**In the Name of Allah, the Most Compassionate, the Most Merciful**

ClassificationOf

ALMIZAN

**THE INTERPRETATION OF HOLY QURAN**

**BY: Great Allameh Seyyed Mohammad Hossein Taba-Tabaii**

BOOK THIRTY ONE

SPECIFICATION **OF THE**

**HOLY QURAN**

**and** **HISTORY of its REVELATION, ARRANGEMENT, and INTERPRETATION**

 **Edited, Summarized, Classified, and Translated by:**

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**2016**

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&

His Masterpiece:

 " **ALMIZAN, THE INTERPRETATION OF HOLY QURAN**"



**Image of Allameh ( Oil Painting. Work: Seyyed Mehdi Amin, 1991 )**

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**Part One**

**QURAN,**

 **The Book of God,**

and what We Should Learn about it!

**Chapter One**

**Revelation and its Variants**

Definition of Revelation and its Various Aspects

” كَذلِكَ يوُحي اِلَيكَ وَ اِليَ الَّذينَ مِن قَبلِكَ...!“( شوری 3و8و13و 17)

***" So reveals to thee, and to those before thee, God,***

 ***the All Mighty, the All Wise!"***

***(Holy Quran: Shoura, 3)***

The Glorious God has set the main issue of the "Surah of Shoura" expressing the Revelation, defining its Truth, pointing to its Purpose and the Results it has:

1- Definition of Revelation:

The Glorious God has compared the Absolute Definition of the Revelation to the revelation referred to in the said Surah. That means:

- Revelation in general is like the revelation of this Surah!

And added that the similar revelation of this Surah has already been revealed to all of you the human beings. The Revelation is a Divine Tradition that has always been run among the human generations, and it is not a new and unprecedented thing:

***- The revelation that we send especially to you the prophets, one after the other, It is a running and longtime Tradition, Like the revelation you are seeing in taking this Surah!***

2- The Effects and Results of Revelation:

In the next Verses of the Surah, God introduces the issue of Revelation, not in terms of it, but in terms of the results that it implies.

There He Say:

***"And We revealed this Holy Qur'an in Arabic language***

 ***that you warn People of the Mother of the Cities.***

 ***And all around it,***

 ***and that you warn them of the Day of Assembly***

 ***about which there is no doubt;***

***on that Day Some will enter the Paradise***

***and some the Blazing Fire!" (Holy Quran: Shoura, 7)***

Because if the people are not threatened of such a day, the religious Invitation will not come to a conclusion and religious Invitation will not benefit!

Then He explains this point that:

***- The separation of the people into two sects is what the Divine Providence enacted to them, and for this reason He legislated the the religion for people, and through the revelation warned the people from the Day of Gathering, because He is the Guardian of people, and He is the One Who gives life to the dead and will judge between them in what they differ:***

***"And We revealed this Holy Qur'an in Arabic language***

 ***that you warn People of the Mother of the Cities.***

 ***And all around it…!"***

3- Content of Revelation:

In the third part of the Verses of the said Surah, God defines the Revelation from the viewpoint of its Tenor and Content, and the content of revelation is a Unique Divine Religion, which all human beings must follow this One Religion, and accept it as a tradition and way of living and way to their salvation!

Of course, in this chapter He also Says that:

- The Sharia of Muhammad(PBUH) is the most comprehensive legislation that has been revealed from the God, and the differences found in this particular religion are not from the region of the revelation, but from the region of oppression and rebellion that some people launched knowingly, in this religion of God:

***"Allah has Determined for you the same Religion***

 ***which He enjoined on Nuh, And what We revealed to you,***

***is that which We Enjoined on Ibrahim, Mussa and Issa;***

 ***And We have emphatically enjoined that***

 ***You should all be steadfast In establishing***

 ***the Religion of Monotheism!***

***And do not cause any Division therein…!"***

***(Holy Quran: Shoura, 13)***

In this Verse, between the Prophet Noah with Muhammad(PBUH) have been confronted, the appearance of this confrontation is that the meaning of what is revealed to Muhammad(PBUH) of the laws and knowledge are specific to his Sharia! Because in respect of the Islamic Sharia, God used the Phrase of " We Revealed! " But on the law of Noah(AS) and Abraham(AS) He Said:" We Ordained!" And this is due to the fact that the Sharias of Noah and Abraham were not more than few Rules and only ordered what were of great importance, but the Islamic law includes everything and every aspects of life.

