

Narratives of Ahl al-Bayt (peace be upon them) special interpretation History of the Holy Qur'an in the interpretation of the spirit of meanings of Al-Alusi

By

Hussein Lazim Thiab Al-Khafaji

Department of Quranic Studies and Jurisprudence /Karbala University/College of Islamic Sciences/Iraq

Email: husseink19944@gmail.com

Hamid Jassem About Al-Gharabi

Department of Quranic Studies and Jurisprudence /Karbala University/College of Islamic Sciences/Iraq

Abstract

Ahlul Bait declarative narrative of the history of the holy Quran in explanation of meaning spirit". The research dealt with the role of Ahlul Bait declaratory narrated which Al Alousi depended in Spirit and his situation of them. The research consisted of Explanation of meaning an introduction and four chapters specialized with the history of holy Quran. The first chapter dealt with arranging and collecting the Quran The second dealt with excess and decrease. The third dealt with The reasons of disembarking. The fourth dealt with contradicated and contradicater and the the conclusion which contained the results of the research. The early Muslims were interested in the subject of the history of the Holy Qur'an, and at their hands the process of dating the Holy Qur'an took place, as they proceeded to divide the Holy Qur'an - based on their knowledge of the reasons for its revelation and the order of its revelation - into two periods or two parts: the Meccan surahs and verses, and the surahs of the Medinan verses. However, the subjection of the narratives related to this subject did not take place except in the modern era, at the hands of some Muslim scholars who preceded the research of the Orientalists, which examined the history of the Noble Qur'an with a special method and criteria of their own. A part of the exegetical narrations of the Ahl al-Bayt (PBUH) dealt with this important and vital topic, given that the final purpose of the history of the Qur'an is to reach the exact or approximate date of the types of revelation of the Qur'an and to achieve a correct and clear interpretation of its verses, and not after the explanatory narrations of the Ahl al-Bayt (PBUH) in this matter. The field, other narratives that can achieve this goal, and how not, and they are the pure progeny, the heirs of the Book and the bearers of the knowledge of the Messenger (peace and blessings be upon him.) (Allamah Al-Alusi used the narrations of Ahl al-Bayt (PBUH) on the subject of the history of the Holy Qur'an in the context of its interpretation, and delved into the issues raised by these narrations, to come out with a vision and opinions related to the subject. The reason for choosing the topic: The reason for choosing the topic can be summarized as an attempt to find out the role of the Ahl al-Bayt (PBUH) narrations on the history of the Qur'an in interpreting the spirit of meanings of al-Alusi and the latter's position on these narrations.

Keywords: History; special interpretation History; spirit of meanings of Al-Alusi

Introduction

The first topic / collecting and arranging the Qur'an

The topic of collecting and arranging the Qur'an is considered one of the sensitive and thorny topics. However, it was only mentioned in books in a brief and simple way. It was

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discussed by Muslims and Orientalists, past and present. And the narratives found in the books of the public about the collection of the Qur'an were exploited by some orientalists, and this resulted in negative effects that led to them forming doubts about Islam, and these narratives are contrary to reason and instinct. The reward was for them to pay the same attention to the narratives found in the books of the Imami Shiites, to find out other facts that contribute to the crystallization and formation of opinions and rulings regarding the collection and arrangement of the Qur'an.

The issue of compiling the Qur'an was linked to the matter of succession after the Messenger of God (may God bless him and his family), a matter for which no researcher devoted a separate chapter for his research, claiming that his study of this issue is a sectarian research that must be avoided, while it is a basic research that pours into the heart of the matter, and enables Through it, an old problem that arises from time to time against Shiite Muslims is removed, although the origins of this idea are found in the narrative heritage of the Sunnis (1), an example of this is what Al-Alusi and Al-Sijistani mentioned that Imam Ali bin Abi Talib (peace be upon him) had failed to pledge allegiance and sat in his house while he was praying He must not leave it until after he collects the Qur'an. Al-Sijistani said under the title (Ali bin Abi Talib, may God be pleased with him, collected the Qur'an in the Mus-haf): ((...when the Prophet (may God's prayers be upon him and his family) passed away, he swore that Ali would not wear a robe except for a Friday prayer until the Qur'an was collected in a Mus-haf, so he did...)) (2).

