

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

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allameh Seyyed Muhammad Hussein Taba-Tabaii

Complete Translation

BOOK THIRTY ONE

SPECIFICATIONS OF

HOLY QURAN

REVELATION, COLLECTION,
INTERPRETATION

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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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Introduction

In the Name of God, the most Compassionate, the most Merciful

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْأَمْطَهُرُونَ

**This is an honorable Quran
Preserved in a Hidden Book which
No one can touch it except the purified ones!**

A CLASSIFICATION of ALMIZAN

A Preface to Work:

**This is a " Reference Book "
Or the "Theological Encyclopedia of the Holy Quran,"
Classified and Summarized from Allameh Tabatabai's most
famous Commentary of Quran
"Almizan "**

Importance of the work:

"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan... Really, anyone who has this book, I buy it twice as much, let me know...!"

On the website of the *Goodreads* (www.goodreads.com/book/show...) where the people introduce their most interested books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first volume** of "The Classification of Almizan,"

along with his favorite books, and wrote the above comment.

Nowadays, a great number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

The Purpose of Classification

The Verses of the Glorious Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Morals, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human; Verses foretelling the life after Resurrection, Paradise, Hell, and so on..., and the Human Final Destination, and his Return to the God Almighty.

These Topics and Rules have all been mentioned and developed throughout the Verses of this Holy Book, during the twenty three years of its descent, according to the conditions of places and times, of course, without Classification.

It is evident that the Interpretations of Quran, as well as the famous *Commentary of Almizan*, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of the Holy Quran needs to categorize the materials, these classified books have been created and served to comply with that Purpose and Need, which have originally been edited in 22 Volumes on 2007, then expanded to 77 pocket size books on 2012.

Translation of the Classified Commentaries

When the author completed the classification of 77 books in **Farsi** language, and after publishing a few early editions of it, in order to Farsi editions as well as the abridged English translation of the books at his first attempt. By completion of the English Translation of the **Book**

One, Two, Fifty Four, Fifty Six, and Book Three now the **Complete Translation of the Book Twenty Nine** and other volumes are also commenced.

Please refer to **the Editor's Website** www.almizanref.com/ and the following digital libraries:

[https://library.tebyan.net/fa/170080/...](https://library.tebyan.net/fa/170080/)

www.ghbook.ir/index.php?option=com_dbook&task...

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<https://sites.google.com/site/almizanclassified>

<https://sites.google.com/site/almizanrefrence>

I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 82, and same to His devoted servants all around the world to study these books, and achieve to a deep understanding of the concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

Seyyed Mehdi (Habibi) Amin,
TEHRAN.

December 25, 2019 – May 17, 2020.

Part One

THE HOLY

QURAN

THE BOOK OF GOD

What Should We Learn about it!

Chapter One

REVELATION

And Its Various Aspects

Definition of Revelation and Its Various Aspects

”كَذَلِكَ يُوحِي إِلَيْكَ
وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
اللَّهُ الْعَزِيزُ الْحَكِيمُ!“
(شورى: ٣)

**"So Reveals to you, and to those before you,
God, the All Mighty, the All Wise!"**

(Holy Quran, Shura: 3.)

The Glorified God in the "Surah Shura" has put the main focus on the revelation and definition of its truth, pointing to its purpose, and its consequences:

1- Definition of Revelation

The Glorified God has likened the absolute definition of Revelation to the Revelation referred to in the said Surah. It means that:

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

Then, God added that like the Revelation of this Surah, it has been

revealed to all of you, the human nations! The Revelation is a Divine Tradition that has always flowed through the generations of mankind, and it is not an unprecedented thing:

- **"The Revelation that we used to send especially to you Prophets, one after another, is a long-standing Tradition, like the Revelation you see in receiving this Surah!"**

2- Effects and Results of Revelation:

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

There God States:

"And We revealed this Holy Quran 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 in Paradise and some in Blazing Fire!"

(Shoura: 7)

Because if the people would not be threatened about such day, the Religious Invitation will not come to a conclusion and Religious Invitation will not benefit!

Then God explains this point that:

- **The separation of the people into two sects is what the Divine Providence intended, and for this reason God legislated 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 will give life to the dead and will judge between the people in what they differ:**

"And We revealed this Holy Quran in Arabic language that you warn People of the Mother of the Cities, and all around it...!" (Shoura: 7)

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. The content of revelation is a Unique Divine Religion that all human beings must follow this One Religion, accepting it as their tradition and way of living as well as their way towards their salvation!

Of course, in this case God also States:

- The Shariah of Islam introduced through Muhammad^(PBUH) is the most comprehensive legislation that has been revealed from God, but the differences found in this particular religion are not from the area of the Revelation, rather it is caused by the oppression and rebellion of some people who knowingly launched it in the religion of God:

"Allah has Legislated 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...!"

(Shoura: 13)

In this Verse, a confrontation appears in between the Prophet Noah^(AS) and the Prophet Muhammad^(PBUH), the appearance of this confrontation indicates that those Teachings and Laws which are Revealed to or Legislated for Muhammad^(PBUH) are specific to his Shariah! Because in respect of the Shariah of Islam God used the Phrase: **"Allah Legislated for/We Revealed to!"** But on the Shariahs of Noah^(AS)

and Abraham^(AS) and others, God Stated: **"We Enjoined on!"** This was due to the fact that the Shariahs of Noah and Abraham were not more than few Rules which were only ordered the important issues, 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...!"

(Hadid: 25)

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

The meaning of the Book in the Holy Quran is the Shariah and Religion, and the meaning of its Descent by Truth is that this Book is an Absolute Truth, not mixed with devil and emotional differences.

The word Criterion/Standard refers to any scale in which objects are measured with it, and it refers to the same Religion which the Book contains it. From this respect God calls the Religion a Criterion with which the Beliefs and Deeds are 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, P. 15, 28, 45, and 63.)

Types of Revelation

« وَ مَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا

- وَحِيًّا أَوْ

- مِنْ وَرَاءِ حِجَابٍ أَوْ

- يُرْسِلَ رَسُولًا...! »

(شورى: ٥١)

**"There is not any chance for man that
Allah should speak to him unless it be by Revelation
or from behind a Veil
or He sends an Angel to Reveal to him what He Wills
by His Permission.
Verily, Allah is the Exalted Source-Wisdom!"
(Holy Quran; Shura: 51.)**

In this Verse, the Glorified God defines the Revelation in three categories, and States that His Speaking to His servants is in one of these three ways:

- 1- By Revelation,**
- 2- Beyond a Veil,**
- 3. By Sending a Messenger Angel, who, by the Permission of God, Reveals to the Prophet whatever God Wills.**

Then, God States that He Reveals His Messages in these three ways to His Messenger, before that nothing of these Revelations had any record in the self of the Messenger! That is to say, the Messenger already was not aware of any of the teachings that were revealed to him. It is the Revelation, a Divine Light, whenever the Exalted God Wills He Assigns one of His servants to this Guidance and Inspires him, thereafter, God Guides each of His servants through His Messenger by His Own Permission.

Applying the expression of "Word of God" to Holy Quran, which is a Particular Act of God, is an actual or virtual assignment. This attribution is mentioned in the Holy Quran in whatever way it was appropriated. The Revelation that the Holy Prophets receive from the Almighty God is one of the instances of the Word.

The "Revelation" and the two other instances of it: "Speaking behind a Veil," and "Sending an Angel," are three instances of the Word of God and His Speech, of course, instances both actual or virtual. So all three types of speech mentioned in the above Verse are kinds of speech with humankind.

Another point in this Verse is that the three words are related together with "or," and it appears that they differ to each other, and it must be true, because we find that two of these verbs have adverbs but the first one has no adverb - one is bound to Veil, the other is bound to Angel Messenger - but nothing binds the "Revelation," and the appearance of this confrontation indicates that in the first option the speech is voiceless, a speech with no intermediary between God and human, while in other two types the speech is performed through a mediator.

The fact is that in one of them the intermediary is a Messenger Angel, who takes Revelation from the Source of Revelation, and conveys it to the Prophet. In the other one the intermediary is the Veil, which is not itself a conveyer of Revelation, but the Revelation takes place from beyond it.

The third way, which is Revelation by the Messenger Angel, who is the Angel of Revelation, the Message of God is first given to him, and he reveals to the prophet whatever God has permitted him.

The second way of the Revelation, which is the Revelation from behind a Veil, is a Revelation by intermediary, and the intermediary is the Veil. The fact is that, the intermediary, like the intermediary in the third category, does not reveal itself, but only the Revelation begins from beyond it. (The preposition "from" used in the Verse indicates the beginning.)

Here the word "beyond" does not mean "behind", but it means the outside of everything, and the outer space which environs it. This kind of speech, which is from beyond the Veil, is like the Speech of the God Almighty with Moses in the Mount Sinai:

**"As he reached near the fire,
from the right side of the valley
out of a Blessed tree,
he was addressed...!" (Qasass: 30.)**

The same is the Revelations that were revealed to the Prophets in

their dreams.

The first way of Revelation was the Speech of God with the Prophet of Islam, without the intermediary of Gabriel, in which there were neither an intermediary Messenger Angel, the Gabriel, nor any kind of assumed Veils.

Since the Revelation in all these different types has an attribution to God, therefore, we can attribute all kinds of Revelation absolutely to the God Almighty.

In short, it can be said that in all these three types of Revelation: God has Revealed the Revelation without specifying what kind of Revelation it is, therefore, all kinds of Revelation has been attributed to the God Almighty in His Holy Word, the Quran:

"We revealed to you as We did reveal to Nuh and Messengers after him...!" (Nissa: 163.)

"And also before you We Sent men to whom We revealed [Our Messages...!]" (Nahl: 43.)

(Almizan: V. 35, P. 118.)

Revelation, and Understanding

The Detailed Knowledge

« وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ...! »
(شورى: ٥٢)

**"Thus, We have revealed a Spirit to you,
by Our command...!"**
(Holy Quran; Shura: 52.)

The appearance of the Verses of this Surah and many traditions emphasize that the Messenger of God, as he received the Revelation of God through intermediary of Gabriel, also he received it in his dream. Sometimes even he received it without a mediator. Referring to this in

the above Verse, the God Almighty States:

"And thus We have revealed to you through a Spirit by Our Command. Before this you did not know what was Book of Religion and what was Faith; but We have made the Quran a Light by which We guide Our worshippers as We Will; and verily, you do guide people to the Straight Path!"

The Holy Verse means that what the Holy Prophet of God has and calls people towards it are all from God, not from himself, and what God has bestowed upon him, was by prophecy, and then by Revelation, so the purpose of the Phrase: **"Before this you did not know what was Book of Religion and what was Faith,"** is that, you did not know the detailed knowledge about the beliefs and practical legislations which are mentioned in the Book! It is almost true, because the Almighty God did educate him the Knowledge to these details after Granting him the Mission and Revelation, as He Stated: **"And you didn't know what the Faith was,"** is that, you did not have the detailed faith and commitment to each of the Rightful Knowledges and the Righteous Practices.

- Before the Revelation of the Spirit, you had no knowledge of the Book, Knowledge, and the Legislations in it, and you were not possessed such Faith, that you were possessed after the Revelation, and you lacked the Faith and Commitment to each particular one of the Beliefs and Religious Practices!

The Verse in question is not in conflict with the fact that the Holy Prophet had Faith in God before his selection, and his practices were all righteous, since what is denied in this Verse is the knowledge to details of the Teachings in the book and the practical commitment and faith to its Knowledge. It is clear that the lack of detailed knowledge and obligation does not necessarily go with the immediate faith of God and humility against the truth!

So the state of the Messenger of God was different at the pre-prophecy with the post-prophecy, and the Holy Verse indicates that what

he was possessed after the prophecy was given to him by the Almighty God through Revelation, and he had no role in it!

(Almizan: V. 35, P. 122.)

Are All the Words of the Prophet a Revelation?

« وَ مَا يَنْطِقُ عَنِ الْهَوَىٰ!
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ! »
(نجم: ٣-٤)

**" Nor does he speak out of his own desire!
it is just a Revelation that is Revealed to him!"**

(Holy Quran; Najm: 3-4.)

However, the expression: **"What he speaks,"** is absolute, and negates the absolute speech of the Holy Messenger of God from being out of his own desire, (even in the everyday words he had inside his house,) but since at the beginning of the Surah God Addressed the polytheists that **"your companion has neither gone astray, nor gone amiss,"** the expression of **"Your Companion,"** indicates that the Address is toward the polytheists, who considered his invitation and the Quran to be a lie, a fantasy, and defamatory allegation to God, therefore we can say that:

- It means the Holy Messenger of Allah, in what he invites you, and what recites to you from the Quran, does not come from his own desire, and he does not state his own opinion, but what he says to you is a Revelation that the God Almighty reveals to him.

(Almizan: V. 37, P. 54.)

Concept of the Messenger, the Prophet, And the Muhaddith

« وَ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ...! »
(آل عمران: ٤٢)

"When the Angels said: O Mary...!"

(Holy Quran; Al-Imran: 42.)

It is quoted from Imam Sadiq (AS) regarding the difference between the "Messenger, Prophet, and Muhaddith or Muhadditheh," that he said:

1- The Messenger

The Messenger is the one, who sees the Angel with his eyes, which brings him the Divine Mission, and says to him that God Commands you so and so!

It happens that the Mission of Messenger is also accompanied by the Prophecy of the Messenger.

2- The Prophet

The Prophet is the one, who does not see the Angel with his eyes, but the Revelation is revealed to his heart, then he realizes the Revelations as an unconscious one in his dreams, then God discloses it to him so that he attains knowledge to it, but he does not see the Angel.

Explanation: The kind of Revelation, which is God's speech to His servant, causes inherently the Certain Knowledge and requires no reason.

But the subject of "Prophetic sleep" is the dream in which the prophet realizes the Divine Revelation other than the dream that comes to ordinary human beings in their daytime or night sleeps. Prophetic sleep has been described more like anesthesia. So it is a state in which the mind of the prophet finds stillness, as we observe things in awakening, he observes and comprehends the Teachings or Commands. The Allah Almighty also guides him towards the Truth and the Righteousness, in a way that he will surely know that what is revealed to him is from the Almighty God and is not from the possession of Satan!

Cognition of Angelic Induction: It should be said that the way of finding knowledge to what a Prophet hears is the word of the Angel, not

the temptation of Satan, is only with Divine Approval and His Guidance.

The Satan's temptation, if it is a vicious subject, which is inducted in the same invalidated form to the believer, the believer would not consider it as an Angels' suggestion!

If any news or memory instilled in man's mind and was along with tranquility and dignity is a proof of its Divinity, but in contrary, if it is along with anxiety and instability, it is a reason to be from devil.

Also, if the suggestion is along with a hurry or with a sense of worry or scorn, it is also a reason for its being from Satan!

3. The Muhaddith or Muhadditheh (Female)

Muhaddith, is a one, who hears the speech of Angel, but does not see him at presence. (Quoted from Zarareh, in book Basayer.)

However, the "Muhadith or the Muhaditheh" hears the sound of the Angel, but with his heart not with sense! Hearing the sound of Angel is particular to Muhadith or the Muhaditheh, and is a matter of heart, nobody is involved in it. The main criterion of being a "Muhaddith" is to hear the sound of the Angel, but seeing him is not necessary, however if one happens to see the Angel while listening to his sound, it is no problem, such as the Holy Mary (SA) while hearing the sound of the Angel she saw also the Angel himself - as is quoted in Holy Quran: **"...Whereupon We sent to her Our Spirit and he became incarnate for her as a well-proportioned human!"** (Maryam: 17.)

(Of course, she saw actually the figurative form of the Angel, not the reality of him!)

Famous "Muhaddiths"

In the History of Religions

More than what is told about the Holy Mary (SA) and her being one of the female Muhaddithehs, it is narrated in Islamic Traditions that:

Imam Sadiq (AS) said:

- Ali (AS) was a Muhaddith,
- Salman also was a Mhuaddith....

Imam Baqir (AS) said:

-Ali (AS) was a Muhaddith. He was exampled to the "Companion of Solomon," and "Companion of Moses," and "Dhul Qarnayn!"

Imam said: Someone asked Ali (AS) whether "Dhul Qarnayn.!" was a Prophet? He replied:

- No! But he was a servant who loved God, and God also loved him!

- He purified his love to God, God also Granted the same Reward to him!

Yes, Ali (AS) was the same as "Dhu 'l-Qarnayn!"

(Narrated by Abi-Bassir, and Hamran bin A'ayun, in Book Kafi.)

(Almizan: V. 6, P. 51.)

Revelation without Intermediary in the Ascension of the Messenger of Allah

”وَ النَّجْمِ إِذَا هَوَىٰ!
مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ!...“
(نجم: ١- ١٨)

**"By the Star when it disappears!
your companion has neither gone astray,
nor deviated from the Straight Path!"**

(Holy Quran; Najm: 1-18)

In these Verses, the Revelation that has been descended to the Holy Prophet of God is authenticated and explained.

There are many traditions from the Imams of the Household stating

expressly that: The purpose of these Verses is not to express and describe the absolute Revelation, but to say that it is a kind of Revelation, that is performed orally and face to face, at the Night of Ascension, the Glorious God has descended it to His Honorable Messenger.

Therefore, these Verses want to express the story of the ascension. The appearances of the Verses are the confirmation of these narratives. In 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 also used.

The Verses relate as under:

- By the Star!

**At the moment that falls on the horizon to disappear,
your Companion - the Prophet - has not gone out of the way which
would achieve him to his goal and his desired end, he has not gone
astray in his belief and judgment!**

**He doesn't talk out of his desire! What he says is nothing but the
revelation that is given to him.**

**These are the secrets that Gabriel, the Mighty Power, has taught
him, the one who has come to dominate such a position because of
his perfect Judgment and reason,**

he is positioned on the highest horizon!

Having such high rank he has gone closer and closest to God!

**He raised the Messenger so high until the distance between He
and he was at two bow-lengths or even nearer!**

It was there that He Revealed to His servant, what He Willed,

The Prophet's heart was truthful to what he had seen ...! »

(Holy Quran: Najm, 1-18)

(Almizan, V. 37, P. 52)

Meaning of Phrases Used in the Verses of Ascension:

1- The Mighty Power

The meaning of "**Mighty Power**," as said by some scholars is Gabriel. As the Almighty God has mentioned same in His Holy Word, and Stated:

**"Verily, this Quran is the Divine Word
that the most Honourable Angel Emissary
Thas brought from Allah to His Messenger!
A Mighty Power who is of a high rank in The Presence of Allah,
the Owner of the Throne of Authority!"**
(Takvir: 19-20.)

Some other scholars have also said that it means God Himself.

2- Lord of Strength

The term "**Lord of Strength**" means the Power or Perfection of Reason and Judgment. Of course, those who have considered the Verse introducing the Gabriel, they have interpreted this term as - the very Gabriel who exerts power in the cause of God, or the Gabriel who has a mature intellect, or the Gabriel who bypasses the Messenger of God, though he is in the air.

3- Domination on the Throne

The "Domination on Throne" means that Gabriel appeared to the Prophet in the same shape that he has been created. It is also in the narratives that Gabriel appeared to the Messenger of Allah in different shapes, only twice he showed his original form to him. It may also mean that Gabriel dominated with his power to what he was charged to perform.

If it refers to the Prophet of God, it means that the Holy Prophet of

Allah persisted and dominated on his Mission.

4- Highest Horizon

The meaning of the "**Highest Horizon**," is the **sky**, disregarding what its east side is, some say the eastern horizon is taller than the western horizon, which is not a true view.

5- Came Closer and Closer To His Presence!

The meaning of "**Coming closer to His Presence**," is that Gabriel then approached the Prophet and clasped his skirt to ascend with him to the heavens. (This is true when we consider the pronoun refers to Gabriel,) but if we attribute the pronoun to the Prophet, the meaning of the Phrase is: The Messenger of God came closer to God, and observed his own nearness to the Presence of God!

6- Two Bow-Lengths

The Phrase "**Two-Bow lengths**," used to show the closeness of the Messenger of Allah to Allah, which States:

- **His distance was about two arcs, or about two cubits or less!**

In this situation the Almighty God States:

- **God Almighty revealed to His servant what He revealed!**

7- Messenger's Heart did not Deny What he Observed!

- Namely, the Sighting of the Prophet in what he saw was a truthful Vision!

Vision by Eye of Heart or Intuitive Perception

It is not a new issue to attribute Vision to the heart, which basically is the job of the eye, since for the human beings there is a kind of intuitive perception that transcends the perceptions of his external or internal senses. It is a perception without the intermediary of the eyes, ears, and other external senses, and also without the intermediary of the imagination, thought, and the other internal powers, like as we observe that we are the creatures that we see, but in which our objective and intuitive understanding is neither our eyes nor our thoughts, meantime, we see ourselves hearing, smelling, tasting, touching, as well as we see that we are imagining and thinking, but in none of these intuitive perceptions, though they are vision and intuition but no eyes are working, nor any other external and internal senses!

Yes, as we understand the sensible act of one of these outward and inward senses, we also realize that it relates to which sense. This understanding is not the function of that sense, but it is the function of our Self, which is interpreted in the Holy Quran to "Fuad- Heart."

In the Holy Verse, there is no indication that it belongs to the Sight of the Glorified God, and that He was God Who made Himself manifest to His Prophet, but what was manifested to the Messenger of Allah were the: **"High Horizon", "Coming Closer", and "Closer to His Presence,"** and also He was the God Almighty Who Revealed him the Revelations.

These are the ones that had been mentioned in the previous Verses, all of which were types of Divine Signs and Revelations to His Holy Prophet.

The following Verse confirms also the above expressions:

**"His eyes did not deceive him, nor did they lead him to falsehood!
And he indeed saw some of the Great Signs of his Lord!"**

In addition, if even we suppose that the purpose of the Phrase is

the Vision of the Glorified God, it did not cause any rejection, because the Phrase has attributed the Sight to Prophet's Heart, and the Vision by Heart differs from the Sight by eyes, which it can only see the objects, and it is impossible in regards the Almighty God!

Ascension upto the Lote-Tree

Of the Uttermost Boundary

"Although he had seen him once,
Near the "Lote-Tree of the Uttermost Boundary,"
Where the "Garden of Abode" is,
When he saw it was covered by what was surrounding the Lote-Tree,
Not his eyes were swerve, nor did it overstep the bounds, to see
something that is not true,
How could his eyes be mistaken and revolted?
Where he had seen some Signs of the Greatest Signs of his Lord!"

In these Verses God wants to explain a descent other than the one in the previous Verses.

According to some commentators, the purpose of "descending" here is the descent of Gabriel to the Messenger of God to ascend him for Ascension. They interpret the "Sight" in this Verse also to see Gabriel in his original form by the Prophet. In this comment they interpret the first part of the Verses as: **"Gabriel once again turned to the Prophet of God in his original form to take him to Ascension. This happened near the Lote-Tree of the Uttermost Boundary."**

There is another view that interprets the Verse as follows:

"The Messenger of God was once again descended near the Lote-tree of the uttermost boundary, and this was when he was going to Ascension, where in this descent he sighted God with his heart like the first descent!»

The meaning of the Sighting in this interpretation is the heart-view.

The meaning of the second descent is the descent of the Prophet of Allah in his Ascension near to the Lote-tree of the uttermost boundary.

Where is the Lote-tree Of the Uttermost Boundary?

The term "Uttermost Boundary" in this Verse may be the end of the Heavens, because God States that the Garden of Abode is close to it. We know that The Garden of Abode is in the Heavens, as God States in the Verse:

"In the heavens there is your sustenance and that which you were promised (Paradise!)" (Zari'at: 22.)

But what this Lote-tree is? We did not find in the Word of the Almighty God something to interpret it, as if the Intention of God is here to speak indirectly and covertly.

The affirmation to this meaning is the Verse: **"When there covered the Lote Tree what covered it!"** In which a reference is made to the covering.

In the traditions also it is interpreted to the tree above the seventh heaven, where the deeds of the servants of God go so far!

Where is the Garden of Abode?

The Garden of Abode is a Paradise where the believers dwell forever, because there is another temporary Paradise also and it is the Paradise of Purgatory, which lasts until the Day of Judgment, but the "Garden of Abode" starts after the Resurrection!

**"The righteously striving believers
Will have Paradise for their dwelling as
The reward of their good deeds!" (Sajdeh: 19.)**

"When the Resurrection comes ... then indeed the Garden of Paradise will be the right abode for him!"

(Nazi'at: 41.)

This Paradise is located in the Heaven, as the Verse 22 of the Surah Zari'at indicates it.

"When there covered the Lote Tree what covered it!"

In the above Verse, the God Almighty left the issue to remain vague and did not express what has surrounded the Lute-Tree? As we have already said the intention of the Almighty God here is to explain the issue vaguely.

What he Sighted

It was Truthful!

Again, the statement goes back to what was sighted by the Holy Prophet of Allah and States:

"Not his eyes were swerve, nor did it overstep the bounds, to see something that is not true!"

In this Verse God wants to State that: The eyes of the Messenger of God did see what was not but its true feature, and he did not see what was untrue, but what he saw was right! The purpose of this "Sight" is also a sight by heart, not a head-to-head sight, because we know that this is the same Truth that is meant in the Verse:

"He had seen Him once before!"

Because God explicitly Say:

"Sighting in this second descent was like Sighting in the first descent. The Sighting in the second descent was with heart, which God Said:

"The heart did not deny what it saw!"

- I swear he saw some of the Signs of his Lord, by sighting those Signs, the Sighting of His Lord came to the end!"

Sighting God with heart will be achieved only by observing His Signs, because a Sign is meant a Sign that relates only the Owner of Sign! It has nothing to tell about itself; otherwise if it relates itself, it is no longer a Sign!

It is impossible to see the Transcendent Essence of God without a Veil, namely, without the mediation of a Sign, as God States:

"...But they cannot comprehend Him in their knowledge!"

(Taha: 110.)

(Almizan, V. 37, P. 52)

Chapter Two

GABRIEL

Angel of Revelation, and Carrier of Spirit

The Trustworthy Spirit

« وَ إِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ!
نَزَلَ بِهِ الرُّوحُ الْأَمِينُ...! »
(شعرا: ١٩٢-٢٢٧)

"This Quran is certainly the Revelation from the
Lord of the Universe!
It has been revealed through the
Trustworthy Spirit!
Upon your heart, so that you would be of the Warners!
In a clear Arabic language!"

(Holy Quran; Shuara: 192-227.)

The "**Holy Spirit**" is Gabriel, the Angel of Revelation. If Gabriel was called "**Amin-Trustworthy**," it would imply that he is trusted by the God Almighty, and is trusted in delivering God's Mission to His Prophet. He would not change anything in his Message, nor distort and displace it, neither deliberately nor inadvertently, nor does he forget!

If God Said: "**It has been revealed through the Trustworthy**

Spirit," it was intended to say that God has Descended the Holy Quran along with Gabriel.

Quran is a Book composed of words, the words, of course, with Rightful meanings. The Prophet of God, at the same way he received the meanings through the Revelation of the Almighty God, he received also the words from God, not that he himself has taken on meanings in the form of words, because God States in the Surah Qiyamat:

"So whenever We do read it, follow in its reading!"

It is clear that words are readable, not meanings!

Concept of Heart in Quran

The meaning of "Heart" in the Holy Word of God, wherever it is used, it refers to a reality in human being where the intellect and perception are attributed to, not the spruce-shaped heart that hangs to the left of the breast and is an organ of the human body.

The following Phrase in Quran clearly shows that it is the very human Self: **"... And the hearts rose up to the throats...!"** It goes without saying that it means the human self!

Gabriel, and Descent of Quran in the Heart of Prophet

When God Stated: **"It has been revealed through the Trustworthy Spirit upon your heart ...,"** it might be a reference to the way of inspiring Quran in the heart of the Messenger of God, and it was the Self of the Prophet who received the Revelation from the Spirit, not his hand or any of his other apparent senses, that were used in the minor affairs.

So the Holy Messenger of Allah, upon receiving the Revelation, he did see and hear, but without using his two senses of vision and hearing, as it is mentioned in the narrations that there happened an unconscious state upon him, which was called the: "Infatuate of Revelation!"

So, as we see a person and hear his voice, the Prophet of Allah did see and hear the voice of the Angel of Revelation without using his two

senses of physical vision and hearing as we do.

If his sight and his hearing while receiving the Revelation were the same as what we hear and see, then the other people, in particular, his companions would also see and hear it, whilst the definitive narration denied this meaning, and it happened that the state of Revelation came up him among the people, and the people around him, felt nothing, neither a footstep, nor a person, nor any sound of speech inducing the Revelation.

(Almizan, V. 30, P. 200)

The Angels of Revelation

« وَالصَّاقَاتِ صَفًّا
فَالزَّاجِرَاتِ زَجْرًا
فَالتَّالِيَاتِ ذِكْرًا...! »
(صافات: ١-١١)

"By the Angels who range in ranks!

[To carry out Allah's Commands.]

And by the Angels who are severe in Repelling every evil and devil!

And by the Angels who recite Allah's Remembrances and reach Divine Messages to the Messenger!"

(Holy Quran; Saffat: 1-11.)

There are three groups of Angels: "Safat, Zajarat, and Taliyat," who are tasked with revealing the Revelation, safeguarding the way from the intervention of the devils, and delivering it to the Prophets, or especially to the Prophet Muhammad (PBUH.)

This is the possibility that we give, and also the use of another Verse of the Holy Quran, affirms it:

"God Knows the Unseen and He does not allow anyone to know His Secrets except those of His Messengers whom He chooses!

**He causes Angelic Guards to march before and after him!
So that He would know that the Messengers have conveyed the
Message of their Lord. He Encompasses all that is with them and He
keeps a precise account of all things!"**

(Jinn: 26-28.)

It is likely that the meaning of the first Verses of Surah Saffat is as follows:

- **"By the Angels who stand in the way of Revelation!"**
- **"By the Angels who persecute the devils, that they may not interfere in the work of Revelation!**
- **By the Angels who recite the Revelation to the Prophet!»**

Of course, the meaning of the Prophet and the Revelation mentioned in the above Verse, can be generally the Revelations which were given to the Prophets, or specifically the Revelation that was honored with the Prophet of Islam, which is the Holy Quran, because in the Holy Quran the word "Zikr- Reminder" means "Quran", and in the above Verse "Zikr" can be considered the Revelation of the Quran.

It can be said that the Angels of "Saffat, and Taliyat," are the subordinates of Gabriel, who help him to descend the Quran. God Almighty Says about these Angels:

- **These Revelations are in Books held in Honour!**
- **Kept in an exalted and purified place!**
- **Written by the hands of the Representative Angels,**
- **Who are highly Virtuous and Noble!**

Therefore, it turns out that the carrier of the Revelation is not a single one, in the meantime, it does not contradict the fact that the Revelation is also attributed to Gabriel.

(Almizan, V. 33, P. 193)

Islamic Traditions On Descent of Revelation

How the Messenger of God Received the Revelation?

The Islamic traditions have stated how the Prophet of God received the Revelation:

1- Harith ibn Hisham asked the Messenger of God:

- How does Revelation come to you? He said:

- It happens that an Angel comes in the form of a chain bell, which sounds in front of me, and I would memorize from his voice what he wants to make me understand.

- This kind of Revelation is harder than its other forms to me, and by the way, an Angel approaches me visualized as a man, he speaks to me, and I memorize his words.

2- Aisha said:

- I myself have seen that on very cold days, Revelation was coming down upon him, and when was separated from him, sweat was pouring down his forehead, though it was a cold day. (From: Dur'r-Manthur)

3- Zarareh asked Imam Sadeq (AS):

- What was the fainting that touched the Messenger of God during the Revelation?

Imam said:

- It was in that kind of Revelation that there was no intermediary between he and the God Almighty. The Almighty God manifested Himself to him!

Then the Imam said while humiliating:

- This is the Prophecy! (Quoted from the Book Tawhid)

4- It is narrated from Abi Abdullah (AS) that he said:

- Whenever Gabriel was sent down to the Messenger of God, he would sit like a servant in front of him, and whenever he would enter in, he would ask for permission. (Quoted from the Book I'la)

5- Imam Sadiq (AS) in response to the question about Revelation by Gabriel, and Revelation in unconscious state of the Prophet, said:

- Whenever the Revelation was revealed directly to the Messenger of God without the mediation of Gabriel, he felt a kind of unconscious state in himself, because it was hard to receive the Revelation direct from the God Almighty, but whenever the Gabriel intermediated between he and God such state did not appear, and he had his normal state and would say:

- "Gabriel told me so," or "This is the Gabriel who says so!"

(Quoted from Book Amali.)

How did the Prophet Know Gabriel?

1 - Imam Sadiq (AS) said:

- The Holy Prophet of God did not recognize that the person who speaks to him is Gabriel and has come from the Almighty God, except by a Divine Grace!

(Quoted from Book Tawhid)

2- Imam Sadiq (AS) was asked:

- How the Prophet of God would be assured the receiving Message is from God, not from the Iblis, and whether is it Satan who interferes in his heart?

Imam said:

- The Almighty God, when appoints a servant as His Messenger, He descends tranquility and dignity upon him, As a result, the Emissary of God comes to him, The Prophet sees him with his own eyes,

Like the other people who sees them.

(Quote from Ayashi Commentary)

Spirit's Companionship with the Prophet and Imams

1- Imam Sadiq said:

- The Spirit is a creature that in creativity is greater than Gabriel and Michael. This Spirit has always been associated with the Holy Messenger of God and the Imams after him. His duty is the confirmation of them. (Quoted from Kafi.)

2- It is in book "Nahj al-Balagha" which states:

- The Almighty God, from the day that the Prophet was weaned from the mother, made His greatest Angel to accompany him, to guide him, day and night, to the world's virtues of the morality.

(Almizan, V. 35, P. 128)

The Clear Horizon, and the Observations of Holy Prophet

« وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ !... »

(تکویر: ۲۳)

"And indeed he has met the Angel Gabriel Near the Horizon quite clearly!"

"I swear that the Prophet of God has seen Gabriel before. Gabriel was at Horizon of Manifest, and the Apparent Region, which was the same Highest Horizon, that is higher than any other horizons!"

The Highness of the Manifested Horizon or the Highest Horizon,

in this Verses, is not in meaning of the highness as we know, but it means the Highness appropriate to the Universe of Angels.

Some of the scholars have said that the Prophet of God had seen Gabreil in his principal shape where the sun rises, which is the highest horizon from the East. But this is not true, because there is no reason for it in the Verse, specially the reason to suggest that he saw Gabriel in his original form, now the Gabriel has visualized himself in what a form. It seems that this commentator derives his theory from some of the narrations which say the Prophet of God, in his first days of Prophecy, observed Gabriel sitting in the throne, between heaven and the earth. If it was so, it wouldn't have been his original form, but he would have visualized himself in such a form!

**"So by the stars that disappear during the day;
Those that move swiftly and hide from the eye sight;
And by the night when it departs;
And by the dawn as it breaths with Light;
Verily, this Quran is the Divine Word that the most Honourable Angel
Emissary has brought from Allah to His Messenger,
A mighty Angel who is of a high rank in the Presence of Allah, the
Owner of Arsh [the Throne of Authority,]
This Angel Emissary is obeyed by the Angels and also is trustworthy in
Conveying Allah's Words of Revelation.
O, you people! Know that your Supervisor is not a mad man [as the
disbelievers accuse him,]
And indeed he has met the Angel Gabreil near the horizon quite
clearly;
And he does not withhold out of envy and niggardliness what is
revealed to Him from the Unseen;
And this Quran is not at all mingled with the words of the accursed
Satan;
Then [O, mankind] where are you going?"**

Verily, this Quran is a Reminder For mankind throughout the world!"

(Takvir:15-27.)

Gabriel's Six-Point Specifications

In part of the above Verses, God has described Gabriel having six attributes and characteristics:

1- God has called him the **"Messenger."**

2- God has called him **"Noble,"** which refers to his dignity and respect in Presence of God, and is favored by His Grace.

3. God has called him **"Lord of Strength,"** which means he has a mature strength and power.

4- God has called him **"Owner an Honorable Place with the Lord of the Throne,"** that means he has the Status and Position.

5- God has called him **"the Obeyed,"** which implies that Gabriel is a Commander near God, whose subordinates follow his instructions, and that there are also Angels that Gabriel commands them, and they obey. From this point it turns out that Gabriel has some helpers in his work.

6- God has called him **"Trustworthy,"** which indicates that Gabriel does not betray God in His Commands, as well as in deliverance of the Revelations and Missions!

Gabriel, and Safety in the Course of Revelation

When the God Almighty makes such a definition of Gabriel, He understands us that this Quran is not the inspiration of demons and devils, but is revealed through Revelation by such an Angel.

In short, the path of the Revelation of the Holy Quran has been a healthy one, and even there is no possibility of betrayal or error, because the Angel of Revelation has such qualities.

The Almighty God in this way denied the slander of the infidels who had called His Messenger as a madman. God did argue that His Prophet is sanctified from such slanders.