4- Revelation, and Descent of Book and Criterion

***"God is the one Who descended the Book by Truth and The Criterion…!"(Holy Quran: Hadid, 25)***

The meaning of Book is the Revelation consisting of sharia(Law) and religion, the Shaia(Law) has to govern in human society.

The meaning of the Book in the Holy Qur'an is Sharia and Religion, and the meaning of its Descent by Truth is that this Book is an absolute Truth, not mixed with evil and emotional differences.

The word Criterion refers to any scale in which objects are measured with it, and the term is the same as the Religion which the Book contains it. From this respect God calls the Religion a Criterion with which the Beliefs and Deeds is measured, and as a result at the Day of Resurrection they will be calculated and punished!

So the Criterion is, in fact, the Religion with its Principles and Requirements!

**(Almizan, V. 35, Pages: 15, 28, 45, and 63 )**

Revelation without Intermediary

In the Ascension of the Messenger of Allah

” وَ النـَّجمِ اِذا هَوي! ما ضَلَّ صاحِبُكُم وَماغَوي ...! “ ( نجم / 1- 18 )

# *" By the star when it disappears!*

# *Your well-wishing Supervisor is neither Astray*

#  *nor deviated from the Straight Path!"*

***(Holy Quran: Najm, 1-18 )***

In these Verses, the Revelation that has been conveyed to the Prophet of God is acknowledged and described.

  There are many traditions from the Imams of the Household that expressly state: the purpose of these Verses is not to express and describe the absolute Revelation, but to say that it is a form of Revelation, and that Revelation is Orally and face to face, in the Night of Ascension that the Glorious God descended to His Honorable Messenger.

Therefore, these Verses want to express the story of the ascension, and the appearance of Verses is a confirmation of these narratives. The words of some of the companions such as Ibn Abbas, Anas, Abi Sa'id Khidari and others, as narrated from them, the same Meaning is used.

This Verse begins:

***" By the star when it disappears!***

***Your well-wishing Supervisor is neither Astray nor deviated from the Straight Path!***

***Not he speaks out of his own desire,***

***He relates to you only what is revealed To him;***

***By the Supreme Power he has been Taught,***

***The Supreme Powerful Who established Himself on Arsh after the creation of The heavens and the earth***

***The One Who is on the Highest Horizon.***

***Then he came closer and closer to His Presence, until***

***The distance between He and he Was at two bow-lengths or even nearer!***

***From such close distance Allah Revealed His Message to His obedient Worshipper, what He Willed to reveal!***

***The Messenger's heart did not deny What he saw with his eyes!"***

 ***(Holy Quran: Najm, 1-18 )***

**(Almizan, V. 37, P. 52 )**

Chapter Two

 Gabriel, the Angel of Revelation,

 the Carrier of the Spirit

The " Trusted Spirit "

” وَ اِنَّه ُ لَتَنزيلُ رَبِّ العالَمينَ نَزَّلَ بِهِ الرّوُحُ الاَمينَ ...!“( شعرا / 192-227 )

***"And verily, this Holy Qur'an has been sent down from The Creator of the worlds;***

***By the Trusted Spirit has been Brought down,***

***And has been revealed upon your heart in order that you become one of The Admonishers and the Warners;***

***And Qur'an is revealed in a plain Arabic Languag…!"***

***(Holy Quran, Shoara: 192-227)***

The "Trusted Spirit" is Gabriel(AS), the Angel of Revelation. If Gabriel was called "***Amin*** *–* the Trusted," is to indicate that he is trusted by the God Almighty, and he is trusted to convey the God's ordained mission to His Prophet, he changes nothing of His message, nor does move or distort It, intentionally or not intentionally, and is not forgetful!

