The case study of “Nahnol-Mathani” from the perspective of the narrations of the Ahl al-Bayt (a.s.)

Mohammad Ranjbar Hosseini

Faculty member, Quran and Hadith University

Saira Zanjani Sabet

PhD student in Kalaam Imamiyeh, Quran and Hadith University

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Abstract: As it is clear, the Qur'an is a book of guidance and a source of enlightenment for those who seek to find a straight path and a certain path to which God Almighty has commanded us. Therefore, this research; It has been done in order to study one of the verses full of brains and to find its examples. The verses in question 87 and 88 of Surah Al-Hijr are that God Almighty says:

وَ لَقَدْ آتَيْنَاکَ سَبْعاً مِنَ الْمَثَّانِی وَ الْقُرْآنَ الْعَظِيمَ * لاَ تَمُدَّنَّ عَيْنَيْکَ إِلَی مَا مَتَّعْنَا بِهِ أَزْوَاجاً مِنْهُمْ وَ لاَ تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَنَاحَکَ لِلْمُؤْمِنِينَ

*-And We have bestowed upon thee the "Saba’an men al-Mathani (سبعا من المثانی) and the Grand Qur'an*Strain not thine eyes. [Wistfully] at what We have*

bestowed on certain classes of them, nor grieve over them: but lower thy wing [in gentleness] to the believers

Whereas the best and most recommended method for obtaining depth and examples of verses; Referring to the teachers of the Qur'an, who are certainly not people other than the Holy Prophet of Islam, peace and blessings of God be upon him, and the infallible Imams, peace be upon them; We go to the narrations and examine the narrations below the mentioned verses.

Among the interpretive narrations, we came across a narration from Imam Baqir (as) with the following theme:

«نَحْنُ الْمَثَانِي الَّتِي أَعْطَاهَا اللَّهُ نَبِيَّنَا (صلي الله عليه و آله) وَ نَحْنُ وَجْهُ اللَّهِ نَتَقَلَّبُ فِي الْأَرْضِ بَيْنَ أَظْهُرِكُمْ عَرَفَنَا مَنْ عَرَفَنَا وَ جَهِلَنَا مَنْ جَهِلَنَا مَنْ عَرَفَنَا فَأَمَامَهُ الْيَقِينُ وَ مَنْ جَهِلَنَا فَأَمَامَهُ السَّعِيرُ»

- We are the Latter or the second that God has given to our Prophet, peace and blessings of God be upon him, and we are the face of God that we count on the earth. He knows whoever knows us and is ignorant, whoever is ignorant of our position. Whoever knows us is certain before him, and whoever is ignorant of us is hell before him.

Therefore, the main body of this article is the analysis of the instances of "Nahn ol-Mathani" (نَحْنُ الْمَثَانِي) in the mentioned narration from the perspective of the narrations of the Ahl al-Bayt (as). But even if this narration is an example of Surah Hamd; The tenth of the ten sayings leads us to the conclusion that "we are the second" or "the seventh" are the same infallible Imams (as). And a very important point in this research is to receive the main part of Islam and the true meaning of faith, which cannot have a title other than the issue of Imamate and guardianship of the Commander of the Faithful and his infallible descendants from the generation of Imam Husayn (as). Finally, this article leads us to the fact that in the present situation, "we are the second", Imam al-Asr (as) is the one

who, according to the research narration, "whoever knows us is sure before him and whoever is ignorant of us is before him in hell."

Keywords: *Interpretation of narration, seven from the two, Surah Hamad, infallible Imam (as), Imam of the Age(Asr) (as)*

What is stated in this article is an example analysis of the following hadith.

Imam Al-Baqir (peace be upon him) said:

«نَحْنُ الْمَثَانِي الَّتِي أَعْطَاهَا اللَّهُ نَبِيَّنَا(صلي الله عليه و آله) وَ نَحْنُ وَجْهُ اللَّهِ نَتَقَلَّبُ فِي الْأَرْضِ بَيْنَ أَظْهُرِكُمْ عَرَفَنَا مَنْ عَرَفَنَا وَ جَهِلَنَا مَنْ جَهِلَنَا مَنْ عَرَفَنَا فَأَمَامَهُ الْيَقِينُ وَ مَنْ جَهِلَنَا فَأَمَامَهُ السَّعِيرُ».

-*We are the Latter or the Second that God has given to our Prophet, peace and blessings of God be upon him, and we are the face of God that we come and go on earth. He knows whoever knows us and is ignorant, whoever is ignorant of our position. Whoever knows us is certain before him, and whoever is ignorant of us is hell before him.*

What is clear is that the narration has been narrated in order to interpret verse eighty-seven of Surah Al-Hijr. Although new scholars have paid close attention to the subject of "the Latter (the Second)" since the beginning of the twentieth century, none of them have seriously considered the examples of this narrative. Exemplary analysis of such narrations clarifies some of the basic aspects of Islamic interpretations about Imamate and Wilayah.

In order to study the examples of narration from the Shiite point of view, from authoritative interpretive authorities such as Al-Burhan, Noor al-Thaqalin, Al-Qomi, etc., following verse 87 of Surah Al-Hijr, as well as Shiite narrations, some of which are from the four books of the first and later great Shiite narrators

such as Al-Kafi, Basair Al-Darjat, Al-Wafi and Masabih Al-Anwar in solving the problems of Al-Akhbar are written by the late Sayyid Abdullah Shobbar .... It was helped that a number of these narrations are presented as representatives of all of them.

Then, the main body of the research, which is the study of the examples of "we are the second" or "the seventh of the second", is formed. In the analysis of these examples, from the Shiite point of view, there are ten statements that are detailed, but the important point is the tenth statement. In this regard, which is a stronger promise to Surah Hamd, narrations under different parts of this Surah under verses 6 and 7 of Surah Hamd have been dealt with and finally the result of the research is obtained.

