجل واحد رماها ولم يكتبه وقد قال عمر - وأنا أسمع -: (إنه قد قتل يوم اليمامة رجال كانوا يقرؤون قرآنا لا يقرأه غيرهم فذهب)، وقد جاءت شاة إلى صحيفة - وكتاب عمر يكتبون - فأكلتها وذهب ما فيها، والكاتب يومئذ عثمان فما تقولون؟

And I (Talha) have seen Umar, when he became the Caliph, sent someone to you^{asws} that you^{asws} should send it (the Quran) to him. You^{asws} refused to do it. Umar called the people, so when two people bore witness to a Verse of the Quran, he would write it down, and what no more than one person bore witness to, he threw it out and he did not get it written, and Umar said – and I was listening: ‘On the Day of Yamama (a battle), men who would recite of the Quran (who had memorised it) were killed, and what they did not recite has been lost’. And a goat came to the Parchment and ate it – which Umar had made them (people) to write down, and what was in it had been lost, and the Book today written by Usman, what do you^{asws} say about it?

وسمعت عمر يقول وأصحابه الذين ألفوا ما كتبوا على عهد عثمان: (إن الأحزاب كانت تعدل سورة البقرة، والنور ستون ومائة آية، والحجرات تسعون آية) فما هذا؟ وما يمنعك - يرحمك الله - أن تخرج إليهم ما قد ألقت للناس؟ وقد شهدت عثمان حين أخذ ما ألف عمر فجمع له الكتاب وحمل الناس على قراءة واحدة ومزق مصحف أبي بن كعب وابن مسعود وأحرقهما بالنار. فما هذا؟

And I (Talha) heard Umar say, as well as his companions who composed it in the era of Usman that, ‘Al-Ahzaab (Chapter 33) was equal to Surah Al-Baqarah (Chapter 2), and Al-Noor (Chapter 24) had one hundred and sixty Verses, and Al-Hujuraat (Chapter 49) had ninety Verses, so what is this? And what prevented you^{asws} – may Allah^{azwj} have Mercy on you^{asws} – to bring out to the people what you^{asws} had composed? And I witnessed Usman when he took what Umar had composed, so he composed the Book and made the people agree over one recitation and ripped the Parchments of Ubay Bin Ka’ab and Ibn Mas’ood and burnt both of these in the fire. So what is this?’

RASOOL ALLAH^{saww} DICTATED THE QURAN TO AMIR-UL-MOMINEEN^{asws}

فقال أمير المؤمنين عليه السلام: يا طلحة، إن كل آية أنزلها الله في كتابه على محمد صلى الله عليه وآله عندي بإملاء رسول الله صلى الله عليه وآله وخطي بيدي، وتأويل كل آية أنزلها الله على محمد صلى الله عليه وآله وكل حلال أو حرام أو حد أو حكم أو أي شيء تحتاج إليه الأمة إلى يوم القيامة عندي مكتوب بإملاء رسول الله وخط يدي حتى أرش الخدش.

Amir-ul-Momineen^{asws} said: ‘O Talha, All the Verses which Allah^{azwj} Sent down in His^{azwj} Book upon Muhammad^{saww} is in my^{asws} possession, by the dictation of the Rasool Allah^{saww} and in my^{asws} writing by my^{asws} hand, and the explanation of all that Allah^{azwj} Sent down upon Muhammad^{saww}, and all the Permissible or Prohibitions, or Limits, or Orders, or anything which the community will need up to the Day of Judgement is in my^{asws} possession in a written form by the dictation of the Rasool Allah^{saww}, and in my^{asws} writing, to the extent of the compensation for a scratch’.

قال طلحة: كل شيء من صغير أو كبير أو خاص أو عام، كان أو يكون إلى يوم القيامة فهو مكتوب عندك؟ قال: نعم، وسوى ذلك أن رسول الله صلى الله عليه وآله أسر إلي في مرضه مفتاح ألف باب من العلم يفتح كل باب ألف باب. ولو أن الأمة منذ قبض الله نبيه اتبعوني وأطاعوني لأكلوا من فوقهم ومن تحت أرجلهم رغدا إلى يوم القيامة.

Talha said, 'All things, small or great, or specific or general, has occurred and will be (happening) up to the Day of Judgement, so it is written, and it is in your^{asws} possession?' He^{asws} said: 'Yes, and that the Rasool Allah^{saww} divulged a secret to me^{asws} during his^{saww} illness, which opened a thousand doors of the knowledge, each of the doors opened to a thousand (further) doors. And had the community, since Allah^{azwj} Captured His^{azwj} Prophet^{saww}, had followed me^{asws}, and had obeyed me^{asws}, they would have eaten (sustenance) from above them and from under their feet, plentifully, up to the Day of Judgement'.

