



TAFSEER

HUB – E – ALI^{asws}

DEDICATION

We hereby dedicate this Tasfeer to our Masters^{asws}, the Holy Prophet^{saww} and the Twelve Holy Imams^{asws} of the Holy Ahl Al-Bayt^{asws} whose statements are the only means to interpret and understand the Holy Quran – Allah^{azwj} has Chosen them^{asws} for the Revelation and Interpretation of His^{azwj} Divine Message, apart from others.

Note :-

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

Types of Verses:

Mansukh (Abrogated): Those Verses which were replaced with new Verses – and will be indicated through Ahadith in the tafseer. For example, Amir-ul-Momineen^{asws} says:

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

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

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

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

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

ويل لهم، أما يقرءون إن هذا لفي الصحف الأولى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى و الله عندي، ورتتهما من رسول الله (صلى الله عليه و آله)، و قد أنهى لي رسول الله (صلى الله عليه و آله) [صحف] إبراهيم و موسى (عليهما السلام). ويل لهم- و الله- أنا الذي أنزل الله في: وَ تَعِيهَا أذُنٌ وَاَعْيَةٌ، فإنما كنا عند رسول الله (صلى الله عليه و آله) فيخبرنا بالوحي فأعياه أنا و من يعيه، فإذا خرجنا قالوا: ما ذا قال أنفا؟».

Woe be unto them! But they are reciting **“Most surely this is in the earlier scriptures [87:18]. The scriptures of Ibrahim and Musa” [87:19].** By Allah^{azwj}! These are in my^{asws} possession, and I^{asws} inherited these two from the Rasool Allah^{saww}, and the Rasool Allah^{saww} handed over to me^{asws} the Scriptures of Ibrahim^{as} and Musa^{as}. Woe be unto them! By Allah^{azwj}, I^{asws} (am the one) about whom Allah^{azwj} Revealed: **“And that the retaining ear would retain it” [69:12].** But rather, we used to be in the presence of the Rasool Allah^{saww}, so he^{saww} would inform us by the Revelation, so I^{asws} would hear it and retain it. So when we would go out, they would say: **“What was it that he said just now?” [47:16]** ¹

Naasikh (Abrogating): - Those Verses which replaced Verses of the Holy Quran – and will be indicated through Ahadith in the tafseer.

¹ (تفسير العياشي 1: 1/14، ينابيع المودة: 120)

Muhkamaat 'آيَاتٌ مُّحْكَمَاتٌ' (clear Verses): - Those Verses which are Decisive (see a Hadith describing both 'آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ' below).

Mutashabihaat 'مُتَشَابِهَاتٌ' (allegorical): - See the Heedith below:

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

“He^{azwj} is Who has revealed the Book to you. Some of its Verses are Decisive, they are the basis of the Book, and others are Allegorical. Then as for those in whose hearts there is perversity they follow the part of it which is 'مُتَشَابِهَاتٌ' Allegorical, seeking to mislead and seeking to give it (their own) interpretation; but none knows its interpretation except Allah, and 'الرَّاسِخُونَ فِي الْعِلْمِ' those who are firmly rooted in knowledge say: We believe in it, it is All from our Lord; and none do mind except those having understanding”.²

Verse of Sujood 'السُّجُودِ' Those Verse where one needs to perform 'Sajadah' (prostration) when reciting Holy Quran, there are fifteen places, in the following Verses:

- Chapter (Surah) 7 Verse 206,
- Surah 13 Verse 15,
- Surah 16 Verse 49,
- Surah 17 Verse 109,
- Surah 19 Verse 58,
- Surah 22 Verses 18
- Surah 22 Verses 77
- Surah 25 Verse 60,
- Surah 27 Verse 26,
- Surah 32 Verse 15,
- Surah 38 Verse 24,
- Surah 41 Verse 37,
- Surah 53 Verse 62,
- Surah 84 Verse 21,
- Surah 96 Verse 19

Etiquettes of reciting the Quran: We present one Hadeeth here, additional Ahadith are given in the next chapter.

ثُمَّ قَالَ الْحَسَنُ أَبُو مُحَمَّدٍ الْإِمَامُ عَ أَمَّا قَوْلُهُ الَّذِي نَدَبَكَ [اللَّهُ] إِلَيْهِ، وَ أَمَرَكَ بِهِ عِنْدَ قِرَاءَةِ الْقُرْآنِ: «أَعُوذُ بِاللَّهِ [السَّمِيعِ الْعَلِيمِ] مِنَ الشَّيْطَانِ الرَّجِيمِ»

Then Al-Hassan^{asws}, Abu Muhammad^{asws}, the Imam^{asws} said: 'As for His^{azwj} Words which Allah^{azwj} Assigned to and Commanded with at (the commencement) of recitation of the Quran is, 'I seek Refuge with Allah^{azwj}, the Hearing, the Knowing, from the Pelted Satan^{la}'.

² The Holy Quran - CH 3 V 7

فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: إِنَّ قَوْلَهُ: «أَعُوذُ بِاللَّهِ» أَيْ أَمْتَنُ بِاللَّهِ، «السَّمِيعِ» لِمَقَالِ الْأَخْبَارِ وَالْأَشْرَارِ وَ لِكُلِّ الْمَسْمُوعَاتِ مِنَ الْإِعْلَانِ وَالْإِسْرَارِ «الْعَلِيمِ» بِأَفْعَالِ الْأَبْرَارِ وَالْفَجَّارِ، وَ بِكُلِّ شَيْءٍ مَا كَانَ وَ مَا يَكُونُ [وَ مَا لَا يَكُونُ] أَنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ

So Amir Al-Momineen^{asws} said: 'His words, 'I seek Refuge with Allah^{azwj} – i.e., I am abstaining with Allah^{azwj}; 'the Hearing' – of the speeches of the good ones and the evil ones and for everything that can be heard from the (words) in public and secret; the 'Knowing' – of the deeds of the righteous ones and the immoral ones, and with everything what has already happened, and what would be happening (and what has not happened yet), that if it was to happen, how it would be happening.

