

The Literate Prophet – Mohammed^{-saww}

Table of Contents

Summary:	4
Introduction:	5
The Pen	5
Why do they Allege that Prophet Muhammad^{-saww} was Illiterate (Nauzobillah)?	8
The meaning of ‘Ummy’	8
Makkah the Mother City	10
Why did Rasool Allah^{-saww} Ask Angel Jibrael^{-as}	12
The Holy Verse (42:52) which says Not knowing the Book and the Eman	13
Not knowing the Book and the Eman	14
The Guiding Light	15
Guiding to the Straight Path	16
The Spirit	16
The Trustee	17
Appendix: Background to the Verse 25:5	17

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

The Literate Prophet – Mohammed^{-saww}

Summary:

It is alleged, by a minority of Muslims, that the last Prophet, Mohammed^{-saww} could neither write nor read. However, this is not said about the previous Prophets^{-as}, e.g., about Prophet Musa^{-as}, Allah^{-azwj} Says:

And We wrote (down) about everything for him on the Tablets (of the Torah) as an admonition and making all things clear. 'Hold to them strongly, and command your people to adopt the best in it, I will show you the home of the deviators! (7:145)

Similarly, Prophet Isa^{-as} could read, as Allah^{-azwj} Narrates what he^{-as} uttered as a baby in the lap of his mother (in the defence of adversaries who were attacking the honour of his mother):

He said, 'I am indeed a servant of Allah. He has given me the Book and made me a Prophet (19:30).'

So, what is the point in giving someone a book who cannot read it? Hence, all Prophets^{-as} were taught by Allah^{-azwj}, and not by the people, and so how could it be that the chief of the Prophets (Mohammed^{-saww}) could not read or write? Allah^{-azwj} Defends His^{-azwj} last Prophet^{-saww} in this regard, by citing in the Holy Quran (87:6):

سَنُقَرِّئُكَ فَلَا تَنْسَى {6}

We will Make you (O Prophet) read, so you will not forget [87:6]

The historical evidence of the writing of the Prophet Mohammed^{-saww} is narrated by many histories during the Treaty of Hudaibiyya, when Suheyl Bin Amro refused to accept the statement: 'This is the treaty formed by Muhammad, the Messenger of Allah.' Suhayl told him^{-saww} to remove it. He said that if he accepted him as Messenger, there would be no need for the treaty in the first place. Imam Ali^{-asws} refused to remove the name of the Prophet^{-saww}

out of respect. So, the Prophet^{-saww} himself took the pen and removed it himself^{-saww} and in its place wrote 'Muhammad, son of Abdullah.'¹

Introduction:

Some Muslims allege that Prophet Muhammad^{-saww} could neither write nor read (Nauzobillah)! In the first revealed Holy Verse, however, Allah^{-azwj} Commands Prophet Muhammad^{-saww} to read! Allah^{-azwj} Knew very well that His Prophet^{-saww} could read.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ {1}

Read in the Name of your Lord Who Created! [96:1]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلٍ بْنِ زِيَادٍ عَنْ مَنْصُورٍ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ السَّرِيِّ عَنْ عَمِّهِ عَلِيِّ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوَّلُ مَا نَزَلَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اقْرَأْ بِاسْمِ رَبِّكَ وَ آخِرُهُ إِذَا جَاءَ نَصْرُ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Muhammad Bin Al Hassan Al Sarriy, from his uncle Ali Bin Al Sariy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The first of what was Revealed upon Rasool-Allah^{-saww} was **In the Name of Allah^{-azwj} the Beneficent, the Merciful, Read in the name of your Lord Who Created [96:1]** and the last of it (Chapter Revealed) was **When there comes the help of Allah and the victory [110:1]**.'²

Also in the Holy Quran, Allah^{-azwj} Says:

الَّذِي عَلَّمَ بِالْقَلَمِ {4}

Who Taught (you) by the Pen [96:4]

The Pen

الحسن بن أبي الحسن الديلمي: بإسناده إلى محمد بن الفضيل، عن أبي الحسن موسى (عليه السلام)، قال: سألته عن قول الله عز و جل: ن وَالْقَلَمِ وَ مَا يَسْطُرُونَ: «فالتون اسم لرسول الله (صلى الله عليه وآله)، و القلم اسم لأمر المؤمنين (عليه السلام)

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain going up to Muhammad Bin Al-Fazeyl, who has narrated the following:

¹ See for example, Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 20 H 10

² Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 5

'I asked Abu Al-Hassan Musa^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Noon and the Pen, and what they will be writing! [68:1]**, he^{-asws} said: 'So the (letter) Noon is a name of the Rasool-Allah^{-saww}, and the Pen is a name of Amir Al-Momineen^{-asws}.'³

تفسير العياشي عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ: كُنْتُ يَوْمًا مِنَ الْأَيَّامِ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ يَا عَبْدَ الرَّحِيمِ قُلْتُ لَبَيْكَ قَالَ قَوْلُ اللَّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ إِذْ قَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي مِنَ الْهَادِي الْيَوْمَ

Tafseer Al Ayyashi – From Abdul Raheem Al Qaseyr who said,

'One day from the days I was in the presence of Abu Ja'far^{-asws}. He^{-asws} said: 'O Abdul Raheem!' I said, 'At your^{-asws} service!' He^{-asws} said: 'Words of Allah^{-azwj}: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. Then Rasool-Allah^{-saww} said: 'I^{-saww} am the warner and Ali^{-asws} is the guide.' Who is the guide today?

قَالَ فَسَكَتُ طَوِيلًا ثُمَّ رَفَعْتُ رَأْسِي فَقُلْتُ جَعَلْتُ فِدَاكَ هِيَ فِيكُمْ تَوَارَثُوهَا رَجُلٌ فَرَجُلٌ حَتَّى انْتَهَتْ إِلَيْكَ فَأَنْتَ جَعَلْتُ فِدَاكَ الْهَادِي

He (the narrator) said, 'I was silent for a long time. Then I raised my head and I said, 'May I be sacrificed for you^{-asws}! It is among you, being inherited by a man to a man until it ended up to you^{-asws}. So, you^{-asws}, may I be sacrificed for you^{-asws}, are the guidance.'