SUPPORT FOR THE PRESENT QURAN DURING OUR ERA

قال طلحة: ما أراك - يا أبا الحسن - أجبتني عما سألتك عنه من أمر القرآن ألا تظهره للناس؟ قال عليه السلام: يا طلحة، عمدا كفت عن جوابك. قال: فأخبرني عما كتب عمر وعثمان، أقرآن كله أم فيه ما ليس بقرآن؟ قال عليه السلام: بل هو قرآن كله، إن أخذتم بما فيه نجوت من النار ودخلتم الجنة، فإن فيه حجتنا وبيان أمرنا وحقتنا وفرض طاعتنا.

Talha said, 'What is your^{asws} opinion – O Abu Al-Hassan^{asws} – answer me^{asws} to what I have asked you about the matter of the Quran, will you^{asws} be displaying it to the people?' He^{asws} said: 'O Talha, I^{asws} intentionally held back from answering you'. He said, 'So inform me of what was written by Umar and Usman, is it all the Quran, or there is in it which is not the Quran?' He^{asws} said, 'But rather, all of it is the Quran. If you were to take to it with what is in it, you will be rescued from the Fire and will enter the Paradise, for in it are our^{asws} Proofs, and the explanation of our^{asws} matters and our^{asws} rights, and the obligation of obedience to us^{asws}'.

فقال طلحة: حسبي، أما إذا كان قرأنا فحسبي. ثم قال طلحة: فأخبرني عما في يديك من القرآن وتأويله وعلم الحلال والحرام، إلى من تدفعه ومن صاحبه بعدك؟ قال عليه السلام: إلى الذي أمرني رسول الله صلى الله عليه وآله أن أدفعه إليه. قال: من هو؟ قال: وصيي وأولى الناس بالناس بعدي، ابني هذا الحسن، ثم يدفعه ابني الحسن عند موته إلى ابني هذا الحسين، ثم يصير إلى واحد بعد واحد من ولد الحسين، حتى يرد آخرهم على رسول الله صلى الله عليه وآله حوضه. وهم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم.

Talha said, 'It is sufficient if it is the Quran, so it is sufficient for me'. Then Talha said, 'So, inform me about the Quran which is in your^{asws} hands, and its explanation, and the knowledge of the Permissible and the Prohibited, to whom will you^{asws} be handing it over to, and who is your^{asws} companion after you^{asws}?'.

Ali^{asws} said: 'To the one^{asws} the Rasool Allah^{saww} has ordered me^{asws} to hand it over to him^{asws}'. He said, 'Who is he^{asws}?' He^{asws} said: 'My^{asws} successor and the first of the people to the people after me^{asws}, this son^{asws} of mine^{asws} Al-Hassan^{asws}, then my^{asws} son^{asws} Al-Hassan^{asws} will hand it over, during his passing away, to this son^{asws} of mine^{asws} Al-Husayn^{asws}, then it will be passed to one after the other from the sons^{asws} of Al-Husayn^{asws}, until the last of them^{asws} will return it to the Rasool Allah^{saww} at his^{saww} Fountain. And they^{asws} are with the Quran and the Quran is with them^{asws}, it will not separate from them^{asws} nor will they^{asws} separate from it'.³⁸

³⁸ Kitaab Sulaym Bin Qays Al Hilali – H 11 (EXTRACT)

قَالَ أَبُو جَعْفَرٍ ع يَقُومُ الْقَائِمُ بِأَمْرِ جَدِيدٍ وَ كِتَابٍ جَدِيدٍ وَ قَضَاءٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ لَيْسَ سَأْتُهُ إِلَّا بِالسَّيْفِ لَا يَسْتَتِيبُ أَحَدًا وَ لَا يَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

Abu Ja'far^{asws} said: 'Al-Qaim^{asws} will make a stand with new commands, and a new Book, and new Judgements, being harsh upon the Arabs, not dealing with them except by the sword, not sparing even one of them, and not taking any accusations regarding Allah^{azwj} from any accuser'.³⁹

عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن بعض أصحابه، عن أبي الحسن (عليه السلام) قال: قلت له: جعلت فداك إنا نسمع الآيات في القرآن ليس هي عندنا كما نسمعها ولا نحسن أن نقرأها كما بلغنا عنكم، فهل نأثم؟ فقال: لا، اقرؤوا كما تعلمتم فسيجيئكم من يعلمكم

