An Explanation on the 42nd supplication of Sahifah Sajjadiyah

An explanation on the ۴۲nd supplication on Sahifah Sajjadiyah

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Abstract: *knowledge and wisdom – despite of dispute of human science disputes over their definition- are of the clearest issues – which have levels and grades. "Quran" as the best word of God is derived from the endless Knowledge of God; the last Prophet of God, Muhammad (p.b.u.h.) , relying on this book invited any opponent of Quran to compose a book similar to it. Quran to extend its guidance introduces the knowledgeable people about His book (Ali and infallible Imams) to people.*

The author of the present article explains this issue regarding the prayer ۴۲ of Sahifah Sajjadiyah (a prayer after reciting Quran) in details.

Keywords: Quran, Knowledge, Sahifah Sajjadiyah, ۴۲nd prayer, Imamat, 'Ali ibn Abitalib, Quran's guidance, endlessness of Quran

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Introduction:

Oh, God! You helped me to finish reciting the book of You – which You sent it down as a Light ... the book that sets it as a Light for guidance, to see the path in its light and to follow it to release from ignorance and state of being misled.

(Sahifah Sajjadiyah, prayer ٤٢)

Among various attributes and virtues of Quran, Knowledge (‘Ilm) enjoys a unique pivotal place. In fact, here, the word knowledge does not have one single meaning but includes a range of virtues and attributes. It is good to say the definition of Knowledge in comparison to other attributes of Quran is like a soul to body which is the base.

In an analytical study, it can be claimed, other names and description of Quran in comparison to knowledge can be classified into one of these groups:

١.A group of them brings being a mediator to the mind, like Kitab; Kilam and Quran

٢.A group which brings the meaning and reality of knowledge to the mind, like Light (Nur) , reminder (dhikr), guidelines (Huda), separator (Furqan)

٣.A group of them which is the result of knowledge and guidance of Quran like vigilance (dhikr) , remedy (Shifa’),…

Some other names of Quran are to explain and praise the mentioned three groups like ‘Azim (Great), Majid (magnificent) , ‘Ajab (wonder) which are to express greatness and magnificent of scientific wonders of Quran.

Another important issue is to pay attention to Quran’s goals.

Generally, the goal of sending prophets is to help people get to salvation and perfection through worshipping and serving God. The true worship should be based on true recognition and knowledge.

According to the logic of Quran, human beings have a kind of recognition of God in their nature (fitrah).

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

“Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men”

(the holy Quran; ٣٠: ٣٠)

Because of this dormant insight Quran is called dhikr as it wakes people up and invites people to serve God and follow His messengers.

God chose His messengers according to their ‘Ilm and insight. Adam (p.b.u.h.) first was given knowledge and then was bowed before by angels.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

He taught Adam (father of humans) the names all of them and then presented

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them to the angels, saying: 'Tell Me the names of these, if you are truthful. '

(the holy Quran; ٢: ٣١)

likewise, the other prophets till the last Prophet. The first verses of Quran which were sent down ordered Prophet to read.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ...اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ . عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read (Prophet Muhammad) in the Name of your Lord who created,… Read! Your Lord is the Most Generous, who taught by the pen, taught the human what he did not know.

(the holy Quran; ٩٦: ١٥)

Quran asserts the Prophet's credibility in teaching Quran and Hikmah. (The holy Quran; ٣:٦٤; ٦٢:٢). Quran names itself as Nur (Light), Basai'r (sights) (٧: ١٠٣; ١٧: ١٧) and likewise. It directly invites human beings to have prudence and says,

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

"Say: 'This is my Path. I call to Allah with sure knowledge, I and my followers. Exaltations be to Allah! I am not among the idolaters."

(the holy Quran; ١٢: ١٠٨)

It prohibits human being from going through a way where he has no knowledge about.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ
كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

Do not follow what you do not know. The hearing, sight and heart about all these you shall be questioned.

(the holy Quran; ١٧: ٣٦)

The holy Prophet due to the training of God found a holy Quranic-based personality. Then he recited Quran to people to purify and educate them. Of course, he started this great mission from the noblest ones who are teachers and guides for other ones. These noble ones with no doubt are Al-e Muhammad (p.b.u.t.).

