

Vol: 6

An Enlightening
Commentary into the
Light of the
Holy Quran

xlcp

A Group of Muslim Scholars,
under the direction of

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An Enlightening Commentary into the Light of the Holy Quran vol 6

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Chapter 1

Introduction

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In The Name of Allah, The Beneficent, The Merciful

“Verily the Qur'an doth guide to that which is most right (or stable) (to run societies), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward”¹.

“We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad tidings to Muslims”².

“When those come to thee who believe in Our Signs, say: 'Peace be on you: Your Lord hath inscribed for Himself (the rule on Mercy; verily, if any of you did evil in ignorance, and thereafter repented, and amended (his conduct), Lo! He is oft-forgiving, Most Merciful”³.

The light of Islam is illuminating hearts of individuals in nearly all parts of the world, in spite of heavy barriers and careful controls and religious interrogation exerted by not only many governments of non-Muslim nations, but also in some Muslim countries, against their believing people, especially during the years after the Islamic Revolution of Iran.

The effective influence of the light of the truth together with the speed in the movement of the Age has brought forth a more vital exchange of thought and religious ideology in connection with the Holy Qur'an.

In regard to this, we refer to what the Messenger of Allah (S) has said about it:

When afflictions surround you like the dark night refer to the Qur'an, because, it is an Intercessor whose intercession is accepted. It reports the evils (of people) which will be confirmed. It leads the person to Heaven who puts it in front of himself (follows it); and he who puts it behind himself (neglects it) will be driven to Hell.

This very Qur'an is the best guide to the best ways. It is a Book in which there are useful explanations, statements and gaining (of goals). It is the Separator (of right and wrong).⁴

Obviously, those people whose language is not Arabic can refer to the Holy Book in English because this is an international language and it is possible for all nations with any native language, to read and understand it in English. As far as we know, there are more than 50 different English translations of Qur'an available in Iran alone, and probably others exist in libraries (and homes) throughout the world.

This makes it easy for the lovers of truth to obtain the knowledge of the Holy Qur'an and Islamic ideology, through the medium of English, which formerly was acquired directly by the Arabic and Persian languages.

But, a fact should be mentioned here that not all of the words of Allah are easily understood by ordinary people and need explanatory commentary, i.e. 'Tafsir'.

Alongside this path, there are some problems that those eager to learn the Qur'anic truth should know and be careful of. Hence, we deal here with some of the difficulties we were involved in and recognized when we were preparing this endeavour; the fruit of our humble labour of more than three

years, a translation of the commentary of over one section (of the 30 sections) of the Holy Qur'an from different commentary sources.

The work is based upon popular commentaries accepted by Muslim scholars. We consulted other books and present living scholars, learned in the Qur'anic Sciences for our work to produce the commentary in a simple standard of English easily understood by the laymen.

The style of writing here is a mixture of British-English and American-English, understandable for all the readers; even for those acquainted with only one of them. However, excuse us for using interchangeable spellings. If both are used, from time to time, they are acceptable; for example, honour and honor.

Not All English Versions of Quran Are Acceptable

Some Western translators of the Holy Qur'an; not all of them, and some producers of literature on Islam in the English language, are the anti-Muslim elements which are busy in distorting the facts about the faith to create disruption in Islamic ideology.

These hostile minds have attempted to black-list the Holy Prophet (S) and the religion of Islam through their purposeful and subtle mis-translations, mis-interpretations, mis-representations and distortion of the facts.

The distortion and the misinterpretations are so skilfully decorated in linguistic excellence and delusive logic that the blind lovers of the English language, who are hardly or even totally unaware of the actual Qur'anic factors of their own faith, get caught up in the falsehood tempered with eloquence and they swallow the 'sugar-coated poisonous pills of deceit' allowing themselves to become dupes conditioned to serve the purpose of the publications of the hostile camps.

The current standing of Evil has always been against the Truth in the history of man, even before written history, when the sons of Adam came into existence.

When these antagonistic elements have successfully extended their active influence upon our own religion, ideology and social tradition, we are also duty bound to Allah, His Final Word (the Holy Qur'an), the Faith, and to Islam, to do our best to present to every sincere seeker of Truth, a selection of a translation of the verses of the Holy Qur'an of the original Arabic text, and the 'Tafsir' (commentary) of them.