قَالَ صَدَقْتَ يَا عَبْدَ الرَّحِيمِ إِنَّ الْقُرْآنَ حَيٌّ لَا يَمُوتُ وَ الْآيَةُ حَيَّةٌ لَا تَمُوتُ فَلَوْ كَانَتْ الْآيَةُ إِذَا نَزَلَتْ فِي الْأَقْوَامِ مَاتُوا مَاتَتِ الْآيَةُ لَمَاتَ الْقُرْآنُ وَ لَكِنْ هِيَ جَارِيَةٌ فِي الْبَاقِينَ كَمَا جَرَتْ فِي الْمَاضِينَ

He^{-asws} said: 'You speak the truth, O Abdul Rahman! The Quran is alive, will not be dying, and the Verses are alive, will not be dying. If the Verse, when it was Revealed regarding (a certain) people, (and) they died, so the Verse would have died, the Quran would die. But it flows in the remainder, just as it had flowed in the past.'

وَ قَالَ عَبْدُ الرَّحِيمِ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْقُرْآنَ حَيٌّ لَمْ يَمُتْ وَ إِنَّهُ يَجْرِي كَمَا يَجْرِي اللَّيْلُ وَ النَّهَارُ وَ كَمَا يَجْرِي الشَّمْسُ وَ الْقَمَرُ وَ يَجْرِي عَلَى آخِرِنَا كَمَا يَجْرِي عَلَى أَوَّلِنَا.

And Abdul Rahman said, 'Abu Abdullah^{-asws} said: 'The Quran is alive, not dead, and it flows just as the night and the day flows, and just as the sun and the moon flow, it flows upon our^{-asws} last one just as it had flowed upon our^{-asws} first one.'⁴

The Sura Pen (68), which is the second Sura revealed, says the only function of the pen is to write.

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ {1}

(I Say by) Noon and (By) the Pen, and what they will be-writing (record)! [68:1]

³ (تأويل الآيات 2: 710 / 1).

⁴ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 20 H 21

الحسن بن أبي الحسن الديلمي: بإسناده إلى محمد بن الفضيل، عن أبي الحسن موسى (عليه السلام)، قال: سألته عن قول الله عز و جل: ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ: «فالتون اسم لرسول الله (صلى الله عليه و آله)، و القلم اسم لأمر المؤمنين (عليه السلام)».

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain going up to Muhammad Bin Al-Fazeyl, who has narrated the following:

‘I asked Abu Al-Hassan Musa^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Noon and the Pen, and what they will be writing! [68:1]**, he^{-asws} said: ‘So the (letter) Noon is a name of the Rasool-Allah^{-saww}, and the Pen is a name of Amir Al-Momineen^{-asws}.’⁵

In Verse 25:5, Allah^{-azwj} Says, Prophet Muhammad^{-saww} regularly Writes Verses Revealed onto him^{-saww}:

وَقَالُوا أَأَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا {5}

And they are saying, ‘Stories of the former ones! He had these written down, and these are being dictated to him (in the) morning and evening’ [25:5]

See a Hadith in the Appendix, describing the background of the above Verse:

ثم قال علي بن إبراهيم، و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: إِلَّا إِنْكَ افْتَرَاهُ قَالَ: «الإفك: الكذب وَ أَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ يَعْنُونَ أبا فكيهة، و حبرا، و عداسا، و عابسا مولى حويطب،

Then Ali Bin Ibrahim said, ‘And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja’far^{-asws} regarding His^{-azwj} Words: **‘Surely this is only a lie. He fabricated it [25:4]**, he^{-asws} said: ‘Al-Ifak (الإفك) – is the lie, **and he is being assisted upon it by other people** - meaning Abu Fakeyhat, and Habra, and Adasa, and Abasa the slave of Huweytab.

و قوله: أَأَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهوَ قول النضر بن الحارث بن علقمة بن كلدة، قال: أساطير الأولين اكتتبها محمد، فهي تملى عليه بكرة و أصيلا».

‘And His^{-azwj} Words: **Stories of the former ones! He had these written down** - This is the speech of Al-Nazar Bin Al-Haris Bin Alqama Bin Kaldat who said, ‘Stories of the former ones! Muhammad^{-saww} had these written out, and these are being dictated to him (in the) morning and evening [25:5].’⁶

So, it was well known among the non-believers of that time that Prophet Muhammad^{-saww} could read as well as write. So why did some Muslims think that the Holy Prophet was illiterate (Na’uzubillah)? We look at the Holy Verse, which is frequently presented in support of their assumption.

⁵ (تأويل الآيات 2: 710/1).

⁶ تفسير القمي 2: 111.

Why do they Allege that Prophet Muhammad^{-saww} was Illiterate (Nauzubillah)?

Some Muslims have assumed that holy Prophet^{-saww} was illiterate (na'uzubillah) based on the following Verse:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوءًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُخْلِئُ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ {157}

Those who are following the Rasool, the Prophet, the Ummy (Makkan) whom they are finding written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, and permitting for them the good things and prohibiting upon them the bad, and removing from them their burdens and their shackles which would be upon them. So those who believe in him, and assist him, and help him, and follow the Light which descends with him, they would be the successful ones [7:157]

و عن الباقر عليه السلام: أَنَّهُ سُئِلَ لِمَ سَمِيَ النَّبِيُّ الْأُمِّيَّ قَالَ نَسَبَ إِلَى مَكَّةَ وَ ذَلِكَ مِنْ قَوْلِ اللَّهِ لِنُذِيرٍ أُمِّ الْقُرَى وَ مَنْ حَوْهَا* وَ أُمِّ الْقُرَى مَكَّةَ فَقِيلَ أُمِّي لِذَلِكَ.