«مِنَ الشَّيْطَانِ الرَّجِيمِ» (وَ الشَّيْطَانُ) هُوَ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ «الرَّجِيمُ» الْمَرْجُومُ بِاللَّعْنِ، الْمَطْرُودُ مِنْ بِقَاعِ الْخَيْرِ وَ الْإِسْتِعَاذَةُ هِيَ [مِمَّا] مَا قَدْ أَمَرَ اللَّهُ بِهِ عِبَادَهُ- عِنْدَ قِرَاءَتِهِمُ الْقُرْآنَ، فَقَالَ: «فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ- إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ- إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ»

'From the Pelted Satan^{la}' – And the Satan^{la}, he^{la} is remote from every goodness, the one Pelted by the Curse, the Castaway from the good spots. And the seeking of the Refuge, it is from what Allah^{azwj} has Commanded His^{azwj} servants with, during their recitation of the Quran, so He^{azwj} Said: **So when you recite the Quran, then seek Refuge with Allah from the Pelted Satan [16:98] Surely there isn't any authority for him over those who are believing and they are relying upon their Lord [16:99] But rather, his authority is over those who are befriending him and those who are associating with him [16:100].**

وَ مَنْ تَأَدَّبَ بِأَدَبِ اللَّهِ عَزَّ وَ جَلَّ أَذَاهُ إِلَى الْفَلَاحِ الدَّائِمِ، وَ مَنْ اسْتَوَصَى بِوَصِيَّةِ اللَّهِ كَانَ لَهُ خَيْرٌ الدَّارَيْنِ.

And the one who disciplines (himself) with the Education of Allah^{azwj} Mighty and Majestic, He^{azwj} would Enable him to achieve perpetual success; and the one who heeds the Advice of Allah^{azwj}, would have for him the goodness of the two houses (world and Hereafter)³.

Mu'awwadhatayn: The two last surah in the Holy Qur'an are collectively called 'Mu'awwadhatayn' (Sura-e-Falaq and Sura-e-Naas). These both start with *isthegaatha: Qul 'a`udhu bi-Rabbill.*

Characteristics of 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' (Bismillah): Three Ahadith are presented here and additional Ahadith will be presented in the tafseer of Chapter One, Insha Allah^{azwj}.

عن خالد بن المختار، قال: سمعت جعفر بن محمد (عليه السلام) يقول: «ما لهم- قاتلهم الله- عمدوا إلى أعظم آية في كتاب الله، فزعموا أنها بدعة إذا أظهروها، و هي بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ».

From Khalid Bin Al Mukhtar who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} saying: 'What is the matter with them? May Allah^{azwj} Kill them! They are deliberating to the most magnificent Verse in the Book of

Allah^{azwj}, and they are claiming that it is an innovation when they are manifesting it, and it is بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [1:1].⁴

وقال الحسن - بن علي - (عليه السلام): قال أمير المؤمنين (عليه السلام): وإن " بسم الله الرحمن الرحيم " آية من فاتحة الكتاب، وهي سبع آيات تمامها بسم الله الرحمن الرحيم. - قال -: سمعت رسول الله (صلى الله عليه وآله) يقول: إن الله عزوجل قال لي: يا محمد " ولقد اتيناك سبعا من المثاني والقرآن العظيم " فأفرد الامتتان - علي - بفاتحة الكتاب، وجعلها بازاء القرآن العظيم وأن فاتحة الكتاب أشرف ما في كنوز العرش.

And Al-Hassan^{asws} Bin Ali^{asws} said that Amir-Al-Momineen^{asws} said: 'The Verse بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [1:1] is one of the Verses of the 'Opening of the Book' which consists of seven Verses, including this one. I have heard Rasool-Allah^{saww} say: 'Allah^{azwj} Said to me, 'O Muhammad^{saww} [15:87] **And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran.** Allah^{azwj} Referred to it separately in the Opening of the Book and Made it special to the Magnificent Quran and this Opening of the Book is from the treasures of the Throne.'

وأن الله تعالى خص بها محمدا (صلى الله عليه وآله) وشرفه - بها - ولم يشرك معه فيها أحدا من أنبيائه ما خلا سليمان (عليه السلام) فإنه أعطاه منها " بسم الله الرحمن الرحيم " ألا ترى أنه يحيى عن بلقيس حين قالت: " انى القى إلى كتاب كريم انه من سليمان وانه بسم الله الرحمن الرحيم "

Allah^{azwj} Bestowed a special Favour on Muhammad^{saww} with it and did not let anyone else from the Prophets have a share in it except for Prophet Suleyman^{as} as He^{azwj} Gave him^{as} بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [1:1] from this. Do you not see when he^{as} wrote to Bilquis and she said, [27:29] **She said: O you Chiefs! An honourable letter has been delivered to me [27:30] It is from Sulayman, and it is in the Name of Allah, the Beneficent, the Merciful?**

ألا فمن قرأها معتقدا لموالاته محمد وآله الطيبين، منقادا لامرهم، مؤمنا بظواهرهم وباطنهم، أعطاه الله عزوجل بكل حرف منها حسنة، كل حسنة منها أفضل له من الدنيا وما فيها من أصناف أموالها وخيراتها

Indeed! So the one who recites this and believes in the Wilayah of Muhammad^{saww} and his^{saww} Pure Progeny^{asws}, and believes in their manifest and hidden matters, then Allah^{azwj} Mighty and Majestic will Give him a Reward for every letter of it, each of which will be better than this world and whatever is in it from the varieties of its wealth and (all of) its goodness.