Background of Hadith (sources of narration)

It is worth mentioning that before this research, the following articles have been published in determining the content of "Sab'an men al-Mathani":

1- The Interaction of Interpretation and Hadith in Determining the Sab'an men al-Mathani, written by Ori Rabin, translated by Morteza Kariminia, translator of Revelation, March 2000, No. 8 (pp. 11-33).

2- Discussion on the interpretation of Sab'an men al-Mathani, written by Yaqub Jafari, translator of revelation, September 2001, (No. 9, pp. 84-102) Finally, using the narrations of the revelation of the Qur'an in seven letters, he offers a new opinion in the interpretation of this verse, that "what is meant by" seven from the example "refers to the semantic belly of the Qur'an.

3- Article; Critical analysis of the interpretations of the interpretive narrations of Sab'an Men Al-Mathani; written by Ms. Mahdieh Dehghani

Qanataghestani; In this article, she examines the authenticity and signification of seven Shiite narrations in this regard.

4- Again in an article by the above-mentioned author entitled: Examining the Sunni Document and Significance in the Interpretation of Sab'an Men Al-Mathani; Which has studied the narrations from Sunni sources.

As mentioned, the present study, in a different work from previous researches, examines an example of the narrations of the Infallibles (peace be upon them). Therefore, the typological aspect of this research is in receiving the instances of this difficult narration from the hadith family, which will state the main purpose of the narration.

An example analysis of the narration of "We are the second" ("نحن المثانى")

What we are looking for in this study is a more complete and accurate understanding; That is, according to the order of Imam Baqir (as), what is the meaning of «سَبْعاً مِنَ الْمَثَّانِی».

The mentioned narration has been mentioned in important Shiite narrations such as Al-Kafi and Basair Al-Darjat, and it has also been mentioned in the Masabih Al-Anwar by the late Sayyid Shobbar under verses 87 and 88 of Surah Al-Hijr.

(وَ لَقَدْ آتَيْنَاکَ سَبْعاً مِنَ الْمَثَانِی وَ الْقُرْآنَ الْعَظِيمَ * لاَ تَمُدَّنَّ عَيْنَيْکَ إِلَی مَا مَتَّعْنَا بِهِ أَزْوَاجاً مِنْهُمْ وَ لاَ تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَنَاحَکَ لِلْمُؤْمِنِينَ)

*-And We have bestowed upon thee the "Saba'an men al-Mathani (سبعا من المثانى) and the Grand Qur'an*Strain not thine eyes. [Wistfully] at what We have*

bestowed on certain classes of them, nor grieve over them: but lower thy wing [in gentleness] to the believers.

Words definition

1- Atainaka (آتَيْنَاکَ): We gave it to you, we gave it to you. The fact that the verb " Atainaka " or (Anzalna) is not used here may be due to the fact that the position of authority is gratitude and giving and bestowing are more appropriate with it; 2- In terms of vocabulary and Arabic, we will give a detailed explanation about "seven from the example" in terms of words and Arabic; 3- Do not look at your eyes in amazement. Do not look surprised, burn your eyes. "Fashion" basically means excess, and legally refers to the stretching and opening of a limb; Such as: "fashion" and here it means opening the eye socket and looking in surprise; 4- "أَزوَاجاً" groups. The coming of "them" after this indicates that not all infidels have wealth; 5- "Lowering the wing" means lowering and opening the wings, which birds do when they land, and it is used as a means of humility and kindness.

Interpretation

God's special care for the Prophet of Islam, peace and blessings of God be upon him:

In various verses of the Holy Qur'an, God mentions some of the blessings He has bestowed only on the Prophet of Islam (peace and blessings of Allah be upon him) out of gratitude. The purpose of remembering these blessings is to strengthen his spirit and emphasize that God pays special attention to the Prophet

and is always caressed by God's blessings and grace, and the abundant divine grace accompanies him. These verses are one of the things that God raises the spiritual power of the Prophet by remembering a great blessing. In these verses, God points out that the Prophet of Islam should not magnify the material pleasures of the disbelievers and grieve why he and the Muslims do not enjoy these possibilities and pleasures; Because God has given him a great blessing that is not comparable to the wealth and possessions of the unbelievers, and that precious blessing is the same as "Sab'an men-Almathani " and the great Qur'an. Therefore, the Prophet should spread his wings of mercy for the believers and caress them.

Like this verse, in remembrance of some of the blessings that God has bestowed on the Prophet, the following verse is:

(انَّا أَعْطَيْنَاکَ الْکَوْثَرَ); (Kowsar, verse 1) *"Indeed, we have given you Kowsar."*

Vahedi quotes that seven commercial convoys of Basri and Azra'at arrived for the Jews of Bin qraizah and Bani Nadir, which contained all kinds of fabrics, perfumes, jewelry and other goods. The Muslims wished that the property belonged to them so that they could spend it in the way of God, so these verses (verses 87-88 of Surah Al-Hijr) were revealed so that the Muslims would know that "Sab'an men-Almathani " and the great Qur'an that was given to them. Better than that is seven caravans. (1)

What we are discussing here is what is meant by "Sab'an men-al Mathani" which is placed next to the great Qur'an in this verse as a blessing equal to it?

What is the meaning of "Sab'an men-al Mathani"?

Before answering this question, which is our main question, it is necessary to clarify two important points from a literary point of view here, in order to provide a basis for a better understanding of the statements that will come.

A) The word "the latter" is either the plural of "double" or a collective name that has no singular. In any case, it is derived from the word "sanaya (ثنی)", which has various uses in the word. What is appropriate with this verse has three meanings:

1. It means to repeat and repeat and to count two to two and to be two, and "two" means the number two. Derivatives of this substance, in this sense, have been used several times in the Qur'an; Such as: (.... مَثْنَى وَثُلَاثَ وَرُبَاعَ ...); (Nesa, verse 3), (...ثَانِيَ اثْنَيْنِ...) (Towbe, verse 40) and (....ثَانِيَ عِطْفِهِ) (Hajj, verse 9) The word "Yathnun"(يثنون) in the verse: (....أَلاَ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ) (Hood, verse 5) also observes the same meaning; That is, "the hypocrites bend their breasts and bend down"; The irony is that they bow their heads and turn away from the Prophet to hide themselves from him.