So, in the above Verses God wants to realize us that the Prophet of God, from the beginning of his life, had lived and associated with these people, and they knew His Prophet better than anyone else, they knew that he had perfection of reason, strength in judgment, and trust in his word, and no one who has such accomplishments is attributed to madness!

The result of these statements is that Quran is a book of Guidance, a book that anyone who wishes to stand up in the right path is guided by this book:

**"This Holy Quran is a Great Admonition and Commend
for all People of the world!"**

(Saad: 78.)

Quran has the capability to be a Reminder to the whole universe, but in practice, those who accept the Reminder, wish to remain in the Right Path, steadfast in servitude of God, and upright in His obedience, they can take benefit of the Reminder!

**"A Reminder to whoever who is In search of the Truth,
and who wishes to be on the Straight Path!**

**And you [who are in search of the Truth] shall not wish anything
unless it is The Will of Allah, the Creator of The worlds!"**

(Takvir: 28-29.)

At the end, God reminds the fact that man is not independent in his will and providence from the Will and Providence of the God Almighty, and the will of mankind depends on the Will of God!

As it is evident from the above Verse: Humans do not want endurance unless the Almighty God wants they do, and if the Almighty God wants they want, too. So the voluntary actions of man are also considered by the Almighty God, that is, God has also His Will on them,

if God Wills man to do something, man also wants and does it, and when he does it, he acts on his own will!

(Almizan, V. 40, P. 86.)

Stages of Compiling and Reciting the Revelation

« لَا تُحْرَكْ بِهِ لِسَانُكَ لِتَعْجَلَ بِهِ ...! »
(قيامت: ١٦-١٩)

" O, Messenger! Do not repeat hastily The Word of Revelation while it is in the process of being sent down, make sure that you have heard it completely!

Verily, it is Our Undertaking to compile and to recite it...!"

(Holy Quran; Qiyamat: 16-19.)

These four Verses, by presenting the Divine Etiquette, oblige the Prophet of God to observe the formalities regarding the Stages of Revelation when receiving what is revealed to him, and not to recite the Verses before the stages of Revelation is finished, and not to move his tongue to recite it hastily!

The following Verse also is in the same meaning, where it says:

"... Do not hasten with the Quran before its revelation is completed for you...!"

(Taha: 114.)

This prohibition of rushing to the Quran confirms what has been said in the traditions that: The Complete Revelation of Holy Quran to the heart of the Messenger of Allah is different from its Gradual Descent.

Then it goes on:

"Verily, it is Our Undertaking to compile and to recite it!"

That says: Do not hurry to the Quran, for it is up to us to gather what is revealed to you, to unite and recite it to you, none of the revelations will be lost by us, therefore you need not to hurry and recite it before us:

**"And after We have recited the Word of Revelation
[by the tongue of Gabriel,]
then you repeat it!"**

When we did finish reading the revelation of Quran, then you follow our recitation, and begin after we have finished!

"Also it is Our Undertaking to explain it In detail!"

The God Almighty states that: It is up to Us to explain and clarify the Revealed Verses to you, as we undertake to compile and recite the Revelation, after we have compiled and recited it for you, we will explain and clarify it also to you! The Expression of Revelation is the stages performed after compiling and reciting the Revealed Verses.

(Almizan, V. 39, P. 322.)

Chapter Three

NIGHT OF DESTINY

and

DESCENT OF QURAN

The Night, when the Quran was Revealed!

« إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ...! »
(قدر: ١-٥)

"Verily, We sent down the Holy Quran In the Night of Qadr!"

(Holy Quran; Qadr: 1-5.)

The "Surah Qadr-Destiny" proclaims that the Revelation of Quran was at the Night of Destiny, and glorifying that Night considers it higher than one thousand months, because in that night the Angels and the Spirit has been descended.

The appearance of the Phrase "**We sent down,**" is that, God wants to State that He has sent down the Entire Quran at the Night of Destiny, not some of its Verses. The reason for this is that in the above Verse the Quran is interpreted as "**Descended,**" which appears to be done at once, not "have Descended," which apparently means the Gradual Revelation.

The following Verse confirms this meaning:

" Ha, Mim! By the Manifest Book!

We have sent it down in a Blessed Night [of Qadr!]"

(Dukhan: 1-3.)

In the above Verse God has explicitly States that He has Revealed

the Entire Book at that night, because its appearance is that God has sworn first by the whole book, then He said that we sent it down in one night all in one.

So the meaning of this Verse would be that the Holy Quran has been revealed in two ways: One entirely at a given night, also it has been revealed gradually over the course of twenty-three years.

The following Verse indicates its gradual descent:

"We have divided the Quran into many segments so that you would read them to the people in gradual steps as We reveal them to you from time to time!"

(Isra: 106.)

Also the following Verse that Says:

**"The unbelievers have said:
Why was the whole Quran not revealed to him at once?"
We have revealed it to you in gradual steps
to strengthen your heart and give you explanations?"**

(Furqan: 32.)

Which Night was the
" Night of Destiny? "

There is no Verse in the Word of God that states what night was the Night of Destiny, except the following Verse which states:

"The month of Ramadan is the month in which the Quran was revealed...! »

(Baqarah: 185.)

That is, the Entire Quran was revealed during Ramadan, and by adding it to the Verse in question, it becomes clear that the Night of Destiny is one of the nights of Ramadan, but which of its nights, it is not mentioned in the Holy Quran.

In this case only the Narratives are the source of information.

In Surah "Qadr-Destiny," the night that the Quran was revealed was called the **Night of Destiny!**

What is the Concept of "QADR"

Apparently, the term "Qadr" means Predestination and Measurement, so the night of "Qadr" is the night of 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, livelihood, happiness, Misery, and of the like....

The following Verses, describing the Night of Destiny, refer to this meaning:

**" On this night, every absolute Command
coming from Us becomes distinguishable!
The Command that We have been sending!
As a Sign of Grace from your Lord...!"**

(Dukhan: 4-6.)

As the term "Distinguish" means separating and distinguishing two things from one another, and "distinguishing every undistinguished or absolute Command," does not make sense but to specify, by Predestination and Measurement a Command or an Event that should happen!

The following narrative is quoted from Imam Baqir (AS) in Book Kafi, that he said:

- The meaning of the Glorified Night in the above Verse is the Night of Destiny, which is repeated every year during the last decade of month Ramadan. So the Quran is not revealed except in the Night of Destiny, as the Almighty God Says about it - On this night, every Absolute Command will be distinguished - namely, every year, at the Night of Destiny, all the Commands and Affairs of the next year will be Predestined, whether good or evil, whether obedience or sin, or the new borns coming to the world, or death, or livelihood, and all things that are Predestined and Decreed definitely at that night for the coming year, but

at the same time the Divine Providence is involved in it. It means that the fulfillment of the said Decree is certain, and no other cause or condition could change it, unless the God Almighty Wills it!)

Repeat of the Night of Destiny on Each Year

The above Verse indicates that the Night of Destiny is not limited to the year and night that Quran was Descended at its Night of Destiny, but with the repetition of the years, that night is repeated, so on each month Ramadan of each lunar year there is a Night of Destiny, in which all future Affairs and Commands of the coming year, till the next year's Night of Destiny will be Measured, Predetermined, and Predestined!

There is a possible assumption that Quran may have been entirely descended in one of the Nights of Destiny at the past fourteen centuries, but it does not sense that all events of the past and future of all ages will be determined at that one night, furthermore, the use of the verb **"Yufraq"** (will be distinguished) in the Verse is the future tense and denotes the continuity.

In the Verse in question, God States:

- **"The Night of Destiny is better than a thousand months!"**

Also has Said:

- **"The Angels come down on that night!"**

Both confirm this meaning.

So, there is no point left to the interpretations to mention the contrary views!

The result of the Verses in question, as it was noted, is that the Night of Destiny is one of the nights of the holy month of Ramadan at each year, and every year at that night all Commands and Affairs will be Decreed, of course, the purpose of being Decreed is to be Measured and Predestined.

The question then arises: Whether in this case, the things Predestined on the Night of Destiny may not be changed in its place with

any other factor?

The answer is: No, there is no contradiction that some event to be Predestined at Night of Destiny, but in fulfillment it happens in a different way, because the issue of fulfillment of a predestined event is a different Command, and the Change in the Predestination is another Command. As there is no contradiction in what is Prescribed in the Preserved Tablet, but the Divine Providence changes it, as it is stated in the Holy Quran:

**"Allah abrogates whatever He Wills
And keeps Confirmed whatever He Wills;
And With Him is the Preserved Book!"**

(Ra'ad: 39.)

In addition, the Realization of Commands regarding their Fulfillment has several degrees, the Realization Condition of some of the Commands is present, and some are incomplete. It is possible that on the Night of Destiny some of the degrees of Realization to be Predestined and some others to be delayed to other time, but what is understood from the narrations are incompatible with this comment.

Reason for the Priority of the Night of Destiny

The Holy Quran to show the greatness of the Night of Destiny stated: The Night of Destiny is better than a thousand months. The reason for this Priority (as the commentators have interpreted it,) is its advantage to be served for worship. This meaning is also close to the purpose of Quran, because the intention of Quran is to bring people closer to God and to revive them by worship, therefore staying wakeful at that night in worship of God is considered better than worshipping a thousand months.

Descent of the Spirit and Angels At the Night of Destiny

The Holy Quran mentions that: On that Night, "The Spirit" and "The Angels" will be sent down upon the Command of their Lord for any Divine Commands.

The "Spirit" is the same Spirit which is of the Nature of Command, that the Almighty God has Stated about him:

"Say, the Spirit is of the Command of my Lord!"

(Issra: 85.)

The "Command" is the same Divine Command that is mentioned in Surah Yassin:

**"All His Command, when He Wills something,
is to Say to it [Be!] And it [Is.] "**

(Yassin: 82.)

Then the Verse gives the following meaning:

**"The Angels and the Spirit are descended
By the Permission of their Lord at the Night of Destiny,
While they start their Descent,
And issue every Divine Command!"**

Or in other meaning:

**"The Angels and the Spirit are sent down that night
By their Lord's permission,
For the sake of Ordaining each Command
Of the Commands of the universe!"**

What is the "Command"?

" Ha. Mim!

By the Illuminating Book of Religion!

We have sent it down in the Blessed Night!

For We have been The Ever Warner against Evil!
At that Night all Undistinguished Commands are distinctively
Ordained!
It is a Command from Our Side!
We send Messengers and Messages!
This is a Sign of Grace from your Lord to Mankind!
He is the Knowing Hearer!"

(Dukhan: 1-6.)

The Holy Quran introduces the **Night of Destiny** as: "**On this night, every absolute Command coming from Us becomes distinguishable!**" The verb "Yufraq" (will be distinguished,) means separating one thing from another in order to distinguish one another. The word "Hakim" (Undistinguished,) is in contrast to "Yufraq" and the "**Undistinguished Command,**" is a Command in which the words are not distinct from each other and their status and characteristics are not specified.

Now that we understand the above mentioned meaning, we say: The Commands have two stages according the Divine Decrees:

- 1- Stage of Conciseness and Indeterminacy**
- 2. The Detailed stage.**

The Night of Destiny, as it appears from the above Verse, is the night when the Commands come out of the phase of Conciseness and Indeterminacy into the phase of Distinguish and Determination. One of those Commands is the Holy Quran which at the Night of Destiny comes out of the phase of Indeterminacy, and Descends down, namely, fits to the human understanding!

It seems that the God Almighty has informed His Holy Prophet to the details of the events that will soon occur during his invitation while revealing each Verse or Verses and Surahs, and also has informed him that while happening each event there will come a Verse or Verses. That is why, whenever an event happened, the Prophet of God waited for

some Verse or Verses to be revealed about it. So, In fact, the Holy Quran has been revealed to him entirely at once and for all, and once again by gradual and on occasions!

Concept of 'Peace and Safety'
During the Night of Destiny

"It is peaceful until the rising of the dawn!"

(Qadr: 5.)

In this Verse the word "**Salaam**" indicates that the Divine Favor has belonged to have His Mercy on all the servants who turn to Him, and specially on the Night of Destiny the doors of Divine retribution and punishment be closed, namely, no new punishment would be descended.

Needless to say that at that night, the Satan's temptations and tricks will not work!

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

**Concept of the
Blessed Night**

« حم وَالْكِتَابِ الْمُبِينِ!
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ...! »
(دخان: ١-٦)

**"We have revealed the Quran
On a Blessed Night...!"**

(Holy Quran; Dukhan: 1-6.)

The Meaning of the Blessed Night, in which the Holy Quran has been revealed, is the Night of Destiny. The reason for its being blessed is that this Night has a full capacity to do the abundant good, because blessing means abundant good, and the Quran was the abundant good revealed on that Night, it was an Expansive Mercy that extended its

domain over all the people:

**"And what makes you know what The Night of Destiny is?
The Night of Destiny is better than a Thousand months!"**

(Qadr: 2-3.)

From the appearance of the Verse, it appears that the mentioned night is one of the nights which rotate on the earth. It appears also from the Verse: **"At that night all Undistinguished Commands are distinctively Ordained,"** that the Night of Destiny is always repeated on the earth, because the use of the verb "Yufraq" (will be distinguished) in the Verse is the future tense and denotes the continuity.

It is also understood from the appearance of the Phrase: **"The month of Ramadan is the month in which the Quran was revealed!"** (Baqara: 185,) that as long as the month of Ramadan is repeated on the earth, that night will also be repeated, so we conclude that the Night of Destiny will also be repeated each year.

Thus, once on every lunar year, during its month of Ramadan, the Night of Destiny will be repeated!

(Almizan, V. 35, P. 211)

Determining the Night of Destiny

(Islamic Traditions:)

What all the different traditions received from Imams of the Household of Prophet agree upon is that:

- 1- The Night of Destiny will continue to exist until the Day of Judgment,
- 2- It repeats every year,
- 3- It is a night of the nights of the Blessed Month of Ramadan,
- 4- It is one of the three nights of Ramadan: The nineteenth, the twenty-first, and the twenty-third.

It is not exactly known from the Verses of the Holy Quran, which night is it out of the nights of the Month Ramadan, but it is mentioned in the narrations quoted by "Zarareh" in the Commentary of Ayashi, from one of the two Imams Baqir(AS) and Sadiq (AS) that he said:

- The twenty-third night is the very night of "**Jahani.**" The "**Jahani's Hadith**" is that he said I requested the Prophet of God to allow me to enter to Medinah city in one definite night of Destiny to worship, because my house is far from Medinah city, The Holy Prophet said: **Enter at the night of Twenty-Third!**

(The "Jahani's Hadith" whose name was Abd'Allah bin Anis Ansari, is quoted also through Sunni channels in the book of Dur'r-Manthur "Siyuti," from Malik and Baihaqi.)

It is also quoted in the Book "Kafi," from Zarareh, that Imam Sadiq (AS) said:

- **At night-Nineteenth the Predestination is Destined,**
- **At night-Twenty-First it becomes Affirmed,**
- **And at night-Twenty-Third it will be Signed!**

In the Book "Basayer," it is mentioned that Imam said:

. . . When it comes the Nineteenth night of Ramadan, they Distribute the Sustenance, write the death times..., in which the Pilgrim-Passports will also be issued, and the God Almighty will Pay Attention to His servants and Forgive them, except those who drinks wine!

... When it comes the Twenty-Third night of Ramadan, every Undistinguished Commands will be Distinguished, and then Signed and Handed over to him!

I asked, "Who's him?"

- He said, handed to your master!

If it weren't for your master, he would not be aware of the future events!

(Almizan, V. 40, P. 329 & V.35, P. 218)

The Holy Quran and Time of its Descent

” شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ...! “
(بقره: ١٨٥)

**"The month of Ramadan is the month in which the
Quran was revealed...!"**

(Holy Quran; Baqara: 185.)

"Quran" is the name of the book that was revealed to the Prophet Muhammad (PBUH), and as it is for reading, its meaning is "the Reading Book."

**"That We did send this Quran in Arabic Language in order that you be
able to understand it and therefore ponder about its meanings!"**

(Zukhruf: 3.)

The month of Ramadan is the ninth of the Arab months between Sha'ban and Shawwal, the Quran has been revealed on that month referring the Verse: Bagara:185.

But on the other hand, the successive history as well as the following Verse imply that the Holy Quran has been gradually revealed during the twenty-three years that the Prophet's invitation to Islam was:

**"We have divided the Quran into many segments so that you
Would read them to the people in gradual steps as
We reveal them to you from time to time!"**

(Isra: 106.)

It comes from contemplation on the Verses of Quran that, in those Verses that signify the Quran was revealed during month of Ramadan or on one of its nights (Night of Destiny,) and the verb used in it is "Descended," not "Have been Descended," it refers to the Entire Revelation at once in Ramadan. "Entire Revelation at once," is in the sense that all of its Verses are assumed to be one thing, or on the fact that the Holy Quran has a Truth other than what we understand in the

ordinary sense, and think that its Verses are separate, dispersed, and gradual, but considering that fact it was a single truth, and its descent is sudden, not gradual. This fact is confirmed by the following Verses, where God Stated:

**"This is a Book which its Verses were Decisive and Compact,
Then have been Expounded by Allah,
The Absolute Aware Sovereign!"**

(Hud: 1.)

This Verse implies that the Holy Quran, before it was divided into segments and parts, it had a stage of Compact, on that phase its components were not separated from each other, and the details which is currently observed in the Verses of Quran, has been expounded on it.

The following Verse implies that there is a "Manifest" book that the trait of Arabic and Readability has been added on it. This clothing of Arabic and Readability is dressed on it for the reason that the people can understand and think on it, but its Substance is with the God Almighty in the "Mother of Book," with a very high status, which the access of human wisdom and knowledge on it is impossible:

**"By the Manifest Book!
We have made it an Arabic Quran so that you may apply reason!
And indeed it is with Us in the Mother Book,
And it is the Exalted Wisdom- Teaching Book!"**

(Zukhruf: 2-4.)

We did also find in the following Verses:

**"That this is an honorable Quran!
Preserved in a hidden Book!
Which no one can touch it except the purified ones!
This Quran is a revelation from the Lord of the Universe!"**

(Vaqi'eh: 77-80.)

(Almizan, V. 3, P. 18.)

Immediate Descent, and Gradual Descent of Quran

« إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ...! »
(دخان: ٣)

**"We have revealed the Quran
On a Blessed Night...!"**
(Holy Quran; Dukhan: 3.)

Regarding the Descent of Quran being on a Blessed Night, we refer to the appearance of the same Verse, as well as the Verse of Surah Qadr: **"We revealed the Quran on the Night of Destiny!"** (Qadr: 1,) and the Verse 185 of Surah Baqara: **"The month of Ramadan is the month in which the Quran was revealed...,"** and the fact that in all those Verses the verb "Descended" is used, it shows that the whole Quran has been descended at Once.

On the other hand, there are some Verses that indicate the Quran has Gradually been Revealed, like:

"We have divided the Quran into many segments so that you would read them to the people in gradual steps as We reveal them to you from time to time!" (Isra: 106.)

And:

"The unbelievers have said: Why was the whole Quran not revealed to him at once? We have revealed it to you in gradual steps to strengthen your heart and give you explanations!" (Furqan: 32.)

We may say: The Holy Quran has been revealed twice, one at a time, and this during Ramadan and on the Night of Destiny, which is one of the nights of Ramadan, and the second time gradually and partially during the twenty-three year of prophecy and the invitation of the Holy Prophet of God.

What is not to be doubted, however, is that the Holy Quran, which

consists of Surahs and Verses, having the differences according the personal and trivial points of Descent in its context, is incompatible with the probability of its being revealed at Once, because the Verses revealed about personal events and minor incidents are closely related to the particular time, place, persons, and circumstances which the Verses were revealed about those persons and circumstances, at that time and place! It is clear that such Verses cannot be true and correct, unless the time and place arrive, as well as the relative event happens, so that if you disregard those times, places, and special events, and assume that the Quran is revealed at once, then naturally the subject of those Verses will be removed, and no longer conforms to them, therefore, we cannot possibly assume that the Holy Quran has been revealed twice - one at Once, and the other in gradual - at the same form and shape that is today!

So, if we want to say that it has been revealed twice, it is necessary we consider the difference between the two times, one "Compact," and other "in Detail." The same Compact and Detail that the following Verses refer to:

**"This is a Book which its Verses were Decisive and Compact,
Then have been Expounded by Allah,
The Absolute Aware Sovereign!" (Hud: 1.)**

And:

**"By the Manifest Book!
We have made it an Arabic Quran so that you may apply reason!
And indeed it is with Us in the Mother Book,
And it is the Exalted Wisdom- Teaching Book!" (Zukhruf: 2-4.)**

The God Almighty at the last Phrase of the captioned Verse States:
"We have sent it down in a blessed night, We are ever warning!"
(Dukhan:3.) This Phrase: **"We are ever warning,"** indicates that the God Almighty has repeatedly warned before this, and this also implies that Revealing the Quran from the Almighty God is nothing new, since Quran is a Warning, and the Warning is an everlasting Tradition of God,

which had always been continued among the last nations through the revelations made to Prophets and Messengers, and God has continually urged the Prophets to warn mankind!

(Almizan, V. 35, P. 212.)

Why the Quran not Revealed at Once?

« وَ قَالَ الَّذِينَ كَفَرُوا
لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً! »
(فرقان: ٣٢)

"The unbelievers have said: Why was the whole Quran not revealed to him at once?"

(Holy Quran: Furqan: 32.)

The Holy Quran quotes the disbelievers' objection to the Revelation method of the Holy Quran as saying: This is not a Divine book, and it has not come from the Glorified God, because if it was a Divine book including a Divine Religion, which God has required from people, and has sent a messenger to communicate it to mankind, it should be a complete religion, and its principles, requirements, and traditions were all revealed together, but this book was not so and was not revealed together, and its components are not regulated, but is a scattered statement, which brings up a part in each event, and of course a part that is partly related to that event, and then calls its sequential sentences as Divine revelations, and attributes it to God, claiming that it is a Quran revealed to him from God, while it is not so, he observing the events, prepares a proper word with it, and attributes it to God, so that he is out of religion and a misguided man!!

(This was the expression of the polytheists' protest, as is summarized from their protests and the relative answers.)

The God Almighty replies the infidels' protest as under:

**"...We have revealed it to you in gradual steps
to strengthen your heart
and give you explanations!"**

This answer is a perfect statement about the reason for the gradual descent of Quran.

The explanation is that in general the teaching of any knowledge, and especially the knowledge along with practice, is done in such a way that the teacher puts forward the subjects of that knowledge one by one to the pupil to finish all the chapters and parts.

This is the way in which after the completion of formal education, a brief overview of the issues imprints into the student's mind. This is, of course, a summary, not a detailed one, and therefore in times of need one should refer again to the issues that has already read, in order to understand it in detail, since it is not based in mind solely on the teacher's teaching, in the way that it is flourished in the mind and the necessary effects is resulted, therefore, it requires the time of need to come, and he can put that information into practice.

With the above explanation it becomes clear that the training differs from stabilizing at mind. The induction of a scientific theory when needed and at the time of action is better saved in mind of the student who wants to learn it, it positions in the mind and becomes more permanent, and is not forgotten sooner, especially in the teachings where the human nature also affirms it, guides mankind toward it, and is ready to embrace such teachings, because feels need to it.

The Divine Teachings that Islamic Invitation implies, the Holy Quran is spoken by, are the practical laws and decrees, individual and social regulations, that make human life blissful, because it is based on the moral ethics that is itself related to the General Divine Teachings which, after analysis, leads to Monotheism, as if the Monotheism, is combined, would appear to be the same Teachings, then the same moral Ethics, and then the same Commands and practical Rules!

In such a school, the best way of teaching and the most complete way of training is to express it gradually, and to devote each part to an event, to express various needs of that event, to express all related Ideological, Ethical, and Practical Teachings about that event, as well as its requirements such as legislation of laws, taking counsel of the stories of the past and the destiny of those who did not act on its commands, and finally the fate of the rebels and the polytheists who refused to act on such Teachings!

By the fact, the Holy Quran has also the same procedure, that is, the revealed Verses of it were each descended at the time of need, and thus had a better effect. As Quran it says:

**"We have divided the Quran into many segments so that you
Would read them to the people in gradual steps as
We reveal them to you from time to time!"**

(Isra: 106.)

The Holy Quran gives the answer to infidels in two ways: One that explains the reason for the gradual descent, and states that we wanted to stabilize your heart, so we gradually revealed it. (This answer is related to the Holy Prophet, but as far as the people are concerned, the Verse goes on,) We wanted to give the answer of our enemies and express the Truth whenever they aggress our Prophet and bring out a false argument, and if, with their own desires, they change the Truth from the image it has and distort it, then we will return the Truth to its proper position by interpreting it in the right way. This can be achieved by the gradual Descent.

(Almizan, V. 30, P. 18.)

Way of Receiving the Quran

And Way of its Reciting

« وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا ...
وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ ...! »
(طه: ١١٣-١١٤)

**"This is why We sent down Quran in Arabic language,
and included in it all Warnings in detail,
so that they may fear the consequences of the disobedience
or they may receive Admonition!**

So exalted is Allah, the True Sovereign.

**Do not hasten with the Quran before its revelation is completed for
you, and say:**

My Lord! Increase me in knowledge!"

(Holy Quran: Taha: 113-114.)

The last part of the above Verses testifies that in this Verse God has objected the way of receiving the Revelation by His Holy Prophet, forbidding his hurry in reciting the Verse, and notified him not to haste in reading the Verse before ending the revelation by the Angel of Revelation.

This Verse implies that when the Revelation of the Holy Quran did come to the Prophet, he would begin to read it before the revelation was completed, and the God Almighty forbade him to hasten reciting the Holy Quran before completing its Revelation.

The God Almighty States in other Verse:

**"[Muhammad!] Do not move your tongue too quickly to recite the
Quran!**

We shall be responsible for its collection and its recitation!

When We recite it, follow its recitation!"

(Qiyamat: 16-18)

This is confirmed by the following meaning:

"And say: My Lord! Increase me in knowledge!"

That is, instead of rushing into a Verse that has not yet been revealed to you, seek more knowledge! It means that if you rush to read a Verse that has not yet been revealed to you, it is because you have partially found knowledge on it, but you must not be satisfied with that

amount of knowledge, ask the Almighty God for more new knowledge, and ask Him to Grant you more patience to hear the rest of the revelation!

This Holy Verse is one of the evidences that confirm the content of the Narrations that the Holy Quran has been revealed twice. The first time it was revealed all at once from top to the last, and the other one it was revealed Verse by Verse within every few days.

Confirmation is that if the Prophet of Allah had no knowledge of the rest of the Verses, before the Verse or some Verses, such as the one which the Gabriel, the Angel of Revelation, just brought forth, it gave no sense to say: Do not hurry to recite it before its revelation is finished! So it turns out that before the revelation was over, the Holy Prophet of Allah has knowledge on the Verse!

(Almizan, V. 28, P. 18.)

Revelation of Quran, and Patience on Divine Judgment

« إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا!
فَاصْبِرْ لِحُكْمِ رَبِّكَ...! »
(انسان ۲۳-۳۱)

**"We have revealed the Quran to you in gradual steps!
So wait patiently for the command of your Lord...!"**

(Holy Quran; Insan: 23-31.)

In this Verse there is a lot of emphatic proof that if the Quran is gradually revealed, there is still no possibility of Satan's interference and sensual interference, because it is revealed by the Almighty God. The necessity of God's being the Revealer of Quran is that whatever the Commands and Judgments revealed therein are the Commands of God and are to be obeyed by the Prophet of God:

"We have revealed the Quran to you in gradual steps!"

So wait patiently for the command of your Lord, and do not yield to any sinful or disbelieving person among them!

Mention the Name of your Lord, mornings and evenings!

Prostrate before Him and glorify Him extensively during the night!"

In the above Verses, the Prohibition Order is common, prohibits both obedience to "the Sinful" and to "the Disbelieved" in any way, whether in case he is both Sinful and Disbelieving, or where he is Sinful but not Disbelieving, or vice versa!

Apparently, the term "Sinful" refers to a Sinful Muslim, and the term "Disbeliever" refers to those who exaggerate in Disbelief. So the Holy Verse includes both infidels and viable debauchers!

The purport of the prohibition in the Verse is that when a Sinful one invites you to his sin, do not obey him, and when a Disbeliever calls you to his disbelief do not follow him! Because their action, either Muslim or disbeliever, are against your Lord's Decree, and you must endure to your Lord's Decree!

"Mention the Name of your Lord, mornings and evenings!

Prostrate before Him and glorify Him extensively during the night!"

In the above Verse the "Prostration" means performing prayer. The contents of these two Verses referring to mention the name of God in the mornings and nights, and Prostrating for him on part of the night are consistent with the Prayers of morning, evening, sunset, and early at night.

These Verses were revealed in Mecca before the five obligatory prayers were decreed, because the Verse containing the Order to fulfill the five times prayers is the following Verse:

**"Say your prayer when the sun declines
until the darkness of night and also at dawn...!" (Isra: 78.)**

(Almizan, V. 39, P. 382.)

Chapter Four

FIRST DAYS OF THE DESCENT OF QURAN

The First Surah of Quran

« إقرأ »
باسم رَبِّكَ
الَّذِي خَلَقَ !... «
(علق / ١ - ١٩)

**"O, Messenger! Recite in the Name of Allah
Who is your Lord and
Who created all creatures of the universe!"
(Holy Quran, Alaq: 1-19,)**

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

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

The meaning of **"Egra- Recite!"** is an order to accept the Verses of the Quran which the Angel of Revelation inspires to him on behalf of the Almighty God. The sense of the message is to **"Recite the Quran"** neither the absolute reciting, nor intended to read it to the people, although reading to the people is one of the reasons for the descent of

the Revelation:

"O, Messenger!

Recite in the Name of Allah, Who is your Lord ...!"

In this Verse, God orders His servants to begin reciting in His Name, because in the Phrase "**Bismellah - In the Name of Allah!**" God has begun His Word with His Own Name, here, He orders His servants to begin reciting in His Name, although elsewhere He ordered them to begin by His Name "**Bismellah,**" whatever they want to begin! Thus, in fact, this Verse is an instruction like His order to say: "**God willing!**"

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

This Verse implies 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 to 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 that such a belief is not true, He clearly affirmed that the Lordship also like the Creation is specific to the Almighty God!

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

Then, in the above Verse, God refers to the Divine Devising of man, from the moment when a human being becomes an "**Alaqeh- 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 assume the 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

accept his own God as his own Lord, too!

In the above Verse, an argument presented to **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, and 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 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 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 increased his support of His Prophet, and made him more encouraged and happy.

Prayer before Prophethood

« أَرَأَيْتَ الَّذِي يُنْهَى!
عَبْدًا إِذَا صَلَّى...! »
(علق: ٤)

"Have you seen the one who prohibits!

A servant of Ours from prayer...?"

(Alaq: 9-10.)

The servant of God, who performed the prayer, as it appears from the end of the Verses, is the Holy Messenger of Allah, because at the end of the Verses God forbids His Prophet from obeying that person and Commands him to prostrate and gain closeness.

Assuming that the Surah Alaq is the first Surah that was revealed from the Quran, and also that it was once revealed from the first to the last Verse, then the above Verse indicates that the Prophet of Allah used to pray before the Quran was revealed, and this signifies that he was one of the Prophets before his being chosen to the position of prophecy by descending the Holy Quran, namely before the event of his Selection.

In many Verses of the Surahs descended in Mecca, such as Muddathir, Muzammil, etc., there are references to praying, although the method of it are not mentioned, but what is worth to mention is that the pre-Ascension prayers were included of some recitation of the Quran as well as the prostration.

There are some Traditions that the Prophet of Allah has prayed with his wife Khadijah-Kobra (SA) and Ali (AS) in the early days of his Selection, but it is not stated in the Traditions the pray was in what method.

(Almizan, V. 40 , P. 305)

O, You Wrapped up in Mantle!

Stand up!

« يَا أَيُّهَا الْمُرْمَلُ
فُمُ اللَّيْلِ إِلَّا قَلِيلًا...! »
(مزمل: ١-١٩)

"O, you wrapped up in your mantle!

Stand vigil through the night, except a little!

A half, or reduce a little from that!

**Or add to it, and recite the Quran in a measured tone!
Indeed soon We shall cast on you a Weighty Word!"**
(Holy Quran; Muzammil: 1-19.)

The first Verses of the Surah Muzammil reminds of the early days of the Appointment of the Messenger of Allah. At the beginning of these Verses God invites His Messenger to recite the night-prayer, so that he can be ready to carry out the responsibility will soon be entrusted upon him, and that is the Holy Quran that will soon be revealed to him. The Almighty God Commands him to be patient with the words of the enemies who would call him a poet, soothsayer, and mad, but to keep away from them in a graceful manner!

This Surah is one of the oldest Surahs revealed at the first days of Prophet's Appointment. Some have even said that it is the second or third Surah that has been revealed to the sacred heart of the Holy Prophet of Allah.

It appears from the context of the Verse at the time that this Surah was revealed to the Messenger of Allah he was wrapped himself in a garment, and that is the reason why God has addressed him by the Call of: **"O, you wrapped up in your mantle!"**

It appearance of the Verses indicate that the Messenger of God was mocked and humiliated for the sake of his invitation, grieved for the sake of God, and was wrapped up in his own sorrow, for a moment to rest, at this time, he was addressed: O, you wrapped up in your mantle, stand up and pray the night-prayer, you should be patient for what is said to you! This is the same order as God has commanded the Muslim public to seek support through patience and prayer for resisting against ungratefulness events.

The Glorified God, by this Command, made His Holy Messenger understood that he must support himself from the greater sorrows and bitter calamities by help of **Prayer and Patience**, not by wrapping himself up and resting!

Quran, the Words of Weighty Value

What the God Almighty States: We are going to Reveal you a Weighty Word, is this Mighty Predominant Quran. It implies that if We were to Recommend you to stay awake part of the night, and at night by help of praying attend to our Presence, and prepare yourself to achieve the high rank Status of Our Nearness, the Great Honor of Our Presence, and the Glory to gain Companionship with us, so that We may Reveal to you a Weighty Word!

Therefore, the Night Prayer is a route to bring him to such a Ranking Position!

One of the Weighty aspects of the Holy Quran is the Heavenly aspect of its Teachings and the Acceptance of its Laws and Decrees; naturally it will be heavy on the people just as it was heavy on the Messenger of God!

In short, this Verse states that We will soon reveal to you a Word that is burdensome to you and to the Ummah. Its weight is upon you because of the hardship on Realization of its Truths, the difficulties that you will encounter while conveying the Message, discomfort on your private life, and your self-striving in the path of God and the efforts that bearing the Revelation require!

But the weight of it on the Ummah is that they also shared the Prophet with God in some of the above ways, including the realization of the Truths of the Quran in their self, as well as following God's Commandments and Prohibitions, and observing its boundaries, which every groups of the nation should bear such suffering to their fullest extent!

Philosophy of Prophet's Night-Prayer

The next Verse is to explain why we chose the night for this prayer, and why we did not choose the day:

- Night occasion! Prayer is steadier in the heart of the night,
 More intense match of heart and tongue,
 Speech is more solid and more precise!
 God Almighty sets the night for rest and peace,
 Peace at night relaxes man from livelihood tense and engagements
 Human's hand is cut off from external causes!

- But at the daytime you are engaged with:
 Daily affairs, managing situations and problems,
 So many duties and jobs for all the daytime,
 Leaves no room for you to pay more time for worship,
 Or to give full time attending Divine Presence of your Lord,
 Disconnected from everything!
 So, night is your while to use it, and,
 Fulfill Pray in night's heart! »

(Muzammil: 6-7.)

It is narrated in the Islamic Traditions from Khadijeh (SA), the Prophet's wife, that the Messenger of Allah entered her house, while he could not stand on his feet in extreme agony and fear, and asked me to wrap him up with a cover. Soon thereafter, Gabriel called that: **"O, you wrapped up in your mantle...!"** (Quoted from: Javamei-al-Jamei)

It is narrated from Sa'ad-ibn-Jubair (in Dur'Manthur,) that when the abovesaid Verse was revealed, for ten years the Prophet of Allah spent the nights holding awake and worship, a group of his companions also followed him. God Almighty after ten years, revealed the Verse: **"Your Lord knows that you and a group of those who are with you get up for prayer sometimes for less than two-thirds of the night ... God is All-forgiving and All-merciful!"** (Muzammil: 20,) and after ten years God gave them a remission. Another narrative states that the Verse of remission revealed after one year, and in some narratives it is mentioned eight months.

However, wakefulness at night was not obligatory for the people

other than the Messenger of Allah.

(Almizan, V. 39 , P. 229)

The First Suras, and the First Phrases of Quran

« يَا أَيُّهَا الْمُدَّثِّرُ
قُمْ فَأَنْذِرْ ...! »
(مدثر: ١-٧)

**"O, you, who have wrapped yourself in a Cloak!
Arise and proclaim the Warning publicly...!"**
(Holy Quran; Muddathir: 1-7.)

