IN THE PRESENCE OF QURAN

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***A*bstract:** *The Qur'an is the most valuable divine gift and a precious gem that is the source of human happiness, and in the light of it, one can be freed from the clutches of the chastity of "ignorance" and reach the desired perfection of this world and the hereafter. The Qur'an describes the course of life in terms of belief and action, social and economic laws and political systems, and the moral, religious, and religious programs that govern human society. The present article is allocated to the verses about Quran.*

Key words: *Love, Method, Education, Islam*

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ [1]

When Adam and his wife Eve were cast out from the Heaven and descended to the earth, God gave this good news to Adam's children:

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"***If My Guidance comes to you, whosoever follows My Guidance shall neither go astray nor be unprosperous***"[2] (the holy Quran 20:123)

Following this news, God raised His prophets, and this was at a time when perversion and iniquity had spread among the children of Adam, and they had slipped into the path of polytheism and heresy from the right path of nature. This historical event is explained in part of the first sermon of Nahj al-Balaghah by Amir al-Mu'minin.

وَ اصْطَفَى سُبْحَانَهُ مِنْ وَلَدِهِ أَنْبِيَاءَ، أَخَذَ عَلَى الْوَحْيِ مِيثَاقَهُمْ وَ عَلَى تَبْلِيغِ الرِّسَالَةِ أَمَانَتَهُمْ لَمَّا بَدَّلَ أَكْثَرُ خَلْقِهِ عَهْدَ اللَّهِ إِلَيْهِمْ فَجَهِلُوا حَقَّهُ وَ اتَّخَذُوا الْأَنْدَادَ مَعَهُ وَ اجْتَالَتْهُمُ الشَّيَاطِينُ عَنْ مَعْرِفَتِهِ وَ اقْتَطَعَتْهُمْ عَنْ عِبَادَتِهِ؛ فَبَعَثَ فِيهِمْ رُسُلَهُ وَ وَاتَرَ إِلَيْهِمْ أَنْبِيَاءَهُ[3]

"God had chosen from among the children of Adam, prophets and send prophets, and may you revive the divine revelation from them to the people without any increase or increase, and may they be trustworthy in informing, and this was at a time when most people had God's covenant with them. They had made it another way for God to be ignorant, and they had chosen a partner and a guide for him, and the devils had deceived and deceived the people and prevented them from worshiping God. Then God raised up His messengers among the children of Adam and sent His prophets to them.

Prophets Noah, Hood, Saleh, Abraham, Lut, and Shuaib are among the prophets whose stories of struggles and efforts to lead the misguided people and their efforts to spread monotheism and servitude of God have been mentioned in the Holy Qur'an.[4]

Until God chose Moses among the children of Israel and said:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ

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"***And We gave Moses the Book, after We had destroyed the former generations, to be reflections for people and a guidance, and a mercy in order that they might remember***." (the holy Quran 28:43)

Then God chose Jesus after Moses as a prophet and says about him:

وَقَفَّيْنَا عَلَى آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ

"And We sent, following in their footsteps (Prophet) Jesus, the son of Mary, confirming that which was before him in the Torah, and gave him the Gospel, in which there is guidance and light, confirming that which was before him in the Torah, a guide and an admonition to the cautious." (the holy Quran 5:46)

After centuries, God Almighty chose the Prophet Muhammad at a time when we bring a small picture of that time in a word from Imam Ali:

The Messenger of Allah, may Allah bless him and grant him peace, during the expiration of the first day, and the length of the prayer from the ummah, and the forgiveness from the fall, and the publication of the matter, and the flood from the morning. And the world is the abode of the proverb, the appearance of pride, but during my solitude the pages, and my vision of the dead and my exorcism.5

God raised Prophet Muhammad to a prophet when he had never been sent as a prophet. The nations were immersed in expensive temperament. Sedition and chaos were widespread. The discipline was broken and the fire of war

You were on fire everywhere. The world was darkened by ugliness and criminality, darkness and lightlessness, and rebellion had taken place everywhere. That was the time. "

