

# **'Understanding the Holy Quran - Tafseer - Interpretation'**

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### **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:** Ajal Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

## ‘Understanding the Holy Quran - Tafseer - Interpretation’

### Summary:

The Holy Quran is the last Book, Revealed by Allah<sup>-azwj</sup> unto the last Prophet – Mohammed<sup>-saww</sup> (Rasool Allah<sup>-saww</sup>, the Prophet of Allah<sup>-azwj</sup>). There will neither come another Prophet after Mohammed<sup>-saww</sup>, nor another Book after the Holy Quran until Dooms Day – the day of Resurrection and Accountability of all people.

### How best can one understand the meaning of Holy Verses?

Amir ul-Momineen Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup> says (See *Appendix-I, Hadith-1*): When a Verse was Revealed, some companions of Rasool Allah<sup>-saww</sup> would not understand its meanings and rather wish to wait until a Bedouin would come and ask for its explanation from the Prophet<sup>-saww</sup> and only then, they would get to know its interpretation.

### Why one cannot interpret Holy Verses without guidance:

In the above Hadith, Amir ul-Momineen<sup>-asws</sup> says (See *Appendix-I, Hadith-1*): In the hands of the people there is right, and wrong, and truthfulness and lies, and *‘نَاسِخًا وَ مَنْسُوخًا وَ عَامًّا وَ خَاصًّا وَ مُحْكَمًا وَ مُتَشَابِهًا’* Abrogating and Abrogated, and general and specific, and Decisive and Allegorical.

Therefore, no one would have the knowledge to arrive at the correct interpretation of Quranic Verses except for those who were Given the Divine Knowledge by Allah<sup>-azwj</sup> – the Revelation and the Interpretation (who are they? – the Holy Prophet<sup>-saww</sup> and his<sup>-saww</sup> successors<sup>-asws</sup>).

## How do people try to interpret Holy Verses?

The Holy Quran is commonly interpreted as per people's opinion (*Tafseer Bil Ra'yi*). However, they are unable to characterise and classify Holy Verses, as Amir ul-Momineen<sup>-asws</sup> has mentioned in the above Hadith. A majority of Twelve-Imami-Shias, also make frequent use of '*Tafseer Bil Ra'yi*'. Some of them also believe that there is a need to interpret only the 'مُتَشَابِهَات' (allegorical) Verses from Ahadith but the 'مُحْكَمَات' (Decisive) Verses can be understood from their apparent (obvious Arabic) meanings.

## How to interpret Holy Verses from Ahadith:

The next question that arises; how does one find authentic Ahadith to interpret Quranic Verses (including allegorical ones)? One criterion is presented from both Shia and non-Shia sources: an authentic Hadith must be in accordance with the Quran.

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خُطِبَ النَّبِيُّ (صلى الله عليه وآله) يَوْمَئِذٍ فَقَالَ أَيُّهَا النَّاسُ مَا جَاءَكُمْ عَنِّي يُؤَافِقُ كِتَابَ اللَّهِ فَأَنَا قُلْتُهُ وَمَا جَاءَكُمْ يُخَالِفُ كِتَابَ اللَّهِ فَلَمْ أَقُلْهُ.

Muhamad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeir, from Hisham Bin Al Hakam and someone else, from:

Abu Abdullah<sup>-asws</sup> said: 'The prophet<sup>-saww</sup> addressed at Mina, so he<sup>-saww</sup> said: 'O you people! Whatever comes to you all from me<sup>-saww</sup> which is in accordance with the Book of Allah<sup>-azwj</sup>, so I<sup>-saww</sup> have said it, and whatever comes to you opposing the Book of Allah<sup>-azwj</sup>, so I<sup>-saww</sup> did not say it'.<sup>1</sup>

Another criterion to establish the authenticity of Ahadith is presented in the same chapter of Al-Kafi and immediately following the above Hadith; that is to verify a Hadith with other Ahadith (words of Rasool Allah<sup>-saww</sup>).

This Hadith is also found in other Shia Ahadith books<sup>2</sup> (e.g., Al-Mahasin and other Ahadith books, see *Appendix 1, Hadith-2*):

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُورٍ قَالَ وَحَدَّثَنِي حُسَيْنُ بْنُ أَبِي الْعَلَاءِ أَنَّهُ حَضَرَ ابْنَ أَبِي يَعْقُورٍ فِي هَذَا الْمَجْلِسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ اخْتِلَافِ الْحَدِيثِ يَرْوِيهِ مَنْ نَبَّأَ

<sup>1</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 5

<sup>2</sup> وسائل الشيعة ج 27 110 9 – باب وجوه الجمع بين الأحاديث المختلفة و كيفية العمل بها ..... ص : 106

البرهان في تفسير القرآن ج 1 67 14 – باب أن كل حديث لا يوافق القرآن فهو مردود ..... ص : 67

مرآة العقول في شرح أخبار آل الرسول ج 1 228 الحديث 2 ..... ص : 228

بحار الأنوار (ط - بيروت) ج 2 243 باب 29 علل اختلاف الأخبار و كيفية الجمع بينها و العمل بها و وجوه الاستنباط و بيان أنواع ما يجوز الاستدلال به

..... ص : 219

بِهِ وَ مِنْهُمْ مَنْ لَا يَتَّقِي بِهِ قَالَ إِذَا وَرَدَ عَلَيْكُمْ حَدِيثٌ فَوَجَدْتُمْ لَهُ شَاهِدًا مِنْ كِتَابِ اللَّهِ أَوْ مِنْ قَوْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَإِلَّا فَالَّذِي جَاءَكُمْ بِهِ أَوَّلَى بِهِ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdullah Bin Abu Yafour who said, 'And it was narrated to me by Husayn Bin Abu Al A'ala that he was present with Ibn Abu Yafour in this gathering where he said,

'I asked Abu Abdullah<sup>-asws</sup> about the differing in the Ahadith being reported by the ones we trust with it and the ones we do not trust with it'. He<sup>-asws</sup> said: 'Whenever a Hadith arrives to you and you find evidence for it from the Book of Allah<sup>-azwj</sup>, **or from the words of Rasool-Allah<sup>-saww</sup> (fine), or else**, the one which came to you which was the closest with it (the Book)'.<sup>3</sup>

Hence, one can confirm the authenticity of a Hadith by verifying it either from the Quran (if one has the knowledge of Quran with respect to the earlier Hadith - (نَاسِخًا وَ مَنْسُوحًا وَ عَامًّا وَ خَاصًّا وَ مُحْكَمًا وَ مُتَشَابِهًا) or from the **words of Rasool-Allah<sup>saww</sup> (other Ahadith).**

## What about gradings of Ahadith (Sahih, Dhaeef, Mawdu.....)?

First Non-Shia scholars categorised and graded Ahadith, a similar approach was also later embraced by Shia scholars – by borrowing their 'usool' (principles) – that is the Biographical evaluation ('ilm ad-diraya, 'ilm ar-rijal): i.e., a Hadith is characterised either Sahih, Hasan, Dhaeef,...employing these principles.

## So, what is the basis of Ahadith grading?

The criteria of grading Ahadith was based on 'Tafseer Bil Ra'yi' (interpretation by opinion), of the following Quranic Verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ {49:6}

***O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]***

In the Holy Verse [49:6], Allah<sup>-azwj</sup> has already Said that if a transgressor brings a piece of news, then investigate the news - as it could either be correct or false 'news'. In the event of correct news, one has to accept the news - even if it was originally being reported by a

<sup>3</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 2

transgressor/unreliable person! This would eradicate the reliance of the above man-made criteria, i.e., *ilm ad-diraya*, *ilm ar-rijal* - but why? Let's revisit the earlier Hadith:

In a similar to Hadith-1, it is in Hadith-2 (Appendix-I) – when it was asked from Imam<sup>-asws</sup>:

'I asked Abu Abdullah<sup>-asws</sup> about the differing in the Hadeeth, shall I report it from the one whom I trust it with, and among them were ones whom I do not trust with it?' So, he<sup>-asws</sup> said: 'When a Hadeeth is reported to you, and you find evidence for it from the Book of Allah<sup>-azwj</sup>, or from the words of Rasool-Allah<sup>-saww</sup>, then he who brought it to you is more deserving of it (so believe in him, as he brought the True Hadeeth).'<sup>4</sup>

## Imam Al-Reza<sup>-asws</sup> Refuted false Ahadith from the Quran as well as from Ahadith

Based on the criteria of the Hadith above (that a Hadith is to be compared with the Book or Words of Rasool Allah<sup>-saww</sup>), Imam Ali Al-Reza<sup>-asws</sup> refuted several fabricated Ahadith, in the court of Al- Al-Ma'mum Al-Rashid, when a deliberate attempt was made to praise some unworthy companions of Rasool Allah<sup>-saww</sup>, see *Appendix-I, Hadith-3*.

## One of the duties of an Imam<sup>-asws</sup> is to re-establish the Sunnah (Ahadith):

People added and omitted parts of Sunnah (Traditions of Rasool Allah<sup>-saww</sup>), so the successors of Prophet<sup>-saww</sup> indicated to the people what was added or what was left-out and what was complete in Ahadith:

حدثنا محمد بن عبد الجبار عن البرقي عن فضالة عن شعيب عن أبي حمزة قال قال أبو عبد الله عليه السلام لن تبقى الأرض إلا وفيها رجل منا يعرف الحق فإذا زاد الناس فيه قال قد زادوا وإذا نقصوا منه قال قد نقصوا وإذا جاؤا به صدقهم ولو لم يكن كذلك لم يعرف الحق من الباطل.

It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-barqy, from Fazaala, from Shuaib, from Abu Hamza who said:

'Abu Abdullah<sup>-asws</sup> said: 'The Earth does not remain except in it is a man<sup>-asws</sup> from us<sup>-asws</sup> who recognises the truth. If the people exceed in something, he<sup>-asws</sup> says: 'They have exceeded', and if they are deficient in it, he<sup>-asws</sup> says: 'They are deficient', and if they come by it (complete

<sup>4</sup> Al Mahaasin – V 1 Bk 5 H 145

Hadith), he<sup>-asws</sup> ratifies them, and had it not been like that, the truth would not be distinguishable from the falsehood’.<sup>5</sup>

Some examples Ahadith are included in Appendix-II.

## Speech of Allah<sup>-azwj</sup> is not like the speech of humans -

The speech of Allah<sup>-azwj</sup> (Holy Verses) is not like the speech of Human beings, as Amir ul-Momineen Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup> explained to a man:

أن رجلاً قال له أمير المؤمنين علي بن أبي طالب (عليه السلام): «إياك أن تفسر القرآن برأيك حتى تفقهه عن العلماء، فإنه رب تنزيل يشبه كلام البشر، و هو كلام الله، و تأويله لا يشبه كلام البشر، كما ليس شيء من خلقه يشبهه،

‘There was a man, Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said to him: ‘Beware of interpreting the Quran by your opinion until you understand it from the knowledgeable ones<sup>-asws</sup>, for it is such that the Lord<sup>-azwj</sup> Revealed it in a Speech of the humans, and it is the Speech of Allah<sup>-azwj</sup>. And its explanation cannot be resembled with the speech of the humans just as there isn’t anything from His<sup>-azwj</sup> creatures resembling Him<sup>-azwj</sup>. (Hadith to follow in article).<sup>6</sup>

## ‘Tafseer Bil Ra'yi’ (Interpretation by opinion) is Absolutely Forbidden:

There is no leeway for people to interpret the Holy Verses as per their opinion (*Tafseer Bil Ra'yi*):

محمد بن علي بن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن الريان بن الصلت، عن علي بن موسى الرضا، عن أبيه، عن آباءه، عن أمير المؤمنين (عليهم السلام): «قال الله جل جلاله: ما آمن بي من فسر برأيه كلامي، و ما عرفني من شبهني بخلق، و ما على ديني من استعمل القياس في ديني».

Muhammad Bin Ali Bin Babuwayh said, ‘It was narrated to us by Muhammad Bin Musa Bin Al Mutawakkal, from Ali Bin Ibrahim Ibn Hashim, from his father, from Al Rayan Bin Al Salt,

(It has been narrated) from Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said: “He has not believed in Me<sup>-azwj</sup>, the one who interprets My<sup>-azwj</sup> Speech by his opinion, and he has not

<sup>5</sup> Ahadith 4: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD<sup>-asws</sup>, Part Seven, Chapter 10

<sup>6</sup> التوحيد: 5/264



recognised Me<sup>-azwj</sup> the one who resembles Me<sup>-azwj</sup> with My<sup>-azwj</sup> creatures, and he is not upon My<sup>-azwj</sup> Religion, the one who utilises the analogy in My<sup>-azwj</sup> Religion”<sup>7</sup>.

There are a large number of Holy Verses, where the apparent meanings derived from Arabic text are completely different when looking up the Tafseer of these Verses from Ahadith, these verses are identified in **‘Tafseer Hub-e-Ali (asws) | (hubeali.com)’**

In particular, one may look at the Holy Verses regarding the ‘Isma’ (Infallibility) of Prophets<sup>-as</sup>, where the opposite of the superficial meanings of these Verses must be taken - otherwise one would believe that the Prophets<sup>-as</sup> had erred in the world (Nouzobillah). See for example:

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُثَبِّتْ نِعَمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا {48:2}

***For Allah to Forgive you what has preceded from your sins and what is delayed, and Complete His Favour upon you and Guide you on a Straight Path [48:2]***

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۖ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ {121}

***.....Thus did Adam disobey his Lord, and allow himself to be seduced (20:121)***

وَدَا النُّونَ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ {21:87}

***And remember Thun-nun (Yunus-Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)***

وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَىٰ بُرْهَانَ رَبِّهٖ ۖ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِينَ {12:24}

***And (with passion) did she desire him, and he would have desired her (12:24)***

All Prophets<sup>-as</sup> are Infallible (Masoom), hence the real meanings of the above Holy Verses are opposite to their apparent meanings, for further explanation, see Ahadith in Appendix-V.

Finally, we present a Hadith here, which very well summarises all the above:

## Why leave the ‘Grand River’ and drink from (dirty) puddles?

قَالَ أَبُو عَبْدِ اللَّهِ ع يَمْصُورُونَ التَّمَادَّ وَ يَدْعُونَ النَّهْرَ الْأَعْظَمَ فَسُئِلَ عَنْ مَعْنَى ذَلِكَ فَقَالَ عَلِمُ النَّبِيِّينَ بِأَسْرِهِ أُوْحَاهُ اللَّهُ إِلَى مُحَمَّدٍ ص فَجَعَلَ مُحَمَّدٌ ص ذَلِكَ كُؤْلَهُ عِنْدَ عَلِيٍّ ع.

<sup>7</sup> عيون أخبار الرضا (عليه السلام) 1: 116 / 4.

Abu Abdullah<sup>-asws</sup> said: 'They are licking (from) the puddle and are leaving out the grand river!' He<sup>-asws</sup> was asked about the meaning of that. He<sup>-asws</sup> said: 'Knowledge of the Prophets<sup>-as</sup> with its secrets. Allah<sup>-azwj</sup> have Revealed it to Muhammad<sup>-saww</sup>, and Muhammad<sup>-saww</sup> made all of that to be with Ali<sup>-asws</sup>'.<sup>8</sup> (A similar Hadith is included in Appendix VI).

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<sup>8</sup> Bihar Al-Awaar – V 40, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 93 H 54 / 22

## Introduction:

We will present additional Ahadith on the interpretation of Quranic Verses, however, prior to that, let's learn the importance of the true interpretation of the Holy Verses:

Rasool Allah<sup>-saww</sup> said to Imam Ali<sup>-asws</sup>:

فَقَاتِلْ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتَ مَعِيَ عَلَى تَنْزِيلِهِ

You<sup>-asws</sup> will fight upon the interpretation of the Quran like you<sup>-asws</sup> have fought alongside me<sup>-saww</sup> upon its Revelation. (two Ahadith are included in Appendix-III).

## Hadeeth of Rasool-Allah<sup>-saww</sup> are the Words of Allah<sup>-azwj</sup>

في اصول الكافي على بن محمد عن سهل بن زياد عن أحمد بن محمد عن محمد بن عمر بن عبد العزيز عن هشام بن سالم وحماد بن عثمان وغيره قالوا: سمعنا أبا عبد الله عليه السلام يقول: حديثي حديث أبي، وحديث أبي حديث جدي، وحديث جدي حديث الحسين، وحديث الحسين حديث الحسن، وحديث الحسن حديث أمير المؤمنين، وحديث أمير المؤمنين حديث رسول الله صلى الله عليه وآله، وحديث رسول الله صلى الله عليه وآله قول الله عز وجل.

In Usool Al-kafi – Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hisham Bin Salim and Hamad Bin Usman, and someone else.

They said, 'We heard Abu Abdullah<sup>-asws</sup> saying: 'My<sup>-asws</sup> Hadeeth is a Hadeeth of my<sup>-asws</sup> father<sup>-asws</sup>; and a Hadeeth of my<sup>-asws</sup> father<sup>-asws</sup> is a Hadeeth of my<sup>-asws</sup> grandfather<sup>-asws</sup>; and a Hadeeth of my<sup>-asws</sup> grandfather<sup>-asws</sup> is a Hadeeth of Al-Husayn<sup>-asws</sup>; and a Hadeeth of Al-Husayn<sup>-asws</sup> is a Hadeeth of Al-Hassan<sup>-asws</sup>; and a Hadeeth of Al-Hassan<sup>-asws</sup> is a Hadeeth of Amir Al-Momineen<sup>-asws</sup>; and a Hadeeth of Amir Al-Momineen<sup>-asws</sup> is a Hadeeth of Rasool-Allah<sup>-saww</sup>. and a Hadeeth of Rasool-Allah<sup>-saww</sup> are the Words of Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>9</sup>

## Rasool Allah<sup>-saww</sup> Left Behind 'الثقلين' Al-Thaqalain:

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

<sup>9</sup> Tafseer Noor Al Saqalan – CH 53 H 15

Al-Dulaymi, and Abu Al-Hassan Muhammad Bin Shazan, from Zayd Bin Sabit who said,

'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am leaving behind among you all, the two weighty things – Book of Allah<sup>-azwj</sup> and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>; and Ali<sup>-asws</sup> is superior for you all than the Book of Allah<sup>-azwj</sup>, because he<sup>-asws</sup> is the interpreter for you of the Book of Allah<sup>-azwj</sup>'.<sup>10</sup>

## Rasool Allah<sup>-saww</sup> Commanded Muslims: Never separate from 'الثقلين'

وَقَالَ (صلى الله عليه وآله) عَلِيٌّ سَيِّدُ الْمُؤْمِنِينَ وَقَالَ عَلِيٌّ عَمُودُ الدِّينِ وَقَالَ هَذَا هُوَ الَّذِي يَضْرِبُ النَّاسَ بِالسَّيْفِ عَلَى الْحَقِّ بَعْدِي وَقَالَ الْحَقُّ مَعَ عَلِيٍّ أَيْنَمَا مَالَ وَقَالَ إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ عِزٌّ وَجَلٌّ وَأَهْلَ بَيْتِي عِزَّتِي أَيُّهَا النَّاسُ اسْمَعُوا وَقَدْ بَلَغْتُ إِلَيْكُمْ سَرْدُونَ عَلَى الْخَوْضِ فَاسْأَلْكُمْ عَمَّا فَعَلْتُمْ فِي الثَّقَلَيْنِ وَالثَّقَلَانِ كِتَابُ اللَّهِ جَلَّ ذِكْرُهُ وَأَهْلُ بَيْتِي فَلَا تَسْفِهُوهُمْ فَتَهْلِكُوا وَلَا تُعْلِمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ

And he<sup>-saww</sup> said: 'Ali<sup>-asws</sup> is the chief of the *Momineen*' and said: 'Ali<sup>-asws</sup> is the pillar of the Religion', and said: 'This is the one who would be striking the people with the sword upon the Truth after me<sup>-saww</sup>', and said: 'The Truth is with Ali<sup>-asws</sup> wherever he<sup>-asws</sup> so inclines'. And said: 'I<sup>-saww</sup> leave behind among you all two matters. If you were to take to these two, you will never stray – the Book of Allah<sup>-azwj</sup> Mighty and Majestic and the People<sup>-asws</sup> of my<sup>-saww</sup> Household, my<sup>-saww</sup> family. O you people! Listen, and I<sup>-saww</sup> have delivered (the Message). You will soon be returning to me<sup>-saww</sup> at the Fountain, and I<sup>-saww</sup> will be asking you all about what you had done with the two weighty things, and the two weighty things are the Book of Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention and the People<sup>-asws</sup> of my<sup>-saww</sup> Household. Therefore, do not precede them<sup>-asws</sup> for you will be destroyed, and not do (try to) teach them<sup>-asws</sup>, for they<sup>-asws</sup> are more knowledgeable than you are'.