The Surah Muddathir is one of the oldest Surahs descended on early days of Prophet's Appointment and appearing the Islamic invitation. Some have even said that it is the first Surah that has been revealed from Quran, though its Verses do not conform to this case, because the Verses of this Surah show that the Prophet of Allah had already recited the Quran to the people before this Surah, that the people would deny it, and would denounce it, and called him as a spellbinder!

What is certain, however, is that this Surah was revealed in the early days of Prophet's Mission, and is one of the first Surahs of Quran, and its first seven Verses imply Commandments on Warning and other requirements of Warning, which the Almighty God has urged on it.

This Surah contains the following issues:

1- God Commands the Prophet to warn the people. He has stated this Command in a tone that looks it is of the earliest orders of the Mission.

2- He refers to the magnificence of Holy Quran and the glory of its majesty.

3- He has threatened those who deny the Quran, and reproached

those who refuse the Invitation the Quran.

"**Muddathir-** (in Arabic)" means one who wraps himself in a blanket or the like while sleeping. The Address in the Phrase was: "**O, you, who have wrapped yourself in a cloak,**" which was addressed to the Prophet of God, who has been in such a state - wrapped himself in a cloak - to show the affection. Same was the Phrase in Surah Muzammil which indicated such kindness.

The address is: "**Arise and proclaim the Warning publicly...!**"

Apparently the only thing to do is to Warn, without saying who to warn, so in fact the Phrase means: - **Rise to the Duty of Warning!**

The second Phrase is the command that says: "**Proclaim the Greatness of your Lord!**" That is, both in the inner heart and in the stage of belief, both in action and in language, **Celebrate the Greatness of your Creator!** Glorify Him from being equal to someone or having some superior!

It is quoted from the Imams of the infallible Household of Prophet that the meaning of **Takbir - Allah is the Greatest** - is that God is Greater than what can be described.

This is in line with Islamic Monotheism, because the Monotheism proposed by Islam is higher and more important than any other Monotheism we have encountered in other religious practices.

The Phrase: "**Subhan Allah - Praise be to God,**" means to consider Him far from any passive traits, such as death, weakness, ignorance, etc., but the Phrase: "**Allah Akbar - God is the Greatest,**" means to consider the God Almighty far from any traits that we mention for Him, whether active or passive, even this very glorification of our side, because every attribute we mention to God is limited in its own context, not includes other concepts, and the God Almighty is not so, for He is not limited to any limit!

- **Cleanse your garment, that is, make your deed competent!**

- Keep away from sins and disobedience!
- Don't seek gratitude of others if consider your favor so big, lest you fall in self-conceit!
- Be steadfast in the path of your Lord! Be patient for the tribulation of the people whom you warn, and for the performance of God's Commandments, and be patient for His obedience!

(Almizan, V. 39 , P. 265)

Narratives about Quran's Early Stages of Descent

(Islamic Traditions)

The narrations quoted below relate to the first days of the Revelation to the Holy Prophet of Allah, which has appeared in various books. At the end of this discussion these narrations will be analyzed and their authenticity and veracity examined:

1- The Narration of Aysha

The following Narrative is mentioned in the book "Dur'Manthur" from the - Abdul Razaq, Ahmad, Abd Ibn Hamid, Bukhari, Muslim, Ibn Jarir, Ibn Anbari (in book Musahif,) Ibn Marduya, Beyhaqi (through Ibn Shahab from Urva bin Zubair) - narrated from Aysha (spouse of Prophet,) that she said:

"The first door that opened from Revelation to the Prophet was that he could see in the dream things that were clearly found real in the mornings.

Thereafter, he found interest to live alone, and spent time in the Hara Cave, 18 kilometers from Mecca. Each year he went there for worship and wakefulness at nights to pray, for this purpose he prepared water and food to live there,

without return to home for a long time, and used his time to servitude and worship. He did so the following year, and again he was preparing for his stay in the Hara, until a certain night in the Hara cave the Angel of God revealed the Truth to him and said to him:

- Read!

The Messenger of Allah replied: - I cannot read!

.....

Later on the Messenger of God narrated us as follows:

- That angel grabbed me and put pressure on me so that I could not stand and then let go and said again:

- Read!

I said: I can't read!

He grabbed me again and pushed me so hard that I couldn't stand it, and this time he dropped me off and said:

- Read! I said: I don't know how to read!

The third time he picked me up and put the same pressure on me so that I could not stand and then released me and said again:

- Read in the Name of your Lord who created!

Created man from a clinging mass!

Read, and your Lord is the most Generous!

Who taught by the Pen!

Taught man what he did not know!

So the Prophet of Allah took this Surah and returned to Mecca, as his heart was beating, until he reached the house of Khadija, daughter of Khavilad, and said:

- Wrap me on! Wrap me up!

The household wrapped him in a robe, until her fear and anxiety calmed down, and then he turned to Khadija and told her the story and finally said:

- I'm afraid for my life! Khadija said:

- Not at all! God never despises you, for you are a merciful person, kindness toward relatives, helping the others, covering the naked, you are a hospitable, and a helper of the sick!

Khadija then brought him to his cousin the "Varaqa-bin-Nofel-bin Assad-

bin-Abdul-Uzy" who had converted to Christianity from paganism on the era of ignorance; he knew the Hebrew language and wrote the Bible fully in Hebrew. He was an old, blind man. Khadija said:

- My cousin, please listen to your brother's son!

He asked: What do you see, my nephew?

The Prophet of God told him what he had seen.

Varaqa said:

- This is the Honor that God revealed to Moses! I wish I was a branch in that tree, and I wish I lived until the day your people were outcast you from Mecca.

The Messenger of God asked:

- Will my exiles be by my people? He said:

- Yes! Not a Prophet brought forth what you brought unless he has been attacked and hated by his people. If I will be with you then, I will help you, as a cordial companion! But, soon, however, Varaqa died and the Revelation was closed for a while.

2- The Narration of Ibn-Shahab

Ibn Shahab says:

"Abu-Salme-bin-Abdul-Rahman" narrated me that one day "Jabir-ibn-Abdullah-Ansari was talking about the issue of Revelation, he said:

- The Messenger of God said while I was walking, I suddenly heard a sound from the sky and raised my head and suddenly I saw the same person I had seen in the Hara Cave. I saw him seated on a throne between the heaven and the earth. I was terrified to see him and came home and said:

- Wrap me on!

- Wrao me on!

Once, at that time, these Verse were revealed:

**"O you wrapped up in your mantle!
Rise up and warn!
Magnify your Lord!
And purify your cloak!
And keep away from all impurity
Do not grant a favour seeking a greater gain!
And be patient for the sake of your Lord!"**

It was the time that the Revelation of God started and continued.

3- The Narration of Ibn-Shad'dad

It is also mentioned in the above-mentioned book that Ibn Abi Shayba, Ibn Jarir, and Abu'naim (in the Book of Dalayel) narrated from Abdullah bin Shaddad who said:

Gabriel came over to the Messenger of God and said:

- Read O, Muhammad! He replied that I don't know how to read!

Gabriel held him in his arms and then said:

- Read O, Muhammad! He replied that I am illiterate!

He said

- Read in the Name of your Lord who created!

..... Taught man what he did not know!

Then the Messenger of God came to Khadija and said:

- I think, I have got some unknown difficulty!

Khadija said:

- No, you've got nothing! By God, your Lord will never disturb you, for you have not even done an ugly act!

Khadija said this and got up and went to see "Varqa" and told him the matter.

Varqa said:

- If this is what he said, I will tell you that your husband is a Prophet of God's Prophets, and he will soon be greatly hurt by his nation, and if I attain his prophecy I will surely believe in him!

The narrator says that after a while Gabriel did not come down and Khadija said:

- I think your Lord is angry with you, and God revealed this Surah that:

"By the brightness of the full morning Light!

By the Night when it becomes quiet and still!

That your Lord has not forsaken you, and is not displeased with you!"

(Zuha: 1-3.)

(Almizan, V. 40 , P. 317)

Evaluation of above Narrations, And their Faults

(Criticized by the Great Allameh Tabatabai)

Allamah Tabatabai (the Author,) criticized the above mentioned traditions in Almizan, and considers these traditions to be mis-narrated and manipulated from many aspects:

1- Attributing Doubt to Prophet

In these traditions, the doubt about his Prophecy has been attributed to the Messenger of Allah, because the narrations hold that the Prophet found it possible the voice and the person seen between the earth and the sky and the Surah that was revealed to him were all from suggestions of Satan!

2- Attributing Uncertainty and Distrust to Mission

In this narration it is attributed to the Prophet of Allah that whose inner anxiety did not dissipate until a Christian man - Waraqa bin Nofel - testified to his Prophecy and then his anxiety subsided, despite that fact that God Almighty has Stated in regard of him:

"Say! Verily, I have a manifest evidence and proof from my Lord!"

(An'am: 57.)

How such a person could be affected by the words of a Christian and need he for his peace of mind? What was the clear justification in his words? Whether the God Almighty would not State about him:

"Say! This is my Way.

I invite to Allah with Insight, I and he who follows me!

[That he too has this insight!]"

(Yusuf: 108.)

Whether is the trust to the words of Varaqa an "Insight"? Whether is it from Insight of his followers that they have trusted in a man, who has believed and trusted in a speech without reason? Was the case of other Prophets the same? Where the God Almighty Says:

**"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
Abraham, Moses, and Jesus...! »**

(Nissa: 163.)

Did the followers of these Prophets also trust their Prophets only he said to them, for example, an old man - like a Varaqa - said that Noah was a prophet? Or are Hood and Saleh a prophet?

Certainly the basis of a prophet's recognition is not so weak! Rather, the truth is that the Prophecy and Mission require a full and hundred percent certainty and faith from the Prophet and the Messenger, and that he is, before anyone else, certain of his Prophecy from the Almighty God, and must be so! The Narrations quoted from the Imams of the Prophethood say the same thing!

(Almizan, V. 40 , P. 317)

The Illiterate Prophet, and The Descent of Quran

« وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ
وَلَا تَخُطُّهُ بِيَمِينِكُمْ...! »
(عنكبوت: ٤٨)

**"You did not use to recite any scripture before it,
nor did you write it with your right hand...!"**

(Holy Quran; Ankabut: 48.)

The Almighty God, in introducing His holy Prophet, States:

- It was not your habit to read a book before the Reveal of Quran

and not to write a book with your own hands - in short, you were neither fluent in reading nor fluent in writing because you were illiterate - and if not, and you were fluent in reading and writing, the misguided who always want to declare the truth invalid, got an excuse, were really skeptical about the legitimacy of the invitation, but since you can't read and write well, and for years your people knew this trait, because they used to associate with you, there would remain no doubt for them that this Quran is the Book of God, and Allah has revealed it to you, and it is not from your own braids, and it is not as if you have adapted some materials from the old books and stories then brought it to this order; so the wrong-doers can no longer invalidate it for such reasons!

(Almizan, V. 31 , P. 222)

Way of Reciting Quran to The Messenger of God

« سَنُقَرِّئُكَ فَلَا تَنْسِي ...! »
(اعلى: ٦)

**"We shall Recite Quran to you in a way
that will be engraved in your memory
and you shall not forget!"**

(Holy Quran; A'ala: 6.)

"We will soon make you 'Iqra' - the Reciter!"

"Iqra- in Arabic," means listening the reciting of a Reciter in order to correct his reciting problems. However, It should be noted that in this Verse when God States: We will soon make you "Iqra," He does not refer to its common meaning among the ordinary people, where the teacher listens to the reciter and corrects his mistakes, or where he couldn't read well, to teach him how to read well, but for the Prophet of God such record didn't appear, and he was not supposed to have read anything of Quran neglecting some point or recited it in a wrong way and the Almighty God rejects it and asks him to correct his reciting by God's Reciting!

Rather, the purpose of Granting "Iqra' in this case is that We give you such power to read it correctly and in a right way, to read as it is revealed, without loss and misrepresentation, and, in short, not to forget what has been revealed!

This Verse is a Promise from the Almighty God to His Prophet to provide him with knowledge of the Quran and its preservation, so that the Prophet to memorize Quran as it is revealed, never to forget it, and to recite it as it is revealed. This is the criterion for Invitation and propagating the mission and the revelation!

This Holy Verse with its context confirms the opinion of some commentators who have said that the Prophet of Allah, whenever Gabriel came to him, recited the Quran, in order nothing might be forgotten, in a way that as soon as Gabriel finished the Revelation he would start the reading it from the beginning, but as this Verse was revealed, the Prophet of God relieved from that anxiety and did not forget anything!

It seems more rational to say that the above Verse was revealed before the following Verse as says:

**"Do not move your tongue with it to hasten it!
Indeed it is up to Us to put it together and to recite it!
And when We have recited it, follow its recitation!
Then, its exposition indeed also lies with Us!"**

(Qiyama: 16-19.)

The above Verse has been revealed before the following Verse, that says:

**"Do not hasten with the Quran,
Before its revelation is completed for you,
And say: My Lord! Increase me in knowledge!" (Taha: 114.)**

In the Surah A'ala, following the captioned Verse God States:

**"Save that much that Allah Wills.
Verily, Allah is the Knower of what is evident and what is hidden!"**

(A'ala: 7.)

By means of this Verse the God Almighty gives assurance to His holy Prophet that:

- We will soon ease your mind on receiving the Revelation and memorization of it.

Because we have both knowledge on the appearance of objects and on inside of them!

**We also know about your appearance and about your inner part,
We know how much you care about Revelation,
How much greed you show on Lord's obedience and on what He entrusts to you!**

Where and When the Prophet Must Invite?

The God Almighty had always Commanded His Holy Prophet to Glorify the Name of his Lord, and Promised to help him to memorize the Revelation by making him a Reciter so that never forget it at all, and to purify his nature so that he could easily distinguish the easiest method among all other courses. All of these are the essential requirements of a Religious Invitation, so that no Religious Invitation would give its effect without them, and even would not work.

Considering above statement the meaning of the captioned Verse will be as under:

- Now, that we have provided you with all the means to accomplish Our Commands, and
Promoted you as a Reciter that never forgets,
Made it easy for you to identify the Easiest Method,
So, wherever is a fruitful opportunity to admonish
Proclaim your admonition!**

In this Verse the God Almighty has made the Messenger's admonition conditional on his recognizing its being effective! This

condition is a Truth, because when he understands it is not profitable, the work is void, and the God Almighty is so Sublime to Order His Prophet to do something void!

So the Admonition should be applied in a case that there is a suitable ground for the admonition, in which case the first reminder inclines his heart to the Truth, and, naturally, the reminder becomes beneficial, and the subsequent reminders also add to his interest. As God Said:

**"Surely those who fear from the disobedience of Allah's Commands,
Will receive the Reminder and The admonition!"**

(A'ala: 10.)

In the event that the party has no ground for softening the heart, at the first turn the argument will be ended for him, and this is even useful, because it causes the party to turn away from Truth, as the following Verse defines it:

"But it will be rejected by the most Misfortunate one!"

(A'ala: 11.)

But in his second time as the admonition is not effective, neither to soften the heart, nor to complete the argument, therefore the admonition is null and void. That is the reason why the God Almighty made the Reminder conditional to be useful:

**"So, keep away from those who turn away from Our Reminder!
and who are only after the life of this world!"**

(Najm: 29.)

"He who fears will take admonition!"

- Soon, those who have something in their hearts from humbleness in respect of God and fear of his punishment will be admonished and exhorted by the Holy Quran!

(Almizan, V. 40 , P. 186)

Chapter FIVE

HISTORY OF THE COLLECTION Of QURAN

Number of Collecting Times of Quran

The Holy Quran was collected on two occasions:

1- Collection on first turn:

This collection was made at first to collect Surahs and Verses written often on palm branches or on white and thin stones or on the bones and the like, or on the skins and sheets, as well as the attachment of the revealed Verses each of which was in the hand of one and the other, and placing them in their proper places in Surahs.

2- Collection of the second turn:

This collection was made at the time of Othman (the 3rd Caliph.) On this collection they tried to confine all the separated copies in one Copy, to avoid the differences occurred in the dispersed copies. The only Verse that was added in this collection was the Verse:

"Among the believers there are people who are true in their promise to God. Some of them have already passed away and some of them are waiting. They never yield to any change!" (Ahzab: 23)

They added it to the Surah Ahzab. It is quoted from Zaid ibn Sabet that until fifteen years after the death of the Messenger of Allah no one read this Verse in the Surah Ahzab, and it was not considered of that Surah.

One of the essentials of history is this meaning that almost 14 centuries ago a Prophet of the Arab race named: "**Muhammad (PBUH)**" appointed as a Prophet, who proclaimed his Mission, and nations of Arabs and non-Arabs believed in him. At the same time he introduced a Book that he called it "**Quran**" and attributed it to the Glorified God. This Quran was comprised of the General Teachings and the Complete Instructions of Shari'a that he has invited the people to this Shari'ah during his lifetime.

It is also one of the essentials of history that the holy Prophet used the Quran as his Miracle of Prophecy, and meanwhile there is no objection that the present Quran in this age is the same Quran that the Prophet has brought it and recited it to most of his contemporary people.

(The meaning that we said this is the same Quran is that it is not a repetition of the former one which the original has already been completely destroyed, and this one has written later by someone or some groups and attributed to the Prophet of God, then made it popular among the people that this is the same book revealed to the Messenger of God.)

All that we said is something that no one doubts on it, except one who has mentally been damaged. Not even the two sides of the debate on the issue of distortion or not distortion in Quran, both pro and con, had never claimed any possible difference on it.

The only thing that some pro and con have presumed is a seldom increase or decrease, or dislocation in Phrases, Verses, or a change in its words or diacritics, but the principle of the Divine Book with its style and condition has remained the same as it was in the days of the Prophet of Allah, and has not been completely abolished!

Protecting and Preserving the Attributes and Properties of Quran

The Holy Quran has defied and challenged for the Divinity of its Verses and their attributes and properties, and for the failure of humanity to bring a book containing those attributes and meanings!

We, as well, see such traits in all the Verses of Quran, without a single Verse of it having lost those attributes!

If the Holy Quran has defied for its rhetoric, we find that all the Verses of this Quran, now in our hand, have the same strange and exquisite order.

If God has defied for the lack of disagreement in the Quran, same attribute is also in the present Quran in our era!

If the Holy Quran has defied and challenged for the Real Teachings, Complete Laws agree with human nature, and Detailed Intellectual Virtues, which it has originated, we see that this Quran of our time also includes the same Explicit Declaration of Right, with no doubt, and gives a theory that is the last theory that the human intellect achieves it, either in the principles of true teachings, or in the Complete Laws agree with human nature, or in the details of Moral Virtues, without any defect or contradiction, but we see as if all of its teachings with all its breadth, were alive with one life, and one spirit flowing in all of their bodies, and that Unique Spirit is the source of all the Teachings of the Holy Quran. It is a Principle that all leads to it, and returns to it, and that is **the principle of "Monotheism"**!

If the Holy Quran has considered the stories of past nations and explained them to the Holy Prophet of Islam, we see that the present Quran of our age has also the same histories, and has introduced them with most appropriate expression considering the Religious purity and virtue of the position of the Prophets. Quran has identified the Prophets

as pure individuals in God's servitude and obedience. If we compare these stories of the Prophets mentioned in Quran with those of the Testaments (the Torah and the Bible) about these Prophets, then we can see the difference of the statements!

If we know that there were great deals of information from the Unseen world in the Holy Quran, we can also see it in the present Quran of our time that many of its revelations explicitly or implicitly announce future events in the world!

If we see that the Quran is praised for its pure and graceful attributes, such as: A light, a guide to the straight path and upright nation, namely, having the most powerful law and order in the handling the affairs of the world, the same is the present Quran, which have all those attributes, and paid full attention for the guidance and handling the affairs of the world.

The most comprehensive attribute that the Holy Quran has granted for itself is the attribute of "**The Reminder** - Remembrance of God!" Quran is always alive in guiding men towards the Almighty God! Everywhere throughout its Verses the Holy Quran uses **the Finest Names and Supreme Attributes of the Glorified God**, portraying the Tradition of God in origination and creation, mentioning the attributions of Angels, Books, and Messengers of God, describing God's Laws and Decrees, and finally demonstrating the **Destination of Creation**, that is the Resurrection and Returning to God, with full detail of the real and final Prosperity and Misery, the fire or Paradise!

All the above is the "Reminder of God" and His remembrance, the same Name that the Holy Quran has called itself with absolute utterance, because, among the Names of Quran there is no name more effective to define the Virtues and Effects of Quran than the Name: "Zikr - the Reminder!"

In the following Verse God States:

"No falsehood finds way to it

**Neither in Present nor in future;
The Descending of it is by
The Source-Wisdom, Commander of Goodness!"**
(Fusselat: 42.)

- The Holy Quran is the "Reminder," because no falsehood can overcome on it, neither on the day of its descent, nor in the future, nor does the falsehood infiltrate it, and nor abrogating, altering, and distorting can efface its property of "Reminder!"

Again Said:

**"Indeed We have sent down the Reminder,
And indeed we will preserve it!"**
(Hejr: 9.)

In this Verse and in the above Verses God has Described Quran absolutely as "**Zikr-Reminder**," and has also attributed its preservation absolutely to His own Almighty Self.

All we mentioned above brought us to this certainty that the Holy Quran, which the God Almighty has revealed it to his Holy Prophet and described it as "**The Reminder**," it will always be preserved by the Divine Protection, at the same way as it has been descended, and God will not allow it to undergo any increase and decrease or any change and modification!

Now we see that the Quran of our time has all the above mentioned attributions in the best possible way, so we find that it has not undergone any distortion, and that the Holy Quran which is now in our hands, it is the same that has been revealed to the Holy Prophet of God.

(Almizan, V. 23 , P. 154)

Teaching and Writing Holy Quran During the Prophet's Life

(Islamic Traditions)

As the Holy Quran states, whatever was revealed from Quran to the Messenger of Allah, he used to recite it to the people, without concealing even one point, he even explained and taught it to the people. There were always a group of his companions engaged to teach and to learn how to recite and explain the revealed Versus.

Those who taught others were the "**Reciters**," the same people who were martyred during the reign of Abu Bakr at the war of Yamama.

The people of that time were also very keen on memorizing the Quran and preserving it, and the warmth of the Quran's education market continued until the Quran was collected.

So not even one day, but one hour, did not come to the first Muslims to be far from Quran, and it did not happen to the Holy Quran what happened to the Torah, the Bible, and other Prophets' books!

We have numerous narrations from Shiite and Sunnis that the Prophet of God recited most of the Quranic Surahs in the daily prayers and so on, and this reciting Quran in prayer was always in the presence of a large crowd of Muslims, and in most of these narratives the names of the Surahs both Maccan and Medinan are mentioned.

There are some traditions say that whatever Verse revealed to the Messenger of God he was guided to place it in which Surah and after which Verse, such as the narration quoted by Uthman-ibn Abi al-As about the Verse 90 of Surah Nahl: "**God commands people to maintain justice, kindness, and proper relations with their relatives...**" that the Messenger of God said:

- Gabriel brought this Verse to me and ordered it to be placed in such a place in the Surah Nahal!

Such are the narrations that say the Prophet of Allah recited himself the Verses of the long Surahs, which their Verses were gradually revealed, such as Surah Al-Imran, Nisaa, and so on.

From these traditions one can be sure that after the Revelation of

each Verse, the Messenger of Allah used to order the Writers of Revelation to place that Verse in what place of a Surah.

Documentation of Collecting Quran During the Prophet's Life

1- It is quoted from Zayd-ibn-Sabet that: "The Messenger of God died while nothing had been collected from the Quran."

2- It is narrated again from Zaid-ibn-Sabet who said: "We were collecting the Quran from the pieces in the presence of the Messenger of God...!"

(The meaning of this narrative may be that the Verses from a scattered Surah that already revealed, we gathered them together and joined each one to its relative Surah, or we set together those Surahs that were similar in length, such as: "Long, short, and medium Surahs," as mentioned in the Prophetic Traditions, otherwise the collection of Quran as a Complete Edition has obviously done after the death of the Holy Prophet.)

3- It is narrated from Ibn-Umar that he said: "I collected the Quran and read it all night until it was reported to the Holy Prophet. He said: "Read the Quran in a month!«

4- It is also narrated from Muhammad-ibn-Ka'ab-Garazi, who said: "Quran was collected at the time of the Holy Messenger of Allah by five men of Ansar, that is Mu'az-ibn-Jabal, Ibadah-ibn Thamet, Abi-ibn Ka'ab, Abu-al'Darda, and Ayyub Ansari. »

5- It is narrated also from Ibn-Sirin that he said: "In the time of the Prophet, Quran was collected by four people, with no difference in it, and they were: Mu'az-ibn-Jabal, Abi-ibn-Ka'ab, Abu-Zaid, and the other two, or perhaps the three, some have said: Abi-Dardah and Uthman, and others have said: Uthman and Tamim-dari.

6 - It is narrated from Sha'bi that said: "Quran was compiled by six people at the time of the Holy Prophet: Abi, Zaid, Mu'az, Abu-l'Darda, Sa'id-ibn-Ubeid, and Abu-Zaid. Of course, Majma'a-ibin-Haritha had also gathered it, but only two or three Surahs.»

7 - It is narrated from Ibn-Burida that he said: "The first one who collected the Quran in book was Salim, slave of Abi-Hazifah, who swore not to put cloak till he collects, and finally he collected it...!"

(What the above narrations imply is that those people had collected the Surahs and Verses of the Holy Quran at the time of the Holy Prophet, but did not imply that they intended to collect the whole Quran in the order of the Surahs and the Verses which are today in our hands, or in some other way. This kind of collection and arrangement has done for the first time at the time of Abu-Bakr, only.)

(Almizan, V. 23 , P. 177)

Collecting Quran At the Time of Abu-Bakr

(Islamic Traditions)

It is narrated in book "Ya'qubi History" that Umar-ibn Khattab said to Abu-Bakr:

- "O, Caliph of the Holy Prophet most of those who memorized Quran were killed in the war of Yamama, how is it that you collect the Quran, for I am afraid that it will disappear with the disappearance of its carriers!

Abu Bakr said, "Why should I do this while the Prophet of God did not do it?"

From then on, Umar did always continue his proposal until the Quran was compiled and written in a book, because till that day it was

written in pieces of stick and wood, and as a result was scattered.

Abu-Bakr invited twenty-five from Quraysh and fifty from Ansar to a meeting and said that you should write the Quran, and convey it to the consideration of Sa'id-ibn-al'As, a man of eloquence.

Some have, however, narrated that Ali (AS) collected the Quran after the death of the Holy Prophet and loaded it on a camel, and brought it to the companions and said:

- This is the Quran that I have collected!

Ali (as) had divided the Quran into seven parts. The narration has also mentioned the name of parts.

It is stated in the history of Abi-al-Fadah that a group of scholars who memorized the Quran, from Mohajer and Ansar, were killed in the war against the Musaylmah Kazzab (the mendacious.). As Abu Bakr found that a great number of reciters of Quran was martyred in that event, he decided to collect Quran and tried to collect it from the breasts of the people or from the pieces of stuck and wood or skin of the animals and brought it to be kept with "Hafassah," the wife of the Prophet and the daughter of Umar.

Documentation by Historians

The source and origin of the above two histories are the narratives that we now impart to the reader as below:

1. The Version of the "Sahih" Bukhari:

Bukhari in his Book "Sahih" quotes from Zaid-bin-Thabit saying:

- In the days when the Yamamah war happened, Abi-Baker invited me to his presence, when I went to see him; Umar-ibin-Khattab was there, too. Abu Bakr said: Umar has come to me and says that the war of Yamamah has actually harvested the scholars who were memorized the Holy Quran and I am afraid that the future wars will destroy the rest of them, and as a result, many of the Holy Quran will be buried in the soil

with the chest of its memorizers. He also says:

It seems to me better to order the Holy Quran to be collected. I (Abubakr) told him: How can I do something that the Prophet of God did not do? Umar said: By God, this is a good deed!

From then on, Umar would come to me and warn me until that God would open my chest to do so; I would dare to do it, and would return and accept the opinion of Umar!

Zaid-bin Sabit says: Then Abu Bakr said to me:

- You are a wise and trustful young, you had written the Divine Revelation for the Holy Messenger of God at his lifetime. You should try to investigate and study to collect the Verse of the Holy Quran.

Zaid says: By God, if the Abu Bakr administration had instructed me to carry a mountain on my shoulder, it would not have been more difficult than it was for me to collect the Quran! So I said: How do you do something that the Prophet did not do? He said: By God it is a good deed!

From then on, Abi-Bakr would come to me all the time until God opened my chest, as He had previously opened the chest of Abu-Bakr and Umar, with all my courage I searched for the Verses of Quran, and collected them from the hands of the people, which were written in thin branches of the date tree, white soft stones, and the chests of the people.

At the end I found the last part of Surah Taubah from the Verse: "**A Messenger from your own people has come to you...**," up to the end of Surah, in the hand of Khazima Ansari, the part that no one else had recorded it!

This Scripture remained with Abu Bakr until he passed away, after that it was with Umar till he was alive, and afterwards it was kept with Hafassah, the Umar's daughter.

2. The Version of "Abi-Davoud":

It was narrated from Abi Dawood, by Yahya-bin-Abdul-Rahman-bin

Hateb, who said: Umar announced that whoever has heard and memorized from the Prophet of Allah any Verse from Quran would bring it. On that day they had collected Quran saved in tablets and scriptures, etc., and they had agreed to accept the Verses from the hand of people if two other ones also testify and attest it.

3 - The other Version from "Abi-Davoud":

It is narrated again from Abi- Davood that he said:

- Abi Bakr said to Umar and Zaid: Sit in the gate of mosque, and whoever brings two witnesses according to what is preserved from Quran, then take it and write it!

4 - The Version Mentioned in "Itqan":

It is narrated in "Itqan" that:

- The first person to compile the Quran was Abu Bakr, which Zayd ibn Sabit wrote it. The people came to Zayd, and he wrote the reservations of one who would bring two just witnesses, and the last one who brought the Surah Taubeh was no one but Abi Khazimah ibn-Thabit. Abu Bakr said: - Write it also because the Holy Prophet said that Abi Khazimeh's testimony is accepted instead of two witnesses, so Zayd wrote it. Umar brought the Verse of "Rajm," they did not accept and write it, because he had no witness.

5- The Version of Al-Musahif:

It is quoted in Al-Musahif from Abdullah bin Zubair and he from his father, who said:

- Harith ibn Khazimah brought me these two Verses from the end of Surah Taubeh and said: I bear witness that I have heard and preserved these two Verses from the Holy Prophet of Allah. Umar said: "I also testify that I have heard them!" He then said: If it were three Verses I would make it a separate Surah, but because they are not I placed them

at the very end of the Surah Taubah!

6- The Version of Abi-bin Ka'ab:

Al-Musahif narrated through Abi al-Aliyah from Abi-bin Ka'ab who said:

- They gathered the Quran until they came to Surah Taubah in Verse: "... Then they slip away. Allah has turned aside their hearts, for they are a people who do not understand!" (Taubah: 127,) and they thought this was the last Verse. Abi said: After this Verse, the Holy Prophet recited to me another two Verses, which are: "There has certainly come to you an apostle from among yourselves...!"

(Almizan, V. 23 , P. 175)

Collecting Quran At the Time of Uthman

(Islamic Traditions)

After the compilation and collection of the Holy Quran began under Abu Bakr, it continued to gradually emerge different Qurans prompting Uthman to collect it again and destroy the rest.

"Yaqubi" writes in his history:

- Uthman compiled and authored the Quran. He put the long Surahs in a row and the short Surahs in a row. Then he gathered all of the Qurans who were in Islam that day and washed them with hot water and vinegar, or as others said he burned them, except for Quran written by Ibn Mas'ud, taht finally he made same deal with it, too.

Story of Ibn-Mas'ud's Scripture

Ibn Mas'ud was in Kufa at that time. Governor of Kufa, Abdullah-ibn-Ameh wanted to take his Quran, he refused. The governor wrote the case to Uthman and he replied to sent him to Medina, in order to avoid any corruption in this religion.

Ibn-Mas'ud entered Medina, when he came to the mosque, Uthman was delivering a speech on the pulpit. When he saw Ibn-Mas'ud he said to the people:

- A bad beast is coming at you!

Ibn-Mas'ud also gave him a sharp response!

Uthman ordered him to be kicked to the ground, breaking two of his ribs. When "Aysha" heard the issue, she began to protest Uthman.

By the command of Uthman they sent copies of the written Qurans to all cities, such as Kufa, Basra, Medina, Egypt, Syria, Bahrain, Yemen, and the Jazira, and then ordered the people to recite and read Quran from the uniformed copies.

This action by Uthman was because of what he was heard that the different tribes were called Quran on their own tribe's name, and he urged them to eliminate this dispute.

Some have said: This is what Ibn-Mas'ud wrote for Uthman, but when he heard that it resulted to burn Qurans by Uthman he was upset and said: I did not want it to happen!

Others have said: The report was given by Hazifeh-bin-Yaman...!

(This was the amount of "Yaqubi's" word that was needed.)

Documentations Related to Collecting Quran at Time of Uthman

Narratives Mentioned in "Itqan"

1- In is quoted in book "Itqan" that "Bukhari" narrated from Anas that he said:

- When Hazifeh-bin-Yaman was on journey with people of Syria to Armenia and with people of Iraq to Azarbaijan to conquer that territories, he found out that the people recite the Quran in different ways and he became very worried, when he returned to Medina and entered Uthman told him that: - Uthman come and help the Nation of Islam and do not let them disagree like the Jewish and Christians!

Uthman sent to the "Hafasah, daughter of Umar" to give the Quran which is with you so that we could copy it and return your copy to you again!

Then he commissioned Zaid bin Sabit, Abdullah bin Zubair, Saeed bin A'as, and Abdul Rahman bin Harith bin Hisham to copy it.

Uthman told to three of them, who were from Quraysh people, that if your theme of Reciting differs from that of Zaid bin Sabit, write Verses in the theme of Quraysh, because the Holy Quran was revealed in the language of Quraysh.

The four men did so and brought all different scriptures in one Book, and then Uthman returned the original to Hafasah, and sent one copy of the written Qurans to each of the territories and ordered them to use it only and set all the rest of the Qurans in fire, either in paper sheets or in bounded volumes!

Zaid bin Sabit says:

- At the time we were collecting Quran, we found that in the Surah Ahzab the Holy Prophet would recite us a Verse that we did not find it in the copies we had. We investigated and found out that the only one who had it is "Khazima bin Sabit Ansari." That was the Verse of **"There are among the believers many men who have been true to the covenant they made with Allah...!"** We then put the Verse in its proper place.

2- In the same book, Ibn Ashtah, through Ayyub, narrated from Abi Qilabah, who said: A man from Bani Amir, who was called Anas bin Malik, said:

- In the Uttoman era, a dispute arose over the Quran, so high that the teachers and students begin to quarrel each others, this issue was reported to Uthman and he said: - In my government, do you deny the Quran? Do you read it in your own way? Of course those who will come after me will have a greater difference. O, the companions of Prophet come together and write Guidance to the people!

The Companions came together to write the Quran, whenever they disagreed on one Verse, they sent someone to invite the man that the Prophet of God has learned and recited that Verse to him. Uthman would request him to come along with three witnesses from Medina and then they asked him how the Prophet of God has recited that Verse? Which way is it? Then he would explain the way the Holy Prophet taught him! They would write the Verse as he said, in the blank space they had left for it!

3- In the same book, it is narrated from Ibn Abi Davood through Ibn Sirin from Kathir-ibn-Afalj, who said:

- When Uthman asked to write the Quran, he chose twelve people from Quraysh and Ansar to do so. They sent to bring Rab'ah (a small box) which was in the house of Umar. Uthman asked them to delay any readings that they disagree with to receive orders from him.

Muhammad says: In my opinion, his purpose for the delay was to find the last Verse of the Quran and write the Verse according it. (Since once a year, Gabriel presented the entire Quran to the God's Prophet.)

4- It is also in the same book that Ibn-Abi-Dawood narrated with authenticated document from Suwaid-ibn-Ghafflah, who said:

- Ali (AS) said: Do not say anything but good about Uthman, for I swear to God that what he did about the Quran was all in consultation with us and under our supervision. He did all the time ask me about the correct recitation of the Verses!

(One day he said:) I heard some people say each other that my reciting is better than your reciting, and this will lead to disbelief. I told Uthman: What do you think? He said: - I think we should force all the people on one form of reciting so that they will not be sectarian in reading the Quran. I said: It is a good idea!

5- It is quoted in "Itqan" from Ahmad, Ibn-Abi-Dawood, Termezi, Nesa'i, Ibn-Hayan, and Hakim; all of them have narrated from Ibn-Abbas, who said:

- I asked Uthman: What made you write the Surah Anfal and Surah Taubah along side with each other, although one is a long Surah and the other is of the 100-Verse Surahs, and you did not write between them the Phrase: "**In the Name of Allah, the Most Compassionate, the Most Merciful,**" but did you put it within seven long Surahs?

