

تفسير الإمام العسكري (عليه السلام)

COMMENTARY OF IMAM AL ASKARI^{asws}

التفسير المنسوب إلى الامام ابي محمد الحسن بن علي العسكري (عليهم السلام)

COMMENTARY ASSOCIATED TO THE IMAM ABU MUHAMMAD AL HASSAN BIN ALI AL ASKARI^{asws}

(Translated by Hub-e-Ali^{asws} Team)

تفسير الإمام العسكري (عليه السلام)

TAFSEER OF IMAM AL-ASKARI^{asws}

[مقدمة الكتاب]

PREFACE OF THE BOOK

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ [الطاهرين] وَ سَلَّمَ تَسْلِيمًا كَثِيرًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and *Salawat* be upon our Master Muhammad^{saww} and his^{saww} Progeny^{asws}, the Purified, and Greetings be with abundant greetings.

[أما بعد] قَالَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ دَقَاقٍ: حَدَّثَنِي الشَّيْخَانِ الْفَقِيهَانِ: أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَازَانَ وَ أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ أَحْمَدَ بْنِ عَلِيِّ الْقُمِّيِّ (ره) قَالَ: حَدَّثَنَا الشَّيْخُ الْفَقِيهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابُوئِيهِ الْقُمِّيِّ (ره) قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْقَاسِمِ الْمُفَسِّرُ الْأَسْنَرُ أَبِي الْخَطِيبِ (ره) قَالَ: حَدَّثَنِي أَبُو يَعْقُوبَ يُونُسُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ وَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ سَيَّارٍ وَ كَانَا مِنَ الشَّيْعَةِ الْإِمَامِيَّةِ قَالَا

As for after this – Muhammad Bin Ali Bin Muhammad Bin Ja'far Bin Daqaq said, 'It was narrated to me by the two jurist Sheykhs, Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Hassan Bin Shazan, and Abu Muhammad Ja'far Bin Ahmad Bin Ali Al Qummy who both said, 'It was narrated to us by the jurist Sheyksh Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Musa Bin Babuwayh Al Qummy who said, 'It was informed to us by Al Hassan Muhammad Bin Al Qasim Al Mufasssir Al Astarabady Al Khateeb who said, 'It was narrated to me by Abu Yaqoub Yusuf Bin Muhammad Bin Ziyad and Abu Al Hassan Ali Bin Muhammad Bin Sayyar, and he was from the Imamite Shias, they both said –

كَانَ أَبُوْنَا إِمَامِيَيْنِ، وَ كَانَتْ الرَّيْدِيَّةُ هُمْ الْعَالِيُونَ بِأَسْتَرَابَادَ، وَ كُنَّا فِي إِمَارَةِ الْحَسَنِ بْنِ زَيْدِ الْعُلَوِيِّ الْمُلقَّبِ بِالذَّاعِي إِلَى الْحَقِّ إِمَامُ الرَّيْدِيَّةِ، وَ كَانَ كَثِيرَ الإِصْغَاءِ إِلَيْهِمْ، يَقْتُلُ النَّاسَ بِسَعَايَاتِهِمْ، فَخَشِينَا عَلَيَّ أَنْفُسَنَا، فَخَرَجْنَا بِأَهْلِينَا إِلَى حَضْرَةِ الإِمَامِ أَبِي مُحَمَّدِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ أَبِي الْقَائِمِ ع، فَأَنْزَلْنَا عِيَالَتَنَا فِي بَعْضِ الْخَانَاتِ، ثُمَّ اسْتَأْذَنَّا عَلَى الإِمَامِ الْحَسَنِ بْنِ عَلِيٍّ ع

It was so that our fathers were two prayer leaders, and they were Zaydiites. They were overcome by Astarabady, and we were in a building of Al-Hassan Bin Zayd the Alawite, teknonymed as 'The caller to the truth', a prayer leader of the Zaydiites. He used to listen a lot to the spies (sent) to them, killing the people by their information. So we feared upon ourselves, and we went out along with our families to the presence of the Imam Abu Muhammad Al-Hassan^{asws} Bin Ali^{asws} Bin Muhammad^{asws}, father^{asws} of Al-Qaim^{asws}. We lodged our dependants in one of the hostels. Then we sought permission to (see) the Imam Al-Hassan^{asws} Bin Ali^{asws}.