Doubtlessly, the ٤th imam of Shia, Imam Sajjad, the ornament of worshippers, is one of the shining stars of this educational environment. Sahifah Sajjadiyah, which is the ocean of knowledge and wisdom, and is organized in the form of prayers and supplications, is only a ray of holy rays of Muhammad and Quran. Among this ocean, the prayer which is read after completing reciting Quran is a splendid prayer; thought it is brief but includes a gigantic world of knowledge; a proof and reason in introducing Quran, the bringer of it, knowledgeable people and scholars of the house of Vahi.

In the present study, we try to explain "perfection of 'Ilm (knowledge) and holy guidance of God", which are in Quran and some parts of this beautiful prayer. Tis

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article can be regarded as a short interpretation but fundamental one on some parts of the mentioned prayer.

An interpretation of "The Ikhtitam Prayer", Sahifah Sajjadiyah, in terms of "The scientific perfection of Quran"

١. 'Ilm, levels and its value

١،١. Some scholars take knowledge for accounted and needless of any definition. They said 'Ilm is of qualities and each one can find it in himself and knows what it is as he knows pain and joy, hunger and thirst.[١]

Some other tried to explain 'Ilm and said,

العلم هو الصوره الحاصله من الشی ئ عند العقل

'Ilm is a figure finds its shape from logic or perceptive faculty.[٢]Or

هو حضور صوره المعلوم لدی العالم

'Ilm is the presence of something which is known and recognizing it by soul or mind of a knowledgeable person.[٣]

And also it is said that,

العلم ان کان اذعانا بالنسبه فتصدیق و الا فتصور

'Ilm if it is to make relationship is *tasdiq* otherwise is tasawur.[٤]In this way, first the essence of 'Ilm is that imaginary face and conceptual meaning of *ma'lum* and second 'Ilm is divided into two types of tasawuri (imaginary) and *tasdiqi* (confirmed). 'Ilm *tasdiqi* is that 'Ilm which besides imagination of *ma'lum,* something can be burdened on it. for example to say "a wise person is able." Wise person here is imagined and you add being able to it. By a little attention, it becomes clear that *tasdiq* has three images. For example, in the mentioned example, we have these images: ١. Image of wise ٢. image of able ٣. Image of to be.

It should be said this is the definition of 'Ilm Husuli. Another type of 'Ilm which is called 'Ilm huduri, is defined like this,

الحضوری هو حضور نفس المعلوم لدی العالم

It means: 'Ilm huduri is the presence of something clear in the mind of knowledgeable person; like human beings awareness to his in feelings like being happy or sad, in this type of 'Ilm and information, there is no mediatory between knowledgeable person and clear thing (*ma'lum)*, against 'Ilm Husuli which the image is the mediator between knowledge of knowledgeable person about the outside *ma'lum* thing.

The present study actually is not to review these kinds of definitions. But its goal merely is a hint to some expressional definitions of 'Ilm and a reference to the definitions about knowledge and wisdom.

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It is clear that offering other definitions of ‘Ilm from opinions of other philosophical, kilam, or new or old scientific schools of thought, are not in the domain of this study.

۱،۲.the essence of ‘Ilm as a Nur (light)

Similar to reason (‘aql) , ‘Ilm is of Nur (light) and definition of light is true about it. Nur (light) is defined in this way:

هوالظاهر بذاته المظهر لغيره

It means something which is illuminating in itself and illuminating other things as well. All things can be lighten up by light, but the lightness of light is not because of something else rather than itself.

Because of this illuminating essence of ‘Ilm, we can understand the reality of ‘Ilm and wisdom and realize its special value. Notice how Quran with a simple question, warns our conscience and thoughts about knowledge and its value:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Say: 'Are they equal, those who know and those who do not know? ' Only those with minds remember.

(The holy Quran; ۳۹: ۹)

Is this question based on this concept that even the most usual people know ‘Ilm and wisdom and their value and they do not know wise people with naïve people equal? It is only enough not to cover reason and wisdom and uses them. The explicit judgment of logic and wisdom is this, wise person is better than naïve, wisdom is better than ignorance, therefore at the end of the verse we read that this wake up and warning is specifically for “ اولواالباب Only ***those with minds remember***." We know wisdom and its high value by the light of reason and illuminating essence of ‘Ilm. It should be noticed that this saying of Quran and likewise are not pedagogical, but to remind and wake-up fitrah which we forget sometimes.