Uthman replied: Whenever a Surah with Verses was already revealed to the Messenger of God, and later on some Verses were revealed which was related to that Surah, he asked the writers of Revelation to put these Verses in the Surah where such and such has already been revealed! The Surah Anfal is one of the Surahs that were revealed in Medina at early dates of the migration, but Surah Taubeh is one of the Surahs that were revealed at the latter dates of the Holy Prophet's life, but the content of that Surah was similar to Surah Anfal's. I personally thought this Surah is part of that Surah! Since the Holy Prophet of God died and did not clarify us about it, therefore I placed the two Surahs along with each other, on one side, and did not place between them the "**Bismillah...!**" On the other hand, I placed it in the line of the Seven Long Surahs.

(The seven long Surahs, as it comes from this narrative and from the narration of Ibn-Jubair are: Surah Baqarah, Al-Imran, Nissa, Ma'idah, An'am, A'araf, and Yunus. It was the same at the time of Abu-Bakr's collection, but Uthman changed it and placed the Surah Anfal, which was one of the seven Surahs, together with Surah Taubah, which was of 100-Verses Surahs, and placed

them between the A'araf and Yunus, and placed Anfal ahead of the Taubah.)

"Abuzar's" Historical Defense of the Verse Details

Ibn-al-Qeddis narrated from Ulba-ibn-Ahmar that:

- At the period of Uthman-ibn-Affan when the Companion wanted to compile the separate scriptures in a Book, some of them wanted to omit the word **(And)** which is at the beginning of the Phrase: **"...And those who hoard gold and silver...!"** (Taubah: 34.) Abi Zar said:

- **You must write the "And," otherwise I raise my sword on my shoulder!**

(Almizan, V. 23 , P. 179)

Arrangement of Surahs In Quran

(A Historical and Analytical Study)

The order of Surahs, at the initial arrangement of Quran, was originated by the Companions of the Holy Prophet of Allah, and also on the secondary collection. The reason for this is the traditions in which some have referred to the arrangement of Surahs, such as saying that: Uthman placed Surah Anfal and Taubah between A'araf and Yunus, while they were in the initial collection after them.

There are other narrations which show that the order of the scriptures with other companions contradicted the order of the Surahs in the primary and secondary collection.

For example, a narrative says: - Ali's Mushaf (Scripture/Quran) was in descending order. Since the first Surah that was revealed was Surah "Alaq." It was the same in Ali's Quran, the first Surah was Surah Alaq, followed by 'Muddathir' and then 'Noon' and then 'Muzzammil', 'Tabbat', and 'Takvir', and so on, to the end of the Meccan Surahs, then the Medinian Surahs.

(This narration was quoted by the author of 'Itqan,' from Ibn-Fares, but in the Yaqubi's history, another order was quoted for Ali's Quran.)

The author of 'Al-Musahif', by his document from Abi-Ja'far-Kufi, mentions a quite different method of arrangement for the scripture of "Abi" than the Qurans in hand.

He also quotes from Jarir-ibn-Abd-ul-Hamid that the order of the scripture of Ibn-Mas'ud had a contradicted order than the existing Qurans. Abdullah-ibn Mas'ud has first started with the long Surahs and then brought the 100-Verses-Surahs, then 'Sevens', and finally the 'Detailed ones.'

(The existing Qurans in their order of Surahs are first in line with the scripture of Abdullah-ibn-Mas'ud, but it is still different in terms of their transposition of the Surahs in each Part.)

The Holy Prophet's View on the Order of the Surahs

Many commentators have said: The order of the Surahs in the Holy Quran has been fixed and ordered by the Holy Prophet of Allah, and he did it by the guidance of Gabriel and the Command of God and instructed the Companions how to arrange the order of Surahs.

(Despite the above claim of this group of commentators, no such narrative found among the narrations!!)

There is a narration from Uthman-ibn-Abi-Al'As from the Holy Messenger of Allah, which states:

- Gabriel came to me and said: You must place the Verse **"Indeed Allah enjoins justice and kindness...!"** (Nahl: 90,) in a certain place of a known Surah.

This narrative does imply nothing more than that the Holy Prophet sometimes acted same in case of certain Verses, but other narrations about the collection of the Quran do not imply that the Companions' order were in accordance with the order of the Prophet.

Of course, the Companions did not have any deliberate opposition with the order of the Holy Messenger of God wherever they had knowledge of such order, but since they had no knowledge about it, there was no reason to place the Surahs in the order of the Holy Prophet.

The narrations show: In the first collection, the Companions did not know the order of the Prophet in all the Verses, and had no knowledge to where the Verses have to be placed, and not even they remembered all of the Verses by heart.

The Messenger of Allah and his Companions realized the end of a Surah only when another 'Bismillah' was revealed, then they realized that the previous Surah was over. This meaning has been quoted in 'Itqan' from Abu-Davood, Hakim, Baihaqi, Bezar, who narrated through Sa'ed-ibn-Jubair from Ibn-Abbas, that he said:

"The Holy Messenger of Allah did not know when a Surah would end until the - **Bismillah al-Rahman al-Rahim** - were descended, and it became known that the Surah has ended and another Surah has to be started."

The above narration, and the like, are explicit in the fact that the order of the Verses of the Quran in the opinion of the Holy Prophet was the same as their descending order, and as a result all the Verses descended in Mecca have been placed in the Meccan Surahs, and all the Medinian Verses in the Medinian Surahs, Unless a Surah, some of its Verses has been revealed in Mecca and others in Medina, and assuming that such issue has happened, there is no more than one Surah.

This issue requires that if we consider the difference in the positions of the Verses, all have to be due to the opinion of the Companions.

We should explain that there are countless narratives regarding the revelation reason of the Verses that introduce many Verses in the Medinian Surahs is revealed in Mecca, and the Meccan Surahs is revealed in Madina, as well as the narratives indicate the Verses revealed late in the life of the Prophet, but are mentioned in the Surahs

revealed at the early days of emigration. We know that many other Surahs have been revealed from the beginning of the migration to the end of Holy Prophet's life, like the Surah Baqarah, which was revealed in the first year of the Hijra, however there are some Verses that the narratives consider as the last Verses revealed to the Holy Prophet of Allah. It has even been quoted from Umar that he said: The Messenger of God left the world while he had not yet explained to us the Verses about the usury!!! It is also in this Surah the Verse: **"And beware of a day in which you will be brought back to Allah...!"** (Baqarah: 281,) which the narrations consider it as the last Verse revealed to the Holy Prophet of Allah!!!

Thus, it is known that such Verses, which were placed at inappropriate Surahs and the order of their descent has not been observed, have been placed by the opinions of the companions.

Confirmation of this meaning is the narration quoted in "Itqan" from Ibn Hajar, who said: There is a narration from Ali (AS) who collected the Quran in descending order after the death of the Holy Prophet of Allah. This narration is also quoted by Ibn Abi Davood, and is one of the authenticated traditions of Shiite.

This was what the appearance of the traditions in this issue indicated it, however most of scholars insist that the order of the Verses in Quran is fixed and unalterable, and that the order of the Verses in the existing Quran, known as the Uthmanic Quran, were ordered by the Holy Prophet, as pointed out by Gabriel. These scholars have interpreted the appearance of the above-mentioned narrations, saying: The collection made by the Companions was not an ordered collection, but they registered the Verses and Surahs in a scripture by the order that they remembered.

However, the esteemed reader knows that the modality of the first collection, which took place during the time of Abu Bakr, as the narrations express it, rejects explicitly this interpretation.

(Almizan, V. 23 , P. 179)

Chapter Six

SPECIFICATION OF THE CONTENTS Of QURAN

Divisions of the Quran

« وَ قُرْآنًا فَرَقْنَاهُ
لِتَقْرَأَهُ عَلَي النَّاسِ عَلَي مَكْثٍ
وَنَزَّلْنَاهُ تَنْزِيلًا ! »
(اسرا ١٠٦)

**"We have divided the Quran into many segments
so that you would read them to the people in gradual steps
as We reveal them to you from time to time!"**

(Isra: 106)

The Holy Quran is divided into the components by which it is recognized, such as: thirty components, each component of four section, each section of ten deca.

This is the division that has been made in the Holy Quran, but what the Quran itself has stated about it, is two:

- 1- Surah
- 2- Verse

1- The Surahs of Quran:

The word "Surah" is repeatedly mentioned in the Glorious Quran

referring to the division in contents of it, such as: **"This is a Surah which We have sent down, and prescribed it...!"** (Noor: 1,) or **"Say, then bring a Surah like it...!"** (Yunus: 38,) and so on.

The word "Surah" is widely used by the Messenger of Allah, his Companions, and the Imams of Prophet's Household, to the extent that there is no doubt that the "Surah" and the "Verse," are two Quranic Truths, and these Surahs are a collection of the Divine Words, each of which are started by a: "Bismillah," and express a Purpose that represents the Purpose of that Surah.

None of these rules are violated except in Surah "Taubeh," which according a narrative from the Imams, part of its Verses relate to the Surah "Infisal," and also in Surah "Dhuha" and "Inshirah," though they both are a one Surah but a Bismillah separated them from each other. The same is the Surah "Fil," and "Quraish," which are united Surahs with a Basmillah in mid of them. Of course, all of these are according a narrative received from Imams, which "Sheikh" narrated it in his book "Tahzib" valuated its document to Hisham, who from Imam Sadiq (AS,) and "Muhaqig" in his book "Sharaye," and "Tabari," in his Commentary "Maj'ma-ul-bayan," ascribed it to a narrative from Com-panions of our Imams.

2- The Verses of Quran:

What we said about the Surahs, it applies also to the Verses, since in the Word of God the word "Verse" is repeatedly applied to a piece of Divine Word, such as:

"Believers are merely those... whose faith increases when His Verses are recited to them...!" (Anfal: 2,) or:

"The Verses of this Book have been fully expounded. It is a reading in the Arabic language for the people of knowledge!" (Sajdah: 3.)

It is narrated from Umm Salma who said: "The Messenger of Allah paused and stopped at the end of each Verse," and it is also in another

authenticated narration that: "The Surah 'Hamd' is seven Verses," and it is also narrated from the Holy Prophet of Allah that he said: "The Surah 'Mulk' is thirty Verses!" As well as other narrations from the Prophet of God which refer to the number of Verses of each Surah in the Divine Word.

One Verse -

One Piece of the Word of God

What the exact attention requires in assortment of the Arabic word, and in dividing them into separate chapters and passages, particularly in rhythmical words, as well as a thorough study in traditions of the Prophet and Imams about the number of Verses, it will clear that **each Verse from the Holy Quran is a fragment of the Word of God**, therefore we should observe its right and rely on each fragment separately, and pause to give exact attention to it before and after its recitation!

These fragments will be different due to the difference in their contexts, especially in rhythmical contexts of words. It is likely also a single word for the sake of the cadence of its end, to be considered as a full Verse, such as the word: "مُدْهًا مَّتَانٍ - two green leaves," and sometimes possibly it is two words and more, or even a full or half-word, such as: "الرَّحْمَنُ - The All-beneficent! عَلَّمَ الْقُرْآنَ - He has taught the Quran! خَلَقَ الْإِنْسَانَ - He created man! عَلَّمَهُ الْبَيَانَ - He taught him articulate speech...," and such as: "أَلْحَاقَةُ" -The sure calamity! مَا أَلْحَاقَةُ - What is the sure calamity? وَمَا أَدْرَاكَ مَا أَلْحَاقَةُ - And what would make you realize what the sure calamity is?!"

It may be a very long Verse such as the Verse 282 in Surah Baqarah expressing the rules of lending and borrowing!

The Number of the Surahs

The number of Surahs in Quran is 114, and the same number is all around the Muslim world. These Qurans are in accordance with the Quran compiled at the time of Uthman.

It is quoted from the Imams of Prophet's Household that the Surah Taubeh is not an independent Surah, but it is a supplement of the Surah before it. Meantime, the Surah 'Dhuha' and 'Inshrah' are both together one Surah, and Surah 'Fil' and Surah 'Quraish' are also one Surah.

The Number of Verses

There is no exact-consecutive narrative to introduces one by one the Verses of Quran and distinguishes one from the other.

The single narratives that have been received because they are single narratives are unreliable. The most obvious reason for the lack of a valid reason is the difference between those who counted the Verses. The people of Mecca have said one thing, the Medinian another kind, the people of Damascus the other kind, and the people of Basra and Kufa each one a different thing.

Some have said: The number of Verses in Quran is 6000. Others have said: 6204 Verses. One said: 6214 Verses and another said 6219 Verses and some said 6225 Verses and others said 6236 Verses!

The Meccans have narrated their numbers from Abdullah-bin-Kathir, Mujahid, Ibn-Abbas, and Abi-bin-Ka'ab.

The Medinian have narrated two kinds of numbers. One leads to Abi-Ja'far-Murad-bin-Qa'qa'a, and Shibeh-bin-Nassah. Their other narrative leads to Ismail-ibn-Ja'far-ibn-Abi-Kathir-Ansari.

The people of Damascus have narrated their number from Abi-Durda. The narrative of the people of Basrah leads to Athim-ibn-Ujaj-Juhdari, and the narrative of the Kufis to Hamza, Kassai, and Khalaf.

"Hamza" has said: This number has been narrated to us by Ibn-Abi-Layli, from Abi-Abdur-Rahman-Salmi, and he from Ali (AS).

In short, when the number of Verses do not result in an Exact-consecutive Verse or at least in a single significant reliable narrative and

each Verse is not distinguished clearly from the Verse before and after, there is no need for any of these narrations to be taken as a criterion. Therefore, we can accept the one narration which is clearer and credible and reject the rest, or else we do nothing with all of them. Here, a thinker and a researcher can act on anyone of them which is more credible in his own opinion!

What is quoted from Ali (AS) in the number of Kufis is in contradiction with the evidence which has come from him, as well as from other Imams, which in every Surah the "Bismillah..." is a part of that Surah, and is one of its Verses in Surah.

But the Kufi's narratives consider the "Bismillah" only a part of the Surah "Fatihah" only, not a part of other Surahs. So, it is necessary to mention that according to these narratives the number of Verses will be more than others by the numbers of Bismillahs in Surahs!!!

This is the reason caused us to give up discussing in detail in the number of Verses in Quran! As we have seen that these arguments do not come to a conclusion, we can only conclude that:

In number of Verses in 40 Surahs the narrations are unanimous! They differ in number of Verses or Vertices of Verses in 74 Surahs. They are unanimous in being "Alif-Ra" as a complete Verse, but they have differed in the rest of the "Fragmentary-letters" at top of Surahs!

Revealing Array of Surahs

In the book of "Iqan" it is narrated from (Ibn-Zarís) that he has stated in his book "Fazayil-il-Quran" that: Muhammad-ibn-Abdullah-ibn-Abi-Ja'afar-Razi told us that "Amr-ibn-Haroon" had narrated us that "Uthman-ibn-Ata-Khorasani" had narrated us from his father, that "Ibn Abbas" that he said: - The beginning of each Surah that was revealed in Mecca was written in Mecca, and later on God would add to it whatever He Willed!

The order of Revelation of Surahs is as follows:

A.) List of 85 Surahs Revealed in Mecca:

1-Alaq	30-Qiyama	59-Ghafir(Mumen)
2-Qalam(Nun)	31-Humaza	60- Fussilat
3-Muzzammil	32-Mursalat	61-Shura
4-Muddathir	33-Qaf	62-Zukhruf
5-Tabbat	34-Balad	63-Dukhan
6-Takvir	35-Tariq	64-Jathiya
7-A'ala	36-Qamar	65-Ahqaf
8-Layl	37-Sad	66-Dhariat
9-Fajr	38-A'araf	67-Ghashiya
10-Dhuha	39-Jinn	68-Kahf
11-Inshirah	40-Ya'seen	69-Nahl
12-Assr	41-Furqan	70-Nooh
13-Adiyat	42-Fatir	71-Ibrahim
14-Kauthar	43-Maryam	72-Anbiya
15-Takathur	44-Taha	73-Mumenoon
16-Ma'un	45-Vaqi'a	74-Sajdah
17-Kafirun	46-Shuara	75-Tur
18-Fil	47-Naml	76-Mulk
19-Falaq	48-Qasas	77-Haa'qqa
20-Nas	49-Bani-Israil	78-Ma'arij
21-Tohid(Ikhlās)	50-Yunus	79-Nab'a
22-Najm	51-Hud	80-Nazi'at
23-Aba'sa	52-Yusuf	81-Infitar
24-Qadr	53-Hijr	82-Inshiqaq
25-Shams	54-An'am	83-Room
26-Buruj	55-Saffat	84-Ankaboot
27-Tin	56-Luqman	85-Mutaffifin
28-Quraish	57-Saba	
29-Qari'a	58-Zumar	

(These are the Surahs Revealed in Mecca!)

B.) List of 28 Surahs Revealed in Medinah:

The following Surahs are revealed by the Almighty God in Medina, respectively:

1-Baqarah	10-Ra'ad	19-Munafiqoon
2-Anfal	11-Rahman	20-Mujadila
3-Al-e-Imran	12-Inssan	21-Hujraat
4-Ahzab	13-Talaq	22-Tahrim
5-Mumtahina	14-Bayyina	23-Jumua
6-Nissa	15-Hashr	24-Taghabun
7-Zalzala	16-Nassr	25-Sa'ff
8-Hadid	17-Noor	26-Fat'h
9-Muhammad	18Hajj	27-Maedah
		28-Taubah

In these narrations, the Surah "Fatiha" has been neglected, and it may have been said that this Surah has been revealed twice, one in Mecca and the other in Medina!

What all the Narrators

Agree on the Madinian Surahs are:

1-Baqarah	8-Ahzab	15-Mumtahina
2-Al-e-Imran	9-Muhammad	16-Munafiqoon
3-Nissa	10-Fat'h	17-Jumua
4-Maedah	11-Hujraat	18-Talaq
5-Anfal	12-Hadid	19-Tahrim
6-Taubah	13-Mujadila	20-Nassr
7- Noor	14-Hashr	

What the Narrators not Agree on the Meccan and Madinian Surahs are:

1-Ra'ad	5-Taghabun	9-Zalzala
2-Rahman	6-Mutaffifin	10-Tohid(Ikhlās)
3-Jinn	7-Qadr	11-Falaq

4-Sa'af

8-Bayyina

12-Nass

Of course, in interpreting and discussing technic, regarding the Invitation of the Messenger of God, the spiritual, political and civic course of the time of the Holy Prophet, and analyzing his venerable manner, it is very important to understand which Surahs are Meccan and which Surahs are Medinian, which one has been revealed before, and which one followed it later.

The traditions do not help much in solving these unknowns, the only way to reach this purpose is to use accuracy in the context of the Verses and an objective and genuine inner and outer study.

(Almizan, V. 26 , P. 32)

The Specific Purpose of Each Surah

« بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ! »
(حمد: ١)

**In the Name of Allah,
The Most Compassionate, the Most Merciful**
(Holy Quran; Hamd: 1.)

The reason why this Glorified Verse: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - **In the Name of Allah, the Most Compassionate, the Most Merciful,**" is repeated at the top of each Surah, is to indicate the unique purpose that is followed by that spacial Surah.

The Glorified God has mentioned the word "Surah" in several places of His Holy Word, such as:

"Say, then bring a Surah like it...!" (Yunus: 38,)

"Say, then bring ten Surahs like it, fabricated...!" (Hud: 13,)

"When a Surah is sent down...!" (Tauba: 86,)

"This is a Surah which We have sent down and prescribed it...!" (Noor: 1.)

From these Verses we find that each of the Surahs is a group of the Words of God, which has a unity for itself, and separately, a kind of unity, which is neither between the aspects of one Surah, nor between a Surah with another Surah.

From this we understand that the purposes of each Surah are different, and each Surah follows a special purpose and have a special meaning, and that purpose will never be accomplished, until a Surah is completed.

(Almizan, V. 1, P. 28)

The Verses of Quran and Their Signification

« تِلْكَ آيَاتُ اللَّهِ
تَنْتَلُوها عَلَيْكَ بِالْحَقِّ...! »
(جاثية : ٦)

**"These are the Verse of Allah
that We recite for you in truth...!"**

(Holy Quran; Jathiya: 6.)

"Verses" means Signs with Indication. The Genetic Signs of God are the Genetic Commands which signify with their external existence that the Almighty God is One in the creation of the universe, and has no partner in it, and is attributed to the Perfect attributes, and is Glorified from any imperfection and necessity!

Faith in these Verses means believing in their signification of the Existence of God, so the necessity of having such faith is to believe in God according to the implication of these indications, not the God to whom these significations do not imply.

The Verses of the Holy Quran are also called Signs because they represent the Genetic Signs, which as we mentioned, indicate the

Existence and Attributes of God, or they are called Signs that indicate Ideological Teachings, or Practical Regulations, or Ethical Regulations, the Regulations that God approves them, Commands them, and instructs His Servants to obey them, because the themes of those Verses imply the Regulations that are Revealed by God, that the Faith in these Verses, is the Faith in their Signification to God Almighty, which naturally is along with the Faith in their Signification!

They also name the miracles as Signs, because if they are, for example, to cause the dead to be alive, and the like, they are the Genuine Signs, and have the same indications of Genuine Signs, and if it is like the prophecies or a miracle as the Holy Quran itself, its signification returns to the Genetic Signs, since it signifies with its existence the Existence of God and His Attributes; as Quran states:

**"These are the signs of Allah that We recite for you in truth!
So what discourse will they believe after
Allah and His signs?
(Jathiya: 6.)**

Here is a reference to the Verses of Quran which has been recited to the Holy Prophet of Allah!

(Almizan, V. 35, P. 259)

Reason for the Quran's Separation in Verses

« وَ قُرْآنًا فَرَقْنَاهُ
لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مَكْثٍ
وَنَزَّلْنَاهُ تَنْزِيلًا! »
(اسرى: ١٠٦)

**"We have divided the Quran into many segments
so that you would read them to the people in gradual steps
as We reveal them to you from time to time!"
(Holy Quran; Isra: 106.)**

The God Almighty Explains in this Verse the philosophy and

reason why the Holy Quran is revealed in the separate Verses and Surahs, and in gradual intervals:

The term of this Verse includes all Quranic Teachings. These Teachings were in the form of words and phrases with God, that never would fit in human understanding except by gradual revealing, the graduality which is the feature of this world, so that people could readily understand, justify, and memorize it!

The Revelation of the Verses of Quran is gradually Part by Part, Surah by Surah, and Verse by Verse, for the sake of full realization and potentiality of the people to accept its principal teachings and beliefs, its requirements and practical regulations, in line with interests suitable for the human being, the fact that the Knowledge of Quran to be presented together with its practice, so the human nature not to deter from receiving its teachings, and to receive its teachings one after another, in order to avoid the fate of the Torah which the Jews once rejected because it was revealed all in one, they did not accept it until God suspended the mountain on their heads!

The Almighty God divided His book into Surahs, and the Surahs into Verses, of course, after dressing them with "Arabic" language, in order to be understood by the people and think on them: **"So that you may apply reason!"**

Then, God varied and sorted that Book into several types, and Revealed it one after the other whenever it was needed, after developing different talents in the people, and perfecting their capabilities to construe each one of them!

The Revelation of the Book took twenty-three years to educate it together with training, to improve teaching with practice!

(Almizan, V. 26, P. 15)

Concept of Fragmentary Letters in Quran

« حم، عسق ! »
(شوری: ۱-۲)

"Ha, Mim!"
"Ayn, Sin, Qaf!"
(Holy Quran; Shura: 1-2.)

The five letters "Ha, Mim, Ayn, Sin, Qaf," are from the fragmentary letters that has been stated at the beginning of some of the Surahs in Quran. This is one of the peculiarities of Holy Quran, and it is not found in any other Heavenly Books.

The Commentators, both from the past and contemporaries, disagreed in the interpretation of those letters. The late "Tabarsi," author of "Maj'ma-Al-Bayan" has quoted 11 kind of interpretation on these letters:

1- *These letters are of the Ambiguous themes of Quran which the Glorified God has assigned its knowledge to Himself, and Stated that no one knows the interpretation of the Ambiguous themes except God!*

2- *Each of these fragmentary letters is the name of the Surah started with that letters.*

3. *These letters are the names for the entire Quran.*

4- *The meaning of these letters signifies the Name of God:*

- *The meaning of "A. L. M." = "I am All-knowing God!"*

- *The meaning of "A. L. M. R." = "I am All-knowing, All-Seeing God!"*

- *The meaning of "A. L. M. S." = "I am All-knowing, All-judging God!"*

- *The letters "K. H. I. A. S." are derived from "Kafi (All-sufficient), Hadi (The Guidance), Hakim (The-Wise), Alim (All-Knowing), and Sadiq (The Sincere", respectively. This has also been narrated from "Ibn-Abbas."*

(The letters taken from the Names of God are different - some of the letters come from the first letter of Name, such as: "K" from beginning of Kafi, some from the middle of Name, such as "I" of Hakim, and some from the end of Name such as "M" of Alim!)

5- *These are the Names of God, but cut and paste, that if any of the people can combine them in the proper way, he will achieve the Greatest Name of God, as you can see from the names of the three Surahs "A.L.M", and "H. M", and "N", if combined, the Name "AR-Rahman" will appear; and so on the other letters, but whatever we know, we the humans, cannot combine them! This meaning has also been narrated from Sa'eed-bin-Jubair.*

6- *These letters are the oaths that the Almighty God has sworn, as if Allah the Almighty swears by these letters that the Quran is His Word. Principally the alphabetical letters have a Virtue, because with these letters the Divine Scriptures, the Names of God, His Supreme Attributes, and the root of the words of the various nations is constituted!*

7. *These letters are references to the blessings and punishments sent by the God Almighty, and to the nations' life length and termination.*

8. *The purpose of these letters is to point out that the Islamic Ummah will remain until the end of the world without extinction. The Jamal Calculation, which is a science of foretelling, would also refer to it.*

9. *These are the same alphabetic letters; the fact is that mentioning some of them would suffice to mention the rest of them. In fact God wants to say: This Quran is made up of the alphabets.*

10- *These letters at the start of some Surahs are intended to silence the infidels, because the polytheists were urging one another not to listen to the Quran and wherever one recites the Quran to raise noise to hinder others to hear the Quran. Sometimes they would whistle, clap, and shout in crowds to cause the Messenger of Allah to commit mistake while reciting Quran, therefore the Almighty God revealed these letters at the beginning of some Surahs to silence those rascals, because when they heard them, they seemed strange and listened to them and thought about them. This silence would give a chance for them to hear Quran!*

11- *These letters, are such as enumerating the alphabet The purpose was to understand the infidels that: This Quran, which has importuned all Arabs to bring a pair to it, is composed of the kind of the letters that you use every day on your talks, sermons, and daily conversations. Since you cannot bring a like for Quran, you must understand that this Word is from God! If these letters have been repeated in several places and in several Surahs, it is used as a strong*

argument against the infidels!

(This interpretation is narrated from "Qutrab", and "Abu-Muslim-Isfahani has also accepted it, as well as some commentators of the recent centuries have favored it.)

The above explanations regarding the Fragmentary-Letters in Quran, were the 11 aspects that the "Tabarsi" quoted from the commentators, the other one also can be added on them, from "Ibn-Abbas" that he said: The "Alif. Lam. Mim" at the opening of some Surahs refers, for example, "A," to the Name of Allah, "L," to Gabriel, and "M," to Muhammad (PBUH.)

It is also quoted by others who say: The fragmentary letters with which the Surahs begin refer to the contents of each Surah and the purpose used in it: As the "N" in Surah "Nun," which refers to the "Nusrat- Victory" promised to the Holy Messenger of Allah. The word "Q" in Surah "Qaf" refers to the contents of that Surah, which is about Quran, or the Divine "Qahr-Revenge!" Some others said: These letters are just for warning.

But the truth is that none of these justifications could convince the reader!

(Almizan, V. 35, P. 10)

Criticizing the Commentators' Comments On Fragmentary-Letters

1- On the first comment, which considers Fragmentary-letters as of Ambiguous themes of Quran, we must say that, neither the Fragmentary letters can be of Ambiguous themes, nor can their meanings be interpreted, because the Ambiguousness and Decisiveness are the traits of the Verses, whose words signify their meaning, (but since the meaning of the Verse is incompatible with the prevailing beliefs, we say this Verse is Ambiguous!)

Nor is "Ta'vil" (Interpretation) such as the meaning of the word,

but interpretations are the real facts from which the themes of the Quranic statements originated, whether in its Decisive Verses, or in its Ambiguous Verses!

2- But the next ten comments, which cannot be named as interpretation at all, but they are imaginations that have not exceeded the probability, and there is no reason to apply to any of them!

3- In some of the traditions that are attributed to the Prophet of Allah and the Imams of the Prophet's household, part of them confirm the comments: Fourth, seventh, eighth and tenth, but this fact should not be overlooked, that those letters have been repeated in several Surahs, namely, the Fragmentary letters have been used in 29 Surahs, some started with only one letter, such as: "S", "Q" and "N"; others with two letters, such as: "Th", "Ts", "Ys", and "Hm"; some with three letters, such as: "Alm", "Alr", and "Tsm"; and others with four letters, such as: "Alms", "Almr "; and some with five letters, such as: "Khias", and "HmAsq."

On the other hand, these letters differ from each other in that some of them have been used only in one place, such as: "N", and others come at the beginning of several Surahs, such as: "Alm", "Almr", "Tsm", and "Hm."

(Almizan, V. 35, P. 13)

Fragmentary Letters, as a Relevance Between the Texts of Surahs

Considering that some of the Fragmentary letters are only used at the beginning of one Surah and some of them are used at the beginning of several Surahs, if we give more attention to the contents of the Surahs which at beginning of them the similar letters have been used, such as:

"Alm", "Almr", "Ts", and "Hm", we can easily understand that the contents of them are also similar and their contexts are also similar, but such similarity may not be observed with the contents of other Surahs.

Confirming this meaning is the similarity found in the first Verses of most of these Surahs. For example, the first Verses of the Surahs beginning with "Hm" are either refers to the Phrase like: **"Verses of the Book,"** or a similar Phrase of the same meaning, such as the first Verses of Surahs opened with "Almr" that states: **"Alif. Lam. Mim. Ra. These are the Verses of the Book..."** or a Phrase in the same sense! The similar Phrase is seen in the Surahs openings with: "Ts" or the Surahs beginning with: "Alm", which in most of which a Phrase referring to: **"There is no doubt on this book..."** or the Phrase with similar meaning have been stated!

Given these similarities, one might guess that there is a special relationship between these letters and the contents of the Surahs that began with these letters!

Confirmation of this opinion is that we see the Surah **"Araf"**, which began with "Alms", contains the materials contained in the Surahs of "Al" and Surahs of "S". We also see that the Surah **"R'ad"**, which opens with the letters "Almr", has the similar contents of both the Surahs of "Alm" and "Alr."

(Almizan, V. 35, P. 14)

Fragmentary Letters, as a Code Between God and His Messenger

Considering above comments we can say that these letters are a Secret Code between the Almighty God and His Prophet, the mystery that is hidden from us, and our ordinary understanding has no way of

understanding them, except to the extent that we guess between these letters and the Verses revealed in those Surahs a special connection exists!

Perhaps, if the men of research were careful about the commonalities of these letters, and compared the themes of the Surahs that some of these letters came up at their beginnings, they would discover more mysteries!

Perhaps, this is the meaning of the narrative that the Sunni scholars narrated from Ali (AS,) quoted in "Maj'ma-el-Bayan," that he said: **"There are highlights and abstracts for each book; the abstract of Quran is the letters of alphabet!"**

(Almizan, V. 35, P. 14)

Mystery of the Oaths in Quran

(A Historical and Analytical Study)

One of the rhetorical virtues in Verses of Quran used to express the importance of a matter is the oaths, messages subject to the oaths, and the arguments implied by oaths.

For example in the following six Verses:

"By (the Angels) sent forth with the commands of God!"

"By (the Angels) as swift as blowing winds!"

"By (the Angels) spreading the words of God far and wide!"

"By (the Angels) who make a clear distinction between right and wrong!"

And by those who reveal revelations to the prophets!

to provide excuses for some and to give warnings to others:

- that whatever with which you have been warned

will inevitably come to pass!"

(Mursallat: 1-7.)

The Oath taken by the Almighty God is an Oath indicating His Devising to emphasize both the Promised Punishment, and a justification for the punishment itself, as States:

I swear by this Argument that its subject will come true!

What is the reason that the promised punishment will come true?

By this reason that: the Divine Devising, for which the oaths are referred to, namely sending the Emissary Angels, Swift Angels, Publication of Scriptures, Separation of Right from False, and induction of the revealed Mention to Prophet, are all Measures and Devising that are not conceivable correctly except by Divine Duty, and the Duty also will not be fulfilled except by inevitability of the Day of Judgment, the Day when the submissive and the disobedient ones reach their reward or punishment!

If we look closely at the Verses in which the God Almighty has sworn, we will find that those oaths themselves are justifications that prove the truthfulness of the answer, such as the oath, God has mentioned about the Sustenance:

"By the Lord of the sky and the earth, it is indeed the truth...!"

(Zariyat:23.)

While God has sworn on the Truth of Sustenance, He has stated the reason for this, that the God Almighty is the Lord and the Deviser of the sky and the earth, in the meantime He shows that the Origin of the Sustenance of the people is also the Divine Devising!

The same is the Oath that God has sworn on the unbelievers' drunkenness:

"By your life! They were bewildered in their drunkenness!"

(Hijr: 72.)

While God has sworn on unbelievers' bewildering and blindness, meantime, He has mentioned the reason for it, and it is the Life of the Prophet, the purest life, immune from any defect by the Divine Chastity! It is clear that the opposition to such an innocent Prophet lives in drunkenness and wandering!

Also, the Oath that God has sworn on the Salvation of the Pious human self, and the loss and perdition of the corrupted souls:

"By the Sun and its spreading light!"

"And by the Moon which follows the Sun!"

"And by the Day when it manifests the light of the Sun!"

"And by the Night when it covers the day!"

"And by the Sky and the One Who has built it!"

"And by the Earth and the One Who has expanded it! "

"And by the Soul and the One Who Created it and gave order and perfection to it! "

"And inspired to it both its Wrong and its Right! "

"(By all these oaths!) The one who Purified his soul received salvation! "

"But the one who polluted it with sin and corruption became the hopeless failure! "

(Shams: 1-10.)

In these Verses, while God swearing in, He gives the reason, too:

- The system that flows in the sun, moon, night, and day, leading to the emergence of the soul inspired by piety and virtue, is the reason for the salvation of the one who purifies his soul, and the reason for the loss of the one who corrupted his soul!

We have stated here some of the Verses as examples, and the other Oaths mentioned in the Word of God have also the same state, although not all of them are clear oaths and require more precision, such as:

"By the fig, by the olive!"

"By Mount Sinai ! "

(Tin: 1-2.)

Where the reader should think on them!

(Almizan, V. 39, P. 395)

Use of Example and Story in Quran

« مَثَلُ الَّذِينَ
يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ...! »
(بقره: ٢٦١)

**"The example of those
who spend their money in the cause of God
is like a seed that sprouts forth seven pods,
in each pod there is one hundred seeds!"**

(Holy Quran; Baqara: 261.)

In the Holy Quran, wherever an example was fully matched with its subject the whole example has been mentioned, which should have been so, because all the details of story are the example! But the example that only some part of the story was needed, only that part was quoted, in place of the whole story, because the same amount was enough to meet the purpose.

In addition, when a reader finds that only a part of a story is mentioned, without making longer, and the same part is enough to meet the purpose without causing tiredness, he will enjoy the story.

Most of the Verses in Quran which mention an example, there is used a particular rhetoric in it. The following Verse states:

**"The example of guiding the disbelievers
can be compared to him who shouts to an animal
that hears nothing but calls and cries:
They are deaf, dumb, and Blind;
thus, they do not understand Anything,
due to their shortage of Wisdom!"**

(Baqara: 171.)

Here, though the example is not the example of disbelievers, but it is the example of one who invites the them.

In other Verses God States:

"The example of the life of this world is that of water which We send down from the sky...!"

(Yunus: 24.)

"The example of His Light is as a niche in which is a lamp ...!"

(Noor: 35.)

"...The example of (hypocrisy) is like a stone on which there is dust...!"

(Baqara: 264.)

Although in the first Verse the life of the world is exemplified by the plants that grow by the rain; and though in second Verse the Light of God is exemplified by the light of a niche in which is a lamp, not the niche itself; and though in the third Verse the invalidation of the hypocrite charity is exemplified by a dust that sits on a flat stone, not the stone itself; these examples that are in the Verses, are in one sense shared, that is, in all of them the story is limited only to the main part of allegory, which the example upstands on it, and the other parts of the sentence have been omitted.