By the way, we believe that it is the essential belief of 'Shi'a' that the present Qur'an, that which is in our hands today, is the Holy Book of Allah, revealed to the holy Prophet Muhammad (S), arranged and compiled during his lifetime and read out to him and it contains nothing less or more than what was revealed.

And it should be noted that,

"Nay, but it is a Glorious Qur'an, (inscribed) in a tablet preserved."⁵,

whose present arrangement is the order in which the various verses were sorted and arranged at the command of the Holy Prophet (S), himself.

This is the uncorrupted or undisturbed Word of *Allah*, the preservation of which has been guaranteed by *Allah*, Himself:

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)"⁶.

Furthermore, the English translations, along with the Arabic text of the verses, in this book, are selected from different translations of English versions of the Holy Qur'an, (whose names are listed at the end of the book under the title of '**References**') which are from the best available sources in which some better styles and more proper meanings are employed. The translator and editor did their best to preserve this divine message and in conveying the Qur'anic facts in English.

In a few instances this writer, the translator, changed a word of those existing translations to a better one, from the existing material which was employed in this work.

What is a 'Commentary'?

A pure, correct, accurate translation of the Qur'an is necessary, but sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman to read, understand and contemplate on the Holy Qur'an according to his own capacity:

"... read you, therefore, of the Qur'an as much as may be easy for you.."7.

This reading has to be done not only with the tongue, voice and eyes; a mere recitation, but, also with the best light that our intellect can supply, and even more, with the truest and purest light which our heart and conscience give us.

However, it is not always possible to fully understand the Holy Book as *Allah* says:

"That is indeed a Qur'an most honourable,"Which none shall touch but those who are purified"8.

Thus, some additional information is needed. For example, it is sometimes necessary, for understanding the text, to refer to the particular occasion for the revelation of a particular verse; or to know the philological changes of a word used at the time of revelation or before it and the meaning that it has in Arabic, today.

Or the alphabetical symbols which evidently and undoubtedly are secrets, and especially the ambiguous /mutashabihat/; the knowledge of which has been announced to be with the /rasixuna t'ilm/; those deeply established in knowledge.

They are some things that only 'the particular ones, the sinless ones', besides the Prophet (S) himself, viz, Ahlul-Bait, knew with all the Qur'anic facts and talked about them in their traditions and narrations (as He says:

"And whom We had taught knowledge from Our own Presence"9.

For instance, the Apostle, himself, answered the questions which used to be asked by people as to the meaning of certain words in the verses revealed, or details of certain historical or spiritual matters on which they sought more enlightenment. These answers and explanations or in other words, the commentaries were gathered by some Companions /ashab/ and were afterward written down which are called 'Hadith' or 'traditions'.

Of course, the holy Prophet (S) had openly declared in Hadith-uth- Thaqalayn that the Qur'an was revealed to him with the Ahlul-Bait, and to avoid going astray, the Muslims should be attached to these two. Later, the Ahlul-Bait's explanations and narrations, were added to them and together with the effect of expert religious scholars, in the past and present, established 'Exegesis' (explanation of Qur'an) which became a science in itself and was called 'Tafsir', commentary.

'Commentary' shows how every verse, or group of verses, were revealed to the holy Prophet (S) on a particular occasion, but which also has a general meaning. The particular occasion and the particular people concerned have passed away, but the general meaning and its application remain true for all time.

This is also one of the miracles of the Qur'an that with the help of 'commentary' it is always open and it is always new for those new generations to come.

The Current Commentary

As was mentioned earlier, the light of Islam is enlightening every corner in the world and seekers of truth, having referred to the translations of the Holy Qur'an, find that they need 'Tafsir', (commentary)

Some of them, Shi'a believers in particular have been led to this Center; Imam Ali (as) Library requesting a clear, concise English Tafsir; 'a commentary of the Holy Qur'an'.

From the beginning of Islam until today (although many times the Holy Qur'an has been translated into English and a few of them are published with brief, detailed commentary, as footnotes, there has rarely been, as far as we know, a fairly complete commentary in English sufficient for them to find their answers. So the decision was made to supply this commentary.

Ayatullah Mujahed Al-Hajj, Allamah Sayyid Kamal Faqih Imani, the founder and responsible party of this Islamic Scientific Research Center, approached us and reported the situation to scholars and appropriate research societies.

