

THE QUR'AN
as Reflected in
NAHJ AL-BALĀGHAH

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**THE QUR'AN AS REFLECTED
IN NAHJ AL-BALĀGHAH**

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.

(*Sūrat al-Aḥzāb* 33:33).

Prophetic traditions, mentioned in most reliable Sunnī and Shī'ite reference books of *ḥadīth* and *tafsīr* (Qur'anic Exegesis), confirm that this holy verse was revealed to exclusively involve the five People of the Cloak; namely, Muḥammad, 'Alī, Fāḥimah, al-Ḥasan, and al-Ḥusayn, peace be upon them, to whom the term 'Ahl al-Bayt (People of the House)' is solely dedicated.

For instance, refer to the following references:

(1) Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:331, 4:107, 6:292, 304. (2) *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130. (3) At-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al. (4) Ad-Dūlābī (d. 310 AH), *ad-Dhulaylīyah al-Tāhīrah an-Nabawiyyah*, p. 108. (5) An-Nassā'ī (d. 303 AH), *as-Sunan al-Kubrā*, 5: p. 108, 113. (6) Al-Ḥākim an-Naysābūrī (d. 405 AH), *al-Mustadrak 'ala ṣ-Ṣaḥīḥayn*, 2:416, 3:133, 146, 147. (7) Az-Zarkāshī (d. 794 AH), *al-Burhān*, p. 197. (8) Ibn Ḥājar al-Asqalānī (d. 852), *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

As for Shī'ite reference books of *ḥadīth*, refer to the following references:

(1) Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfi*, 1:287. (2) Ibn Babawayh (d. 329 AH), *al-Imāmah wa'l-Taḥṣīrah*, p. 47, H. 29. (3) Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37. (4) Aṣ-Ṣadūq (d. 381 AH), *al-Khiṣāl*, pp. 403, 550. (5) Aṭ-Ṭūsī (d. 460 AH), *al-Amālī*, H. 438, 482, 783.

For more details, refer to the exegesis of the holy verse involved in the following reference books of *tafsīr*: (1) Aṭ-Tabarī (d. 310 AH), *Book of Tafsīr*. (2) Al-Jassāss (d. 370 AH), *Aḥkām al-Qur'ān*. (3) Al-Wahīdī (d. 468 AH), *Ashāb an-Nuzūl*. (4) Ibn al-Jawzī (d. 597 AH), *Zād al-Maṣīr*. (5) Al-Qurtubī (d. 671 AH), *al-Jāmi' li-Aḥkām al-Qur'ān*. (6) Ibn Kathīr (d. 774 AH), *Book of Tafsīr*. (7) Ath-Tha'libī (d. 825 AH), *Book of Tafsīr*. (8) As-Sūyūtī (d. 911 AH), *ad-Durr al-Manthūr*. (9) Ash-Shawkanī (d. 1250 AH), *Fath al-Qadīr*. (10) Al-'Ayyāshī (d. 320 AH), *Book of Tafsīr*. (11) Al-Qumīnī (d. 329 AH), *Book of Tafsīr*. (12) Fuṭūḥ al-Kūfī (d. 352 AH), *Book of Tafsīr*; in the margin of the exegesis of verse 4:59. (13) At-Tabrisī (d. 560 AH), *Majma' al-Bayān*, as well as many other reference books of *ḥadīth* and *tafsīr*.

قَالَ رَسُولُ اللَّهِ ﷺ
إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: كِتَابَ اللَّهِ وَعِترَتِي أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ
بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَبَدًا، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ
الْحَوْضَ

The Messenger of Allah (ﷺ) said:

“Verily, I am leaving among you two weighty things [thaqalayn]: The Book of Allah and my progeny [‘itrat], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [ḥawḍ] (of Kawthar).”