The explanation is that, the Example is in fact a presumptive real story that the narrator considers in some ways to be similar to the story in question, so he mentions it in his own words to make the listener's mind think of the story more fully and better.

In hypothetical and imaginary parables such as when we want to understand our audience, that the charity is about giving one and getting a multiple of it, we say:

- The example of those who spend their money in the cause of God is like the planting a seed, when it grows up sprouts forth seven pods, in each pod there is one hundred seeds!

The above example is a hypothetical one and an imaginary parable.

In this parable, the base of the allegory is only a seed that yields seven hundred seeds, but its sowing and sprouting forth seven pods, has

no interference with the allegory, except for conclusion of the story.

(Almizan, V. 4, P. 328)

An Exceptional Surah in Quran, The Beginning Surah

« الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ...! »

(حمد: ١-٧)

"In the Name of Allah, the All-beneficent, the All-merciful!"

"All praise belongs to Allah, Lord of all the worlds!"

"The All-beneficent, the All-merciful!"

"Master of the Day of Retribution!"

"You alone do we worship, and to You alone do we turn for help!"

"Guide us on the straight path!"

**"The path of those, whom You have blessed,
such as have not incurred Your wrath,
nor are astray!"**

(Holy Quran; Hamd: 1-7.)

This Surah is the Word of the Glorified God, but on behalf of His worshiper! It is the word of His servant while worshipping and declaring his servitude. This teaches the worshiper how to Praise his God, and how to display his servitude!

Therefore, this Surah has principally been organized for Worship, and there is no other Surah in the Holy Quran like it.

Here are some points in this regard that should be considered:

- 1- The Surah "Hamd" is the Word of God from the beginning to the end but on behalf of His servant. God teaches him that while His servant turns his heart towards his Lord in his obedience position, what he needs to say!**
- 2- This Surah is divided into two parts: Half for God and half for His servant.**

- 3- This Surah contains all the Teachings of Quran, and despite its shortness it represents all the Teachings of Quran.
- Because the Holy Quran, having so much extraordinary breadth in its Fundamental Teachings and in its Requirements derived from that Principles, from its Ethics to its Regulations, from its Regulations in Worship to Politics, the Social issues, the Promises and Warnings, the Stories and Examples, and in short, all of its Statements return only to some Principles: First: Monotheism, second: Prophecy, third: the Resurrection and its relative issues, fourth: Guiding the servants of God to the best living good for their world and their Hereafter; and this Surah also, despite its briefness and shortness, contains these Principles, and has referred to them in the shortest and clearest term!

To understand the Advantage of this Surah, which is recited in the prayer of the Muslims, one must compare it with what is recited in the prayer of other religions!

(Almizan, V. 1, P. 75)

"Bismillah al-Rahman al-Rahim"

« بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ! »

**"In the Name of Allah,
The Beneficent, the Merciful"**

(Holy Quran; Hamd: 1.)

- **"Bismillah al-Rahman al-Rahim" (In the Name of Allah, The Beneficent, The Merciful,)** is part of the Surah Hamd (The Opening of Book,) that the Prophet of Allah had always recited it and considered it as the first Verse of Surah, and called this Surah: **"The Seven most repeated (Verses!)"**

(Narrated from Ali (AS) in the book Ayun)

- As you read Surah Hamd, consider: **"Bismillah al-Rahman al-Rahim"** (In the Name of Allah, The Beneficent, The Merciful,) as one of its Verses and read it, because Surah-Hamd is "Mother of Quran," and is "The Seven most repeated (Verses)," and the - **"Bismillah al-Rahman al-Rahim"** (In the Name of Allah, The Beneficent, The Merciful,) is one of the Verses of this Surah!

(Narrated from the Holy Messenger of Allah, by "Abi Harira" through "Dar-Qatani.")

- **"What is the problem with these people? God kills them! They dealt with the Greatest Verse of God's Revelations, And thought that reciting that Verse is an innovation!!!»**

(Narrated from Imam Sadiq (AS) in the book "Khesal.")

"They stole the most revered Verse from the Book of God, And that Verse is: "Bismillah al-Rahman al-Rahim!" Which the servant of God needs to say it at the beginning of every work, Big or small, to be blessed!"

(Narrated from Imam Baqir "AS".)

The traditions of the Imams of the Prophet's Household are very much in the meaning that they all imply: **"Bismillah al-Rahman al-Rahim,"** is in every Surah of Quran, except Surah Taubah, which has no **"Bismillah!"**

There are also some traditions in the Sunni-traditions that say:

"... At this very moment a Surah was revealed to me! Then the Prophet of God started to read: Bismillah al-Rahman al-Rahim!"

(Narrated from the Holy Prophet of Allah by Anas in the book "Sahih," by Muslim.)

"The Holy Prophet of God did often not understand where the first and end of a Surah was, until the Verse of: **"Bismillah al-Rahman al-Rahim,"** was revealed, (and was placed between two Surahs.)"

(Narrated from "Ibn Abbas" through "Abi Davood.")

(Almizan, V. 1, P. 40)

Chapter Seven

THE
PRIVILEGES
 OF QURAN

**Quran, a
 Universal Mention**

« إن هُوَ إِلَّا ذِكْرٌ
 لِلْعَالَمِينَ! »
 (ص: ٨٧-٨٨)

**"This Holy Quran is a Great Mention
 for all People of the world!"**
 (Holy Quran; Saad: 87-88.)

"Quran" is a universal Mention for all the people of the worlds, in different communities, races, and varied nations, and in short, it is a Mention that does not belong to any particular nation, so that one may expect a wage for reciting it to a group, or will be rewarded for educating it, rather, this Mention is a reminder for whole universe, and all the people of the worlds have a right in it!

**"And you will indeed know about this News
 after a time!"**
 (Saad: 88.)

- Soon after passing times, the news of Prophecies of Quran, its

promises and warnings, its overcoming on all religions, and others, will reach your!

(Almizan, V. 34, P. 44)

The Eternal Mention

« إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ
وَإِنَّا لَهُ لَحَافِظُونَ! »
(حجر: ٩)

**"Verily, We have sent down The Mention
and We will assuredly be the Protector of it!"**

(Holy Quran; Hijr:9.)

The Holy Quran is a living and eternal Mention, protected from deterioration and forgetfulness, immune from appending matters invalidating its being the Mention, and from subtracting matters to cause same effect, and protected from displacement of its Verses to avoid being no longer a Mention and a Reminder of realities of its Teachings! In fact, Quran is immune and protected of all such issues!

In the above Verses the God Almighty States:

- **You didn't revealed this Mention by your own part,
So that the people rise up against you and seek to overthrow it
by force and bullying,
And you bother keeping it, and you can't do it!**
- **Also this Quran did not revealed from the Angels' part,
So that you need them to come and authenticate it!**
- **Rather, We have Revealed it, on gradual pace,**
- **We Protect it, and take Care of it!**
- **Under Our full Attention, We will Preserve it with its full
Attribute of being a Mention!**

This Verse indicates also to the Quran's immunity from distortion, whether it means to append it, to reduce it, or to displace it, because it is the Mention of God, and, as the God Almighty is Eternal, His mention is also Eternal!

Of course, the Word "Mention" in the Verse indicates that it only promises to preserve this "Mention," which is the Quran, and does not include other Mentions such as the Torah and the Bible, since the Quran explicitly states that the Torah and the Gospel have been distorted.

(Almizan, V. 23, P. 149)

The Mention Revealed by God

« بِالْبَيِّنَاتِ وَالزُّبُرِ
وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ ... ! »
(نحل: ٤٤)

**"With the clear Signs, and the Psalms, and
We have sent down to you the Mention...!"**

(Holy Quran; Nahl: 44.)

The Holy Quran has mentioned the revelations of the prophecies and the Books revealed to the Prophets as the "Mention." In the above Verse God has also named the Holy Quran as the "Mention." So the Holy Quran is a Mention, as are the Book of Noah, the Book of Abraham, the Torah of Moses, the Psalm of David, and the Gospel of Jesus (AS), all the Heavenly Books, those are also the Mentions!

The people of these Books, those whom these books have been revealed to them, and those who believed in these books, are all the people of Mention.

There is no doubt that the Revelation of the book to the people, and Revealing the Mention to the Messenger of God, has the same meaning, namely, descending it to the people in order the people to obtain it and act on it.

The Purpose of descending the books was only for the sake of two things:

1- To tell people what is gradually coming down to them. Since the Divine Teachings is not accessible to the people without any intermediaries, one must inevitably be appointed among them for this purpose. This is the very Purpose of the Mission, which is to bear the Revelation, then the mission of communicating, teaching, and explaining it.

2- To make people think about their Prophet and to see and understand that what he has brought is Right, and is from the Almighty God!

The reason is that the environment and the events surrounding the Prophet (peace be upon him) from the beginning of his life, from the orphanage and the silent era, and the people's lethargy and inactivity in respect of his teachings, lack of a competent educator, poverty, inevitably remaining among the ignorant and inferior nation, and deprived of the benefits of civilization and the virtues of humanity, were all instruments that would not allow the Prophet of God to drink a drop from of pure source of perfection, and to attain a portion of happiness, but the God Almighty sent to him the Mention, to argue with it to all the jinn and the man:

**- God sent a Book that was above all the Heavenly Scriptures,
Expressing everything,
And Guidance, Mercy, and a Manifest Light, and Proof!**

(Almizan, V. 24, P. 122)

Quran, A Clarification for Everything!

« وَ نَزَّ لَنَا عَلَيْكَ الْكِتَابَ
تَبْيَانًا لِكُلِّ شَيْءٍ
وَ هُدًى وَ رَحْمَةً وَ بُشْرَى لِلْمُسْلِمِينَ! »

(نحل: ٨٩)

**"We have sent down the Book to you
as a clarification of all things
and as a guidance and mercy
and good news for the Muslims!"**

(Holy Quran; Nahl: 89.)

In this Verse, the Holy Quran describes itself with its prominent attributes. One common attribute of Quran is its being "Expression" of everything.

Since the Holy Quran is a Book of Guidance for the general public and has no other task but this, so it seems that the meaning of "Every things," is all things regarding the "Guidance," to the true teachings about the Creation, Resurrection, Ethics, Divine Legislations, Stories, and Admonitions that the people need to be guided and found their ways of living. The Holy Quran is the expression of all these things (not the expression for all knowledge and sciences!)

The special attribute of the Quran which relates to the Muslims (who became willing to surrender to the Truth is :) The Guidance by which the Muslims reach the Straight Path, the Mercy from the Almighty God to them which by acting on it they reach to the Happiness in the World and the Hereafter, and attain the Reward of God and His Consent, that is a Glad Tidings to the Muslims, that God will Grant them His Salvation, Consent, and Paradises within them are the Permanent Blessings!

The above is what the commentators have said on this Verse in its literal sense, but it is in the Traditions that the Quran is the Clarification for Everything, and all knowledge about: (What was, what is, and what will be till the Day of Judgment,) all are in Quran!

If these traditions are true, then it requires that the meaning of "clarification" to be through the literal signification, and there is also no improbability that in the Holy Quran there may be signs and indications

that they reveal the secrets which cannot be understood by ordinary intellects.

It is narrated in the commentary of Ayashi from Abdullah-bin-Valid that he said:

Imam Sadiq (AS) said:

- In Respect of the Moses' Holy Book the God Almighty explained: **"And We wrote for him on the tablets from everything a lesson...!" (A'araf: 145,)** then we found out that God didn't write everything for Moses (but He did write a part from everything.)

- In Respect of the Jesus' Holy Book the God Almighty explained: **"And to clarify some of the matters in which you dispute...!" (Zukhruf: 63.)**

- In Respect of the Muhammad's Holy Book the God Almighty Stated:

"...We shall Also bring you as a Witness against this nation [of Islam;] and We revealed this Holy Book to you Explaining everything; and it is indeed a Guide, a Grace, and a Glad-tidings for the Muslims!" (Nahl: 89.)

(Almizan, V. 24, P. 240)

The Finest Revealed Word

"Ahsan al-Hadith"

« أَنَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ
كِتَابًا مُتَشَابِهًا مَثَانِي ...! »
(زمر: ٢٣)

"Allah has sent down the Supreme Message in the Book.

The Words of Revelation of the Holy Quran

Concerning their meanings are similar

and often they are repeated!"

(Holy Quran; Zumar: 23.)

This Verse is the expression of the Quran and its definition, it is an

overview of the Divine Guidance that was in the previous Verse. Its components are as follows:

The finest reading material is the Holy Quran, the Quran is the Best Word, because it contains the Pure Truth, a Truth which no falsehood can infringe in it, neither in its Revelation era, nor after, because it is the Majestic Word of God!

The Similar Book

That is, it is a book whose passages are similar to the others. This "similarity" is not the "similarity" used in the "Ambiguous Verses" against the "Decisive Verses" in Quran, because the second similarity is the attribute of some of the Verses of Quran that God has Stated: **"Some of the Verses of Quran are "Decisive" and others are "Similar,"** namely, the ambiguity in the meaning of the verse, but here God has called all the Verses similarly, so this similarity means that: Since, throughout the Quran its Verses have no difference from each other, none of them is in contrary with others, so that they are all similar!

A Book with Related Verses

That is, some of the Verses of Quran refers to others, some describes the other without any discrepancies found between them, the discrepancy that negates or rejects each other!

Spiritual Effect of Reciting Quran

The Holy Quran says:

**"...And make the skins of those who fear their Lord shiver.
Then their skins and hearts incline to the remembrance of God.
This is the Guidance of God.**

He guides whomever He wants.

No one can guide those whom God has caused to go astray!"

The beginning of these Verses describes the Quran and says:

"...And make the skins of those who fear their Lord shiver!"

The word "Shiver" means the uncontrollable shrinking of the body skin hardly from the fear of being heard by a horror story, or seeing a terrifying scene. This shrinking the human skin from hearing the sound of reciting the Holy Quran is only because they see themselves in front of the Majesty of their Lord.

Thus, when they hear the word of their God, they realize the Magnificence of His Majesty, and the fear surrounds their hearts and the skin of their bodies begins to shrink.

"Then their skins and hearts incline to the remembrance of God!"

"Inclining to the remembrance of God," means stillness, and States:

- **After the skins are shivered in fear of God,**
- Once again their skin becomes tender,**
- And their hearts relax,**
- Because they remembered God,**
- And with the same remembrance of God they found comfort!**

In the preceding Phrase, which stated that the skin was shrinking, it does not speak of the heart, because it refers to the heart, the souls, and the soul, which is the reaction of the souls to the Quran, which is humbleness and fear!

"Inclining to the remembrance of God," means stillness, and States:

- **After the skins are shivered in fear of God,**
- Once again their skin becomes tender,**
- And their hearts relax,**

**Because they remembered God,
And with the same remembrance of God they found comfort!**

In the preceding Phrase, which stated that the skin was shrinking, it did not speak of the hearts, because the meaning of hearts here is the Souls and Selves, which the reaction of the Souls in front of Quran is the very humbleness and fear!

This state of shrinking the skins while hearing Quran, which overcomes on them, and the state of tranquility in skins and the hearts in remembrance of God, is the very Guidance of God! (This is another definition of Guidance by its requirement!)

The God Almighty guides by His Guidance any one of His servants as He wills, and those servants are the ones whose talents to accept the Guidance have not been invalidated, and they do not engage in acts such as corruption or cruelty that impede the Guidance.

The Prophet of God said:

**- "Whenever the skin of God's servant is shivered out of the fear of God,
It's time to let go off his sin,
Like the dry tree sheds its leaves! »**

(By Ibn 'Abbas is quoted in "Maj'ma-al-Bayan.")

The following Verses state the examples given in the Holy Quran:

**"For the people, in this Quran, we have quoted every parable,
May they be reminded!**

The Arabic Quran, no deviation in it!

Maybe they'll get Piety!»

(Zumar: 27-28.)

"Every parable," means to exemplify some point from any type of parable that the people may be understood and admonished by the implications of those parables!

(Almizan, V. 34, P. 87)

Quran, a Healing and Mercy for Believers

« وَ نُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ
شِفَاءٌ
وَ رَحْمَةٌ
لِّلْمُؤْمِنِينَ ! »
(اسرى: ٨٢)

**"And We send down from the Quran what is a
healing and mercy to the believers!"**

(Holy Quran; Isra: 82.)

In these Verses God States that Quran is a "Healing" and "Mercy." In other words, it purifies the one who wish to purify himself, otherwise the same Quran is a loss and damage for the wicked!

In these Verses Allah Almighty introduces the Quran as a Miracle of Prophecy and Signs, and reproaches the polytheists that even though this Quran is a Miracle of Prophecy, they still ask for other miracles from Prophet!

If God calls the Quran as "Healing", considering that healing must necessarily be precedence to a disease, this is implying that the human heart has qualities and states that, if compared with the Quran, will remark that it has the same relation, which has a cure for the disease.

This meaning can be understood from the notion that God has considered the Religion of Truth as a natural fact.

Just as there are medicines for physical ailments, so are medicines for mental illnesses!

God Almighty identifies among the believers a group with a sickness in their hearts, and this disease is other than blasphemy and hypocrisy. In identifying them, the Quran states:

**" If the hypocrites, and those with disease in their hearts,
and those who spread lies in the city do not refrain...!"**

(Ahzab: 60.)

In this Verse God separates the hypocrites from those who are sick in their hearts; and in the following Verse God has also separated the disbelievers from them. This shows that this group is itself a distinct group:

**"...And that those in whose hearts is a disease,
and the unbelievers may say:
What does Allah mean by this parable?"
(Muddather: 31.)**

The fact that the Holy Quran has called it a "disease" is certainly something that disturbs the stability of the heart and endurance of the self, such as: doubt and uncertainty, which causes anxiety and worry in one's heart, and leads man to the falsehood and to pursuit the carnal wishes. It does not conflict with Faith (with its lowest degree, of course,) and all the common believers are afflicted with, and is itself one of the disadvantages, and comparing with the highest degree of Faith it is considered as polytheism.

To this end, God Almighty has called the Quran a "**Healing**" for the hearts of believers, which by its own definitive reasons eliminates all kinds of doubts and suspicions that exist in the way of true doctrines and beliefs, and with healing preaches and instructive stories, and with good examples, promises, warnings, glad tidings, decrees, and legislations fights against all such diseases of hearts!

The reason why God has called the Quran a "**Mercy**" is that Quran illuminates one's heart by the light of knowledge and certainty, and removes the darkness of ignorance and blindness of doubt from his heart, adorning it with utopian morals and favored qualities.

First, the Holy Quran by its healing, cleanses the diseases and deviations from the hearts, then prepares the ground for the understanding of virtues, and returns to it the natural haleness and endurance!

**"...But does nothing for the unjust
except to lead them to perdition!"**

- This very Quran, with its Mercy and Healing, will not add to the oppressors nothing but loss and harm!

With this Verse, the Holy Quran points out that it has such an effect on the non-believers in Quran, because it damages the principle of capital! Unbelievers also, like all people, had a capital, and it was their innate and natural religion that every healthy heart is inspired with it, but they caused loss on this basic capital, because of the disbelief they made in God and in His Signs!

(Almizan, V. 25, P. 308)

Quran, the Light Revealed from God

« فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ
وَ النُّوْرَ الَّذِيْ اَنْزَلْنَا ! «
(تغابن: ٨)

**"Therefore believe in Allah and His Messenger
and the Light which We have revealed...!"**
(Holy Quran; Taghabun: 8.)

In the Holy Quran, the God Almighty testifies that this Quran is "Light," and States:

**"So it is obligatory upon you:
Believe in God and His Messenger!
And to the Light which He sent down upon His Messenger, which
is the very Quran,
That directs you to the straight path with its light,
And expresses the laws of religion,
Believe it! »**

In this Verse God Says: **"The Light that We Revealed..."** and by

attributing the Light to Himself, the Almighty God shows that this is not a news, but a testimony of the Almighty God that the Quran is a Heavenly Book and Revealed by Him!

Before these Verses, the God Almighty had Stated in several places of the Quran, that if you doubt that this Quran is not from God, and it has likely been made by Muhammad himself, as a human being, you the polytheists, who are also a human being and an Arab, bring a Surah, or at least one Verse, like it!

But in this Verse these things do not work, and the Glorified Allah directly testifies and says that this is the Light that We have sent down!

(Almizan, V. 38, P. 247)

Position of Quran In the "Mother of Book"

« حم ! وَالْكِتَابِ الْمُبِينِ !
إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ
وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ »
(زخرف: ١-٤)

"Ha Mim!

I swear by the Book that makes things clear!

Surely We have made it an Arabic Quran that you may understand!

And surely it is in the Mother of Book with Us, truly elevated, full of wisdom!"

(Holy Quran; Zukhruf: 1-4.)

Here, God has mentioned Quran as an Expository Book; it is because the Holy Quran makes clear the Way of Guidance, as God Stated in other Verse:

**"...And We revealed this Book to you Explaining everything,
and it is indeed a Guide, a Grace,**

and Glad-tidings for the Muslims!"

(Nahl: 89.)

The reason for being the Holy Quran in Arabic, mentioned in this Verse, is that it is a book that is recited in Arabic words, and the purpose why the Quran is in Arabic? God States: **"...You may apply reason!»**

Since the hope of reasoning and understanding of people has given as the purpose of Quran being in Arabic, it refers to the fact that before its convert in Arabic, Quran was in a latent phase, where the human intellect had no access on it, though the task of mind is to understand every mental and subjective matters, even it is ultimately a matter of precision and subjectivity!

As a result, we can understand by this Verse that the "Book" in its nature and reality was supernatural and far from human intellect, then the Almighty God brought it down from its Position and made it worthy of human understanding, and dressed it in Arabic words, hoping the human intellect can deal with it and understand its facts.

The "Mother of Book" and The "Preserved Tablet"

The meaning of the "Mother of Book," is the same: "Preserved Tablet," as God has Stated in the following Verse:

"Rather it is the Glorious Quran in the Preserved Tablet!"

(Burooj: 22.)

If the "Preserved Tablet" is referred to as the "Mother of Book," it is because the "Preserved Tablet" is the root of all the scriptures, and every Heavenly Book is transcribed and copied of it.

At sequel of the Verse States:

**"...And surely it is in the Mother of Book with Us,
truly elevated, full of wisdom!"**

God refers to the previous stage of Quran as: **"Truly Elevated, full**

of Wisdom!" It shows that in that stage Quran was in the "Mother of Book," and it had so splendid position and dignity than the intellect could understand it. The meaning of its being "**Full of Wisdom**," is that the Holy Quran in the "Mother of Book" was solid, and it was not a detailed book like the revealed Quran as in Parts, Surahs, Verses, and Words. We also find this meaning in the following Verse:

"This Quran is a Book which its Verses were Decisive and have been Expounded by the Absolute Aware Sovereign!"

(Hud: 2.)

As well as these two attributes of "Truly Elevated," and "Full of Wisdom," that made the "Mother of Book" to be over the human intellect, since the human intellect, in its thinking, can only understand the things that originally were the type of concepts and words, combined of some affirmative introductions, each one to be the resultant of the other, such as the Verses and Phrases of the Holy Quran! But what transcends concepts and words cannot be broken down into components and parts, the human intellect has no way of understanding it!

(Almizan, V. 35, P. 134)

The Holy Quran in the "Hidden Book"

« إِنَّهُ لَفُرْقَانٌ كَرِيمٌ
فِي كِتَابٍ مَكْنُونٍ
لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ! »
(واقعه: ۷۷-۷۹)

**"That this is an honorable Quran!
Preserved in a hidden Book which!
No one can touch it except the purified ones!"**

(Holy Quran; Vaqia: 77-79.)

The Glorified Gad has called the Quran as "Honorable," without any condition, it implies that the Holy Quran is absolutely Honorable

and Reverent, it is both Honorable and Beloved with God, and is Honorable because it has the favored attributes, and for its being beneficial for the people, the benefit that nothing can replace it, because it contains the principal of teachings that guarantee the prosperity of man in the world and in the Hereafter!

The Phrase: **"In Hidden Book,"** is the second attribution of the Quran:

**- Quran is protected and preserved from all forms of transformation,
because it is in a book that is protected,
it is the "Preseved Tablet!"**

The God Almighty States in the following Verse:

**"But it is the Holy Quran which is
in the 'Preserved Tablet'!"**

(Burooj: 22.)

Following the description of Quran, as "Honorable," and "Hidden," God States:

**- That Hidden Book, which contains the Quran,
Or the Quran, which is in that Book,
It is preserved from the access of strangers and impure ones,
No one can touch it except the purified ones!**

Concept of Touching the Quran

With the above Verses, the Glorified God wants to Glorify the Holy Quran. We understand from this point that the meaning of the touching Quran is not touching its lines, but it means having knowledge on its teachings, which no one except the Purified ones can find knowledge to its teachings, because God States:

"Quran is latent and protected in a Book!"

Then In Verse 4, Surah Zukhruf States:

**"That We did send this Quran in Arabic Language
in order that you be able to understand it
and therefore ponder about its meanings;
And verily, Quran is taken from the Mother of the Book
which is with Us, and is certainly Most Exalted, Full of Wisdom
(beyond linguistic structures)!"**

Who are the Purified Ones?

The "Purified Ones" are those whom the Glorified God has purified their hearts of all kinds of impurity, from the impurity of sins, or something that is more impure, more sinful, and greater than the sins, that is the affiliation at non-God!

This meaning for "purification" is better for "touching" in the sense of "teachings," than the cleansing from physical impurities. This is very clear!

Thus, the "Purified Ones" are those whom God has purified their hearts, such as the Holy Angels, and the "**Chosen Ones**" of mankind whom God introduces them at the following Verse:

**"Verily, Allah's Will is to remove away impurity from You,
the people of the Messenger's Household
and to purify you with a Thorough purification!"**

(Ahzab: 33.)

In addition to the above descriptions, the Glorified God has described another characteristic for the Holy Quran as follows:

"This Quran is a Revelation from the Lord of the Universe!"

(Vaqia: 80.)

God States:

**"Quran is a Book Revealed to you by God,
He sent it down to you, and made it comprehensible to you,**

**To understand it, and to think about it,
After it was a Book, Latent and Hidden,
Which no one could touch it but the Purified Ones!"**

The interpretation of the "God Almighty" to "Lord of the Universe" means that God's Lordship is widespread throughout the universe, and those people who deny the Resurrection are themselves a part of these worlds, so He is the Lord for them too, and when He is their Lord, it is obligatory to them to believe in His Book, and to hear His Word, and to confirm it without rejection!

(Almizan, V. 37, P. 282)

The Language of Quran

«الرِّبِّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ
إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا...!»
(يوسف: ٢)

**"A.L.R! These are the Verses
of the Expository Book of Truth!
Verily, We have Revealed this Holy Quran in Arabic language,
in order that you people may understand
and ponder about its contents
[through your mother tongue.]
(Holy Quran; Yusuf: 2.)**

The **Expository Book of Truth** is the very Quran now in our hands, because it is both clear and illuminating, as well as illuminating the Divine Teachings and Truths contained in it about the Source of Creation and the End of Life, the Resurrection.

God States:

**"We descended this book, with what it contains from Divine
Revelations and True Teachings,
In Arabic Language,**

**We have dressed it in Arabic Reciting Dress, at first,
And made it a readable Book,
Same as what is used with rhetoric speech among Arabs."**

At the end of the Verse God used the Phrase **"...May ponder about its contents!"** This Phrase indicates that this book, containing the Verses of the Revelation dressed in Arabic Words and adorned with gems of that words, has been Revealed befitting the intellection of the people of the Holy Prophet and his nation.

If in the revelation phase it did not come in the form of rhetoric or if it did not come in Arabic words, the people round the Holy Prophet would not understand the secrets of its revelations, and would only be understood by the Prophet, which its revelation and teaching was dedicated to him.

This implies that the words of the beloved book for the sake of its being merely the Revelation by God and its being in Arabic, has been able to save and preserve the Secrets of Verses and the Truths of the Divine Teachings! In other words, two factors were involved in the saving and preserving the Divine Verses:

- 1- That the Revelation is a literal category, and if the meanings of the Verses were revealed and the wordings were the words of the Prophet, such as the holy hadiths and traditions, for example, those secrets would not be protected.**
- 2- That, if Quran did not revealed in Arabic words, or if the Verses had been revealed but the Messenger of Allah had translated it into another word, some of those secrets would remain hidden to the minds of the people, and human reasoning and understanding had no access on them.**

It is not hidden to the scholars that how much the Almighty God has paid attention to Wordings of the Verses and divided them into two categories: "The Decisive" and "The Ambiguities," and called the

"Decisive," as the "Mother of Book," and recommended people to understand the concept of the Ambiguities to refer to the "Decisive!"

(Almizan, V. 21, P. 122)

The Arabic Quran, The Universal Quran

« كِتَابٌ فَصَّلَتْ آيَاتُهُ
قُرْآنًا عَرَبِيًّا
لِقَوْمٍ يَعْلَمُونَ! »
(سجده: ٣)

**"The Words of Revelation of this Book
are explained in detail;
a Quran in Arabic language,
for people who Understand!"**
(Holy Quran; Sajda: 3.)

The Holy Quran in introducing itself to people explains as God Almighty Stated:

**"This is a book revealed by The All-Beneficial and All-Merciful!
It is a Book whose Verses are separated from each other,
It is a book in Arabic Language,
For the people who have Intellect and Knowledge!"**

The purpose of separating the Verses in detail is to distinguish its dimensions and components from one another to the extent that they become so clear and understandable to the knowledged men, who are familiar with rhetorical Arabic, and can understand its meanings and ponder upon its purposes.

As stated in the Surah Hud:

**This Quran is a Book which its Words of Revelation
are Decisive and have been expounded by
Allah, the Absolute Aware Sovereign!"**

There God Says: This is a book whose Verses are detailed to the

people to understand its meanings, because their language is the same language with which the Quran was revealed, the Arabic language.

The requirement of this meaning is that in revelation of Quran the Arab race was in consideration, like that in other Surah it was repeated:

"Had We sent down this Quran in a non-Arabic language, they would have said: Why have its Verses not been well expounded? Could a non-Arabic Book be revealed to an Arabic speaking person?"

(Fusselat: 44.)

Same is in Surah Shuara:

"Had We revealed it to a non-Arab, who would have read it to them, they would not have believed in it!"

(Shuara: 198-199.)

Here, the question arises that this meaning does not contradict the public invitation of the Holy Prophet? The answer is no, because the invitation was universal, but it was phased!

The first invitation to Islam was to invite people to the pilgrimage, which was met with severe rejection by the polytheists.

Thereafter, the Holy Prophet invited secretly for a while, and in the third stage he was ordered to invite his tribe and his relatives.

In the fourth stage, he was ordered to invite all his people, as God States:

**- "Now rise up to invite for what you were commissioned to!
Do not regard the polytheists!"**

On the fifth stage, he was commissioned to the invitation of the public, and was commanded:

**- "Say O, People!
Verily I am the Messenger of God unto you all! »**

In addition, to the fact that this meaning is one of the absolutes of the History, there are many people of the other nations believed in the Prophet of Islam, at the early era of invitation, like as: Salman Farsi,

who was Iranian, another was Bilal, a native of Abyssinia, and the other was Suhaib, who was from ancient Rome!

It is also certain that he also invited the Jews, and the events that took place between him and the Jews, are well known.

It is also certain that he has written letters to the kings of Iran, Egypt, Abyssinia, and Rome, inviting all to Islam.

All these evidences indicate that the invitation of Islam was universal and public!

(Almizan, V. 34, P. 254)

Quran is a Guidance and Healing Disregard the Language Diversity

« وَ لَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا
أَقَالُوا...! »
(فصلت: ٤٥)

In the following Verse, the Almighty God addresses His Holy Prophet that:

**"If we were revealed Quran in "Ajami- Foreign" Languages, namely in a Word not conceivable to your people and its rhetoric was not eloquent, The disbelievers of your people would say:
Why didn't you make its Verses clear?
Why didn't you separate the contents?
Why an inconceivable book revealed on the Arab people?
Are not these two in contradiction!»**

(Holy Quran; Fussilat: 45.)

(The word "Ajami- Foreign" means non-Arabic and non-eloquent, whether a non-Arab or Arab, stuttering in its speech, so the word "Ajami- Foreign" is such a person, not an attribute for a language.)

God Almighty answers them:

**"Say! For those who have Faith,
it is a Guidance and Healing...!"**

(Fussilat: 44.)

These Verses explain the following point:

The effect of the Quran is not on its Arabic word, but in contact with Quran the people are in two ways: One believing in it, the other disbelieving in it, otherwise Quran is Guidance and Healing! For those who have Faith, Quran will guide them to the Right Path, and relieve their inner illness of doubt and anxiety, while at the same time for those who do not believe - the ones that have cotton in their ears - there is misleading and blindness, which causes them to be unable to recognize the Truth and the Straight Path.

(Almizan, V. 34, P.320)

Quran, a Criterion between Right and Wrong

« تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ
عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ! »
(فرقان: ١)

**"Blessed is He who sent down the Criterion to His servant
that he may be a warner to all the nations!"**

(Holy Quran; Furqan: 1.)

In the above Verse, if the Almighty God called the Holy Quran as a Criterion, it was because its Verses will divide between Truth and falsehood, or because its Verses were revealed separate from each other. If, in this Verse, God affirmed that the Quran is revealed by God, the Prophet is His Messenger and a Warner for the nations, the Quran is a separation of Truth from falsehood, and the Prophet is His servant, God wants to make it understood that the Prophet is owned by God with no authority on his own part. The purpose of all the above statements is that God wants to reject the disbelievers' slander that Quran is not from God, but it is a fictional story invented by the Prophet, and other people have helped him, and that the Prophet eats food, walks in the markets,

and the other slanders against the Prophet, that God rejected in above statements!

So the result of the above statement is that the Quran is a Book that separates Truth from falsehood with its explicit arguments, so it can be nothing but the Truth, because falsehood cannot be distinguished between right and wrong, and if it manifests itself as truth it is only to deceive the people.

The one who brought this Book is an obedient servant to Allah, with which he warns the nations and calls for Truth, so he is also with Truth, and if he were falsehood, he would not invite to Truth, rather he would lead people to go astray from the Truth! Furthermore, the Glorified God in his Miraculous Word has testified to the truth of his Mission and called his book as a Revelation from His Presence!

(Almizan, V. 29, P.250)

Quran, a Decisive Word Separating Truth from Falsehood

« وَ السَّمَاءِ ذَاتِ الرَّجْعِ
وَ الْأَرْضِ ذَاتِ الصَّدْعِ
إِنَّهُ لَقَوْلٌ فَصْلٌ! »
(طارق: ١١-١٣)

**"By the Sky which produces rain Frequently;
And by the Earth which splits for grain;
(By all these oaths) this Quran is a Word which discriminates Truth
from Falsehood!"**

(Holy Quran; Tariq: 11-13.)

The Almighty God swears to the developing Sky (that is, of tangible developments,) and to the cloven Earth (i.e. cleaves for germinating plants,) that - the Quran is a Word that separates right from falsehood. It is a serious Word not an unwise word and joke. What is proved by Quran is a pure Truth, in which there is no doubt, and since it is Truth no falsehood can invalidate it, and any cancellation seeking its revoca-

tion is invariably itself invalid, therefore any statement in Quran about the Resurrection is also right, and there is no doubt about it!

In Islamic narrations, the following statement is in "Maj'ma-ul-Bayan" that: The Quran separates the right from the wrong through its enlightenment. [This meaning is quoted by Imam Sadiq (AS).]

It is also in "Dur-r-Mantur" that the writer of book "Musahef" quoted from Harith-A'avar, who said: "I went into the mosque and saw that people were suffering from controversy, and I turned to Ali (AS) and told him the story, and he asked by wonder:

- Did they what they shouldn't do!?

Then he said: I heard from the Holy Prophet of God saying:

- Soon there will raise the sedition!

I asked:

- What is the rationale for getting rid of it, O, Messenger of Allah?

He said:

- Appealing to the Book of God!

In Quran, there are reports of the nations before you, and the people after you, and the judgment in between you!

The Book of God, which separates Truth from falsehood,

It is all Truth, most serious, not unwise and joke!

Any oppressor who tries to setback the Book of God, God breaks his back!

Whoever follows non-Quran pursuing his carnal desire, Allah will make him deviant!

The Book of God is the Strong Bond of God, a Definitive Mention, and the Straight Path of God!

The Book of God never involves in fooling whim!

Scholars never fed up with its Teachings!

Believers never mistake about it, no matter of their language!

It does not get old of the enemies' contest!

Never will its wonders finish!

Quran is the book, when the Jinn heard it had no choice but to say:
 - We have heard a wondering Quran guiding to the path of growth!
 Anyone who speaks on Command of Quran, he is right,
 Whosoever judges on its Decrees, he observes Justice!
 Whoever acts on the Commands of Quran, he will be rewarded!
 Whoever is invited towards the Quran,
 he is guided to the Straight Path!