Of course, ‘Ilm and wisdom have brief, details, high levels and low levels. According to scholars, they are subject of tashkik.° And we will talk about it in brief. But under any circumstance, the reality of ‘Ilm and wisdom is crystal clear and also their value in growth of human beings. This is what our reason and wisdom assert.

۱،۳. companionship of ‘Ilm and reason

From those scholars who are studying about Quran, reason and wisdom are accompanied by ‘Ilm and true reasoning in each level of its levels is conditioned to the guidelines of ‘Ilm and knowledge. In a part from Hisham’s tradition from imam Musa ibn Ja‘far about reason (‘aql), we read,

ان العقل مع العلم

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Which means Truly ‘aql is accompanied by ‘Ilm.

Then imam asserting this saying repeated this verse,

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

And We strike these parables for the people, but none understands except the knowledgeable. (٢٩:٤٣)

١،٤..levels of ‘Ilm and its value-bound impacts on personality of human being

و فضلنا على من جهل علمه و قويتنا عليه لترغعنا فوق من لم يطق حمله ...

And you – oh God- made us superior to everyone who lacks the ‘Ilm of Quran with giving us this ‘Ilm and empowered us by that to elevate us with Quranic strength and power. And put us above anyone who has not the ability or can not carry this knowledge.

Is ‘Ilm a stable truth or has it levels? Anyone who knows the essence of ‘Ilm and wisdom to be nur, knows completely that this truth should have levels.

For example, this seen light, while has lightness, can be weak or strong. Similarly, around us we have wise, wiser, or naïve or more naïve people.

The Quran and traditions are also asserting the same truth; for example,

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

And Allah will raise up in ranks those who believed among you and those who have been given knowledge. (٥٨:١١)

أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

We raise whom We will in rank; over every knowledgeable person is One who knows. (١٢:٧٦)

Raghib Isfahani after citing the first verse ٥٨:١١ said, it means there is a reminder from God about different levels of ‘Ilm of scholars and elites. In another verse,

وَقُلْ رَبِّ زِدْنِي عِلْمًا

Lord, increase me in knowledge.(٢٠:١١٤)

This is a confirmation of existence of levels in ‘Ilm. Imam Sadiq narrated from Prophet that the highest value is for those people who know more… and from Imam Baqir, “oh my son! understand levels of Shias based on the (number of their) scientific findings and their knowledge.[٦]

١،٥. *different aspects of ‘Ilm in Quran*

Derivations of the word ‘Ilm have been used in Quran frequently which studying their exact applications needs a separate discussion. However, here we refer to three aspects:

First: ‘Ilm meaning knowing and getting informed like

قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ

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"Each tribe knew their drinking place". (٢:٤٠)

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

"Exaltations to You, ' they replied, 'we have no knowledge except that which You have taught us". (٢: ٣٢)

Second- 'Ilm meaning showing, or making clear like

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا

"And thereafter We revived them to find out which of the two parties could best calculate the length of their stay". (١٨: ١٢)

لِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا

So that Allah knows those who believe, (٣: ١٤٠)

Third- 'Ilm as a proof like

وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا .مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ

"And it (the Koran) warns those who say: 'Allah has taken a son.' Surely, of this they have no knowledge, neither they nor their fathers" (١٨: ٤,٥)

As you see, the word 'Ilm in Quran mostly used in three meanings as ١. Getting informed, ٢. Make others informed. ٣. Knowing by proof

٢. Perfection of light and guidance of Quran

و جعلته .. . نور هدى لا يطفا عن الشاهدين برهانه ...
و سهلت جواسى السنتنا بحسن عبارته

A light of guidance whose proof is not extinguished before the witnesses, and made smooth the roughness of our tongues through the beauty of its expression

(Sahifah, ٤٢)

٢,١. Words of God

Quran is of kilam (speaking) and kilam has words and meanings. Words are containers and meanings are contained. Words are like body and meanings like soul. Words are external and meanings are the truth.