Some references:

- ❑ Al-Ḥākim al-Muṣṣabḥūrī, *Al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- ❑ Muslim, *Al-Saḥīḥ*, (English translation), book 31, *ḥadīths* 5920-3
- ❑ Al-Tirmidhī, *Al-Saḥīḥ*, vol. 5, pp. 621-2, *ḥadīths* 3786, 3788; vol. 2, p. 219
- ❑ Al-Nasā’ī, *Khaṣā’iṣ ‘Alī ibn Abī Ṭālib*, *ḥadīth* 79
- ❑ Ahmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- ❑ Ibn al-Athīr, *Jāmi’ al-Uṣūl*, vol. 1, p. 277
- ❑ Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, vol. 5, p. 209
- ❑ Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Aẓīm*, vol. 6, p. 199
- ❑ Naṣīr al-Dīn al-Albānī, *Silsilat al-Aḥādīth al-Ṣaḥīḥah* (Kuwait: Al-Dār al-Salafiyyah), vol. 4, pp. 355-358

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Transliteration Symbols

<u>Symbol</u>	<u>Transliteration</u>	<u>Symbol</u>	<u>Transliteration</u>
ء	'	أ	a
ب	B	ت	t
ث	th	ج	j
ح	h	خ	kh
د	D	ذ	dh
ر	R	ز	z
س	S	س	sh
ص	ṣ	ض	ḍ
ط	ṭ	ظ	ẓ
ع	'	غ	gh
ف	F	ق	q
ك	K	ل	l
م	M	ن	n
هـ	H	و	w
ي	Y	ة	ah
<u>Long Vowels</u>		<u>Short Vowels</u>	
آ	A	ا	a
إي	Ī	ي	i
او	Ū	و	u
Persian Letters			
<u>Symbol</u>	<u>Transliteration</u>	<u>Symbol</u>	<u>Transliteration</u>
پ	P	چ	ch
ژ	Zh	گ	g

Preface



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

The preservation of the precious legacy left behind by the Holy Prophet's Household [*ahl al-bayt*] (may peace be upon them all) by their followers from the menace of extinction is exemplified by an all-encompassing school [*maktab*], which covers all the different branches of Islamic knowledge and trains sincere seekers of the truth. It has on its list of scholars many talented personalities who have benefited from this immense wealth of knowledge. This school has presented scholars to the Muslim *ummah* who, by following the Holy Prophet's Household ('*a*), have been granted the authority to remove doubts and skepticism encountered by various creeds and intellectual trends both inside and outside the Muslim society, and have throughout the past centuries, presented the firmest answers and solutions to these doubts.

Anchored in the responsibilities it is shouldering, the Ahl al-Bayt ('*a*) World Assembly has embarked upon defending the sanctity of *risālah* [apostleship] and its authentic beliefs—truths which have always been opposed by chiefs and leaders of anti-Islamic sects, religions and trends. The Assembly regards itself as a follower of the upright pupils of the *Ahl al-Bayt*'s ('*a*) school—those who have always, based on the expediencies of time and space, logically refuted all accusations and been foremost in their efforts to clarify all misunderstandings and misinterpretations.

The empirical knowledge preserved in their books (of the scholars of the *Ahl al-Bayt*'s ('*a*) school) is unique because it is based upon intellect and

reasoning, devoid of any iota of blind prejudice, whims or caprice. It addresses experts, scholars and thinkers in a manner that is acceptable to a healthy human mind [*fiṭrah*].

In order to disseminate the truth, the Ahl al-Bayt ('a) World Assembly has included this valuable knowledge within the framework of research and writing of contemporary Shī'ah writers or those who, through divine guidance, embrace this noble school.

This Assembly is also engaged in the study and publication of valuable works of pious predecessors and outstanding Shī'ah personalities so that seekers of truth can quench their thirst from this refreshing fountain of knowledge offered by the Holy Prophet's Household ('a) as a gift to the entire world.

It is hoped that our readers do not deprive the Ahl al-Bayt ('a) World Assembly of their valuable views and suggestions as well as constructive criticism in this arena.

We also invite scholars, translators and other institutions to assist us in propagating the pure Muḥammadan Islam.

We ask God the Exalted, to accept this trivial effort and enhance it further under the auspices of His vicegerent on earth, Ḥaḍrat al-Mahdī (may Allah the Exalted, expedite his glorious advent).