ومن استمع قارئنا يقرأها كان له قدر ثلث ما للقارئ، فليستكثر أحدكم من هذا الخير المعرض لكم، فإنه غنيمة لا يذهبن أوانه، فتبقى في قلوبكم الحسرة.

And the one who listens intently to a reciter reciting it, would have for him a third of what is for the reciter. Therefore, let each one of you attain a good deal from this goodness shown to you, for it is a booty the season of which will not be passing away, in case regret remains in your heart (of noting benefiting from its recitations).⁵

مَحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَدْعُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَإِنْ كَانَ بَعْدَهُ شِعْرٌ

⁴ -26- تفسير العياشي 1: 21 / 16.

⁵ Tafseer Imam Hassan Al Askari^{asws} – S 10

Allah Ahmad ibn Mohammed from 'Umar ibn 'Abd al-'Aziz from Jamil ibn Darraj who has said the following:

'Abu Abd Allah^{asws} has said: 'Do not ignore the expression: 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' ,
In the name of Allah^{azwj}, even if it is followed by a poem.'⁶

⁶ Al-Kafi, vol, 2, H. 3769, Ch. 29, h 1



FOREWORD

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

The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and the Salawat be upon the Chief of the Prophets^{saww} and his^{saww} Infallible Progeny^{asws}, and the Mercy of Allah^{azwj} and His^{azwj} Blessings.

It is incredible that despite the Holy Prophet^{saww} (Rasool Allah^{saww}) having left two weighty things to hold on to firmly, commentaries compiled on the Holy Quran are primarily based on theology, philosophy, logic and historical accounts. Ahadeeth (narrations of Rasool Allah^{saww}) are given less significance - leaving a bigger field for the personal views and hence resulting in many sects within Muslims!

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

We have therefore decided to compile a *Tafseer* based on Ahadith rather than to write one. Not a single word of commentary will be from anyone apart from the Holy Prophet^{saww} and the twelve Divine Imams of the Holy Ahl Al-Bayt^{asws}.

Is there anyone who can understand the Quran apart from them^{asws}? Did Jibraeel^{as} ever descend unto anyone other than them^{asws} with it?

We also seek forgiveness from Allah^{azwj} for the unintentional mistakes being left in the manuscript and also request readers of the Tafseer Hub-e-Ali^{asws} to indicate those upon coming across any mistake or make suggestions for improving its content and presentations. May Allah^{azwj} and the Holy Masomeen^{asws} accept our little effort Ameen!

Hub - e - Ali^{asws} Team

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INTRODUCTION

TAFSEER HUB – E - ALI^{asws}

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا {25:33}

And they cannot come to you with anything similar, except We have Come to you with the Truth and the best Tafseer (interpretation) [25:33]

TWO FUNDAMENTAL AHADEETH

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

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

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all, the two weighty things – Book of Allah^{azwj} and Ali^{asws} Bin Abu Talib^{asws}, and Ali^{asws} is superior for you all than the Book of Allah^{azwj}, because he^{asws} is the interpreter for you of the Book of Allah^{azwj}.'⁷

ما ذكره الشيخ الصدوق أبو جعفر محمد بن بابويه (رحمة الله عليه) عن أبيه قال: حدثني عبد الله بن الحسن المؤدب، عن أحمد بن علي الاصفهاني عن إبراهيم بن محمد الثقفي، عن محمد بن أسلم الطوسي قال: حدثنا أبو رجاء قتيبة بن سعيد، عن حماد بن زيد قال: حدثني عبد الرحمان السراج، عن نافع، عن عبد الله بن عمر قال:

What the Sheykh Al Sadouq Abu Ja'far Muhammad Bin Babuwayh^{ra} has related from his father who said that Hassan Al-Mu'dhab narrated from Ahmad Bin Ali Al-Isfahani from Ibrahim Bin Muhammad Al-Saqafi from Muhammad Bin Aslam Al-Toosi from Abu Raja'a Qutayban Bin Saeed from Hammad Bin Zayd from Abdul Rahman Bin Siraaj from Nafe' from Abdullah Bin Umar who said that,

سالنا رسول الله صلى الله عليه وآله عن علي بن أبي طالب عليه السلام، فغضب صلى الله عليه وآله وقال: ما بال أقوام يذكرون من له عند الله منزلة ومقام كمنزلتي ومقامي إلا النبوة؟

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

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

⁷ ارشاد القلوب: 378، مائة منقبة: 161 منقبة 86.

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

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

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

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

Indeed! And the one who loves Ali^{asws}, Allah^{azwj} will accept from him his *Salat*, his Fasts, and his standing (for the good deeds) and Allah^{azwj} will Answer his supplications.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ألا ومن أحب آل محمد أمن من الحساب والميزان والصراف.

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

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

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

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

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

ألا ومن مات على بغض آل محمد مات كافرا.

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

ألا ومن مات على بغض آل محمد لم يشم رائحة الجنة

Indeed! And the one who dies upon the hatred towards the Progeny^{asws} of Muhammad^{saww} will never be able to smell the aroma of Paradise'.⁸

1 - Can The Magnificent Quran Be Known?