2. It means to define and describe and praise. This article is not used in the Holy Quran in this sense, except in the same word "the Latter" according to some sayings that will come.

3. In the sense of monopolizing and excluding: One of the derivatives of this word has been used in this sense in the Qur'an: (...إذا أَقسَمُوا لَيصرِ مُنَّهَا مُصبِحِينَ* وَ لَا يستَثنُونَ

) (Qalam, verse 17-18) (2)

B) Various lexical combinations can be considered for the sentence (وَلَقَد أتيناکَ سَبعًا مِنَ المَثانی وَ القُرَانَ العظيمَ).

1- That "Sab'an men al-Mathani" is the second object of "Atainaka", and "Al-Qur'an al-'Azeem" is a reference to "Saba'a" and each of them has a separate instance. According to this aspect, the Prophet of God (peace and blessings of Allah be upon him) was given two things: one is " Sab'an men al-Mathani " and the other is the great Qur'an.

2- " Sab'an men al-Mathani " and "the great Qur'an" is one thing, and among them, the “and” is a kind of extra one, and its destiny is as follows: «سَبْعاً مِنَ الْمَثَانِی وَ الْقُرْآنَ الْعَظِیمَ», and if the “and” means connecting, no problem exists. And it is not necessary to turn the object on itself; Because these two are the same in terms of external instance, but they are contradictory in terms of mental concept, and the same amount is enough in inflection.

According to the first aspect, there are two aspects in the interpretation of «مِنَ الْمَثَانِی».

First: take "من" as a kind of statement, such as: (.... فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ) In this case, whatever the example of "Saba’an" is, it is also called "bladder"; That is, it is both seven parts and bladder.

Second: "I" is for discrimination, such as: (.... فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ" in which case, the example of" Saba’an "whatever it is, It is also called "مثانی"; That is, it is both seven parts and the latter (the second).

Second: "من" is for discrimination, such as: «طائفة منهم» In this case, "Saba’an" and "Al-Mathani" will have two separate instances and "Saba’an" will be a part of "Al-Mathani".

According to the mentioned aspects, there is a difference of opinion among the commentators and Quranic scholars in determining the instance of "Saba’an men al-Mathani". Some of them have given specific opinions based on the

narrations that have been narrated in this regard and others based on the analogies that they have found, and thus various aspects and interpretations have been found. We will now list these interpretations (3) in the order of importance and frequency of their proponents, and examine each one. In the end, we say our final opinion.

Different interpretations of the hadith

First interpretation:

The most common opinion in determining the instance of "سَبْعاً مِنَ الْمَثَانِی " is that it refers to Surah Al-Hamd which has seven verses. In various narrations that have been narrated from the Prophet and the infallible Imams (as), "سَبْعاً مِنَ الْمَثَانِی " has been interpreted as Surah Al-Hamad or the Conqueror of the Book. Here are some of those narrations:

Prophet peace be upon him and his progeny said:

إِنَّ اللهَ عَزَّ وَ جَلَّ قَالَ لِی یَا مُحَمَّدُ وَ لَقَدْ آتَیْنَاکَ سَبْعاً مِنَ الْمَثَانِی وَ الْقُرْآنَ الْعَظِیمَ فأفرَدَ الإمتنَانَ عَلَیَ بِفَاتِحَةِ الکِتَابِ وَ جَعَلَهَا بِإِزَاءِ الْقُرْآنَ الْعَظِیمَ وَ إِنَّ فَاتحَةَ الکِتَابِ أشرَفُ مَا فِی کُنُوزِ العَرش؛(۴)

Indeed, God said to me: O Muhammad, indeed, we have given you سبعا من المثانیand *the great Qur'an. With the victory of the Book (Sure Hamd), God blessed me alone and placed it in front of the great Qur'an; And indeed, the Conqueror of the Book is the most honorable thing that is in the treasures of the Throne.*

On the authority of Muhammad ibn Muslim, he said: You asked Abu Abdullah, peace be upon him, about the السَّبعِ المَثَانِیand the great Qur'an, which is Al-Fatihah? قَالَ: نَعَم. He said: In the name of God, the Merciful, the Compassionate, the Merciful قَالَ: نَعَم هِي أفضَلُهُن ?مِنَ السَّبعِ (5)

Muhammad ibn Muslim says: I asked Imam Sadiq (as) about Saba al-Mathani and the great Qur'an, and whether it means Surah Al-Fatihah? He said: Yes. I said: In the name of God, the Merciful, the Compassionate, is there a verse from it? He said: Yes, and that is the best verse.

On the son of Ibn Abd al-Rahman, Oman raised his hand, he said: I asked my servant, peace be upon him, from whom he said: Who is above him, then he is above you. He said: It is the Surah of Al-Hamd, and it is seven verses from the Compassionate God, the Merciful, the Compassionate, and He is the One for you.

Yunus Ibn Abd al-Rahman says: From Imam Sadiq (as) about our verse, we have given you Surah Al-Hamd and the great Quran! (Al-Hijr / 87) I asked, he said: " سبع المثانی is Surah Al-Hamd which has seven verses and in the name of God, the Most Merciful, the Most Compassionate is one of them. This surah is called المثانی because it is repeated in two rak'ats. (6)

There are also narrations through the Sunnis in which Saba al-Mathani is interpreted as Surah Hamad (7)

This opinion, which refers to the seventh chapter of Surah Al-Hamd, has been expressed by most of the Imams, whose names we refuse to mention due to the large number of its followers. They believe that Saba al-Mathani is Surah Al-Hamd, which has seven verses, and the great Qur'an to which it refers is the rest of the Qur'an, and this is due to the general mention after the special, which has a special place in Arabic literature. Meanwhile, "من" in "من المثانی " is a statement and "مثانی " is the same as Surah Al-Hamd. The reason why Surah Hamad is called "مثانی " is that this Surah was revealed twice: once in Mecca and once in Medina. Sheikh Baha'i criticizes the statement that Surah Al-Hijr, which contains

the verse of Saba'an Men Al-Mathani, is Makki, and at the time of the revelation of this verse, Surah Al-Hamad was revealed only once; Then he himself answers that it has been so in the knowledge of God that it will be revealed again. (8) But this can be answered as follows: Although Surah Al-Hijr is from Mecca, but according to the commentators, not all of its verses were revealed in Mecca and the verse Saba'an Men Al-Mathani was revealed in Medina. (9)

Other aspects have been mentioned for referring to Surah Hamad as "مثانی"; For example, this surah is recited twice in each prayer, or this surah is divided into two parts in terms of content; Part of it is related to the attributes of God and the other part is related to the will of the servants. "Praise" means to define.