## Deeds are only Rewarded if performed in accordance with Sunnah (Ahadith):

عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «من فسر القرآن برأيه فأصاب لم يُؤجر، وإن أخطأ كان إثم عليه».

From Hashim Bin Salim,

<sup>10</sup> ارشاد القلوب: 378، مائة منقبة: 161 منقبة 86.

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who interprets the Quran by his opinion, and he is correct, he would (still) not be Recompensed, and if he errs, its sin would be upon him'.<sup>11</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) إِنَّ أَفْضَلَ الْأَعْمَالِ عِنْدَ اللَّهِ مَا عُمِلَ بِالسُّنَّةِ وَإِنْ قَلَّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, raising it, said,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'The most superior of the deeds in the Presence of Allah<sup>-azwj</sup> is what is performed by (following) the Sunnah, and even though it may be little'.<sup>12</sup>

## Quranic Verses are Remote from the wisdom of people

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<sup>-asws</sup> saying: 'There is nothing more remote from the intellects of the men than the interpretation (Tafseer) of the Quran?'.<sup>13</sup>

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<sup>-asws</sup> said: 'O Jabir! The Quran has an interior, and for the interior there is an exterior'. Then said, 'O Jabir! And there isn't anything 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'.<sup>14</sup>

<sup>11</sup> تفسير العياشي 1: 17 / 2.

<sup>12</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 7

<sup>13</sup> تفسير العياشي 1: 17 / 5.

<sup>14</sup> تفسير العياشي 1: 11 / 2، المحاسن: 5 / 300

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 وله أصل في كتاب الله عز وجل، 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<sup>-asws</sup> said: 'There is no matter regarding which two (people) have differed in, except that its origin is in the Book of Allah<sup>-azwj</sup> Mighty and Majestic, but the intellects of men cannot reach it'.<sup>15</sup>

## People have no leeway but to submit to Ahl Al-Bayt<sup>-asws</sup>

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 إني لأعلم كتاب الله من أوله إلى آخره كأنه في كفي خبر السماء وخبر الأرض، 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, from Abdul A'la, the slave of Aal e Saam who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> know the Book of Allah<sup>-azwj</sup> from its beginning to its end, as if it was in the palm of my<sup>-asws</sup> hand. In it is the news of the sky and news of the earth, and news of what is past, and news of what will be transpiring'. Allah<sup>-azwj</sup> Mighty and Majestic has Said: ***In it is the clarification of everything*** [16:89].<sup>16</sup>

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، و منه 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 Umrans, from Is'haq Bin Amaar who said,

'I heard Abu Abdullah<sup>-asws</sup> saying that: 'For the Quran there is an explanation. So from it is what has (come) happened, and from it is what has not come (happened) yet. So if there occurs an explanation during the era of an Imam<sup>-asws</sup> from the Imams<sup>-asws</sup>, the Imam<sup>-asws</sup> of that era would recognise it'.<sup>17</sup>

<sup>15</sup> الكافي 1: 49 / 6

<sup>16</sup> Al Kafi – H 605

<sup>17</sup> بصائر الدرجات: 5 / 215

Additional Ahadith are included in Appendix VII.

## 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 (3:7)

***“He is the One 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 those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none would comprehend except those having understanding” (3:7).<sup>18</sup>***

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,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘We<sup>-asws</sup> are الراسخون في العلم’ ***those who are firmly rooted in knowledge (3:7)*** and we<sup>-asws</sup> know its interpretation”.<sup>19</sup>

الحسين بن محمد، عن معلى بن محمد، عن محمد بن أورمة، عن علي بن حسان عن عبد الرحمن بن كثير، عن أبي عبد الله عليه السلام قال: الراسخون في العلم أمير المؤمنين والائمة 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,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘***those who are firmly rooted in knowledge (3:7)*** are Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup> from after him<sup>-asws</sup>’.<sup>20</sup>

<sup>18</sup> The Holy Quran – Ch 3 V 7

<sup>19</sup> Al Kafi – H 549

<sup>20</sup> Al Kafi – H 551

## Commenting on Quran without Knowledge is Disbelief:

عَنِ النَّبِيِّ صَلَّى قَالَ مَنْ قَالَ فِي الْقُرْآنِ بِعَيْنِ عِلْمٍ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ وَقَالَ ص مَنْ تَكَلَّمَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ

From the Prophet<sup>saww</sup> having said: ‘The one who speaks regarding the Quran without knowledge, so let him take his place in the Fire. And he<sup>saww</sup> said: ‘The one who speaks regarding the Quran by his opinion, even if he is right, he has erred’.<sup>21</sup>

## What If a Hadith cannot be Found for a Verse?

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {59:7}

***And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7].***

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

And from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Hashim, Sahib Al Bareyd who said,

Abu Abdullah<sup>-asws</sup> said in a Hadeeth: ‘But it is evil upon you all that you should be saying something what you did not hear it from us<sup>-asws</sup>’.<sup>22</sup>

عنه 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 خلافنا خيراً.

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hassam Abu Ali,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> - in a Hadeeth - Said: ‘It suffices you all that you should be saying what we<sup>-asws</sup> are saying, and to be silent whatever we<sup>-asws</sup> are silent about. You have all seen that Allah<sup>-azwj</sup> Mighty and Majestic did not Make any goodness to be for anyone in opposition to us<sup>-asws</sup>’.<sup>23</sup>

<sup>21</sup> Bihar Ul Anwaar – V 89 Ch 10 H 20

<sup>22</sup> Wasaail Al Shia – H 33227

<sup>23</sup> Wasaail Al Shiah – H 33392



Additional Ahadith, on the compilation of Holy Quran and the version Amir ul-Momineen<sup>-asws</sup> compiled, what is in our hands and the version 12<sup>th</sup> Imam<sup>-ajfi</sup> will bring, are presented in Appendix VIII.

# APPENDIX -I

## Reference Ahadith

### Hadith-1

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ قَالَ قُلْتُ لِأَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) إِنِّي سَمِعْتُ مِنْ سَلْمَانَ وَ الْمِقْدَادِ وَ أَبِي ذَرٍّ شَيْئاً مِنْ تَفْسِيرِ الْقُرْآنِ وَ أَحَادِيثَ عَنْ نَبِيِّ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) غَيْرَ مَا فِي أَيْدِي النَّاسِ ثُمَّ سَمِعْتُ مِنْكَ تَصْدِيقَ مَا سَمِعْتُ مِنْهُمْ وَ رَأَيْتُ فِي أَيْدِي النَّاسِ أَشْيَاءَ كَثِيرَةً مِنْ تَفْسِيرِ الْقُرْآنِ وَ مِنَ الْأَحَادِيثِ عَنْ نَبِيِّ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنْتُمْ تُخَالِفُونَهُمْ فِيهَا وَ تَزْعُمُونَ أَنَّ ذَلِكَ كُلَّهُ بَاطِلٌ أَ فَتَرَى النَّاسَ يَكْذِبُونَ عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مُتَعَمِّدِينَ وَ يُفْسِرُونَ الْقُرْآنَ بِآرَائِهِمْ

Ali Bin Ibrahim Bin Hashim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilaly who said,

'I said to Amir Al-Momineen<sup>-asws</sup>, 'I heard from Salman<sup>-ra</sup> and Al-Miqdad<sup>-ra</sup> and Abu Zarr<sup>-ra</sup>, something from the interpretation of the Quran and the Ahadeeth from the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, other than what is in the hands of the people. Then I heard from you<sup>-asws</sup> the ratification of what I had heard from them<sup>-ra</sup>; and I see a lot of things to be in the hands of the people, from the interpretation of the Quran and from the Ahadeeth from the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>. You<sup>-asws</sup> are differing from them in it, and you<sup>-asws</sup> are claiming that, all of that (which they interpret) is false. So, are you<sup>-asws</sup> viewing that the people are lying upon Rasool-Allah<sup>-saww</sup> deliberately, and they are interpreting the Quran by their own opinions?'

قَالَ فَأَقْبَلَ عَلَيَّ فَقَالَ قَدْ سَأَلْتَ فَأَفْهَمَ الْجَوَابَ إِنَّ فِي أَيْدِي النَّاسِ حَقّاً وَ بَاطِلاً وَ صِدْقاً وَ كَذِباً وَ نَاسِخاً وَ مَنْسُوخاً وَ عَامّاً وَ خَاصّاً وَ مُحْكَمّاً وَ مُتَشَابِهاً وَ حِفْظاً وَ وَهْماً وَ قَدْ كُذِبَ عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَى عَهْدِهِ حَتَّى قَامَ خَطِيباً فَقَالَ أَيُّهَا النَّاسُ قَدْ كَثُرَتْ عَلَيَّ الْكَذَابَةُ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

He (Suleymn Bin Qays) said, 'So Ali<sup>-asws</sup> turned to face me and he<sup>-asws</sup> said: 'You have asked, so understand the answer. In the hands of the people there is right, and wrong, and truthfulness and lies, and Abrogating and Abrogated, and general and specific, and Decisive and Allegorical, and memorised and delusions. And (it was so) that Rasool-Allah<sup>-saww</sup> had been belied upon during his<sup>-saww</sup> era, to the extent that he<sup>-saww</sup> stood up and addressed, so he<sup>-saww</sup> said: 'O you people! The people have lied a lot upon me<sup>-saww</sup>. So the one who lies upon me<sup>-saww</sup> deliberately, so let him assume his seat from the Fire'.

ثُمَّ كَذِبَ عَلَيْهِ مِنْ بَعْدِهِ وَ إِنَّمَا أَنَا كُمْ الْحَدِيثُ مِنْ أَرْبَعَةٍ لَيْسَ لَهُمْ خَامِسٌ

Then he<sup>-saww</sup> was belied upon from after him<sup>-saww</sup>, and rather the Ahadeeth came to you all from four (types of people). There is not fifth (narrator) for them.

رَجُلٍ مُنَافِقٍ يُطَهِّرُ الْإِيمَانَ مُتَصَنِّعٍ بِالْإِسْلَامِ لَا يَتَأْتَمُّ وَلَا يَتَحَرَّجُ أَنْ يَكْذِبَ عَلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) مُتَعَدِّدًا فَلَوْ عَلِمَ النَّاسُ أَنَّهُ مُنَافِقٌ كَذَّابٌ لَمْ يَقْبَلُوا مِنْهُ وَلَمْ يُصَدِّقُوهُ وَلَكِنَّهُمْ قَالُوا هَذَا قَدْ صَحِبَ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) وَرَأَاهُ وَسَمِعَ مِنْهُ وَآخَذُوا عَنْهُ وَهُمْ لَا يَعْرِفُونَ حَالَهُ

A hypocrite man who manifested the *Eman* pretending with Al-Islam. Neither did he consider it a sin nor anything wrong with deliberately lying upon Rasool-Allah<sup>-saww</sup>. So, had the people known that he is a lying hypocrite, they would not have accepted from him and would not have believed in him. But, they said, 'This one has accompanied Rasool-Allah<sup>-saww</sup>, and had seen him<sup>-saww</sup> and heard from him<sup>-saww</sup>', and they took from him and there were not recognising his state.

وَقَدْ أَخْبَرَهُ اللَّهُ عَنِ الْمُنَافِقِينَ بِمَا أَخْبَرَهُ وَصَفَهُمْ بِمَا وَصَفَهُمْ فَقَالَ عَزَّ وَجَلَّ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ثَمَّ بَقُوا بَعْدَهُ فَتَقَرَّبُوا إِلَى آيَةِ الضَّلَالَةِ وَالدَّعَاةِ إِلَى النَّارِ بِالزُّورِ وَالْكَذِبِ وَابْتِهَانِ قَوْلِهِمْ الْأَعْمَالِ وَحَمْلِهِمْ عَلَى رِقَابِ النَّاسِ وَأَكْلِهِمْ الدُّنْيَا وَإِنَّمَا النَّاسُ مَعَ الْمُلُوكِ وَالدُّنْيَا إِلَّا مَنْ عَصَمَ اللَّهُ فَهَذَا أَحَدُ الْأَرْبَعَةِ

And Allah<sup>-azwj</sup> had Informed about the hypocrites with what He<sup>-azwj</sup> Informed, and Described them with what He<sup>-azwj</sup> Described them. So He<sup>-azwj</sup> the Mighty and Majestic Said **[63:4] And when you see them, their persons would please you, and If they speak, you will listen to their speech.** Then they remained after him<sup>-saww</sup>, so they went closer to the leaders of misguidance and the inviters of the Fire with the false testimonies, and the lies, and the accusations. Thus, they made them office-bearers and carried them upon ruling over the people, and they (the rulers) devoured the world through them, and rather, the people are (always) with the kings and the world except for the ones whom Allah<sup>-azwj</sup> Protects. So this is one of the four (types of narrators of Ahadeeth)'.  
 وَ رَجُلٍ سَمِعَ مِنْ رَسُولِ اللَّهِ شَيْئًا لَمْ يَحْمِلْهُ عَلَى وَجْهِهِ وَهُمْ فِيهِ وَلَمْ يَتَعَمَّدْ كَذِبًا فَهُوَ فِي يَدِهِ يَقُولُ بِهِ وَ يَعْمَلُ بِهِ وَ يَرَوِيهِ فَيَقُولُ أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) فَلَوْ عَلِمَ الْمُسْلِمُونَ أَنَّهُ وَهُمْ لَمْ يَقْبَلُوهُ وَ لَوْ عَلِمَ هُوَ أَنَّهُ وَهُمْ لَرَفَضَهُ

And a man who heard something from Rasool-Allah<sup>-saww</sup>, but did not preserve it's all aspect and them became uncertain about it, and he did not lie deliberately. So it was in his hands (and) he was speaking by it, and acting by it, and narrating with it, and he was saying, 'I heard it from Rasool-Allah<sup>-saww</sup>'. So, had the Muslims known that he was deluded, they would not have accepted it, and had he himself known that it was a delusion, he would have rejected it (himself).

وَ رَجُلٍ ثَالِثٍ سَمِعَ مِنْ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) شَيْئًا أَمَرَ بِهِ ثُمَّ هَيَّ عَنْهُ وَ هُوَ لَا يَعْلَمُ أَوْ سَمِعَهُ يَنْهَى عَنْ شَيْءٍ ثُمَّ أَمَرَ بِهِ وَ هُوَ لَا يَعْلَمُ فَحَفِظَ مَنْسُوحَهُ وَ لَمْ يَحْفَظِ النَّاسِخَ وَ لَوْ عَلِمَ أَنَّهُ مَنْسُوحٌ لَرَفَضَهُ وَ لَوْ عَلِمَ الْمُسْلِمُونَ إِذْ سَمِعُوهُ مِنْهُ أَنَّهُ مَنْسُوحٌ لَرَفَضُوهُ

And a third man who heard something from Rasool-Allah<sup>-saww</sup> he<sup>-saww</sup> had ordered with, then he<sup>-saww</sup> forbade from it, and he did not know (of the prohibition), or he heard him<sup>-saww</sup> forbidding from something, then he<sup>-saww</sup> ordered with it, and he did not know (of the order). Thus he preserved the Abrogated and did not preserve the Abrogating, and had he known that he<sup>-saww</sup> had Abrogated it, he would have rejected it (himself), and had the Muslims known

that when he had heard from him<sup>-saww</sup>, it was actually Abrogated, they would have rejected it.

وَ آخَرَ رَابِعٍ لَمْ يَكْذِبْ عَلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) مُبْغِضٍ لِلْكَذِبِ خَوْفًا مِنَ اللَّهِ وَ تَعْظِيمًا لِرَسُولِ اللَّهِ ( صلى الله عليه وآله ) لَمْ يَنْسَهُ بَلْ حَفِظَ مَا سَمِعَ عَلَى وَجْهِهِ فَجَاءَ بِهِ كَمَا سَمِعَ لَمْ يَزِدْ فِيهِ وَ لَمْ يَنْقُصْ مِنْهُ وَ عَلِمَ النَّاسِخَ مِنَ الْمُنْسُوخِ فَعَمِلَ بِالنَّاسِخِ وَ رَفَضَ الْمُنْسُوخَ

And the fourth (type of narrator) did not lie upon Rasool-Allah<sup>-saww</sup>, hated the lie out of fear of Allah<sup>-azwj</sup> and reverence (respect) to Rasool-Allah<sup>-saww</sup>. He did not forget, and he did preserve whatever he heard upon its (correct) aspect. So he came with it just as he had heard, and he did not increase in it and did not reduce from it, and he knew the Abrogating from the Abrogated (orders), thus he acted by the Abrogating and rejected the Abrogated.

فَإِنَّ أَمْرَ النَّبِيِّ ( صلى الله عليه وآله ) مِثْلُ الْقُرْآنِ نَاسِخٌ وَ مَنْسُوخٌ وَ خَاصٌّ وَ عَامٌّ وَ مُحْكَمٌ وَ مُتَشَابِهٌ قَدْ كَانَ يَكُونُ مِنْ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) الْكَلَامُ لَهُ وَجْهَانِ كَلَامٌ عَامٌّ وَ كَلَامٌ خَاصٌّ مِثْلُ الْقُرْآنِ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

So, the order of the Prophet<sup>-saww</sup> is like the (order of the) Quran, Abrogating and Abrogated, and particular and general, and Decisive and Allegorical. There have happened to be the speech from Rasool-Allah<sup>-saww</sup> having two aspects for it – a general speech and a particular speech, similar to the Quran. And Allah<sup>-azwj</sup> Mighty and Majestic Said in His<sup>-azwj</sup> Book [59:7] **whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.**

فَيَسْأَلُهُ عَلَى مَنْ لَمْ يَعْرِفْ وَ لَمْ يَدْرِ مَا عَنِ اللَّهِ بِهِ وَ رَسُولُهُ ( صلى الله عليه وآله ) وَ لَيْسَ كُلُّ أَصْحَابِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) كَانِ يَسْأَلُهُ عَنِ الشَّيْءِ فَيَقِفُهُمْ وَ كَانَ مِنْهُمْ مَنْ يَسْأَلُهُ وَ لَا يَسْتَفْهِمُهُ حَتَّى إِنْ كَانُوا لَيَجِبُونَ أَنْ يَجِيءَ الْأَعْرَابِيُّ وَ الطَّارِئُ فَيَسْأَلُ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) حَتَّى يَسْمَعُوا

Therefore, it was doubtful upon the one who did not recognise and did not know what Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> Meant by it. And every companions of Rasool-Allah<sup>-azwj</sup> was not such that everyone who asked him about something, so he understood; and there were from them ones who were asked and they did not understand, to the extent that they used to love that a Bedouin and a stranger would come over, so he would ask Rasool-Allah<sup>-saww</sup> so that they would be listening.

وَ قَدْ كُنْتُ أَذْخُلُ عَلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) كُلَّ يَوْمٍ دَخَلَةً وَ كُلَّ لَيْلَةٍ دَخَلَةً فَيَحْلِيْنِي فِيهَا أَدْوَرُ مَعَهُ حَيْثُ دَارَ وَ قَدْ عَلِمَ أَصْحَابُ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) أَنَّهُ لَمْ يَصْنَعْ ذَلِكَ بِأَحَدٍ مِنَ النَّاسِ غَيْرِي فَرُبَّمَا كَانَ فِي بَيْتِي يَأْتِيَنِي رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَكْثَرَ ذَلِكَ فِي بَيْتِي وَ كُنْتُ إِذَا دَخَلْتُ عَلَيْهِ بَعْضَ مَنَازِلِهِ أَخْلَانِي وَ أَقَامَ عِنِّي نِسَاءَهُ

And I<sup>-asws</sup> used to go over to Rasool-Allah<sup>-saww</sup> every day for a meeting, and every night for a meeting. So he<sup>-saww</sup> would isolate himself<sup>-saww</sup> with me<sup>-asws</sup>, going around with him<sup>-saww</sup> wherever he<sup>-saww</sup> went, and the companions of Rasool-Allah<sup>-saww</sup> knew that he<sup>-saww</sup> did not hold (those meetings) that with anyone from the people apart from me<sup>-asws</sup>. So, sometimes it

would be in my<sup>-asws</sup> house. Rasool-Allah<sup>-saww</sup> would mostly hold (consultations) that in my<sup>-asws</sup> house; and whenever I<sup>-asws</sup> went over to him<sup>-saww</sup> in one of his<sup>-saww</sup> rooms, he<sup>-saww</sup> would isolate with me<sup>-asws</sup>, and tell his<sup>-saww</sup> womenfolk to arise (to go away) from me<sup>-asws</sup>.