Then 12 people, who had varying nationalities and educational backgrounds, especially from the point of the English language and Islamic Theology, gathered. In their first gathering, which was held on 28th Safar, 1412 (1370 H. / 1991), they concluded that the commentary of the whole Qur'an which they intended to supply in English, would take many years to produce.

In order to quench the thirst of the lovers of Truth who had demanded it again and again, they decided to supply the commentary of the last section of the Qur'an, as a sample, and after its publication and receiving constructive comments by the readers and with a better skillfulness of the ones involved, the translation of the commentary would begin from the beginning of the Holy Qur'an.

Therefore, they thought it would be better that the sample, entitled '**An Enlightening Commentary Into the Light of the Holy Qur'an**', begin with Surah Insan, the end of the 29th Section, because the Qur'an was revealed for the improvement of Man and this Surah is about Man and his creation from a lowly life-germ which can develop unto the highest point where no other creature can ascend.

But, after several weeks the number of us dwindled to a handful and after some months, until the present, we remain two people; the translator and the editor. During this period of more than three years, a few people have tried their hands at this task to have a share in the translation, but, for different reasons, they were not successful.

However, we are completely grateful for their efforts and extend our thanks for their attempts, as well as to those who had any involvement in this work.

Attributes Needed for Working on This Kind of Commentary

This endeavour needed not only the knowledge and skillfulness in the English language, but also the knowledge of Arabic, and Islamic science and culture, because Tafsir is an attempt to analyze and explain the meaning of verses in the Holy Qur'an.

Moreover, Allah, Himself, says:

"We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad Tidings to the Muslims" 10.

Then, it needs that those involved know a little bit about almost all sciences and knowledge that human beings are concerned with when working with the commentary. Also, the phonetic sound systems of the two languages, English and Arabic, are different. Therefore, when an Arabic word from the Qur'an is mentioned in the English text, it is shown with the phonetic alphabet and in its special phonetical sign, i.e.: //, to avoid using 'Arabic script' in the book, as far as possible.

A transliteration table of the Arabic letters and sounds and the corresponding phonetic sign applied in this book, is given at the beginning of the book.

The Problems in Translating

We tried to avoid mixing up our own personal theories and conclusions with the interpretation of the text itself. With the help of Allah, we did our best; at times asking for guidance from some learned religious men (Ruhaniyan), and used all the knowledge and experience we possessed in the service of the Holy Qur'an for its commentary, hoping that *Allah* accepts it.

The nature of this sort of endeavour is so that, in the course of translation, some difficulties arise from various causes.

For instance, cultures in the Arabic language and English language are different so that some of the words like /amrun bayn al amrayn/ in the case of fatalism and freewill are nearly impossible to translate into English, because of the difference in the concept in English literature; or the meaning of a word like 'prostration', in English, is rather different with what /sajdah/ exactly means in Arabic.

In such cases, we selected the meaning of the words from among what the earlier commentators and philologists used and where they were not unanimous, we also used the ideas of new writers, who had reasonable advantages in their interpretations, when the senses adopted with the commentary source that we were taking and translating materials from. Explanations, of course are always helpful which we took benefit from, too.

It is noteworthy that there are some circumstances in the text, of the commentary, in which a verse or verses of Qur'an from other Suras rather than the Surah under discussion are mentioned as evidence or, thereby, for strengthening the idea.

The text of these verses and also the traditions and narrations from the holy Prophet or Ahlul-Bait (as) is printed in bolder type than the running commentary in order to distinguish, at a glance, the substance from the shadow. Also, the mentioned verses are generally taken from A. Yusuf Ali's translation.

It Was Only By His Merciful Will!

Translators Note

Both the editor and the translator have interesting factual stories to tell of how the way of this endeavour was paved by Providence and how they were divinely led to be absorbed into this task. Alhamdulillah. A few words given here in this regard are not to be misunderstood as a display of vanity for any peculiar distinction; for there is none.

It is purely to attract the attention of the readers to a living instance of the Providential implementation of the divine plan and how man drifts to his assignment and how matters are automatically manipulated, though, they seem yet only to be circumstantial.

"He said: Our Lord is He Who gave to each (created) thing its form and nature and further gave (it) guidance"11.

For example, once, on a night, the writer of these lines, the translator, had seen in a dream that the Holy Qur'an, was placed, honourably, on a high position, wide open, high above a very great crowd of people amongst whom he was standing, watching. The full name of his was clearly written in the midst of the writings on the right page of it with magnificent bold letters.