The second interpretation:

The meaning of "Saba'a al-Mathani" is Surah Hamad and the meaning of "the great Qur'an" is the rest of the Qur'an, but "من" in "من المثانی" is for discrimination. Therefore, the meaning of the مثانی of all the Qur'an and Surah Hamad is seven verses of it; As in another verse, the whole Qur'an is called "مثانی":

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَاباً مُتَشَابِهاً مَثَانِيَ

Allah has sent down the best discourse, a Book, consimilar in its of repeated (verses)...; (Zumar, verse 23) God sent the best word; A book whose verses are like each other and "the latter". Believers in this saying have said that the Qur'an is مثانی; It is as if some of the contents of the Qur'an have been repeated and restored, or some of its verses have interpreted others. According to this saying, "مثانی" is not an adjective for Surah Al-Hamd, but an adjective for the Qur'an, and " Saba'a al-Mathani " means seven verses of the Qur'an, which is the same as Surah Hamad

Third interpretation:

The meaning of both phrases "Saba'an men al-Mathani" and "the great Qur'an" is Surah Hamad, and this conjunction is an interpretive conjunction, and it is permissible to apply the Qur'an to a part of it. Evidence of this interpretation is the two narrations narrated by Bukhari and Tabari, which are referred to them, the Prophet of God, peace and blessings of God be upon him, referred to the whole phrase " Saba'a al-Mathani "and "the great Qur'an" to Surah Hamad.

According to these three sayings, which are interpreted in Surah Al-Hamd as " Saba'a al-Mathani ", this Surah has seven verses. This matter is definite from the Shiite point of view, and "In the name of God, the Most Merciful, the Most Compassionate" is the first verse of this Surah. (10)

عَن مُحَمَّدِبنِمُسلِم قَالَ: سَأَلْتُ أَبَاعَبْدِاللَّهِ علیه السلام عَنِ السَّبْعِ الْمَثَّانِی وَ الْقُرْآنِ الْعَظِیمِ أَهِیَ الْفَاتِحَهْ؟ قَالَ: نَعَمْ. قُلْتُ: بِسْمِ اللهِ الرَّحْمنِ الرَّحِیمِ مِنَ السَّبْعِ؟ قَالَ: نَعَمْ! هِیَ أَفْضَلُهُنَّ.

Muhammad ibn Muslim says: I asked Imam al-Sadiq (as) about the "Saba'a al-Mathani" and "the great Qur'an": "Is the سبعا المثانی the Surah of Fatihah?" He said: "Yes!" I said: "In the name of God, Most Gracious, Most Merciful is among these seven verses"? He said: "Yes! It is the best of them. (11)

For a more accurate understanding, we will mention the narrations of the Infallibles (peace be upon them) in the following verses from Surah Hamad.

Verse 6: اهْدِنَا الصِّراطَ الْمُسْتَقِیمَ (Guide us to the right path)

الصّادقین (علیها السلام): الصِّراطَ الْمُسْتَقِیمَ دِیْنَ اللَّهِ الَّذِی نَزَّلَ جَبْرَئِیلُ عَلَی مُحَمَّدٍ صلی الله علیه و آله

Imam Baqir and Sadegh (peace be upon them) - Al-Sirat al-Mustaqim is the religion of God that Gabriel revealed to Muhammad (peace be upon him). (12)

Verse 7: **صِراطَ الَّذِینَ أَنْعَمْتَ عَلَیْهِمْ غَیْرِ الْمَغْضُوبِ عَلَیْهِمْ وَ لَا الضّالِّینَ**

(The way of those to whom You have bestowed blessings, not those who have been angered, nor the misguided)

الصّادقين (عليها السلام) : صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ فَهَدَيْتَهُمْ بِالْإِسْلَامِ وَ بِوَلَايَهْ عَلِيّبْنِأَبِيطَالِبٍ عليه السلام وَ لَمْ تَغْضَبْ عَلَيْهِمْ وَ لَمْ يَضِلُّوا غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ الْيَهُودِ وَ النَّصَارَى وَ الشُّكَّاكِ الَّذِينَ لَا يَعْرِفُونَ إِمَامَهْ أَمِيرِالْمُؤْمِنِينَ عليه السلام وَ لَا الضَّالِّينَ عَنْ إِمَامَهْ عَلِيّبْنِأَبِيطَالِبٍ عليه السلام.

Imam Baqir and Imam Sadiq (peace be upon them): The path of those who have blessed them; Those whom you have guided to Islam and the guardianship of Ali ibn Abi Talib (peace be upon him) and you have never been angry with them and they have never gone astray, except for those who are angry with them; Who are Jews and Christians and skeptics who do not know the Imamate of the Commanders of the Faithful; وَلَا الضّالِّينَ; They have gone astray from the Imamate of Ali ibn Abi Talib (peace be upon him). (13)

The Sunnis also consider Surah Hamad as seven verses, some of them, like the Shiites, consider Bismillah as one verse and also narrate narrations about it; Some of them (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ....) consider it as a verse (14)

Fourth interpretation:

The meaning of "Saba'an men al- Mathani" is seven long surahs at the beginning of the Qur'an, which are: Surah Al-Baqarah, Surah Al-Imran, Surah An-Nisa ', Surah Al-Ma'ida, Surah Al-An'am, Surah Al-A'raf, and two Surahs of Anfal and Tawbah, which are one surah.