According to Quranic and traditional proofs and also our belief Quran from both aspects- words and meanings- is words of God and no one even His Prophet has no role in it.

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." (١٠: ١٥)

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Regarding Qudsi[٧] traditions, it is said, their meaning is a revelation of God but words can be from Prophet, it means Prophet can put those meanings in his own words to transfer to people.

Other words and Prophet's manner – by the direct words of God- are based on revelation and can be role model:

وَمَا يَنْطِقُ عَنِ الْهَوَى . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

"nor does he speak out of desire.

Indeed it is not except a Revelation which is revealed",(٥٣: ٣,٤)

٢,٢ *Quran the biggest manifestation of God's light*

كتابک الذی انزلته نوراء، و جعلته مهیمنا علی کل کتاب انزلته و فضلته علی کل حدیث قصصته.. .

"*Your book that you truly sent down as a light. . And you set it as a shelter for every other holy book. And you elevate whatever you said."*

Quran is the words of God, and according to Ali, Quran is the manifestation of God, so the signs of 'Ilm and Power of God are obvious in it,
فتجلی لهم سبحانه فی کتابه من غیر ان یکونوا راوه بما اراهم من قدرته.

So, God appeared Himself in His book for them, they can't see Him by the eyes of their face ...
In a tradition from Prophet we read,

و هو الدلیل یدل علی خیر سبیل .و هو کتاب فیه فضیل و بیان و حصیل .و هو الفصل و لیس بالهزل .و له ظهر و بطن، فظاهره حکم و باطنه علم، ظاهره انیق و باطنه عمیق. .. لا حصی عجائبه و لا بلی غرائبه .فیه مصباح الهدی و منار الحکمه و دلیل علی المعرفه لمن عرف الصفه .

Quran is a guide which leads to the best ways and a book which contains tafsil ('Ilm, and gnosis) and bayan (truth) and tools of education ('Ilm, growth, perfection) and that Quran is separating line between truth and lies and it is not for fun! It has surface and inside, its surface is hukm and its depth is 'Ilm, its outside pretty, fresh, and its inside deep. Its wonder uncountable and lights of guidance and shining torches of hikmah are in it. For the one who is familiar with truth of Quran, it can be a true guidance..

It is worth saying that the position of words of each person is suitable to the personality and character of that person, we see that Quran is the word of God and His scientific manifestation. Therefore , it is above all words. This truth has been mentioned in a nice saying,

فضل القران علی سائر الکلام کفضل الله علی خلقه

Superiority of Quran to other words is similar to God's superiority over His creatures.

٣,٢ *Tahaddi based on 'Ilm and guidance of Quran*

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و ورثتنا علمه مفسرا... لترفعنا فوق من لم يطق حمله ... و اجعلنا ممن يعتصم بحبله... و لا يلتمس الهدى فى غيره.

And you set us heir of Quran ... to give us superiority to anyone who does not have the tolerance or ability to take it... put us among those who grasp your guidance rope of Quran ... they seek no guidance anywhere else.

In this saying, we see that the factor of superiority of wise people who know Quran is capability of bearing science and 'Ilm of Kitab. Also faithful people who know Quran seek no guidance somewhere else but in Quran. The meaning of these two sayings is that when Quran invites anyone who wants to bring something like Quran is because of its reliance of 'Ilm and guidance filled it.

Quran is the best proof and reason for Prophet to show sincerity of his word. The base of tahaddi is this.

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

You have received the Koran from the Wise, the Knower.(۲۷:۶)

The words and surface of Quran are in magnificent form but tahaddi of Quran is based on its scientific truth and guidance not for its eloquence which is usually mentioned as the most important factor of Quran as a miracle.

Quran is the great manifestation of God, the endless light and sign of greatness of God which was sent to the heart of the last messenger of God, as a proof to his rightness and honesty of being the last Prophet and no one is able to fight this Quran, or brings something similar to that.

كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

"This is a Book whose verses are clear, and then distinguished from Him, the Wise, the Aware".(۱۱:۱)

God is Hakim (All-wise) in His words and actions and Khabir (All-Aware) about all His creatures and their benefits;

About the scientific place of Quran in tahaddi, let's look at this great verse, which its interpretation needs another article,

و لقد جئناهم بكتاب فصلناه على علم هدى و رحمه لقوم يومنون

"We have brought to them a Book which We have made plain based upon knowledge, a guidance and a mercy to believers." (۷:۵۲)

It is said that Quran from both aspects of words and meaning is word of God and His great sign of 'Ilm and His Power which was sent to His Prophet to be reminder for people and be a proof for honesty of Prophet. He taught him its truth in details and told him this Quran be a helping hand in his leadership. Pay attention to the following,

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"They ask: 'Why has not a sign been sent down upon him from his Lord? ' Say: 'The signs are only with Allah. I am only a clear warner. '

Is it not enough for them that We have sent down to you the Book that is recited to them? Surely, in this there is a mercy and a reminder to a nation who believe.

Say: 'Allah suffices as a witness between me and you…."

اللهم انک انزلته نورا... انزلته علی نبیک محمد مجملا و الهمته علم عجائبه مکملا و ورثتنا علمه مفسرا

According to this, revelation of Quran to the heart of Prophet caused growth and perfection of that man to become a perfect worshipper. Second, by teaching scientific wonders of Quran to Prophet, this book is introduced as a reminder for faithfuls and a sign of sincerity of Prophet in front of infidels. Third, by transferring this great heritage with its interpretation, continuity of this lightening pearl and heavenly guidance, after Prophet and for always, is guaranteed.

According to the mentioned verses (٢٩: ٥٠ -٥٢) whatever is recited to people is through this perfect messenger of God and of course based on Hikmah and abilities of people. In a tradition from Prophet, we read that,

قال الصادق... قال: و قال رسول الله : انا معاشر الانبیا امرنا ان نکلم الناس علی قدر عقولهم

Truly, we, the group of Prophets, appointed by God to talk to people based on their wisdom. Also it is narrated from Imam Sadiq who said from Prophet, "the holy Prophet never talked to the servants of God all things he knew." (He lowered his words to the understanding of people)

In addition, it is said that tahaddi of Quran, basically and in the first place, is tahaddi because of its scientific aspects nor its surface or words.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

Or do they say: 'He has forged it? ' Say (to them): 'Then produce ten forged chapters like it. Call, if you are able, upon other than Allah, if what you say is true. '

But if they do not answer you, know that it has been sent down with the knowledge of Allah, and that there is no god except He. So, have you surrendered (become Muslims)?

(١١:١٣-١٤)

From Quranic view point, inability of people in making a book similar to Quran is due to the fact that Quran is sent down by the knowledge of God.

As we have said, the word of God (Quran) is from 'Ilm of God. Quran is the expression of truth of the world and the

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manifestation of ‘Ilm of God. Tahaddi of Quran is a reason of its being based on ‘Ilm. Otherwise, it can be replicated by imagination of creative people. But this tahaddi is based on the knowledge and ‘Ilm. Of course the apparent eloquent created a suitable container to hold this ‘Ilm.

۲,٤.Permanance of Nur and stability of guidance of Quran

"... و نور هدی لا یطفا عن الشاهدین برهانه ... اللهم فکما جعلت قلوبنا له حمله ... فصل علی محمد الخطیب به و علی اله الخزان له و اجعلنا ممن یعترف بانه من عندک، حتی لا یعارضنا الشک فی صدیقه ...

If we contemplate on this saying , we will decode the secret of sending Quran down and its everlasting life.

It is clear that ‘Ilm without a person who puts it into practice is meaningless. And we have seen before that the holy Prophet received the truth of Quran, with its all ‘Ilm and Hikmah from God. And also we learned that the book of God sent down by God based on His ‘Ilm, and its interpretation (among people by Prophet and those who are strong in ‘Ilm (Rasikhun fil ‘Ilm) i.e. his Ahlul bayt) is also based on ‘Ilm of God.

لَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَى عِلْمٍ هُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

“We have revealed the Book of guidance and mercy to the believers and We know all of its details”. (۷:۵۲)

Therefore, keeping and restoring Quran should be based on ‘Ilm of God.