The dream was obviously a good one, but it did not mean vividly to him at that time.

It was four years before he found out, in the course of translating the commentary of verses 11-12 from Surah 'Abasa No. 80, both the meaning of that dream and the cause of later changes in his career of twenty years, as a manager of a profitable Foreign Language Center, thanks to Allah.

It is always true what the Qur'an says:

"You will not unless Allah wills, surely Allah is All-Knowing, All-Wise"12.

By His graceful arrangement this writer was separated from his almost material gains, of this fleeting world, to be set toward the assured, perfect, pure, spiritual rewards of the next, everlasting world from Him, Allah willing, when he began translating the commentary of the Qur'an and entered this great Divine Ocean of light, he found out that from earlier times such a success had been appointed and bestowed to him by Allah.

Therefore, all changes and graceful arrangements directly are from Him and it was His helpful Will that planned His graceful design and showered the ability and insight upon us to lead us to the present point. We are eagerly in hopes that He will help us and guide us in all cases to complete the task successfully so that He accepts it from us.

Editor's Note

In my case, it is a fact that only by the grace of Allah have I come to be at the helm working, side-by-side with the translator, on this commentary of the Holy Qur'an. Editing and checking this translation of '**An Enlightening commentary into the Light of the Holy Quran**' has been a most important and rewarding experience for me.

To be of value in this work several things were necessary; my mother tongue, English, was almost at the top of the list. Then, having the ability to use a computer and printer, which involved me having to learn and use a Farsi program named Zarnegar, produced in Tehran, Iran, I was able to make use of the wonderful array of fonts it contains; necessary to type the Arabic and English languages.

Next, living in Iran, for four years, has made it possible for me to become acquainted with the native language and customs. However, the greatest asset, of all, is that I am a Shi'a Muslim woman.

It is fifteen (15) years from now, that in America, I became enlightened to the existence of the Holy Qur'an and accepted it as a better way of life. Over this period of time it has put me in touch with the purity of the religion and the logical answers to the religious questions I had as a Catholic.

My father told us (during our childhood) that if we ever wanted to know anything we should go to the source and to always have the correct tools on hand to do the job right.

When I started hearing and seeing, on television, the upheaval of the Islamic Revolution, in Iran and the speech of a brave and courageous man they called Ayatullah Khomeini, I became very intense on knowing why it was happening and in knowing who this man was who had been exiled and was making his return to his homeland.

"Our Lord! We have heard the call of one calling (us) to faith, 'Believe ye in the Lord,, and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous" 13.

It was something more spectacular than I had ever read about in my high school history book. There was a charge in it that I could not explain, and up until that time, I had never really heard anything about Islam, Prophet Muhammad or Muslims, for that matter.

I bought **A. Yussuf Ali's English Translation of the Holy Qur'an**, basing my decision on my father's counsel and I began from page one.

It was talking about the same things I had already learned; Adam and Eve in the Garden, disobeying God due to the wiles of Satan and then, were expelled to Earth; Moses is given the scripture and leads his people out of Egypt, but they forfeited their covenant for a golden calf; Abraham, Ismail and Isaac of the religion true, and there, Mary.

Hail Mary! Chaste, pure, chosen above other women, given glad tidings of a Word from Him; her name will be Christ Jesus, son of Mary, held in honor... 14

And it went on: Practise charity, take care of the orphans, speak a speech that is just, beware of the deceits of the Unbelievers... I was in awe as I neared the end. No place was any obscenity found - no trace of ugliness which I found in the Bible - nothing but pure scripture; a complete religion, the only and only continuing from the first of Abraham. So, it became crystal clear to me that Islam is the final, refined message from God.

True, just, undeniable, containing what I had always felt and that is this: There is only One God, unique, needing no partner, powerful, and yet merciful and kind. How could God be more than our Creator of such a vast universe and more?

With this understanding, though, came many tests to my new-found-faith; albeit necessary tests. Did I really believe - did I really submit to His Will - was I really worthy?

I began by only putting on a scarf, covering all of my hair.

"And say to the believing women... that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers..." "15

Immediately the responses that I encountered proved the rightness of it all. I was chided, spit at, hit and cursed. Well, of course, a great deal of this was due to the propaganda which caused mass hysteria against Iran and not having their facts straight about the religion of Islam, however, it hurt just the same, but I had learned forgiveness and perseverance from my mother.