Yes. The days were like this:

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فبعث الله محمد بالحق، ليخرج عباده من عبادة الأوثان إلى عيادته، ومن طاعة الشيطان إلى طاعته، يقرآن قد بينه و أحكمه٨

Then Walid said: Read to me the word of God. The Prophet recited Surah Fussilat for him until he came to this verse:

وقان أعرضوا قل أنذرتكم صاعقة مثل صاعقة عاد و توده

And if these disbelievers do not accept the word of truth, say to them: I warn you of a thunderbolt like the thunderbolt that has descended on Aad and Thamud. "41:13 When Walid heard these verses, his body trembled and his.9 hair straightened. 2- The Qur'an clearly, from doing so to the end, loudly calls out the word of God, because it does not make sense for the Prophet to address himself:

قل يا أئها الكافرون" (١٠٩:١)

قل هو الله أحد (١١٢:١)

وقل أغو برب الناس به رب الناس (١١٣:١)

إلى أن بعث الله شيحانه خدا بد من الإنجاز عدته و إتمام ثبود."٦

God Almighty inspired Prophet Muhammad to fulfill his promise (in sending messengers) and to complete a prophecy with him. "

May God cover the end of the Prophet's cloak. He completed the mission with his cherished existence. Mehr sealed the prophecy on the record of his efforts and put that dear one at the end of his prophets and messengers. Therefore, he wanted to reveal a great proof for this reason, and it so happened that Imam Sadegh said:

لقد تجلى الله لخلقه في كلامه و لكنهم لايبصرون»٧

Indeed, God has revealed His creation in His Word: But the people are not aware of the greatness and wonder of it. » In a more complete statement from Amir al-Mu'minin, it was stated that:

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و قل قد جائکم رسل من قبلی(۳:۱۸۳)

3. If the Qur'an was the word of the Prophet, it would be very meaningless for him to say it as a gift to himself

God's word

We said that the Qur'an is the word of God. Let's talk more about this now:

The Qur'an, with the same combinations and phrases, has been instilled in the heart of Ashraf Kalshat, Hazrat Khatami; Not that the meaning of the Qur'an has been instilled in that Imam and that he has already covered those meanings in the guise of appropriate words.

To explain this, we say: How a person utters a word is such that a person imagines the desired meanings and then creates those meanings in an extinct way.

In such speech, independent words are not considered; Rather, the meanings, destination, and purpose of the speaker. This is the word that is issued from man and documented to him. In that case, they say he has spoken. "

But sometimes it's not; That is, man imagines a special word and expresses it exactly, as he imagined, outside. In this case, the independent word is intended

The sermons and sayings and speeches that have been issued by the Holy Prophet are all of the first type, and therefore, the characteristics and beauties of the words of the Prophet, in the great horizon and greatness of that Imam and the structure of his speech are high. And the Supreme is the Holy Prophet.

But the Qur'an is another kind of word that is specific to God himself, and while it is both a word and a meaning from God, it is not the type of human speech. We can't talk about how that conversation came about. Because we do not know anything, we also know that both the meanings and the words of the Qur'an are the great evidence of God and are by no means similar. In

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this case, this example makes the point clearer:

. Often, it is as if we, regardless of ourselves, have our own image in it

We see that in this case the mirror plays the role of "we look". That is, we see the image by the mirror. The mirror is a means of reflecting the image. Sometimes we pay attention to the mirror itself and have nothing to do with the image. For example, the glass is very smooth and polished. It has a beautiful frame and so on. In this case, the mirror plays the role of "we look at it". That is, our attention is to the mirror itself. We look in the mirror ourselves, not by looking in the mirror. What I am saying is that the amazing feature of the Qur'an is that it is both "we look at it" and "the mafia of opinion". It is unique, divine and heavenly.