We express our utmost gratitude to Professor Āyatullāh Muḥammad Taqī Miṣbāḥ Yazdī for writing the book, Mr. Mansoor Limba for translating it, and all our honorable colleagues, especially the dear ones in the Translation Office for accomplishing this task. /

Cultural Affairs Department
Ahl al-Bayt ('a) World Assembly

Introduction



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

الحمد لله رب العالمين
و صلى الله على سيدنا و نبينا محمد و آله الطاهرين و لعنة الله على أعدائهم أجمعين

All praise is due to Allah, the Lord of the worlds, and may the blessings of Allah be upon our Master and Prophet, Muḥammad, and his pure progeny, and may the curse of Allah be upon all their enemies.

Although we believe that the Holy Qur'an is the greatest divine gift to mankind and the most precious legacy of the Holy Prophet (ﷺ)¹ to the Muslims, the Muslim *umma*² has not shown the requisite interest in using this precious legacy. Notwithstanding the repeated emphasis of the Apostle (ﷺ) on the obligation to refer to and act upon the Qur'an as the greater of the two weighty things [*thiqal al-akbar*] and to learn the sciences of the Qur'an from the *Ahl al-Bayt*³ ('a)¹ as the great of the two weighty things [*thiqal al-kabir*],

1 The abbreviation, "ﷺ", stands for the Arabic invocative phrase, *ṣallallāhu 'alayhi wa ālihi wa sallam* [may God's blessings and peace be upon him and his progeny], which is mentioned after the name of the Holy Prophet Muḥammad (ﷺ). [Trans.]

2 *Umma*: the entire Islamic community which knows no territorial, racial, national or ethnic distinction. [Trans.]

3 *Ahl al-Bayt*: according to authentic *ḥadīths* recorded in both *Sunnī* and *Shī'ah* sources, the term *Ahl al-Bayt*, and interchangeably *ʿItrah* and *Āl*, is a blessed Qur'anic appellation that belongs exclusively to the Prophet, 'Alī, Fāṭimah, Ḥasan, and Ḥusayn ('a). The members of this Family of five, with the Prophet Muḥammad (ﷺ) at its head, were the ones alive at the time the Qur'anic verses regarding their virtues were being revealed to the Prophet (ﷺ).

the Muslims neglected his advice of firmly clasping the unifying cord of Allah [*ḥabl Allāh*],² after his (ṣ) demise, and got divided into sects. Consequently, Muslim society lagged behind its original status which is described in the Qur'an in this manner: ﴿وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ "You shall have the upper hand, should you be truthful."³ Nowadays, one must acknowledge the painful reality that on account of drifting away from the reality of the Qur'an and the knowledge of the *Ahl al-Bayt* (‘a), Muslim society has incurred irreparable losses.

In spite of drifting away from the reality of the Qur'an and being alienated from this heavenly gem and gift of the All-beneficent, outward heedfulness to it has gained momentum and remarkably increased among Muslims today.

All Muslims recognize the Qur'an as the sacred heavenly scripture revealed to the blessed Apostle (ṣ) on the Night of Ordainment [*laylat al-qadr*].⁴ Now, printing the Holy Qur'an on high quality paper with golden covers, reading and memorizing it, mastering the sciences pertaining to its outward aspects such as correct pronunciation and recitation [*tajwīd*] have found a special place in the culture of Muslims. We occasionally witness annual competitions of recitation and memorization of the Holy Qur'an at the international level, and this itself has become a source of prosperity.

Of course, it must not remain unsaid that the ever-growing attention paid to the Holy Qur'an in other Muslim countries has been to some extent due to

However, nine other Imāms from the descendants of Imām al-Ḥusayn (‘a) are also included in this chosen Family, the final one being Imām al-Mahdī (‘a). For further information, visit: <http://www.al-islam.org/faq>. [Trans.]

1 The abbreviation, “‘a” stands for the Arabic invocative phrase, ‘*alayhi*’s-*salām*, ‘*alayhim*’us-*salām*, or ‘*alayhā*’s-*salām* [may peace be upon him/them/her], which is mentioned after the names of the prophets, angels, Imāms from the Prophet’s progeny, and saints (‘a). [Trans.]