And from Al Baqir^{-asws}, he^{-asws} was asked, 'Why was the Prophet^{-saww} named as the Ummy?' He^{-asws} said: 'It is attributed to Makkah, and that is from the Words of Allah^{-azwj}: **to warn the Mother City and those around it [42:7]**, and the Mother city is Makkah, therefore he^{-saww} is called Ummy due to that.'⁷

The meaning of 'Ummy'

حدثنا احمد بن محمد عن ابي عبد الله البرقي عن جعفر بن محمد الصوفي قال سألت ابا جعفر عليه السلام محمد بن علي الرضا عليه السلام وقلت له يابن رسول الله لم سمي النبي الامي قال ما يقول الناس قال قلت له جعلت فداك يزعمون انما سمي النبي الامي لانه لم يكتب

It has been narrated to us Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said:

'I said to Abu Ja'far^{-asws}, 'O son of Rasool-Allah^{-saww}, why was the Prophet^{-saww} called 'Al-Ummy?' He^{-asws} said: 'What do the people say.' I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, they are alleging that the Prophet^{-saww} was called 'Al-Ummy' because he^{-saww} could not write.'

⁷ تفسير الصافي، ج2، ص: 242

فقال كذبوا عليهم لعنة الله انى يكون ذلك والله تبارك وتعالى يقول في محكم كتابه هو الذى بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة

‘He^{-asws} said: ‘They are lying about him^{-saww}, may Allah^{-azwj} Curse them! I^{-asws} say that, and Allah^{-azwj} Blessed and Exalted has Said in His^{-azwj} Decisive Book: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses upon them and purifying them, and teaching them the Book and the Wisdom [62:2].**

فكيف كان يعلمهم مالا يحسن والله لقد كان رسول الله صلى الله عليه وآله يقرأ ويكتب باثنين وسبعين أو بثلاثة وسبعين لسانا وانما سمي الامي لانه كان من اهل مكة و مكة من امهات القرى وذلك قول الله تعالى في كتابه لتندر ام القرى ومن حولها.

‘‘How was he^{-saww} able to teach them if he^{-saww} was not good in it. By Allah^{-azwj}! Rasool-Allah^{-saww} was able to read and write in seventy two to seventy three languages, and he^{-saww} has been called ‘Al-Ummi’ because he^{-saww} was an inhabitant of Mecca, and Makkah is the mother (Umm) of all towns, and these are the Words of Allah^{-azwj} the Exalted in His^{-azwj} Book: **And like that We Reveal to you an Arabic Quran for you to warn the mother town and ones around it [42:7].**’⁸

حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن علي بن اسباط أو غيره قال قلت لابي جعفر عليه السلام ان الناس يزعمون ان رسول الله لم يكن يكتب ولا يقرأ

It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Asbaat or someone else, said:

‘I said to Abu Ja’far^{-asws}, ‘The people are alleging that Rasool-Allah^{-saww} was neither able to write, nor able to read.’

فقال كذبوا لعنهم الله انى ذلك وقد قال الله هو الذى بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفي ضلال مبين فيكون ان يعلمهم الكتاب والحكمة وليس ويحسن ان يقرأ ويكتب

‘He^{-asws} said: ‘They are lying, may Allah^{-azwj} Curse them for that, and Allah^{-azwj} has Said: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses upon them and purifying them, and teaching them the Book and the Wisdom [62:2],** and he^{-saww} taught them the Book and the Wisdom while he^{-saww} was not literate? But he^{-asws} was excellent in reading and writing.’

قال قلت فلم سمي النبي صلى الله عليه وآله اميا قال نسبت إلى مكة وذلك قول الله عزوجل لتندر ام القرى ومن حولها فام القرى مكة فقليل امي لذلك.

‘I said, ‘Why was the Prophet^{-saww} called Ummi?’ He^{-asws} said: ‘In association to Mecca, and these are the Words of Allah^{-azwj} Mighty and Majestic: **And like that We Reveal to you an**

⁸ Basaaair Al Darajaat – P 5 CH 4 H 1

Arabic Quran for you to warn the mother town and ones around it [42:7]. The mother city is Mecca. He^{-saww} was called Ummi for that.”⁹

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن جعفر بن محمد الصوفي، قال سألت أبا جعفر محمد بن علي الرضا (عليهما السلام)، فقلت: يا بن رسول الله، لم سمي النبي (صلى الله عليه و آله) الأمي؟ فقال: «ما يقول الناس؟» قلت: يزعمون أنه إنما سمي الأمي لأنه لم يحسن أن يكتب.

Ibn Babuwayh said that it has been narrated from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Muhammad Bin Khalid Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said,

'I asked Abu Ja'far^{-asws} Muhammad^{-asws} Bin Ali^{-asws} Al-Reza^{-asws}, 'O son^{-asws} of the Rasool-Allah^{-saww}, why has the Prophet^{-saww} been called 'Al-Ummi?'. He^{-asws} said: 'What are the people saying?' I said, 'They are alleging that he^{-saww} has been called 'Al-Ummi' because he^{-saww} was illiterate and could not write well.'

فقال (عليه السلام): «كذبوا عليهم لعنة الله، أنى ذلك و الله يقول في محكم كتابه: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ فَكَيْفَ كَانَ يَعْلَمُهُمْ مَا لَمْ يحسن؟ و الله لقد كان رسول الله (صلى الله عليه و آله) يقرأ و يكتب باثنين- أو قال بثلاثة- و سبعين لسانا، و إنما سمي الأمي لأنه كان من أهل مكة، و مكة من أمهات القرى، و ذلك قول الله عز و جل: لِنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا. و أم القرى مكة، فقيل أمي لذلك».

'He^{-asws} said: 'They lie! Upon them be the Curse of Allah^{-azwj}, I^{-asws} for that say that Allah^{-azwj} has Said in the Decisive (Verse) of His^{-azwj} Book: **He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom [62:2].** How did he^{-saww} teach them what he^{-saww} was not good at? By Allah^{-azwj}, the Rasool-Allah^{-saww} was able to read and write in seventy two' - (or said) - 'seventy three' 'languages, and he^{-asws} has been called 'Al-Ummi' because he^{-saww} was from the inhabitants of Mecca, and Mecca is the mother of all towns, and that is in the Words of Allah^{-azwj} Mighty and Majestic: **and for you to warn the mother town (أُمُّ الْقُرَى) and the ones around it [6:92].** And the mother of towns is Mecca. So he^{-saww} was referred to as *Ummi* due to that.”¹⁰

Makkah the Mother City

علي بن إبراهيم، قال: أم القرى مكة، سميت أم القرى لأنها أول بقعة خلقها الله من الأرض، لقوله تعالى: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا.