۲,٤,۱. the place of revelation:

انزلته علی نبیک محمد صلوات علیک و اله تنزیلا و جعلته نورا نهتدی من ظلم الضلاله و الجهاله باتباعه

The place of revelation of this light of God and the storage of scientific truth of Quran is the heart of Prophet.

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.”

God defends His Prophet against the enemies and He Himself gives testimony to scientific revelation of Quran to his Prophet. And God is enough as a witness:

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا

But Allah bears witness for that which He has sent down to you. He has sent it down with His Knowledge, and the angels bear witness, it is sufficient that Allah is the Witness.(۴: ۱۶۶)

۲,٤,۲. Acknowledging ‘Ilm

اللهم و کما جعلت قلوبنا له حمله ... و اجعلنا ممن یعترف بانه من عندک ...

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Oh , God! As you set our hearts as the carriers of Quranic science… and put us among those who confess that Quran (and Prophet) are on behalf of you.

In another place, when unbelievers, deny Prophethood of Prophet out of their arrogant, God took a special witness among prophets and people, whose basic trait is to know 'Ilm of Quran.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

"Those who disbelieve say: 'You are not a Messenger. 'Say: 'Allah is a sufficient witness between me and you, and whosoever possesses knowledge of the Book." *(١٣: ٤٣)*

٢,٤,٣. Who is the owner of 'Ilm -ul-kitab?

Now the question is who is this wise person about the Book except Prophet? Apparently, and because of some Hikmah, Quran does not mention this person directly, but according to some signs, we can get closer to the meaning.

a.From the surface of the verse (١٣: ٤٣) we can understand that this wise witness to the Book is someone except God, Prophet or even unbelievers. Because he is proof of God between Prophet and unbelievers and therefore, he can not be among these three.

b. This person is not from angels. Because, first this reasoning in this world and against unbelievers to strengthen Prophet and faithful ones. People in the world generally do not see angels and so angels' testimony can not be acceptable for them.

c.In the previous verse, (٤:١٦٦) it is said, angels also confirm descending Quran to Prophet. It means God, the Almighty, announced their affirmation. But here there is no word about angels' confession to descending Quran to Prophet. But in the verse, against unbelievers' deny, chooses as witness to 'Ilm of Quran who is Prophet, someone with human being's personality.

d.This person believes in Quran and Prophet and is one of his relatives or companions, And he has a balanced personality, he is just and mighty, so he deserves to be a witness from God between Prophet and other people.

e.The verse is a proof on this that basic reason of giving this position to him is that 'Ilm of the Book is with him.

f.Therefore, it should be said, God has chosen this strong faithful one from wise people, from Prophet's relatives, then the 'Ilm of Book has given to him. Then to support His Prophet, he chose him the witness of Prophethood. And says, in addition to His witness, his witness for proving Prophethood suffices.

٤,٤,٢. According the above mentioned reasons which their explanation needs another essay, Imam 'Ali and infallibles are the only reference for من عنده علم الكتاب,

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as heir of ‘Ilm of Kitab. No one else can reach this level of knowledge.

۲،۵. Conclusion

This great truth that Quran existence and survival is due to ‘Ilm of God in this verse has been gathered,

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

“No, rather they are clear verses in the chests of those who have been given knowledge. None disbelieves Our verses except the harmdoers.”

It means God puts the truth of Quran in the hearts of those who are اوتوالعلم in this verse. Then he empowers their tongues to explain Quran. These knowledgeable people are called راسخون فی العلم somewhere else. Or those who have ‘Ilm of the Book.

In conclusion, it should be added that the innate scientific perfection of Quran and its unbreakable ties with religious Godly scholars is the real meaning of permanence and immorality of Quran and its authority.

[1] Khansari, ۱۳۶۸:۳

[2] Ibid, p.۴

[3] Al-Muzaffar,۱۳۸۸

[4] Taftazani,۱۳۶۷,n.۳۰

[5] Tashkik in word means doubt and in expression means when a word has a general and unique meaning but its manifestation and examples from one reason or another have priority to others. For example, nur, which is superior to strong nur rather than weak nur … (quoted from Asfar, vol.۱, kashf al-Morad)

[6] Al-Saduq, al-Tuhid,vol.۱,tradition.۳

[7] Traditions sent by God and they are not verses of Quran

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