فَلَا يَبْقَىٰ عِنْدَهُ غَيْرِي وَ إِذَا أَتَانِي لِلْخُلُوءِ مَعِيَ فِي مَنْزِلِي لَمْ تَقُمْ عَنِّي فَاطِمَةُ وَ لَا أَحَدٌ مِنْ بَنِي وَ كُنْتُ إِذَا سَأَلْتُهُ أَجَابَنِي وَ إِذَا سَكَتُ عَنْهُ وَ فَنَيْتُ مَسَائِلِي ابْتَدَأَنِي

So there would not remain in his<sup>-saww</sup> presence anyone apart from me<sup>-asws</sup>. And whenever he<sup>-saww</sup> came over to me<sup>-asws</sup> in my<sup>-asws</sup> house, Syeda Fatima<sup>-asws</sup> would not arise from me<sup>-asws</sup>, nor would anyone from my<sup>-asws</sup> two sons<sup>-asws</sup> (as among the Purified Ones) And it was so that whenever I<sup>-asws</sup> asked him<sup>-saww</sup>, he<sup>-saww</sup> answered me<sup>-asws</sup>, and whenever I<sup>-asws</sup> was silent from him<sup>-saww</sup> and my<sup>-asws</sup> questions had finished, he<sup>-saww</sup> would initiate (a discussion) me<sup>-asws</sup>.

فَمَا نَزَلْتُ عَلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) آيَةً مِنَ الْقُرْآنِ إِلَّا أَقْرَأَهَا عَلَيَّ فَكَتَبْتُهَا بِحَظِّي وَ عَلَّمَنِي تَأْوِيلَهَا وَ تَفْسِيرَهَا وَ نَاسِخَهَا وَ مَنْسُوخَهَا وَ مُحْكَمَهَا وَ مُتَشَابِهَا وَ خَاصَّهَا وَ عَامَّهَا وَ دَعَا اللَّهَ أَنْ يُعْطِنِي فَهَمَّهَا وَ حَفِظَهَا فَمَا نَسِيتُ آيَةً مِنْ كِتَابِ اللَّهِ وَ لَا عِلْماً أَمْلَاهُ عَلَيَّ وَ كَتَبْتُهُ مِنْذُ دَعَا اللَّهَ لِي بِمَا دَعَا

Thus, whatever was Revealed unto Rasool-Allah<sup>-saww</sup> a Verse from the Quran except that he<sup>-saww</sup> recited it and dictated it to me<sup>-asws</sup>. So I<sup>-asws</sup> wrote it down by my<sup>-asws</sup> own handwriting, and he<sup>-saww</sup> taught me<sup>-asws</sup> its explanation and its interpretation, and its Abrogating and its Abrogated, and its Decisive and its Allegorical, and its particular and its general. And he<sup>-saww</sup> supplicated to Allah<sup>-azwj</sup> that He<sup>-azwj</sup> should Give me<sup>-asws</sup> its understanding and its preservation. So I did not forget a Verse from the Book of Allah<sup>-azwj</sup>, nor any knowledge dictated unto me<sup>-asws</sup>, and I<sup>-asws</sup> wrote it down since he<sup>-saww</sup> supplicated to Allah<sup>-azwj</sup> for me<sup>-asws</sup> with what he<sup>-saww</sup> supplicated.

وَ مَا تَرَكَ شَيْئاً عَلَّمَهُ اللَّهُ مِنْ حَلَالٍ وَ لَا حَرَامٍ وَ لَا أَمْرٍ وَ لَا نَهْيٍ كَانَ أَوْ يَكُونُ وَ لَا كِتَابٍ مُنْزَلَ عَلَى أَحَدٍ قَبْلَهُ مِنْ طَاعَةٍ أَوْ مَعْصِيَةٍ إِلَّا عَلَّمَنِيهِ وَ حَفِظْتُهُ فَلَمْ أَنْسَ حَرْفاً وَاحِداً

And I did not neglect anything which Allah<sup>-azwj</sup> had Taught him<sup>-saww</sup>, neither from the Permissible nor Prohibition, nor a Command, nor a Forbiddance, occurrences of the past or that of the future, not a Book Revealed unto anyone before him<sup>-saww</sup>, from an obedience or a disobedience, except that he<sup>-saww</sup> let me<sup>-asws</sup> know of it and I<sup>-asws</sup> preserved it. Thus, I<sup>-asws</sup> did not forget a single letter.

ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِي وَ دَعَا اللَّهَ لِي أَنْ يَمْلَأَ قَلْبِي عِلْماً وَ فَهْماً وَ حُكْماً وَ نُوراً فَقُلْتُ يَا نَبِيَّ اللَّهِ بِأَيِّ أَنْتَ وَ أُمِّي مِنْذُ دَعَوْتَ اللَّهَ لِي بِمَا دَعَوْتَ لَمْ أَنْسَ شَيْئاً وَ لَمْ يُغْنِنِي شَيْءٌ لَمْ أَكْتُبْهُ أَ فَتَتَحَوَّفُ عَلَيَّ النَّسِيَانُ فِيمَا بَعْدُ فَقَالَ لَا لَسْتُ أَتَخَوَّفُ عَلَيْكَ النَّسِيَانَ وَ الْجَهْلَ .

Then he<sup>-saww</sup> placed his<sup>-saww</sup> hand upon my<sup>-asws</sup> chest and supplicated to Allah<sup>-azwj</sup> for me<sup>-asws</sup> that He<sup>-azwj</sup> should Fill my<sup>-asws</sup> 'Qalb' heart with knowledge, and understanding, and wisdom, and light. So I<sup>-asws</sup> said: 'O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! By my<sup>-asws</sup> father<sup>-asws</sup> and my<sup>-asws</sup> mother<sup>-asws</sup> (be for) you<sup>-saww</sup>! Since you<sup>-saww</sup> supplicated to Allah<sup>-azwj</sup> for me<sup>-asws</sup> with what you<sup>-saww</sup>

supplicated, I<sup>-asws</sup> never forgot a thing and nothing was missed out by me<sup>-asws</sup> that I<sup>-asws</sup> did not write it, but you<sup>-saww</sup> are (still) fearing the forgetfulness upon me<sup>-asws</sup>?’ So he<sup>-saww</sup> said: ‘No. It is not out of fearing the forgetfulness and the ignorance upon you<sup>-asws</sup>’.<sup>24</sup>

## Hadith-2

عَنْهُ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ أَبِي نَبِيٍّ عَنْ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ عَلِيٌّ وَ حَدَّثَنِي الْحُسَيْنُ بْنُ أَبِي الْعَلَاءِ أَنَّهُ حَضَرَ ابْنُ أَبِي يَعْفُورٍ فِي هَذَا الْمَجْلِسِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ اخْتِلَافِ الْحَدِيثِ يَرْوِيهِ مَنْ يَتَّقِي بِهِ وَ فِيهِمْ مَنْ لَا يَتَّقِي بِهِ فَقَالَ إِذَا وَرَدَ عَلَيْكُمْ حَدِيثٌ فَوَجَدْتُمُوهُ لَهُ شَاهِدٌ مِنْ كِتَابِ اللَّهِ أَوْ مِنْ قَوْلِ رَسُولِ اللَّهِ ص وَ إِلَّا فَالَّذِي جَاءَكُمْ بِهِ أَوَّلَى بِهِ.<sup>25</sup>

From him, from Ali Bin Al hakam, from Abaan Bin Usman, from Abdullah Bin Abu Yafour, from Al Husayn Bin Abu Al a'ala who was present with Abu Yafour in this gathering, said,

‘I asked Abu Abdullah<sup>-asws</sup> about the differing in the Hadeeth, shall I report it from the one whom I trust it with, and among them were ones whom I do not trust with it?’ So he<sup>-asws</sup> said: ‘When a Hadeeth is reported to you, and you find evidence for it from the Book of Allah<sup>-azwj</sup>, or from the words of Rasool-Allah<sup>-saww</sup>, and whoever, he who brought it to you is more deserving of it (True Hadeeth)’.<sup>26</sup> (Repeated under ref 4)

## Hadith-3

6- ج، الإحتجاج وَ رُوِيَ أَنَّ الْمَأْمُونَ بَعْدَ مَا زَوَّجَ ابْنَتَهُ أُمَّ الْفَضْلِ أَبَا جَعْفَرٍ ع كَانَ فِي مَجْلِسٍ وَ عِنْدَهُ أَبُو جَعْفَرٍ ع وَ يَحْيَى بْنُ أَكْثَمَ وَ جَمَاعَةٌ كَثِيرَةٌ

(The book) ‘Al-Ihtijaj’ –

‘And it is reported that Al-Mamoun, after having got his daughter Umm Al-Fazl married to Abu Ja’far<sup>-asws</sup>, was in a gathering and in his presence were Abu Ja’far<sup>-asws</sup>, and Yahya Bin Aksam, and a large group.

فَقَالَ لَهُ يَحْيَى بْنُ أَكْثَمَ مَا تَقُولُ يَا ابْنَ رَسُولِ اللَّهِ فِي الْحَبْرِ الَّذِي رُوِيَ أَنَّهُ نَزَلَ جِبْرِئِيلُ ع عَلَى رَسُولِ اللَّهِ ص وَ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ سَلَامٌ أَبَا بَكْرٍ هَلْ هُوَ عَنِّي رَاضٍ فَإِنِّي عَنْهُ رَاضٍ

Yahya Bin Aksam said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What are you<sup>-asws</sup> saying regarding the Hadeeth which is being reported that Jibraeel<sup>-as</sup> had descended unto Rasool-Allah<sup>-saww</sup> and said: ‘O Muhammad<sup>-saww</sup>! Allah<sup>-azwj</sup> Mighty and Majestic Conveys the Greetings

<sup>24</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 1

<sup>25</sup> (1) – ج 1، «باب علل اختلاف الاخبار و كيفية الجمع بينها» (ص 137، س 6).

<sup>26</sup> Al Mahaasin – V 1 Bk 5 H 145

to you<sup>-saww</sup> and Says to you<sup>-saww</sup>: 'Ask Abu Bakr, is he pleased with Me<sup>-azwj</sup>, for I<sup>-azwj</sup> am Pleased with him!'"

فَقَالَ أَبُو جَعْفَرٍ لَسْتُ بِمُنْكَرٍ فَضَّلَ أَبِي بَكْرٍ وَلَكِنْ يَجِبُ عَلَى صَاحِبِ هَذَا الْخَبَرِ أَنْ يَأْخُذَ مِثَالَ الْخَبَرِ الَّذِي قَالَهُ رَسُولُ اللَّهِ ص فِي حَجَّةِ الْوَدَاعِ قَدْ كَثُرَتْ عَلَيَّ الْكَذَابَةُ وَ سَتَكْثُرُ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَبْزُؤْهُ مَقْعَدُهُ مِنَ النَّارِ فَإِذَا أَنْتَ كُنْتُمْ الْحَدِيثُ فَأَعْرِضُوهُ عَلَى كِتَابِ اللَّهِ وَ سُنَّتِي فَمَا وَافَقَ كِتَابَ اللَّهِ وَ سُنَّتِي فَخُذُوا بِهِ وَ مَا خَالَفَ كِتَابَ اللَّهِ وَ سُنَّتِي فَلَا تَأْخُذُوا بِهِ

Abu Ja'far<sup>-asws</sup> said: 'I<sup>-asws</sup> am not a denier of the merit of Abu Bakr, but it obligated upon the owner (reporter) of this Hadeeth that he takes an example of the Hadeeth which Rasool-Allah<sup>-saww</sup> had said during the farewell Hajj: 'The liars upon me<sup>-saww</sup> have become a lot, and they will be becoming ever more. The one who lies upon me deliberately, so let him assume his seat from the Fire! So, whenever a Hadeeth comes to you, then present it to the Book of Allah<sup>-azwj</sup> and my Sunnah. Whatever is in accordance with the Book of Allah<sup>-azwj</sup> and my Sunnah, take with it, and whatever opposes the Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> Sunnah, do not take with it.

وَلَيْسَ يُوَافِقُ هَذَا الْخَبَرُ كِتَابَ اللَّهِ قَالَ اللَّهُ تَعَالَى وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ وَ نَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ فَاللَّهُ عَزَّ وَ جَلَّ خَفِيَ عَلَيْهِ رِضَا أَبِي بَكْرٍ مِنْ سَخَطِهِ حَتَّى سَأَلَ مِنْ مَكُونِ سِرِّهِ هَذَا مُسْتَحِيلٌ فِي الْعُقُولِ

And this Hadeeth is not in accordance with the Book of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> the Exalted Said: ***And We Created the human being, and We know what his mind suggests to his self, and We are nearer to him than his jugular vein [50:16]***. Would Allah<sup>-azwj</sup> Mighty and Majestic Hide from him the pleasure of Abu Bakr from his anger until He<sup>-azwj</sup> Asks from His<sup>-azwj</sup> hidden secrets? This is impossible in the intellects!'

ثُمَّ قَالَ يَحْيَى بْنُ أَكْثَمَ وَ قَدْ رَوَى أَنَّ مَثَلَ أَبِي بَكْرٍ وَ عُمرَ فِي الْأَرْضِ كَمَثَلِ جِبْرِئِيلَ وَ مِيكَائِيلَ فِي السَّمَاءِ

Then Yahya Bin Aksam said, 'And it has been reported that an example of Abu Bakr and Umar in the earth is like an example of Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> in the sky'.

فَقَالَ وَ هَذَا أَيْضًا يَجِبُ أَنْ يُنْظَرَ فِيهِ لِأَنَّ جِبْرِئِيلَ وَ مِيكَائِيلَ مَلَكَانِ لِلَّهِ مُقَرَّبَانِ لَمْ يَفْصِصَا اللَّهَ قَطُّ وَ لَمْ يُفَارِقَا طَاعَتَهُ لَحْظَةً وَاحِدَةً وَ هُمَا قَدْ أَشْرَكَا بِاللَّهِ عَزَّ وَ جَلَّ وَ إِذَا أَسْلَمَا بَعْدَ الشِّرْكِ وَ كَانَ أَكْثَرُ أَيَّامِهِمَا فِي الشِّرْكِ بِاللَّهِ فَمُحَالٌ أَنْ يُشَبَّهَهُمَا بِهِمَا

He<sup>-asws</sup> said: 'And this as well obligates that one looks into it, because Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> are ones of proximity to Allah<sup>-azwj</sup>. They<sup>-as</sup> do not disobey Allah<sup>-azwj</sup> at all, nor do they separate from His<sup>-azwj</sup> obedience for one moment, and these two (Abu Bakr and Umar) had associated with Allah<sup>-azwj</sup> Mighty and Majestic, and they became Muslims after the Shirk, and most of their days (life) were in Shirk with Allah<sup>-azwj</sup>. It is therefore impossible that these two can be resembled with those two'.

قَالَ يَحْيَى وَ قَدْ رَوَى أَيْضًا أَنَّهُمَا سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ فَمَا تَقُولُ فِيهِ

Yahya said, 'And it has been reported as well that these two (Abu Bakr and Umar) are two chiefs of the elderly people of the Paradise. So, what you<sup>-asws</sup> saying regarding it?'

فَقَالَ ع وَ هَذَا الْخَبْرُ مُحَالٌ أَيْضاً لِأَنَّ أَهْلَ الْجَنَّةِ كُلَّهُمْ يَكُونُونَ شَبَاباً وَ لَا يَكُونُ فِيهِمْ كَهْلٌ وَ هَذَا الْخَبْرُ وَضَعَهُ بَنُو أُمَيَّةٍ لِمُضَادَّةِ الْخَبْرِ الَّذِي قَالَ رَسُولُ اللَّهِ ص فِي الْحُسَيْنِ وَ الْحُسَيْنِ بِأَنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

He<sup>-asws</sup> said: ‘And this Hadeeth is an impossibility as well because the people of Paradise, all of them would be youths, and there will not happen to be any elderly among them. And this Hadeeth has been placed by the clan of Umayya in order to oppose the Hadeeth which Rasool-Allah<sup>-saww</sup> said regarding Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, that they<sup>-asws</sup> are two chiefs of the youths of people of Paradise’.

قال الشيخ قدس سره في تلخيص الشافي: و أما الخبر الذي يتضمن أنهما سيدا كهول أهل الجنة، فمن تأمل أصل هذا الخبر بعين انصاف علم أنه موضوع في أيام بني أمية معارضة لما روى من قوله صلى الله عليه و آله في الحسن و الحسين: أنهما سيدا شباب أهل الجنة و أبوهما خير منهما.

Note: The Sheykh said in ‘Talkhees Al Shafy’, ‘And as for the Hadeeth which comprises that these two (Abu Bakr and Umar) are two chiefs of the elderly people of Paradise’, so the one who contemplates on the origin of this Hadeeth with an eye of fairness would know that it was placed during the days of the clan of Umayya in contradiction to what is reported from his<sup>-saww</sup> words, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup>, regarding Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> that they<sup>-asws</sup> are two chiefs of the youths of people of Paradise, and their<sup>-asws</sup> father<sup>-asws</sup> is better than them<sup>-asws</sup>’.

و هذا الخبر الذي ادعوه يروونه عن عبيد الله بن عمر، و حال عبيد الله في الانحراف عن أهل البيت معروفة، و هو أيضا كالجار الى نفسه.

And this Hadeeth, which is claiming it had been reported from Ubeydullah Bin Umar, and the state of Ubeydullah in turning away from People<sup>-asws</sup> of the Household is well known and is as well like the one pulling to himself.

على أنه لا يخلو من أن يريد بقوله « سيدا كهول أهل الجنة » أنهما سيدا كهول من هو في الجنة، أو يراد أنهما سيدا من يدخل الجنة من كهول الدنيا.

(It is) based upon that it is not vacant from that it is intended by its words, ‘Two chiefs of the elderly people of Paradise’ – they are chiefs of elderly of the ones who are in the Paradise, or it is intended that they are two chiefs of the ones from the elderly of the world who would be entering the Paradise.

فان كان الأول فذلك باطل لان رسول الله قد وقفنا- و أجمعت الأمة- على أن جميع أهل الجنة جرد مرد، و أنه لا يدخلها كهول،

So if it were the first, that is false because Rasool-Allah<sup>-saww</sup> has made us aware and the community is united upon that entirety of the people of Paradise would be hairless, tall, and an elderly would not enter it.



و ان كان الثاني- فذلك دافع و مناقض للحديث المجمع على روايته من قوله في الحسن و الحسين عليهما السلام «أنهما سيدا شباب أهل الجنة و أبوهما خير منهما».

*And if it were the second, so that is a repellent and contradictory to the Hadeeth, the concurred upon its reporting from his<sup>-saww</sup> words regarding Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup>, that they<sup>-asws</sup> are two chiefs of the youths of the people of Paradise and their<sup>-asws</sup> father<sup>-asws</sup> is better than them<sup>-asws</sup>.*

لان هذا الخبر يقتضى أنهما سيدا كل من يدخل الجنة اذ كان لا يدخلها إلا شباب فأبو بكر و عمر و كل كهل في الدنيا داخلون في جملة من يكونان عليهما السلام سيديه

*(This is) because this Hadeeth contradicts, they are two chiefs of every one who enters the Paradise when no one except the youths would be entering it. So Abu Bakr and Umar, and every elderly in the world are included in the totality that they<sup>-asws</sup> would be their chiefs.*

و الخبر الذي رواه يقتضى أن أبا بكر و عمر سيدهما من حيث كانا سيدى الكهول في الدنيا و هما عليهما السلام من جملة من كان كهلا في الدنيا.