Ali Bin Ibrahim, said,

'The Mother City is Makkah. It has been Named as the Mother City because it was the first spot which Allah^{-azwj} Created from the earth, in the Words of the Exalted **Surely, the first**

⁹ Basaair Al Darajaat – P 5 CH 4 H 4

¹⁰ 2 & علل الشرائع: 1/124

House Placed for the people is the one at Bakka, Blessed, and a Guidance for the worlds [3:96].¹¹

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن جعفر بن محمد الصوفي، قال سألت أبا جعفر محمد بن علي الرضا (عليهما السلام)، فقلت: يا بن رسول الله، لم سمي النبي (صلى الله عليه وآله) الأمي؟ فقال: «ما يقول الناس؟» قلت: يزعمون أنه إنما سمي الأمي لأنه لم يحسن أن يكتب.

Ibn Babuwayh said that it has been narrated from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Muhammad Bin Khalid Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said,

'I asked Abu Ja'far^{-asws} Muhammad^{-asws} Bin Ali^{-asws} Al-Reza^{-asws}, 'O son^{-asws} of the Rasool-Allah^{-saww}, why has the Prophet^{-saww} been called 'Al-Ummi?'. He^{-asws} said: 'What are the people saying?' I said, 'They are alleging that he^{-saww} has been called 'Al-Ummi' because he^{-saww} was illiterate and could not write well.'

فقال (عليه السلام): «كذبوا عليهم لعنة الله، أنى ذلك و الله يقول في محكم كتابه: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

'He^{-asws} said: 'They lie! Upon them be the Curse of Allah^{-azwj}, I^{-asws} for that, say that Allah^{-azwj} has Said in the Decisive (Verse) of His^{-azwj} Book: ***He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely before they were in clear straying [62:2].***

فكيف كان يعلمهم ما لم يحسن؟ و الله لقد كان رسول الله (صلى الله عليه وآله) يقرأ و يكتب باثنين - أو قال بثلاثة - و سبعين لسانا، و إنما سمي الأمي لأنه كان من أهل مكة، و مكة من أمهات القرى، و ذلك قول الله عز و جل: لِيُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا. و أم القرى مكة، فقليل أمي لذلك».

"How did he^{-saww} teach them what he^{-saww} was not good at? By Allah^{-azwj}, Rasool-Allah^{-saww} was able to read and write in seventy two' - (or said) - 'seventy three' 'languages, and he^{-asws} has been called 'Al-Ummi' because he^{-saww} was from the inhabitants of Mecca, and Mecca is the mother of all towns, and that is in the Words of Allah^{-azwj} Mighty and Majestic: ***and for you to warn the mother town (أُمُّ الْقُرَىٰ) and the ones around it [6:92].*** And the mother of towns is Makkah. So he^{-saww} was referred to as *Ummi* due to that."¹²

محمد بن الحسن الصفار: عن الحسين بن علي، عن أحمد بن هلال، عن خلف بن حماد، عن عبد الرحمن بن الحجاج، قال: قال أبو عبد الله (عليه السلام): «إن النبي (صلى الله عليه وآله) كان يقرأ و يكتب، و يقرأ ما لم يكتب».

Muhammad Bin Al-Hassan Al-Saffar, from Al-Husayn Bin Ali, from Ahmad Bin Hilal, from Khalaf Bin Hamaad, from Abdul Rahman Bin Al-Hajaaj who said,

¹¹ تفسير القمّي 2: 268.

¹² علل الشرائع: 1/124

Abu Abdullah^{-asws} said: 'The Prophet^{-saww} used to read and write, and he^{-saww} (also) read what he^{-saww} had not written (What someone else had written).'¹³

Those who claim that Prophet Muhammad^{-saww} was illiterate refer to the following verse:

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَا زَنَابَ الْمُبِطِلُونَ {48}

And you did not recite any (other) Book from before it nor did you transcribe (copy-wrote) it with your right hand, for then the falsifiers would have doubted [29:48]

They wrongly interpret the words 'nor writing it with your right hand' to claim that Rasool Allah^{-saww} (Prophet Muhammad) could neither read nor write. These words, do not refer to the writing of the Quran, these words, nevertheless, clearly state that Prophet Muhammad^{-saww} never recited nor wrote down any Scriptures before the Quran, meaning, never went to a school or visited a teacher before the Revelation of the Holy Quran, so was taught by Allah^{-azwj} and not by others.

و في العيون عن الرضا عليه السلام في حديث: و من آياته انه كان يتيماً فقيراً راعياً أجيراً لم يتعلم كتاباً و لم يختلف الى معلم ثم جاء بالقرآن الذي فيه قصص الأنبياء و أخبارهم حرفاً حرفاً و أخبار من مضى و من بقي إلى يوم القيامة.

And in (the book) Al-Uyoon –

'From Al-Reza^{-asws}, there is a lengthy Hadeeth. (He^{-asws} said): 'And from His^{-azwj} Signs is that he^{-saww} was an orphan, poor, shepherd, employed, had not learned a book, and did not come and go to a teacher, then he^{-saww} came with the Quran wherein were the stories of the Prophets^{-as} and their^{-as} news, letter by letter, and news of the ones passed away and one remaining up to the Day of Judgment.'¹⁴

Why did Rasool Allah^{-saww} Ask Angel Jibraeel^{-as}

و عَنْ أَبَانٍ عَنْ سُلَيْمٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ سَأَلَهُ رَجُلٌ عَنِ الْإِيمَانِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الْإِيمَانِ لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ

And from Aban, from Suleym who said,

'I heard Ali^{-asws} Bin Abu Talib^{-asws}, and a man asked him^{-asws} about the Eman. He said, 'O Amir Al-Momineen^{-asws}! Inform me about Al-Eman. I don't have to ask anyone about it after you^{-asws}.'

قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَسَأَلَهُ عَنْ مِثْلِ مَا سَأَلْتَنِي عَنْهُ فَقَالَ لَهُ مِثْلَ مَقَالَتِكَ فَأَخَذَ يُحَدِّثُهُ ثُمَّ قَالَ لَهُ أَفَعَلَ أَمَنْتَ

'He^{-asws} said: 'A man came to the Prophet^{-saww} and asked him^{-saww} about similar to what you have asked me^{-asws} about. He said to him^{-saww} similar to your words, so he^{-saww} went on to narrate to him. Then he^{-saww} said to him, 'Do so, and you have believed.'

¹³ بصائر الدرجات: 5 / 247.

¹⁴ تفسير الصافي، ج4، ص: 120

ثُمَّ أَقْبَلَ عَلَيَّ عَلَى الرَّجُلِ فَقَالَ أَمَا عَلِمْتَ أَنَّ جِبْرِيلَ أَتَى رَسُولَ اللَّهِ ص فِي صُورَةِ آدَمِيٍّ فَقَالَ لَهُ مَا الْإِسْلَامُ

‘Then Ali^{-asws} faced towards the man. He^{-asws} said: ‘Don’t you know that Jibraeel^{-as} had come to Rasool-Allah^{-saww} in the image of a human being. He^{-as} said to him^{-saww}, ‘What is Al-Islam?’

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ إِقَامُ الصَّلَاةِ وَ إِيتَاءُ الزَّكَاةِ وَ حَجُّ الْبَيْتِ وَ صِيَامُ شَهْرِ رَمَضَانَ وَ الْغُسْلُ مِنَ الْجَنَابَةِ

“He^{-saww} said: ‘Testimony that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and establishing the Sa’at, and giving the Zakat, and performing Hajj of the House (Kabah), and fasting month of Ramazan, and the washing from the sexual impurity.’

قَالَ فَمَا الْإِيمَانُ قَالَ تُؤْمِنُ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ بِالْحَيَاةِ بَعْدَ الْمَوْتِ وَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَ شَرِّهِ وَ خُلُوهِ وَ مَوْتِهِ

“He^{-as} said: ‘So what is Al-Eman?’ He^{-saww} said: ‘Belief in Allah^{-azwj}, and His^{-azwj} Angels, and His^{-azwj} Books, and His^{-azwj} Rasools^{-as}, and in the life after the death, and in the pre-determination, all of it, good and evil, and sweet and bitter.’

فَلَمَّا قَامَ الرَّجُلُ قَالَ رَسُولُ اللَّهِ ص هَذَا جِبْرِيلُ جَاءَكُمْ يُعَلِّمُكُمْ دِينَكُمْ

“When the man stood up, Rasool-Allah^{-saww} said: ‘This is Jibraeel^{-as} having come to you all to teach you your religion.’

فَكَانَ رَسُولُ اللَّهِ كَلَّمَا قَالَ لَهُ شَيْئًا قَالَ لَهُ صَدَقْتَ قَالَ فَمَتَى السَّاعَةُ قَالَ مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ صَدَقْتَ

“It was so that Rasool-Allah^{-saww}, every time he^{-saww} said something to him^{-as}, he^{-as} said to him^{-saww}: ‘You^{-saww} speak the truth.’ He^{-as} said: ‘When is the Hour?’ He^{-saww} said: ‘The questioned is not any more knowing than the questioner is.’ He^{-as} said: ‘You^{-saww} speak the truth.’

ثُمَّ قَالَ عَلَيَّ ع بَعْدَ مَا فَرَعَ مِنْ قَوْلِ جِبْرِيلَ صَدَقْتَ أَلَا إِنَّ الْإِيمَانَ بُنِيَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الْيَقِينِ وَ الصَّبْرِ وَ الْعَدْلِ وَ الْجِهَادِ.

‘Then Ali^{-asws} said, after having been free from the words of Jibraeel^{-as}: ‘You^{-azwj} speak the truth’: ‘Indeed! Al-Eman is built upon four pillars – upon the certainty, and the patience, and the justice, and the Jihad (striving).’¹⁵

The Holy Verse (42:52) which says Not knowing the Book and the Eman

Sometimes, Holy Verse 42:52 is also cited to allege that Prophet^{-saww} was not literate (Nouzobillah), which is taking it entirely out of context; let us review the following Holy Verse:

¹⁵ Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 46 b

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ {52}

And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) We Guide with one We so Desire from Our servants; and surely you (Rasool) guide to the Straight Path [42:52]

Not knowing the Book and the Eman

تفسير القمي جَعْفَرُ بْنُ أَحْمَدَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَبْدِ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى لَنَبِيِّهِ - مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا يَغْنِي عَلَيْنَا وَعَلَيْكَ هُوَ النُّورُ

Tafseer Al Qummi – Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Rahman, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

From Abu Ja'far^{-asws} regarding Words of Allah^{-azwj} the Exalted to His^{-azwj} Prophet^{-saww}: ***'You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) [42:52]*** – meaning Ali^{-asws}, and Ali^{-asws}, he^{-asws} is the Noor.

فَقَالَ - هَدَيْ بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا يَغْنِي عَلَيْنَا بِهِ هَدَى مَنْ هَدَى مِنْ خَلْقِهِ وَقَالَ اللَّهُ لَنَبِيِّهِ - وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ يَغْنِي أَنَّكَ لَتَأْمُرُ بِوَلَايَةِ عَلِيٍّ وَتَدْعُو إِلَيْهَا

He^{-azwj} Said: ***We Guide with one We so Desire from Our servants; [42:52]*** - meaning Ali^{-asws}, Guiding through him^{-asws} the one from His^{-azwj} creatures He^{-azwj} Guides. And Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: ***and surely you (Rasool) guide to the Straight Path [42:52]*** – meaning you^{-saww} should instruct with the Wilayah of Ali^{-asws} and call to it.