And Al-Alusi mentioned what he said: ((... It was not common that Ali, may God Almighty honor his face when the Messenger of God, may God bless him and grant him peace, died, stayed behind for a Friday prayer. For another purpose, and it is supported by the fact that the abrogator and the abrogated were written in it, so it is like a book of knowledge))(3) and he is responding to those who said that the first to compile the Qur'an was Ali (peace be upon him).

Al-Alusi cited a narration of Imam Ali (peace be upon him), and Ibn Abi Dawud brought it out with a good chain of narrators on the authority of Abd Khair who said: I heard Ali saying that the most rewarding of people in companionship is Abu Bakr, may God Almighty be pleased with him, may God have mercy on him

Ali Abu Bakr is the first to compile the Book of God)) (4). And this is one of the false narrations, because when the caliphs and their followers knew the importance of the Qur'an and its university status, they began to attribute to Imam Ali (peace be upon him) sayings that are contrary to reality, which are denied by history and the course of events after the Messenger of God (may God bless him and his family). God be upon him and his family) He had written down the verses and arranged them during his life and did not need arrangement and diligence from the Companions after that. Likewise, the Messenger (may God bless him and his family) had commissioned Ali (peace be upon him) to collect the order of the Qur'an and unify its form between the two covers, and he did that immediately after the death of the Messenger of God, and the companions, the followers, and the followers of the followers testified to him, and its texts are found in the books of the two teams, Likewise, Abu Bakr had known this and was silent about it, and he did not oblige him to refer to him or to Zaid bin Thabit. Rather, in the hadith of the appeal, you see Abu Bakr's approval of Ali of the virtue of his compilation of the Qur'an, and thus Imam Ali (peace be upon him) is the first to collect the Qur'an between the two tablets and no one else. (5).

Al-Alusi mentioned the incident in which Uthman burned the Qur'an and kept it together. Although the companions of the Messenger of God accepted that, and he mentioned

the narration of Ali (peace be upon him) who said: ((Indeed, Al-Murtada, may God Almighty honor his face, said: As for Ibn Abi Dawud, with an authentic chain of narrators, on the authority of Suwayd bin Ghafla on him: Do not say anything about Uthman except good, for God did not do what he did. in the Qur'an except for our sanctuaries(6).

Al-Alusi also mentioned another narration with the same content on the authority of Ali (peace be upon him) (7). What is in the Imami books contradicts that. In the book of Asim bin Hamid Al-Hannat, on the authority of Abi Basir, he said: Omar bin Saeed bin Hilal told me, he said: Abdul-Malik bin Abi Dhar told us, he said: The Commander of the Faithful (peace be upon him) met me with a boom that Othman ripped the Qurans, and he said: Call your father for me. So he came to him hurriedly, and said: O Abu Dhar, today a great matter occurred in Islam, the Book of God was torn, and iron was placed in it, and God has the right to rule iron over those who tore the Book of God with iron (8).

The second topic / increase and decrease

Al-Raghib Al-Isfahani defined the increase by saying: ((The increase is that something else joins what a thing has in itself))(9). Ibn Ashour said: ((The increase is abundance according to the measure of a specific thing, such as the abundance of the number of the numbered, the abundance of the Moron, and the abundance of the inhabitants of the city)) (10). He also said: ((The increase is to join something to another of one gender or one purpose)) (11). The definition of al-Raghib and Ibn Ashour are identical, except that Ibn Ashour made his definition to be of one gender and one purpose, and these two things: The first matter: one gender, meaning: of the gender before it. And the second matter: one purpose, meaning: the kind of increase in faith or disbelief and others, as in His saying(12), the Most High: And He said(13): The definition of Ibn Ashour is the most correct, because it is identical to what is in the language of (abundance, growth, and completeness). As for decrease, it has been defined by many definitions, including:

- ((Deficient is taking something from the sentence in which it is less)) (14).
- ((The decrease is taking part of the amount)) (15).
- ((Decrease in the fact that the thing is missing some of its parts)) (16) or ((reduce the quantity of the thing)) (17)

And after Al-Alusi dealt in the introduction to his interpretation of the issue of collecting and arranging the Qur'an, and after presenting the subject and responding to some of the problems, he said: ((And after the spread of these Qur'ans among this preserved nation, especially the first volume that contained what was contained of the nobles, and in which it was issued for the rightly guided caliphate, Ali al-Murtada, It is the door to the city of knowledge for every scholar, and the lion that does not take the blame of the blamer in God, does not remain in the mind of a believer with the possibility of the fall of something after the Qur'an, otherwise doubt will fall in many of the necessities of the clear-proof religion)) (18).