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

And from Abdul Rahman Bin Al Hajjaj who said,

'I heard Abu Abdullah^{asws} saying: 'There is nothing more remote from the intellects of the men than the interpretation (Tafseer) of the Quran?'.⁹

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

And from Jabir, who said,

'Abu Abdullah^{asws} said: 'O Jabir! The Quran has an interior, and for the interior there is an exterior'. Then said, 'O Jabir! And there isn't anything more remote from the

⁸ بحار الأنوار ج : 65 ص : 125 and تأويل الآيات الظاهرة ص : 82 :بشارة المصطفى لشعبة المرتضى (ط - القديمة)، النص، ص: 196

⁹ تفسير العياشي 1: 5/17.

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'.¹⁰

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

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Sa'albat Bin Maymoun, from the one who narrated it to him, from Al Moala Bin Khunays who said,

'Abu Abdullah^{asws} said: 'There is no matter regarding which two (people) have differed in, except that its origin is in the Book of Allah^{azwj} Mighty and Majestic, but the intellects of men cannot reach it'.¹¹

2 - So Who Are The Ones Who Do Know It All?

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

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

'I heard Abu Abdullah^{asws} saying: 'By Allah^{azwj} I^{asws} know the Book of Allah^{azwj} from its beginning to its end, as if it was in the palm of my^{asws} hand. In it is the news of the sky and news of the earth, and news of what is past, and news of what will be transpiring'. Allah^{azwj} Mighty and Majestic has Said: ***In it is the clarification of everything*** [16:89].¹²

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 Umran, from Is'haq Bin Amaar who said,

'I heard Abu Abdullah^{asws} 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^{asws} from the Imams^{asws}, the Imam^{asws} of that era would recognise it'.¹³

¹⁰ تفسير العياشي 1: 2/11، المحاسن: 5/300

¹¹ الكافي 1: 6/49

¹² Al Kafi - H 605

¹³ بصائر الدرجات: 5/215

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^{asws} 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^{asws} recognise it'.¹⁴

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'I^{asws} am a person from Qureysh, and Rasool-Allah^{saww} is my forefather^{asws}, and I^{asws} know the Book of Allah^{azwj}, and in it is the explanation of all things, and in it is the beginning of the creation, and matters of the sky, and matters of the earth, and matters of the former ones, and matters of the latter ones, and what will be happening, as if I^{asws} can see that established in front of my^{asws} eyes'.¹⁵

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 و علمني تأويلها،

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

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

So Ibn Al Kawa stood up and said, 'O Amir Al-Momineen^{asws}, so what about that which was Reveled unto him^{saww} while you^{asws} were absent from him^{saww}?' He^{asws} said: 'Rasool-Allah^{saww} used to memorise it for me^{asws} that which was Revealed in my^{asws} absence, until he^{saww} would come to me^{asws} and recite it to me^{asws} and would say; 'O Ali^{asws}! Allah^{azwj} Revealed such and such during your^{asws} absence and its explanation is such and such. So he^{saww} would let its explanation be known to me^{asws} along with its revelation'.¹⁶

¹⁴ بصائر الدرجات: 8 /216

¹⁵ مختصر بصائر الدرجات: 101

¹⁶ Bihar Al Anwaar – Vol 89 P 78

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

From Alqama Bin Qays who said,

‘Ali^{asws} said: ‘Ask me^{asws}, O people of Al-Kufa, before you lose me^{asws}. By the One^{azwj} in Whose Hand is my^{asws} soul, a Verse was not Revealed except that I^{asws} know where it was Revealed, and regarding whom it was Revealed, be it on the coast or be it on a mountain, or be it during travel, or during a staying’.¹⁷

و قال أبو عبدالله (عليه السلام): «إن الله علم نبيه (صلى الله عليه و آله) التنزيل و التأويل، فعلمه رسول الله (صلى الله عليه و آله) عليا (عليه السلام)».

And Abu Abdullah^{asws} said: ‘Allah^{azwj} Taught His^{azwj} Prophet^{saww} the Revelation and the interpretation, and Rasool-Allah^{saww} taught it to Ali^{asws}’.¹⁸

3 - 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 مِّنْ 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).¹⁹

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 عبدالله 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^{asws} having said: ‘We^{asws} are those who are firmly rooted in knowledge (3:7) and we^{asws} know its interpretation’.²⁰

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

¹⁷ Shawahid Al Tanzeel – H 37

¹⁸ تفسير العياشي 1: 13 / 17

¹⁹ The Holy Quran - Ch 3 V 7

²⁰ Al Kafi - H 549

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^{asws} having said: '**those who are firmly rooted in knowledge (3:7)** are Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws},²¹

4 - Who Cannot Interpret The Holy Quran?

عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُ عَنْ الْحُكُومَةِ 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^{asws}, said, 'I asked him about the rulings, he^{asws} 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^{azwj}, so he has disbelieved'.²²

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

And Abu Abdullah^{asws} said: 'The one who interprets a Verse from the Book of Allah^{azwj} by his opinion, so he has disbelieved'.²³

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,

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'Allah^{azwj}, Majestic is His^{azwj} Majesty Said: "He has not believed in Me^{azwj}, the one who interprets My^{azwj} Speech by his opinion, and he has not recognised Me^{azwj} the one who resembles Me^{azwj} with My^{azwj} creatures, and he is not upon My^{azwj} Religion, the one who utilises the analogy in My^{azwj} Religion".²⁴

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

²¹ Al Kafi - H 551

²² Bihar Ul Anwaar – V 89 Ch 10 H 15

²³ تفسير العياشي 1: 6 / 18

²⁴ عيون أخبار الرضا (عليه السلام) 1: 4 / 116

From the Prophet^{saww} having said: 'The one who speaks regarding the Quran without knowledge, so let him take his place in the Fire. And he^{saww} said: 'The one who speaks regarding the Quran by his opinion, even if he is right, he has erred'.²⁵