It was difficult for my family in the beginning; this change I was making, however, we are very close at heart, today, due to my faith and reliance on Allah.

"And out of kindness, lower to them the wing of humility, and say: 'My Lord! Bestow on them Thy Mercy even as they cherished me in childhood.'" "16

Almost at once the veils over my understanding fell away and I started rejecting a lot of the 'big business' propaganda that had infiltrated into my life.

"Let there be no compulsion in religion: Truth stands out clear from error; whosoever rejects Evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks..." "17

The 'Big Sell' eats away at the very fabric of human society to the point that life has only superficial meaning and high value is put on every inanimate object which man can produce.

"The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for God bestows His abundance on whom He will" "18.

I had developed an intense desire to go to Iran—the country of martyrs; having an air so thick with emotions, direction and goal, at that time, and having the presence of an undeniable strength caressing it in the hands of an unseen power.

Ten years after I started practicing the tenets of Islam the opportunity presented itself for me to be able to fulfil my desire.

"Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause... God has granted a grade higher to those who strive..." "19

I wished very much to become involved in some type of work regarding the Holy Qur'an and in due time I was approached to work with a group of people on a commentary of the Holy Qur'an.

"And for those who fear God, He prepares a way out" "And He provides for him from (sources) he never could imagine..." "20

Those of you who know anything about the rigors of editing know that it is very time-consuming and attention to detail is very necessary.

Spending many hours discussing the meaning of a single word, or phrase, can cause the ordinary soul to become frustrated, but that frustration is ultimately quelled when peace and tranquillity cover the heart at the point where there is that final agreement and gives those involved renewed enthusiasm to continue.

Sometimes you will notice more spacing than usual on a line or within the phonetic brackets (/), but this is due to the fact that the Zarnegar program is a Farsi program and it took much time trying to place the little phonetic line over, or the little dot under, the correct letter, because English is written from left to right and Farsi is written from right to left, so, I had a bit of anarchy on my hands for a time.

I leave you, now, in the hopes that you, too, will be provoked to question and seek. (Seek and you will find). Looking back, I feel that Allah does consider me worthy.

"God is the protector of those who have faith; from the depths of darkness He will lead them into light" "21.

Wa Salam.

1. 17:9

2.16:89

3.6:54

4.Usul al-Kafi, vol 2, p. 599.

5.85:21, 22

6.15:9

7.73:20

8.56:77, 79

9.18:65

10.16:89

11.20:50

12.76:30

13.3:193

14.3:42-45

15.24:31

16.17:24

17.2:256

18.2:212

19.4:95

20.65:2-3

21.2:257

Chapter 2

Acknowledgment

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By the way, it should be notified that for the translation of this volume, Tafsir Nemunah has been mainly utilized.

* * * *

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

“O mankind! Verily there has come to you a convincing proof (the Messenger and the Qur’an) from your Lord: for We have sent unto you a light (that is) manifest.”¹

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“We have, without doubt, sent down the Message and We will assuredly Guard it (from corruption).”²

وَمَنْ أَغْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى

“But whosoever turns away from My Message (the Qur’an), verily for him is a straitened toilsome life, and We shall raise him up blind on the Day of Judgement”³.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“And We send down (stage by stage) of the Qur’an that which is a healing and a mercy for those who believe...”⁴

1.4:174

2. 15:9

3. 20:124

4. 17:82

Part 1

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Chapter 3

A Presentation to Muslims

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

In The Name of Allah, The Beneficent, The Merciful

"O ye who believed! Obey Allah, and obey the Apostle, and those charged with authority among you".¹

('Those charged with authority'

are only the twelve sinless Imams (as) and; at the time of occultation, Sources of Imitation, who are learned, pious, and just, should be referred to.)