If the Qur'an was the word of the Prophet, the limit of wonder and the measure of its goodness and beauty would be as much as the horizon of glory and perfection of the Prophet. In this case, the Prophet challenged his word, not the word of God. The Qur'an and the Prophet, openly and explicitly, have challenged the word of God revealed by God. Here are some tips:

2- One day, Walid ibn Mughirah said to that Imam: O Muhammad, my poetry is poetry. O Muhammad, recite to me from your poem. The Imam said:

ما هو يشغر، و لكنه كلام الله الذي به بعث أنبياء و ژله»

"These are not poems; Rather, it is the word of God to which he has inspired his prophets and messengers.)

It is necessary to remember that everything the Prophet says is from God. But sometimes the meaning is from God and the word is from the Prophet and sometimes the word and the meaning are both from God. If what the word is from God is challenged, it becomes the Qur'an, and

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if it is not challenged, it becomes a holy hadith. The challenge of arrogance is in the line of sacred hadiths.

إنا أعطيناك الكوثر

Or tell in your biography:

أو إذ تقول للذي أنعم الله عليه و أنعمت عليه..؟

All the words and letters of the Qur'an have been revealed to the blessed heart of the Holy Prophet. The revelation of the Qur'an to the Prophet is so clear that in about 140 verses of the Holy Qur'an, it is stated that the Qur'an was revealed by God. Among all these, we would like to mention a few noble verses:

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (٣٩:١)

The sending down of the Book is from Allah, the Almighty, the Wise.

And with more emphasis on the revelation of the Qur'an by God, we read in the following verse:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

The Holy Spirit (Gabriel) brought it down from your Lord in truth to confirm those who believe, and to give guidance and glad tidings to those who surrender.(16:102)

The verses we have quoted are explicit about the revelation of the Qur'an from God. In addition, another group of verses states that the Qur'an was revealed to the Prophet of Islam.

Here are a few more verses:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ (١٦:٨٥)

And on that Day We shall raise up from every nation a witness from their own against them, and We shall bring you (Prophet Muhammad) as a witness against those. And We have sent down to you the Book making everything clear, as a guidance, and

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mercy, and glad tidings to those who submit..”

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

Surely, We have sent down to you the Book with the truth, so that you will rule between the people by that Allah has shown you. So do not be an advocate for the traitors.(4:105)

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَ

We have not sent down the Koran to you for you to be tired.(20:2)

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلً

We are about to cast upon you a weighty Word.(٧٣:٥)

The revelation of the Qur'an to the Prophet is so clear and definite that even the infidels have somehow acknowledged it. Where the Qur'an quotes from their language:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

The unbelievers ask: 'Why was the Koran not sent down to him all at once? ' As such We strengthen your heart thereby, and We have recited it very distinctly.(25:32)

6. In addition to all that we have said, verses from the Holy Qur'an clearly refer to this great book with the attribute of "the Word of God," such as this noble verse:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

If an idolater seeks asylum with you, give him protection in order that he hears the Word of Allah, and then convey him to his place of safety, because they are a nation who do not know. (9:6)

Note that the polytheists spoke the language of the Prophet, but that

They listened, and it was the word of God, not the word of the Prophet. In this way, we knew that all the phrases, words and phrases of the Qur'an were revealed to the Prophet by God

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Almighty, and that the Imam recited those phrases and words to the people without any change or transformation. Therefore, the Qur'an is the word of God.

The Qur'an and the Prophet

We knew that the Qur'an was the word of God. Now, we will talk more about the Prophet and his relationship with the Qur'an:

1. The Prophet is the center and center of Qur'anic discourses and the Qur'an has been revealed to his heart:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

Say: 'Whoever is an enemy of Gabriel, indeed, he has brought it down by the permission of Allah to your heart, confirming what was before it and a guidance and glad tidings to the believers. (2:97)

And in another verse:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

The honest Spirit (Gabriel) brought it down

upon your heart (Prophet Muhammad), in order to be one of the warners .(26:193-194)

2- In addition to the revelation of the Qur'an on the heart of the Prophet, God has also taught the sciences and knowledge of the Qur'an to that Imam:

