

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

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BOOK TWENTY TWO

JACOB AND JOSEPH

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2016

"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii
&
His Masterpiece:
" **ALMIZAN**, THE INTERPRETATION OF HOLY QURAN"



Image of Allameh

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Part One

Isaac and Jacob

Beginning the History of
Israeli Prophets

Chapter One

The Life of Isaac and Jacob

Birth of Isaac, Good News from God

(A Quranic Discussion and Analysis)

Part of the life history of Abraham(AS) is related to the birth of his son Isaac, and this child, who was granted them at the old age of Abraham and Sarah, is a matter of Good News brought to him by the Angels sent from the Almighty God, the sent messengers who were commissioned after giving the glad tidings to Abraham to destroy the people of Lut.

God Almighty called the story of Good News in Quran as " the Story of Abraham's Guests". The narration of this story is quoted in five Quranic Suras, and all five Suras have been revealed in Mecca, which include Suras: Hood, Hejr, Ankabout, Saffat, Zariyat.

(Almizan V. 20, P. 211)

Abraham, Issac and Jacob:
The Three Praised Prophets of God

" وَ اذْكُرْ عِبَادَنَا اِبْرَاهِيْمَ وَ اِسْحٰقَ وَ يَعْقُوْبَ اَوْلِي الْاَيْدِي وَالْاَبْصَارِ! " (٤٥-٤٧/ص)

"And remember Our servants Ibraheem and Ishaq and Yaqoub, having hands and eyes (men of power and insight!)"

(Holy Quran, Saat: 45-47.)

In this Verse, God praises three of His Prophets because they had "***Hands and***

Eyes". When one praises someone who has hands and eyes, that really he has human hands and eyes (otherwise the cow has also hands and eyes,) and used hands and eyes in a way that the Creator has created them for that purpose.

That is, his hands and eyes have been used in the way of humanity, and as a result, by his hands he has done good deeds and made good to the people of God, and by his eyes has distinguished the ways of health and safety from the causes of destruction and reached to the Truth, not to be equal to him the Truth or Falsehood.

While God said: Abraham, Isaac, and Jacob had hands and eyes, in fact, He wanted to understand us that they were most powerful in obedience of God and in bestowing goodness to the people, as well as their sight was more accurate in the recognizing the right belief and right practice.

Another Verses in Quran which denote to the same issue about the Prophet Abraham, says:

***"We granted him Isaac and Jacob as a gift
and helped both of them to become righteous people.
We appointed them as leaders to guide the people through Our command,
and sent them revelation to strive for good deeds,
worship their Lord, and pay religious tax.
Both of them were Our worshipping servants.
(Holy Quran, Anbiya: 72-73.)***

Being the leaders and guiding by God's Command, receiving the revelation of God, all are the works of eyes. Paying Zakat, doing good deeds, and setting the prayers up are all the work of hands.

***" Assuredly We purified them with a quality most pure,
the remembrance of the Abode!
And in Our sight they are of the chosen, the excellent!"
(Holy Quran, Saat: 45-46.)***

Following the above Verses, the Holy Quran explains why the three great prophets have been introduced as having hands and eyes:

**- For this reason, We purified them in a pure morality,
non distressed, a most great qualification,**

that is remembering the House of Hereafter!

When a person submerged in the remembrance of the Hereafter, in the vicinity of the Lord of Worlds, all of his intention and attention were endowed at Him, necessarily his knowledge of God will be complete, his opinion will become insightful on recognition of right ideas, gets more insight on the path to the right Servitude. Then like the other sons of world does not insist on the external aspects of the worldly life and its ornament!

***" So turn thou from him who turns away from Our Remembrance,
and desires only the present life!***

This is the extent of their knowledge!"

(Holy Quran, Najm: 30.)

(Almizan V. 20, P. 191)

Islam, Religion of Abraham,
his Children and Children of Israel

" وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ ...! "(بقره ۱۳۲)

" And the same did Ibraheem enjoin on his sons and so did Yaqub: O, my sons!

Surely Allah has chosen for you this faith, therefore die not unless you are

Muslims(Submission to Allah)!

(Holy Quran, Baqarah: 132.)

The Holy Quran on Abraham's and Jacob's life history describes that, at the moment of enjoining their children, they ordered them to Islam! The Quran mentions the other discussions also went between them:

" Were you witnesses when death Approached Ya'qub?