فَلَمَّا رَأَانَا قَالَ: مَرْحَبًا بِالْأَوْيْنَ إِلَيْنَا، الْمُلتَجِّينَ إِلَيَّ كُنُونَا، فَدَقَّبَلَّ اللَّهُ تَعَالَى سَعِيكُمَا، وَ أَمَّنْ رَوْعَكُمَا وَ كَفَاكُمَا أَعْدَاءَكُمَا، فَأَنْصَرِفَا آمِنِينَ عَلَى أَنْفُسِكُمَا وَ أَمْوَالِكُمَا.

So when he^{asws} saw us, he^{asws} said: 'Welcome to the ones seeking shelter to us^{asws}, the ones who have come to our^{asws} care. Allah^{azwj} the Exalted has Accepted both your strivings and Secured your fears and Sufficed you from your enemies. So (now you can) leave in safety upon yourselves and your wealth'.

فَعَجِبْنَا مِنْ قَوْلِهِ ذَلِكَ لَنَا، مَعَ أَنَا لَمْ نَشْكُ فِي صِدْقِ مَقَالِهِ.

So we were astounded from that speech of his^{asws} to us, along with that we did not doubt in the truthfulness of his^{asws} speech.

فَقُلْنَا: فَمَاذَا تَأْمُرُنَا أَيُّهَا الْإِمَامُ أَنْ نَصْنَعَ فِي طَرِيقِنَا- إِلَى أَنْ نَنْتَهِيَ إِلَى بَلَدٍ خَرَجْنَا مِنْ هُنَاكَ، وَكَيْفَ نَدْخُلُ ذَلِكَ الْبَلَدَ وَ مِنْهُ هَرَبْنَا، وَ طَلَبُ سُلْطَانِ الْبَلَدِ لَنَا حَثِيثٌ وَ وَعِيدُهُ إِيَّانَا شَدِيدٌ!

So we said, 'So what is that you^{asws} are ordering us, O Imam^{asws}, that we should go in our way, until we end up to the city we came out from there? And how can we enter that city and we have led from it, and the ruler of the city is seeking us vigorously and he has threatened us harshly!'

فَقَالَ ع: خَلَفَا عَلِيَّ وَ لَدَيْكُمَا هَدَيْنِ- لِأُفِيدَهُمَا الْعِلْمَ الَّذِي يُشْرَفُهُمَا اللَّهُ تَعَالَى بِهِ، ثُمَّ لَا تَحْفَلَا بِالسُّعَاةِ، وَ لَا بَوَعِيدِ الْمَسْعِيِّ إِلَيْهِ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ (يَقْصِمُ السُّعَاةَ) وَ يُلْحِقُهُمْ إِلَى شَفَاعَتِكُمْ فِيهِمْ عِنْدَ مَنْ قَدْ هَرَبْتُمْ مِنْهُ.

So he^{asws} said: 'Leave behind these two boys of yours so I^{asws} can benefit them with the knowledge which Allah^{azwj} the Exalted would Ennoble them with, then they will neither care about the informants nor about the menace of the quest (of the ruling authority), for Allah^{azwj} Mighty and Majestic will Break the informants and would Make them come to your intercession regarding them in the presence of the one they have fled from'.

قَالَ أَبُو يَعْقُوبَ وَ أَبُو الْحَسَنِ: فَأْتَمَرَا لِمَا أَمَرَا، وَ [قَدْ] خَرَجَا وَ خَلَفَانَا هُنَاكَ، وَ كُنَّا نَخْتَلِفُ إِلَيْهِ، فَيَتَلَقَانَا بِيَرِّ الْأَبَاءِ وَ ذَوِي الْأَرْحَامِ الْمَأْسَةِ.

Abu Ayyub and Abu Al-Hassan said, 'So they (our fathers) implemented what they had been ordered with and they went out and left us behind over there, and we remained behind with him^{asws}, and he^{asws} treated us with the righteousness of the fathers and the ones with close relationships.