وَعَلَيْكَ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ صِرَاطِ اللَّهِ يَغْنِي عَلَيْنَا - الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْنِي عَلَيْنَا أَنَّهُ جَعَلَهُ خَازِنَهُ عَلَى مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ شَيْءٍ وَاتَّخَذَهُ عَلَيْهِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

'And Ali^{-asws}, he^{-asws} is the Straight Path, ***A Path of Allah*** – meaning Ali^{-asws} - ***Who, for Him is whatever is in the skies and whatever is in the earth.*** – meaning Ali^{-asws}. He^{-azwj} Made him^{-asws} His^{-azwj} treasurer upon whatever is in the skies and whatever is in the earth, of anything, and Entrusted it to him^{-asws} - ***Indeed! To Allah do the matters eventually come [42:53].***¹⁶

11- فس، تفسير القمي بِالْإِسْنَادِ الْمُتَّفَقِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَتْ هَاتَانِ الْآيَتَانِ هَكَذَا قَوْلُ اللَّهِ - حَتَّى إِذَا جَاءَنَا يَغْنِي فُلَانًا وَفُلَانًا يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ حِينَ يَرَاهُ - يَا لَيْتَ بَنِي وَبَنِيكَ بَعْدَ الْمَشْرِقَيْنِ فَيَنْسُ الْقُرَيْنِ

Tafseer Al Qummi – By the preceding chain, from Abu Hamza,

From Abu Ja'far^{-asws} having said: 'These two Verses were Revealed like this – Words of Allah^{-azwj}: ***'Until when he comes to Us [43:38]*** - Meaning so and so, and so and so (Abu Bakr and

¹⁶ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 16 H 10

Umar), **he will say**, one of them to the other, **'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38].**

فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ قُلْ لِفُلَانٍ وَ فُلَانٍ وَ أَتْبَاعِهِمَا- لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

'Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: Say to so and so, and so and so (Abu Bakr and Umar) and the followers of these two: **And it will never profit you today, since you were unjust** - to the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights, **You are (now) sharers in the Punishment [43:39].**

ثُمَّ قَالَ اللَّهُ لِنَبِيِّهِ- أَ فَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَ مَنْ كَانَ فِي ضَلَالٍ مُبِينٍ- فَإِنَّمَا نَذْهَبُ بِكَ فَإِنَّمَا مِنْهُمْ مُتَّقِمُونَ يَعْنِي مِنْ فُلَانٍ وَ فُلَانٍ

'Then He^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40] So if We were to Take you away, We would still Take Revenge from them [43:41]**, Meaning from so and so, and so and so (Abu Bakr and Umar).

ثُمَّ أَوْحَى اللَّهُ إِلَى نَبِيِّهِ- فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ فِي عَلِيٍّ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ يَعْنِي أَنَّكَ عَلَى وَلَايَةِ عَلِيٍّ وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

'Then Allah^{-azwj} Revealed to His^{-azwj} Prophet^{-saww}: **Therefore adhere with that which is Revealed unto you [43:43]** - regarding Ali^{-asws}, **surely you are upon a Straight Path [43:43]** - Meaning, you^{-saww} are upon the Wilayah of Ali^{-asws}, and Ali^{-asws}, he^{-asws} is the Straight Path.¹⁷

The Guiding Light

وعنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال، عن الحسن بن وهب العبسي، عن جابر الجعفي، عن أبي جعفر (عليه السلام) في قول الله عز و جل: وَ لَكِنْ جَعَلْنَاهُ نُورًا هَدًى بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا، قال: «ذاك علي بن أبي طالب (عليه السلام)».

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Al Hassan Bin Wahab Al Abasy, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **but We Made it a Light We Guide with one We so Desire from Our servants; and surely you guide to the Straight Path [42:52]**, he^{-asws} said: 'That (Light) is Ali^{-asws} Bin Abu Talib^{-asws}.'¹⁸

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قول الله لنبيه (صلى الله عليه و آله): مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُورًا: «يعني عليا (عليه السلام)، و علي هو النور، فقال: هَدًى بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا يَعْنِي عَلِيًّا (عليه السلام)، هَدًى بِهِ مَنْ هَدًى مِنْ خَلْقِهِ.

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

¹⁷ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 16 H 11 a

¹⁸ تأويل الآيات 2: 551 / 22.

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} to His^{-azwj} Prophet^{-saww} **[42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the belief, but We Made it a Light**, he^{-asws} said: '(Light) meaning Ali^{-asws}, and Ali^{-asws} is the Light, so He^{-azwj} Said **Guiding thereby whom We Desire to of Our servants**, Meaning Ali^{-asws}, Guide by him^{-asws} the one whom He^{-azwj} Guides from His^{-azwj} creatures.

و قال لنبيه (صلى الله عليه و آله): وَ إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ يعني إنك لتأمر بولاية أمير المؤمنين (عليه السلام)، و تدعو إليها، و علي هو الصراط المستقيم صراط الله يعني عليا (عليه السلام) الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ يعني عليا (عليه السلام) أن جعله خازنه على ما في السماوات و ما في الأرض، و أئتمنه عليه ألا إلى الله تَصِيرُ الْأُمُورُ».

'And he^{-azwj} Said to His^{-azwj} Prophet^{-saww} **and most surely you show the way to the Straight Path**, Meaning you^{-saww} are commanding for the Wilayah of Amir Ul Momineen^{-asws}, and calling them to it, and Ali^{-asws} is the Straight Path, **[42:53] The Path of Allah**, Meaning Ali^{-asws} **Whose is whatsoever is in the skies and whatsoever is in the earth** Meaning Ali^{-asws} having Made him^{-asws} as the Treasurer of whatsoever is in the skies and in the earth, and Entrusted it to him^{-asws} **Indeed, to Allah do all affairs eventually come.**¹⁹

Guiding to the Straight Path

محمد بن الحسن الصفار: عن عبد الله بن عامر، عن أبي عبد الله الرقي، عن الحسين بن عثمان، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «قوله تعالى: إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ، إنك لتأمر بولاية علي (عليه السلام) و تدعو إليها، و هو الصراط المستقيم».