He said to his Sons:" What will you worship after Me?"

They said:" We shall worship Your Lord, The Lord of your fathers, Ibrahim, Ismail and

Ishaq:

The One God, and to Him do we submit!"

In this question and answer, as a whole, there appears one clear meaning that:

- The Religion of Abraham was Islam!

The Religion, which his Children, namely Isaac, Jacob, and Ismael; and the Jacob's tribes, the "Children of Israel"; and the descendants of Ismael, namely, "Children of Ismael"; will have is Islam, nothing else!

Because Islam, is the Religion that Abraham has brought from his Lord, so in leaving this religion and inviting to another religion, there is no reason or proof for any one!

When they said:

-The One God, and to Him do we submit!

Actually, they determined on the kind of worship to be done, no other kind or other way of worship was in their mind, but they confirmed that their worship has only to be done on the way and order of Islam!

(Almizan V. 2, P. 169)

Part Two

LIFE OF JOSEPH

And

Children of Israel's
Immigration History
to Egypt

Chapter One

Joseph in the Quran

Joseph, the Most Lovely Story of History

" نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ ...! (١-٣/يوسف)

" We do narrate to you the fairest of stories...!"

(Holy Quran, Yusuf: 1-3.)

The story of Joseph is the best story, because it narrates the sincerity of his monotheism, and portrays the Guardianship of his Glorious God toward His servant, how He takes care of him in a more affectionate and dignified way, moves him from the depth of abjection to the zenith of glory, takes his hand and ascends him from the bottom of the well of captivity, ropes of slavery, prison, and torture to the top of throne!

The composition of Joseph's story in the manner in which the Quran composed it, is the best composition, because, despite the fact that it tells a romance story, it says so virtuously and chastely that it is impossible for someone to share such a story!

The Holy Quran itself says of this truth:

" We will relate to thee the fairest of stories in that We have revealed to thee this Koran, though before it thou wast one of the heedless!" (Holy Quran, Yusuf: 3.)

(Almizan V. 21, P. 124)

Purpose of Narration of Joseph's Story in Quran

" نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ ...! (١-٣/يوسف)

" We do narrate to you the fairest of stories...!"

(Holy Quran, Yusuf: 1-3.)

The purpose of the Sura, is the expression of the story of Josef and the history of Jacob sons's, which God has extracted from this story the magnificent purpose of it, and that is the issue of the Authority and Guardianship of the Divine Superior to the Devoted Servants, which is substantially reflected at the beginning and end of this Sura.

Yes ! The purpose of this sura is to express the Guardianship which God has for his servant. Of course, the servant, who is pure believer, has filled his heart with His love, and pays attention to nowhere and nobody else!

The God Himself undertakes all affairs of such a servant, trains him in the best possible way, makes his path of approach smoothly, satisfies him with His own love cup, to the extent that makes him Pure Sincere for Himself, makes him alive with His Divine Living; despite all material causes come together to destruct him!

God glorifies him despise the events will to humiliate him, He dignifies him despise the mortal cases and happenings try to draw him to misery and remove his dignity and glory.

God Almighty has provided this purpose throughout the narration of Joseph's story.

(Almizan V. 21, P. 122)

Chapter Three

Transfer and Placing of Joseph in Egypt

Placing of Joseph in Egypt, a Change in History

" وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ ...!" (١٩ / يوسف)

***" Then came a caravan and they sent their Water-carrier
and he let down his Bucket; he cried:***

" Good news! Here is a Young slave boy...!"

(Holy Quran, Yusuf: 19.)

The fate of Joseph and history of the Religions, along with the flow of this history and fate of the childred of Israel; all were indited at this very moment when a group of passersby passed by the well and sent someone to bring water, when he threw his bucket in the well and turned up, suddenly his cries rose:

"Good News! This is a Boy! »

Yes, he saw a boy who hung himself on the rope and came out of the well.

The people of caravan hid him lest he could be known to anyone of his family, to sell him as a merchandise to gain a money from his sale!

Whereas, all of this was in the knowledge of God! He led Joseph to a path to enthrone him as king and prophet of Egypt, and thus the religion of God would be published in Egypt, and the Children of Israel would take power therein.

This was the same turning point of history when Joseph was transferred from the desert tent to king's palace alongwith the religion of God!

And this is what happens in the Knowledge of God, we only see their primary appearance, but ultimately it is the Divine Providence that is always Dominant, and He places such kinds of Josephs in the realms of Egypts!