فَقَالَ لَنَا ذَاتَ يَوْمٍ: إِذَا أَتَاكُمْ خَبْرُ كِفَايَةِ اللَّهِ عَزَّ وَ جَلَّ أَبُوَيْكُمَا وَ إِخْرَائِهِ أَعْدَاءَهُمَا وَ صِدْقِ وَعْدِي إِيَّاهُمَا، جَعَلْتُ مِنْ شُكْرِ اللَّهِ عَزَّ وَ جَلَّ أَنْ أُفِيدَكُمَا تَفْسِيرَ الْقُرْآنِ مُشْتَمِلًا عَلَى بَعْضِ أَخْبَارِ آلِ مُحَمَّدٍ ص فَيَعْظُمُ اللَّهُ تَعَالَى بِذَلِكَ شَأْنَكُمَا.

One day he^{asws} said to us: 'When there comes to you news of the Sufficing of Allah^{azwj} Mighty and Majestic of your fathers and the humiliation of their enemies, and the truthfulness of my^{asws} promise to them, then give thanks to Allah^{azwj} Mighty and Majestic that I^{asws} should benefit you both with the Tafseer of the Quran, inclusive of some of the Ahadeeth of the Progeny^{asws} of Muhammad^{saww}, so Allah^{azwj} the Exalted would Enhance your reputations by that'.

قَالَا: فَفَرِحْنَا وَ قُلْنَا: يَا ابْنَ رَسُولِ اللَّهِ فَإِذَا نَأْتِي (عَلَى جَمِيعِ) عُلُومِ الْقُرْآنِ وَ مَعَانِيهِ قَالَ ع: كَلَّا، إِنَّ الصَّايِقَ عَ عَلَّمَ- مَا أَرِيدُ أَنْ أَعْلَمَكُمَا- بَعْضَ أَصْحَابِهِ فَفَرِحَ بِذَلِكَ، وَ قَالَ: يَا ابْنَ رَسُولِ اللَّهِ ص قَدْ جَمَعْتَ عِلْمَ الْقُرْآنِ كُلَّهُ

They said, 'So we were joyful and we said, 'O son^{asws} of Rasool-Allah^{saww}! So then we would be given the entirety of the knowledge of the Quran and its meanings?' He^{asws} said: 'Never! What I^{asws} intend to teach you two is what Al-Sadiq^{asws} said to one of his^{asws} companions, and he was happy with that, and he said, 'O son^{asws} of Rasool-Allah^{saww}! So I have collected the knowledge of the Quran, all of it?'

فَقَالَ ع: قَدْ جَمَعْتُ خَيْرًا كَثِيرًا، وَ أُوتِيْتُ فَضْلًا وَاسِعًا، لَكِنَّهُ مَعَ ذَلِكَ أَقَلُّ قَلِيلٍ [مِنْ] أَجْزَاءِ عِلْمِ الْقُرْآنِ، إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «قُلْ لَوْ كَانَ الْبُحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي- لَنَفِدَ الْبُحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَ لَوْ جِئْنَا بِمِثْلِهِ مَدَدًا»

So he^{asws} said: 'You have collected a lot of good, and have been given extensive Grace, but that is the least of the little from the parts of the knowledge of the Quran. Allah^{azwj} Mighty and Majestic is Saying: **Say: If the sea was to be ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, even if We were to bring the like of it as ink [18:109].**

وَ يَقُولُ: «وَ لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٍ- وَ الْبُحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ- مَا نَفَدَتْ كَلِمَاتُ اللَّهِ»

And He^{azwj} is Saying: **And even if whatever trees there are in the earth were pens, and the sea to be its ink from after it by seven seas, the Words of Allah would not be depleted [31:27].**

وَ هَذَا عِلْمُ الْقُرْآنِ وَ مَعَانِيهِ، وَ مَا أُودِعَ مِنْ عَجَائِبِهِ، فَكَمْ تَرَى مِقْدَارَ مَا أَخَذْتَهُ مِنْ جَمِيعِ هَذَا [الْقُرْآنِ] وَ لَكِنَّ الْقَدَرَ الَّذِي أَخَذْتَهُ، قَدْ فَضَّلَكَ اللَّهُ تَعَالَى بِهِ عَلَى كُلِّ مَنْ لَا يَعْلَمُ كَعِلْمِكَ، وَ لَا يَفْهَمُ كَفَهْمِكَ.