*And the Hadeeth, which is reported, contradicts, Abu Bakr and Umar are their<sup>-asws</sup> chiefs from where they are two chiefs of the elderly in the word, and they<sup>-asws</sup> are from the totality of the ones who are elderly in the world'.*

فَقَالَ يَحْيَى بْنُ أَكْثَمَ وَ رُوِيَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سِرَاجُ أَهْلِ الْجَنَّةِ

Yahya Bin Aksan said, 'And it is reported that Umar Bin Al-Khattab is a lantern of the people of Paradise'.

فَقَالَ ع وَ هَذَا أَيْضاً مُحَالٌ لِأَنَّ فِي الْجَنَّةِ مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ وَ آدَمَ وَ مُحَمَّدَ [مُحَمَّدًا] وَ جَمِيعَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ لَا تُضِيءُ بِأَنْوَارِهِمْ حَتَّى تُضِيءَ بِنُورِ عُمَرَ

He<sup>-asws</sup> said: 'And this as well is impossible, because in the Paradise there are Angels of Allah<sup>-azwj</sup>, the ones of proximity, and Adam<sup>-as</sup> and Muhammad<sup>-saww</sup> and entirety of the Prophets and the Messengers<sup>-as</sup>, can they not be illuminated except the by the Noor of Umar?'

بل الظاهر من قوله تعالى i\ «مُتَكَبِّرِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَ لَا زَمْهَرِيرًا» E\ الدهر: 13 و قوله تعالى i\ «هُمْ وَ أَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكَبِّرُونَ» E\ يس: 57 أن الجنة ليس فيها ظلام حتى يحتاج الى السراج.

**Note:** But the apparent from the Words of the Exalted: **Reclining therein upon the couches, neither seeing (heat of a) sun therein nor intense cold [76:13], and Words of the Exalted: They and their wives would be in shades, reclining upon the couches [36:56].** The Paradise, there isn't any darkness in it until one could be needy to the lantern.

فَقَالَ يَحْيَى وَ قَدْ رُوِيَ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى لِسَانِ عُمَرَ

Yahya said, ‘And it has been reported that the tranquillity speaks upon the tongue of Umar’.

فَقَالَ ع لَسْتُ بِمَنْكِرٍ فَضَائِلِ عُمَرَ وَ لَكِنَّ أَبَا بَكْرٍ أَفْضَلُ مِنْ عُمَرَ فَقَالَ عَلَى رَأْسِ الْمِنْبَرِ إِنَّ لِي شَيْطَانًا يَعْزِّبُنِي فَإِذَا مِلْتُ فَسَدُّوْنِي -

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> am not a denier of the merits of Umar, but Abu Bakr is superior to Umar. He had said on top of the pulpit, ‘There is a Satan<sup>-la</sup> for me appearing to me. So whenever I deviate, then guide me!’

قد قال ذلك و شبهه غير مرة، فمن ذلك قوله « انى وليت عليكم و لست بخيركم فان رأيتموني على الحق فأعينوني، و ان رأيتموني على الباطل فسدوني»

**Note:** He had said that and resembling it, more than once. From that are his words, ‘I am ruling upon you, and I am not the best of you. If you were to see me upon the truth, then assist me, and if you see me upon the falsehood, then guide me’.

و قوله: «أما و الله ما أنا بخيركم و لقد كنت لمقامى هذا كارها، و لوددت أن فيكم من يكفينى، أ فتظنون انى أعمل فيكم بسنة رسول الله؟ اذن لا أقوم بها، ان رسول الله كان يعصم بالوحى، و كان معه ملك، و ان لى شيطانا يعترينى، فإذا غضبت فاجتنبونى أن لا أؤثر في اشعاركم و ابشاركم الا فراعونى فان استقمت فأعينونى، و ان زغت فقومونى.

And his words, ‘But, by Allah<sup>-azwj</sup>! I am not the best of you all, and I had been abhorrent to this position of mine, and I would have loved it if there was someone among you who could suffice me. Are you thinking that I shall be conducting among you all with the Sunnah of Rasool-Allah<sup>-saww</sup>? Then I shall not be standing by it. Rasool-Allah<sup>-saww</sup> was protected by the Revelation, and there was an Angel with him<sup>-saww</sup>, and for me there is a Satan<sup>-la</sup> appearing to me. Whenever I am angry, then stay away from me. If I don’t prefer regarding your poems and your news then look after me. If I am straight, then assist me, and if I am crooked, then straighten me’.

قال السيّد حسين بحر العلوم في هامش تلخيص الشافى ج 2 ص 9: و بهذه العبارات و شبهها تجد كتب القوم منها ملأى. راجع مسند أحمد ج 1 ص 14 و الرياض النضرة ج 1 ص 170 و كنز العمال ج 3 ص 126 و طبقات ابن سعد ج 3 ص 139 و الإمامة و السياسة ج 1 ص 16 و تاريخ الطبري ج 3 ص 210 و سيرة ابن هشام ج 4 ص 340

The Seyyid Husayn Bahr Al Uloom said in the notes of ‘Talkhees Al Shafy’ V 2 P 9, ‘And with these expressions and its resembling, you will find books of the people filled with it. Refer to ‘Musnad’ of Ahmad V 1 P 14, and ‘Al Riyaz Al Nazara’ V 1 P 170, and ‘Kanz Al Ammal’ V 3 P 126, and ‘Tabaqaat Ibn Sa’ad’ V 3 P 139, and ‘Al Imamah Wa Al Siyasa’ V 1 P 16, and ‘Tareekh’ of Al Tabari V 3 P 210, and ‘Seerah’ of Ibn Hisham V 4 P 340.

( اقول و في الطبعة الأخيرة منها ج 2 ص 661) و عيون الأخبار ج 2 ص 234 و العقد الفريد ج 2 ص 158 و تاريخ الخلفاء للسيوطي ص 47 و السيرة الحلبية ج 3 ص 388 و شرح ابن أبي الحديد ج 1 ص 134 و تهذيب الكمال ج 1 ص 6 و المجتئى لابن دريد ص 27 و غيرها كثير من كتب القوم.

I (Majlisi) am saying, 'And in 'Al Tab'at Al Akheera', from it V 2 P 661, and 'Uyoon Al Akhbar' V 2 P 234, and 'Al Iqd' of Al Fareed V 2 P 158, and 'Tareekh Al Khulafa' of Al Suyuti P 47, and 'Al Seerah Al Hakabiya' V 3 P 388, and 'Sharah' of Ibn Al Hadeed V 1 P 134, and 'Tahzeeb Al Kamaal V 1 P 6, and 'Al Majtana' of Ibn Dareyd P 27, and other such, a lot from the books of the people.

فَقَالَ يَحْيَىٰ قَدْ رَوَىٰ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُبْعَثْ لُبَّعَثَ عُمَرُ

Yahya said, 'It is being reported that the Prophet<sup>-saww</sup> said; 'If I<sup>-saww</sup> had not been Sent, Umar would have been Sent (as Prophet<sup>-as</sup>)'.

فَقَالَ ع كِتَابُ اللَّهِ أَصْدَقُ مِنْ هَذَا الْحَدِيثِ يَقُولُ اللَّهُ فِي كِتَابِهِ وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَ مِنْكَ وَ مِنْ نُوحٍ فَقَدْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ فَكَيْفَ يُمَكِّنُ أَنْ يُبَدِّلَ مِيثَاقَهُ وَ كَانَ الْأَنْبِيَاءُ ع لَمْ يُشْرِكُوا طَرَفَةً عَيْنٍ

He<sup>-asws</sup> said: 'The Book of Allah<sup>-azwj</sup> is more truthful than this Hadeeth. Allah<sup>-azwj</sup> is Saying in His<sup>-azwj</sup> Book: **And when We Took from the Prophets, their Covenants, and from you, and from Noah [33:7].** Allah<sup>-azwj</sup> had Taken the Covenant of the Prophets<sup>-as</sup>, so how is it possible that He<sup>-azwj</sup> would Replace His<sup>-azwj</sup> Covenant, and the Prophets<sup>-as</sup> did not commit Shirk even for the blink of an eye?

فَكَيْفَ يُبْعَثُ بِالنَّبُوءَةِ مَنْ أَشْرَكَ وَ كَانَ أَكْثَرُ أَيَّامِهِ مَعَ الشِّرْكِ بِاللَّهِ وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُبْتُ وَ آدَمُ بَيْنَ الرُّوحِ وَ الْجَسَدِ

How can He<sup>-azwj</sup> Send with the Prophet-hood someone who had committed Shirk, and most of his days were with the Shirk with Allah<sup>-azwj</sup>? And Rasool-Allah<sup>-saww</sup> was a Prophet<sup>-saww</sup> while Adam<sup>-as</sup> was between the spirit and the body!'

فَقَالَ يَحْيَىٰ بِنُ أَكْتَمَ وَ قَدْ رَوَىٰ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا اخْتَبَسَ الْوَحْيَ عَنِّي قَطُّ إِلَّا طَنَنَتْهُ قَدْ نَزَلَ عَلَى آلِ الْخَطَّابِ

Yahya Bin Aksam said, 'And it is being reported that the Prophet<sup>-saww</sup> said: 'The Revelation was not Withheld from me<sup>-saww</sup> at all except I<sup>-saww</sup> thought it had been Revealed upon the family of Al-Khattab'.

فَقَالَ ع وَ هَذَا مُحَالٌ أَيْضاً لِأَنَّهُ لَا يَجُوزُ أَنْ يَشْكُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نُبُوتِهِ قَالَ اللَّهُ تَعَالَى اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَ مِنَ النَّاسِ فَكَيْفَ يُمَكِّنُ أَنْ تَنْتَقِلَ النَّبُوءَةُ بِمَنْ اصْطَفَاهُ اللَّهُ تَعَالَى إِلَى مَنْ أَشْرَكَ بِهِ

He<sup>-asws</sup> said: 'And this is impossible because it is not allowed that the Prophet<sup>-saww</sup> would doubt regarding his<sup>-saww</sup> own Prophet-hood. Allah<sup>-azwj</sup> the Exalted Said: **Allah Chooses messengers from among the Angels and from the people; surely Allah is Hearing, Seeing [22:75].** How is it possible that the Prophet-hood would be transferred from the one Allah<sup>-azwj</sup> the Exalted had Chosen to the one who was committing Shirk with Him<sup>-azwj</sup>?

قَالَ يَحْيَىٰ بِنُ أَكْتَمَ رَوَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ نَزَلَ الْعَذَابُ لَمَا نَجَا مِنْهُ إِلَّا عُمَرُ

Yahya Bin Aksam said, ‘It is reported that the Prophet<sup>-saww</sup> said: ‘If the Punishment were to descend, no one would be saved from it except Umar’’.

فَقَالَ ع وَ هَذَا مُحَالٌ أَيْضاً إِنَّ اللَّهَ تَعَالَى يَقُولُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ فَأَخْبَرَ  
سُبْحَانَهُ أَنْ لَا يُعَذِّبَ أَحَدًا مَا دَامَ فِيهِمْ رَسُولُ اللَّهِ ص وَ مَا دَامُوا يَسْتَغْفِرُونَ اللَّهَ تَعَالَى.

He<sup>-asws</sup> said: ‘This is impossible as well. Allah<sup>-azwj</sup> the Exalted is Saying: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]**. The Glorious has Informed that He<sup>-azwj</sup> will not Punish anyone for as long as Rasool-Allah<sup>-saww</sup> is among them, and for as long as they (people) are seeking Forgiveness of Allah<sup>-azwj</sup> the Exalted’’.<sup>27</sup>

<sup>27</sup> Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali<sup>asws</sup>, Ch 4 H 6

## APPENDIX -II

### The Imams<sup>-asws</sup> Correct what was added or left-out (Ahadith)

(1) حدثنا محمد بن عيسى عن ابن سنان وعلى بن النعمان عن عبد الله مسكان عن أبي بصير عن أبي عبد الله عليه السلام انه قال ان الله لم يدع الارض الا وفيها عالم يعلم الزيادة والنقصان في الارض فإذا زاد المؤمنون شيئا ردهم وإذا نقصوا اكمله لهم فقال خذوه كاملا ولولا ذلك لالتبس على المؤمنين امرهم ولم يفرقوا بين الحق والباطل

**1 –** It has been narrated to us by Muhammad Bin Isa, from Ibn Sinan and Ali Bin Al-No'man, from Abdullah Muskaan, from Abu Baseer, who has said:

‘Abu Abdullah<sup>-asws</sup> has said: ‘Allah<sup>-azwj</sup> does not Leave the earth except there is in it a knowledgeable one<sup>-asws</sup> who knows (where are) the excesses and deficiencies in the Earth. If the believers exceed in something, he<sup>-asws</sup> takes it away from them, and if they are deficient in something, he<sup>-asws</sup> completes it for them. He<sup>-asws</sup> takes them to completion, and were it not for that, the affairs of the believers would become confusing for them and they would not be able to distinguish between the truth and the falsehood’.<sup>28</sup>

(2) حدثنا محمد بن عيسى عن ابن أبي عمير عن منصور بن يونس عن اسحق بن عمار عن أبي عبد الله عليه السلام قال سمعته يقول ان الارض لا تخلو الا وفيها عالم كلما زاد المؤمنون شيئا ردهم وان نقصوا شيئا تمه لهم.

**2 –** It has been narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar, who has said:

‘I heard Abu Abdullah<sup>-asws</sup> say: ‘The Earth is not left empty except in it is a knowledgeable one<sup>-asws</sup>, whenever the believers exceed in something, he<sup>-asws</sup> takes it away from them, and if they are deficient in something, he<sup>-asws</sup> completes it for them’.<sup>29</sup>

(3) حدثنا محمد بن عبد الجبار عن عبد الله بن الحجال عن ثعلبة عن اسحق بن عمار قال قال أبو عبد الله عليه السلام ان الارض لا تخلو من ان يكون فيها من يعلم الزيادة و النقصان فإذا جاء المسلمون بزيادة طرحها وإذا جاؤا بالنقصان اكمله لهم ولولا ذلك لاختلط على المسلمين امرهم.

**3 –** It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al-Hajaal, from Tha'albat, from Is'haq Bin Amaar who said:

‘Abu Abdullah<sup>-asws</sup> said: ‘The Earth is not empty of the one who knows where is the increase and the decrease. If the Muslims came with excess, he<sup>-asws</sup> subtracts it, and if they come with

<sup>28</sup> Ahadith 1: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD<sup>-asws</sup>, Part Seven, Chapter 10

<sup>29</sup> Ahadith 2: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD<sup>-asws</sup>, Part Seven, Chapter 10

deficiency, he<sup>-asws</sup> completes it for them, and had it not been for that, the affairs of the Muslims would become confusing for them’.<sup>30</sup>

(4) حدثنا محمد بن عبد الجبار عن البرقي عن فضالة عن شعيب عن أبي حمزة قال قال أبو عبد الله عليه السلام لن تبقى الأرض إلا وفيها رجل منا يعرف الحق فإذا زاد الناس فيه قال قد زادوا وإذا نقصوا منه قال قد نقصوا وإذا جاؤا به صدقهم ولو لم يكن كذلك لم يعرف الحق من الباطل.

**4 –** It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-barqy, from Fazaala, from Shuaib, from Abu Hamza who said:

‘Abu Abdullah<sup>-asws</sup> said: ‘The Earth does not remain except in it is a man<sup>-asws</sup> from us<sup>-asws</sup> who recognises the truth. If the people exceed in something, he<sup>-asws</sup> says: ‘They have exceeded’, and if they are deficient in it, he<sup>-asws</sup> says: ‘They are deficient’, and if they come by it, he<sup>-asws</sup> ratifies them, and had it not been like that, the truth would not be distinguishable from the falsehood’.<sup>31</sup>

(5) حدثنا أحمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن محمد بن عبد الرحمن عن شعيب الحداد عن أبي حمزة الثمالي عن أبي جعفر عليه السلام قال إن الأرض لا تبقى إلا وفيها منا من يعرف الحق فإذا زاد الناس قال قد زادوا وإذا نقصوا منه قال قد نقصوا ولولا ذلك لم يعرف الحق من الباطل.

**5 –** It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from Al-Nazar Bin Suweyd, from Muhammad Bin Abdul Rahmaan, from Shuayb Al-Hadaad, from Abu hamza Al-Thumaly, who has said:

Abu Ja’far<sup>-asws</sup> has said: ‘The Earth does not remain except in it is one<sup>-asws</sup> from us<sup>-asws</sup> who recognises the truth. If the people have exceeded, he<sup>-asws</sup> says: ‘They have exceeded’, and if they are deficient, he<sup>-asws</sup> says: ‘They are deficient’. Had it not been like that, similarly they would not have been able to distinguish the truth from the falsehood’.<sup>32</sup>

(6) حدثنا إبراهيم بن هاشم عن يحيى بن أبي عمران عن اسحق بن عمار عن محمد بن مسلم عن أبي جعفر عليه السلام قال إن الله لم يدع الأرض إلا وفيها عالم يعلم الزيادة والنقصان من دين الله فإذا زاد المؤمنون شيئاً ردهم وإذا نقصوا شيئاً أكمله لهم ولولا ذلك لالتبس على المؤمنين أمورهم.

**6 –** It has been narrated to us by Ibrahim Bin Haashim, from Yahya Bin Abu Umraan, from Is’haq Bin Amaar, from Muhammad Bin Muslim, who has said:

Abu Ja’far<sup>-asws</sup> has said: ‘Allah<sup>-azwj</sup> does not Leave the earth except in it is a knowledgeable one<sup>-asws</sup> who knows the excesses and the deficiencies from the Religion of Allah<sup>-azwj</sup>. If the believers have exceeded in something, he<sup>-asws</sup> removes it from them, and they are deficient in

<sup>30</sup> Ahadith 3: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD<sup>asws</sup>, Part Seven, Chapter 10

<sup>31</sup> Ahadith 4: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD<sup>asws</sup>, Part Seven, Chapter 10

<sup>32</sup> Ahadith 5: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD<sup>asws</sup>, Part Seven, Chapter 10

something, he<sup>-asws</sup> completes it for them, and had it not been for that, the affairs of the believers would become confusing for them’.<sup>33</sup>

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن علي بن اسباط عن سليمان مولى طربال عن اسحق بن عمار قال سمعت ابا عبد الله عليه السلام يقول ان الارض لن تخلو الا وفيها عالم كلما زاد المؤمنون شيئا ردهم إلى الحق وان نقصوا شيئا اتمه لهم.

**7 –** It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Asbaat, from Suleyman the slave of Tarbaal, from Is’haq Bin Amaar who said:

‘I heard Abu Abdullah<sup>-asws</sup> say: ‘The Earth is never empty except in it is a knowledgeable one<sup>-asws</sup>. Whenever the believers exceed in something, he<sup>-asws</sup> pushes them back to the truth, and if they are deficient in something, he<sup>-asws</sup> completes it for them’.<sup>34</sup>

(8) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن علي بن اسماعيل الميثمي عن ثعلبة عن عبد الاعلى مولى ال سام عن ابي جعفر عليه السلام قال سمعته يقول ما ترك الله الارض بغير عالم ينقص ما زاد الناس ويزيد ما نقصوا ولولا ذلك لاختلط على الناس امورهم.

**8 –** It has been narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Ali Bin Ismail Al-Maysami, from Tha’albat, from Abdul A’la the slave of Aal-Saam, who has said:

Abu Ja’far<sup>-asws</sup> said, ‘I heard him<sup>-asws</sup> say: ‘Allah<sup>-azwj</sup> does not Leave the Earth without a knowledgeable one<sup>-asws</sup>, who decreases what the people have exceeded in, and increases what they are deficient it, and had it not been for that the affairs of the people would have become confusing for them’.<sup>35</sup>

(9) حدثنا الحسن بن علي بن النعمان عن ابيه عن شعيب عن ابي حمزة عن ابي جعفر عليه السلام انه قال لم تخل الارض الا وفيها منا رجل يعرف الحق فإذا زاد الناس فيه شيئا قال فقد زادوا وإذا نقصوا منه قال قد نقصوا.