By this, he wants to refer to the accusation attributed to the Shiites that the Qur'an circulated among people today is incomplete. If the Qur'an was like that, Imam Ali (peace be upon him) would not have shown the complete Qur'an, he would not have assumed the caliphate.

Al-Alusi cites a narration on the authority of Imam Ali (peace be upon him) to prove that the compilation of the Qur'an with all that accompanied it was accomplished with the knowledge and approval of Imam Ali. Abi Dawud, with an authentic chain of narrators, on the

authority of Suwayd bin Ghafalah about him: Do not say anything about Uthman except good, for by God, he did what he did in the Mushafs except on behalf of an assembly of us(19).

And this is what the prominent Shiites are upon. Al-Sharif Al-Murtada said: ((As for Uthman, he did not gather from the Qur'an what was dispersed and scattered, and organized from it what was dispersed according to what those who have no intelligence believe, and how can that be when we have shown that the Qur'an was organized, composed, and walled at the time of the Messenger God, peace be upon him and his family?)) (20).

Al-Sayyid Al-Murtada explains the face of the resentment against Uthman in the issue of collecting the Qur'an, and he said: ((But Uthman gathered the people on the recitation of Zaid, so he denied the people to him the restriction of what God Almighty permitted and brought them out of the choice in the readings and letters to the appointment, and between him and Ibn Masoud in that what happened And they also denied the burning of the Qur'an and said: This requires underestimating their right)) (21).

He explained the reason for what Othman did by saying: ((And whoever apologized to Othman says: He feared the spread of the matter in the letters of the Qur'an, and he feared the addition and omission due to signs that appeared to him, so he gathered the people on one letter because of what he thought was of interest, and that he also did not alter the Qur'an out of belittling them, but rather to protect them.)) (22).

Al-Alusi narrated on the authority of Al-Sadiq (peace be upon him), he said: ((Al-Kulayni narrated on their authority (meaning the Imamis) on the authority of Hisham bin

Salem, on the authority of Abu Abdullah, that the Qur'an that Gabriel brought to Muhammad, may God bless him and grant him peace, is seventeen thousand verses))(23).

And the sayings of the senior Shiite scholars, relying on the sources of the considered sect, lie and deny such narratives that say that the Qur'an has been distorted or added or decreased from the third century to the present day. This is the Shiite's belief in their past and present.

(Al-Mazindarani) says that in the book of Sulaym bin Qais al-Hilali, that Ali (peace be upon him) remained in his house after the death of the Prophet (may God bless him and his family): He turned to the Qur'an, collecting it and deifying it. And the promise and the threat was eighteen thousand verses. And he comments, saying: ((And the wonder of this speaker whom I do not know and of a group of people who turn to a book whose authenticity is not established, then to words from it that were in the exhibition of change and correction, and they saw the difference in it more than a hundred times, then they reassured themselves of the doubtful and depended on it and made it evidence of proof of change in the Qur'an Al-Karim, which has now been circulated by thousands of souls. Can any sane person imagine that the book of Sulaym bin Qais takes precedence over the Qur'an, and is more worthy of relying on the first to be accepted from it, and most of the investigators of the sect have judged that it is made up)) and he said about the number seventeen thousand: ((As for the word seventeen thousand A verse in this news, so the word (ten) was certainly added by some scribes or narrators, and seven thousand is an approximation, as is well known in counting things for a purpose other than clarifying the number, as it is said in the hadiths of al-Kafi sixteen thousand. thousands)) (24).