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

From Hashim Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} 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'.²⁶

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

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} 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'.²⁷

عن القاسم بن سليمان، عن أبي عبدالله (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^{asws} having said: 'My^{asws} father^{asws} said: 'A man will not strike the Quran, part of it with a part (explaining one Verse by the other), except he has disbelieved'.²⁸

و عنه: عن أحمد بن الحسن القطان (رحمه الله) قال: حدثنا أحمد بن يحيى، عن بكر بن عبدالله بن حبيب، قال: حدثني أحمد بن يعقوب بن مطر، قال: حدثني محمد بن الحسن بن عبد العزيز الأحمد الجنديسابوري، قال: وجدت في كتاب أبي بخطه: حدثنا طلحة بن زيد، عن عبدالله 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 Yaqoub 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 رجلا 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^{asws} Bin Abu Talib^{asws} said to him: 'Beware of interpreting the Quran by your opinion until you understand it from the knowledgeable ones^{asws}, for it is such that the Lord^{azwj} Revealed it in a Speech of the humans, and it is the Speech of Allah^{azwj}. And its explanation cannot be resembled

²⁵ Bihar Ul Anwaar – V 89 Ch 10 H 20

²⁶ تفسير العياشي 1: 17/2.

²⁷ تفسير العياشي 1: 17/3.

²⁸ تفسير العياشي 1: 18/2.

with the speech of the humans just as there isn't anything from His^{azwj} creatures resembling Him^{azwj}.

كذلك لا يشبه فعله تبارك و تعالى شيئاً 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^{azwj} Deed, the Blessed and Exalted, nothing can resemble it from the deeds of the humans, nor can anything from His^{azwj} Speech resemble the speech of the humans. And the Speech of Allah^{azwj} is His^{azwj} Attribute, and the speech of the humans is their deed. Therefore, do not resemble the Speech of Allah^{azwj} with the speech of the humans, for you will be destroyed and stray'.²⁹

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

From Abu Abdul Rahman Al Salmi,

'Ali^{asws} passed by a judge, so he^{asws} said: 'Do you recognise the Abrogating (Verse) from the Abrogated (Verse)?' He said, 'No'. So he^{asws} said: 'You are destroyed and will cause others to be destroyed. The explanation of every letter from the Quran is upon its perspective'.³⁰

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

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

'I heard Abu Abdullah^{asws} saying: 'The one who opposes the Book of Allah^{azwj} and Sunnah of Muhammad^{saww}, so he has disbelieved'.³¹

5 - Whom Should We Turn To?

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And We did not Send before you except for men whom We Revealed to, therefore ask the people of the Reminder (Ahl Al-Zikr) if you do not know [16:43].³²

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

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

²⁹ التوحيد: 5 / 264.

³⁰ تفسير العياشي 1: 9 / 12.

³¹ الكافي 1: 6 / 56.

³² The Holy Quran – Ch 16 V 43

'I said to Abu Abdullah^{asws}, '(What about) **therefore ask the people of the Reminder (Ahl Al-Zikr) if you do not know? [16:43]**. He^{asws} said: 'The Reminder (Al-Zikr) is Muhammad^{saww}, and we^{asws} are the ones^{asws} to be asked of'. I said, '(What about) **And most surely it is a Reminder (Zikr) for you and your people, and you shall soon be questioned"** [43:44], he^{asws} said: 'It means us^{asws}, and we^{asws} are the people^{asws} of the Reminder (Ahl Al-Zikr) and we^{asws} are to be asked of'.³³

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

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Muha Bin Akeyl Al Numeyri, from Al A'la Bin Sayabat,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted: **Surely this Quran Guides to that which is most upright [17:9]**, he^{asws} said: 'Guides to the Imam^{asws}',³⁴

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

And Abu Ja'far Al-Baqir^{asws} said in a Hadeeth of his^{asws} with Qatada, and Qatada had erred in interpreting a Verse, so he^{asws} said: 'O Qatada! But rather, you should try to understand the Quran from the ones^{asws} who are addressed by it'.³⁵

محمد بن علي بن بابويه في (الغيبة)، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، قال: حدثني عمي محمد بن أبي القاسم (رحمه الله)، عن محمد بن علي الصيرفي الكوفي، عن محمد بن سنان، عن المفضل بن عمر، عن جابر بن يزيد الجعفي، عن سعيد بن المسيب، عن عبد الرحمن بن سمرة، قال:

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

قال رسول الله (صلى الله عليه و آله): «لعن الله المجادلين في دين الله على لسان سبعين نبيا، و من جادل في آيات الله فقد كفر، قال الله عز و جل: ما يُجادلُ في آياتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ فِي الْبِلَادِ

'Rasool-Allah^{saww} said: 'The Curse of Allah^{azwj} is upon the disputers in the Religion of Allah^{azwj} upon the tongues of seventy Prophets^{as}. And the one who disputes regarding a Verse of Allah^{azwj}, so he has disbelieved. Allah^{azwj} Mighty and Majestic has Said: **None dispute concerning the Verses of Allah but those who disbelieve therefore let not their going to and fro in the cities deceive you [40:4]**.

و من فسر القرآن برأيه فقد افترى على الله الكذب، و من أفتى بغير علم لعنته ملائكة السماء و الأرض، كل بدعة ضلالة، و كل ضلالة سبيلها إلى النار».

³³ Al Kafi - H 539

³⁴ Al Kafi - H 564

³⁵ الكافي 8: 485 / 312

And the one who interprets the Quran by his opinion, so he has forged a lie against Allah^{azwj}, and the one who issues *Fatwas* without knowledge is Cursed by the Angels of the sky and the earth. Every innovation is a straying, and every straying, its path is to the Fire’.