This interpretation has been attributed to Ibn 'Umar, Ibn Abbas, Ibn Mas'ud, Ibn Jubayr and Mujahid. (15) Tabari quotes thirty narrations for this saying, none of which reach the Prophet, and their document does not go beyond Ibn Mas'ud, Ibn 'Umar, Ibn Abbas, Sa'id ibn Jubayr, Mujahid, and Zahak. (16) Of course, in many of these narrations, the names of the surahs are the same as we used to say;

But in a narration of Saeed ibn Jubayr, instead of two surahs of Anfal and repentance of surah Yunus is mentioned. (17) Tabari has quoted some of Ibn Mas'ud, Ibn Abbas, Ibn Jubayr and Mujahid in the collection of narrations that he has brought to Fatihah al-Kitab in a commentary of Sab'a al-Mathani. (18) Therefore, both the interpretation of Sab'a al-Mathani in seven long surahs and its interpretation in Surah Al-Fatihah have been narrated from these people.

People like Abu al-'Aliyah have rejected this interpretation and said: The verse (وَلَقَدْ اتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي ...) was revealed in Mecca while some of these long surahs were revealed in Medina. Therefore, it is not possible to carry "Saba'an men al-Mathani" on them. Some have responded to these objections by saying that the Qur'an was revealed to the heavens of the world before it was revealed to the Prophet Muhammad (peace and blessings of Allah be upon him). Of course, this answer is not strong, because in this verse, the revelation of Sab'a al-Mathani on the person of the Prophet has been announced. (19)

These objections can be answered in such a way that although Surah Al-Hijr was revealed in Mecca, the commentators have explicitly stated that the verse (وَلَقَدْ اتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي ....) was revealed in Medina.

In the Shiite narrations, we found only one narration in which the words of Amir al-Mo'menin (pbuh) were quoted as saying: "God gave the Prophet Muhammad (peace and blessings of Allah be upon him) seven long chapters and the Conqueror of the Book, which is the "Sab'a al-Mathani" and "The Qur'an is great." (20) If this narration is correct from the point of view of the document, it should be said that Saba al-Mathani is the same as the seven long surahs, and the great Qur'an is the conqueror of the book.

Fifth interpretation:

The meaning of "Saba'a men al-Mathani" is seven surahs which are placed after the surahs of "Ma'in". (21) Explain that the chapters of the Qur'an are divided into several types in terms of length and shortness: length, main, latter, detailed and short. (22)

Evidence of this interpretation attributed to Abu al-Haytham (23) is a narration narrated from the Messenger of God, peace and blessings of God be upon him, who said: God replaces the seven long surahs instead of the Torah and the surahs of Ma'in instead of the Bible and the surahs of the latter. He gave me the place of the Psalms, and my Lord increased me by giving me detailed chapters. (24)

This narrative is implicit Does not claim; Because in this narration, the expression "Saba'an men al-Mathani" is not mentioned and the mere mention of "مثانی" does not prove anything; As this word is also present in the verse we quoted from Surah Zumar, and yet its relation to Sab'a al-Mathani is discussed.

Sixth interpretation:

Some have interpreted the Sab'a al-Mathani as seven surahs with "Ha mim" at the beginning of them. (25) These surahs are: Ghafar (believer), Fosselat, Shura, Zokhrof, Dukhan, Jathiyah and Ahqaf. This interpretation arises from the fact that the surahs that begin with "Ha mim" are seven surahs, and in various narrations they are referred to as a collection and as "Al-Hamim" which have many virtues.

It is narrated from Anas ibn Malik that the Prophet of God said: "God gave me those seven (long) surahs instead of the Torah, and instead of the Bible, he gave me the surahs of Tawassins, and instead of the Psalms, he gave me the surahs between the Tawassins and "Ha mim" surahs. "Ha mim" surahs and long

surahs prevailed, and no prophet has recited them before me." (26) It has also been narrated from Ibn Abbas that everything has a brain and the brain of the Qur'an is Hawamim ("Ha mim" surahs), and it has been narrated from the Prophet (peace and blessings of Allah be upon him) that Hawamim is the beginning of the Qur'an. In a number of narrations, Hawamim is described as the basil of the Qur'an. (27)

The fact that we said that these surahs are known as a collection called "Al-Hamim" is because this name is mentioned in the poems of the past in addition to the narrations; For example, Komait Asadi in a statement addressed to the Ahl al-Bayt of the Prophet (peace and blessings of Allah be upon him) says:

وجدنا لكم فی آل حاميم آيه *** تاولها منا تقی و معرب(28)

We have found for you in the Surahs of Al-Hamim a verse which has been interpreted by anyone who disbelieves in us or speaks openly.

Another thing is that the surahs of Hawamim were all revealed in Mecca, and the objections that Abu al-'Aliyah had raised in his interpretation of Sab'a al-Mathani to Saba al-Tawwal are not included here. Together with these explanations, the interpretation of the “Sab’a al-Mathani” to Hawamim has no clear reason and it cannot be confirmed by these praises.

Seventh interpretation:

The meaning of "Saba’an men al-Mathani" is the whole Qur'an. This saying has been attributed to Ibn Abbas, Tawus, Zahak and Abu Malik. (29) Those who believe in this saying consider the interpretation of "Sab’an men al-Mathani" as evidence of verse 23 of Surah Zumar, which we have quoted before, and believe that, as in that verse, the whole Qur'an is described as "bladder", here Also, the meaning of " Saba’an men al-Mathani " is the same. (30) The fact that the

number seven is added here indicates that the teachings of the Qur'an have seven parts: commanding, forbidding, evangelizing, warning, like beating, counting God's blessings and the narration of the news of the ancients. (31)

This division, quoted by some commentators, does not seem to be a correct division because it neglects issues such as the debate over monotheism, the attributes of God, and the universe. In principle, such divisions are not a solid work, and other divisions can be made.