And this narration has a correct chain of transmission, but in matters of faith, one narration is not proven except by the way of transmission, and it is contradicted by many

narrations, and the distortion is refuted by deficiency in the Qur'an, and therefore Al-Kulayni narrated it in the chapter on anecdotes, and the rare one is the abnormal one that is not well-known and was not acted upon by the companions, and by the imams of Ahl al-Bayt (Peace be upon them) rules when conflicting reports, including: the rule of taking the well-known consensus, and if they are both well-known, then taking what agrees with the book.

Al-Kulayni narrated on the authority of Imam al-Sadiq (peace be upon him) a narration, in which he stated: ((He said: Look at what was from their narration from us in that which the consensus of your companions ruled upon, and it is taken from our ruling and the anomalous one is left out

It is not well-known among your companions, because there is no doubt about it, but the matters are three: a command whose wisdom is clear and so it is followed, a command whose transgression is clear so it is shunned, and a problematic command whose knowledge is referred to God and His Messenger))(25).

Al-Alusi narrated on the authority of Al-Sadiq (peace be upon him) a narration, he said: ((And Muhammad bin Nasr narrated on his authority that he said that there were seventy men from Quraysh named by their names and the names of their fathers)) (26).

This narration contains a bit of ambiguity, and al-Kulayni mentioned it in the following form: ((16- Ali bin Muhammad, on the authority of some of his companions, on the authority of Ahmad bin Muhammad bin Abi Nasr, he said: Abu al-Hasan (peace be upon him) gave me a copy of the Qur'an and said: Do not look in it, so I opened it And I read in it: _ Those who disbelieved were not) and I found in it the names of seventy men from Quraysh with their names and the names of their fathers(27). Cursed are their names, the names of their fathers, and the names of their mothers(28). These and similar narrations are among the false narrations attributed to the imams of Ahl al-Bayt (peace be upon them). Al-Sharif Al-Murtada said: ((And I can prolong my amazement at those of our companions who believe that God the Most High revealed in this Qur'an explicitly vilifying men with their eyes, their names, and their genealogies without metaphors or expositions... and how Their minds accepted that a people had reached the ultimate goal in being singled out for the Prophet (may God bless him and his family) and being close to him. He was on the surface admonishing and exalting them with words and deeds, until this reverence, encouragement and glorification became a reason for the belief of a people who favored them over the Commander of the Faithful (peace be upon him) or made them equal to him.), and he adds: ((And this can only be, and the specialization of him, peace be upon him, is severe, and the matter that indicates their virtue and slyness: how does this correspond to the decisive verses revealed by condemning them, rebuking them, mocking them, and calling them that they are aggressors, disobedient hypocrites .. Then the Prophet (peace be upon him and his family) is commanded to recite that And he is enjoined to approach and consult with them." Finally he said ((...and if it was the Prophet (may God bless him and his family) who performed it [in the manner of writing and exposition] in the place of clarification, and more beautiful in the place of elaboration, then he is the one who distorted and substituted - and from that, peace be upon him - He who commanded him to do so is foolishness and futility. Exalted is God above what the concealed say(29).

Al-Alusi narrated another narration on the authority of Al-Sadiq (peace be upon him), he said: ((And it was narrated on the authority of Salim bin Salimah, he said:

A man on Abu Abdullah - and I hear him - letters from the Qur'an are not what people recite(30).

Al-Kulaini narrated this narration, he said: ((...on the authority of Salem bin Salamah, he said: A man recited to Abi Abdullah (peace be upon him) while I was listening to letters from the Qur'an that were not according to what people read, so Abu Abdullah (peace be upon him) said: Stop this reading I recite as people recite until the Qaim rises, and then the Qaim (peace be upon him) recited the Book of God Almighty alone...))(31).

This narration and many others like it are narrated in (Al-Kafi) on the authority of (Muhammad bin Yahya), and he is a weak and unreliable narrator. It is no secret that although the great Shiite scholars, including (Sayyid al-Murtada Alam al-Huda) and (Sheikh al-Tabarsi) in the introduction to his interpretation (Majma al-Bayan) considered the narrations that indicate distortion of the Qur'an and the fabrication of the *(visceral) sect and that these narrations were leaked To the books of the Imamiyyah, which are unreliable, worthless, unreliable, and completely rejected hadiths, but unfortunately many scholars defended the issuance of these narrations and sought to interpret them with interpretations that they invented from themselves for which there is no evidence or proof(32). Al-Tabarsi said: ((As for the addition in it, i.e. the Qur'an, there is consensus on its invalidity, and as for the decrease, it was narrated on the authority of a people who accompanied us, and a people in it are very complete))(33).