قال عبدالرحمن بن سمرة: فقلت: يا رسول الله، أرشدني إلى النجاة، فقال: «يا بن سمرة، إذا اختلفت الأهواء، و تفرقت الآراء، فعليك بعلي بن أبي طالب، فإنه إمام أمتي، و خليفتي عليهم من بعدي، و هو الفاروق الذي يتميز به بين الحق و الباطل،

Abdul Rahman Bin Samrat said, ‘I said, ‘O Rasool-Allah^{saww}, guide me to the salvation’. So he^{saww} said: ‘O Bin Samrat! If the desires differ and the opinions are split, so it is upon you to be with Ali^{asws} Bin Abu Talib^{asws}, for he^{asws} is the Imam^{asws} of my^{saww} community, and my^{saww} Caliph over them from after me^{saww}, and he^{asws} is the Differentiator (Al-Farouq) who differentiates between the Truth and the falsehood.

من سأله أجابه، و من استرشدته أرشدته، و من طلب الحق عنده وجده، و من التمس الهدى لديه صادفه، و من لجأ إليه أمنه، و من استمسك به أنجاه، و من اقتدى به هداه.

The one who asks him^{asws}, he^{asws} answers him, and the one will seek guidance from him^{asws}, he^{asws} will guide him, and the one who looks for the truth in his^{asws} presence would find it, and the one who sought guidance from him^{asws} came across it, and one who resorted to him^{asws} found security, and the one who attached himself to him^{asws} was Saved, and the one who followed him^{asws} was guided by him^{asws}.

يا بن سمرة، سلم منكم من سلم له و والاه، و هلك من رد عليه و عاداه-

O Bin Samrat! The safe one among you is the one who submitted to him^{asws} and befriended him^{asws}, and the destroyed is the one who rejected him^{asws} and was inimical to him^{asws}.

يا بن سمرة- إن عليا مني روحه من روحي، و طيبته من طيبتي، و هو أخي و أنا أخوه، و هو زوج ابنتي- فاطمة سيدة نساء العالمين من الأولين و الآخرين- و إن منه إمامي أمتي و ابني و سيدي شباب أهل الجنة الحسن و الحسين و تسعة من ولد الحسين، تاسعهم قائم أمتي يملأ الأرض قسطا و عدلا كما ملئت جورا و ظلما».

O Bin Samrat! Ali^{asws} is from me^{saww}. His^{asws} soul is from my^{saww} soul, and his^{asws} clay (essence) is from my clay, and he^{asws} is my^{saww} brother, and I^{saww} am his^{asws} brother, and he^{asws} is the husband of my^{saww} daughter^{asws} Fatima^{asws}, the Chieftess of the women of the worlds from the former ones and the later ones. And from him^{asws} are the Imams^{asws} of my^{saww} community, and the Chiefs of the youths of Paradise Al-Hassan^{asws}, and Al-Husayn^{asws}, and nine from the sons^{asws} of Al-Husayn^{asws}. The ninth one of them is Al-Qaim^{asws} of my^{saww} community who will fill the earth with equity and justice just as it had been filled with tyranny and injustice’.³⁶

6 - Who Has Been Given This Book?

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

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

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Mighty and Majestic: **Those to whom We have given the Book read it as it ought to be read. These believe in it [2:121].** He^{asws} said: 'They^{asws} are the Imams^{asws}'.³⁷

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

And Rasool-Allah^{saww} said: 'If the people were to recite the Quran just as Allah^{azwj} Mighty and Majestic Revealed, no two would have differed'.³⁸

محمد بن يحيى، عن محمد بن الحسين، عن يزيد شعر، عن هارون بن حمزة

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Sha'r, from Haroun Bin Hamza,

عن أبي عبد الله عليه السلام قال: سمعته يقول: " بل هو آيات بينات في صدور الذين اوتوا العلم " قال: هم الائمة عليهم السلام خاصة

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: **Nay! These are clear Verses in the chests of those who are Granted the Knowledge [29:49].** He^{asws} said: 'They^{asws} are the Imams^{asws} in particular'.³⁹

7 - Who Collected The Magnificent Quran?

عن جابر، قال: سمعت أبا جعفر (عليه السلام) يقول: «ما من أحد من الناس ادعى أنه جمع القرآن كله كما أنزل الله إلا كذب، و ما جمعه و حفظه كما أنزل الله إلا علي بن أبي طالب، و الأئمة من بعده».

From Jabir who said,

'I heard Abu Ja'far^{asws} saying: 'There is no one from the people who can claim that he collected the Quran, all of it, just as Allah^{azwj} had Revealed it, except for a liar, as no one collected it and preserved it just as Allah^{azwj} had Revealed it except for Ali^{asws} Bin Abu Talib^{asws} and the Imams^{asws} from after him^{asws}'.⁴⁰

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

³⁷ Al Kafi - H 560

³⁸ Tafseer Noor Al Thaqaalayn – P 726 H 15

³⁹ Al Kafi - H 555

⁴⁰ بصائر الدرجات 2 / 213

In a Hadeeth from our Master, Expounder of the knowledge, Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'No one has been able to claim that he collected all of the Quran, its apparent, and its hidden, apart from the successors^{asws}, 41

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن أحمد السناني، و علي بن أحمد بن موسى الدقاق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبدالله الوراق (رضي الله عنهم)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبدالله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا سليمان بن حكيم، عن ثور بن يزيد، «2» عن مكحول،

Ibn Babuwayh said, 'It was narrated to us by Ahmad Bin Al Hassan Al Qatan, and Muhammad Bin Ahmad Al Sinany, and Ali Bin Ahmad Bin Musa Al Daqaq, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Ali Bin Abdullah Al Waraq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Suleyman Bin Hakeym, from Sowr Bin Yazeed, from Mak'houl,

عن أمير المؤمنين (عليه السلام)- في حديث- قال: «قال رسول الله (صلى الله عليه و آله): أ و ليس كتاب ربي أفضل الأشياء بعد الله عز و جل؟ و الذي بعثني بالحق نبيا لئن لم تجمععه بإتقان لم يجمع أبدا. فخصني الله عز و جل بذلك من دون الصحابة».