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَ

عَلَّمَهُ شَدِيدُ الْقُوَى

Indeed it is not except a Revelation which is revealed, taught by One who is Stern in power.(53:4,5)

ليعلم العباد رهم إذ جهلوة و ليقوا به بعد إذ جذون و انبوه بعد إذ أنكروه فتجلى لهم سبحانه في كتابه من غير أن يكونوا

أو بما أراهم من قدرته، و خوفهم من سطوته، و كيف نحق من محق بالملاب، و اختضد من اختصة بالثقات » ١٠

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Yusuf, God raised Muhammad to the right to prevent his servants from worshiping idols, and to glorify God, and to bring them out of the obedience of Satan, and to make them obedient to their God; And all of this will be done by Fran; The same Qur'an that the verses have stated and established. God revealed the Qur'an, so that the people who were ignorant of God would know it and acknowledge it, which they denied, and prove it in their hearts. Thus, God Almighty revealed Himself to the people in His Book (the Qur'an) without having seen Him. And this manifestation of God in the Qur'an has taken place in several ways.

God has shown His power to the people.

He has frightened them from their idols and shouts.

And He has explained how He has destroyed the disbelievers with His punishment, and thus He has taken revenge on the rebels with His curses and reaped them.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

And to you We have revealed the Book with the truth confirming the Book that was revealed before it, and a guardian over it. Therefore, give judgment among them in accordance to what Allah has sent down and do not yield to their fancies from the truth that has come to you. We have ordained a law and a Path for each of you. Had Allah willed, He could have made you one nation but that He might try you by that which He has bestowed upon you. Race with one another in good works, to Allah you shall all return and He will declare to you what you were at variance.(5:48)

Yes, it was so that God revealed the Qur'an to Her Prophet Muhammad.

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وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

"***We have not revealed to you (Prophet Muhammad) the Book except that you may clarify for them that upon which they differ, and as guidance and mercy to a nation who believe***.(16:64) "[11]

It became clear that:

1. The Qur'an was revealed to the heart of the Prophet.

2 The angel of revelation (Gabriel) taught the Qur'an to the Prophet.

3 The Prophet also learned to read the Qur'an from God.

4. The Prophet is commissioned to recite the Qur'an to the people.

5. God Almighty also gives the quality of reciting the Qur'an to His Prophet.

.6. The Prophet is completely subject to the Qur'an. The relationship between the Qur'an and the Prophet is a relationship of submission and obedience.

7. It is the responsibility of the Prophet to explain the verses of the Qur'an.

Infinite descriptions

With Qur'anic statements and insights, we found that the first and highest status of the Qur'an is the word of God. Therefore, the attributes and perfections of the Qur'an have no boundaries and no limits. This wonder arises from the fact that the Qur'an is the word of God. In this case, Imam Hassan Askari has a clear statement that we quote.

When Imam Askari promised two of his Shiites to teach him the interpretation of the Qur'an, they were happy and pleased and said:

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ

Allah has sent down to you the Book and the Wisdom.(٤:١١٣)

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After the revelation of the luminous verses of the Qur'an to the heart of the Prophet and the induction of these divine words on that Imam, as well as the teaching of the Qur'an to that noble man, the first prophet is placed in the position of reciting and reciting the Qur'an. This position and rank is stated in the verses we mention:

In the first stage, it seems that God also teaches the Qur'an to read. In other words, God Himself first recites His verses to His Prophet, then gives him the mission to recite those verses to the people.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

These are the verses of Allah. We recite (them) to you in truth, for you (Prophet Muhammad) are one of the Messengers.(2:252)

Undoubtedly, he cannot be ruled by power and none of you can

And if the Prophet tells us a lie, we will certainly seize him by force and cut off the lifeblood of his life, and none of you can protect him from this abuse. "12

God also says in conveying the verses and reciting the Qur'an, as well as following and following the divine commands.