(Almizan, V. 40, P.176)

Truth along with Quran

« وَ بِالْحَقِّ أَنْزَلْنَاهُ
 وَ بِالْحَقِّ نَزَّلَ !
 (اسرى: ١٠٥)

**"With the Truth did We send it down,
 and with the truth did it descend,
 and We did not send you except
 as a bearer of good news and as a warner!"**

(Holy Quran; Isra: 105.)

The Allah Almighty mentions in this Verse that He has revealed the Quran with Truth, and that it has been revealed along with Truth. It is already immune from the falsehood. Neither Quran did include any falsehood and unwise from One Who revealed it to invalidate it, nor has inside anything that can make it corrupt someday, nor is there a non-god participated with God to decide one day to annul and cancel it !!

Neither can the Messenger of God who brought it interfere with it, nor increase or decrease it, or abandon it in whole or in part at the suggestion of the people or on the wish of his heart, or asks God for another Verse that is in accordance with the will of the people or his own will, or forbid or neglect some of its Commandments and teachings, because he is no more than a Messenger, and is the sole envoy to preach and warn mankind!

So, all this is because the Quran is the Truth, and is emanated by the Source of Truth!

(Almizan, V. 26, P.14)

Signs of the Truth of Quran, At Universe, and in Human Self

« سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ
وَ فِي أَنفُسِهِمْ
حَتَّىٰ يَتَّبِعِنَا لَهُمْ أَنَّهُ الْحَقُّ...! »
(فصلت: ٥٣)

**"Soon, We shall show them Our evidences in the universe
and in their own selves,
until it becomes clear that the Quran is the Truth!"**

(Holy Quran; Fussilat: 53.)

The Verses that can prove the authenticity of Quran will be those of the Quran itself, which foretell events and promises that will soon come to pass, such as the Verses promise them very soon the Glorified God will help His Prophet and the believers, the earth will position to them, their religion overcomes all religions, and they will take revenge from the Quraysh idolaters! As we found out all became true:

- At first, God Commanded His Prophet to migrate from Mecca to Medina, because they had already suffered for a long time, and that the Holy Prophet and the believers were at last severely affected, there was no one above them to take safe shelter under the support of its power, not in their homes, they could have survived.

Then after the emigration, he defeated the grandees of Quraysh in Badr battle, and day by day the power of Islam got ever-increased until Mecca was conquered by them and all the Arabian Peninsula came under the command of the Holy Prophet!

Later on, after the death of the Holy Messenger of God, most of

the territories of the earth was conquered by the Muslims, and the Glorified God revealed His Signs to the polytheists in the world and in the parts of the earth, and showed also His Signs to the polytheists' selves and destroyed all of them in the Badr Battle!

Of course, since these events were the historical events, they were not the Signs of God to the authenticity of Quran, but they were Signs because they were foretold in the Holy Quran before they were happened!

They occurred just as the Holy Quran had foretold and located!

(Almizan, V. 34, P. 328)

The Truth of Quran, A Rational Necessity

« قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ!...! »
(فصلت: ٥٢)

**"Say, if the Quran is from God and you have rejected it,
then who has gone farther astray than the one
who has wandered far from the truth?"**

(Holy Quran; Fussilat: 52.)

The meaning of the Verse is that the Quran calls you to God and announces to you that it is from God, so you, the disbelievers, at least consider this possibility that Quran is true in its claim. It is enough to give this rational possibility, whenever you give such possibility it will become imperative for you to consider the reason for it, since the reason considers the avoidance of probable harm as obligatory! What is more dangerous than the eternal torment that this Quran warns you about? As a result, it doesn't make sense for you to completely disregard it!

(Almizan, V. 34, P. 14)

No Way to Wrong In Quran

« لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ،
تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ! »
(فصلت: ٤١)

**"No falsehood finds way to it neither in Present nor in future;
the Descending of it is by the Source-Wisdom
Commander of Goodness!
(Holy Quran; Fussilat: 42.)**

Finding way of falsehood in Quran means the possibility to change its Righteousness, or to destroy some of its components to invalidate them or all of it, so that some of its truthful facts and teachings may be misled, and or some of its Decrees and Legislations, or subjects of its moral teachings, or all of these, to be repealed, so that they can no longer be practiced!! Of course, this is impossible to do, and the Verses and Surahs of the Holy Quran and its doctrinal, ethical, and practical teachings remain valid until the Day of Judgment!

The reason why there is no way to invalidate the Quran and that the Quran is Mighty, is because it has been Revealed from the All-Wise and Preventive One, the All-Wise Who has no weakness in His Acts, the All-Wise Who is Absolute Praiseworthy - **"...It is the Revelation from the All-Wise, Praiseworthy One!"**

**"What is being said to you is the same that
was said to the messengers before you.
Your Lord has Forgiveness, and a Painful Retribution!"
(Fussilat: 43.)**

Speakers were the infidels who called the Holy Messenger of Allah a sorcerer or a madman or a poet, or said that all his words were to serve us as gods and masters, and those who spoke these words to the past Prophets were the people of those Prophets.

(Almizan, V. 34, P. 317)

No Deviation In Quran

« الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَيَّ عَبْدِهِ الْكِتَابَ
وَلَمْ يَجْعَلْ لَهُ عِوَجًا! »
(كهف: ٢-١)

**"Thanksgiving and adoration of the worshippers
is due only to Allah Who has sent down to His obedient Worshipper
the Book which is free from any deviation from The Right Path!"**
(Holy Quran; Kahf: 1-2.)

The Glorified God, has opened the word, in this Surah, with His own Recitation, and praised Himself in that He has Revealed to His servant the Holy Quran that there is no deviation from the truth, and in addition to the interests of His servants, He is a Guardian in their life of the world and in the Hereafter, and He does it so well, then all the Praises for the Goodness and Blessings of Quran, from the day of its coming down to the Day of Judgment, are all for God!

It is not, therefore, desirable for any scholars to doubt that what appears to be salvation in human societies are all the blessings of the Prophets who have spread among mankind, and are the result of the seeds they have scattered through their invitation to the way of Truth, Morality, and Good Deeds!

The Holy Quran has for the past fourteen centuries distributed its civilization among the mankind, given it a humanity, promoted it, and created a knowledge of goodness and good deeds in humanity that is unique for it, therefore the human society is indebted to the Invitation of the Holy Prophet, that on the light of it the following Phrase will give meaning:

**"Thanksgiving and adoration of the worshippers
is due only to Allah
Who has sent down to His obedient Worshipper
the Book which...!"**

So it is worth to say: **"All Praise is for God!»**

In the above Verse, the God Almighty Praises Himself because He has Revealed a Book that is attributed to the trait of non-distortion and is regarded as being a Guardian to provide the necessities of the human society.

**"A Guardian, to warn of a severe punishment from Him,
and to give good news to the faithful who do righteous deeds,
that there shall be for them a good reward!"**

(Both attributes are considered equally in the above Verses!)

"The Book which is free from any deviation...and is Guardian...!"

The Holy Quran is in all respects direct and without distortion, not in one aspect or two, but its rhetoric is eloquent, its meanings is fluent, its guidance is direct, its arguments and proofs are decisive, in its enjoining and forbidding is benevolent, in its tales and narrations is righteous and without exaggeration, in its judgments is separator between right and wrong! It is also protected from the devil's seizure, and is far from discord in its contents! Neither has it been invalidated in the age of its Descent, nor after that times and eras!

The description of the Holy Quran as a "Guardian," is because of the "Religion" it contains, the Religion that is Guarding the affairs of the human world, whether their worldly interests or affairs of the Hereafter!

(Almizan, V. 26, P. 41)

Quran, As a Weighty Word

« إِنَّا سَنُلْقِي عَلَيْكَ
قَوْلًا ثَقِيلًا ! »
(مزمل: ٥)

"We are about to reveal to you a mighty word!"

(Holy Quran; Muzzammil: 1-2.)

Gravity or heaviness is a particular quality for an object that is difficult to carry and move such an object. It also applies to spiritual things that are difficult to conceive, or it conveys the facts that are difficult to come by, or that contains commands that are difficult to perform and continue to act on it.

The Holy Quran, which is a Divine Word, is heavy in both aspects. It is heavy to conceive its meaning, because it is a Divine Word received by the Holy Prophet from the Almighty God, therefore no one can understand it except purified ones, the ones who are devoted themselves to the Glorified God solely! It is a Divine Word, a Valued Book, which has an aspect of Appearance and Secret, Revelation and Interpretation, and is explanatory for everything, and its heaviness was evident from the physical status of the Prophet, that he fell in a kind of faint when he received the revelation.

Yet, to put it into practice, to implement the facts of its Monotheism, Moral Doctrines and Teachings in the society is so heavy that it is sufficient in its weighty expression we consider the following Verses:

**"Had We sent down this Quran on a mountain,
you would certainly have seen it falling down,
splitting asunder because of the fear of Allah!"**

(Hashr: 21.)

**"Even if the Quran would make mountains move,
cut the earth into pieces
and make the dead able to speak,
the unbelievers still would not believe..!"**

(Ra'ad: 31.)

In the first Verse God has Stated: The Mountain cannot tolerate the Quran if reveals to it, and if it was revealed the mountain would be humbled and torn apart by the fear of God!

In the second Verse God Stated that by this Quran the mountains

can be moved, tear the earth apart, and make the dead spoken!

The Holy Quran is not only heavy on those two effects, but it is also heavy for the use of it in the society and inviting people to execute the traditions of the upright religion, and in short, considering the superiority of this upright religion over the other religions. Mostly its heaviness is because of the afflictions and adversities that the Holy Prophet endured in the cause of God, and the sufferings and hostilities experienced for the sake of God! A number of the Verses of Quran have also been revealed to retell those sufferings, mocking, and misconducts that he faced with from the groups of idolaters, infidels, hypocrites and the sick-hearted peoples.

When one of the weighty aspects of Quran is the weight of its Teachings and the acceptance of its laws and decrees, it will naturally be as heavy on the Nation as it was on the Prophet.

So the meaning of the Verse is that we will soon reveal to you a Word that is burdensome to you and to the Nation, but heavy to you because of the difficulties in its fulfillment, the calamities which you will face to proclaim it, causing unease to your comfort through your will to cultivate self-discipline in the path of God, the hardship that needs to receive the revelation. But it is heavy on the Nation because they share with you in some of the ways mentioned, including the realization of the facts of Quran in their souls, as well as following the commandments and forbidding of God, and observing the limits of God, that every tribe of the Nation should bear such sufferings as much as they can!

(Almizan, V. 39, P. 233)

**Quran is not a
Book of Poetry!**

« وَمَا عَلَّمْنَاهُ الشُّعْرَ
وَمَا يَنْبَغِي لَهُ

إِن هُوَ إِلَّا ذِكْرٌ وَ قُرْآنٌ مُّبِينٌ !
(يس: ٦٩-٧٠)

**"We have not taught the Messenger writing poetry,
nor it is meet for him:
This is but a Reminder
and an Expository material of the Divine Text!"
(Holy Quran; Yassin: 69-70.)**

When the Allah Almighty Says that We have not learned poetry to Our Beloved Messenger, it means that he has no knowledge of poetry, not that he has but does not say poetry!

Then God States:

- "Poetry in not appropriate for him!"

This Phrase is a favor of God to His Beloved Messenger and shows that His Prophet is purified of saying poetry!

With this Statement God eliminates a wrong notion that not learning poetry is an imperfection for the perfection of the Holy Prophet!

- Don't think that we haven't taught him poetry is an imperfection for him, but the lack of poetry for him is the perfection to his position and his purity! The Poetry in the hand of the misleading Poets is a shame, because they play with the words to array the wrong meanings to expose the wrong as a Truth. Poetic fantasies encapsulate meanings, false positives, the more accurate the lie, the more poetic and pleasing his poetry is! They make their own words in accord with the music to make it more pleasing to hearers!?

Such acts do not deserve the Prophet's status!

How could he be worthy of being a poet while he is a Messenger from God, and the Sign of his Message and the Base of his Invitation is the Holy Quran, which is a miracle in its Words, a Reminder, and an Expository Book of Truth!

The Quran is not poetry!

The Quran is nothing but a Reminder, and an Expository Book of

Truth!

The meaning of Quran's being a Reminder and a Reciting Book is that Quran is a Readable Mention sent by God, which its being a Mention is evident, as well as its being easy to read, and its being a Revelation by God is evident!

**"The Quran is nothing but a Reminder,
And an Expository Book of Truth!"**

- We did never teach poetry to our Prophet to warn people with the Quran - which is purified from poetic fantasies - but only to Warn those people who are **spiritually alive!**

**"That it may give admonition to those
who are spiritually alive;
and the Word of Chastisement may be proved
against the disbelievers who are spiritually dead!"**

(Yassin: 70.)

This Verse considers the purpose of Prophet's Mission and the Revelation of Quran to the Prophet under two issues:

- 1- To warn one who is alive, that is, to think on the Truth and hear it.**
- 2- Truth of the Word of Punishment, and exerting it on the infidels!**

It is quoted in the Qumi's commentary that. . . There is no doubt in this issue that the Prophet of Allah did not even say one poem in all of his honorable life!

(Almizan, V. 34, P. 173)

Revelation and Interpretation Of Quran

(Traditional Discussion)

It is quoted from Fuzail bin Yassar in the commentary of Ayashi that he said:

- "I asked Imam Muhammad Baqir (AS) about the following Tradition, that the Holy Prophet had said:

- There is no Verse in Quran for which there is an Outer and Inner meaning!

- There is no Word in Quran for which there is a limit and an Extent!

- And for any limit there is a prelude!

What is meant by Outer and Inner meaning?

Imam said:

- The Outer meaning of Quran is its "Revelation!"

The Inner meaning of Quran is its "Interpretation!"

Some of its interpretations have passed and gone, but some have not come yet,

Like the Sun and the Moon, they are in circulation,

Whenever something came out of those Interpretations, the Interpreted Event comes true...! "

(Almizan, V. 1, P. 79)

Chapter Eight

THE MIRACLES Of QURAN

Miracle of the Quran And God's confirmation

« وَ إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَيَّ عَبْدِنَا
فَاتُوا بِسُورَةٍ مِثْلِهِ...! »
(بقره: ٢٣)

**"And if you are in doubt concerning what We have sent down
to Our servant, then bring a sourah like it...!"**

(Holy Quran; Baqara: 23.)

The God Almighty wants to understand us with this Verse that the Holy Quran is a Miracle and no human can bring the like of it, also this book was revealed from God and there is no doubt that it is a Miracle that lasts until the end of the earth and time!

There are many of such Verses revealed repeatedly in Holy Quran:

**"Say! Should all humans and jinn rally to bring
the like of this Quran, they will not bring the like of it,
even if they assisted one another!"**

(Isra: 88.)

**"Do they say, he has fabricated it?
Say! Then bring ten Surahs like it, fabricated,
and invoke whomever you can, besides Allah,
should you be truthful!"**

(Hud: 13.)

The captioned Verse might consider the Miracle of Quran regarding the one who has brought it. That is to say, it refers to the Miracle of the Messenger rather the Quran, because it is brought by an illiterate and uneducated man, the one who has brought it, had no education and has not learned these excellent teachings and unprece-dented knowledge by anyone of people!

**"Say! If Allah had not so Willed, I would not have recited it to you,
nor would Allah made it known to you;
verily, I lived among you a long time before this;
why do not you use your Reason?"**

(Yunus: 16.)

It should be considered that this Verse and the like imply that the Holy Quran is all a Miracle, even its smallest Surah, such as: Kowthar and or Surah Asr.

The Verses that contain these challenging Arguments vary widely in their generality and peculiarity: In some Verses God has Argued on one Surah, in others on ten Surahs, in other Verse on the whole Quran, in some Verse on its rhetoric, and somewhere to all aspects of it!

One of the Verses that has Argued on the whole Quran is the Verse that Says:

**"Say! If all mankind and Jinns should get together
to produce the like of this Qur'an,
they could not produce its like...!"**

(Isra: 88.)

(Almizan, V. 1, P. 109)

The Miraculous Aspect Of Quran

« قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ
عَلَيَّ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ...! »
(اسرى: ٨٨)

**"Say! If all mankind and Jinns should get together
to produce the like of this Qur'an,
they could not produce its like...!"**

(Holy Quran; Isra: 88.)

The above Verse understands us that the Quran is superior in every way it may be, not in one aspect or two:

**The Holy Quran is a Miracle in Rhetoric,
For the Masters of Eloquence;**

**It is an Elaborate Sign,
For the most Fluent Speakers;**

**It is Wonderful in its Wisdom,
For the Philosophers;**

**It is the Miraculous, and Richest Treasure of Knowledge,
For all Scholars;**

**It is the most Sagacious Social Law,
For all Legislators;**

**It is a Modern and Unexampled Diplomacy,
For all Politicians;**

It is a Miraculous State, for the all Rulers!

**In short, it is a Miracle for the People of the World... In the facts they
have no way to discover its secrets, like the hidden affairs, differences
in judgment, knowledge, and statements!!!**

The Holy Quran asserts Miracle in every aspect for itself, the Miracle for all people of jinn and human beings, whether the folks or the elites, whether the knowledged or the ignorant, male or female, scholar

or non-scholar, provided they have enough enthusiasm to follow it!

In the above Verse God has clearly and explicitly challenged and argued to all the attributes of Quran, the transcendent attributes that it has in all literal sense and meaning, not only in its literal rhetoric, because if the purpose was only its Miraculous rhetoric, there was no need to invite all jinns and humans to bring Verses like it, but only invited all Arabs came together and fail to bring its like!

Apart from the fact that the challenge in the Verse appears to have no definite period, it is testified that in this age also where there is no trace of the ancient Arab Articulates, but still Quran holds its Miracle, and still continues its challenging argument!

Following the above Verse the God Almighty Swears:

**"And indeed We have explained to mankind, in this Quran
every kind of Similitude and example
in order to make the Revelations understood
but most of them turn away from it with disbelief and stubbornness!"**

(Isra: 89.)

(Almizan: V. 1, P. 113
and: V. 25, P. 341)

Knowledge and Wisdom, Miracles of Quran

« وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ
تَبْيَانًا لِكُلِّ شَيْءٍ...! »
(نحل: ٨٩)

**"...And We revealed this Holy Book to you Explaining everything,
and it is indeed a Guide, a Grace
and Glad-tidings for the Muslims!"**

(Holy Quran; Nahl: 89.)

The only way to bring a Miracle to the general human being, which is permanent and for all times, has to be the kind of "Knowledge" and "Wisdom." Because, apart from Knowledge and Wisdom there is

nothing which deals with the human Comprehension Powers, and to be so general that all the people, at all period of times to see its realities, and to hear its facts all around the History of humankind!

For example: The staff of Moses was a Miracle but for those who saw it in their time, however it cannot be a Miracle for the people after his age who have not seen it!

"Knowledge" and "Wisdom" can be a Miracle for all, and for all the times!

The Holy Quran has Challenged Arguing to the "Knowledge and Wisdom!":

**"If you are in doubt concerning this heavenly book,
invoke your helpers,
then bring a book like it [in Knowledge and Wisdom!]"**

(Baqara: 23.)

"We have sent down the Book to you as a clarification of all things!"

(Nahl: 89.)

**"Nor is there a grain in the darkness of the earth, nor anything fresh
or withered but it is in a Manifest Book!"**

(An'am: 59.)

The text of the Supreme Teachings of Islam and the generality of the Holy Quran and its details in the Verses such as: **"Take whatever the Prophet gives you, and leave whatever he forbids you!"**(Hashr: 7,) and: **"Judge between them by what Allah has sent down!"**(Maeda: 49,) and the other Verses that assign the affairs to the Messenger of Allah and same was expressed by His Excellency, all show that Islam has not only introduces the general rules but the most details of the Divine Philosophical Teachings, the Rational Ethics, and the Religious Laws and the Requirements regarding: The Worship, Transactions, Social Policies, and everything else that humans need in their daily dealings and practices!

All the Teachings of Quran are based on the Nature and the

Principle of Monotheism, so that the details of its Judgments after analysis lead to Monotheism, and the Principle of its Monotheism after analysis returns to the same details!

The Holy Quran has guaranteed the survival of all its Teachings and has considered it qualified and competent for all generations of the mankind, and has asserted that this Holy Book will never be old-fashioned in the course of time, it is a Book that until the end of the world not any abrogator can abrogate any one of its Judgments, and not the law of evolution does make it stale!

**"...It is certainly a Glorious Book!
Falsehood can not reach it from any direction.
It is the revelation from the All-wise, Praiseworthy One!"**
(Fussilat: 41-42.)

"We Ourselves have revealed the Quran and We are its Protectors!"
(hijr: 9.)

(Almizan: V. 1, P. 116.)

Life of Prophet, Reason for Miracle of Quran

« قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ !... »
(يونس: ١٦)

**"Say! Had Allah so Wished, I would not have recited it to you,
nor would He have made it known to you,
for I have dwelled among you for a lifetime before it.
Do you not apply reason?"**
(Holy Quran; Yunus: 16.)

The Holy Quran has challenged the human being to the self of its Messenger, and has said that it is not natural the Messenger of a book with words and meanings full of Miracle, is singly an illiterate person, unaware and uninformed, so it is not but a Miracle!

The Holy Prophet lived as a common man for many years, while

he did not consider any virtue or difference for himself from others, and not even a word he mentioned about his knowledge, not even any of his fellow citizens had heard him to recite a bit of poetry or prose! Within forty years of his lifetime, two-thirds of his life, he neither gained a position, nor a prestigious title showing a superior status, then at the age of forty he suddenly rose up and brought a Book that the intellectuals and scholars of his people failed to bring it to pass, and the language of the rhetoric, orators, and poets fell to stutter!

After his book was published all around the earth, no one dared to come to challenge with it, neither did the wise think so, nor the scholars, nor the intellects, and nor the conscious smarts let them to brave against it.

(Almizan: V. 1, P. 119.)

Other Reasons

For Quran's Miracles:

1. Hidden News from Past

« تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ...! »
(هود: ٤٩ و آيات مندرج در متن)

"These are accounts of the Unseen which We reveal to you...!"

(Holy Quran; Hud: 49, and Verses in texts)

The Holy Quran has challenged in most of its Verses for the quotations from the past hidden events, namely it declared among the people that if you doubt the Divinity of this Book, bring a book like it containing the secret news!

Some of the following Verses are narrations about the past Prophets and their nations, such as:

**"This is from the news of the Unseen that We inspire to you.
Neither did you nor your people know this, so be patient.
The ending is always in favour of the righteous!" (Hud: 49.)**

"This is some of the news of the Unseen which We reveal to you. You were not with them when Joseph's brothers agreed on devising their evil plans!" (Yusuf: 102.)

"This is a part of The news of the Unseen World that We Send down to you as Revelations; And you were not with them when they were casting their quills to know which of them should have Maryam's guardian-ship; And you were not with them, when they Were disputing!" (Ale-Imran: 44.)

"Such was the true story of Jesus, the son of Mary, about which they dispute bitterly!" (Room: 34.)

2. News from Upcoming Events

Another part of Verses are about the future events, such as:

"The Romans were defeated!
On a land near by; but they will after this defeat become triumphant!
It will be soon, within a few years...!" (Room: 34.)

"God, Who has commanded you to follow the guidance of the Quran, will certainly return you victoriously to your place of birth...!" (Qesas:85.)

"You will surely enter the Sacred Mosque, God willing, in safety, with your heads shaven or hair cropped, without any fear...!" (Fath: 27.)

"Those who were left to stay behind will say, when you set out to capture booty: Let us follow you...!" (Fath: 15.)

"Indeed We have sent down the Reminder, and indeed We will preserve it!" (Hijr: 9.)

" And Allah shall protect you from the people...!" (Maeda: 67.)

There are many other Revelations in which the God Almighty had promised the believers and fulfilled as He had promised!

This is followed by other Verses concerning the Unseen affairs, such as the following:

"It is forbidden for the people of any town that

**We have destroyed to return to the world:
They shall not return! When Gog and Magog are let loose,
and they race down from every slope,
and the true promise draws near [to its fulfillment,] behold,
the faithless will look on with a fixed gaze:
Woe to us! We have certainly been oblivious of this!
Rather we have been wrongdoers!" (Anbiya: 97.)**

"Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth! (Noor: 55.)

**"Say! He is able to send upon you a punishment from above you...!"
(An'am: 65.)**

3- Express of Scientific Facts

The following Verses reveal facts that in the days Quran were revealed no where in the world had any of those scientific facts, and after fourteen centuries and after long scientific debates, human beings have succeeded in discovering them:

"And We have sent the winds to pollinate...!" (Hijr: 22.)

"And caused everything to grow to its proper weight!" (Hijr: 19.)

"And the mountains as strong pegs to keep the earth and you secure against the shaking!" (Nab'a: 7.)

4. Foretell of Coming Events in Islam

The following Verses foretell about the great events of the future of Islam or the future of the world, all of which happened after the Quran was revealed:

"Believers, whichever of you turns away from his faith should know that God will soon raise a people whom He loves and who love Him...!" (Maeda: 54.)

"There is a Messenger for every nation; so when their Messenger

comes, judgement is made between them with justice, and they are not wronged!" (Yunus: 47.)

5. Lack of Difference in Teachings of Quran

The Holy Quran has challenged to this fact that throughout this Book there is no difference in its teachings:

"Will they not ponder on the Quran?

Had it not come from someone other than God,

they would have certainly found therein many contradictions!"

(Nissa: 82.)

This Heavenly Book, which the Holy Prophet has presented it, it has been gradually revealed and recited to the people part by part within twenty-three years, and during which time there happened great changes and different conditions:

The Verses of this book are revealed some in Mecca and some in Medina, some in the night and some in the day, some in the journey and some in the war, some in the days of mourning and defeat and some in the moments of victory and progress, some in time of security and a group in time of fears...!

Not only that it was revealed for one purpose, but also for the induction of Divine Teachings, for the educating the perfect ethics and morality, for the legislation of the Religious Laws and Judgments on all detailed aspects of human life, yet in this book one cannot find even slightest difference in its uniform and distinctive arrangement - **"A book comfortable in its various parts, repeating...!"** (Zumar: 23.)

6. Lack of Difference in Principles and Teachings

There is no difference in the Teachings and Principles stated by the Holy Quran, and there is no way that one of its teachings is inconsistent with one another. Some of Verses interpret some others. Some Phrases

express and assert the other Phrases!

Imam Ali (AS) says:

- "Some Verse of Quran speaks of the meaning of other Verse, and some of them testify the some other!"

If the Quran were non-godly, both its rhetoric of words have been different in virtue and face, and its Verses would have been different in its eloquence and rhetoric, and its meaning and teaching would have varied in accuracy, decisiveness, and dignity.

7. Miracle in the Rhetoric of Quran

The other aspect of the Miracle of Quran, that the God Almighty has challenged human beings with - If you doubt the Divinity of this Book bring its like - is the issue of the rhetoric of Quran:

"Or do they say he invented it? Say: Bring ten invented Surahs like it, and call on whom you can besides God if you are truthful!?" (Hud: 13.)

"Or do they say he invented it? Say: Then bring a Surah like it, and call upon whoever you can besides God if you are truthful!

No, they have lied about that which they did not have knowledge of, nor has its explanation come to them. It is also how those before them denied, so see how was the retribution of the wicked!"

(Yunus: 38-39.)

These two Verses are revealed in Mecca. In these two Verses the God Almighty has Challenged for the Arrangement and Rhetoric of the Holy Quran, since the only skill that the Arabs of that time had of science and culture was only the mastery in Rhetoric and Oratory.

This is a Challenge that, beside the time of the revelation of Quran, even in the fourteen centuries that have passed since the Descent of Quran, no one has been able to bring a book like this, not even felt ability to do so! If also anyone does, he has made a fool of himself in the history!

What has made it impossible to mankind to bring the like of Quran - individually or in mass - is that the Holy Quran has an "Explanation or Interpretation," that since the human beings have no access on it, they have denied and failed to bring its like. It is evident that if one is not able to understand something, he cannot bring something like it. Since there is no one except God having the Knowledge on it, therefore no one can rise up against God!

In Verse 82 of Surah Nissa, God States:

"Had it not come from someone other than God, they would have certainly found therein many contradictions!"

That is to say, the only thing that has prevented mankind from imitating the Quran is that the Quran itself, its words and meanings, has the characteristic that there are no contradictions in them.

If we find a word in the universe that is a serious and separating word of truth from falsehood, yet there are no contradictions in it, we must be sure that it is not a human word!

**"By the resurgent sky! By the furrowed earth!
It is indeed a decisive word! It is not a jest!" (Tariq: 11-14.)**

- By the sky, which is constantly returning to the point from which it moved,
- By the land, which is cropped every spring to bring out the plants,
- That this Quran is the separator between right and wrong!
- That this Quran is not a false word ...!
- Rather it is a glorious Quran, in a preserved tablet!
- Verily, Quran is taken from The Mother of the Book which is with Us, and it is the Exalted Wisdom- Teaching Book!
- that this is an honorable Quran! Preserved in a hidden Book which no one can touch it except the purified ones!

All the above Verses, and other Verses like them, all suggest that the Holy Quran in its meanings and teachings is all based on fixed and unchangeable Truths, neither is itself subject to change nor its Truths!

This is one of the Wonders of the Holy Quran, that no one its

Verses may be without an indication or result, and when one of its Verses is annexed to one other appropriate Verse, it is not possible a new Truth may not be achieved from their union, and also when we annex those two Verses with the third one we see the third witnessing the same Truth.

- This feature is only in the Holy Quran!!

(Almizan: V. 1, P. 122.)

Chapter Nine

NEWS OF UNSEEN IN QURAN

Historical Prediction of the Defeat and Victory of Rome

« غَلَبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ
وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ...! »
(روم: ٢-٣)

**"The Romans were defeated,
On a land near by; but they will soon after this defeat
become triumphant!
(Holy Quran; Room: 2-3.)**

The Surah Room begins with a Promise of the God Almighty, that the Roman Empire will soon overcome the Persian Empire, which was defeated during the Revelation of this Surah. The God Almighty after this promise is made, called attentions to the state of the Big Promise, the Resurrection, which is called the Day of Promise, the Day in which all human individuals and groups will return to God! Then God argues about the issue of Resurrection, and puts forward the Signs of Lordship and the Special Attributes of the God Almighty, and finally at the end of the Surah, ends His Statements by the Promise of Triumph of the Holy Prophet of Islam, emphasizing the certainty of this Promise!

The reason for mentioning this history in the Holy Quran is that,

if the Divine Word has mentioned the promise of the Roman Triumph and the believers will find after a few years that the Promise of God got true, they will believe that the Promises of the Glorified God would always be fulfilled, and they will also be certain that the Promise of the Resurrection will also be fulfilled just like God's other Promises!

The Romans are tribes living on the Mediterranean coast in western Asia, during which time these tribes formed a large and vast empire that extended to the extent of the Damascus.

During the descent of this Surah, a war broke out between this empire and the Iranian empire in the land of Levant and Hejaz, and Rome was defeated by Iran.

What God Says in the Verse: The day that Rome overcomes believers will be satisfied in Divine Victory - which was His other Promise - is that they say to themselves that the Glorified God had made two promises, one was a foretell of Roman Triumph and the other was His Promise to support the believers. The first Promise of God took the form of reality, so it turns out that the other one will also happen!

(Almizan: V. 31, P. 249.)

Prediction of Socio-Political Developments of Muslims

« ... يَا تِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَ يَحِبُّونَهُ ...! »
(مائدہ: ۵۴)

**"God will soon raise a people
whom He loves and who love Him...!"**
(Holy Quran; Maeda: 54.)

The hypocritical Muslims, who had a hypocrisy in their hearts, absorbed by the Jews and the Christian, and lost their Islamic hue, were struck with a Hidden news; it was a News against the problems caused to Islam by the groups of week-belief, their turning to the enemies of Islam, seeking the dignity from enemies of God and showed weakness in

Jihad, the Unseen News addressed to them that the God Almighty will bring people whom He loves and who love Him, who are humble towards the believers, mighty to the unbelievers. Who strive hard for the cause of God, and who have no fear of anyone's accusations:

"Believers!

Whichever of you turns away from his faith should know that God will soon raise a people whom He loves and who love Him, who are humble towards the believers, dignified to the unbelievers, who strive hard for the cause of God, and who have no fear of anyone's accusations.

This is a favor from God.

He Bestows His favors upon whomever He wants.

God is Munificent and All-knowing!"

(Maeda: 54.)

Those Announcements in Quran, in which the Holy Quran has paid great importance and exaggerated in emphasizing the discourse on them, even the way of speech denotes that there is an important danger, and the existing factors and causes are intertwined together to bring people to the brink of a collapse, which will encounter them with Divine Wrath!

For example, God has made such important statements about "usury", "friendship with the Prophet's household", and "prohibition of friendship with the Jewish, Christians, and infidels!"

It is certain that when a Wise spokesman commands and insists and persists on a small thing, it shows that the outcome of that thing is something else, such as in case of a Divine Scholar who perseveres in the path of obedience and worship, God insists to refrain him from committing a most disastrous sin in the presence of the people, it is evident that this case is not so unimportant, but some causes will soon arrange the preparation of a big movement and deadly disaster!

There had been Announcements from the Holy Quran in this method that have led to events that have acknowledged what was mentioned, although the listeners at the time of those addresses did not have any awareness or attention to those signs and implications they had.

For example, the Holy Quran has commanded the love and friendship of the **"Prophet's Household"** and exaggerated on it and considered it a Reward for the Mission and the way to his Lord.

Later, the nation of Islam committed such atrocities to the Prophet's Household that they would not do more if they were commissioned to oppress them!!!!

The Holy Quran prohibited disagreement between the Believers and exaggerated emphatically on it ... but it so happened that the nation became so dispersed that they overtook the Jews and Christians! The Jews were 71 groups, the Christians 72 groups, but the Muslims were 73 tribes! This happened, of course, in their Religious Sects and Teachings of their Religion, or else in the social systems and establishment of governments their discords were and are out of the number!!!

In the Holy Quran, it is forbidden to issue a Judgment else to what God has Revealed, and also from the class divisions . . . from following the carnal desires and transgressing. This has been emphasized repeatedly, but it happened what happened!

The prohibition of friendship with the infidels and the people of the book are of the same nature, that has been revealed in Holy Quran. Yet it is so sever prohibition that never seen in any other religious requirements mentioned in Quran. It came to the point that God Introduced those who seek the friendship of the infidels and the people of the book as infidels of the same nature, and has utterly forbidden Muslims to do so!!!

It is clear from the above Verses that what has been forbidden in

these Verses - the friendship with infidels - will surely been happened!!

The God Almighty, in Surah "Maeda" has Granted Muslims the safety and security from the fear of the enemies, but instead of it He Warned them to have fear from God, lest to withdraw His Light from them, and Deprive them of His Religion!

In other Verses God Warns that the Change of Blessings is not without entitlement of the people themselves, but it follows the changes in the people!

When the foundation of this tradition is destroyed, and the law of enjoining Good and forbidden from evil and its other manifestations which preserved the meaning of that tradition are disrupted, and its general motifs declined, then the tradition of infidelity replaces its place, and try to strengthen permanently its pillars and establishes its foundation. **This is the same position that the Muslim Society is suffering with today!!!**

If you look at the all-encompassing Islamic tradition of the Book and Hadith that is regulated among the Muslims, then pay attention to the corrupt trend that has become Muslims today, and then turn your attention to this Verse: **"...God will soon raise a people whom He loves and who love Him...!" (Maeda: 54,)** you will see, all the Vices that has surrounded our Muslim community and rule us today are the same things that we have adopted from infidels and then have developed and reproduced within us, it is completely opposite to what God Almighty has stated in the above Verse describing these people!

That is, all of our practical vices are summarized in this sentence:

- Our society today does not love God and God does not love this community, they are humbled against the disbelievers and are intractable to the believers! They do not fight in the cause of God and are afraid of any reproach and retreat!

Hidden News in Quran on Social Changes

What we have said above is the same point that Quran has seen in the forefront of the current Muslim population. This is the Secret News that the Savant of the Unseen has warned of, that the Society of Islam will soon be apostatized from its religion, (not idiomatic apostasy,) but rather, the declining apostasy, which these Verses state it and regard them as infidels:

**Believers, do not consider the Jews and Christians
as your intimate friends
for they are only friends with each other.
Whoever does so will be considered as one of them.
God does not guide the unjust people!"
(Maeda: 51.)**

When God promises the Islamic community to such a disaster, then He will bring a people whom God loves them and they love God. They are humble for the believers, and dignified to the unbelievers. They fight in the cause of Allah, and are not afraid of the rebuke of the reproachers.

The attributes enumerated for those people are a set of traits and characteristics that the Islamic community today lacks it, considering accurately the vices that the Verse counts them one can understand that in which disaster the Muslims are involved nowadays!!