From Amir Al-Momineen^{asws} – in a Hadeeth – said: 'Rasool-Allah^{saww} said: 'Or isn't the Book of my^{saww} Lord^{azwj} the most superior of the things after Allah^{azwj} Mighty and Majestic? By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! If you do not collect it elaborately, it will not be collected, ever! Thus, Allah^{azwj} Mighty and Majestic Specialised me^{asws} with that from besides the companions'. 42

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! The Quran is behind my^{saww} bed in the sheets of silk and papers. So take these and gather it, and do not let it go to waste just as the Jews wasted the Torah'. So Ali^{asws} went, and collected it all in a yellow cloth, the completed it in his^{asws} house and said: 'I^{asws} will not wear (a shawl) until I^{asws} gather it'. So he^{asws} was a man who came to it without a shawl until he^{asws} had gathered it'. 43

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

Ali^{asws} started collecting the Quran to present it to the people. When he^{asws} saw their treachery and their lack of loyalty to him^{asws}, he^{asws} turned towards the Quran to

41 بصائر الدرجات: 1 / 213

42 الخصال: 1 / 579

43 Tafseer Noor Al Thaqaalayn – P 726 H 14

collect it. He^{asws} did not come out from his^{asws} house until he^{asws} had collected it, and it used to be written on the paper, and on the wood, and the skin, and other bits. When he^{asws} had collected the whole of it, and (was in the process of) writing it by his^{asws} own hand in accordance with its Revelation, and its explanation, and the Abrogating (Verses) and the Abrogated (Verses), Abu Bakr sent for him^{asws} to come out and pay allegiance to him. Ali^{asws} sent a message to him: 'I^{asws} am busy and have taken it upon myself^{asws} that I^{asws} shall not put on a robe except for *Salat* until I^{asws} have compiled the Quran and collected it'.

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

So they kept quiet from him^{asws} for a few days. He^{asws} collected it in one piece of cloth and sealed it, then came out to the people, and they had gathered around Abu Bakr in the Masjid of Rasool-Allah^{saww}. Ali^{asws} called out in a loud voice: 'O you people! I^{asws} Since the passing away of Rasool-Allah^{saww}, I have been preoccupied with his^{saww} washing, then with the Quran, and did not cease until I^{asws} have collected all of it in this one cloth.

فلم ينزل الله تعالى على رسول الله صلى الله عليه وآله آية إلا وقد جمعته، وليست منه آية إلا وقد أقرأنيها رسول الله صلى الله عليه وآله وعلمني تأويلها). ثم قال لهم علي عليه السلام: لنلا تقولوا غدا: (إنا كنا عن هذا غافلين).

There is no Verse that Allah^{azwj} the High has Sent down on Rasool-Allah^{saww} but I^{asws} have collected it, and there is no Verse from it except that I^{asws} have collected it, and there is no Verse from it except that Rasool-Allah^{saww} had read it out to me^{asws} and made known its explanation to me^{asws}. Then Ali^{asws} said to them: 'Lest you say tomorrow that **"Surely we were heedless of this" [7:172]**.

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

Then Ali^{asws} said to them: 'Lest you say on the Day of Judgement that I^{asws} did not call you to help me^{asws} and did not remind you of my^{asws} right, and did not call you to the Book of Allah^{azwj} from its opening up to its end'. Umar said, 'What we have from the Quran is sufficient for us, but rather, you^{asws} are calling us to yourself^{asws}'. Then Ali^{asws} entered his^{asws} house'.⁴⁴

العياشي: عن الأصبغ بن نباتة قال: [لما] قدم أمير المؤمنين (عليه السلام) الكوفة، صلى بهم أربعين صباحا يقرأ بهم: سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى «6» قال: فقال المنافقون: لا والله، ما يحسن ابن أبي طالب أن يقرأ القرآن لقرأ بنا غير هذه السورة.

Al Ayyashi – From Al Asbagh Bin Nabata who said,

'When Amir Al-Momineen^{asws} proceeded to Al-Kufa, he^{asws} Prayed Salat Leading them for forty mornings reciting with them **"Glorify the Name of your Lord, the Most Exalted" [87:1]**. The hypocrites said, 'No, by Allah^{azwj}! The son^{asws} of Abu

⁴⁴ Kitaab Sulaym Bin Qays Al Hilali – H 4 (Extract)

Talib^{as} is not being good in reciting the Quran, and it would be better if he^{asws} were to recite the Quran with us by other than this Chapter’.

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

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

ويل لهم، أما يقرءون إنَّ هذا لفي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى و الله عندي، ورتتهما من رسول الله (صلى الله عليه و آله)، و قد أنهى لي رسول الله (صلى الله عليه و آله) [صحف] إبراهيم و موسى (عليهما السلام). ويل لهم- و الله- أنا الذي أنزل الله في: وَ تَعِيَهَا أُنْزُ وَا عَيْتَهُ «2»، فإنما كنا عند رسول الله (صلى الله عليه و آله) فيخبرنا بالوحي فأعياه أنا و من يعيه، فإذا خرجنا قالوا: ما ذا قال أنفا؟».