And Al-Sharif Al-Murtada said: ((This Qur'an, which is present between the two covers, is the word of God Almighty, which was revealed by Gabriel, peace be upon him.. It is all that God Almighty sent down from the Qur'an in this way that is present and recited)) (34).

Sheikh Al-Saduq said: ((Our belief is that the Qur'an that God revealed to His Prophet, may God's prayers and peace be upon him and his family, is between the two covers, and it is what is in people's hands, and there is nothing more than that))(35).

And Sheikh Al-Mufid said: ((And a group of the people of the Imamate said: He did not omit a word, nor a verse, nor a surah, but omitted what was established in the Mushaf of the Commander of the Faithful, peace be upon him, and its interpretation, and the interpretation of its meanings.

On the fact that it was revealed, and that was proven to be revealed, even if it was not among the words of God Almighty, which is the miraculous Qur'an... In my view, this statement is more like the claim of someone who claims that words from the Qur'an itself are missing in reality without interpretation, and to him I tend, and God I ask his success for what is right))(36).

When interpreting the words of the Most High: {And he looked upon him, prepared} (37) Al-Alusi cited a narration on the authority of Ali (peace be upon him) who read it and looked (by eye), and it was said to him: Shall I shave it from the Qur'an? He said: The Qur'an is not agitated today, and Al-Alusi commented, saying: It is an incorrect narration, as Al-Tibi pointed out, and how the Commander of the Faithful (peace be upon him) reads a distortion in the Book of God Almighty circulating among people, or how he thinks that the transmission of the Holy Qur'an and its narrators and writers from before deliberately Is it or they overlooked it? This, and God Almighty has taken care of its preservation, Glory be to You, this is a great slander (38).

Although this narration was received by the public (39), it confirms that this Mushaf is the Mushaf of the Messenger of God and not of Uthman, and that it is that infallible Mushaf that was compiled by the infallible hand, and it is the Mushaf whose verses and chapters were

read by the Messenger of God (may God bless him and his family). And Imam Ali (peace be upon him) and all the Companions, and if he was a distorter, the Imam (peace be upon him) would not have accepted arbitration to him while he was in conflict with the critics, the deviants, and the outlaws. Their messages, speeches, and sayings, and defending him in their dialogues and protests, confirms that there is no distortion in it. This narration also confirms that Imam Ali (peace be upon him) was the first among the Companions who preserved the unity of the whole in the Qur'an and did not allow the change of (Talh Mandud) with a stacked splendor, saying: The Qur'an does not stir up after this day (40).

The third topic: the reasons for the descent

It is clear that knowing the reasons for the revelation has a variety of data, represented in: identifying the meaning, removing the problem, or removing the ambiguity that is associated with the significance of the text.)) Another said: Statement of the reason for the revelation of the verse is a strong reason for understanding the meanings of the Qur'an, and a third said: Knowing the reason for the revelation helps to understand the verse, for knowledge inherits knowledge of the cause. Shapes.

Among the data that follows from this is: knowledge of the wisdom of God Almighty on appointment, and in that there is an understanding of the spirit of legislation and an affirmation that the provisions of God Almighty are laid down to care for the public interests envisaged by the Holy Qur'an and clarified by the purified Sunnah. Among the other data: the benefit of this is to remove the idea of restriction from the mind of the researcher in some verses, including: knowing that the reason for revelation is not outside the ruling of the verse if it is specified for it. Including: Knowing who the verse was revealed to on the appointment, and finally: facilitating memorization and understanding and fixing the revelation in the minds of the listeners, as the verses are linked to accidents (41).