And this is the knowledge of the Quran and its meanings, and what is Deposited (within it) from its wonders. So how much do you see the measurement of what you would be taking from the entirety of this Quran? But, the worth of that which you would be taking is what Allah^{azwj} the Exalted would have Graced with upon everyone who does not know like your knowledge, nor does he understand like your understanding'.

قَالَا: فَلَمْ نَبْرُحْ مِنْ عِنْدِهِ حَتَّى جَاءَنَا فَيُحْ قَاصِدٌ مِنْ عِنْدِ أَبِينَا بِكِتَابٍ يُذَكِّرُ فِيهِ أَنَّ الْحَسَنَ بْنَ زَيْدِ الْعُلَوِيِّ قَتَلَ رَجُلًا بِسِعَايَةِ أَوْلِيكَ الرَّيْدِيَّةِ، وَ اسْتَصْفَى مَالَهُ

They both said, 'So we had not moved from his^{asws} presence until there came to us a messenger with a letter from our fathers. They mentioned therein that Al-Hassan Bin Zayd the Alawiite killed a man by the information of those Zaydiites, and confiscated his wealth.

ثُمَّ أَتَتْهُ الْكُتُبُ مِنَ النَّوَاحِي وَ الْأَقْطَارِ- الْمُشْتَمَلَةَ عَلَى خُطُوطِ الرَّيْدِيَّةِ بِالْعَدْلِ الشَّدِيدِ، وَ النَّوْبِيخِ الْعَظِيمِ يُذَكِّرُ فِيهَا أَنَّ ذَلِكَ الْمَقْتُولَ- كَانَ مِنْ أَفْضَلِ زَيْدِيٍّ عَلَى ظَهْرِ الْأَرْضِ، وَ أَنَّ السُّعَاةَ قَصَدُوهُ لِفَضْلِهِ وَ ثَرْوَتِهِ. فَتَنَكَّرَ لَهُمْ، وَ أَمَرَ بِقَطْعِ أَنَافِهِمْ وَ أَدَانِهِمْ، وَ أَنَّ بَعْضَهُمْ قَدْ مُتَّ بِهَذَا لِدَلِكِ وَ آخَرِينَ قَدْ هَرَبُوا.

Then there came to him^{asws} the letter from the surrounding areas and the outskirts, inclusive of the letters of the Zaydiites with the harsh accusations (against them), and the great rebukes in these, that, that killed one was from the best of the Zaydiites upon the surface of the earth, and that the informant has aimed him for his bounty and fortune. So he reneged to them and ordered with the cutting off of their noses and their limbs, and that some of them had been made an example of for that and others had fled.

وَ أَنَّ الْعُلَوِيَّ نَدِمَ وَ اسْتَغْفَرَ، وَ تَصَدَّقَ بِالْأَمْوَالِ الْحَبْلِيَّةِ- بَعْدَ أَنْ رَدَّ أَمْوَالَ ذَلِكَ الْمَقْتُولِ عَلَى وَرَثَتِهِ، وَ بَدَلَ لَهُمْ أَضْعَافَ دِيَّةٍ [وَلِيَّهِمْ] الْمَقْتُولِ وَ اسْتَحْلَهُمْ. فَقَالُوا: أَمَّا الدِّيَّةُ فَقَدْ أَحْلَلْنَاكَ مِنْهَا، وَ أَمَّا الدَّمُ فَلَيْسَ إِلَيْنَا إِنَّمَا هُوَ إِلَى الْمَقْتُولِ، وَ اللَّهُ الْحَاكِمُ. وَ أَنَّ الْعُلَوِيَّ نَذَرَ لِلَّهِ عَزَّ وَ جَلَّ أَنْ لَا يَعْزِضَ لِلنَّاسِ فِي مَذَاهِبِهِمْ.

And that the Alawiite regretted and sought forgiveness, and gave in charity with the abundant wealth afterwards having returned that wealth of the killed one to his inheritors, and extended to them doubt wergild (to the guardian) of the killed one and released them. So they said, 'As for the wergild, so we are released from it, and as for the blood (retaliation), it isn't for us. But rather, it is up to the killed one (his guardian), and Allah^{azwj} is the Judge'. And the Alawiite vowed a vow to Allah^{azwj} Mighty and Majestic that he would not be objecting to the people in their doctrines.