Woe be unto them! But they are reciting **“Most surely this is in the earlier Scriptures [87:18] The Scriptures of Ibrahim and Musa” [87:19]**. By Allah^{azwj}! These are in my^{asws} possession, and I^{asws} inherited these two from Rasool-Allah^{saww}, and Rasool-Allah^{saww} handed over to me^{asws} the Scriptures of Ibrahim^{as} and Musa^{as}. Woe be unto them! By Allah^{azwj}, I^{asws} am the one about whom Allah^{azwj} Revealed: **“and that the retaining ear would retain it” [69:12]**. But rather, we used to be in the presence of Rasool-Allah^{saww}, so he^{saww} would inform us by the Revelation, and I would hear it and retain it. So when we would go out, they would say: **“What was it that he said just now?” [47:16]**.⁴⁵

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

From Al Sakuny,

(It has been narrated) from Ja’far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Among you is one who will fight upon the explanation of the Quran just I^{saww} had fought upon its Revelation, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}’.⁴⁶

كلمة عن جمع القرآن جمع أمير المؤمنين عليه السلام

للقرآن يا أبا الحسن، شيء أريد أن أسألك عنه: رأيتك خرجت بثوب مختوم 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.

⁴⁵ تفسير العياشي 1: 1/14، بنابيع المودة: 120

⁴⁶ تفسير العياشي 1: 6/15

Speeches about the collection of the Quran collected by Amir-ul-Momineen^{asws}

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

جمع عمر وعثمان للقرآن

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؟

The Quran collected by Umar and Usman

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

وسمعت عمر يقول وأصحابه الذين ألفوا ما كتبوا على عهد عثمان: (إن الأحزاب كانت تعدل سورة البقرة، والنور ستون ومائة آية، والحجرات تسعون آية) فما هذا؟ وما يمنعك - يرحمك الله - أن تخرج إليهم ما قد 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^{asws} – may Allah^{azwj} have Mercy on you^{asws} – to bring out to the people what you^{asws} had composed? And I witnessed Usman when he took what Umar had composed, so he composed the Book and made the people agree over one recitation and ripped the Parchments of Ubay Bin Ka'ab and Ibn Mas'ood and burnt both of these in the fire. So what is this?'

إملاء رسول الله صلى الله عليه وآله للقرآن على أمير المؤمنين عليه السلام

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

Rasool-Allah^{saww} dictated the Quran of Amir-Al-Momineen^{asws}

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

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

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

سند القرآن الموجود في زماننا

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

Support for the present Quran during our era

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

فقال طلحة: حسبي، أما إذا كان قرأنا فحسبي. ثم قال طلحة: فأخبرني عما في يدك 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^{asws} hands, and its explanation, and the knowledge of the Permissible and the Prohibited, to whom will you^{asws} be handing it over to, and who is your^{asws} companion after you^{asws}'.

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^{asws} said: 'To the one^{asws} Rasool-Allah^{saww} has ordered me^{asws} to hand it over to him^{asws}'. He said, 'Who is he^{asws}?'. He^{asws} said: 'My^{asws} successor and the first of the people to the people after me^{asws}, this son^{asws} of mine^{asws} Al-Hassan^{asws}, then my^{asws} son^{asws} Al-Hassan^{asws} will hand it over, during his passing away, to this son^{asws} of mine^{asws} Al-Husayn^{asws}, then it will be passed to one after the other from the sons^{asws} of Al-Husayn^{asws}, until the last of them^{asws} will return it to the Messenger of Allah^{saww} at his^{saww} Fountain. And they^{asws} are with the Quran and the Quran is with them^{asws}, it will not separate from them^{asws} nor will they^{asws} separate from it'.⁴⁷

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

Abu Ja'far^{asws} said: 'Al-Qaim^{asws} 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^{azwj} from any accuser'.⁴⁸

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^{asws} said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}, we are hearing Verses of the Quran, and these are not what we have as we are hearing them to be, and we consider it good that we should read it as these have reached us from you^{asws}, so are we sinning?' So he^{asws} said: 'No, recite these as you have learnt them, for there will be coming to you the one^{asws} who will teach you (the correct Verses)'.⁴⁹

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

⁴⁷ Kitaab Sulaym Bin Qays Al Hilali – H 11 S 4 (Extract)

⁴⁸ Bihar Ul Anwaar – Vol 52 Ch 27

⁴⁹ Al Kafi – H 3526

Jabir reported from Abu Ja'far^{asws} that he^{asws} said: 'When Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} makes a stand, he^{asws} will teach the Quran to the people according to what was Revealed by Allah^{azwj}, Majestic is His^{azwj} Majesty, so it would become difficult for the ones who has memorised it today because it would be different in its composition'.⁵⁰

8 – What If an Explanation from the Holy Masumeen^{asws} Cannot be Found For a Verse?

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

[59:7] and whatever the Rasool gives you, take it, and from whatever he prevents you from, keep back, and fear Allah; surely Allah is Severe in the Retribution.

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^{asws} 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^{asws}'.⁵¹

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 خلافتنا خيراً.

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

(It has been narrated) from Abu Abdullah^{asws} – in a Hadeeth – Said: 'It suffices you all that you should be saying what we^{asws} are saying, and to be silent whatever we^{asws} are silent about. You have all seen that Allah^{azwj} Mighty and Majestic did not Make any goodness to be for anyone in opposition to us^{asws}'.⁵²

⁵⁰ Bihar Ul Anwaar – V 52 Ch 27 H 85

⁵¹ Wasaail Al Shia – H 33227

⁵² Wasaail Al Shiah – H 33392