(Almizan V. 21, P. 171)

Execution of Divine Providence in Joseph's Placing in Egypt

This chapter of the Joseph's life history and his ascending movement in the Holy Quran, ends with the reminder of the Divine Providence and the way of its process and execution.

God Almighty Says:

" Thus We established Joseph in the land and taught him how to interpret events. God was Dominant in his affair, even though most men do not realize it!"
(Holy Quran, Yusuf: 21.)

In the course Joseph's story, Allah has reminded in two places about the issue of establishment of Joseph in the land: One after telling the story of his bringing out of the well, taking him in secret to Egypt, and selling him to the Dear Egypt. The second time after his release from prison of Dear Egypt and being appointed to the Treasury of the land of Egypt!

Perhaps, His meaning of emphasizing that we established Joseph in the land is that: We placed Joseph in land in a way that he could enjoy the benefits of life to a greater extent, just contrary to what his brothers wanted him to be deprived from the land, therefore throw him down to the well to put him away from his father's home and to move from a land to another land.

What He Said: "To teach him the interpretation of the Events!" is the result of this establishment on the land, and the wording implies also apart from the teaching of the interpretation of the Events, God has expected some other results too.

When God Says: " **وَ اللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ!** - **God is Dominant in His Command!** " It is apparent that the concept of Command is His Affair. The God's Affair is the same behaviour that He has with His Creatures, and from its all together the Devising System can be acquired. Then the meaning of the Verse will be:

- Every affair of the creation world affairs is out of God's Command, God is dominant and all that affairs are being defeated and conquered against Him. All are obedient and submitted to His Will. None of them can disobey or show any

arrogance against His Providence, or get rid out of his Kingdom.

The Glorious God is dominant over the whole of this active elements of the universe, and they act on His permission, and He imposes on them whatever He wants, and they have no choice but to obey, but most people do not know it. Because they think that the external Causes of their world are independent in their Effects, therefore they think that when a Cause or Causes get together to make someone abject God could not return that Causes to its own image! but the people make a mistake.

(Almizan V. 21, P. 171)

Chapter Four

Joseph and Zulikha

Love Fascination of Zulikha

"... قَدْ شَغَفَهَا حُبًّا ...!" (يوسف/٣٠)

" ... The Love affected upto the shell of her heart...!"

(Holy Quran, Yusuf: 30.)

The Holy Quran begins the tale of Joseph and Zulikha with the following Verses:

**"... Now
the woman in whose house, Yusuf Stayed
tried to seduce him,
so she closed The doors and said:
" Come here O, you!"
Yusuf said:" I seek refuge in Allah!
He Is my Creator and Nurturer,
and has Bestowed upon me a high position.
Surely, the evildoers do not attain Salvation!"**

**" And surely she longed for him;
and he Would have longed for her if...
it had not been that he saw the evidence of his Lord!
So was it that We Might turn away from him evil
and Shameful deeds!
Verily, he was one of Our sincere and devoted worshippers!**

**" So they raced with one another to The door,
and she tore his shirt from The back.
They both encountered her Husband at the door...!"**

(Holy Quran, Yusuf: 22-25.)

The Unknown Beloved!

Joseph is a child, who, the power of destiny, has handed over his work to the house of Dear Egypt, and this family is not familiar with this little child except that he is a slave from outside Egypt, and maybe they have never asked his name, and if so asked, or he has said: "My name is Joseph!"

Or others understood from his accent, that he is a Hebrew by birth, but where is he coming from, and from which dynasty is he? It is unclear! Because it was not customary for the slaves to belong to some known families or dynasties!

Joseph, who himself, does not speak of such matters, he does have a lot of words, but only they were bawling in his heart.

Yes, he did not say anything about his Ancestry, but after a few years he was imprisoned, where he told his two prison comrades:

"I follow the religion of my fathers Abraham, Isaac and Jacob, and...!"

He has not said anything to the idol-worshiper Egyptian people about his beliefs of Monotheism, but when the Dear Egypt's wife had caught him, he, in respond to her unwelcome plea, spoke of and said:

« معاذَ اللَّهِ ! إِنَّهُ رَبِّي ! »

***" I seek refuge in Allah!
He is my Creator and Nurturer...!"***

.....

(Almizan V. 21, P. 186)

The Translation is to be continued !