2 Sunnī scholars quoted Imām Ja’far al-Ṣādiq (‘a), the sixth Imām from the Family of the Prophet [*Ahl al-Bayt*] (‘a) as saying: “We are the Cord of Allah about whom Allah has said: ‘Hold fast, all together, to Allah’s cord, and do not be divided [into sects]’ (Sūrah *Āl ‘Imrān* 3:103).” See Al-Tha’labī, *Tafsīr al-Kabīr*, under commentary of verse 3:103; Ibn Hajar al-Haythamī, *Al-Shawā’iq al-Muhriqah* (Cairo), Ch. 11, section 1, p. 233. [Trans.]

3 Sūrah *Āl ‘Imrān* 3:139. In this volume, the translation of Qur’anic passages is adapted from Sayyid ‘Alī Qulī Qarā’ī, *The Qur'an with a Phrase-by-Phrase English Translation* (London: Islamic College for Advanced Studies Press, 2004). [Trans.]

4 Sūrah *al-Qadr* 97:1-5. [Trans.]

His Eminence Imām Khomeinī (r)¹ and the victory of the Islamic Revolution in Iran because it was after the message of the eminent Imām (r) to the administration of the Two Holy Places [*al-haramayn al-sharīfayn*] (Mecca and Medina) conveyed by a council [*shawrā*] consisting of representatives from many Muslim countries, that Saudi Arabia undertook the reparation and development of the two holy sites along with the printing and distribution of copies of the Qur'an to the *Hajj* pilgrims from around the world, in order to present itself as the pioneer in propagating Islam and the Qur'an and undermine the attention paid by the Muslims to the Islamic Republic of Iran.

Focusing on the outward aspects of the Qur'an and keeping away from its truth has been one of the greatest problems owing to which Muslims have received severe blows. As long as Muslims do not move from the exoteric aspects of the Qur'an towards its esoteric aspects and transform empty rhetoric into practice, the guidance of the Qur'an will not be achieved by them.

This volume is not an attempt to examine the reasons behind the straying of the Muslims from the truth of the Qur'an and the Prophet's progeny [*ʿitrah*] ('a) after the passing away of the Holy Prophet (s). It rather endeavors to present some dimensions of the truth of the Qur'an from the viewpoint of *Nahj al-Balāghah*² and the Holy Book itself, and to acquaint the readers with the Qur'an and its greatness from the perspective of the Commander of the Faithful ('a). It also deals with and addresses some misgivings expressed by certain enemies. In the concluding part, these misgivings are also mentioned through the sermons of 'Alī ('a)—the speaking [*nāṭiq*] Qur'an—and the factors and motives for expressing them.

The subjects of this book are actually the transcript of a series of lectures given by His Eminence Āyatullāh Miṣbāḥ Yazdī in Ramaḍān 1419-20 AH (December 21, 1998-January 18, 1999 and December 10, 1999-January 8,

1 The abbreviation, "r" stands for the Arabic invocative phrase, *rahmatullāh 'alayhi*, *rahmatullāh 'alayhā*, or *rahmatullāh 'alayhim* [may peace be upon him/her/them], which is used after the names of pious people. [Trans.]

2 *Nahj al-Balāghah* (The Peak of Eloquence) is a collection of speeches, sayings and letters of the Commander of the Faithful, Imām 'Alī ibn Abī Ṭālib ('a) compiled by Sharīf al-Raḍī Muḥammad ibn al-Ḥusayn (d. 406 AH/1016). The contents of the book concern the three essential topics of God, man and the universe, and include comments on scientific, literary, social, ethical, and political issues. With the exception of the words of the Glorious Qur'an and of the Holy Prophet (s), no words of man can equal it in eloquence. So far, more than 101 exegeses have been written on *Nahj al-Balāghah*, indicating the importance of this treatise to scholars and learned men of research and investigation. For more information, visit: <http://www.al-islam.org/nahjul>. [Trans.]

2000) in Qum. The subjects touched by Professor Yazdī are not abridged and disarranged but conversational language has been rendered closer to the written word, with an effort to maintain perfect or total accuracy in compiling and editing this book.

In conclusion, we are thankful to the erudite scholars, Ḥujjat al-Islām Aḥmad Muḥammadī for transcribing and compiling the topics of this book, and Ḥujjat al-Islām Muḥammad Maḥdī Nādirī Qummī for editing it. We beseech the munificent God for their continued success. χ

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