It may be said that the number seven is irrelevant here and means only multiplication and multiplicity. The meaning of the number seven on multiplication and multiplicity in some verses is definite, but according to the narrations mentioned in the commentary of the seventy-third, its flow in this verse requires a clear reason that is not available.

The interpretation of the seventh verse to the whole Qur'an also has the problem that in this verse "turning the thing on itself"((عطف الشی علی نفسه is necessary, because in the holy verse, «الْقُرْآنَ الْعَظِيمَ»has been turned to «سَبْعاً مِنَ الْمَثَانِی»and should be turned to the opposite. Zamakhshari (responds to these forms by saying that the object "Atainaka" is the sum of these two adjectives; In essence, God says: We have given you something that has these two attributes. (32) Some have also considered واو here as extra one, which we mentioned earlier. In this case, the meaning of the verse is as follows: We have given you the Saba al-Mathani, which is the great Qur'an.

There are some aspects to the reason for naming the Qur'an as مثانی; For example, the stories and subjects are repeated in it, or the whole Qur'an is revealed twice, or in comparison with other heavenly books, it is at the end in

terms of the time of revelation and has a secondary state, or the Qur'an contains divine praise and praise.

Eighth interpretation:

“Sab’a al-Mathani” refers to the contents of the seven scriptures that were revealed to the previous prophets; (33) in the sense that everything that was revealed in other divine books was also revealed to the Prophet of Islam; In addition to what has been revealed in the Qur'an exclusively to that Imam, Zamakhshari says: It is permissible to call all the divine books مثانی because these books contain divine praise or there are repeated sermons in these books and the Qur'an is also a part of They are. (34) This saying also has no clear reason and is only a kind of compliment and its believer is not specified and has been mentioned in commentary books only as a possibility.

Ninth interpretation:

Some Orientalists have suggested that the meaning of "Sab’a al-Mathani" refers to seven Qur'anic stories in which the descent of worldly torment is mentioned; Like the story of Noah, Lot, Shoaib, Hood and Saleh. This theory has no precedent among Muslim commentators and it seems that it was first proposed by "Speringer" in the book ‘Life and Teachings of Muhammad’, vol. 1, p. 462 and "Horowitz" in the book of researches in the Qur'an, pp. 26-28. (35) "Richard Bell" also speaks in detail in support of this theory, and after examining those stories, says: Some European scholars tend to think that this Arabic word is derived from the Hebrew word "مشنای" or most likely from the word Syriac or Hebrew - Aramaic is derived from "متنیثا", the Jewish oral law is generally called

"مشنا". Richard Bell adds that most proponents mean that it refers to "stories with divine rewards," based on the fact that مثانی means repetitive, and on the basis that مشنا means story. (36) This theory is not accompanied by a clear reason and is derived from the courage and boldness of Westerners in making specific comments on Qur'anic verses. Like the words of another of them named "James Belmi" who has raised the ridiculous possibility that the phrase "Saba'an men al-Mathani" was originally «شیئا من المتالی» and because the original Qurans had no point, the readers mistakenly read it as such! (37) While everyone knows that the recitation of the Qur'an has been done heart to heart and through quoting the followers and companions of the Prophet.

In support of the "seven stories with divine rewards" theory, Richard Bell cites verse 23 of Surah Zumar. There, after describing the Qur'an to the "مثانی", it is said that "the skin of those who fear their Lord shrinks, then their skins and hearts soften in the remembrance of God." He says: This state is commensurate with the verses of torment. (38)

This citation is incorrect; Undoubtedly, in that verse, the مثانی refers to all of the Qur'an and there are three other attributes in the row, which are: Ahsan al-Hadith, the book and similar. These three attributes are related to the whole Qur'an, and even the similar attribute is related to the whole Qur'an, and the similarity is not strongly opposed here and has a general meaning, and all the verses of the Qur'an can have such an effect. After all, there are more than seven stories in which the world's torment is mentioned, and Richard Bell, who himself is aware of this, says: "Seven of them are important." In response, it should be said: All the stories of the Qur'an are important and such a choice is only to justify that theory and has no solid basis.

Tenth interpretation:

In some narrations that have been narrated through the Ahl al-Bayt (PBUH), "Sab'a al-Mathani" has been interpreted as referring to the infallible Imams (PBUH). These narrations are divided into two categories: in one category, "مثانی" and in the other category, «سَبْعاً الْمَثَّانِی»are interpreted to the Imams (as). The most important narration of the first category is the narration that has been narrated from Imam Baqir (as) in several authentic narration books as follows:

Imam Baqir (peace be upon him) said: (39)

«نحنُ المَثَّانِی الَّذِی أعطَاهُ اللهُ نَبِیُّنا مُحَمَّداً صلی الله علیه و آله و سلم؛

"We are the second whom Allah reward our prophet Muhammad".

There are various interpretations in the second category, including:

عَن سَمَاعَةَ بنِ مِهرَانَ قَالَ سَألتُ أبَا عَبدِاللهِ علیه السلام عَن قَولِ اللهِ تَعَالَی (وَ لَقَدْ آتَیْنَاکَ سَبْعاً مِنَ الْمَثَانِی وَ الْقُرْآنَ الْعَظِیمَ) قالَ فَقَالَ لِی نَحنُ وَ اللهِ السَّبعُ المَثَّانِی.(40)

Sama'e said: I asked Imam Sadegh (as) about the word of God:

(وَ لَقَدْ آتَیْنَاکَ سَبْعاً مِنَ الْمَثَانِی وَ الْقُرْآنَ الْعَظِیمَ)

"I swear by God that we are the Sab'an Mathani," he said.

