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Home > The Role of Holy Imams (a.s.) in the Revival of Religion Vol. 3 > Enclosures > (2)

Enclosures

(1)

There exist numerous sources and references for exegesis of the Holy verses and their explicit explanation on the infallibility of the Prophet's household. We shall confine our discussion to only few of them. We begin with the following tradition:

إن الله قسم الخلق قسمين، فجعلني في خيرهما قسماً، فذلك قوله: و أصحاب اليمين و أصحاب الشمال. فأنا من أصحاب اليمين، وأنا خير أصحاب اليمين... ثم جعل القبائل بيوتاً، فجعلني في خيرها بيتاً، فذلك قوله: (إِنَّمَا يُرِيدُ (اللَّهُ لِيُدُهِبَ عَنكُمُ الرَّجْسَ أَهْلَ الْبَيْت وَيُطَهّرَكُمُ تَطْهيراً). فأنا أهل بيتي مطهرون من الذنوب. (الدر المنثور 199/5

The verse as interpreted by the past and contemporary interpreters:

عن قتادة (رض) في قوله تعالى (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ...) قال: هم أهل بيت طهرهم الله من السوء 5/199 . والدر المنثور 1999

قال الطبري: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ، يقول: إنما يريد الله ليذهب عنكم السوء والفحشاء يا . أهل بيت محمد، و يطهركم من الدنس الذي يكون في أهل معاصى الله. الطبري 22/5

قال الزمخشري: واستعار للذنوب الرجس، وللتقوى الطهر، لأن عرض المقترف للمقبحات يتلوث بها و يتدنس كما . يتلوث بدنه بالارجاس. الكشاف 3/425، طبع مصر 1953م

قال الرازي: فقوله تعالى (لِيُذْهِبَ عَنكُمُ الرِّجْسَ): أي يزيل عنكم الذنوب (وَيُطَهِّرَكُمْ) أي يلبسكم خلع الكرامة. تفسير 25/209 .

قال البيضاوي: (إِنَّمَا يُرِيدُ اللَّهُ لِيُدْهِبَ عَنكُمُ الرِّجْسَ) الذنب المدنس لعرضكم... (وَيُطَهِّرَكُمْ) والمعاصي (تَطْهِيراً). .واستعارة الرجس و الترشيح بالتطهير للتنفير عنها. تفسير البيضاوي/ 557، طبع 1305هـ

The term رجس, (a KO Mur *Rijs*) is explained by the lexicographers as an expression which denotes absolute purity and infallibility. Ragheb Esfahani says: رجس (Rijs) refers to something filthy. It is said: " (جس مِّنْ عَمَلِ الشَّيْطَانِ (Filthy men). The Almighty says: رجْس مِّنْ عَمَلِ الشَّيْطَانِ (Filthy men). The Almighty says: رجْس مِّنْ عَمَلِ الشَّيْطَانِ

Filthiness can be examined from three angles; intellectual, religious and the laws of nature, or from all these aspects like for example a corpse which is filthy from all three aspects i.e., religion, intellect as well as human nature. From the religious aspect, filthy things are those like wine and gambling. Some are of the opinion that these are filthy from the intellectual aspect too...... "Mufradat al-Quran; topic concerning U Page 187; Tehran edition.

Ibn Athir, a renowned lexicographer writes in his book Al-Nihayeh as such:

رجس refers to something filthy and sometimes it refers to forbidden and indecent acts. An-Nihayeh-Fi-Gharib al-hadith wal-Athar 2/200; Egyptian edition 1383 A.H.

Allama Ibn Manzur has said:

refers to filth. Sometimes, it is interpreted as forbidden and indecent acts, punishment, curse and infidelity. Lisan al-Arab al-Muhit; topic concerning 1/1128.

Firuzabadi says:

refers to things, which are filth as well as every evil and polluted deed that leads to punishment, suspicion, evil retribution and anger.

Al-Qamoos al-Muhit; topic concerning 2/227 رجس; Egyptian edition.

Jauhari writes:

Al-Sihah; topic concerning 2/930 رجس; Egyptian edition; research by Ahmad Abdul-Ghafur Attar.

Abdul Qadir Raazi too has interpreted the same meaning for رجس in his book "Mukhtar al-Sihah/ 234.

Fayumi says:

Al-Mesbah al-Munir; topic concerning 1/266 رجس.

Ibn Farsi says:

Mu.'jam Maqa.'es al-Lugha 2/490.

Hubaish Taflisi: "Know that "Rijs" in the Quran has three aspects:

The first aspect gives the meaning of gambling, idol, gambler's dart and the second aspect denotes infidelity and hypocrisy while the third aspect signifies evil acts. "(Quranic Aspects /110 & 111.)

(2)

Here, we discuss only a few of their most brazen steps taken for concealing and omitting the terms of traditions wherein the Prophet has used the adjective of "Wasi" for Amir al–Muminin (a.s.).

1. Tabari in his "Tafsir' and Ibn Kathir in .'Al-Badayah wal-Nehayah' have omitted the word "Wasi" from the Prophet's hadith on Yaum ud-Dar:

و كذا و كذا و كذا الله In place of that, they have inserted the word

2. Muhammad Hasnain Haikal has noted down this hadith in its complete form in the first edition of his book "Haya't-Muhammad", page 104. However, in the second edition of the same book printed in 1976, he has fully omitted the hadith. 3. Ibn Hisham who has extracted his book "Seerah" from Seerah Ibn Ishaaq writes in the preface of his book as such: "I have omitted some of the matters narrated in Seerah Ibn Ishaaq that is not liked or approved by the people!! "

Among the omitted matters was hadith Yaum ud–Dar which was recorded in Seerah Ibn Ishaaq but left out by Ibn Hisham. For this reason, Seerah Ibn Ishaaq has become obsolete and major portions of its manuscripts are missing. On the other hand, Seerah Ibn Hisham has been shown as the most important and renowned Seerah.

1. Volume 19/72-75

2. Volume 3/40

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