في إكمال الدين في حديث عن جابر الجعفي عن جابر بن عبد الله الانصاري قال: قلت: يا رسول الله عرفنا الله ورسوله، فمن أولي الأمر الذين قرن الله طاعتهم بطاعتك؟ فقال (ص) هم خلفائي يا جابر، وأئمة المسلمين بعدي أولهم علي بن أبي طالب، ثم الحسن والحسين، ثم علي بن الحسين، ثم محمد بن علي المعروف في التوراة بالباقر وستدركه يا جابر فإذا لقيته فاقرأه مني السلام. ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم سمعي وكنيي حجة الله في أرضه، وبقيته في عبادته ابن الحسن بن علي، ذاك الذي يفتح الله على يديه مشارق الأرض ومغاربها

In 'Ikmal-ud-Din' a tradition, through 'Jabir-il-Ju'fi', is narrated from Jabir-ibn- Abdillah thus: I said:

"O Messenger of Allah, we have known Allah and His Apostle; then who is 'Ulil-Amr', those that Allah has made their obedience the same as your obedience?"

Then, the Prophet (S) said:

'O Jabir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abi Talib; then (Imam) Hassan, and (Imam) Husain; then Ali-ibn-il-Husain; then Muhammad-ibn-Ali known in the Torah as Baqir, whom you will see.

O Jabir! When you visit him, give my regards to him. After him, there is Sadiq, -Ja'far-ibn-Muhammad; and after him Musa-ibn-Ja'far; then Ali-ibn-Musa; then Muhammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Gha'im whose name and surname is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants.

*He is the son of (Imam) Hassan-ibn-Ali (a.-Askari). This is the very personality by whose hand Allah will open the Easts and Wests of the world.'*²

"قال الله تعالى: "وما ينطق عن الهوى إن هو إلا وحي يوحى"

"Nor does the Apostle speak out of desire. It is naught but revelation that is revealed".³

قال النبي (ص): "إني تارك فيكم التقلين، كتاب الله جبل ممدود من السماء إلى الأرض وعترتي أهل بيتي، وإن اللطيف الخبير أخبرني أنهما لن يفترقا حتى يردا علي الحوض فانظروا بماذا تخلفوني" وفي حديث آخر: "لن تضلوا ما إن تمسكتم بهما"

The Prophet (S) said:

"I leave behind me two weighty (very worthy and important) things:

The book of Allah (i.e. the Quran), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these Two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance).

Therefore, be careful and contemplate on how you will treat them (after me)"

... and in another tradition it is added:

"Never, never, shall you get astray if you attach yourself to these two".⁴

Abul-Hassan-ir-Rida (as) said:

"May the Mercy of Allah be upon the servant who Keeps alive our commandment".

I asked him (as) how the one could keep your commandment alive.

He (as) said:

"He (can) learn our sciences and teach them to people. In fact if people knew (the merits) and goodnesses of our speech, surely they would follow us." ⁵

1.4:59

2. Ikmal-ud-Din, Vol. 1, p. 253; with nearly similar meaning, in Yanabi-ul-Mawaddah, p. 117

3. 53:3,4

4. Ma'uni-ul-Akhbur, p. 90, tradition 2, & Musnad Ahmad-ibn-Hanbal, Vol. 3, p.17, and other books from the Sunnite School and Shi 'ah School mentioned in Ihqaq-ul-Haqq, Vol 9, p. 309 to 375

5. Ma' ani-ul-Akhbar, p. 180 & 'Uyun-i-Akbar-ur-Rida, Vol. 1, p. 207

Part 2

Surah al-‘Araf, Chapter 7, Section 11 cont..

Surah al-‘Araf , Verse 88

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي
مِلَّتِنَا □ قَالَ أَوْلَوْ كُنَّا كَارِهِينَ

88. ***“The chiefs of the arrogant among his people said: ‘We will surely expel you, O Shu‘ayb, and those who believe with you from our town, unless you return into our creed.’ He (Shu‘ayb) said: ‘what, even though we dislike (it)?’”***

All prophets have been threatened to be expelled and banished. This is the logic of force. Surah ‘Ibrāhim, No. 14, verse 14 says:

“And those who disbelieved said to their apostles: ‘We will most certainly drive you forth from our land, so else you shall come back into our religion...”

The chiefs of the arrogant have always been the first enemies of prophets. The verse says:

“The chiefs of the arrogant among his people said...”

The method of prophets is logic and reasoning, but the style of disbelievers is force and threat.

The preachers of religion should not be afraid of the opponents’ threats, since there have always been threat and banishment in this way. The disbelievers told their prophet:

“...’We will surely expel you, O Shu‘ayb...”