Muhammad Bin Al Hassan Al Saffar, from Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The Words of the exalted: **and surely you guide to the Straight Path [42:52]**, you^{-saww} are commanding for the Wilayah of Ali^{-asws} and are calling them to him^{-asws}, and he^{-asws} is the Straight Path.'²⁰

The Spirit

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابي الصباح الكنانى عن ابي بصير قال سئلت ابا عبد الله عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان قال خلق من خلق الله اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يخبره ويسدده وهو مع الائمة من بعده.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Al-Sabaah Al-Kanany, from Abu Baseer who said:

'I asked Abu Abdullah^{-asws} about the Statement of Allah^{-azwj} Blessed and Exalted: **And like that We Sent down a Spirit unto you from Our Command. You did not know what the Book was, nor the Eman [42:52]**. He^{-asws} said: 'A Creature from the creatures of Allah^{-azwj}, greater than

¹⁹ تفسير القمّي 2: 279.

²⁰ بصائر الدرجات: 98 / 5

Jibraeel^{-as} and Mikaeel^{-as}. It was with Rasool-Allah^{-saww}, informed him^{-saww} and protected him^{-saww}, and it is with the Imams^{-asws} after him^{-saww}.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَصْبَاطِ بْنِ سَالِمٍ قَالَ سَأَلَهُ رَجُلٌ مِنْ أَهْلِ هَيْتَ وَ أَنَا حَاضِرٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ أُوحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا فَقَالَ مُنْذُ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ الرُّوحَ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) مَا صَعِدَ إِلَى السَّمَاءِ وَ إِنَّهُ لَفِينَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Asbat Bin Salim who said,

‘A man from the people of Hayt asked him^{-asws} and I was present, about the Words of Allah^{-azwj} Mighty and Majestic: ***And like that We Sent down a Spirit unto you from Our Command [42:52]***. So he^{-asws} said: ‘Since Allah^{-azwj} Mighty and Majestic Sent down the Spirit unto Muhammad^{-saww}, it has not ascended to the sky, and it is among us^{-asws}.’²²

The Trustee

حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسين بن عثمان عن محمد بن الفضيل عن أبي حمزة الثمالي عن أبي جعفر عليه السلام في قول الله تبارك وتعالى صراط الله الذي له مافى السموات وما فى الارض يعنى عليا انه جعل عليا خازنه على مافى السموات وما فى الارض من شئ واثمنه عليه الا إلى الله تصير الامور.

Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

Abu Ja’far^{-asws}, regarding the Words of Allah^{-azwj} Blessed and Exalted: ***A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53]***, said: ‘It means Ali^{-asws}. He^{-azwj} Made Ali^{-asws} His^{-azwj} Treasurer on whatsoever is in the Heavens and whatsoever is in the Earth from things and entrusted it all to him^{-asws}, but it is to Allah^{-azwj} that the matters return.’²³

Finally, in 87:6, Allah^{-azwj} Says, we will Enable you (Prophet Mohammed^{-saww}) to read, which leaves no doubt that the chief of Prophets and the last Prophet (Mohammed^{-saww}) was not illiterate.

سَنُقْرِئُكَ فَلَا تَنْسَى {6}

We will Make you (O Prophet) read, so you will not forget [87:6]

Appendix: Background to the Verse 25:5

عمر بن إبراهيم الأوسي: قيل: إن رسول الله (صلى الله عليه وآله) لما مات أبو طالب، لج المشركون في أذيتة، فصار يعرض نفسه على القبائل بالإسلام، والإيمان، فلم يأت أحدا من القبائل إلا صده و رده،

Umar Bin Ibrahim Al Awsy –

²¹ Basaair Al Darajaat – P 9 CH 16 H 2

²² Al Kafi V 1 – The Book Of Divine Authority CH 56 H 2

²³ Basaair Al Darajaat – P 2 CH 19 H 16

It is said that Rasool-Allah^{-saww}, when Abu Talib^{-asws} passed away, the Polytheists persisted in harming him^{-saww}. So, he^{-saww} came and presented himself^{-saww} to the tribes with the Islam and the Eman, but no one from the tribes came except that he blocked him^{-saww} and rejected him^{-saww}.

فقال بعضهم: قوم الرجل أعلم به، أترون أن رجلا يصلحنا، و هو قد أفسد قومه؟

One of them said, 'The people of the man^{-saww} are more knowing regarding him^{-saww}. Are you viewing that a man would guide us and he^{-saww} has misled his^{-saww} own people?'

فعمد إلى ثقيف بالطائف، فوجد ساداتهم جلوسا، و هم ثلاثة اخوة، فعرض عليهم الإسلام، و حذرهم من النار، و غضب الجبار، فقال بعضهم: أنا أسرق ثياب الكعبة، إن كان بعثك الله نبيا. قال آخر: يا محمد، أعجز الله أن يرسل غيرك!

He^{-saww} headed to Saqeef at Al-Ta'if, and he^{-saww} found their chiefs seated in a gathering, and they were three brothers. He^{-saww} presented Al-Islam to them and warned them of the Fire and the Wrath of the Compeller. One of them said, 'I tend to steal clothes (drapes) of the Kabah, if it was Allah^{-azwj} Who Sent you^{-saww}.' The other one said, 'O Muhammad^{-saww}! Is Allah^{-azwj} Frustrated from Sending anyone apart from you^{-saww}!'

و قال الآخر: لا تكلموه، إن كان رسولا من الله كما يزعم، فهو أعظم قدرا من أن يكلمنا، و إن كان كاذبا على الله، فهو أسرف بكلامه.

And the other one said, 'Do not speak to him^{-saww}! If he^{-saww} was a Rasool^{-saww} from Allah^{-azwj} just as he^{-saww} claims, then he^{-saww} is of a more worth than for him^{-saww} to speak to us; and if he^{-saww} was a liar upon Allah^{-azwj}, then he^{-saww} is being extravagant with his^{-saww} speech.'

و جعلوا يستهزئون به، فجعل يمشي، كلما وضع قدما، وضعوا له صخرة، فما فرغ من أرضهم إلا و قدماه تشخب دما،

And they went on mocking him^{-saww}. He^{-saww} went on to walk, (but) every time he^{-saww} placed a foot, they placed a rock for him^{-saww} (to walk upon). He^{-saww} was not free from their land except and his^{-saww} feet were spilling blood.