**9 –** It has been narrated to us by Al-Hassan Bin Ali Bin Al-No’mān, from his father, from Shuayb, from Abu Hamza, who has said:

Abu Ja’far<sup>-asws</sup> has said: ‘The Earth is never empty except that in it will be a man<sup>-asws</sup> from us<sup>-asws</sup>, who recognises the truth. If the people have exceeded in something, he<sup>-asws</sup> says: ‘They have exceeded’, and if they are deficient from it, he<sup>-asws</sup> says: ‘They are deficient’.<sup>36</sup>

<sup>33</sup> Ahadith 6: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD<sup>asws</sup>, Part Seven, Chapter 10

<sup>34</sup> Ahadith 7: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD<sup>asws</sup>, Part Seven, Chapter 10

<sup>35</sup> Ahadith 8: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD<sup>asws</sup>, Part Seven, Chapter 10

<sup>36</sup> Ahadith 9: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD<sup>asws</sup>, Part Seven, Chapter 10

## APPENDIX -III

### Rasool Allah<sup>-saww</sup> Fought for Quran Revelation and Imam Ali<sup>-asws</sup> for its Interpretation:

1- ج، الإحتجاج قَالَ سُلَيْمُ بْنُ قَيْسٍ حَدَّثَنِي سَلْمَانُ وَ الْمِقْدَادُ وَ حَدَّثَنِيهِ بَعْدَ ذَلِكَ أَبُو ذَرٍّ ثُمَّ سَمِعْتُهُ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالُوا إِنَّ رَجُلًا فَاحِرَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ رَسُولُ اللَّهِ لَمَّا سَمِعَ بِهِ لِعَلِّيٍّ ع فَاحِرَ الْعَرَبِ فَأَنْتَ فِيهِمْ أَكْرَمُهُمْ ابْنُ عَمٍّ وَ أَكْرَمُهُمْ صِهْرًا وَ أَكْرَمُهُمْ نَفْسًا وَ أَكْرَمُهُمْ رَوْجَةً وَ أَكْرَمُهُمْ أَخًا وَ أَكْرَمُهُمْ عَمًّا وَ أَكْرَمُهُمْ وَلَدًا

(The book) 'Al Ihtijaj' –

Sulem Bin Qays said, 'It is narrated to me by Salman<sup>-ra</sup>, and Al-Miqdad, and it was narrated afterwards by Abu Zarr<sup>-ra</sup>, then I heard it from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, they (all) said, 'A man prided over Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, so Rasool-Allah<sup>-saww</sup> said when he<sup>-saww</sup> heard it: 'The Arabs are priding and you<sup>-asws</sup> are among them the most prestigious of them as the son<sup>-asws</sup> of an uncle<sup>-as</sup>, and their most prestigious as a son-in-law, and their most prestigious as a self, and their most prestigious as a husband, and as their most prestigious as a brother, and their most prestigious as an uncle<sup>-asws</sup>, and their most prestigious as a son<sup>-asws</sup>.

وَ أَعْظَمُهُمْ حِلْمًا وَ أَكْثَرُهُمْ عِلْمًا وَ أَقْدَمُهُمْ سِلْمًا وَ أَعْظَمُهُمْ غَنَاءً بِنَفْسِكَ وَ مَا لَكَ وَ أَنْتَ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ وَ أَعْلَمُهُمْ بِسُنَّتِي وَ أَشَجَعُهُمْ لِقَاءً وَ أَجْوَدُهُمْ كَفًّا وَ أَزْهَدُهُمْ فِي الدُّنْيَا وَ أَشَدَّهُمْ اجْتِهَادًا وَ أَحْسَنُهُمْ خُلُقًا وَ أَصْدَقُهُمْ لِسَانًا وَ أَحَبَّهُمْ إِلَى اللَّهِ وَ إِلَيَّ

And (you<sup>-asws</sup> are) mightiest of them in forbearance, and most abundant of them in knowledge, and their most ahead in being a Muslim, and their mightiest in being needless with yourself<sup>-asws</sup>. And what is it to you<sup>-asws</sup>, and you<sup>-asws</sup> are their most reading of the Book of Allah<sup>-azwj</sup>, and their most learned with my<sup>-saww</sup> Sunnah, and their bravest in meeting (in battle), and their most generous of hand, and their most ascetic in the world, and their most intense in striving, and their best in manners, and their most truthful of tongue, and their most beloved to Allah<sup>-azwj</sup> and to me<sup>-saww</sup>.

وَ سَتَبْقَى بَعْدِي ثَلَاثِينَ سَنَةً تَعْبُدُ اللَّهَ وَ تَصْبِرُ عَلَى ظُلْمِ قُرَيْشٍ لَكَ ثُمَّ يُجَاهِدُهُمْ فِي سَبِيلِ اللَّهِ إِذَا وَجَدْتَ أَعْوَانًا فَتُقَاتِلْ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتَ مَعِيَ عَلَى تَنْزِيلِهِ ثُمَّ تُقْتَلُ شَهِيدًا تُخْضَبُ لِحْيَتُكَ مِنْ دَمِ رَأْسِكَ قَاتِلُكَ يَغْدِلُ عَاقِرَ النَّاقَةِ فِي الْبُغْضِ إِلَى اللَّهِ وَ الْبُعْدِ مِنْهُ.

And you<sup>-asws</sup> shall remain after me<sup>-saww</sup> for thirty years, and you<sup>-asws</sup> will worship Allah<sup>-azwj</sup> and be patient upon the injustices of Qureysh to you<sup>-asws</sup>. Then you<sup>-asws</sup> will fight them in the Way of Allah<sup>-azwj</sup> when you<sup>-asws</sup> do find supporters. You<sup>-asws</sup> will fight upon the interpretation of the Quran like you<sup>-asws</sup> have fought alongside me<sup>-saww</sup> upon its Revelation. Then you<sup>-asws</sup> will be killed as a martyr. Your<sup>-asws</sup> beard will be dyed from the blood of your<sup>-asws</sup> head. Your<sup>-asws</sup> killer



would equate with the slayer of the she-camel in the hatred to Allah<sup>-azwj</sup> and the remoteness from Him<sup>-azwj</sup>’<sup>37</sup>.

115- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ الْهَيْلِيِّ أَنَّهُ قَالَ حَدَّثَنِي أَبُو ذَرٍّ وَ سَلْمَانُ وَ الْمِقْدَادُ ثُمَّ سَمِعْتُهُ مِنْ عَلِيٍّ ع قَالَوا إِنَّ رَجُلًا فَأَخَرَ عَلِيٍّ بْنَ أَبِي طَالِبٍ ع فَقَالَ رَسُولُ اللَّهِ لِعَلِيٍّ ع أَيُّ أَخِي فَأَجِرِ الْعَرَبَ فَأَنْتَ أَكْرَمُهُمْ ابْنُ عَمٍّ وَ أَكْرَمُهُمْ أَبًا وَ أَكْرَمُهُمْ أَخًا وَ أَكْرَمُهُمْ نَفْسًا وَ أَكْرَمُهُمْ زَوْجَةً وَ أَكْرَمُهُمْ وَلَدًا وَ أَكْرَمُهُمْ عَمًّا وَ أَكْرَمُهُمْ غَنَاءً بِنَفْسِكَ

I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays Al Hilali.

He said, ‘It is narrated to me by Abu Zarr<sup>-ra</sup>, and Salman<sup>-ra</sup> and Al-Miqdad<sup>-ra</sup>, then I heard it from Ali<sup>-asws</sup>. They<sup>-ra</sup> said, ‘A man prided upon Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, so Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: ‘Yes, my<sup>-saww</sup> brother<sup>-asws</sup>! The Arabs are priding (although) you<sup>-asws</sup> are their most honourable as son<sup>-asws</sup> of an uncle<sup>-as</sup>, and their most honourable as a father<sup>-asws</sup>, and their most honourable as a brother<sup>-asws</sup>, and their most honourable as a ‘self’, and their most honourable as a husband<sup>-asws</sup>, and their most honourable as a son<sup>-asws</sup>, and their most honourable as an uncle<sup>-asws</sup>, and their most honourable as being needless with yourself<sup>-asws</sup>.

وَ مَالِكَ وَ أَمَّهُمْ جِلْمًا وَ أَكْثَرُهُمْ عِلْمًا وَ أَنْتَ أَفَرُّهُمْ لِكِتَابِ اللَّهِ وَ أَعْلَمُهُمْ بِسُنَنِ اللَّهِ وَ أَشَجَعُهُمْ قَلْبًا وَ أَجْوَدُهُمْ كَفًّا وَ أَزْهَدُهُمْ فِي الدُّنْيَا وَ أَشَدَّهُمْ اجْتِهَادًا وَ أَحْسَنُهُمْ خُلُقًا وَ أَصْدَقُهُمْ لِسَانًا وَ أَحَبَّهُمْ إِلَى اللَّهِ وَ إِلَيَّ

And what is the matter for you<sup>-asws</sup>, and you<sup>-asws</sup> are their most complete of wisdom, and their most abundant in knowledge, and you<sup>-asws</sup> are their most well-read of the Book of Allah<sup>-azwj</sup>, and their most knowledgeable with the Sunnah of Allah, and their braves of heart, and their most generous of palm, and their most ascetic in the world, and their most intense in striving, and their most excellent in morals, and their most truthful of tongue, and their most beloved to Allah<sup>-azwj</sup> and to me<sup>-saww</sup>.

وَ سَتَبَقَى بَعْدِي ثَلَاثِينَ سَنَةً تَعْبُدُ اللَّهَ وَ تَصْبِرُ عَلَى ظُلْمِ قُرَيْشٍ ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ إِذَا وَجَدْتَ أَعْوَانًا تُقَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ النَّاكِثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ مِنْ هَذِهِ الْأُمَّةِ

And you<sup>-asws</sup> shall remain after me<sup>-saww</sup> for thirty years worshipping Allah<sup>-azwj</sup> and being patient upon the injustices of Qureysh. Then you<sup>-asws</sup> will fight in the Way of Allah<sup>-azwj</sup> when you<sup>-asws</sup> find supporters. You<sup>-asws</sup> will fight upon the interpretation of the Quran like I<sup>-saww</sup> have fought upon its Revelation, against the allegiance-breakers, and the deviants, and the renegades of this community.

تُقَاتِلُ شَهِيدًا تُخَضَّبُ لِحْيَتُكَ مِنْ دَمِ رَأْسِكَ قَاتِلُكَ يَعْدِلُ عَاقِرِ النَّاقَةِ فِي الْبُعْضِ إِلَى اللَّهِ وَ الْبُعْدِ مِنَ اللَّهِ وَ يَعْدِلُ قَاتِلُ يَحْيَى بْنِ زَكَرِيَّا وَ فِرْعَوْنَ ذَا الْأَوْتَارِ.

You<sup>-asws</sup> will be killed as a martyr. Your<sup>-asws</sup> beard would be dyed from the blood of your<sup>-asws</sup> head. Your<sup>-asws</sup> killer would be equated with the slayer of the she-camel (of Salih<sup>-as</sup>) in the

<sup>37</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>-asws</sup>, Ch 91 H 1

hatred to Allah<sup>-azwj</sup> and being distanced from Allah<sup>-azwj</sup>, and he<sup>-la</sup> equate to the killer of Yahya Bin Zakariya<sup>-as</sup>, and to Pharaoh<sup>-la</sup> with the pegs’’.<sup>38</sup>

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<sup>38</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 115

## APPENDIX-IV

### ‘الثقلين’ The Two Weighty Things

مُحَمَّدُ بْنُ الْحُسَيْنِ وَ غَيْرُهُ عَنْ سَهْلٍ عَنْ مُحَمَّدٍ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدِّلْمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوْصَى مُوسَى (عليه السلام) (إِلَى يُوشَعَ بْنِ نُونٍ وَ أَوْصَى يُوشَعَ بْنُ نُونٍ إِلَى وَلَدٍ هَارُونَ وَ لَمْ يُوصِ إِلَى وَلَدِهِ وَ لَا إِلَى وَلَدِ مُوسَى إِنَّ اللَّهَ تَعَالَى لَهُ الْخِيَرَةُ يُخْتَارُ مَنْ يَشَاءُ مِمَّنْ يَشَاءُ

Muhammad Bin Al Husayn and someone else, from Sahl, from Muhammad Bin Isa and Muhammad Bin Yahya and Muhammad Bin Al Husayn, altogether from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Musa<sup>as</sup> bequeathed to Yoshua<sup>as</sup> Bin Noon<sup>as</sup>, and Yoshua<sup>as</sup> Bin Noon<sup>as</sup> bequeathed to a son of Haroun<sup>as</sup> and did not bequeath to his<sup>as</sup> own son, nor to a son of Musa<sup>as</sup>. Allah<sup>azwj</sup> the Exalted Gave him<sup>as</sup> the choice that he<sup>as</sup> can choose the one whom he<sup>as</sup> so desires to, from the ones he<sup>as</sup> so desires to.

وَ بَشَّرَ مُوسَى وَ يُوشَعَ بِالْمَسِيحِ (عليه السلام) فَلَمَّا أَنَّ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ الْمَسِيحَ هُمُ إِنَّهُ سَوْفَ يَأْتِي مِنْ بَعْدِي نَبِيٌّ اسْمُهُ أَحْمَدُ مِنْ وَلَدِ إِسْمَاعِيلَ (عليه السلام) يَجِيءُ بِتَصْدِيقِي وَ تَصْدِيقُكُمْ وَ عُذْرِي وَ عُذْرُكُمْ وَ جَرَتْ مِنْ بَعْدِهِ فِي الْحَوَارِيِّينَ فِي الْمُسْتَحْفَظِينَ وَ إِنَّمَا سَمَّاهُمُ اللَّهُ تَعَالَى الْمُسْتَحْفَظِينَ لِأَنَّهُمْ اسْتَحْفَظُوا الْإِسْمَ الْأَكْبَرَ وَ هُوَ الْكِتَابُ الَّذِي يُعْلَمُ بِهِ عِلْمُ كُلِّ شَيْءٍ الَّذِي كَانَ مَعَ الْأَنْبِيَاءِ (صلوات الله عليهم)

And Musa<sup>as</sup> and Yoshua<sup>as</sup> gave glad tidings of the Messiah<sup>as</sup>. So when Allah<sup>azwj</sup> Mighty and Majestic Sent the Messiah<sup>as</sup>, the Messiah<sup>as</sup> said to them: ‘There would be soon coming a Prophet<sup>saww</sup> after me<sup>as</sup> whose name is Ahmad<sup>saww</sup>, from the children of Ismail<sup>as</sup>. He<sup>saww</sup> would come ratifying me<sup>as</sup> and ratifying you, and my<sup>as</sup> justifications and your justifications’. And there flowed from after him<sup>as</sup> among the disciples, among the preservers, and rather Allah<sup>azwj</sup> Named them as ‘preservers’ because they preserved the Great Name, and it is the ‘Book’ through which one can find out the knowledge of everything which was with the Prophets<sup>as</sup>.

يَقُولُ اللَّهُ تَعَالَى وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ أَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَ الْمِيزَانَ الْإِسْمُ الْأَكْبَرُ وَ إِنَّمَا عُرِفَ بِمَا يُدْعَى الْكِتَابَ التَّوْرَةُ وَ الْإِنْجِيلُ وَ الْفُرْقَانُ فِيهَا كِتَابُ نُوحٍ وَ فِيهَا كِتَابُ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (عليه السلام) فَأَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى فَأَتَيْنَ صُحُفُ إِبْرَاهِيمَ إِنَّمَا صُحُفُ إِبْرَاهِيمَ الْإِسْمُ الْأَكْبَرُ وَ صُحُفُ مُوسَى الْإِسْمُ الْأَكْبَرُ

Allah<sup>azwj</sup> the Exalted is Saying **Certainly We sent Our Rasools with clear arguments, and sent down with them the Book and the Scale [57:25]**. The Book is the Great Name, and rather it is recognised from what He<sup>azwj</sup> is Called in the Books, the Torah and the Evangel and the Criterion (Quran). Therein is the Book of Noah<sup>as</sup>, and therein is the Book of Salih<sup>as</sup> and Shuayb<sup>as</sup> and Ibrahim<sup>as</sup>. So Allah<sup>azwj</sup> Mighty and Majestic Informed **Most surely this is in the**

**earlier Scriptures [87:18], The scriptures of Ibrahim and Musa [87:19].** So where is the Scripture of Ibrahim<sup>as</sup>? But rather, the Scripture of Ibrahim<sup>as</sup> is 'الْأَسْمُ الْأَكْبَرُ' the Great Name, and the Scripture of Musa<sup>as</sup> is 'الْأَسْمُ الْأَكْبَرُ' the Great Name.

فَلَمْ تَزَلِ الْوَصِيَّةُ فِي عَالِمٍ بَعْدَ عَالِمٍ حَتَّى دَفَعُوهَا إِلَى مُحَمَّدٍ ( صلى الله عليه وآله ) فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا ( صلى الله عليه وآله ) أَسْلَمَ لَهُ الْعَقَبُ مِنَ الْمُسْتَحْفِظِينَ وَ كَذَبَهُ بَنُو إِسْرَائِيلَ وَ دَعَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِهِ

So the bequest did not cease to be in a scholar after a scholar until it was handed over to Muhammad<sup>saww</sup>. So when Allah<sup>azwj</sup> Mighty and Majestic Sent Muhammad<sup>saww</sup>, the descendants from the 'preservers' submitted to him<sup>saww</sup> and the Children of Israel belied him<sup>saww</sup>, 'وَدَعَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِهِ', and they (the descendants of the preservers) called to Allah<sup>azwj</sup> and fought in His<sup>azwj</sup> Way.

ثُمَّ أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ عَلَيْهِ أَنْ أَعْلِنَ فَضْلَ وَصِيكَ فَقَالَ رَبِّ إِنَّ الْعَرَبَ قَوْمٌ جُفَاءَ لَمْ يَكُنْ فِيهِمْ كِتَابٌ وَ لَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ وَ لَا يَعْرِفُونَ فَضْلَ نُبُوتِ الْأَنْبِيَاءِ ( عليهم السلام ) وَ لَا شَرَفَهُمْ وَ لَا يُؤْمِنُونَ بِي إِنْ أَنَا أَخْبَرْتُهُمْ بِفَضْلِ أَهْلِ بَيْتِي فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

Then Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention, Revealed unto him<sup>saww</sup>: "Proclaim the merits of your<sup>saww</sup> successor<sup>asws</sup>!" So, he<sup>saww</sup> said: 'Lord<sup>azwj</sup>! The Arabs are a disloyal people. There has not happened to be a Book among them nor a Prophet<sup>as</sup> was Sent to them, but they are neither recognising the merits of the Prophet-hoods of the Prophets<sup>as</sup>, nor their<sup>as</sup> nobilities, nor would they be believing in me<sup>saww</sup> if I<sup>saww</sup> were to inform them with the merits of the People<sup>asws</sup> of my<sup>saww</sup> Household'. So Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention Said: "And do not grieve upon them and say **Peace, for they shall soon come to know**' [43:89].

فَذَكَرَ مِنْ فَضْلِ وَصِيهِ ذِكْرًا فَوْقَ النَّفَاقِ فِي قُلُوبِهِمْ فَعَلِمَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) ذَلِكَ وَ مَا يَقُولُونَ فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ يَا مُحَمَّدُ وَ لَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بَيَاتٍ اللَّهُ يَخْجِدُونَ وَ لَكِنَّهُمْ يَخْجِدُونَ بِغَيْرِ حُجَّةٍ لَهُمْ

So, he<sup>saww</sup> mentioned the merits of his<sup>saww</sup> successor<sup>asws</sup> with a mention, and the hypocrisy occurred in their hearts. So Rasool-Allah<sup>saww</sup> knew that and what they were saying, so Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention, Said: "O Muhammad<sup>saww</sup>! **We know indeed that what they say certainly grieves you, but surely they cannot call you a liar; but the unjust deny the Signs of Allah**" [6:33]. But they were denying without there being any proof/argument for them.