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

When Our verses, clear verses, are recited to them, those who do not reckon to meet Us say: 'Bring a Koran other than this, or make changes in it. ' Say: 'It is not for me to change it by myself. I follow nothing, except what is sent down to me. Indeed, if I should rebel against my Lord I fear the punishment of a Great Day.(10:15)

4- Elsewhere, she teaches the Prophet how to read:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ .فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ٢

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It's gathering and reciting is upon Us. When We recite it, follow its recitation.(75:17-18)

And God promises Her Prophet that:

And when our clear verses are recited to them, those who do not hope for our Lord say, "Bring a Qur'an on it, or change it." Say I can't change it on my part. I only follow what is revealed to me. I am afraid that if we disobey our Lord, I will be afflicted with a great torment. Tell them: If God had not willed, I would not have recited the Qur'an to you, nor would I have informed you. I have spent some time with you before reciting the Qur'an. Don't you think?13

7. In addition to reciting and reciting the Qur'an to the people, the Prophet also played a more important role

سَنُقْرِئُكَ فَلَا تَنْسَى

We shall make you recite so that you will not forget(87:6)

The Prophet has a mission to recite the Qur'an:

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ . وَأَنْ أَتْلُوَ الْقُرْآنَ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنْذِرِينَ

I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of these who submit;

and to recite the Koran. Whosoever is guided is only guided for himself, and to whosoever goes astray, say: 'I am only a warner. (27:91-92)

In another verse, the command to read the Qur'an to the people is:

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلً

and We have divided the Koran for you to recite at intervals to mankind and We have sent it down successively. (17:106)[14]

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6. The Prophet's obedience to the Qur'an is such that it does not change a single word in advance. This in itself indicates that the Qur'an is certainly the word of God, and that the relationship between the Prophet and the Qur'an is merely submission and obedience. Let's listen to this verse:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ

Had he invented sayings against Us,

We would have seized him by the right hand

then, We would surely have cut from him the aorta (vein)

not one of you could have prevented it from him. (69:44-47)

It is stated in this noble verse:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ [١٥]

It is He who has raised among the illiterate (Arabs), a Messenger from themselves, to recite to them His verses, to purify them, and to teach them the Book and the Wisdom, though before that they were in clear error. (62:2) [16]

8- The Prophet has another important role which is stated in this verse:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ [١٧]

(We sent them) with clear signs and the Psalms. And We sent down to you the Remembrance so that you can make clear to people what has been sent down to them, in order that they reflect.(16:44)

The same mission for the Prophet is presented in a different way and with more emphasis:

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The earth is to be filmed and seven seas come to the aid of the sea. The zoom of God's words does not end

And these endless words are the same sciences and meanings of the Qur'an and the wonders that they did not give in it. Now look how much you have taken from all this. But as much as you have benefited, God has exalted you above those who do not know you as well as those who do not understand you. "

Thus, does anyone but the Prophet and the infallible Imams deserve to talk about the truths and depths of the Qur'an?

On the other hand, the Holy Prophet said in one of his speeches about Farran

فضل القرآن على سائر الكلام كفضل الله على خلقه.»[١٨]

The superiority of the Qur'an over other words is like the superiority of God over His creatures.

Just as God is pure and pure in comparison to His creatures, so the word of God is superior to the word of God.

In another speech, Prophet says:

القرآن أفضل كل شي، دون الله [١٩]

"Apart from God, the Qur'an is superior to anything else."

And in another part of his speech, Imam Ali says:

لگا لی شئ من خلقه يشبهه، كذلك لايشبه فعله تعالى شيئا من أفعال التمر، و لايشبه شيء من كلامه بكلام البشر. [٢٠]

"Just as nothing of God's creatures is like God, His action is in no way similar to man's action, and God's word is not like that.