عَن یُونُس بنِ عَبدِ الرَّحمَنِ رَفَعَهُ قَالَ: سَألتُ أبَا عَبدِالله علیه السلام عَن قَولِ الله وَ لَقَدْ آتَیْنَاکَ سَبْعاً مِنَ الْمَثَانِی وَ الْقُرْآنَ الْعَظِیمَ قَالَ أنَّ ظَاهِرَها الحَمدُ وَ بَاطِنَهَا وُلدُ الوَلَدِ وَ السَّابِعُ مِنهَا القَائِمُ عجل الله تعالی فرجه الشریف (41)

Yunus ibn Abd al-Rahman quotes a person who heard as saying: He asked Imam al-Sadiq (as) about the word of God:

(وَ لَقَدْ آتَيْنَاکَ سَبْعاً مِنَ الْمَثَانِی وَ الْقُرْآنَ الْعَظِيمَ)

Imam responded: the appearance of that surah is praise and the interior is the child of the child and the seventh of them is upright. (42)

سَمَاعَةُ قَالَ أَبُو الحَسَن عليه السلام: (وَ لَقَدْ آتَيْنَاکَ سَبْعاً مِنَ الْمَثَانِی وَ الْقُرْآنَ الْعَظِيمَ) قَالَ: لَم يُعطَ الأنبِيَاءُ إلاَّ مُحَمَّدُ صلى الله عليه و آله و سلم وَ هُمُ السبَّعةُ الأئِمَّةُ الَّذينَ يَدُورُ عَلَيهِم الفُلکُ و القرآن العظيمُ مُحَمَّدٌ صلى الله عليه و آله و سلم(43)

Sama'e said: Imam Musa ibn Ja'far (peace be upon him) after reciting the verse:

(وَ لَقَدْ آتَيْنَاکَ سَبْعاً مِنَ الْمَثَانِی..)

He said: "Sab'a al-Mathani" has not been given to any prophet except Muhammad, peace and blessings of God be upon him, and those are the seven Imams on whom the sky revolves, and the great Qur'an is Muhammad, peace and blessings of God be upon him."

Sheikh Saduq justifies the narrations of the first category in which only "مثانی" is mentioned, which means that we are the ones whom the Prophet equated with the Qur'an and asked the people to refer to the Qur'an and us. (44)

According to this justification, the word "مثانی" in these narrations is completely foreign to the verse under discussion, and it means that the Imams (as) are the second of the two trusts of the Prophet mentioned in the hadith of Saqalein.

In the case of the second category of narrations, the task is a bit difficult; Because matching the number seven to twelve Imams or fourteen infallibles seems difficult. Of course, some have mentioned justifications; For example, the

number seven here means seven names that have fourteen infallibles, and they are: Muhammad, Fatima, Ali, Hassan, Husayn, Ja'far and Musa, which constitute the names of all fourteen people, and the مثانی is derived from ثنا. Or in the sense that they are in line with the Qur'an, and the Prophet (peace and blessings of Allah be upon him) himself is included in this concept, and at the same time he has been given ؛Sab'a al-Mathani", and there is enough credit change between معطیandله معطی . (45) It has also been said that if we double the number seven, we get the number fourteen. It is also said that most of the sciences have been published by the seven Imams. (46) The truth is that these justifications are not very convincing, and the problem of the number seven remains, and even here it cannot be taken for the plural, because the narration states that the seventh of them is upright.

What seems to be the case is that we accept the same justification of Sheikh Saduq in the case of the first category of narrations that have been narrated in authentic books with good documents, and say that it means that the Imams (as) Justice is the same as the Qur'an, and مثانی means the latter of two things, and those two things are the Qur'an and the Ahl al-Bayt (as), which are mentioned in the hadith of Saqalein. Regarding the narrations of the second category, we must say that both the narrations of the Euphrates and the narrations of Ayashi are both "so-called" narrators, and neither of them has an interconnected document and they cannot be cited, and it is not unlikely that these narrations are from It is composed of Ismailis or Waqfis, both of whom are Shiite sects and believe in the seven Imams, as Majlisi points out. (47)

In the following, considering the position of Imamate and guardianship of Imams (as) and especially the status of Imam Baqir (as) on the one hand and on

the other hand better understanding of the narration under study, we go to some examples of narrations in verse 87 of Surah Al-Hijr as follows:

وَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِى وَقُرْآنَ الْعَظِيم

(We have given you Surah Al-Hamd and the great Quran)

عَنِ الْأَصْبَغِبْنِنُبَاتَهْ أَنَّ رَجُلًا سَأَلَ عَلِيّاً عليه السلام عَنْ لَيْلَهْ الْقَدْر ... قَالَ لَهُ عَلِيٌّ عليه السلام إِنَّ اللَّهَ فَرْدٌ يُحِبُّ الْوَتْرَ وَ فَرْدٌ اصْطَفَى الْوَتْرَ فَأَجْرَى جَمِيعَ الْأَشْيَاءِ عَلَى سَبْعَهْ فَقَالَ عَزَّوَجَلَّ خَلَقَ سَبْعَ سَماواتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ وَ قَالَ خَلَقَ سَبْعَ سَماواتٍ طِباقاً وَ قَالَ فِى جَهَنَّمَ لَها سَبْعَهُ أَبْوابٍ وَ قَالَ سَبْعَ سُنْبُلاتٍ خُضْرٍ وَ أُخَرَ يابِساتٍ وَ قَالَ سَبْعَ بَقَراتٍ سِمانٍ يَأْكُلُهُنَّ سَبْعٌ عجافٌ وَ قَالَ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنابِلَ وَ قَالَ سَبْعاً مِنَ الْمَثانِى وَ الْقُرْآنَ الْعَظِيمَ

Asbagh Ibn Nobate quotes: Someone asked Imam Ali (as) about (Laylat al-Qadr) on the Night of Power ... Imam Ali (as) said: God is one and loves the individual. God is unique and has chosen the individual and has made the rule of seven applicable to all things: God Almighty has said: He created the seven heavens and from the earth the like. (Divorce / 12) And he said: And He created the seven heavens above one another. (Malik / 3) and said: Hell has seven doors. (Al-Hijr / 44) And he said: Seven green clusters and seven dried clusters. (Yusuf / 43) And he said: Seven fat cows and seven thin cows will eat them. (Yusuf / 43) And he said: A seed that grows seven clusters. (Al-Baqarah / 261) And he said: Seven from the two and the great Qur'an (48).