وَ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يَتَأَلَّفُهُمْ وَ يَسْتَعِينُ بِبَعْضِهِمْ عَلَى بَعْضٍ وَ لَا يَزَالُ يُخْرِجُ لَهُمْ شَيْئًا فِي فَضْلِ وَصِيهِ حَتَّى نَزَلَتْ هَذِهِ السُّورَةُ فَاحْتَجَّ عَلَيْهِمْ حِينَ أُعْلِمَ بِمَوْتِهِ وَ نُعِيَتْ إِلَيْهِ نَفْسُهُ فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ فَإِذَا فَرَعْتَ فَأَنْصَبْ وَ إِلَى رَبِّكَ فَارْجِعْ يَقُولُ إِذَا فَرَعْتَ فَأَنْصَبْ عَلَمَكَ وَ أَعْلِنَ وَصِيكَ فَأَعْلَمَهُمْ فَضْلَهُ عَلَانِيَةً

And it was so that Rasool-Allah<sup>saww</sup> used to harmonise with them and assist with some of them upon the others, and he<sup>saww</sup> did not cease to bring out for them something regarding the merits of his<sup>saww</sup> successor<sup>asws</sup> until this Chapter was Revealed. So he<sup>saww</sup> argued against

them when he<sup>-saww</sup> knew of (nearness of) his<sup>-saww</sup> own death, and gave the news of it to himself<sup>-saww</sup>. So Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention Said: **So when you are free, nominate [94:7]. And to your Lord turn (all) your attention [94:8].** He<sup>-saww</sup> is Saying: "When you<sup>-saww</sup> are free, so nominate your<sup>-saww</sup> flag and proclaim your<sup>-saww</sup> successor<sup>-asws</sup>, so let them (people) know his<sup>-asws</sup> merits publicly".

فَقَالَ ( صلى الله عليه وآله ) مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ لَأُبْعَثَنَّ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ لَيْسَ بِفَرَارٍ يُعَرِّضُ بَيْنَ رَجْعِ يُحِبُّ أَصْحَابَهُ وَ يُحِبُّونَهُ

So, he<sup>-saww</sup> said: 'The one whose Master I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his Master! O Allah<sup>-azwj</sup>! Befriend the one who befriends him<sup>-asws</sup> and be Inimical to the one who is inimical to him<sup>-asws</sup>' – three times. Then he<sup>-saww</sup> said (on the Day of Khyber): 'I<sup>-saww</sup> shall be sending a man who loves Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> love him<sup>-asws</sup>. He<sup>-asws</sup> isn't with fleeing' thus exposing the cowards from his<sup>-saww</sup> companions and their cowardice.

وَ قَالَ ( صلى الله عليه وآله ) عَلَيَّ سَيِّدُ الْمُؤْمِنِينَ وَ قَالَ عَلَيَّ عَمُودُ الدِّينِ وَ قَالَ هَذَا هُوَ الَّذِي يَضْرِبُ النَّاسَ بِالسَّيْفِ عَلَى الْحَقِّ بَعْدِي وَ قَالَ الْحَقُّ مَعَ عَلَيٍّ أَيْنَمَا مَالَ وَ قَالَ إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ أَهْلَ بَيْتِي عِزِّي أَيْهَا النَّاسِ اسْمِعُوا وَ قَدْ بَلَغْتُ إِنَّكُمْ سَتَرِدُونَ عَلَيَّ الْخَوْضَ فَاسْأَلُكُمْ عَمَّا فَعَلْتُمْ فِي الثَّقَلَيْنِ وَ الثَّقَلَانِ كِتَابُ اللَّهِ جَلَّ ذِكْرُهُ وَ أَهْلُ بَيْتِي فَلَا تَسِيئُوهُمْ فَتَهْلِكُوا وَ لَا تُعْلِمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ

And he<sup>-saww</sup> said: 'Ali<sup>-asws</sup> is the chief of the Momineen', and said: 'Ali<sup>-asws</sup> is the pillar of the Religion', and said: 'This is the one who would be striking the people with the sword upon the Truth after me<sup>-saww</sup>', and said: 'The Truth is with Ali<sup>-asws</sup> wherever he<sup>-asws</sup> so inclines'. And said: 'I<sup>-saww</sup> leave behind among you all two matters. If you were to take to these two, you will never stray – the Book of Allah<sup>-azwj</sup> Mighty and Majestic and the People<sup>-asws</sup> of my<sup>-saww</sup> Household, my<sup>-saww</sup> family. O you people! Listen, and I<sup>-saww</sup> have delivered (the Message). You will soon be returning to me<sup>-saww</sup> at the Fountain, and I<sup>-saww</sup> will be asking you all about what you had done with the two weighty things, and the two weighty things are the Book of Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention and the People<sup>-asws</sup> of my<sup>-saww</sup> Household. Therefore, do not precede them<sup>-asws</sup> for you will be destroyed, and not do (try to) teach them<sup>-asws</sup>, for they<sup>-asws</sup> are more knowledgeable than you are'.

فَوَقَّعَتِ الْحُجَّةُ بِقَوْلِ النَّبِيِّ ( صلى الله عليه وآله ) وَ بِالْكِتَابِ الَّذِي يَقْرَأُهُ النَّاسُ فَلَمْ يَزَلْ يُلْقِي فَضْلَ أَهْلِ بَيْتِهِ بِالْكَلامِ وَ يُبَيِّنُ لَهُمْ بِالْقُرْآنِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا وَ قَالَ عَزَّ ذِكْرُهُ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى ثُمَّ قَالَ وَ آتِ ذَا الْقُرْبَى حَقَّهُ

So the proof occurred by the words of the Prophet<sup>-saww</sup> and by the Book which people recited. So he<sup>-saww</sup> did not cease to cast the merits of the People<sup>-asws</sup> of his<sup>-saww</sup> Household with the speech and clarifying to them with the Quran **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification [33:33].** And Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention **And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin [8:41].** Then He<sup>-azwj</sup> Said: **And give to the near of kin his due [17:26].**

فَكَانَ عَلِيٌّ ( عليه السلام ) وَكَانَ حَقُّهُ الْوَصِيَّةَ الَّتِي جُعِلَتْ لَهُ وَ الْإِسْمَ الْأَكْبَرُ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النَّبُوَّةِ فَقَالَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ثُمَّ قَالَ وَ إِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ يَقُولُ أَسْأَلُكُمْ عَنِ الْمَوَدَّةِ الَّتِي أَنْزَلْتُ عَلَيْكُمْ فَضَلَّهَا مَوَدَّةَ الْقُرْبَى بِأَيِّ ذَنْبٍ قَتَلْتُمُوهُمْ

So it was Ali<sup>asws</sup>, and it was his<sup>asws</sup> right, the successorship which was Made to be for him<sup>asws</sup>, and the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, so He<sup>azwj</sup> Said: **Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives [42:23].** Then He<sup>azwj</sup> Said: **And when the cordiality (Mawaddat) is asked about [81:8] For what sin was it killed [81:9].** He<sup>azwj</sup> is Saying: "I<sup>azwj</sup> shall Ask all of you about the cordiality which I<sup>azwj</sup> Revealed upon you of its merits, the cordiality for the near-relative (of Rasool-Allah<sup>saww</sup>), for which did you kill them<sup>asws</sup>?"

وَ قَالَ جَلَّ ذِكْرُهُ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الْكِتَابُ هُوَ الذِّكْرُ وَ أَهْلُهُ آلُ مُحَمَّدٍ ( عليه السلام ) أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِسْأَلِهِمْ وَ لَمْ يُؤْمَرُوا بِسْأَلِ الْجَهَالِ وَ سَمَّى اللَّهُ عَزَّ وَ جَلَّ الْقُرْآنَ ذِكْرًا فَقَالَ تَبَارَكَ وَ تَعَالَى وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَ لَعَلَّهُمْ يَتَفَكَّرُونَ وَ قَالَ عَزَّ وَ جَلَّ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ

And He<sup>azwj</sup> Said **so ask the People of the Reminder if you do not know [16:43].** The Book, it is the Reminder (Al-Zikr), and its people are the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. Allah<sup>azwj</sup> Mighty and Majestic Commanded with asking them<sup>asws</sup> and did not Command with asking the ignoramuses, and Allah<sup>azwj</sup> Mighty and Majestic Named the Quran as The Reminder (Al-Zikr), so He<sup>azwj</sup> Said: **and We Revealed unto you the Reminder that you may clarify to the people what has been Revealed to them, perhaps they would ponder[16:44].** And He<sup>azwj</sup> Said: **And it is a Reminder for you and your people, and you shall soon be questioned [43:44].**

وَ قَالَ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُوْلِي الْأَمْرِ مِنْكُمْ وَ قَالَ عَزَّ وَ جَلَّ وَ لَوْ رَدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُوْلِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ فَرَدَّ الْأَمْرَ أَمْرَ النَّاسِ إِلَى أُوْلِي الْأَمْرِ مِنْهُمْ الَّذِينَ أَمَرَ بِطَاعَتِهِمْ وَ بِالِرِّدِّ إِلَيْهِمْ

And the Mighty and Majestic Said **O you who believe! Obey Allah and obey the Rasool and those in authority from among you.** And the Mighty and Majestic Said **[4:83] and if they had referred it to the Rasool and to those in authority among them, those among them who can search out the Knowledge of it would have known it [4:59].** Thus, the referring of the matter is the referring of the people of their affairs to the one with Divine Authority (Ul Al-Amr) from them, those they had been Commanded to obey them<sup>asws</sup>, and with the referring to them<sup>asws</sup>.

فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مِنْ حَجَّةِ الْوَدَاعِ نَزَلَ عَلَيْهِ جِبْرِئِيلُ ( عليه السلام ) فَقَالَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ فَنَادَى النَّاسَ فَاجْتَمَعُوا وَ أَمَرَ بِسْمَرَاتٍ فَقُمَ شَوْكُهُنَّ ثُمَّ قَالَ ( صلى الله عليه وآله ) يَا أَيُّهَا النَّاسُ مَنْ وَلِيْتُكُمْ وَ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ فَقَالُوا اللَّهُ وَ رَسُولُهُ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْكُمْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ

So, when Rasool-Allah<sup>saww</sup> returned from the Farewell Hajj, Jibraeel<sup>as</sup> descended unto him<sup>saww</sup> and said **O Rasool! Deliver what has been Revealed unto you from your Lord; and if**

**you do it not, then you have not delivered His Message, and Allah will Protect you from the people; surely Allah will not Guide the unbelieving people [5:67].** So he<sup>-saww</sup> called the people, and they gathered, and he<sup>-saww</sup> ordered with the clearing (of the ground), so the thorns were removed. Then he<sup>-saww</sup> said: 'O you people! Who is your guardian and closer with you all than your own selves?' So they (people) said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>!' So he<sup>-saww</sup> said: 'The one whose Master I<sup>-saww</sup> am, so Ali<sup>-asws</sup> is his Master. O Allah<sup>-azwj</sup>! Befriend the one who befriends him<sup>-asws</sup> and be inimical to the one who is inimical to him<sup>-asws</sup>' – three times.

فَوَقَّعَتْ حَسَكُهُ الْبَقَا فِي قُلُوبِ الْقَوْمِ وَقَالُوا مَا أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ هَذَا عَلَى مُحَمَّدٍ قَطُّ وَمَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بَضِيعَ ابْنِ عَمِّهِ

So, the thorns of hypocrisy occurred in the hearts of the people and they said, 'Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention has not Revealed this unto Muhammad<sup>-saww</sup> at all, and he<sup>-saww</sup> does not intend except to raise the shoulder of his<sup>-asws</sup> cousin<sup>-asws</sup>'.

فَلَمَّا قَدِمَ الْمَدِينَةَ أَتَتْهُ الْأَنْصَارُ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ قَدْ أَحْسَنَ إِلَيْنَا وَشَرَّفَنَا بِكَ وَبَنَزُولِكَ بَيْنَ ظَهْرَانِنَا فَقَدْ فَرَّحَ اللَّهُ صَدِيقَنَا وَكَبَّتْ عَدُوَّنَا وَقَدْ يَأْتِيكَ وَفُودٌ فَلَا تَجِدُ مَا تُعْطِيهِمْ فَيَشْتُمُ بِكَ الْعَدُوُّ فَنُحِبُّ أَنْ تَأْخُذَ ثُلُثَ أَمْوَالِنَا حَتَّى إِذَا قَدِمَ عَلَيْكَ وَفُودٌ مَكَّةَ وَجَدْتَ مَا تُعْطِيهِمْ

So when he<sup>-as</sup> proceeded to Al Medina, the Helpers came to him<sup>-saww</sup> and they said, 'O Rasool-Allah<sup>-saww</sup>! Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention has Favoured upon us and has Ennobled us with you<sup>-saww</sup> and by your<sup>-saww</sup> dwelling between our midst. So Allah<sup>-azwj</sup> has Made our friends happy and and our enemies are suppressed, and there come to you delegations, so you<sup>-saww</sup> do not find what to give them, and the enemies gloat upon you<sup>-saww</sup>. So we would love it if you<sup>-saww</sup> were to take a third of our wealth so that when a delegation of Makkah comes over to you<sup>-saww</sup>, you<sup>-saww</sup> would find what to give them'.

فَلَمَّا يَرِدُ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْهِمْ شَيْئاً وَكَانَ يَنْتَظِرُ مَا يَأْتِيهِ مِنْ رَبِّهِ فَنَزَلَ جِبْرِئِيلُ (عليه السلام) وَقَالَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْبَلْ أَمْوَالَهُمْ

But Rasool-Allah<sup>-saww</sup> did not respond upon them with anything, and he<sup>-saww</sup> was awaiting what would be coming from his<sup>-saww</sup> Lord<sup>-azwj</sup>. So Jibraeel<sup>-as</sup> descended and said: **Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives''[42:23]**, and he<sup>-saww</sup> did not accept their wealth.

فَقَالَ الْمُنَافِقُونَ مَا أَنْزَلَ اللَّهُ هَذَا عَلَى مُحَمَّدٍ وَمَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بَضِيعَ ابْنِ عَمِّهِ وَيَحْمِلَ عَلَيْنَا أَهْلَ بَيْتِهِ يَقُولُ أَمْسِ مِنْ كُنْتِ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ وَ الْيَوْمَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ثُمَّ نَزَلَ عَلَيْهِ آيَةُ الْخُمُسِ فَقَالُوا يُرِيدُ أَنْ يُعْطِيَهُمْ أَمْوَالَنَا وَ فَبَيْنَا

So, the hypocrites said, 'This has not been Revealed upon Muhammad<sup>-saww</sup>, and he<sup>-saww</sup> does not intend except to raise the shoulders of his<sup>-saww</sup> cousin and load upon us the People<sup>-asws</sup> of his<sup>-saww</sup> Household. Yesterday he<sup>-saww</sup> was saying: 'The one whose Master I<sup>-saww</sup> am, so Ali<sup>-asws</sup> is his Master', and today: **Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives''[42:23]**. Then the Verse of Khums was Revealed, so they said, 'He<sup>-saww</sup> intends that we give him<sup>-saww</sup> our wealth, and our war booties'.

ثُمَّ أَنَا جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ قَدْ قَضَيْتَ نُبُوتَكَ وَ اسْتَكْمَلْتَ أَيْامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ عِنْدَ عَلِيٍّ ( عليه السلام ) فَإِنِّي لَمْ أَتْرِكِ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَالَمٌ تُعْرَفُ بِهِ طَاعَتِي وَ تُعْرَفُ بِهِ وَلَايَتِي وَ يَكُونُ حُجَّةً لِمَنْ يُؤَلِّدُ بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخَرِ

Then Jibraeel<sup>as</sup> came over to him<sup>saww</sup> and he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! (Allah<sup>azwj</sup> is Saying): "You<sup>saww</sup> have spent your<sup>saww</sup> Prophet-hood and completed your<sup>saww</sup> days, therefore make the Great Name, and the inherited Knowledge, and the traces (Ahadeeth) of the Knowledge of the Prophet-hood to be with Ali<sup>asws</sup>, for I<sup>azwj</sup> do not Leave the earth except there is a scholar for Me<sup>azwj</sup> in it, by whom My<sup>azwj</sup> obedience can be recognised, and by him<sup>asws</sup> My<sup>azwj</sup> Wilayah can be recognised, and he<sup>asws</sup> can happen to be My<sup>azwj</sup> Divine Authority to the ones who would be born from the passing away of a Prophet<sup>as</sup> to the coming out of another Prophet<sup>as</sup>".

قَالَ فَأَوْصَى إِلَيْهِ بِالْإِسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ وَ أَوْصَى إِلَيْهِ بِأَلْفِ كَلِمَةٍ وَ أَلْفِ بَابٍ يَفْتَحُ كُلَّ كَلِمَةٍ وَ كُلُّ بَابٍ أَلْفَ كَلِمَةٍ وَ أَلْفَ بَابٍ .

He<sup>asws</sup> said: 'So he<sup>saww</sup> bequeathed to him<sup>asws</sup> with the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, and bequeathed to him<sup>asws</sup> with a thousand words and a thousand topics, with each word and each topic opening a thousand words and a thousand topics'.<sup>39</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ يَحْيَى بْنِ مُعَمَّرٍ الْعَطَّارِ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى أَبِيهِمَا فَلَمَّا نَظَرَ إِلَيْهِمَا رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَعْرَضَ عَنْهُمَا ثُمَّ قَالَ ادْعُوا لِي خَلِيلِي فَأَرْسَلَ إِلَى عَلِيٍّ فَلَمَّا نَظَرَ إِلَيْهِ أَكْبَأَ عَلَيْهِ يُحَدِّثُهُ

Ali Bin Ibrahim, from his father and Salih Bin Al Sindy, from Ja'far Bin Bashir, from Yahya Bin Moammad Al Attar, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said during his<sup>saww</sup> illness in which he<sup>saww</sup> passed away: 'Call my<sup>saww</sup> friend for me<sup>saww</sup>'. So they both (Ayesha and Hafsa) sent a message to their fathers (Abu Bakr and Umar). So when Rasool-Allah<sup>saww</sup> looked at them, turned away from them. Then he<sup>saww</sup> said: 'Call my<sup>saww</sup> friend for me<sup>saww</sup>'. So a message was sent to Ali<sup>asws</sup>. So when he<sup>saww</sup> looked at him<sup>asws</sup>, he<sup>saww</sup> got engrossed (engaged) upon it narrating to him<sup>asws</sup>.

فَلَمَّا خَرَجَ لَقِيَاهُ فَقَالَ لَهُ مَا حَدَّثَكَ خَلِيلُكَ فَقَالَ حَدَّثَنِي أَلْفَ بَابٍ يَفْتَحُ كُلُّ بَابٍ أَلْفَ كَلِمَةٍ .

So when he<sup>asws</sup> came out, they (Abu Bakr and Umar) met him<sup>asws</sup> and they both said to him<sup>asws</sup>, 'What did your<sup>asws</sup> friend narrate to you<sup>asws</sup>?'. So he<sup>asws</sup> said: 'He<sup>saww</sup> narrated to me<sup>asws</sup> a thousand topics, with each topic opening a thousand topics'.<sup>40</sup>

<sup>39</sup> Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3

<sup>40</sup> Al Kafi V 1 – The Book Of Divine Authority CH 65 H 4



## APPENDIX-V

### Infallibility of Prophets<sup>-as</sup>

All Prophets<sup>-as</sup> and their<sup>-as</sup> successors<sup>-as</sup> are infallible (Masoom), including the last Prophet Mohammed<sup>-saww</sup> and his<sup>-saww</sup> successors<sup>-asws</sup>. However, some Muslims who superficially read and interpret Holy Quran raise some questions on the infallibilities of the Prophets<sup>-as</sup>. A centuries old topic, which was discussed in the court of Al-Ma'mum Al-Rashid (an Abbasi Caliph) when he invited some Muslim scholars to question Imam Ali<sup>-asws</sup> ibn Musa Al-Reza<sup>-asws</sup> regarding the infallibility of Prophet<sup>-as</sup>. Prior to presenting the debate we start with a Holy Verse and some Ahadith in its explanation, the Holy Verse is frequently quoted by some Muslims in opposition to the infallibility of the Prophet Mohammed<sup>-saww</sup>.

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا {2}

***For Allah to Forgive you (your community) what has preceded from your (community's) sins and what is delayed, and Complete His Favour upon you and Guide you on a Straight Path [48:2]***

في كتاب الخصال عن الاعمش عن جعفر بن محمد عليهما السلام قال: هذا شرايع الدين إلى ان قال عليه السلام: والانباء واوصياؤهم لا ذنوب لهم، لانهم معصومون مطهرون.

In the book Al-Khisal, from Al-Amsh,

‘Ja’far Bin Muhammad<sup>-asws</sup> has said: ‘These are the Laws of the Religion’ – until he<sup>-asws</sup> said: ‘And the Prophets<sup>-as</sup>, and their<sup>-as</sup> successors<sup>-as</sup>, there are no sins to them, because they<sup>-as</sup> are (all) Infallible, Purified’.<sup>41</sup>

علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن علي بن النعمان، عن علي بن أيوب، عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): قول الله في كتابه: لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، قال: «ما كان له ذنب، و لا هم بذنب، و لكن الله حملة ذنوب شيعته ثم غفرها له».