Al-Alusi mentioned the reasons for revelation in order to understand the verses according to the reasons for their revelation, including:

And at the start of Al-Alusi's interpretation of the blessed Surat Al-Qadr, he said that there are two sayings in the surah: the first is that it was revealed in Medina and the second (which is the most) is that it is Mecca, then he cited a narration of Al-Hassan (peace be upon him) on the authority of the Prophet (may God bless him and his family), supporting that it is civil and mentioning the reason for its revelation The verse {Indeed, I will give you Al-Kawthar}(42) and {Indeed, We revealed it in the Night of Decree}(43). He said: ((And it is inferred because it is civil in what al-Tirmidhi and al-Hakim brought out on the authority of al-Hasan bin Ali, may God Almighty be pleased with them both, that the Prophet, may God's prayers and peace be upon him, was one of those who showed the Umayyads So it was revealed: We gave you Al-Kawthar, and it was revealed: We revealed it on the Night of Power(44).

Al-Alusi mentioned that Al-Muzni denied the hadith, and that Al-Tirmidhi included it and weakened it, and he cited the hadith on the authority of Ibn Al-Musayyib with the wording that the Prophet of God, may God's prayers and peace be upon him, said: ((I saw the Umayyads ascending my pulpit, and that was difficult for me)) so I revealed it (I revealed it on the Night of Decree). Al-Alusi said: In what Al-Muzani said, it is a denial, he hesitated with me, and whatever it was, the aspect of his indication of the fact that the surah was civil was formed, and I answered that it is possible that this was because he said it on his pulpit, and it seems that the pulpit was present at the time of the vision, and it was not taken except in Medina, and which of them are six in Mecca and Shami. and five except for them (45).

Al-Alusi cited several reasons for the revelation of the Almighty's saying(46): He said that the verse forbids each one of the addressees from allying with one of the polytheists. Al-Tha'alabi narrated on the authority of Ibn Abbas that the verse was revealed about the immigrants, because when they were ordered to emigrate, they said: If we emigrate, we cut off our fathers, our children, and our clan, and our trade is gone, our money is destroyed, our homes are ruined, and we remained lost. He comes to him with his son, father, brother, or some of his relatives, so he does not turn to him, does not take him down, and does not spend on him, then he singles them out for that, and it was narrated from Muqatil that it was revealed about the nine who apostatized and joined Mecca, forbidding their allegiance.

Al-Alusi mentioned a narration on the authority of Al-Baqir and Al-Sadiq (peace be upon them both), he said: ((And it was narrated on the authority of Abu Jaafar and Abu Abdullah, may God be pleased with them both, that it was revealed about Hatib bin Abi Balta'ah when he wrote to the Quraysh informing them of the news of the Messenger of God, may God's prayers and peace be upon him, when he decided to conquer Mecca)) (47).

Al-Alusi mentioned a narration on the authority of Imam Al-Baqir (peace be upon him) regarding the reason for the revelation of the Almighty's saying(48):

He said: ((And the Imamiyyah narrated the news of its revelation in Ali, may God Almighty honor his face on the authority of Ibn Abbas, and Al-Baqir, and they supported that with what is correct in their view that God Almighty honored his face, he said: If I strike the nostrils of the believer with this sword of mine on the condition that he hates me, he will not hate me, and if I love the world in its entirety for the hypocrite on that He loves me as he loves me, and that is because he decreed, so he rebuked the tongue of the Prophet, may God's prayers and peace be upon him, that he said [A believer does not hate you, nor does a hypocrite love you])

And in the interpretation of his saying, the Most High:

They will encircle what they were stingy with on the Day of Judgment(49)" Al-Alusi said: "The verse was revealed regarding those who pay zakat, as it was narrated on the authority of Al-Sadiq, Ibn Masoud, Al-Sha'bi, Al-Suddi, and other creations, and it is Al-Zahir. God(50), may God's prayers and peace be upon him, and his prophecy that the Torah uttered...)(51).

.. Abu Bakr al-Naqqash, the author of the well-known interpretation, narrated on the authority of Muhammad al-Baqir, may God Almighty be pleased with him, that it was revealed about the Muhajireen and the Ansar..)(52).