It bears no resemblance to human speech. On this basis, who but the owner of the Qur'an and its narrator has the ability to speak in the expression of the attributes and perfections of the Qur'an? The

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Prophet, too, because of his teaching in the presence of the narrator of the Qur'an, of course, has the competence to speak in the attributes of the Qur'an. According to the teachings of the Prophet and following him, the lineage of the Holy Prophet, according to what the Holy Prophet himself said about him, can also speak in the attributes of the Qur'an. According to the Prophet, Atrat is one of the most important trustees and pledges that the Prophet has left among the ummah. Because of the companionship of the Qur'an and their authenticity and inseparability, and because of the knowledge of the Book in their hearts, they can also speak about the Qur'an.[21]

It is necessary to reiterate that the lineage of the Prophet, who is the bearer of the knowledge of the Qur'an and the heirs of the prophetic knowledge, is what they have and what they say is the teaching of God and His Prophet. We pay attention to two narrations in this regard.

عن جابر، عن أبي جعفر قال: «يا جابر! إنا نو نا تحدثكم برأينا و هوانا، لكنا من المالكين ، ولكنا نحدثكم بأحاديث تتميزها عن رسول الله ، كها گير هؤلاء هم و فهم»؟ [٢٢]

Imam Bagheri said to Jabir ibn Yazid Ja'fi[23]: "O Jabir! If we are ahead of ourselves and

O son of the Prophet, when you have taught us the interpretation of the Qur'an, will we know all the sciences and meanings of the Qur'an?

The Imam replied:

كلا! إن الصادقة علم ما أريد أن أعلمها بعض أصحابه، ففرح بذلك فقال: بائت رسول الله! جمعث علم القرآن كله؟ فقال: فذ

جمع خيرا كثيرة و أوتيت ف لا واسعا، ولكنه مع ذلك أقل قليل أجزاء علم القرآن. إن الله عز وجل يقول: (قل لو كان البخ عدادا لگليات ربي لنفد البحر قبل أن تنفد كلمات ربي و لو جتنا مثله مددآم٢٤ او يقول: «ولو أن ما في الأرض من شجرة أقلام و البحر يمد ين يغدو سبعة أخر ما تفث كلمات الله[٢٥]

. وهذا علم القرآن و معانيه وما أودع من عجائبه، فكم قد ثرى مقدار ما أخذته من جميع هذا؟ و لكن

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عن الفضيل بن يسار، عن أبي جعفر أنه قال: « أن برأينا، ضللنا گا ضل من كان قبلنا، ولا حدثنا يتد ها له فيها لنا»[٢٧]

Fadhil ibn Yasara28 narrates that Imam Baqir said: If we had said the hadith before ourselves, we would have gone astray; If our forefathers went astray, I will tell you a hadith with a sign from our Lord, which He has revealed to His Messenger, and the Prophet has revealed to us.

Therefore, we should know that speaking about the Qur'an is not correct except by stating the Qur'an itself, as well as the Prophet and his family. We must introduce the Qur'an in such a way that the Qur'an has introduced itself. We must know the Qur'an as the Prophet and Atrat have known it.

القدر الذي أدته، قذ لك الله به على كل من لا يعلم كعلمك و لا يفهم كفيك»[٢٦]

Never! Imam Sadegh taught one of his companions what he wanted to teach you from the interpretation of the Qur'an. He was very happy and said: O son of the Prophet! Did I have all the sciences of the Qur'an? Imam Sadegh said: You have gained a lot of good and you have gained extensive knowledge, but nevertheless, you have gained very, very little knowledge of the Qur'an, because God says: If the sea is mixed to write my words, before "God's words end, the sea dries up: even if we bring another sea with that sea." He also says, "If whatever the tree is in

If we tell you a hadith about our opinion and desire, we will undoubtedly perish. "But we recite to you the hadiths that we have collected from the Prophet, just as these people throw away their gold and silver."

[1] The same is stated in two other places in the Qur'an: one in Surah Al-Baqarah, verse 38, and the other in Surah A'raf, verse 35.