Ali Bin Ibrahim, from Muhammad Bin Ja’far, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Al-No’mān, from Ali Bin Ayoub, from Umar Bin Yazeed who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘(What about) the Words of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book ***For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]***. He<sup>-asws</sup> said: ‘There was no sin on him<sup>-saww</sup>, nor was he<sup>-saww</sup> with a sin, but Allah<sup>-azwj</sup> burdened him<sup>-saww</sup> with the sins of his<sup>-saww</sup> Shias, then Forgave them for his<sup>-saww</sup> sake’.<sup>42</sup>

<sup>41</sup> Tafseer Noor Al Saqalayn – CH 48 H 19

<sup>42</sup> تفسير القمي 2: 314.

قال شرف الدين النجفي: و يؤيده ما روي مرفوعاً عن أبي الحسن الثالث (عليه السلام): أنه سئل عن قول الله عز و جل: لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، فقال (عليه السلام): و أي ذنب كان لرسول الله (صلى الله عليه و آله) متقدماً أو متأخراً؟ و إنما حملة الله ذنوب شيعة علي (عليه السلام)، من مضى منهم و من بقي، ثم غفرها له».

Sharaf Al-Deen Al-Najafi said,

'And it is supported by what has been reported from Abu Al-Hassan<sup>-asws</sup> the Third having said about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]**, so he<sup>-asws</sup> said: 'And which sin was committed by Rasool-Allah<sup>-saww</sup>, before or after?' But rather, Allah<sup>-azwj</sup> Burdened him<sup>-saww</sup> with the sins of the Shias of Ali<sup>-asws</sup>, from the past among them and the ones who remain, then Forgave them on his<sup>-saww</sup> behalf'.<sup>43</sup>

الطبرسي: روى المفضل بن عمر، عن الصادق (عليه السلام)، قال: سأله رجل، عن هذه الآية، فقال: «و الله ما كان له ذنب، و لكن الله سبحانه ضمن له أن يغفر ذنوب شيعة علي (عليه السلام) ما تقدم من ذنبهم و ما تأخر».

Al-Tabarsy – It has been reported by Al-Mufazzal-Bin Umar,

'A man asked Al-Sadiq<sup>-asws</sup> about this Verse, so he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>, there was no sin for him<sup>-saww</sup>, but Allah<sup>-azwj</sup> the Glorious, Guaranteed him<sup>-saww</sup> that He<sup>-azwj</sup> would Forgive the sins of the Shias of Ali<sup>-asws</sup>, whatever had preceded from their sins and whatever is to follow'.<sup>44</sup>

## The Debate of Imam Ali<sup>-asws</sup> ibn Musa Al-Reza<sup>-asws</sup> with Muslim scholars on infallibility of Prophet<sup>-as</sup>

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه و الحسين بن إبراهيم بن أحمد بن هشام المكتب و علي بن عبد الله الوراق رضي الله عنهم قالوا حدثنا علي بن إبراهيم بن هاشم قال حدثنا القاسم بن محمد البرمكي قال حدثنا أبو الصلت الهروي قال لما جمع المأمون لعلي بن موسى الرضا ع أهل المقالات من أهل الإسلام و الديانات من اليهود و النصارى و المجوس و الصابئين و سائر أهل المقالات فلم يقم أحد إلا و قد ألزمه حجته كأنه ألقم حجراً قام إليه علي بن محمد بن الجهم فقال له يا ابن رسول الله أ تقول بعصمة الأنبياء قال نعم قال فما تعمل في قول الله عز و جل وَ عَصَى آدَمُ رَبَّهُ فَغَوَى و في قوله عز و جل وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ و في قوله عز و جل في يوسف ع وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا و في قوله عز و جل في داود ظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ و قوله تعالى في نبيه محمد ص وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ فقال الرضا ع ويحك يا علي اتق الله و لا تنسب إلى أنبياء الله الفواحش و لا تتأول كتاب الله برأيك فإن الله عز و جل قد قال وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاْسُخُونَ و أما قوله عز و جل في آدم وَ عَصَى آدَمُ رَبَّهُ فَغَوَى فإن الله عز و جل خلق آدم حجة في أرضه و خليفة في بلاده لم يخلقه للجنة و كانت المعصية من آدم في الجنة لا في الأرض و عصمته تجب أن يكون في الأرض ل يتم مقادير أمر الله فلما أهبط إلى الأرض و جعل حجة و

تأويل الآيات 2: 593 / 4. 43

مجمع البيان 9: 168. 44

خليفة عصم بقوله عز و جل إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمرَانَ عَلَى الْعَالَمِينَ وَ أما قوله عز و جل وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إِنَّمَا ظَنَّ بِمَعْنَى اسْتَيْقَنَ أَنَّ اللَّهَ لَنْ يَضِيقَ عَلَيْهِ رِزْقَهُ أَلَا تَسْمَعُ قَوْلَ اللَّهِ عز و جل وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقُهُ أَي ضِيقَ عَلَيْهِ رِزْقَهُ وَ لو ظَنَّ أَنَّ اللَّهَ لَا يَقْدِرُ عَلَيْهِ لَكَانَ قَدْ كَفَرَ وَ أما قوله عز و جل فِي يُوسُفَ وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا فَإِنَّمَا هَمَّتْ بِالْمَعْصِيَةِ وَ هَمَّ يُوسُفَ بِقَتْلِهَا إِنْ أَجْبَرَتْهُ لِعَظَمِ مَا تَدَاخَلَهُ فَصَرَفَ اللَّهُ عَنْهُ قَتْلَهَا وَ الْفَاحِشَةَ وَ هُوَ قَوْلُهُ عز و جل كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشَاءَ يَعْنِي الْقَتْلَ وَ الزِّنَاءَ وَ أما داود ع فَمَا يَقُولُ مِنْ قَبْلِكُمْ فِيهِ فَقَالَ عَلِيٌّ بْنُ مُحَمَّدٍ بْنُ الْجَهْمِ يَقُولُونَ إِنْ دَاوُدَ ع كَانَ فِي مُحْرَابِهِ يَصْلِي فَتَصَوَّرَ لَهُ إِبْلِيسُ عَلَى صُورَةِ طَيْرٍ أَحْسَنَ مَا يَكُونُ مِنَ الطَّيُورِ فَقَطَعَ دَاوُدَ صَلَاتَهُ وَ قَامَ لِيَأْخُذَ الطَّيْرَ فَخَرَجَ الطَّيْرُ إِلَى الدَّارِ فَخَرَجَ الطَّيْرُ إِلَى السُّطْحِ فَصَعِدَ فِي طَلْبِهِ فَسَقَطَ الطَّيْرُ فِي دَارِ أَوْرِيَا بْنُ حَنَّانٍ فَاطْلَعَ دَاوُدُ فِي أَثَرِ الطَّيْرِ فَإِذَا بِامْرَأَةٍ أَوْرِيَا تَغْتَسِلُ فَلَمَّا نَظَرَ إِلَيْهَا هَوَاهَا وَ كَانَ قَدْ أَخْرَجَ أَوْرِيَا فِي بَعْضِ غَزَوَاتِهِ فَكَتَبَ إِلَى صَاحِبِهِ أَنَّ قَدَمَ أَوْرِيَا أَمَامَ التَّابُوتِ فَقَدِمَ فَظَفَرَ أَوْرِيَا بِالْمَشْرُوكِينَ فَصَعَبَ ذَلِكَ عَلَى دَاوُدَ فَكَتَبَ إِلَيْهِ ثَانِيَةً أَنَّ قَدَمَهُ أَمَامَ التَّابُوتِ فَقَدِمَ فَقَتَلَ أَوْرِيَا فَتَزَوَّجَ دَاوُدَ بِامْرَأَتِهِ قَالَ فَضَرَبَ الرِّضَا ع بِيَدِهِ عَلَى جَبْهَتِهِ وَ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ لَقَدْ نَسَبْتُمْ نَبِيًّا مِنْ أَنْبِيَاءِ اللَّهِ إِلَى التَّهَانِ بِصَلَاتِهِ حَتَّى خَرَجَ فِي أَثَرِ الطَّيْرِ ثُمَّ بِالْفَاحِشَةِ ثُمَّ بِالْقَتْلِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا كَانَ خَطِيئَتُهُ فَقَالَ وَيْحَكَ إِنْ دَاوُدَ إِنَّمَا ظَنَّ أَنَّ مَا خَلَقَ اللَّهُ عز و جل خَلْقًا هُوَ أَعْلَمُ مِنْهُ فَبَعَثَ اللَّهُ عز و جل إِلَيْهِ الْمَلَائِكَةَ فَتَسَوَّرُوا الْحَرَابَ فَقَالَا خَصْمَانِ بَعْنَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَ لَا تَشْطِطْ وَ أَهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَ تِسْعُونَ نَعْجَةً وَ لِي نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفُلْنِيهَا وَ عَزَّنِي فِي الْخِطَابِ فَعَجَلَ دَاوُدَ ع عَلَى الْمَدْعَى عَلَيْهِ فَقَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَ لَمْ يَسْأَلِ الْمَدْعَى الْبَيِّنَةَ عَلَى ذَلِكَ وَ لَمْ يَقْبَلْ عَلَى الْمَدْعَى عَلَيْهِ فَيَقُولَ لَهُ مَا تَقُولُ فَكَانَ هَذَا خَطِيئَةً رَسْمَ الْحَكْمِ لَا مَا ذَهَبْتُمْ إِلَيْهِ أَلَا تَسْمَعُ اللَّهُ عز و جل يَقُولُ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ الْهَوَىٰ إِلَى آخِرِ الْآيَةِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا قِصَّتُهُ مَعَ أَوْرِيَا فَقَالَ الرِّضَا ع إِنْ الْمَرْأَةَ فِي أَيَّامِ دَاوُدَ ع كَانَتْ إِذَا مَاتَ بَعْلُهَا أَوْ قَتَلَ لَا تَتَزَوَّجُ بَعْدَهُ أَبَدًا وَ أَوَّلَ مَنْ أَبَاحَ اللَّهُ لَهُ أَنْ يَتَزَوَّجَ بِامْرَأَةٍ قَتَلَ بَعْلُهَا كَانَ دَاوُدَ ع فَتَزَوَّجَ بِامْرَأَةِ أَوْرِيَا لَمَّا قَتَلَ وَ انْقَضَتْ عِدَّتُهَا مِنْهُ فَذَلِكَ الَّذِي شَقَّ عَلَى النَّاسِ مِنْ قَبْلِ أَوْرِيَا وَ أَمَّا مُحَمَّدٌ ص وَ قَوْلُ اللَّهِ عز و جل وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تُخَشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تُخْشَاهُ فَإِنَّ اللَّهَ عز و جل عَرَفَ نَبِيَّهَ ص أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الدُّنْيَا وَ أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الْآخِرَةِ وَ إِنَّمَا أَمَهَاتُ الْمُؤْمِنِينَ وَ إِحْدَاهُنَّ مِنْ سَمِيِّ لَهْ زَيْنَبُ بِنْتُ جَحْشٍ وَ هِيَ يَوْمئِذٍ تَحْتَ زَيْدِ بْنِ حَارِثَةَ فَأَخْفَى اسْمَهَا فِي نَفْسِهِ وَ لَمْ يَبْدِهِ لِكَيْلَا يَقُولَ أَحَدٌ مِنَ الْمُنَافِقِينَ إِنَّهُ قَالَ فِي امْرَأَةٍ فِي بَيْتِ رَجُلٍ إِنَّمَا إِحْدَى أَزْوَاجِهِ مِنْ أَمَهَاتِ الْمُؤْمِنِينَ وَ خَشِيَ قَوْلَ الْمُنَافِقِينَ فَقَالَ اللَّهُ عز و جل وَ تُخَشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تُخْشَاهُ يَعْنِي فِي نَفْسِكَ وَ إِنْ اللَّهُ عز و جل مَا تَوَلَّى تَزْوِيجَ أَحَدٍ مِنْ خَلْقِهِ إِلَّا تَزْوِيجَ حَوَاءَ مِنْ آدَمَ ع وَ زَيْنَبَ مِنْ رَسُولِ اللَّهِ ص بِقَوْلِهِ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا الْآيَةَ وَ فَاطِمَةَ مِنْ عَلِيِّ ع قَالَ فَبَكَى عَلِيُّ بْنُ مُحَمَّدٍ بْنُ الْجَهْمِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَنَا تَائِبٌ إِلَى اللَّهِ عز و جل مِنْ أَنْ أَنْطِقَ فِي أَنْبِيَاءِ اللَّهِ ع بَعْدَ يَوْمِي هَذَا إِلَّا بِمَا ذَكَرْتَهُ

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may Allah<sup>-azwj</sup> be Pleased with him, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib and Ali ibn Abdullah al-Warraq -may Allah<sup>-azwj</sup> be Pleased with them, narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Al-Qasim ibn Muhammad al-Barmaki on the authority of Abu Salt al- Harawi:

‘When Al-Ma’mun gathered together the rhetoricians and men of religions from the Jews, the Christians, the Magi, the Sabians, and other scholars around Ali<sup>-asws</sup> ibn Musa Al-Reza<sup>-asws</sup>, each person stood up to ask a question, got a firm answer, and received such an answer that he got quiet as if they had put a stone in his mouth.

Then Ali ibn Muhammad ibn Al-Jahm stood up and asked, ‘O son of the Prophet of Allah<sup>-asws</sup>! Do you believe in the Infallibility of the Prophets<sup>-as</sup>?’ ‘Yes,’ replied the Imam<sup>-asws</sup>.

He said, ‘Then what do you have to say about the following Verses? what do you have to say about what the Honourable the Exalted Allah<sup>-azwj</sup> said, ‘... **Thus did Adam disobey his Lord, and allow himself to be seduced (20:121)**; and about what the Honourable the Exalted Allah<sup>-azwj</sup> said, ‘**And remember Thun-nun (Yunus-Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)**, and about what the Honourable the Exalted Allah<sup>-azwj</sup> Told Joseph<sup>-as</sup>, ‘**And (with passion) did she desire him, and he would have desired her .(12:24)**

And about what the Honourable the Exalted Allah<sup>-azwj</sup> told David (s), ‘**and David gathered that We had tried him .(38:24)..**’, and about what the Sublime (Allah<sup>-azwj</sup>) told His Prophet Muhammad<sup>-saww</sup> ‘... **But thou didst hide in thy heart that which Allah was about to make manifest ... (33:37)**

Al-Reza<sup>-asws</sup> said, ‘Woe be to you! Fear Allah<sup>-azwj</sup>. Do not ascribe transgressions to the Prophets<sup>-as</sup>, and do not interpret Allah<sup>-azwj</sup>’s Book according to your own opinion. Indeed the Honourable the Exalted Allah<sup>-azwj</sup> said, ‘... **but no one knows its hidden meanings except Allah<sup>-azwj</sup>. And those who are firmly grounded in knowledge ... ,(3:7)** And regarding His<sup>-azwj</sup> Words about Adam, ‘... **Thus did Adam disobey his Lord, and allow himself to be seduced ,(20:121)** it must be noted that the Honourable the Exalted Allah<sup>-azwj</sup> Created Adam<sup>-as</sup> as His<sup>-azwj</sup> Proof on Earth, and as His<sup>-azwj</sup> Successor in the towns.

However, Allah<sup>-azwj</sup> had not created Adam for Paradise and Adam<sup>-as</sup>’s act of disobedience occurred in Paradise, not on the Earth. Adam<sup>-as</sup>’s being Infallible was a must for him<sup>-as</sup> to fully implement the Decrees of Allah<sup>-azwj</sup>. Once he<sup>-as</sup> was sent down to the Earth as Allah<sup>-azwj</sup>’s Proof and Successor, he<sup>-as</sup> was Infallible according to what the Honourable the Exalted Allah<sup>-azwj</sup> said, ‘**Allah did Choose Adam and Noah, the family of Abraham, and the family of Imran above all people. (3:33)** And regarding the Honourable the Exalted Allah<sup>-azwj</sup>’s Words, ‘**And remember Thun-noon (Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)**

Here what is meant by ‘imagine’ is ‘to be sure.’ That means ‘We will not restrict his sustenance.’ Have you not heard the Honourable the Exalted Allah<sup>-azwj</sup>’s Words, ‘**But when He tried him, restricting his subsistence for him ... (89:16)**. This means Allah<sup>-azwj</sup> will Restrict his sustenance. Had Yunus thought that Allah had no power over him, he would certainly have turned into an atheist.

And regarding what the Honourable the Exalted Allah<sup>-azwj</sup> said about Joseph<sup>-as</sup>, ‘**And (with passion) did she desire him, and he would have desired her ...**’ This means that he<sup>-as</sup> got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then Allah<sup>-azwj</sup> Changed his (Joseph’s) mind and turned him away from killing her and all shameful deeds. This is what is meant by the Honourable the Exalted Allah’s words, • **... thus (did We order) that We might turn away from him (all) evil and shameful deeds ... (12:24)** meaning killing and adultery.

The Imam<sup>-asws</sup> said, 'And regarding David<sup>-as</sup>, what do the people on your side say about him? Ali ibn Muhammad ibn Al-Jahm said, 'They say that David<sup>-as</sup> was in his praying niche when Satan appeared in front of him in the form of a very beautiful bird. David<sup>-as</sup> stopped praying and stood up to go catch the bird. The bird left the room and went into the courtyard. Then it flew up to the top of the house. David climbed up to the roof looking for it. Then the bird flew into the house of Uryah ibn Hannan. David followed the bird with his eyes, and suddenly saw Uryah's wife who was making major ritual ablutions. Once he looked at her, he fell in love with her. As for Uryah, he had been sent to a battle. David<sup>-as</sup> wrote to his commander, 'Place Uryah in front of the coffin.' Thus he was placed in front of it. Uryah defeated the pagans. That was hard on David, so he wrote to his commander again and ordered him to place Uryah ahead of the coffin. Then Uryah was placed ahead of it and was killed. Then David<sup>-as</sup> married his wife.'

The narrator added, 'Al-Reza<sup>-asws</sup> hit himself on the forehead and said, 'From Allah<sup>-azwj</sup> we are, and unto Him<sup>-azwj</sup> is our return! You have ascribed neglecting prayers and going out and looking for the bird's tracks, fornication and killing to one of the Prophets of Allah<sup>-azwj</sup>.'" Ali ibn Al-Jahm said, 'O son of the Prophet of Allah<sup>-asws</sup>! Then what was his sin?'

The Imam<sup>-asws</sup> said, 'Woe be to you! David thought that the Honourable the Exalted Allah<sup>-azwj</sup> had not Created anyone more learned than himself. Therefore, the Honourable the Exalted Allah<sup>-azwj</sup> sent two angels towards him<sup>-as</sup> who climbed up the walls of the prayer niche and said, '... ***Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech. (38:22-23)***

Then David turned to the one against whom a claim was made and said, '***He (Dawood) said: 'He has wronged you by asking for your ewe to (be added) to his ewes, ... (38:24)*** He did not turn to the claimant to ask him for any evidence. Thus, this was just a fault in the way he judged, not a fault in the way you think about it. Have you ever heard that the Honourable the Exalted Allah<sup>-azwj</sup> said, "***O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth and do not follow the vain desires, for you will stray from the Way of Allah. Surely, those who stray from the way of Allah, for them is a severe Punishment due to their forgetting the Day of Reckoning!" (38:26)***

He then asked: 'O son of the Prophet of Allah<sup>-asws</sup>! What was behind the story of Uryah?'

Al-Reza<sup>-asws</sup> said, 'When a woman's husband died or got killed during the time of David<sup>-as</sup>, she never married again. The first man who was permitted to marry a widow whose husband was killed was David<sup>-as</sup>. He married Uryah's wife when after Uryah's husband got killed and after her waiting period was over. This was what was hard on the people regarding Uryah.'