Al-Alusi mentioned a narration on the authority of Imam al-Sadiq (peace be upon him) at the time of the revelation of the Most High: {So travel through the earth for four months, and know that you are jealous of God's rewards}(53) (as much as attaining) He said: So listen to what comes to you and prepare you for what has been said: Four months, which are Shawwal, Dhul-Qa'dah, Dhul-Hijjah, and Muharram according to Al-Zuhri, because the verse was revealed in the first month, and it was said that it was revealed in it, except that reading it to the infidels and conveying it to them was the day of the biggest pilgrimage, so the period began with the tenth of Dhul-Hijjah until the end of another tenth of the month of Rabi'. May God Almighty be pleased with him, and Mujahid and Muhammad bin Ka'b Al-Qurazi)) (54).

And when interpreting the Almighty's saying you who have believed, do not forbid the good things that God has made lawful for you} (55), Al-Alusi mentioned that ten of the female

companions gathered in the house of Othman bin Mutun Al-Jahmi, including Ali bin Abi Talib (peace be upon him), and they agreed to fast during the day and spend the night. And they do not sleep on mattresses, they do not eat meat or hips, they do not approach women and perfume, they wear sackcloth, they reject the world and they roam the earth, and some of them are concerned that he must be remembered, so when

The Messenger of God (may God's prayers be upon him and his family) reached his rejection, and said: I was not commanded to do so, then he said, peace and blessings be upon him: "Yourselves have a right upon you, so fast and break your fast, get up and sleep, for I get up and sleep, fast and break my fast, eat meat and fat, and have intercourse with women, so whoever deviates from my Sunnah is not of me." Then he addressed the people, so God Almighty revealed this verse, then Al-Alusi said: "It was narrated on the authority of Abi Abdullah, may God be pleased with him, that the verse was revealed about Ali, may God Almighty honor his face, Bilal, and Othman bin Maz'un. As for Ali, may God Almighty honor his face, he swore that He never sleeps at night except as God Almighty wills, and as for Bilal, he swore that he would never break the fast during the day, and as for Uthman, he swore that he would never marry." (56)

The fourth topic / the transcriber and the abrogated

Naskh is language: removal. Al-Jawhari said: ((The sun copied the shadow and abrogated it: removed it, and the wind abrogated the traces of the house: changed it, copied the book, copied it, and cloned it all in the sense, and the copy by adding the name of the abrogated from it, and abrogated the verse by the verse removing the same as its ruling, so the second abrogated and the first abrogated, and transmigration in inheritance: to die Heirs after heirs, and the inheritance is established and not divided))(57).

Ibn Faris said: ((Nun, Al-Sin, and Al-Kha' is one origin, except that it differs in its analogy. Some people said: Its analogy is to remove something and prove something else in its place, and others said: Its analogy is to transform something into something. An incident other than it is like a verse in which an order descends and then it is abrogated by another verse..)(58).

As for idiomatically, Mr. Al-Khoei (may God have mercy on him) defined abrogation as: raising an established matter in the Holy Shari'ah with the elevation of its period and time, whether that elevated matter was from mandated rulings such as obligation and prohibition - or from man-made rulings such as validity and invalidity, and whether it was from divine positions or from other matters. Which is raised to God Almighty since it is a street (59)

Al-Suyuti said ((And the abrogation is from what God singled out for this nation for a ruling from which it is facilitation, and the Muslims unanimously agreed on its permissibility and the Jews denied it because they thought that it appeared like the one who sees the opinion and then it appears to him and it is invalid)) (60)

Al-Alusi gave many interpretations
Other explanations

Al-Alusi stated that the people of the laws agreed on the permissibility and occurrence of abrogation, and conveyed the opinion of Abu Muslim

Al-Isfahani, who states that although abrogation was permissible rationally, it did not occur, as he presented the wisdom of abrogation by saying ((The rulings were legislated, and

the verses were revealed for the benefit of the servants, and perfecting their souls by His grace and mercy, and that differs according to the era and the people)) (61)

Al-Alusi's belief in abrogation becomes evident when he interprets the Almighty's saying: "We do not abrogate a verse or forget it" (62) and his belief in it is in the sense of the end of worship by reading it as a verse (The old man and the sheikha, if they commit adultery, then stone them as a warning from God, and God is Mighty, Wise). The Companions read some of what he memorized but did not find it in his chest, so he asked the Prophet (may God bless him and his family) and he said (yesterday was copied from the chests). Except that I memorized it (if the son of Adam had two valleys of money, he would seek a third valley, and nothing fills the stomach of the son of Adam except dirt) (63)

And sometimes, when he mentions an opinion that the verse was abrogated by such-and-such verse, he does not forget to come up with the opposite opinion which says that it was abrogated by the opposite.