The Quran is a Speech combined of words, and of course those words have also a Truthful meanings. The Messenger of God, in the way that he has received the meanings from Allah by means of Revelation, he has also received the words through the Revelation from God, not he himself put the meanings in his own wording, because God Says in the Surah "Qiyamat":

***"As We read it, your reading should follow Our reading!***

 ***That's how you read it! »***

It is clear that only the words are readable, not the meanings!

**(Almizan, V. 30, P. 200 )**

Chapter Three

Night of Destiny,

and Descent of Quran

The Night, the Quran was Revealed!

” اِنّا اَنزَلناهُ في لَيلَةِ القَدرَ...! “ ( قدر / 1- 5 )

***" Verily, We sent down the Holy Quran***

 ***In the Night of "Qadr – Destiny !"***

***(Holy Quran, Qadr: 1-5 )***

The Surah-Qadr declares the Descent of Quran at the **"*Night of Qadr* - Night of Destiny,"** and honoring that night considers it better than a thousand months, because that night the Angels and the Spirit will be sent to Earth.

The appearance of the word "*Anzalnah*- We Descended" is that God wants to explain that He has sent down the whole Quran at the Night of Destiny, not some part of its Verses. The reason for this is that the interpretation of the *"Anzalnah"* refers to an immediate Descent, but for the gradual Descent they use *"Tanzil "* which appears in the gradual Descent.

The confirmation of this is another Verse which states:

***" Ha. Mim. By the Illuminating Book of Religion,***

***We have sent it down in the Blessed Night [ of Qadr…! ]"***

***(Holy Quran, Dokhan: 1-3 )***

In this Verse it is explicitly stated that He had sent down all the book at that night, because it is apparent that He first swore to all the book and then said that We sent down this book, that we swore to its reverence, We descended it in one night, and all united.

Therefore, the meaning of this Verse is that the Holy Quran has been revealed in two ways: One in a certain night all at once, and one, gradually during the twenty-three years of the Prophecy of the Holy Prophet, to what the following Verse does refer:

***" And We divided this Quran into parts, so that you may recite it to the people at intervals and with necessary pauses. And We have sent down its Words of Revelation by stages!" (Holy Quran, Assra: 106. )***

It expresses the gradual descent of the Quran. And also the following Verse that Says:

***" And the disbelievers said:" Why the Quran is not sent down on him all at once?" O Messenger, In order to penetrate and record it in your heart, We Reveal it gradually and with necessary Pauses!"***

***(Holy Quran, Forqan: 32, )***

**(Almizan, V. 40 , P. 322 & V.35, P. 210 )**

Which Night was the

"Night of Qadr- Night of Destiny"?

In the Word of God, there is no Verse stating what night was the Night of Qadr, except for the 185th Verse of Baqarah, which states:

***" The month of Ramadan is one in which the Quran was sent down...!"***

Namely, the Holy Quran has been revealed in Ramadan at once, and adding it to the previous Verse we understand that the Night of Destiny is one of the nights of the month "Ramadan," but which one of its nights is, nothing mentioned in the Quran in this respect, therefore, in this case, we only refer to the Traditions.

In the Surah-Qadr, the night, in which the Quran was revealed, is called the Night of Destiny.

**(Almizan, V. 35 , P. 219 )**

What is the Cencept of "QADR"

Apparently, the term "Qadr" means Predestination and Measurement, so the night of "Qadr" is the night od Measurement. In that night, the God Almighty predestines the events of one year - from that night to the Night of Qadr of the next year - of the life, death, aliment, happiness, Misery, and of the like.....

The 6th Verse of the Surah-Dukhan, which is in the description of the Night of Destiny, refers to this meaning:

***" In that night all matters are distinctively Ordained by the Command of Allah, The Source of Wisdom;***

***It is by Our Command that We send Messengers and messages; which is a Sign of Grace from your Lord to Mankind…!"***

Because the "Distinction" means separating and identifying two things from each other, so ***"… all matters are distinctively ordained, "*** have no sense and meaning except to identify and segregate the matter and the event that must occur, with predestination and measurement.