* * *

(It should be noted that this interpretation dates back to the days before the Revolution of the Islamic Republic of Iran - that there was a corrupt government and a corrupt affluent class of society who were friends with the infidels and the aliens, they had become dependent on them, protected their interests, and were guided by them - the Glorious God brought up the children of the Islamic Revolution of Iran, the followers of Imam Khomeini (RA,) those who fought in the cause of God, those who loved God, and had no fear from any of the reproachers!!!

There are now the other imprisoned Muslim Nations who wish to

follow Iranian Muslims in the cause of God, so it is expected that the Almighty God may pass the inheritance of the earth over His Groups of Righteous and devoted servants, as is Promised ... S.M.Amin.)

(Almizan: V. 10, P. 288.)

Predictions of Holy Prophet On Future Changes among Muslims

Some of so-called Secret Narratives named as "**News of the Last Epoch of the World Life** (Apocalypse)", or "**Signs of the Resurrection**," that is quoted from the Holy Prophet of Allah, and Imams of the Household, expressing the calamities and social, moral, and governmental upheavals that will happen at last eras of human life.

These are narratives from ancient books, written more than a thousand years ago, and their attribute to their authors is certain. In addition, these narratives explain a series of events in the future history of mankind and Muslims that had not materialized at the time of quoting, and were not even expected to encounter with at that time, so, we had no choice but to acknowledge their authenticity and their issuance by the source of revelation!

The following "Classification" is a summary of the Secret Predicting of the Holy Prophet, in his "Last Hajj Pilgrimage," while holding the door of "Kaaba," and paid attention to his companions with his face and informed them of the "Signs of the Last Era of Human Life," and the "Signs of Resurrection."

The addressee of this statement was "Salman Farsi," who stood nearer to him and demanding him not to interrupt, and to continue:

1- Governments in Anticipated Times:

- ... At that time tyrannical commanders, vicious ministers, tyrannical

mystics, traitorous trustees rule them!

- ... Then women are commanders, slave girls are consultants, children go on the pulpit to preach . . . lies are beautiful, alms are harmful, and the wealth of Muslims are plundered.

- ... Then they will be dominated by a people who, if they speak, kill them, if they remain silent and do not bother, they will make them lawful for themselves, and take away their property, and trample their respect, fill their hearts of fear, you see them all scary, fearful, and intimidating!

- ... Then something is brought from the East and from the West, who supervise my Nation...! Woe to the miserable mass of may nation! Woe to them from God!

No mercy they have to small children. No respect to the elders. No pity to sinners. Cursing and lying their notice, body as human, but hearts as devils!

2. Societies and Families

In Anticipated Future:

- ... Of the Signs of that time is people's passion to lusts, craving, glorifying the wealth, and selling religion to the world!

- ... Then the good is bad, and bad is good, traitor is trusted, and the faithful betrayed, liar is affirmed but righteous is denied!

- ... The man persecutes his parents, and does well to his friend.

- ... Then the woman goes into business with her husband.

- ... The nobles come to anger and the poor man is insulted.

- ... Then markets get closer. One says: I have not sold anything, another says: I did not profit, all blame God!

- ... At that time men will suffice men and women with women, just as

they come zealous for girl in her household, and the boy.

- ... Men try to show off as women and women like men. Women ride on saddles - God damn this bunch of my nation!

- ... Then the men of my nation decorate with gold, wear silk, and cover leopard's skin on their shields.

- ... At that time "usury" will be common. They deal with backbite and bribery. The Religion will be trampled and the world will get rising.

- ... Divorce then grows, no one is whipped violating God's bans, and it does not harm God.

- ... Then singer women become more and more, and debauchers of the nation will dominant over them.

- ... It is then no one observes the Prohibitions of God. Then they commit sins. Wicked dominate the righteous. Lying grows, Contrariness appears, poverty develops, and people compete themselves on clothes.

- ... The rich then are only scared of the poor, so that the needy demands all the days till weekend but nobody helps him.

3- Status of Religion and Believers In Anticipated Future:

- ... One of the Signs of the Resurrection is misusing the prayer, persuading the lusts, craving for desires, glorifying the wealth, and selling religion to the world!

- ... At that time, the believer's heart melts down by those he sees and cannot change, like salt in melted water!

- ... Then the mosques are adorned like the Jewish and Christian churches. Qurans are adorned. Minarets rise. Arrays increase with ill wills and incoherent languages.

- ... Then the rich of my nation go to Mecca for fun, the mediocre for business, and the poor to show off to people!

- ... Then there are people who learn the Quran for non-God, and use it as hymn. There are people who learn the Jurisprudence for non-God. Adulterous offspring become very common. They recite Quran singing, and boast glory to the worldly affairs.
- ... The people like drums and trumpets, deny the good and enjoin the evil to the extent that the believer becomes the most helpless and lowly of people at that time! There is a mischief between the worshipers and their reciters. These are called unclean and impure in the kingdom of heaven,
- ... Then the "rubizeh" starts to talk. ("Rubizeh-Arab" is someone who doesn't talk about people's affairs.)

4- Natural Events of the Last Epoch of the World

- ... One of the natural Signs of Resurrection and the last era of worldly life is the appearance of the "Comet- Blazing Star."
- ... It rains in the summer, and it falls on them timelessly.
- ... Then they do not hesitate for a short time that the Earth makes a sound, the people continue living till God Wills, within this period they do crack the earth. Then the Earth throws out its jewelry (like the pillars) but with no benefit for the people on such a day!

(Almizan: V. 10, P. 293.)

(A detailed narration on this subjects has also been quoted from Imam Ja'far Sadegh (AS.) For a thorough study on it we direct the learned scholar to Page 297 of 10th Volume of AlMizan Commentary.

It is also worth to note that the above classification is prepared for this present book.)

Chapter Ten

INTERPRETATION

Of HOLY QURAN

AND ITS HISTORY

History of Interpretation And its Developments

(Introduction to Almizan)

This material is quoted from the introduction of the first volume of the most popular Commentary of the Holy Quran, the "Almizan," written by the Great Allameh Tabataba'i. In this introduction, the author criticizes the historical approach of the commentators during the past eras, at the same time describes his own method of interpretation in this introduction to al-Mizan. It seems necessary to the fellow readers to peruse this introduction, who wish to find a guiding way to the Holy Quran, and a thorough understanding of its meanings and teachings, as well as eliminating all historical doubts in this regard:

1- Meaning of the Interpretation

"Interpretation", which means expressing the meanings of the Verses of the Holy Quran, and finding out their purposes and implications, is one of the oldest theoretical engagements that has engaged and employed the interest of the Islamic scholars.

2- Dawn of Interpretation History:

The history of this type of discussion, called the commentary, has begun from the time of the revelation of the Holy Quran, using the Verse 151 of Surah Baqara that says - ... the same Prophet that the Book of Quran has been revealed to him teaches you the same book:

**"As We have sent a messenger to you from amongst yourselves
to recite Our revelations to you, and purify you,
and teach you the scripture and the wisdom,
and teach you what you did not know!"**

(Baqara: 151.)

3- First Class of Interpreters:

The first class of Islamic commentators was a group of companions of the Holy Prophet.

(Of course, we are referring to the companions other than Ali (AS) and the Imams of the Household of Prophet - for we will have a separate talk about Ali 'AS'.)

These companions were: Ibn Abbas, Abdullah bin Omar, Abi, and others, all of whom tried to pursue this duty.

That day the discussion on Quran did not exceed the framework of the literary aspects of the Verses, their status of Revelation, a brief reasoning in the Verses to explain the other Verses, and a little interpretation of the traditions of the Holy Prophet in respect of the stories of Quran and its Teachings about the creation, resurrection, and the like.

4- Second Class of Interpreters:

The same was true of the second-class commentators (Followers,)

such as Mujahid, Qatada, Ibn Abi Leyli, Sha'abi, Sadi, and the others who lived in the first century of emigration, and did not add anything to what the first-class commentators and the Companions had done about the commentary. The only thing they added was that they used the narratives in their interpretation more than them.

5. Narrations, and Israelites:

Unfortunately, there were among the traditions that the second-class commentators have quoted a lot of the Hadiths (collection of traditions containing sayings of the Holy Prophet Muhammad (PBUH,)) that the Jews had conspired and fabricated and incorporated into the correct Hadiths. Most of them have been among the stories and Teachings regarding the beginnings of creation, emerging the first existence of heavens, evolution of the earth, seas, paradise of "Shaddad", faults of Prophets, distortion in Quran, and so on. There are still such Israelites among the narrative and non-narrative-commentaries today!!

6- Theological discussions:

After the Holy Prophet in the era of the caliphs, Islamic conquests began and Muslims in the conquered cities became acquainted with different sects, various nations, and the scholars of other faiths and religions. This association and relation made the theological debate more prevalent among Muslims.

7. Greek Philosophy and Intellectual Topics:

On the other hand, during at the late era of Umayyad and early era of Abbasid dynasties, i.e., late in the first century of AH, Greek philosophy was translated into Arabic and published among the Islamic scholars, thereon these rational discussions involved lots of the sessions and debates of the scholars.

8- Sufi Orders:

At the meantime, along with the dissemination of philosophical discussions, the Mystical and Sufi subjects also penetrated into Islam and inclined a group of people towards them, in order, instead of the argument and Jurisprudential logic, to apprehend the religious truths and teachings through the self-austerity and self-diligence.

9- Dogmatic Approaches:

On the other hand, some of the superficial people who remained in their unchallengeable obedience, which was in the early Islam towards the commandments of the Holy Prophet of God, and without using their thought satisfied with the Hadiths in understanding the Verses of Quran, they did not even interfere in understanding the meaning of the hadith, but without any challenge did obey their appearance, and if even they had argued on Quran, it was only in its literal aspects!

10. Differences in Religious Schools:

The aforementioned factors led the scholars to differ in their interpretation of the Holy Quran. In addition to these factors, another important factor that contributed to this disagreement was the differences in religious schools, which was so divisive among Muslims that there remained no single unity, and no unique word among the Islamic religious schools except the two words: **"There is no God but Allah, and Muhammad the Messenger of Allah!"** Otherwise there was a full difference in all Islamic issues.

11- Difference in Interpretations:

In all the Islamic issues, namely in the meaning of all Names of the Glorified God, in His Attributes and Acts, in the meaning of the heavens and what is in it, in the earth and what is in it, in the Predestination, in the Determinism and Authority, in Punishment and Reward, in Death and purgatory, in Resurrection, Paradise, and Hell - in short, in all matters relating to the religious truths and teachings, even if a slightest

relation there would find the religious differences were found therein, and thus, they differed in the discussion of the meanings of the Verses of Quran, and each group established its own way in this issue according to their religious order!

(Almizan: V. 1, P. 8.)

Reviewing Faults of Commentators Of Different Schools

(Introduction to Almizan)

1- Criticizing the Faults of (Muhaddithin – Experts of Narrative)

Those who were the so-called "Muhaddith," the hadithologists, had come to understand the meaning of the Verses of the Holy Quran to what had been narrated from the Companions and their Followers.

What are the Companions now saying in the interpretation of the Verse? And what do the Followers give the meaning for that Verse? Whatever it is, if the name is narrative that is enough, but what is the content of the narrative? And what did such a Companion say in that narrative? Not discussed!

Wherever there was no narrative for the interpretation of the Verse, they would stop and say: There is nothing to be said about this Verse! Since neither its rhetoric has the appearance that it does need to argue, nor a narrative is quoted to make sense of it, then it must be stopped and said: All are revealed by God, though we do not understand its meaning? !! They applied to the following Verse:

"...And those who are firmly Grounded in knowledge say:

We Believe in the whole of it
since it is from our Lord!"

(Al-Imran: 7.)

These people have gone astray in the way they have done, because in this way they have practically deprived reason and thought, and in fact they have

said that we have no right to use our Reason and Intellect in understanding the Verses of Quran, we only need to see what the narrative has quoted from Ibn 'Abbas or any other Companions. While not only does the Holy Quran not discredit Reason, but it is also unreasonable to discredit it, for the validity of the Quran and its being the Word of God (and even the existence of God,) have been proven to us by Reason!

Secondly, the Holy Quran has not provided any authority for the words of the Companions and their Followers and the like, and God has never Said in Quran that you should accept the words of anyone who is called a Companion to the Prophet of Allah, whatever it is, and their words are the proofs!!

How can it be justified, though there are sharp differences between the words of the Companions, unless you say the Quran invites human beings to Sophistry, that is, to the contradictions, while not inviting them, but instead inviting to reflect on His Verses, and apply their Wisdom and Intellect to understand their meanings, and by means of contemplation to resolve the discrepancy which may appear in His Verses, and prove that there is no discrepancy in His Verses!

In addition, the Almighty God has introduced His Holy Quran as the Guidance, the Light, and the Clarification and Explanation of everything, how then can something which is itself a Light is illuminated by others such as "Qa'tada" and the like?

How is it supposed that what is itself the Guidance needs "Ibn 'Abbas" to guide it!?

How is it possible that what is itself the Clarification for Everything requires the "Sadi" to clarify it!?

2- Criticizing the Faults of (Theologians)

Theologians who were of different Sects in religion, same difference in sect caused them to use their own professional disagreement in interpreting and understanding the meanings of the Verse of the Holy Quran, interpreting the Verses according their own opinions, and if one Verse opposed one of their views interpreted it in a way not to oppose their other religious views.

It is better to call this kind of discussion "the Adaptation," rather an "Interpretation," because when one's mind is adhered to the certain theories, he actually has colored glasses in the eyes, which sees the Quran in the same

color, and wants to impose his theory on Quran, and adapt the Quran to it. So you have to call it adaptation, not interpretation!

Yes! There is a difference when a scholar thinks and discusses on a Verse, he says to himself:

- "Let me see what the Quran says?"

Or says:

- "In what meaning we may carry this Verse?"

The first one who wants to understand what the Verse says, he has to temporarily forget all his scientific theories and does not rely on any scientific theory, but the second one interferes his theories on the subject, but rather he begins to discuss on basis of those theories, and it is evident that this kind of discussion is not of the meaning of the Verse!!

3- Criticizing the Faults of (Philosophers)

The Philosophers also had the same problem as theologians. When discussing the Verses disagree with their definite opinions they ended up in adapting and interpreting them. Of course, discussing on philosophy, we do not consider only its specific sense, namely, the Divine Philosophy merely, but the philosophy in its broadest sense, which encompasses all the sciences of mathematics, physics, theology, and practical philosophy.

The respected reader, must notice that philosophy is divided into two separate department: One is the "Peripatetic school or Philosophy of Perception," which considers the discussion only valid through reasoning, and the other is the "Illuminationism or Philosophy of Illumination" which says that facts and knowledge must be revealed through purifying the self and illuminating the inner being through the austerity.

4- Criticizing the Faults of (Mashsha'eyon – Peripatetic school)

When the Peripatetic scholars began to research the Quran, they interpreted everything from the Verses regarding the Supernatural Facts, as well as Verses regarding the Creation, existence of the Heavens, the Earth, the Purgatory, and the Resurrection. They even expanded the interpretation to the extent that they were not satisfied with the interpretation of the Verses that were incompatible with the definite ideas of the philosophers, but also

interpreted the Verses that were inconsistent with their assumptions!

In Physics, for example, they have assumed theories and hypotheses about the system of planets, and on this hypothetical basis they made theories and raised them to see if they will collapse? In the scientific term, these assumptions are called "Statutory Principles."

They assumed the General and minor cosmos. They considered the elements as the origin of the creatures and arranged order among them. They made ordinances for the planet and the elements. Yet, even though they themselves stated that all these bricks were arranged on a hypothetical basis and had no definite evidence for it, but they would have interpreted any Verse from the Quran if had been opposed to it. (Most Unfair!!)

5- Sufisim and Quran

The other class of philosophers, the "Illuminati", which the Sufism are of them, because of their preoccupation with thinking in the interior of the creation, their reliance on the interior signs and revelations, disregarding the external and universal signs, they abandoned the appearance of Quran and paid only to interpretation of it.

This made the people dare to interpret the Verses of Quran and did not considered any limit or boundaries of it, whoever did whatever they wanted to say, and the poetic material which had no place but in imagination they intertwined together to interpret the Verses of Quran! In short they made argument by everything to everything.

They committed this crime to the extent to interpret the Verses of Quran with "Jumal calculus - (code of Alphabetical characters)" or so-called the light and dark letters. . . They called some letters luminous and some gloomy and fuzzy, and divided the letters of each word of the Verses into these two types of letters, and what a judgment they brought about themselves for both kind of letters they applied on that word or Verse!!!

It is clear that the Holy Quran was not revealed to guide only these fanciful Sufis!? The audience in its revelations is the only scholars of numbers, consonants and letters!? Its teachings have been based on Jumal calculus, made and paid for by astronomers?!! How is it? Yet astronomy is a Greek subject, which was translated into Arabic.

Of course, many traditions of the Holy Messenger of God and the Imams of the Prophet's household have been quoted that, for example, saying: "For

Quran there is an external and an internal aspect, and for its interior there is another interior than the seven interior or the seventy interior...."

We do not deny the interior of Quran, but the Prophet of God and the Imams paid both on appearance of Quran and its interior, both on its Revelation and its interpretation, not as those people abandoned the appearance of Quran altogether.

It should be said, however, that "Interpretation" in the language of the Prophet and the Imams is not the interpretation given by this group, because the interpretation in the language of these gentlemen is a meaning which is contrary to the appearance of the Word, or agree with words and terminology made in and has become common in the language of Muslims after revelation of Quran and spread of Islam!

But the "Interpretation" that the Holy Quran has referred to - in some Verses of the Quran - is by no means a concept or meaning. (See Chapter 11 of this book for an explanation.)

(Almizan: V. 1, P. 9.)

Interpretation of Quran In Present Era

In the present century, a new ideology has emerged in the interpretation, that is, a group of people who consider themselves Muslim, as a result of study and deliberation in the natural sciences and the like, which its basis is "sense-experience," as well as study in Social matters, which its basis is "experience and statistics," developed a sense of "Empiricism," leaning either towards the former European material and sensual philosophers, or slipping into "Pragmatism," a religion that states: "There is no value to human perceptions, except perceptions that are the source of action, the act to meet the necessities of the physical life, the necessities determined by force of life!"

1- Quran, and Materialism

The school of Materialism, which some Muslims adhering it said: The Religious teachings cannot be opposed to science, and the science says: The

authenticity of existence is the property of matter only and of its tangible properties. So in the Religion and its teachings, whatever is out of materiality and does not touch our sense, such as the Throne, the Seat, the Tablet, the Pen, and the like, should be interpreted in the same way!!!

Whatever is in Religious Teachings that the science did not explain it, such as the Resurrection and its details, it should be justified by material laws!!

What the Religious Legislation used to rely on it, such as Revelation, Angel, Devil, Prophecy, Mission, Imamate, and the like, they are all spiritual matters that we appropriately named them as the Revelation and the Angel and so on. The soul itself is a material phenomenon and a kind of material property. The issue of Legislation also is essentially a special social genius that can build its own laws on the basis of righteous thoughts to create a just society!

The above opinions are the views of Muslims of the modern age on the teachings of Quran, but about the Narratives and Traditions they presume that since the forged traditions mixed with them, so there can be no trust in any Hadith unless the Hadith is based on the Quran. The Holy Book also must be interpreted with its own Verses and with the guidance of science, not with the ideas of the former religious schools, whose basis is reasoning through Reason, since the science has nullified them all, because the science is based on the sense and experience !!

This group has claimed that the interpretation of the previous commentators was Adaptation, and the real interpretation of the Quran is their own interpretation! But, actually the same fault can also be applied to their own interpretation, because if they did not impose their own opinion on Quran like the predecessors, why they have considered their scientific theories for granted, and did not allow exceeding it? Thus, they too share in the deviation of the predecessor, and did not correct anything that they have corrupted.

2- Imposing Scientific Theories on Quran

If you look closely at these Schools of interpretation quoted above, you will find that everyone shares in this defect (the very big fault,) that they have imposed on the Holy Quran their scientific or philosophical points of view, without considering any signification of the Verses, and as a result, their interpretation has become the adaptation and they called their adaptation as interpretation, and changed the facts of Quran to virtual and the appearance of some Verses to interpretation.

The requirement of this deflection changed the Holy Quran which introduced itself as the: "Guidance to the Worlds," and "Manifest Light," and "Explanation of all things," to what that could not Guide unless by help of else one, and instead of being the "Manifest Light," would take the light from the others, and would need the explanation of others!!!

3- No Difference in Apparent Meaning of the Verses

None of the differences mentioned above were the source of the disagreement in the meaning of the words of the Verses, or in their literal and common Arabic usage, or in the sentence, because both the words of the Quran and its sentences and Verses are Arabic words, yet the Manifest Arabic, such as no one of Arab or non-Arab, those who are the master of Arabic words and rhetoric, find any problem in understanding them!

Among all the Verses of the Holy Quran (more than a few thousand Verses,) we do not find even one Verse that in its meaning there is a complexity and ambiguity, so that the reader's mind becomes astonished and confused in understanding its meaning. How not? While the Holy Quran is the most eloquent Arabic word, and the most primitive requirement of eloquence is that it should not have the complexity and intricacy. Even those Verses that are considered to be Ambiguous or Metaphorical Verses of the Holy Quran, such as the Outdated Verses and the like, have the most clear meaning but its Ambiguity is because we do not know its Purpose, not its apparent meaning is ambiguous or unknown!

4-Differences in Instance of Words

There is no difference in the meaning of the words, but all of them are found in the Instance of the words, and every school and sect has carried the words and sentences of Quran to an instance that the else one did not accept it; the first one has understand something from the imaginary and affirmative content of the Verse, the other one the other thing.

The reason for the differences between the instances of the words is that upon hearing a word or sentence the habits cause one's mind to overtake on its material meaning before any other meanings.

Since we live in the material world, when we hear the word: God's Life, Knowledge, Power, Consent, Wrath, Word, Creation, Command, and the like,

what immediately comes to our mind is their material meaning, the same meaning that we have from these words in our minds.

When we hear that God has created the universe, or done such work, or is Knower of such thing, and so on, we, like our own creation, knowledge, and will, bound all of them by time, because it is the habit of our minds, for example, when we say: "**He has Willed or He Wills,**" what immediately comes to our mind is the tenses of the past, present, and future, and we think the same for the Acts of God. Or, when God Says: "**And with Us there is yet more,**" it immediately comes in our mind that the word "**With-near**" gives the same meaning to God as gives to us, that is, being present in the place we are.

Since the human being has coined the word for mutual understanding, for the social living and social works also used the material meanings.

When the human being coined a word his aim was to use it for his benefit, then he continued to take advantage of its usage till it gave this benefit, though its form and appearance was due to change. Like the word "Lamp," which was used to name the older "Oil lamp," or "Chimney lantern," it is now referred to as a light bulb. Or the gun, which used to be a knife and a stick, is now a cannon and a gun, but it is still used as a term for lights and guns.

As a result, the name of the light and the gun remain as long as it is aimed at defense and the like, so the criterion for revival of a name is true when the purpose of its existence or non-existence is true, we should not insist on the word of a name, and consider it the name of an image, and until the Resurrection Day keep the name of light only for the oil lamp!

This insistency caused the imitators of the companions of the Hadith such as the sects of the Hashvi'ya and the Mujassami'ya to insist on the appearance of the Verses and interpret the Verses in the very appearance, which it is in fact the insistency in the habit to identify the instances!!

(Almizan: V. 1, P. 12.)

True Principle of Interpretation

In the appearance of the Verses of the Holy Quran, there are examples that oppose any stiffness and **"insisting in appearance of Verses"** and make it clear that trusting in the habit in understanding the meanings disrupt the main purpose of the Verse. Like the following Verses:

"There is certainly nothing like Him!"

(Shura: 11.)

"The sights do not apprehend Him yet He apprehends the sights!"

(An'am: 103.)

"Glory be to Allah above what they describe!"

(Mumenoon: 91.)

If the understanding of God was like ours, He was like us, while the first Verse says that He is not like us!

For this reason, it is no longer enough for people to understand the meanings of the Verses in the ordinary sense and the known instances in their mind, as well as their avoiding from error and acquiring unknowns has compelled man to appeal for scientific discussions and prescribed these discussion to be interfered in understanding the facts of the Quran and identifying its supreme purposes.

On the one hand, man had to pursue the Knowledge of Interpretation, to scrutinize the facts of the Quran, with a simple mind, not with the help of personal knowledge, and on the other hand, to comprehend the meaning of Verses not to satisfy himself with the normal understanding and known instance in his mind, and do not carry in the example of the word "Lamp" to the old "oil lights!" Indeed, upon such crossroad, fewer can go the middle way!

Of course, one should not interfere the science in the understanding of the facts of the Quran so much that he will eventually come to the science of 'Iquf', 'Zabar', and 'Binah', and not so much apply the stiffness on his simple mind that until the Day of Judgment uses the word "lamp" for "oil lamp," and "Weapons" to "Mace and lasso"!!!?

Rather, while he focuses on scientific discourse, not to impose the results on the Quran.

Two Methods of Interpretation

1. The Holy Quran does not like the way in what Quran declares we begin the scientific or philosophical discussion and seek to clarify the truth to us and then say: "The Holy Quran says also the same thing!"

2- The preferred way of Quran is to obtain the purpose of the Verse and to understand its concept, we should first try to refer to the other similar Verses and identify the purpose of the Verse, and then if we say, the science says also the same thing, it's okay. This is a real way that we can call it "interpretation!" The Holy Quran likes it!

(Almizan: V. 1, P. 17.)

Method of Interpretation by Holy Prophet and his Household

Now let us see what method had used the Holy Messenger of Allah in Interpretation of the Holy Quran? The first one whom the God Almighty taught the Holy Quran, and made him a teacher of others; as well as the Imams of the Household, the first ones whom the Holy Prophet assigned them in the "**Hadith Thiql'ain**" to interpret Quran, and God has also confirmed it in the Verse of "**Tat'hir – purification,**" and also in the Verse: "**No one can touch it except the purified ones!**" (Vaqia: 79,) that God has only allocated to them the knowledge of Quran.

The method of teaching and interpreting of the Holy Prophet and the Imams of the Prophet's Household of the Holy Quran, as it comes from their interpretive traditions, is the way we have stated above.

There is no disputation in all the traditions that exist in this field, not even you find a Hadith that the Prophet of Allah or the Imams used the scientific argument, proof, or theory in interpretation of a Verse!

The reason is clear! As the Prophet of Allah has said:

**"- While the intrigues like segments of a gloomy nightfall,
Misrepresented to you the Path of God and way of Salvation,
At that time, you should refer to Quran. . . !"**

**Quran is a Leader that leads to the best Way.
It is a Book of Separation, separates the Right from wrong,
It is a Book of Explanation, gives you Happiness every moment,
It is a Book of Judgment, not a joke,
It is a Book that has an outward and inward,
Its appearance is all Wisdom; its essence is all Knowledge,
Its appearance is Subtle; its essence is deep and precise...!
Quran has Indications and Symbols,
Its Indications has many Implications too,
The Wonders of Quran is out of number, its Marvels never stales
Quran is full of leading Lights, and the Minarets of Wisdom,
Quran is Reason for every desirable with one, who is just,
In Quran, shall anyone nourish his Vision,
Should see these Attributes till not perish!
Since, Thinking is the life of the Seer's heart,
He is a man with flashlight in darkness of nights,
He gets easily rid of the dangers created by glooming nights,
Besides! In his course, he never stops...!**

Imam Ali (AS) says in Nahj al-Balagha:

**" - Quran is such that parts of it explain the other parts
Some of it testifies the others...! "**

This is the only straight forward and perfect way that the teachers of the Holy Quran and its leaders have followed!

(Almizan: V. 1, P. 18.)

Method of Interpretation by Allameh Tabatabaai in "ALMIZAN"

Allameh says:

- "... We, with the help of the Glorified God, put our interpretive method in the same way (the Imams' method) and discuss about the Verses of Quran while making statements, never rely on any theoretical, philosophical, scientific, or revelatory discussions!

And also in this interpretation (Almizan) in the literal aspects of Quran we do not mention more than we need to understand the meaning by help of Arabic style, since if we do not explain that point from Arabic style we do not understand the meaning of that word, or we mention an obvious introduction, or a scientific introduction that the understanding of people has no discord on it!

Therefore, from what we have said so far, it is clear that in the interpretation of Almizan, in order to interpret the Verse following the Method of the Imams of the Prophet's Household, we only discuss the following aspects: "

Teachings of Quran in Almizan

1. Teachings related to:

-Names of the Glorified God and His Attributes, such as: His Existence, Knowledge, Power, Hearing, Seeing, and His Uniqueness and the like; but about the Sacred Essence of the Exalted God, the Holy Quran considers it with no need to discuss!

2. Teachings related to:

- **Acts of the Almighty God**, such as: His Creation, His Command, His Will, His Providence, His Guidance, His Decrees, His Ordains, as well as the Freedom and Necessity, Consent and Wrath, and the like from His different Acts.

3. Teachings related to:

- **The Intermediaries between God and Man**, such as: Veils, Tablet, Throne, Seat, Bait-ul-Mamur, Heaven, Earth, Angels, Devils, Jinn, and the like.

4. Teachings related to:

- **Man in the pre-world life.**

5. Teachings related to:

- **Man in the world**, such as: History of Man-kind's creation, his Self-knowledge, his Knowledge of Social Principles, issue of Prophecy, the Mission, Revelation, Inspiration, the Book, Religion, and the Shari'ah, (from this category are the Positions of the Prophets, used in their stories at the Holy Quran.)

6. Teachings related to:

- **Man in the afterlife**, such as: The Purgatory and the Resurrection.

7. Teachings related to:

- **Man's Ethics and Morality**, such as: Good and bad Morals, to which relates the Positions of the Devoted servants of God in course of servitude, that is, their Islam (Submission), Faith, Beneficence, Humility, and Sincerity, and the like.

(In Almizan, the Verses related to religious Jurisprudence have not

been discussed, because the discussion of them relates to the book of jurisprudence, not interpretation!)

The result of this kind of interpretation has been that throughout the Almizan and in the interpretation of all the Verses of Quran there is not a single Verse that has been conveyed in the opposite sense of its appearance.

In Almizan, you cannot see any "Ta'vil- interpretation" that many others has used frequently, except in the sense that the Holy Quran proves it in several cases, which shows that "Ta'vil- interpretation" is not at all of the type of meaning.

In Almizan, at the end of our discussions and interpretive statements about several Verses, we inserted some explanations on different narrations, mostly the traditions quoted from the Holy Prophet of Allah and the Imams of the Prophet's Household, by the Sunni or Shi'a scholars.

In Almizan, there are no narrations quoted from the Companions and their Followers, because aside from their narrations are disordered and incoherent, the word of Companions and their followers has no reason of proof for Muslims, except those narratives called as "**Moquf**-quoted from companions without attachment to the infallible one!"

If you look closely at the narrations of the Imams of the Prophet's Household (AS), you will notice that the new way in which the sayings of this book (Almizan) are based is not a new one, but rather the oldest one in the way of interpretation, and is the method of all educators and teachers of interpretation, (AS!)

Throughout Almizan there are various philosophical, scientific, historical, social, and ethical debates that have been widely discussed, all of which have been cited in reference to those premises which are relevant to the discussion.

(Almizan: V. 1, P. 20.)

A Principle Key to Interpretation by Narratives

« وَ اللَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا
فَتَنَّمَّ وَجْهُ اللَّهِ ...! »
(بقره: ١١٥)

**"The East and the West belong to God.
Wherever you turn,
you are always in the presence of God!"**
(Holy Quran: Baqara: 115.)

Two Methods in Teachings of Quran

If we study closely the Narrations quoted from Imams of the Prophet's Household about the "General and Particular, or the Unconditional and Conditional sense of the Verses," we will find many cases that they used each of which in a different way in interpretation and in legislation, for example, there is some Verse that they used its general sense to mandate something as permitted or discouraged, meantime, used its particular sense to mandate something as obligatory or forbidden, as well as, using its absolute sense to issue one kind of judgment and its conditional sense to issue the other kind of Judgment!

This is one of the principle keys to Narrative Interpretation quoted from Imams. Most of the Hadiths received from Imams are on this basis, so that the Reader can derive two Rules in Teachings of Quran from this point:

Rule One:

- Each Phrase of the Verses of Quran alone conveys a Truth, and by any relative adverb it indicates another Truth, a Truth fixed and unchangeable, and or a fixed Judgment of Judgments, like as the follow-

ing Holy Verse of which four meanings can be derived:

"Say: Allah then leave them to plunge in vain discourse and trifling!"

(An'am: 91.)

- First meaning from Phrase: **"Say: Allah!"**
- Second meaning from Phrase: **"Say: Allah then leave them!"**
- Third meaning from Phrase: **"Say: Allah then leave them to plunge!"**
- Forth meaning from Phrase: **"Say: Allah then leave them to plunge in vain discourse and trifling!"**

Rule Two:

- If we see two stories or two meanings partake in one Phrase, and that Phrase has come in both stories, or something else is mentioned in both, we find that the reference to both stories is one thing.

- This Rule is two secrets of the Secrets of Quran, under which there are other secrets, and GOD is the Guide!

(Almizan: V. 2, P. 77.)

Descending Reason of Verse

And its Ability to Adapt

(A Discussion on Narrations)

The taste of the Imams of the Prophet's Household is that they always apply one Verse of Quran to whatever is applicable, even though it has nothing to do with the object or descending reason of the Verse!

Wisdom considers this taste and method to be correct. For the Quran has been sent down to guide all human beings in all eras of time, and has been sent down to guide them towards what they should believe, what attitude should adopt, and what they should do, because the theoretical Teachings of Holy Quran is not specific to a known era or age, or a specific occasion.

What the Quran has called Virtuous it is a Virtue throughout all

ages of humanity, and what it has called vicious it is always evil. What Quran has legislated of the practical commandments is neither specific to the age of its Revelation, nor to the persons of that age, but it is a general legislation and a universal and eternal law!

Therefore, if we see there are narratives about the Descending reason of some Verses that claim, for example, such Verse was Revealed after such an event or for the case of such person, we should not consider the Commandment of such Verse or such event only for the sake of that particular person or event, and if we consider so after the expiration of that event or the death of that person, the Commandment of the Verse of the Quran must also be overturned, but the fact is that the Commandment of the Verse is Absolute, and when God mentions the reason for issuing such Commandment, He mentions the reason as Absolute.

For example, if the Holy Quran praises some Believers, it is only for the sake of the Piety or the Virtue that till the end of the world will include the one who has such Virtue, and he is also subject to the Commandment of that Verse!

**"It is certainly a glorious Book,
Falsehood can not reach it from any direction,
neither at the time its revelation, nor at later eras!"**

(Fussilat: 41-42.)

(Almizan: V. 1, P. 79.)

Chapter Eleven

DECISIVE AND AMBIGUOUS VERSES

AND "TA'VIL" IN QURON

Historical Discussions on Decisive and Ambiguous Verses And "Ta'vil - Realization of External Truth"

« هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ
آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ! »
(آل عمران: ٧)

**"Allah is the One Who has sent down to you the Book;
some of its Verses are Decisive and Explicit
and these are the Mother of Book
and others are Ambiguous...!"**
(Holy Quran; Al-Imran: 7.)

Commentators in explaining the "Decisive and Ambiguous Verses" of Quran have strongly disagreed and have fallen in the widespread deviation.

This discord has a long history and has begun since the time of the Companions and their Followers, and has continued to this time!

The clear and major cause that created this deviation and caused these disputes is the confusion that they made in between the "Decisive

and Ambiguous Verses" and the "Ta'vil," that is, they did not separate the discussion of "Ta'vil" from those two. As a result of this confusion and mistake, a strange difference has arisen in the presentation of the issue and discussing on it, as well as the result derived from it.

Let us summarize all these historical topics in the following cases and explain it:

Nature of

Decisive and Ambiguous Verses:

The Verses of Quran are divided into two parts: "Decisive" and "Ambiguous." This division is for the sake of separate purport that each of the Verses has. That is, if they have similar purport, they are "Ambiguous," and if they have not they are "Decisive."

The Ambiguous Verses if referred to the Decisive Verses their Ambiguity will be resolved and their meaning will be revealed.

1- Decisive Verses:

The term "Decisive" is the very specific stability and consistency that is in these kinds of Verses, because of it there is no Ambiguity in its signifying to the Purport of itself.

Of course, this kind of Stability is specific to one set of the Verses of Quran, but not all of its Verses have such a precept.

In the above Verse God has described the Decisive Verses as "Mother of Book," so these types of Verses have the position of "Mother" and the source of authority and reference over the other Verses.

All the Decisive Verses have no difference among them, that is, they are united in expressing the meanings.

An example of a Decisive Verse is:

"There is certainly nothing like Him!" (Shura: 11,) or "God is not like anything!"

2- Ambiguous or Similar Verses:

- The term "Similarity" means the agreement that is reached among the different objects in some attributes and properties.