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from one of his companions, who has said:

'I said Abu Al-Hassan^{asws}, 'May I be sacrificed for you^{asws}, we are hearing Verses of the Quran, and these are not what we have as we are hearing them, and we consider it good that we should read it as these have reached us from you^{asws}, so are we sinning?' So he^{asws} said: 'No, recite these as you have learnt them, for there will be coming to you the one^{asws} who will teach you (the correct Verses)'.⁴⁰

روى جابر، عن أبي جعفر عليه السلام أنه قال: إذا قام قائم آل محمد عليهم السلام ضرب فساطيط لمن يعلم الناس القرآن، على ما أنزل الله جل جلاله، فأصعب ما يكون على من حفظ اليوم لأنه يخالف فيه التأليف

Jabir reported from Abu Ja'far^{asws} that he^{asws} said: 'When Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} makes a stand, he^{asws} will teach the Quran to the people according to what was Revealed by Allah^{azwj}, Majestic is His^{azwj} Majesty, so it would become difficult for the ones who has memorised it today because it would be different in its composition'.⁴¹

GENERAL CONTENT

عن الاصبغ بن نباتة قال: قال علي عليه السلام: نزل القرآن أرباعا فربع فينا، وربع في عدونا، وربع سنن وأمثال وربع فرائض وأحكام فلنا كرائم القرآن.

From Al-Asbagh Bin Nabata who said:

'Ali^{asws} said: 'The Quran has been Revealed in quarters, so a quarter is regarding us^{asws}, and a quarter is regarding our^{asws} enemies, and a quarter is regarding the Sunnah and the examples, and a quarters is regarding the Obligations and the Ordinances. So for us^{asws} is the Prestige of the Quran'.⁴²

قال جعفر بن محمد الصادق عليه السلام: أما والله لو قرئ القرآن كما انزل لالفيتونا فيه مسمين كما سمي من كان قبلنا، وقال عليه السلام: نزل القرآن أربعة أرباع: ربع فينا، وربع في عدونا، وربع قصص وأمثال، وربع قضايا وأحكام، ولنا أهل البيت فضائل القرآن .

³⁹ Bihar UI Anwaar – VOL 52 CH 27

⁴⁰ Al Kafi – H 3526

⁴¹ Bihar UI Anwaar – V 52 CH 27 H 85

⁴² Shawahid Al Tanzeel – H 58

Ja'far Bin Muhammad Al-Sadiq^{asws} said: 'But, by Allah^{azwj}! If the Quran is recited as it was revealed, there would have been therein our^{asws} names just like the names of the ones who were before us^{asws}'. And he^{asws} said: 'The Quran has been Revealed in four quarters – A quarter of it is regarding us^{asws}, a quarter of it is regarding our^{asws} enemies, and a quarter are stories and examples, and a quarter are Judgements and Ordinances – and for us^{asws} the People^{asws} of the Household, are the virtues of the Quran'.⁴³

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن الفضيل بن يسار، قال: قلت لأبي عبد الله (عليه السلام): إن الناس يقولون: إن القرآن نزل على سبعة أحرف؟ فقال: «كذبوا أعداء الله، ولكنه نزل على حرف واحد، من عند الواحد».

From him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from AL-Fazeyl Bin Yasaar who said:

'I said to Abu Abdullah^{asws} that, 'The people are saying that the Quran was Revealed upon seven letters?' So he^{asws} said: 'They lie, enemies of Allah^{azwj}! But, it was Revealed upon one letter from the Presence of the One^{azwj}'.⁴⁴

عن محمد بن مسلم، قال: قال أبو جعفر (عليه السلام): «يا محمد، إذا سمعت الله ذكر أحدا من هذه الأمة بخير، فهم نحن، وإذا سمعت الله ذكر قوما بسوء ممن مضى، فهم عدونا».

From Muhammad Bin Muslim who said:

'Abu Ja'far^{asws} said: 'O Muhammad! If you hear Allah^{azwj} Mention anyone from this community with goodness, so that is us^{asws}, and if you hear Allah^{azwj} Mention a people with evil, the ones from the past, so they are our^{asws} enemies'.⁴⁵

عن عمر بن حنظلة، عن أبي عبد الله (عليه السلام): عن قول الله: «فَلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ فَلَمَّا رَأَى أَنْتَبِعَ هَذَا وَأَشْبَاهَهُ مِنَ الْكِتَابِ، قَالَ: «حَسْبُكَ كُلُّ شَيْءٍ فِي الْكِتَابِ مِنْ فَاتِحَتِهِ إِلَى خَاتَمَتِهِ مِثْلَ هَذَا فَهُوَ فِي الْأُمَّةِ عِنَى بِهِ».