And regarding Muhammad<sup>-saww</sup> and the Honourable the Exalted Allah<sup>-azwj</sup>'s Words, '***and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. (33:37)***

The Honourable the Exalted Allah<sup>-azwj</sup> had already informed His Prophet<sup>-saww</sup> about the names of his wives in this world, and the names of his wives in the Hereafter, and that they will be the mothers of the believers. One of them was called Zaynab - the daughter of Jahsh who was married to Zayd ibn Haritha at that time. The Prophet<sup>-saww</sup> kept her name a secret to himself and did not say anything fearing that the hypocrites might say that Muhammad<sup>-saww</sup> considers a married woman to be his own wife and one of the mothers of the believers.

He<sup>-saww</sup> feared what the hypocrites might say. The Honourable the Exalted Allah<sup>-azwj</sup> said, ***'and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him (33:37)*** meaning in himself. And the Honourable the Exalted Allah<sup>-azwj</sup> has not Taken charge of marrying off any of His<sup>-azwj</sup> creatures Himself except for the marriage of Eve with Adam, and Zaynab with Allah's Prophet<sup>-saww</sup> as He<sup>-azwj</sup> said, ***' ... Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you . ' (33:37) So did We<sup>-azwj</sup> Join (the Blessed Lady) Fatima<sup>-asws</sup> in marriage to Ali<sup>-asws</sup>.***

The narrator added, 'Then Ali ibn Muhammad ibn Al-Jahm cried and said, 'O son of the Prophet of Allah<sup>-asws</sup>! I turn to the Honourable the Exalted Allah<sup>-azwj</sup> in repentance and from now on will never say anything about the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> other than what you have mentioned.'<sup>45</sup>

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<sup>45</sup> 192 : ج : 1 ص : عيون أخبار الرضا (ع) Vol. 1. Chapter 14, H. 1

## APPENDIX VI

### Why lick from (dirty) puddles leaving aside ‘Grand River’?

وَقَالَ ع تَمَصُّونَ الرِّوَاضِعَ وَ تَدْعُونَ النَّهْرَ الْعَظِيمَ فَقِيلَ مَا نَعْنِي بِذَلِكَ

(And he<sup>-asws</sup> said: ‘You are licking from the puddle and are leaving the mighty river!’ It was said, ‘What do you<sup>-asws</sup> mean by that?’

قَالَ إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى رَسُولِ اللَّهِ ص عَلَّمَ النَّبِيِّينَ بِأَسْرِهِ وَ عَلَّمَهُ اللَّهُ مَا لَمْ يُعَلِّمَهُمْ فَأَسَرَّ ذَلِكَ كُلَّهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قُلْتُ فَيَكُونُ عَلَيَّ ع أَعْلَمُ مِنْ بَعْضِ الْأَنْبِيَاءِ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Revealed to Rasool-Allah<sup>-saww</sup> Taught the Prophets<sup>-as</sup> His<sup>-azwj</sup> Secrets and Allah<sup>-azwj</sup> Taught him<sup>-saww</sup> what they<sup>-as</sup> did not know. He<sup>-saww</sup> divulged that, all of it to Amir Al-Momineen<sup>-asws</sup>. I said, ‘So Ali<sup>-asws</sup> happened to be more knowledgeable than some of the Prophets<sup>-as</sup>’.

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ أَقُولُ إِنَّ رَسُولَ اللَّهِ ص حَوَى عِلْمَ جَمِيعِ النَّبِيِّينَ وَ عَلَّمَهُ [اللَّهُ] مَا لَمْ يُعَلِّمَهُمْ وَ إِنَّهُ جَعَلَ ذَلِكَ كُلَّهُ عِنْدَ عَلِيٍّ ع فَتَقُولُ عَلَيَّ أَعْلَمُ مِنْ بَعْضِ الْأَنْبِيَاءِ

Allah<sup>-azwj</sup> Mighty and Majestic Opens the hearing of the ones He<sup>-azwj</sup> so Desires to. I<sup>-asws</sup> am saying that Rasool-Allah<sup>-saww</sup> contained the knowledge of entirety of the Prophets<sup>-as</sup> and Allah<sup>-azwj</sup> Taught him<sup>-saww</sup> what they did not know, and he<sup>-saww</sup> made all of that to be with Ali<sup>-asws</sup>, and you are saying Ali<sup>-asws</sup> is more knowledgeable than some of the Prophets<sup>-as</sup>?

ثُمَّ تَلَا قَوْلَهُ تَعَالَى قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ ثُمَّ فَرَّقَ أَصَابِعَهُ وَ وَضَعَهَا عَلَى صَدْرِهِ ثُمَّ قَالَ وَ عِنْدَنَا وَ اللَّهُ عِلْمُ الْكِتَابِ كُلُّهُ.

Then he<sup>-asws</sup> recited Words of the Exalted: **The one with whom was the knowledge from the Book [27:40]**, then separated between his<sup>-asws</sup> fingers and placed them upon his<sup>-asws</sup> chest, then said: ‘By Allah<sup>-azwj</sup>, and with us<sup>-asws</sup> is knowledge of the Book, all of it!’<sup>46</sup>

<sup>46</sup> Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 12

## APPENDIX VII

### People cannot interpret Holy Verses

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، و منه 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,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having 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, the Imams<sup>-asws</sup> recognise it'.<sup>47</sup>

و عنه: عن أحمد بن محمد بن عيسى، عن عبد الرحمن بن حماد الكوفي، عن الحسين بن علوان و عمر بن مصعب، عن أبي عبد الله (عليه السلام) قال: «إني امرؤ من قريش، و لدي 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,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'I<sup>-asws</sup> am a person from Qureysh, and Rasool-Allah<sup>-saww</sup> is my forefather<sup>-asws</sup>, and I<sup>-asws</sup> know the Book of Allah<sup>-azwj</sup>, 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 latter ones, and what will be happening, as if I<sup>-asws</sup> can see that established in front of my<sup>-asws</sup> eyes'.<sup>48</sup>

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<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Ask me<sup>-asws</sup> about the Book of Allah<sup>-azwj</sup>, for by Allah<sup>-azwj</sup>, there is no Verse Revealed from the Book of Allah<sup>-azwj</sup>, neither during the night nor during the day, neither during the travel nor during the pause, except that Rasool-Allah<sup>-saww</sup> read it out to me<sup>-asws</sup> and let me<sup>-asws</sup> know of its explanation'.

<sup>47</sup> بصائر الدرجات: 8 / 216

<sup>48</sup> مختصر بصائر الدرجات: 101



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 فيقرئني ويقول: يا علي أنزل الله بعدك كذا وكذا، وتأويله كذا وكذا فعلمني تأويله وتنزيله

So Ibn Al Kawa stood up and said, ‘O Amir Al-Momineen<sup>-asws</sup>, so what about that which was Reveled unto him<sup>-saww</sup> while you<sup>-asws</sup> were absent from him<sup>-saww</sup>?’ He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> used to memorise it for me<sup>-asws</sup> that which was Revealed in my<sup>-asws</sup> absence, until he<sup>-saww</sup> would come to me<sup>-asws</sup> and recite it to me<sup>-asws</sup> and would say; ‘O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> Revealed such and such during your<sup>-asws</sup> absence and its explanation is such and such. So, he<sup>-saww</sup> would let its explanation be known to me<sup>-asws</sup> along with its revelation’.<sup>49</sup>

## Giving Ruling regarding the meanings of Quranic Verses is Disbelief

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

From Ammar Bin Musa,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, ‘I asked him about the rulings, he<sup>-asws</sup> said: ‘The one who gives a ruling by his opinion in what is between the two (covers - the Holy Quran), so he has disbelieved, and the one who interprets a Verse from the Book of Allah<sup>-azwj</sup>, so he has disbelieved’.<sup>50</sup>

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

And Abu Abdullah<sup>-asws</sup> said: ‘The one who interprets a Verse from the Book of Allah<sup>-azwj</sup> by his opinion, so he has disbelieved’.<sup>51</sup>

محمد بن علي بن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن الريان بن الصلت، عن علي بن موسى الرضا، عن أبيه، عن آبائه، عن أمير المؤمنين (عليهم السلام): «قال الله جل جلاله: ما آمن بي من فسر برأيه كلامي، و ما عرفني من شبهني بخلقي، و ما على ديني من استعمل القياس في ديني».

Muhammad Bin Ali Bin Babuwayh said, ‘It was narrated to us by Muhammad Bin Musa Bin Al Mutawakkal, from Ali Bin Ibrahim Ibn Hashim, from his father, from Al Rayan Bin Al Salt,

<sup>49</sup> Bihar Al Anwaar – Vol 89 P 78

<sup>50</sup> Bihar Ul Anwaar – V 89 Ch 10 H 15

<sup>51</sup> تفسير العياشي 1: 6 / 18

(It has been narrated) from Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said: "He has not believed in Me<sup>-azwj</sup>, the one who interprets My<sup>-azwj</sup> Speech by his opinion, and he has not recognised Me<sup>-azwj</sup> the one who resembles Me<sup>-azwj</sup> with My<sup>-azwj</sup> creatures, and he is not upon My<sup>-azwj</sup> Religion, the one who utilises the analogy in My<sup>-azwj</sup> Religion"'<sup>52</sup>

عَنِ النَّبِيِّ صَلَّى قَالَ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ وَقَالَ صَ مَنْ تَكَلَّمَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ

From the Prophet<sup>-saww</sup> having said: 'The one who speaks regarding the Quran without knowledge, so let him take his place in the Fire. And he<sup>-saww</sup> said: 'The one who speaks regarding the Quran by his opinion, even if he is right, he has erred'<sup>53</sup>

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

From Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who interprets the Quran by his opinion, if he gets it right, he would not be Recompensed, and if he errs, so he would be more remote (from the truth) than the sky is'<sup>54</sup>

عن القاسم بن سليمان، عن أبي عبد الله (عليه السلام)، قال: «قال أبي (عليه السلام): ما ضرب رجل القرآن بعضه ببعض إلا كفر».

From Al Qasim Bin Suleyman,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'My<sup>-asws</sup> father<sup>-asws</sup> said: 'A man will not strike the Quran, part of it with a part (explaining one Verse by the other), except he has disbelieved''<sup>55</sup>

و عنه: عن أحمد بن الحسن القطان (رحمه الله) قال: حدثنا أحمد بن يحيى، عن بكر بن عبد الله بن حبيب، قال: حدثني أحمد بن يعقوب بن مطر، قال: حدثني محمد بن الحسن بن عبد العزيز الأحذب الجنديسابوري، قال: وجدت في كتاب أبي بخطه: حدثنا طلحة بن زيد، عن عبد الله بن عبيد، عن أبي معمر السعداني،

And from him, from Ahmad Bin Al Hassan Al Qatan, from Ahmad Bin Yahya, from Bakr Bin Abdullah Bin Habeeb, from Ahmad Bin Yaquob Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz Al Ahdab Al Jandaysapouri, from the book of his father, from Talha Bin Zayd, from Abdullah Bin Ubeyd, from Abu Ma'mar Al Sa'dany,

أن رجلاً قال له أمير المؤمنين علي بن أبي طالب (عليه السلام): «إياك أن تفسر القرآن برأيك حتى تفقّهه عن العلماء، فإنه رب تنزيل يشبه كلام البشر، و هو كلام الله، و تأويله لا يشبه كلام البشر، كما ليس شيء من خلقه يشبهه،

<sup>52</sup> عيون أخبار الرضا (عليه السلام) 1: 4/116.

<sup>53</sup> Bihar Ul Anwaar – V 89 Ch 10 H 20

<sup>54</sup> تفسير العياشي 1: 3/17.

<sup>55</sup> تفسير العياشي 1: 2/18.

'There was a man, Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said to him: 'Beware of interpreting the Quran by your opinion until you understand it from the knowledgeable ones<sup>-asws</sup>, for it is such that the Lord<sup>-azwj</sup> Revealed it in a Speech of the humans, and it is the Speech of Allah<sup>-azwj</sup>. And its explanation cannot be resembled with the speech of the humans just as there isn't anything from His<sup>-azwj</sup> creatures resembling Him<sup>-azwj</sup>.

كذلك لا يشبه فعله تبارك و تعالى شيئا من أفعال البشر، و لا يشبه شيء من كلامه كلام البشر، و كلام الله تبارك و تعالى صفته، و كلام البشر أفعالهم، فلا تشبه كلام الله بكلام البشر فتهلك و تضل.

Similar to that, His<sup>-azwj</sup> Deed, the Blessed and Exalted, nothing can resemble it from the deeds of the humans, nor can anything from His<sup>-azwj</sup> Speech resemble the speech of the humans. And the Speech of Allah<sup>-azwj</sup> is His<sup>-azwj</sup> Attribute, and the speech of the humans is their deed. Therefore, do not resemble the Speech of Allah<sup>-azwj</sup> with the speech of the humans, for you will be destroyed and stray'.<sup>56</sup>

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

From Abu Abdul Rahman Al Salmi,

'Ali<sup>-asws</sup> passed by a judge, so he<sup>-asws</sup> said: 'Do you recognise the Abrogating (Verse) from the Abrogated (Verse)?' He said, 'No'. So he<sup>-asws</sup> said: 'You are destroyed and will cause others to be destroyed. The explanation of every letter from the Quran is upon its perspective'.<sup>57</sup>

و عنه: بهذا الإسناد، عن ابن أبي عمير، عن بعض أصحابه، قال: سمعت أبا عبد الله (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<sup>-asws</sup> saying: 'The one who opposes the Book of Allah<sup>-azwj</sup> and Sunnah of Muhammad<sup>-saww</sup>, so he has disbelieved'.<sup>58</sup>

<sup>56</sup> التوحيد: 5/264.

<sup>57</sup> تفسير العياشي 1: 12/9.

<sup>58</sup> الكافي 1: 56/6.

## APPENDIX VIII

### Ahadith on the compilation of Holy Quran

Some additional Ahadith are presented here to highlight that the versions of the Holy Quran, i.e., the version Amir ul-Momineen<sup>-asws</sup> compiled, what is in our hands and the version 12<sup>th</sup> Imam<sup>-ajfj</sup> will bring.

### The Quran collected by Amir-ul-Momineen<sup>-asws</sup>

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

(Talha then said) O Abu Al-Hassan<sup>-asws</sup>, I would like to ask you<sup>-asws</sup> something about the Quran. I saw you<sup>-asws</sup> coming out with a sealed cloth to them (Abu Bakr and his companions in the Masjid-e-Nabavi). You<sup>-asws</sup> said: ‘O you people! I<sup>-asws</sup> had been busy with Rasool-Allah<sup>-saww</sup> with washing him<sup>-saww</sup>, and shrouding him<sup>-saww</sup>, and burying him<sup>-saww</sup>. Then I<sup>-asws</sup> occupied myself<sup>-asws</sup> with the Book of Allah<sup>-azwj</sup> until I<sup>-asws</sup> collected (all of) it, so this is the Book of Allah<sup>-azwj</sup> collected without a letter missing from it’. I (Talha) have never seen that Book which you<sup>-asws</sup> wrote and composed (where it is?)’. (Hadith continues below):

### 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<sup>-asws</sup> that you<sup>-asws</sup> should send it (the Quran) to him. You<sup>-asws</sup> 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<sup>-asws</sup> 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 ألفت 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<sup>-asws</sup> – may Allah<sup>-azwj</sup> have Mercy on you<sup>-asws</sup> – to bring out to the people what you<sup>-asws</sup> 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?’ (Hadith continues below):

## **Rasool-Allah<sup>-saww</sup> dictated the Quran of Amir-Al-Momineen<sup>-asws</sup>**

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 أرى الخدش.

Amir-Al-Momineen<sup>-asws</sup> said: ‘O Talha, All the Verses which Allah<sup>-azwj</sup> Sent down in His<sup>-azwj</sup> Book upon Muhammad<sup>-saww</sup> is in my<sup>-asws</sup> possession, by the dictation of the Messenger of Allah<sup>-saww</sup> and in my<sup>-asws</sup> writing by my<sup>-asws</sup> hand, and the explanation of all that Allah<sup>-azwj</sup> Sent down upon Muhammad<sup>-saww</sup>, 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<sup>-asws</sup> possession in a written form by the dictation of Rasool-Allah<sup>-saww</sup>, and in my<sup>-asws</sup> 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 عندي؟ 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 is in your<sup>-asws</sup> possession?’ He<sup>-asws</sup> said: ‘Yes, and Rasool-Allah<sup>-saww</sup> divulged a secret to me<sup>-asws</sup> during his<sup>-saww</sup> 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<sup>-azwj</sup> Captured His<sup>-azwj</sup> Prophet<sup>-saww</sup>, had followed

me<sup>-asws</sup>, and had obeyed me<sup>-asws</sup>, they would have eaten (sustenance) from above them and from under their feet, plentifully, up to the Day of Judgement’. (Hadith continues below):

## 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 وحقنا وفرض طاعتنا.

Talha said, ‘What is your<sup>-asws</sup> opinion – O Abu Al-Hassan<sup>-asws</sup> – answer me<sup>-asws</sup> to what I have asked you about the matter of the Quran, will you<sup>-asws</sup> be displaying it to the people?’ He<sup>-asws</sup> said: ‘O Talha, I<sup>-asws</sup> 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<sup>-asws</sup> 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<sup>-asws</sup> Proofs, and the explanation of our<sup>-asws</sup> matters and our<sup>-asws</sup> rights, and the obligation of obedience to us<sup>-asws</sup>’.

فقال طلحة: حسبي، أما إذا كان قرآنا فحسبي. ثم قال طلحة: فأخبرني عما في يديك من القرآن وتأويله وعلم الحلال والحرام، إلى من تدفعه ومن صاحبه بعدك؟

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<sup>-asws</sup> hands, and its explanation, and the knowledge of the Permissible and the Prohibited, to whom will you<sup>-asws</sup> be handing it over to, and who is your<sup>-asws</sup> companion after you<sup>-asws</sup>?’

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.

Ali<sup>-asws</sup> said: ‘To the one<sup>-asws</sup> Rasool-Allah<sup>-saww</sup> has ordered me<sup>-asws</sup> to hand it over to him<sup>-asws</sup>’. He said, ‘Who is he<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘My<sup>-asws</sup> successor and the first of the people to the people after me<sup>-asws</sup>, this son<sup>-asws</sup> of mine<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, then my<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup> will hand it over, during his passing away, to this son<sup>-asws</sup> of mine<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, then it will be passed to one after the other from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>, until the last of them<sup>-asws</sup> will return it to the Messenger of Allah<sup>-saww</sup> at his<sup>-saww</sup> Fountain. And they<sup>-asws</sup> are with the Quran and the Quran is with them<sup>-asws</sup>, it will not separate from them<sup>-asws</sup> nor will they<sup>-asws</sup> separate from it’.<sup>59</sup>

<sup>59</sup> Kitaab Sulaym Bin Qays Al Hilali – H 11 S 4 (Extract)

## Imam-e-Zamana<sup>-ajfj</sup> will Bring the Book (As it was Revealed):

قَالَ أَبُو جَعْفَرٍ ع يُثْبِتُ الْقَائِمَ بِأَمْرِ جَدِيدٍ وَكِتَابٍ جَدِيدٍ وَفَضَاءٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ لَيْسَ شَأْنُهُ إِلَّا بِالسَّيْفِ لَا يَسْتَسْبِطُ أَحَدًا وَلَا يَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

Abu Ja'far<sup>-asws</sup> said: 'Al-Qaim<sup>-asws</sup> will make a stand with new commands, and a new Book, and new judgments, 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<sup>-azwj</sup> from any accuser'.<sup>60</sup>

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,

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup> said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, we are hearing Verses of the Quran, and these are not what we have as we are hearing them to be, and we consider it good that we should read it as these have reached us from you<sup>-asws</sup>, so are we sinning?' So he<sup>-asws</sup> said: 'No, recite these as you have learnt them, for there will be coming to you the one<sup>-asws</sup> who will teach you (the correct Verses)'.<sup>61</sup>

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<sup>-asws</sup> that he<sup>-asws</sup> said: 'When Al-Qaim<sup>-asws</sup> of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> makes a stand, he<sup>-asws</sup> will teach the Quran to the people according to what was Revealed by Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, so it would become difficult for the ones who has memorised it today because it would be different in its composition'.<sup>62</sup>

<sup>60</sup> Bihar Ul Anwaar – Vol 52 Ch 27

<sup>61</sup> Al Kafi – H 3526

<sup>62</sup> Bihar Ul Anwaar – V 52 Ch 27 H 85