The "Ambiguous or Similar Verses" are the Verses that, at the first sense, its referent and real purport is not clear to the listener, which means that it is mistaken with other instances, and this Ambiguity remains still until it is referred to the Decisive Verse, and the true meaning of it becomes clear, once it is revealed, this Ambiguous Verse itself will return to be a Decisive Verse, like as:

"Ar-Rahman established Himself on The Lofty Throne of Arsh!"
(Taha: 5.)

Which at the primitive sense the listener falls in doubt because its true meaning is unclear, but when it is referred to a Decisive Verse like the Verse: **"There is certainly nothing like Him!" (Shura: 11,)** it turns out that God's establishment on the throne is not a physical placement that relies on place, but rather it refers to His Domination and Surrounding over the Property.

Or like the following Ambiguous Verse:

"Looking at their Lord!"
(Qiyama:23.)

Which the one is hesitant while hearing this Verse and does not understand the meaning of looking to God, and how it should be? When he referred the question to the following Verse:

"No mortal eyes can see Him, but He can see all eyes!"
(An'am: 103.)

It turned out that the looking is not a physical looking!

Some relative Verses and Narrations

"He is who sent you the Quran, some of its Verses are Decisive, that they are the "Mother of Book" and are the sources of reference for other Verses. Some of the Verses are Ambiguous, and the groups whose hearts are tending towards the falsehood, they try to pursue the Ambiguous Verses, in order by interpreting them to create a suspicion and seduction in Religion, whereas no one knows its "Ta'vil - Realization of External Truth," except God, and those, who are "firmly grounded in knowledge" say: We believe in all that Book, that all its Verses, either Decisive or Ambiguous, are revealed through our Lord, and to this knowledge, and to this meaning only those are aware who possess intellect (that the Verses of Quran all are from God!)

They say continually and by supplication to the Presence of God:

- O, our Lord!

Let not our hearts Deviate from Truth after You have Guided us,

And Grant us Divine Knowledge from Your Presence;

Verily, You are the Bounty-Bestower!"

(Al-Imran: 7-9.)

Imam Sadeq (AS) said:

- Quran has the Decisive and Ambiguous Verse,

So believe in its Decisive Verses, and act on them!

But believe in its Ambiguous Verses but do not act on them!

This is what God had Said:

- Those whose hearts turned aside from the Truth they pursue only the Ambiguous Verses in order to mislead the people, and on the

other hand to achieve the Ta'vil of Quran, whereas no one other than Allah knows its Ta'vil!

But those who are "firmly grounded in knowledge" they says: We believe, all are from the Presence of our Lord!

The people who are firmly grounded in Knowledge, they are the very Household of the Holy Prophet!

(Quoted from the Commentary of Ayashi)

Reason for Existence of the Ambiguous Verses in Quran

The existence of "Ambiguous Verses" in Quran is inevitable.

This necessity of the existence stems from the existence of "**Ta'vil - Realization of External Truth**," the same Ta'vil that has caused some of the Verses to be the commentator and explainer of the other Verses!

Allah the Almighty has mentioned in Quran that this Book has a "**Ta'vil - Realization of External Truth**," to which relates the teachings, laws, commandments, and other subjects of Quran, but it is also remembered that only those who have the Purified Self have the ability to understand it!

The Perfect Divine Purification that God invited man to achieve it includes only a few ones, but the other believers also have a share of it according to their positions and degrees, of course, as much as it penetrates into their hearts!

The Holy Quran considers the only way to achieve this great bliss is the way of Self-Recognition, therefore to educate the human beings and to create the knowledge and action among them, God tries to acquaint them with the facts of the world - their Source, their Resurrection and the universe of existence - so that they achieve a real Self-

Recognition to their selves and existence. In practice too, God legislated the social laws for them in order to approach the world of knowledge and mysticism with a free heart!

The Religious Guidance is based on knowledge, wisdom, and rejection of blind imitation. The God Almighty first clearly explains the facts of Teachings and then clarifies the specific relation of Teachings with laws. Therefore, a set of Verses in Quran teaches man that he is the creature that God created him with his own hands, mediating in his creation and survival were all Angels and other creatures from heaven, earth, plant, animal, place, time, and so on. He has given him advice that he will willingly or unwillingly go to the Resurrection and the promised tryst which he has, and there will be the reward or punishment of his deeds and acts!

On the other hand, the understanding of the common people does not transcend the senses and reach the supernatural knowledge, it is impossible to comprehend the supreme meanings to human beings except through the mental knowledge acquired in the course of worldly life.

In short: The difference of understandings and the generality of the subject of Guidance on one hand, and the existence the **"Ta'vil - Realization of External Truth,"** in Quran on the other hand, all show that - The statements of Quran have an exemplary aspect to bring the facts to the public understanding through their own subjective knowledge!

The Verses of Quran may be "Ambiguous" in terms of their involving the essential teachings or the principles of the commandments, but considering their involving the commandments and laws itself there will be no Ambiguity.

Therefore, the meanings and the real teachings may be presented in different formats, and to be explained by help of the various examples, in order some of them to interpret the others, so that through the

defenses and differences between them, the issues to be clarified:

1- All of them are examples that have genuine truths beyond themselves, and the main purpose is to understand those facts.

2- Only the necessary amount of properties should be projected, because some examples negate some properties in the other one, and the other one negates some of the properties of this one.

So the Ambiguity contained in one Verse will be superseded by the Decisive feature of the other Verse.

Concept of Ta'vil in Quran

1- There is the **"Ta'vil - Realization of External Truth,"** for the entire Quran, whether the Decisive Verses or the Ambiguous Verses.

2. This **"Ta'vil - Realization of External Truth,"** is not a literal conception, but an external truth, that its relation to the expressed teachings is the relation of the "External Truth" to "example."

3- All the teachings of Quran are the "Examples" that has been used to denote the "Ta'vil - External Truth," of that examples which are with the God Almighty. Of course, the very verbal statements of Quran also have the exemplary aspect in respect of their teachings and purposes.

4- May are the Purified humans attaining the **"Ta'vil - Realization of External Truth,"** of the Quran and gain knowledge on it. Purified ones are of the **"Ra'cekhun – the firmly grounded humans in knowledge."**

An Example of "Ta'vil" in Story of Moses "AS" and Khizr (Khadr)

To illustrate the issue, we relate the story of Moses, who went to Khizr to learn the Ta'vil - Realization of External Events:

- In this story, the Almighty God narrates what the Khizr told to Moses (AS) when encountered with his objection:

- "Soon I will tell you what you could not bear to endure! »

Again, at the end of the story and giving the reason for his behaviors against the events, Khizr repeated that:

- "This was the "Ta'vil" or the realization of the events that you could not bear! »

As it is observed in these two places, where the word "Ta'vil" is used, it is intended to express the real forms and titles which were hidden and neglected in the three cases concerning the question of Prophet Moses (AS), which due to his Ignorance and disregarding them he had replaced other titles, and for that reason, what he saw in the three cases of Khizr's actions, he objected him.

Appearance of Events in Story of Moses and Khizr

1- The first case according to the Holy Verse is: "They both went and boarded on a vessel, when they were aboard; Khizr broke part of the vessel and damaged it."

2- The second case was: When they crossed the sea, they came across a boy on the beach and Khizr killed the boy without any reason.

3- The third case was: They entered a village and asked its people for a food, they did not give them any food, but when they wanted to get out of it, their eyes fell on a wall that was near to being destroyed, and Khizr repaired that wall.

The objections that Moses gave to the appearance of Khizr's acts were as follows:

1- Moses said: "Did you break the vessel to drown its people in the sea?"
You did a bad job!

2- Moses said: Did you kill an innocent one who did not kill anyone and was innocent? You have done a great deal of evil!

3. Moses said, "Was it right that you did a work without a pay? If you had done it elsewhere you would have paid a wage!"

Realities of Events in Story of Moses and Khizr

The three "Ta'vils - Realization of external events" that Khizr gave to Moses (AS), which revealed their true forms and titles, were as follows:

1- First he said: But the Vessel I defeated was owned by a poor people with which they worked to meet their needs, since the king usurped the flawless ships, I wanted to break it so that it would not be usurped by king and remain for them.

2- For the second case he said: But the boy, his parents were believers. We feared that if this boy remained, he would deceive them and turn them away from religion, so I killed him, in order to preserve his parent's faith, and We Wanted their Lord would Grant them a better and more competent child with more inner purity and family love!

3. Finally for the third objection he replied: But the wall that I repaired belonged to two orphaned children in that city and beneath it was a treasure, and their father was righteous man, your Lord Wanted them to grow and to extract their treasure with the Grace of God!

After giving the above three Ta'vils, Khizr responded in a closed and general manner to all the protests of Moses (AS) and said:

- "I did not do these things on my own, but it was all by the Command of God!"

As it is clear from these Verses, the main purpose of "Ta'vil" is the reference that the "object" finds to its form and title.

The following three are the result of discussions on this issue:

1. The meaning of a Verse having a "Ta'vil" and referring to it is not the returning of an "Ambiguous" Verse to a "Decisive" Verse.

2- The "**Ta'vil**" of the Verses is not specific only to the "Ambiguous" Verses, but all the Verses of Quran, both "Decisive" and "Ambiguous" Verses have "**Ta'vil - the Realization of the external truth.**"

3. "**Ta'vil**" is not the kind of concepts that are literal, but it is of the external and objective truths and events!

Is the Knowledge of "Ta'vil" Restricted to God?

God mentioned in Quran that:

"...As for those in whose hearts is deviance, they pursue what is Ambiguous Verses in it, courting temptation and courting its Ta'vil. But no one knows its Ta'vil except Allah and those firmly grounded in knowledge; they say: We believe in it; all of it is from our Lord! And none takes admonition except those who possess intellect!" (Al-Imran: .7.)

Whether there are some others than God who know the Ta'vil of Verses, or not, a sever difference has been caused among the commentators. In fact, the word "AND" between the Phrase: "**But no one knows its Ta'vil except Allah, and those firmly grounded in knowledge,**" is the cause of these disputes; some consider it as a "**CONJUNCTION,**" but others reject it!

Some of the later commentators, the sect of Shafei, and most of the Shi'a commentators considered it as a conjunction, so that they comprehended the meaning of the Verse in a way that the people who are firmly grounded in knowledge they also know the Ta'vil to explain the true forms and titles of the Ambiguous Verses.

But, most of the later from the Sunnis, as well as the sect of Hanafi rejected its being a conjunction, and hold that the Knowledge to the Ta'vil is restricted to God.

If we are careful, we easily understand that there is a very sever fault in this issue, and they have confused the question, and caused so many baseless arguments. Their mistake is that they considered the issue of "Ta'vil" as a "literal meaning and concept," while the "Ta'vil" of Quran is those external events and truths which are the reliance of the Verses of Quran!

Permit of Knowleghe to "Ta'vil" To Non-God

The fact is that, the God Almighty has permitted the non-God beside His Almighty to attain the knowledge of the "Ta'vil" to the Holy Quran, but **not in this Verse**, and **not by the word AND** between its Phrases, because the **purpose** of this Verse is to explain the separation of the Verses of Quran in two categories: **"The Decisive, and Ambiguous Verses,"** and to clarify the status of people in accepting and following those Verses! God tries to clarify that the people are in two types encountering the **"Decisive, and Ambiguous Verses,"** of Quran. A group wish to follow the **Ambiguous Verses** because of deviation and disease in their hearts, but the other group, who are firmly grounded in knowledge, for the sake of their stability in knowledge, they follow the **Decisive Verses**, and only have heartily faith in the **Ambiguous Verses!**

Considering above, in the above Verse, the primary purpose to refer to people "those who are firmly grounded in knowledge," was to express their status in regards the Holy Quran, but more than that is out of the primary purpose of the Verse.

So, this very Verse has no intention to share them in the knowledge of Ta'vil, this Verse considers the Knowledge to Ta'vil only for the Sacred Essence of God! Of course there are Verses, as a disjoint proof, give the possibility of having the Knowledge to Ta'vil for those who are firmly grounded in knowledge, since the Knowledge to the

Hidden in other Verse is considered only for God, but at the following Verse it is proved also for the Holy Prophet of God by the permission of God and His Consent:

"Allah is the Knower of the Unseen, but He does not let any one be informed of His secrets, save a Messenger whom He has Chosen and is Pleased with him!" (Jinn: 26-27.)

(Almizan: V. 5, P. 34.)

Problems Caused by Pursuing the Ta'vil of Ambiguous Verses

« فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ
فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ
إِبْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ! »
(آل عمران: ٧)

**"...As for those in whose hearts is deviance,
they pursue what is Ambiguous Verses in it,
courting temptation and courting its Ta'vil...!"**
(Holy Quran; Al-Imran: 7.)

These Verses have ironically attacked the hypocrites and ill-hearted deviants, meantime, urges Muslims to extend consistency in what they have learned from the teachings of religion, calling them to "obey and believe" in what are ambiguous Verses!

At the end, God pointed out that the basis of all the corruption that has taken place in the Muslim Complex, and disrupts their system of happiness, is by their following the Ambiguous Verse and trying to seek their Ta'vil!

That is to say, following the Ambiguous Vases and seeking their Ta'vil is the only thing that has turned religious guidance into misguidance, and has differentiated the Muslim community, and turned their unity into enmity!

(Almizan: V. 5, P. 168.)

Chapter Twelve

LACK OF DISTORTION and CONTRADICTION IN QURAN

Lack of Contradiction In Quran

« أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ
وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ
لَوَجَدُوا فِيهِ إِخْتِلَافًا كَثِيرًا ! »
(نساء: ٨٢)

**"Do they not ponder about the Qur'an?
Had it been from other than Allah,
Surely they would have found therein
so many contradictions!"
(Holy Quran; Nessa: 82.)**

The Holy Quran invites people to ponder on it, to reflect on it Verse by Verse, to investigate on its revealed Commandments, or on its expressed Wisdom, on its stories, admonitions, and other contents, in short, refer to all Verses related to it, either Meccan, Medinian, or Decisive and Ambiguous, to compare Verses with each other, in order to find out that there is no contradiction between them!

When contemplating on Quran, it will become clear that the new Verses of Quran authenticate the old Verses, and without any assumption of contradiction between the Verses they certify each other.

There is no contradiction in Quran at all! Not as a disagreement - that some Verses negate each other or contradict with each other - and not as a difference - that, for example, two Verses differ in terms of similarity of expression or sobriety of meanings and purposes - in a way that some Verses have stronger base and firmer root than others:

"...A Book with similar passages which refer to each other and make the skins of those who fear their Lord shiver...!"

(Zumar: 23.)

This lack of disagreement in Quran leads people to believe that the Quran is a Book revealed by the God Almighty, not by a non-God, because if it were from a non-God, it would not survive the great difference!

Comprehensive Inclusion of Quran

Not a thinker person in Quran can immediately ignore the fact that Quran is a Book that has intervened in all matters concerning Human Beings, such as:

- 1- In Teachings about origin, resurrection, creation and universe,**
- 2- In general human moral Virtues,**
- 3- In social and individual laws, which govern the human kind, and no small or large matter are hidden from view.**
- 4- Stories and instructive contents, admonitions and advices!**

The Holy Quran has brought all this with a miraculous expression and has invited all the people of the world to bring like it. These Teachings and Truths have been revealed along with Verses that have been revealed in 23 years, in different situations, day and night, at home and in travel, in war and peace, in hardship and happiness, in distress and safety, but However, there is no difference in any attributes of these books, neither in the extraordinary and miraculous rhetoric, nor in the higher Teachings and high wisdom, nor in the social and personal laws,

there is no contradiction at all. It is the same Truth in the last Verse that the first Verse has narrated, and the details of Quran go back to what is fixed in its veins and roots!

The details of the legislation and the wisdoms of Quran, when analyzed, all go back to the central point of Pure Monotheism, and when we synthesize the Pure Monotheism of the Quran into a combination, it becomes exactly what we use of details.

This is a special feature and status of Quran!

He who ponders in Quran, and meditates as he should, with his living intellect and instinctive judgment he will rule that the One Who States these Words is not one of those who is under the effect of time or development or the evolution that effect the creatures, but its Announcer and Presenter is the Only One and Dominant God!

Immortality and Stability of Quran

From the above Verse, some things are clear:

- 1- Quran is a Book that the ordinary minds can understand it and comprehend its subject matters,
- 2- The Verses of Quran interpret each other,
- 3- Quran is a Book that cannot be abrogated, annulled, or completed and refined, and no ruler can rule over it in any way!

If the Holy Quran has the capability to be completed or annulled, it naturally and necessarily must have a kind of capacity for transformation and change, but the Holy Quran, which has no difference, then there is no way to be changed, and because it has no capacity for transformation and change, it cannot be also abrogated and annulled, and the like!

The necessity of this matter is that the Islamic law will continue until the Day of Judgment!

(Almizan: V. 9, P. 28.)

Narrations Regarding the Lack of Distortion in Quran

(An Analytical and Narrative Discussion)

Many traditions quoted from the Holy Messenger of God through Shiites and Sunnis that he said:

**"When the seditions occur, and to solve the problems,
refer to Quran!"**

This Hadith is the reason that the Quran was not distorted.

Another reason is the Glorious "**Hadith Thaqaalain**," which has been quoted frequently by Shiites and Sunnis that the Holy Messenger of God said:

"Indeed, I leave among you two precious things:

1- The Book of God 2- People of my Household!

As long as you adhere to those two, you will never go astray!"

This Hadith is a strong proof that the Holy Quran has not been distorted and cannot be distorted, because if the Holy Quran were to be distorted, it would not make sense for the Holy Prophet of God to refer people to a Book that has been tampered with, and to emphasize with such intensity that: **You will not be misled forever when you cling to those two!**

Also, many narratives have been quoted from the Holy Messenger of God, and the Imams of the Prophet's Household, who have ordered to present the narratives and Hadiths to Quran, if the Divine Book had been distorted, it would not have made sense for such orders.

Another reason for the non-distortion of the Quran is the narrations in which the Imams themselves have recited the Verses of the Holy Quran in all way exactly as what is now in the Quran of our time.

It has been narrated from Amir al-Mu'minin (AS) and other infallible Imams (AS) that the existing Quran is the same Quran that was Revealed by God, but what differs is the situation of its Surahs with the situation of Surahs in Quran scripted by Amir al-Mu'minin Ali ibn Abi Talib (AS). The Quran written by Ali (AS) had a different order.

The fact is that, the group who arranged the Quran at the time of Ai-Bakr did not participate Ali (AS), in their job, also it was the same at the second arrangement at the time of Uthman, but Ali (AS) advised his followers to recite the Quran arranged by that group, saying:

- "Read the Quran as the people read!"

Considering the above narrations if it is stated in other narrations that Ali's Quran differed with Quran in the hands of the people, the said difference was only in the order of some Surahs or Verses, the order that had no effect in the meaning of Surahs or Verses. The order of Surahs did never nullify the Attributes with which the God Almighty has described the Holy Quran.

Although the contents of these narrations are different, but they generally indicate that the Quran that is in the hands of the people today is the same Quran that was Revealed by God Almighty to the Last Prophet of Allah, without any change in its Attributes or Effects and Perfect Blessings!

(Almizan: V. 23, P. 158.)

Adherents of Distortion in Quran

And Rejecting their Views

(An Analytical Discussion)

Some narrators of Shiite, Hash'via and narrators of Sunnis believe that the Holy Quran has been distorted. But this means that something has fallen out of it, and some of its words have been changed, and the

order of its Verses has been disturbed, but the distortion does not mean that something has been increased or mixed in Quran, because none of the Islamic scholars, both Shiite and Sunni, do not believe that something has been added to or mixed with Quran!

1- Displacement and non-registration

A group of narrations indicate the fall of some Surahs, or some Verses, or some Phrases, or part of the Phrases and Words or letters of Quran, which has happened in the early days of Islam at the time of gathering Quran by order of Abi-Bakr, as well as at the time of Othman while gathering the Quran at the second time. They also indicate the change and displacement of some Verses and Phrases.

Some Shi'ite hadith-scholars have mentioned such narrations. Sunnis have also mentioned it in their "Sahahs - Corrections,) such as the Sahih of Bukhari and Muslim, the "Sunan - Traditions" of Abi Dawood, Nissa'i, Ahmad, and other hadith collections and commentary books such as Alusi.

Differences between "Mus'hafs - Scriptures"

What we said above is in addition to the differences between the "Mus'haf of Abdullah ibn-Mas'ud" and the "Famous Mus'haf" mentioned in the narrations. It is also one of the differences between the "Mus'haf of Abi ibn-Ka'b" and the "Mus'haf of the Othman," and the differences also among the "Mus'hafs" of the Othman themselves, that Othman ordered to be written and sent to the Islamic world at that time.

At the time of Othman, five or seven "Mus'hafs" were written, and sent to the Damascus, Mecca, Basra, Kufa, Yemen, and Bahrain, and one was kept in Medina.

According to the narrations, there is also a difference between the "Mus'hafs" written at the time of Uthman and the "Mus'hafs" written at the time of Abi-Bakr. (For example, at the time of Abi-Bakr, Surah Anfal was one of the "Math'ani- After seven long" Surahs and Surah Bara'at

was one of the "Me'on- Hundred Verses" Surahs, but at the time of Othman, both were included in the "Tew'al- Long" Surahs.)

According to the narrations, there is also a difference in the order of the Surahs. Narrations state that the order of the Surahs in the "Mus'haf of Abdullah ibn-Mas'ud" and the "Mus'haf of Abi ibn-Ka'b" is different from the order in the "Othman's Mus'haf"!

According to the narrations, there is another difference between the reciting of Quran; some non-famous readings have been narrated from the Companions and the Followers, which are different from the "Famous Reciting."

Theory of Distortion in Quran Rejected by Allameh Taba-Tabaii

Hereunder are the opinions of the Great Allameh Taba-Tabaii in Almizan Commentary about the above-mentioned narrations:

1- Problem Caused by Relying on Narrations To Prove the Distortion in Quran

Relying on narrations to prove the distortion in Quran requires that the same narrations are not authoritative. (Because with the distortion of Quran, there is no reason left for the Prophethood of the Prophet, let alone the Imams and the authority to their narrations!)

Therefore, one who argues for the above-mentioned narrations can only rely on it as one of the sources of history, and in history there is no frequently quoted source or source with definite identical that can be useful for knowledge and certainty, and the reason in none of those sources have to accept it, because whatever it is, it is all the simple narratives, which is either weak in the document or incomplete in the signification! Assuming the authenticity of the document and the clarity

of the signification is ready, which is very rare, it does not apply anything more than a suspicion!!

Because assuming that the document is correct and the meaning is clear, but it is not safe from forgery and conspiracy. So many narrations has been plotted by the Jews among the Muslim narrations, that is so cleverly plotted that it cannot be distinguished from our own real narrations, and such narrations is unreliable. If you look at their document, you will see that they are either "Murssal - discontinued or lose document" or do not have a document at all and the like!

2. Problem Caused by Opposition of Narrations with Quran

Such narrations show the Verses and Surahs that have been fallen out of the Quran. They are in no way similar to the Quranic order, and besides, it is rejected because of its opposition to the Quran!

For example, in many cases, they have mistaken the interpretation of the Verse for the Verse itself. That is, when the Imam (AS) recited the Verse, he added a Phrase to interpret it, but he did not say that the Verse was revealed in this way! Like: **"O, Messenger! Proclaim the Message that has been sent down to you from Your Lord"** (about Ali,) while the narration does not want to say that (about Ali,) was part of the Quran, but wants to say, the Verse was revealed about the case of Ali (AS) in his Succession!

3. Corruption Caused by the Infiltration of Israelites

The conspiracy and forgery were so common in the narrations that if one refers to the narrations related to the creation and existence, and the stories of the previous prophets and olden nations, as well as to the narrations about the interpretations of the Verses, and events of the early Islam, no doubt will remain to him about this corruption!

Indeed, the enemies understood well that if they could steal the

facts of Quran, and disrupt the authority of this strong fort, where the whole religious teachings, living and eternal document of Mission, and the materials of the invitation have all taken sanctuary, then the Mission of the Last Prophet of Allah will be nullified without the least trouble, and the binding of the religion of Islam will be destroyed, and there will no stone be left unturned on the foundation of Islam.

Surprisingly, such simplistic religious scholars, who argue for the distortion of Quran by the narrations attributed to the Companions or the Imams as a proof, they did not understand that if the authenticity of the Holy Quran is invalidated, consequently the whole Mission of Prophet and all religious teachings will be nullified, only remains the opinion of a Companion that we must accept the Mission of the Prophet and his Quran with his opinion!!?

4. Corruption Caused by the Falsified Surahs and Verses

The narrations of distortion refer to Verses and Surahs other that what are in Quran that in terms of style and order have no resemblance to the order of Quran.

If the reader studies them, he will understand better. For example, Surah Khal'a, Surah Hafd, and Surah Walayat, etc., which have been narrated by some narrators, are a bunch of disturbing compilations whose writer has imitated the order of Quran, and the result has been that he has even lost the usual Arabic style too. He has said something that makes one sick to hear it!

5. The Issue of the Quran Scripted by Ali (AS)

Supporters of the distortion in Quran have argued for a narration that has been narrated through Shiite and Sunni that after the death of the Messenger of God, Ali (AS) kept himself aloof from the people and did not come out except for prayer, until he collected the Quran. Then he

brought it out of the house and presented it to the people, and announced that it was the Quran which God had sent down to His Prophet, and I collected it, but the people rejected it, and did not accept his Quran. The people satisfied themselves with the Quran compiled by "Zayd ibn-Thabit."

6. Corruption Caused by Rejecting the Quran Scripted by Ali (AS)

The Great Allameh Taba-Tabai in his *Almizan* rejects this theory as follows:

- Merely collecting Amir al-Mu'minin Ali (AS) the Holy Quran, and presenting it to the Companions and not accepting them, is not a proof that the Quran that he collected was contrary to the Qurans scripted by others, or it had something more than the basic truths of religion or its sub-principles. It is no more likely that the Quran scripted by Ali (AS,) had difference with other scriptures but in terms of the order of the Surahs or Verses, because of their being revealed gradually, which has not dealt with any of the Truths of Religion!

- If it were otherwise, and really the Ali's (AS) scripture of Quran included a ruling from the religion of God that had been fallen in other Qurans, then "Ali, the Commander of the Faithful" would have simply given it up? No, he would definitely argue with them! In all the protests that is narrated from "Ali, Amir al-Mu'minin," not a single case has been narrated in which he has argued about a Verse or a Surah concerning his guardianship and caliphate, or in another matter, that it was in his own Quran and is not in the Qurans of others, and for this he has accused others!!?

7. Quran Confirmed by Writers of Scriptures

Those, who had scripted Quran, other than the Quran scripted by "Zayd ibn-Thabit" by the order of Abu Bakr, and secondly by the order of Othman, such as Ali (AS), Abi ibn-Ka'b, Abdullah ibn-Mas'ud, did

never deny the Quran used among the people, and did never say that something has added or reduced from Quran!

The only thing that has been narrated of them in opposition to the Quran collected at the time of Abi-bakr, was from Ibn-Mas'ud, who did not scripted two Surahs, "Mu'awzatin - Qul'Aoozs) in his Quran and believed that these two were revealed by Gabriel to the Messenger of God to be used as an amulet for his grandsons, Hassan and Hussain, to insure them against misadventures, but the rest of the Companions rejected this statement from Ibn-Mas'ud. The Imams of the Prophet's Household have also repeatedly stated that these two Surahs are from the Quran!

8. Distortion or Fail to Remember

There is another argument about so-called "the narrations of Insa – Fail to remember." These narrations are received from Sunni narrators claiming "abrogation and forgetting in Quran," which have been carried by the "narrations of distortion" in the sense of "deficiency" and "change" in Quran.

One of them is a narration narrated from Ibn-Abbas, who said:

- Since some of what was revealed to the Messenger of God, at night, he forgot it during the day, then the Following Verse was revealed: **"None of Our Decrees do We abrogate or cause to be forgotten, unless We Substitute something better or similar!"** (Baqara: 106.)

It is narrated from Sa'd ibn-Abi Vaqqas that when he recited the above Verse, he read it as: "...or you left it," someone objected that Sa'id ibn-Musayyib recites it as: "...Or cause to be forgotten," why did you read it other way? Sa'd said: Quran has not been revealed to Musayyib and his family, have you not heard that God Almighty Says: **"By degrees shall We teach thee (the Message,) so thou shalt not forget!"** Again God Says: **"And remember your Lord when you forget...!"**

(Allameh Taba-Tabaii says:

- Sa'd's intention from referring to these two Verses was that since God has removed the "forgetfulness," from the Prophet, then no longer it sense to use the "forgetfulness" in regards the Holy Prophet, therefore I recited it as: "Or you left it," which means leaving and delaying!

In short, the meaning of **"...Or cause to be forgotten,"** is to invalidate the Command of the Verse, not to abrogate its recitation, and there is such an abrogation in the Verses of Quran, such as: The Verse relating to pay alms for whispering and muttering, which paying the alms has been abrogated but its recitation is still remained valid!

But the meaning of "...Or you left it," is to abandon the Verse altogether, namely, to overthrow it, and to abandon both its Command and its recitation!)

Some narrations consider the abrogation only in Command, that is, its Command has been abrogated whoever the very Verse is still remained untouched, but the narrations that consider the recitation of the Verse to have been nullified are clearly against the Quran!

(Almizan: V. 23, P. 160.)

Chapter Thirteen

ABROGATOR AND ABROGATED VERSES IN QURAN

Abrogation or Expiry of a Commandment's Validity

« مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِئُهَا
تَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا...! »
(بقره ١٠٦-١٠٧)

"None of Our Decrees do We abrogate or cause to be forgotten,
unless We Substitute something better or similar;
do you not know that Allah is Powerful over all things?"

"Do you not know that to Allah belongs the Dominion of the Heavens
and the Earth; and that apart from Allah you people have neither any
Guardian nor any Protector?"

(Holy Quran; Baqara: 106-107.)

These two Verses are related to the issue of "Abrogation." It is clear that "Abrogation" in the sense that it is known in the term of Jurists, is derived from this Verse, that is "**Understanding the expiration of the life of a Commandment.**"

According to the above Verse, abrogation does not cause the "**Verse or Sign**" itself to be abrogated and completely destroyed from the universe, but the "**Commandment**" in that Verse has a short life, because it depends on a situation that by abrogation that attribute will be

ended!

That attribute is "the Attribute of Verse" and its "being a Sign." Therefore, this attribute itself, along with the last point of the Verse, makes us understand that **the purpose of "abrogation" is to neutralize the effect of the Verse**, because it is a **Sign**, that is, to neutralize its being a Sign, while preserving the Originality of the Verse. So with the abrogation only "the Effect of that Verse" disappears, but the "the Verse itself" remains, now its effect is either a religious obligation, or anything else!

In the above Verse God mentioned the words "abrogation" and "forgetfulness" together, it means that we do not completely nullify the very "Sign," or that we do not remove its memory from your minds, unless We bring there a Verse better than it or something like that!

What the Sign is?

What does it mean to be a Sign (Verse)? It must be said:

- "**Signs**" are different,
- "**Standings**" are different,
- "**Aspects**" are also different.
- Some of the Quran is a Sign for God Almighty, considering that man is unable to bring like it!
- Others that state the Divine Commands and Duties are God's Signs, because they create Piety in human beings, and bring them closer to God!
- The Physical Creatures are also His Signs, because with their existence they show the existence of their Creator! They manifest the Characteristics of Attributes and Finest Names of their Maker with their existential characteristics!
- The Prophets of God and His Devoted servants are also His Signs, because they invite mankind to God with both their language and

their actions!

Thus, the word "Sign" has a meaning that has "intensity and weakness."

- Some Signs have more effect on being a Sign, and some have less effect.

- Some Signs are bigger than others in being a Sign:

"Certainly he saw some of the Greatest Signs of his Lord"

(Najm: 18.)

There are also differences in the Signs in terms of "Aspects":

- Some Signs have only one Aspect in being a Sign, that is, they are the exhibitor and the reminder of their Maker and Creator in one Aspect.

- Some other Signs have many Aspects!

Abrogation of the Aspects of a Sign

According to the above explanations, the "Abrogation of the Sign" is also of two kinds:

1- To abrogate a Sign in the only "Aspect" that it has, and to eliminate it completely.

2. Abrogating a Sign which has several Aspects, is to abrogate only one particular Aspect of it, and leave the other Aspects of it to be still a Sign, such as the Verses of Quran, which are the Signs both in terms of the rhetoric, and in terms of the Commandment, to abrogate the aspect of its "Commandment," and to leave the other aspect to be still a Sign!

The abrogated Verses typically have a tone that makes it clear that they will soon be abrogated, and the Commandment in which does not last forever, as in the following Verse:

"Yet, forgive them and overlook [their ignorance] till

Allah brings His Command!"

(Baqara: 109.)

The Verse clearly shows that the **"Command of Forgive"** is not a permanent Commandment, and that another Commandment will soon be issued, which would later come in the form of the Commandment of Defense (Jihad.)

(Almizan: V. 2, P. 57.)

Explanation by Imam Ali (AS)

On the Abrogator and Abrogated Verses

« ما نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِئُهَا
تَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا...! »
(بقره ١٠٦)

**"None of Our Decrees do We abrogate or cause to be forgotten,
unless We Substitute something better or similar...!"**

(Holy Quran; Baqara: 106.)

After introducing some of the abrogated Verses, and the Verses that have abrogated them, the Commander of the Faithful Ali (AS) said:

The Verse:

"I did not create jinn and humans except to "worship" Me!"

(Zariyat: 56.)

The following Verse has abrogated the above Verse:

**"Had your Lord wished,
He would have made mankind one community;
but they continue to differ
except those on whom your Lord has Mercy
and that is why He created them!"**

(Hood: 118-119.)

(Quoted from Na'mani's commentary.)

It can be seen that in the first Verse the **"Purpose of Creation"** is introduced as **"Worship."** In the second Verse, God States: "The Purpose of their Creation is to have **Mercy on them!**"

The first Verse described the Purpose of Creation as "Worship of God," while many people refuse to worship Him, and on the other hand, God Almighty is never defeated in His Purposes, so why in this Verse He has considered the "Worship" as the Purpose of Creation of all of them?

The second Verse explains that:

- God has created the humans on the basis of having the possibility of disagreement; as a result they will be different on the issue of Guidance and misguidance. This difference affects all of them, except those who are supported by God's special care, and the **"Mercy of Guidance"** includes them, and God has created them for the sake of this **"Mercy of Guidance!"**

The second Verse, then, proves the Purpose of Creation that is the **"Mercy along with Worship and Guidance!"**

It is clear that this goal is achieved only in some of the people, not in all, although the first Verse has considered the "Worship" as the "Purpose of Creation of all," so the two Verses altogether indicate that:

- The Purpose of the Creation of all people is provided to be "Worship," because the creation of some people is for the sake of the creation of others, then those others' creation are also for the sake of others ... until it leads to **"The People of Worship"**, namely, those who have been created for "Worship!"

So it is correct to say:

- **"The Worship is the Purpose of Everyone's Creation!"**

(Almizan: V. 2, P. 67.)

Abrogator and Abrogated Verses,

The Decree and Bedaa

(Transformation of uncertain destiny)

The continuation of Islamic narrations about the abrogator and abrogated Verses in Quran deals with another very important issue, in which it is specified how human beings enter Paradise and Hell:

1- "Amir al-mu'minin Ali (AS) said: The Verse:

"It is the inevitable decree of your Lord that every one of you will be taken to hell!" (Maryam: 71.)

Has been abrogated by the following Verses:

"But those to whom We have already promised blessings will be far away from hell!

They will not even hear the slightest sound from it while enjoying the best that they can wish for in their everlasting life!

They will not be affected by the great terror...!"

(An'biya: 101-103.)

Of course, do not be under the illusion that the first Verse generally condemns everyone to go to hell, and the second Verse allocates this generality and makes its ruling specific to those for whom the pen of destiny has not written goodness!

Not so! Because the first Verse considers its ruling as the Inevitable Decree of God Almighty and the Definite Decree cannot be eliminated and cannot be annulled. This issue can only be expressed and justified by the reason of Abrogation!

(Please refer to the interpretation of the above Verse in the Commentary of Almizan (Surah An'biya, Verse 101), which we did not go into detail here.)

2- "Imam Baqir (AS) said:

- There is a kind of abrogation called as "Badaa - Transformation of uncertain destiny," like the following Verse:

"Allah effaces and confirms whatever He wishes and with Him is the Mother Book!" (Ra'ad: 39.)

(Same is the story of the salvation of the people of the Prophet Yunus-Jonah.)

(Quoted from Ayashi's commentary)

The above is obvious, because the abrogation is both in the Legislation and in the Commandments, and also in the Creation. The abrogation in the Creation is the same as "Badaa," which Imam said: Saving the people of Prophet "Yunus-Jonah" is one of its examples!

3- It is quoted in some narratives from Imams of the Prophet's Household (AS) that the death of the previous Imam and replacing the next Imam in his place have also been called as abrogation!



Night of Qadr - Ramathan 23rd 1441