From Umar Bin Hanzala, who has narrated:

'Abu Abdullah^{asws}, about the Statement of Allah^{azwj}: **“[13:43] Say: Allah is sufficient as a witness between me and you and the one who has knowledge of the Book”**. So when he^{asws} saw me following this and similar to it from the Book, he^{asws} said: 'Everything in the Book, from *Al-Fatiha* to its end, similar to this, so it is in the Imams^{asws}, (this is what) is Meant by it'.⁴⁶

قال: و يؤيد هذا ما رواه أبو جعفر الطوسي بإسناده إلى الفضل بن شاذان، عن داود بن كثير، قال: قلت لأبي عبد الله (عليه السلام) أنتم الصلاة في كتاب الله عز وجل، وأنتم الزكاة، وأنتم الحج؟ فقال: «يا داود، نحن الصلاة في كتاب الله عز وجل، ونحن الزكاة، ونحن الصيام، ونحن الحج، ونحن الشهر الحرام، ونحن البلد الحرام، ونحن كعبة الله، ونحن قبلة الله، ونحن وجه الله، قال الله تعالى: فَأَيْنَمَا تُولَّوْا فَنَّمَّ وَجْهَ اللَّهِ، ونحن الآيات، ونحن البيئات».

And it is supported by this, what has been reported Abu Ja'far Al-Tusi by his chain going up to Al-Fazl Bin Shazaan, from Dawood Bin Kaseer who said:

⁴³ Bihar UI Anwaar – VOL 89 P 74

⁴⁴ (الكافي 2: 13/461)

⁴⁵ (تفسير العياشي 1: 13/3)

⁴⁶ Tafseer Al Burhan – H 179

'I said to Abu Abdullah^{asws}, 'You^{asws} (Imams^{asws}) are the Prayer in the Book of Allah^{azwj} Mighty and Majestic, and your^{asws} are the Zakat, and you^{asws} are the Pilgrimage?' He^{asws} said: 'O Dawood! We^{asws} are the Prayer in the Book of Allah^{azwj} Mighty and Majestic, and we^{asws} are the Zakat, and we^{asws} are the Fasts, and we^{asws} are the Pilgrimage, and we^{asws} are the Sacred Months, and we^{asws} are the Sacred cities, and we^{asws} are the Kabah of Allah^{azwj}, and we^{asws} are the direction (Qiblah) of Allah^{azwj}, and we^{asws} are the Face of Allah^{azwj}. Allah^{azwj} Said: "[2:115] **therefore, whither you turn, thither is Allah's Face**", and we^{asws} are the Signs, and we^{asws} are the Evidence'.

و عدونا في كتاب الله: الفحشاء و المنكر و البغي، و الخمر و الميسر، و الأنصاب و الألام، و الأصنام و الأوثان، و الجبت و الطاغوت، و الميتة و الدم و لحم الخنزير.

And our^{asws} enemies in the Book of Allah^{azwj} are: -The immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars, and the divining arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine'.⁴⁷

⁴⁷ (تأويل الآيات 1: 19/2)

WHAT IF AN EXPLANATION FROM THE HOLY MASUMEEN^{ASWS} CANNOT BE FOUND FOR A VERSE?

The Holy Quran – Ch 59 V 7

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):

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

And it is reported from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisaan Abu Ali, who has narrated:

'Abu Abdullah^{asws} in a Hadeeth that: 'It is sufficient for you that you should say that which we say, and observe silence in that in which we keep silent, as you have seen that Allah^{azwj} has not kept any good for anyone in opposition to us^{asws,48}

وعن علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عبد الرحمن بن الحجاج ، عن هاشم صاحب البريد ، قال : قال أبو عبدالله (عليه السلام) - في حديث - : أما انه شر عليكم أن تقولوا بشيء ما لم تسمعه منا .

And from Ali Bin Ibrahim, from his father, from Ibn Abu Uneyr, from Abdul Rahman bin Al Hajaaj, from Hisham Saahib Al Bareed who said that:

Abu Abdullah^{asws} said in a Hadeeth: 'But, It is an evil for you that you should say anything that you have not heard from us^{asws,49}.

⁴⁸ Wasaail Al Shia – VOL 27 H 33392

⁴⁹ Wasaail Al Shia – H 33227