فعمد لحائط من كرومهم، و جلس مكروبا، فقال: «اللهم، إني أشكوا إليك غرتي، و كربتي، و هواني على الناس، يا أرحم الراحمين، أنت رب المستضعفين، أنت رب المكروبين،

Rasool Allah^{-saww} headed towards a wall of their vineyard and sat in anguish, and he^{-saww} said: 'O Allah^{-azwj}! I^{-saww} am complaining to You^{-azwj} of my^{-saww} loneliness, and my^{-saww} distress, and my^{-saww} being considered insignificant by the people. O most Merciful of the merciful ones! You^{-azwj} are the Lord^{-azwj} of the oppressed ones! You^{-azwj} are the Lord^{-azwj} of the distressed ones!

اللهم إن لم يكن بك علي غضب فلا ابالي، و لكن عافيتك أوسع لي، أعوذ بك من سخطك، و بمعافاتك و من عقوبتك، و بك منك،

'O Allah^{-azwj}! If You^{-azwj} do not happen to be Wrathful upon me^{-saww}, then I^{-saww} don't care (about anything else). But, Your^{-azwj} Given well-being is Extensive for me^{-saww}. I^{-saww} seek Refuge with You^{-azwj} from Your^{-azwj} Wrath, and with Your^{-azwj} Pardon and from Your^{-azwj} Punishment, and with You^{-azwj} from You^{-azwj}!

لا احصي الثناء عليك، أنت كما أثنيت على نفسك، لك الحمد حتى ترضى، و لا حول و لا قوة إلا بالله العلي العظيم».

'I^{-saww} cannot count the Praise upon You^{-azwj}. You^{-azwj} are Just as You^{-azwj} Praised upon Yourself^{-azwj}. For You^{-azwj} is the Praise until You^{-azwj} are Pleased. And there is neither Mighty nor Strength except with Allah^{-azwj}, the Exalted, the Magnificent!'

قيل: و كان في الكرم عتبة بن ربيعة، و شيبه، فكره أن يأتيهما، لما يعلم من عداوتهما، فقالا لغلام لهما، يقال له عداس: خذ قطفين من العنب، و قدحا من الماء، و أذهب بهما إلى ذلك الرجل، و إنه سيسألك: أ هدية، أم صدقة؟ فإن قلت صدقة، لم يقبلها، بل قل: هدية.

(The narrator said): And in the vineyard were Utba Bin Rabi'e, and Sheyba, so, he^{-saww} disliked going to them both due to what he^{-saww} knew from their enmity. They said to a slave of theirs called Adaas, 'Take two bunches of the grapes and a mug of water, and go with these two to that man^{-saww}, and he^{-saww} will ask you: 'Is this a gift or charity?' So, if you were to say, 'Charity,' he^{-saww} will not accept it, but say, 'Gift.'

فمضى، و وضعه بين يديه، فقال: «هدية، أم صدقة؟» فقال: هدية. فمد يده، و قال: «بسم الله الرحمن الرحيم» و كان عداس نصرانيا، فلما سمعه تعجب منه، و صار ينظره،

He went and placed it in front of him^{-saww}. He^{-saww} said: '(Is it) a gift or (is it) charity?' He said, 'Gift.' So he^{-saww} extended his^{-saww} hand and said: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful.' And Adaas was a Christian, so when he heard from him^{-saww}, he was astounded from it and went on looking at him^{-saww}.

فقال له: «يا عداس، من أين؟» قال: من أهل نينوى. قال: «من مدينة الرجل الصالح أخي يونس بن متى؟» قال: و من أعلمك؟ فأخبره بقصته، و بما أوحى إليه.

He^{-saww} said to him: 'O Adaas! From where (are you)?' He said, 'From the people of Nineveh.' He^{-saww} said: 'From the city of the righteous man, my^{-saww} brother Yunus^{-as} Bin Matta^{-as}?' He said, 'And who taught you^{-saww}? So he^{-saww} informed him of his^{-as} story and with what had been Revealed unto him^{-saww}.

فقال: و من قبله؟ فقال: «نوح و لوط» و أخبره بالقصة فخر ساجدا لله، و جعل يقبل يديه، و أسياه ينظرون إليه، فقال أحدهما للآخر: سحر غلامك.

He said, 'And who were before him^{-as}? He^{-saww} said: 'Noah^{-as} and Lut^{-as}.' And he^{-saww} informed him with the story, so he fell down in Sajdah to Allah^{-azwj}, and went on to kiss his^{-saww} hand, and both his masters were looking on at him. So, one of them said to the other, 'He^{-saww} has bewitched your slave.'

فلما أتاها، قالوا له: ما شأنك، سجدت و قبلت يديه! فقال: يا أسيادي، ما على وجه الأرض أشرف، و لا ألطف، و لا أخير منه. قالوا: و لم ذلك؟ قال: حدثني بأنبياء ماضية، و نبينا يونس بن متى.

When he came to them, they said to him, 'What is your concern, prostrating and kissing his^{-saww} hand?' He said, 'O my masters! There is none more honourable on the surface of the earth, nor kinder, nor better than him^{-saww}.' They said, 'And why is that?' He said, 'He^{-saww}

narrated to me with the (News of the) Prophets^{-as} of the past, and our Prophet Yunus^{-as} Bin Matta^{-as}.’

فقالا: يا ويلك، فتنك عن دينك؟ فقال: و الله إنه نبي مرسل. قالوا له: ويحك، عزمت قريش على قتله، فقال، هو و الله يقتلهم و يسودهم و يشرفهم، إن تبعوه دخلوا الجنة، و خاب من لا يتبعه.

They both said, ‘O woe be unto you! You are tempted away from your Religion?’ He said, ‘By Allah^{-azwj!} He^{-saww} is a Mursil Prophet^{-saww}.’ They said, ‘Woe be unto you! Quraysh are determined upon killing him^{-saww}.’ So, he said, ‘By Allah^{-azwj!} He^{-saww} would be killing them, and dominate them, and he^{-saww} would be ennobling them if they were to follow him^{-saww}, they would be entering the Paradise, and he would lose, one who does not follow him^{-saww}.’

فقاما يريدان ضربه، فركض للنبي (صلى الله عليه و آله) و أسلم.

They both arose intending to strike him, but he ran towards the Prophet^{-saww} and professed Islam.²⁴

تفسير القمّي 2: 111 24