عَنْ سَمَاعَهْبْنِمِهْرَانَ قَالَ: سَأَلْتُ أَبَاعَبْدِاللَّهِ عليه السلام عَنْ قَوْلِ اللَّهِ تَعَالَى وَ لَقَدْ آتَيْناکَ سَبْعاً مِنَ الْمَثانِى وَ الْقُرْآنَ الْعَظِيمَ قَالَ فَقَالَ لِى نَحْنُ عليه السلام وَ اللَّهِ السَّبْعُ الْمَثَانِى وَ نَحْنُ وَجْهُ اللَّهِ نُزُولٌ بَيْنَ أَظْهُرِكُمْ مَنْ عَرَفَنَا وَ مَنْ جَهِلَنَا فَأَمَامَهُ الْيَقِينُ (يعنى الموت).

Sama'e Ibn Mehran says: I asked Imam Sadegh (as) the interpretation of this verse:

وَ لَقَدْ آتَيْناکَ سَبْعاً مِنَ المَثانِی وَ الْقُرْآنَ الْعَظِيمَ

By God, we are Sab'a Mathani, and the face of God that we are among you, whoever knows us and does not know us, death will be before him. (49)

In the meantime, we turn to narrations from the book Tafsir Ahl al-Bayt (as) which show the assignment of the narration under study to Imam al-Asr (as).

عن يونس بن عبد الرحمن، عن من رفعه قال: سألت أبا عبد الله عليه السلام عن قول الله: ولَقَدْ آتَيناک سَبْعاً مِنَ الْمَثانِی وَالْقُرْآنَ الْعَظِيمَ، قال: إن ظاهرها الحمد، وباطنها ولد الولد، والسابع منها القائم عليه السلام

Yunus ibn Abd al-Rahman has quoted the person he mentions as saying: He asked Imam al-Sadiq (as) about the word of God: [O Prophet], and I sent you seven verses of the مثانی and the great Qur'an. He said: The appearance of it is Surah Al-Hamd and inside it is the child of the child and the seventh of them is Hazrat Ghaem PBUH.

عن القاسم بن عروة، عن أبی جعفر عليه السلام فی قول الله عزَّ وجلَّ: ولَقَدْ آتَيناک سَبْعاً مِنَ الْمَثانِی وَالْقُرْآنَ الْعَظِيمَ قال: سبعة من الأئمة والقائم عليه السلام

Qasim ibn Orwe, from Imam al-Baqir (as) who said about the words of God Almighty: (O Prophet) and we sent you seven verses of the مثانی and the great Qur'an). He said: Seven Imams and Imam Ghaem (as).

قال حسّان العابد (العامری): سألت أبا جعفر عليه السلام عن قول الله: ولَقَدْ آتَيناک سَبْعاً مِنَ الْمَثانِی وَالْقُرْآنَ الْعَظِيمَ قال: ليس هكذا تنزيلها، إنما هی: ولَقَدْ آتَيناک سَبْعاً مِنَ الْمَثانِی نحن هم: وَالْقُرْآنَ الْعَظِيمَ ولد الولد

Hassan Abed said: I asked Imam Baqir (as) about the word of God: (O Prophet) and we sent you Sab'a Mathani and the great Qur'an. He said: The reduction of the verse is not like that; It is as follows: (And We have sent down to

you Sab’a Mathani) We are the مثانی, (and the great Qur'an) is the child of the child.

Among these statements or aspects that have been mentioned, what seems to be more correct is that the meaning of "Sab’a Mathani" is Surah Al-Hamd; With the approximation that "من" in "men al-Mathani" is for discrimination and the meaning of "مثانی" according to verse 23 of Surah Zumar is the whole Qur'an and therefore, مثانی is not an adjective for Surah Hamad, but an adjective for the Qur'an. This aspect is strong because in the various and authentic narrations narrated by the Shiites, "Sab’a Mathani" has been interpreted as Surah Hamad, and in spite of all the various and authentic narrations that we have quoted, some of which are other cases. Not verifiable; Because many of them are not based on narrations and some of them that have narrations either do not reach the Infallibles or are distorted according to the document.

Results

1- As detailed in the text of the research in the tenth quote; Due to the narrations received from the infallibles (peace be upon them) and especially the research narrated from Imam Baqir (peace be upon him) indicate that the example of "Saba al-Mathani" is in fact the same as "Nahn al-Mathani" who, even by accepting the example of Surah Hamad, are the Imams (peace be upon them).

2- Surah Hamad, by emphasizing the description of its uniqueness in the previous heavenly books, is related to each other with verse 87 of Surah Al-Hijr. Surah Al-Fatihah is an example of "the second of the Qur'an", because "Saba al-Mathani " according to the Prophet (peace and blessings of Allah be upon him) is

a special attribute for this Surah, and the following narrations in verses 6 and 7 of Surah Hamad express this point.

3- The final and very important point of conducting this research is obtained from the narration of Imam Sadegh (as) regarding the word of God:

(وَ لَقَدْ آتَيْنَاکَ سَبْعاً مِنَ الْمَثَانِی وَ الْقُرْآنَ الْعَظِيمَ)

That Imam said: The appearance of that surah is praise and the interior is the child of the child and the seventh of them is upright.

A very important point in this research is to receive the main part of Islam and the true meaning of faith, which cannot have a title other than the issue of Imamate and guardianship of Amir al-Mo'menin and his infallible descendants from the generation of Imam Husayn (as). Finally, this article leads us to the fact that in the present situation, "we are the second", is the Imam Asr, peace be upon him, who according to the research narration, "whoever knows us is sure before him and whoever is ignorant of us is before him in hell."

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