وَ فِي كِتَابِ أَبُوَيْهِمَا: أَنَّ الدَّاعِيَ إِلَى الْحَقِّ «الْحَسَنَ بْنَ زَيْدٍ» قَدْ أَرْسَلَ إِلَيْنَا بَعْضَ ثِقَاتِهِ بِكِتَابِهِ وَ خَاتَمِهِ وَ أَمَانِهِ، وَ ضَمِنَ لَنَا رَدَّ أَمْوَالِنَا وَ جَبْرَ النِّقْصِ الَّذِي لَحَقْنَا فِيهَا وَ أَنَا صَائِرَانِ إِلَى الْبَلَدِ، وَ مُتَّجِرَانِ مَا وَعَدْنَا.

And in the letter of their fathers was – 'The caller to the truth (Al-Hassan Bin Zayd) has sent to us, with one of his trustworthy ones with a letter and his seal, and his deed of (our) security, and guaranteeing to us the return of our wealth, and make up for the losses we faced with regards to it, and we are going to the city and are confident of what has been promised to us'.

فَقَالَ الْإِمَامُ ع: إِنَّ وَعْدَ اللَّهِ حَقٌّ * فَلَمَّا كَانَ الْيَوْمَ الْعَاشِرُ جَاءَنَا كِتَابُ أَبُوَيْنَا: أَنَّ الدَّاعِيَ إِلَى الْحَقِّ قَدْ وَفَى لَنَا بِجَمِيعِ عِدَاتِهِ، وَ أَمَرَنَا بِمَلَازِمَةِ الْإِمَامِ الْعَظِيمِ الْبَرَكَةِ، الصَّادِقِ الْوَعْدِ.

So the Imam^{asws} said: '**Indeed! Allah's Promise is True [10:55]**'. So when it was the tenth day, there came to us the letter of our fathers (stating), 'The caller to the truth (Hassan Bin Zayd) has fulfilled for us with the entirety of his promises'. And they both instructed us with serving the Imam^{asws}, the magnificent, the Blessed, the truthful of the promise.

فَلَمَّا سَمِعَ الْإِمَامُ ع [بِهَذَا] قَالَ: هَذَا حِينَ إِنْجَازِي مَا وَعَدْتُكُمْ مِنْ تَفْسِيرِ الْقُرْآنِ، ثُمَّ قَالَ ع [قَدْ] وَظَفْتُ لَكُمْ كُلَّ يَوْمٍ شَيْئًا مِنْهُ تَكْتَبُونَهُ، فَالْزَمَانِي وَ وَاظِبَا عَلَيَّ يُوقِرِ اللَّهُ تَعَالَى مِنَ السَّعَادَةِ حُظُوظَكُمْ.

So when the Imam^{asws} heard of this, he^{asws} said: 'This is where I^{asws} shall accomplish what I^{asws} promised you both of the *Tafseer of the Quran*'. Then he^{asws} said: 'I^{asws} would be keeping aside something for you every day from it, for you to write it down. Therefore, necessitate yourselves to me^{asws} and be diligent upon me^{asws}, Allah^{azwj} the Exalted would Provide from the happiness of your fortune'.

فَأُولُ مَا أَمَلَى عَلَيْنَا أَحَادِيثُ فِي فَضْلِ الْقُرْآنِ وَ أَهْلِهِ، ثُمَّ أَمَلَى عَلَيْنَا التَّفْسِيرَ بَعْدَ ذَلِكَ، فَكَتَبْنَا فِي مَدَّةٍ مُقَامَنَا عِنْدَهُ، وَ ذَلِكَ سَبْعَ سِنِينَ، نَكْتُبُ فِي كُلِّ يَوْمٍ مِنْهُ مِقْدَارَ مَا نُنْشِطُ لَهُ. فَكَانَ أَوَّلُ مَا أَمَلَى عَلَيْنَا وَ كَتَبْنَاهُ

So the first of what he^{asws} dictated to us were certain Ahadeeth regarding the merits of the Quran and its people. Then he^{asws} dictated upon us the *Tafseer* after that. So we wrote this in duration of our stay in his^{asws} presence, and that was seven years. We used to write during every day, a measurement of what we were earnest to him^{asws}.