**(Almizan, V. 35 , P. 219 )**

Chapter Four

The First Days of the Descent of

Quran

The First Surah of Quran

######

” اِقرَأ بِاسمِ رَبِّكَ الَّذي خَلَقَ ...! “ ( علق / 1- 19 )

***"O, Messenger! Recite in the Name of Allah Who is your Lord and Who created all creatures of the universe!"***

***(Holy Quran, Alaqq: 1-19, )***

The Surah-Alaqq is the first Surah that has been revealed of Quran, and its Verses are so closely related together, that one can say that it has been revealed at once. The God Almighty in the Surah-Alaqq, orders His loved Prophet, to assume the Quran as revealed to him by Divine Revelation.

These Verses are the first Verses from the Holy Quran revealed to the Holy Prophet of Islam.

The meaning of the "***Eqraa***- Recite!" is an order to assume the Verses of the Quran which the Angels of Revelation inspires from the side of God to him. The sense of the message is to " Recite the Quran" not the absolute reading, nor is it intended to read it to the people, although reading to the people is one of the reasons for the descent of Revelation.

***"O, Messenger! Recite in the Name of Allah Who is your Lord …!"***

In this Verse, God orders His worshipers to begin reading in His Name, because in the Phrase "Bismellah- In the Name of Allah! " God Himself has begun His Word with His Own Name, here, He orders His servants to begin reading in His Name, although elsewhere they are ordered to begin whatever they want to begin with the Name of Allah- Bismellalah!, thus In fact, this Verse is an instruction like the Command to say "God willing!"

***"Read in the Name of your Lord, Who Created!"***

It is mentioned in this statement that your **Lord** is the Only One Who **Created** the Universe. This is the same **Unity in Lordship** , which is obligatory to confine worship only to Him. This is a rejection of the beliefs of the pagans that they said God is only the Master of Creation, but the Lordship that means the Possession and the Devising of the world, is of those Nearest to God, that the Almighty God has entrusted the Lordship to them after the creation of the universe. They are either of Angels or of Jinns or the prominent people of humans, but God, in this Verse, pointed out this is not the case, and He clearly affirmed that the Lordship also like the Creation is of the Almighty God!

***"The One Who created man from a Blood-clot!"***

Then, in this Verse, God refers to the Divine Devising of man, from the moment when a human being becomes an "***Alaqqeh***- Clot of blood or the first state of the sperm caught in the womb," until the human being becomes alive and earns a lot of traits and deeds! Therefore, mankind, will not be complete and perfect, except by the continuous and successive Devising of the God Almighty, which this Successive Devising is not anything but a Successive Creation, (hence, it is impossible to know Creation from God and the Devising from the others!) Therefore, God the Almighty, for the same reason that He is the Creator of man, is also His Devisor, and as a result, man has no choice but to take his own God as his own Lord, too!

In the above Verse, there has been adduced an argument to **the Unity of Monotheism in Lordship.**

***"Recite! And thy Lord is the Most Generous!***

***Who taught all Sciences through the***

 ***knowledge of Writing with Pen! "***

The God Almighty taught the reciting, or writing and reading, by the Pen!

The context of this Verse is the ground for strengthening the spirit of the Messenger of Allah, and removing his anxiety, the anxiety that he had got from the previous commandment, because the instruction to read to someone who is illiterate and knows neither reading nor writing is almost apprehensive!

It seems that the God Almighty has Said: Read the Book of your Lord, the book that He reveals to you, and do not feel any anxiety of it and fear, there is no way to be afraid of it!? While the Lord of yours is the One Who taught human beings the reading through the Pen! Well, when the literacy of the literate is also due to the fact that He created and given them the Pen to write their own intentions, why can not He teach you reading your book without mediating the Pen? He also ordered you to "Read!" If He could not make you to read, He would never have ordered it!"

After the above Verse which God addressed to the His Messenger, He promoted and generalized the blessing of education and said:

***"He taught the human being what he did not know!"***

  By this Message the Glorious God increases his support of His Prophet, and makes him more encouraged and happy.

**(Almizan, V. 40 , P. 305 )**

The Translation is to be continued !