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[2] و لا یشقی And La Yashqi can be like this: she suffers

[3] Abha al-Hilal 43, H. 11 Bihar al-Anwar

[4] for example:
About Hazrat Noah A. Shara (26): 105-120 About Hudrat Hudiya: Araf (7) 65-72 About Hazrat Saleh Lee Shara (26): 141
1580 About Hazrat Ibrahim ة, Spider (29): 16, 25 About Hazrat Lot Poets (26): 160-173 About Hazrat Shoaib Ma Araf (7): 85-93

[5] Nahj al-Balaghah 131, Khalahi 89; Baharalanwar 318: 18 or another narration is sufficient and Qomi's interpretation

[6] Nahj al-Balaghah: 44, Sermon 1, Sea of Lights 18: 216

[7] 18 Baharalanwar 1979 and Awali to 4

[8]

It is a reference to the holy verse of the book of the Wisdom of the Verses (11): 1 And it means that I am protected from corruption and retribution (Baharalanvar 32).
234) That is, God has guarded the Qur'an so that the remembrance of the mystery may find its way into it.

[9] Details of this story in Baharalanvar 211: 17

[10] .ا

Kafi 8 386: Nahj al-Balaghah: 204, Hatihai 147, Baharalanwar 221:

[11] And the position of explaining the Qur'an after the Prophet is the responsibility of Imam Ali. Baharalanwar 134/38

[12] |The interpretation of the verse in Imam's statement is related to the matter of the guardianship of Imam Ali (as). Following the slander and blasphemy of the infidels and hypocrites against the Holy Prophet, stating that he had declared the guardianship of the Commander of the Faithful on his behalf, God answered them and said that he did not say anything about himself (Kafi 23201).

[13] The disbelievers asked the Prophet for two things: to bring an order other

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than this Qur'an, and that instead of Imam Ali, he would appoint someone else as his successor (Kafi 419).

: 1; Qomi 1309

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1 Tafsir Farat 177; Interpretation of Revelry 1202)

[14] The same surah and Nahl (16) 98 also states that the father of the Qur'anic reciter

[15] ۲۶ ه مین مضمون در آیات دیگری بر آمده است: بسفر، (۲): ۶۱۲۹ آل عمران (۳): ۱۶۴ -۲

[16] Various sayings have been said about the meanings of the verse: A: It means an unread lesson. Because the vast majority of Arabs in the early days of Islam read and write

. Namely, the people of Mecca: because one of the names of Mecca "Umm al-Qura" An'am (6): 92 and Shuri (42) 7: (Meanings of the News: 53;

That is, those among whom there was no book from God and no prophet was sent. (Qomi's commentary 2: 366)

In addition, it is worth mentioning that in some narrations, it is stated that the meaning of the "book" of the Qur'an and the Wisdom is the guardianship of Hazrat Ali ibn Abi Talib (Al-Nasr Euphrates: 483).

[17] .۳And. Nahl (16): 44, Imam al-Sadiq has said: (Kafi 1: 295)

[18] بحارالانوار ۱۹

[19] ۱۹

Baharalanvar 1989

[20]

Tawhid Saduq: 465; Baharalanwar 10789

[21]

/ 1 I will talk more about the hadith of Saqaleen, in the sense that our content includes the sciences of the Qur'an. Bad Baharalanvar, Volume 19, Chapter 8

[22] Masayer al-Darjat: 319; Baharalanwar 172

[23]

Jabir ibn Yazid is a forger of the companions of Imam Baqir and Imam Sadegh of the province, which dates back to 128 or 132 AH. He had a great status with those two Imams and learned many hadiths from him. His biography is found in the book Al-

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Rijal al-Rijal by Allama Testari, Volume 2, Page 532.

[24] Kahf (18) 109

[25] Loghman (31) 27

[26] "Introduction to the Interpretation of Imam Hassan Agri No. 9 of Baharalanvar 7301

[27] ‹Basair al-Darjat 319; Baharalanwar 1722

[28]

Fasil Bin Bar was also one of the companions of Imam Baqir and Sadegh Nalline, who died during the time of Imam Sadegh (as). He also had a high status. See his biography in the book Naqih al-Maqal, the late Mamqani, Volume 2, Page 15 (Bob Fay)

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