Those who were given the Book (64) and then he mentioned that the famous one who has to act is that the verse of Al-Baqarah abrogated what is in the table, which is what the Hanafis and Shaafa'is went to who say that there is a specification without a copying, and he tends to the last saying (67)

And Al-Alusi refers in his interpretation to the abrogated verses in detail with the transfer of those who said that and their opinions, as it was reported on the authority of Qatada, Al-Suddi and Ibn Abbas that the verse (So forgive and forgive) (68) is abrogated by the verse of the sword (69)

Talib (peace be upon him) confirm the copying of the verse. He said: If you want to converse with him, peace be upon him, about any matter, then give alms to your conversations, that is, give alms before it. And he pushed to multiply on him (may God's prayers be upon him and his family) without an important need, and when their monologues abounded and when the rich used to multiply his monologues and beat the poor in the councils, he hated (may God's prayers be upon him and his family) the length of their sitting and their monologues. {I wish you that you should give in front of my hands your secret counsels, you gave alms} that is, you conceal poverty for the sake of presenting alms, which is if it is connected to it by recitation, but it is not connected to it in descending. Peace be upon him) He said: When this was revealed, O you who believe, if you converse with others, etc., the Prophet (peace and blessings of God be upon him) said to me: (What do you see in a dinar? I said: They cannot bear it, he said: Half a dinar? I said: They cannot bear it, he said: How much? He said: His barley, he said: You are very cheap) So when the verse was revealed, did you feel pity for the verse? He said (may God bless him and grant him peace) (May God lighten this nation)(70).

As for the second narration on the authority of Imam Ali (peace be upon him), Al-Alusi said: (Al-Hakim and Ibn Al-Mundhir, Abd bin Hamid and others included it on his authority, may God Almighty honor his face, that he said: In the Book of God Almighty there is a verse that no one did before me and no one does after me, the verse of Najwa O you who believed, it was a dinar, so I sold it for ten dirhams. Every time I confided, if you confided to the Messenger, etc., I had the Prophet (may God bless him and his family)(71).

And Al-Alusi's varieties: It was said: This is based on the view that it is obligatory, and it is understood that it was not agreed that the rich had monologues about the duration of the rule(72).

And Ibn Abi Hatim on the authority of Al-Hussein Bin Ali, may God Almighty be pleased with them, said: The Messenger of God (may God's prayers be upon him and his family) said: "The questioner has a right even if he came on a horse(73)." Then Al-Alusi cited the hadith of the Prophet (may God's prayers be upon him and his family) "There is a right in money except for zakat, then He read the verse) and said that Al-Bukhari included something similar in his book, and he differed whether this truth remained or not? So some people went to the second one and quoted as evidence what was narrated on the authority of Ali (peace be upon him) with the chain of transmission - Al-Adha abrogated every slaughter, Ramadan every fasting, the ritual bathing of impurity every washing, and the zakat every charity (74).

Results

- 1- The topics of the history of the Holy Qur'an are among the problematic topics related to historical issues and events. It took a large part of Al-Alusi's interpretation.
- 2- Al-Alusi adopted several narrations of Ahl al-Bayt (pbuh), especially those related to the topics of (the causes of revelation) and (the abrogator and the abrogated).
- 3- Al-Alusi rejected some of the narrations of Ahl al-Bayt (PBUH), especially those related to the subject of (Collecting and Arranging the Qur'an) and (Increase and Decrease).
- 4- Al-Alusi mentioned false narrations attributed to the Ahl al-Bayt (PBUH), which necessitated stopping at them and responding to them.
- 5- The exegetical narrations of Ahl al-Bayt (PBUH) contributed to making the interpretation of (the spirit of meanings) one of the most comprehensive and broad interpretations of Ahl al-Sunnah wal-Jama'ah because of the different opinions and discussions it raises.

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