Yet, be careful to use a kind word, politely and wisely, when you confront the ignorances of disbelievers. Shu‘ayb answered them:

“...He (Shu‘ayb) said: ‘what, even though we dislike (it)?’”

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْتَا فِي مِلَّتِكُمْ بَعْدَ إِدْرِجَانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْقَاتِحِينَ

89. ***“We should have forged a lie against Allah if we returned into your creed after Allah delivered us from it. It is not for us to return into it, unless Allah, our Lord, (so) will. Our Lord comprehends all things in His knowledge. In Allah we have put our trust. Our Lord! Decide between us and our people with truth, and You are the best of deciders.”***

The Qur’ānic term /millat/ has sometimes been used with the meaning of religion and creed.

Since the followers of Shu‘ayb had accepted their religion based upon reasoning and proof, (not upon desires), then they would not abandon it. Allah never commands upon returning to infidelity and paganism.

He who returns from His command, surely the amount of his deed is so little that the one regrets from his action, while Allah is not like that and He never reviews the religion. The verse says:

“We should have forged a lie against Allah if we returned into your creed after Allah delivered us from it...”

The Qur’ānic term /fath/ and /fātih/, in these aspects, mean: ‘judgement and arbitration’.

The final word is said by Allah, in order that they might be delivered from this blind, and the path be paved.

Therefore, opposite to the evil suggestions of the enemies, we must trust on Allah and show our conclusiveness.

Never a believer is ready to collude on his beliefs, and he never returns from the Truth. Turning back and retrogression is forbidden for a true Muslims. The verse says:

“...It is not for us to return into it, unless Allah, our Lord, (so) will...”

It is for this reason that we must submit the command of Allah and obey it.

Do not forget to observe discipline and courtesy in speech. Instead of curse, invoke Allah the judge and arbitration.

“...Our Lord comprehends all things in His knowledge. In Allah we have put our trust. Our Lord! Decide between us and our people with truth...”

In supplication, the relationship between the demand and the Divine Names should be considered.

We are in need of triumph and, therefore, we call Him saying:

“...and You are the best of deciders.”

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لِيَنَّ ابْتِغَاءً لَكُمْ إِذَا لَخَّسِرُونَ
فَأَحَذَتْهُمْ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

90. “*And the chiefs of those who disbelied from among his people said: ‘If you follow Shu‘ayb you will indeed be losers’.*”

91. “*Then the earthquake seized them, so they became motionless bodies in their dwellings.*”

In this verse, the term /rajfah/ (earthquake) has been used for the punishment of those people, which is mentioned in Surah Hūd, No. 11, verse 94 the word /sayhah/ (rumbling) has been applied, and in Surah Ash-Shu‘arā, No. 26, verse 189 the phrase “...*the punishment of the day of cloud...*”, which is a covering produced by an annihilating cloud, is mentioned as their torment.

This shows that the earthquake of their chastisement had been accompanied with rumbling and an annihilating dark cloud.

The Arabic term /jāθm/ is derived from /jaθm/ which means: to sit upon the knee and to stay in one place. As if, the punishment seized them at night when they were asleep. They woke up, but they had neither enough time to save themselves nor any ability to escape. So, they were destroyed while they were in the state of half-raised.

Most of the opponents of divine prophets were from the kind of rich notables.
“*And the chiefs of those who disbelied from among his people said...*”

One of the methods of disbelievers is threat by means of economical siege.
“...’*If you follow Shu‘ayb, you will indeed be losers’.*”

When they became like that, they increased their own aberration by persisting on leading others astray. There was no hope that they might believe. Therefore, basing on the decree of the law of effacing the effects of corruption, the divine punishment fell upon them. The verse says:
“*Then the earthquake seized them, so they became motionless bodies in their dwellings.*”

- [Red River \(BFI Film Classics\) here](#)
- [read The Financial Crisis of Our Time \(Financial Management Association Survey and Synthesis\)](#)
- [**Field Guide to Wildflowers of Nebraska and the Great Plains \(2nd Edition\) here**](#)
- [read online Sink the Shigure \(Jack Tremain Submarine Thriller\) for free](#)

- <http://www.mmastyles.com/books/Direct-Action--Memoirs-of-an-Urban-Guerrilla.pdf>
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- <http://test1.batsinbelfries.com/ebooks/Dear-John--I-Love-Jane--Women-Write-About-Leaving-Men-for-Women.pdf>
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