



THE HOLY QURAN

Commentary - Tafsir By
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Surah 36 to 40



xkp

Tafsir of Holy Quran - Surah 36 to 40

Aqa Mahdi Puya (Agha Pooya) - XKP

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Chapter 1

36th - Tafsir Surah Yaa seen (Yasin)

1} يس}

[Pooya/Ali Commentary 36:1]

This surah is devoted to the Holy Prophet and the revelation which was revealed to him. This surah is considered to be "the heart of the Quran". This surah is regarded with special reverence, and is recited in times of adversity, illness, fasting and on the approach of death.

Generally Ya Sin is said to be an abbreviation of "O man!" Even if it is true it refers to the "perfect man", the leader of men, sent by Allah to guide man in all ages, the Holy Prophet.

In the Quran, the Holy Prophet has been mentioned by the names of Muhammad, Ahmad, Abdullah, Ya Sin, Nur, Ta Ha, Muzzamil and Muddaththir. The Holy Ahl ul Bayt are referred to as *ali*Ya Sin, the children of "Ya Sin" (the Holy Prophet).

2} وَالْقُرْآنِ الْحَكِيمِ}

[Pooya/Ali Commentary 36:2] (see commentary for verse 1)

3} إِنَّكَ لَمِنَ الْمُرْسَلِينَ}

[Pooya/Ali Commentary 36:3] (see commentary for verse 1)

4} عَلَى صِرَاطٍ مُسْتَقِيمٍ}

[Pooya/Ali Commentary 36:4] (see commentary for verse 1)

5} تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ}

[Pooya/Ali Commentary 36:5] (see commentary for verse 1)

6} لِنُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ}

[Pooya/Ali Commentary 36:6]

The heathens of Makka, after prophet Ibrahim had not received any messenger of Allah.

Aqa Mahdi Puya says: .

This verse refers to the people of his immediate audience who are supposed to be the descendants of Ibrahim through Ismail, similar to "warn your relatives" in Shu-ara: 214. However, it does not mean that the Holy Prophet's mission was only for those particular people. It is a universal mission as said in Araf: 158. Though after Ismail all the direct ancestors of the Holy Prophet followed the religion of Ibrahim (Islam) none among them was appointed a prophet.

7} لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ}

[Pooya/Ali Commentary 36:7]

When people refuse to be guided in the right direction and reject all guidance, the decree for their punishment is naturally pronounced (see Araf: 30 and Bani Israil: 17).

Aqa Mahdi Puya says:

Refer to the divine decision against Shaytan and his followers in Araf: 13 to 18, according to which most people do not believe in the truth.

{إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ } 8

[Pooya/Ali Commentary 36:8]

Abu Jahl had vowed that if he saw the Holy Prophet in prayer, he would drop a big stone on him. Once, when the Holy Prophet was in prayer, Abu Jahl brought a big stone to drop it on him, but as soon as he raised his hands above his head they stuck to his neck and the stone remained on his head. One of his men saw this, and made up his mind to kill the Holy Prophet himself but when he came near and heard the Quran recited, he was filled with awe and returned to report that he found a lion guarding the Holy Prophet and was about to attack him.

A man belonging to Bani Makhzun, with similar determination, came to kill the Holy Prophet but on coming near he was turned blind and could not see the Holy Prophet engaged in prayer. He also returned to report that a lion was guarding the Holy Prophet.

Aqa Mahdi Puya says:

"The barriers" implies the arrogance and obstinacy of the pagans which prevented them from submitting to the will of Allah.

{وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ } 9

[Pooya/Ali Commentary 36:9] (see commentary for verse 8)

{وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ } 10

[Pooya/Ali Commentary 36:10]

Aqa Mahdi Puya, says:

The history of early Muslims bears testimony to the behavioural pattern of the disbelievers.

1. Refer to Fatir: 18.

Aqa Mahdi Puya says:

Those who follow the divine laws mentioned in the Quran, and the *sunnah* (way of life) of the Holy Prophet are among the rightly guided. As mentioned in verses 7 and 8 the greater part of men do not follow the divine laws and the way of life of the Holy Prophet.

{إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَحَسْبِيَ الرَّحْمَنُ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ } 11

[Pooya/Ali Commentary 36:11]

{إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ } 12

[Pooya/Ali Commentary 36:12]

On the day of judgement every individual, man or woman, will be brought to account for his or her deeds.

Some of the effects and consequences of the good or evil done by an individual continue to exist in the society, which usually affect the conduct of other people, therefore the primary cause of such evil or good will have to be dealt with (punished or rewarded) in view of the influence it exercised on others, in addition to its own recompense.

Once the people of Bani Salim told the Holy Prophet that their houses were far from the *masjid* and they would like to build homes near the *masjid* of the Holy Prophet. The Holy Prophet said: "Be you where you are now, for every step you take toward the *masjid* is also counted in your account of righteousness."

For *imamim mubin* see commentary of Baqarah: 2 and 124.

Imam Muhammad bin Ali al Baqir said that when this verse was revealed, Abu Bakr and Umar asked the Holy Prophet: "Is *imamum mubin* the Tawrat given to Musa?" The answer was: "No". Again they asked: "Is it Injil, given to Isa?" The answer was: "No". Then they asked: "Is it the Holy Quran?" "No", was the answer. Then turning towards Ali ibn abi Talib, the Holy Prophet said: "Verily this is the Imam in whom Allah has deposited the knowledge of everything." Then, addressing the people present there, the Holy Prophet said: "O people, there is no branch of knowledge Allah did not teach me and I have not conveyed it to Ali. Verily Allah has given me wisdom and I have given it to Ali. I am the city of knowledge and Ali is its gate."

Aqa Mahdi Puya says:

Whatever man does is recorded. The record of the deeds of every individual, and the records pertaining to creation and legislation (which includes knowledge of everything that has been created since the beginning, its progress and the laws governing it) have been made known to "the manifesting Imam", therefore he is the repository of all knowledge. The manifesting Imams have been clearly identified in Ahzab: 33; Waqi-ah: 77 to 79; Ali Imran: 61 and *hadith al thaqalayn* (see page 6).

{وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ} 13

[Pooya/Ali Commentary 36:13]

According to some commentators the reference in this verse is to Antioch which was a Greek city founded by Selcucus Nicator, one of the successors of Alexander, in about 300 B.C. in memory of his father, Antiochus. The city may be a symbolic entity populated by human society.

{إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ} 14

[Pooya/Ali Commentary 36:14]

Aqa Mahdi Puya says:

In line with the style of the Quran whereby stories are forwarded as example it is told that Isa had sent two of his disciples to preach his message. When they came to the outskirts of a city, they met a shepherd who asked as to who they were. They replied that they were the messengers from Isa, the prophet of Allah, and had been sent to invite people to the religion of Allah. The shepherd wished to see if they had any signs to prove their bonafide. They said that they could cure the sick and restore sight to the born blind and cure the born lepers. On this, the shepherd took those men to his son who was sick for long and no one could help him. They prayed to Allah and the sick son of the shepherd was cured. The shepherd embraced the religion of Allah preached by Isa.

Hearing about the arrival of these men in the city, the man known as "*mumin of ali Yasin*", who believed in the advent of the Holy Prophet, even 680 years before his coming, came out from his retreat and embraced the true faith, and a great number of sick in the city were cured by the disciples of Isa.

The King, who was a stubborn non-believer, imprisoned those messengers of Isa. On hearing the fate of his messengers, Isa sent another of his disciple Simon who came to the city and pretended to belong to the King's faith (an example of *taqiyyah*) and gained influence over him. See Acts 11: 16.

Thus, the despatch of two messengers was more strengthened by the third from Isa. This refers to the first two, the Holy Prophet and Ali and later Jafar joining them at the instance of Abu Talib, while the Holy Prophet and Ali were praying once in the Ka-bah.

Simon's conduct here indicates the validity of *taqiyyah* and its proper use.

15} قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ

[Pooya/Ali Commentary 36:15]

When Simon had gained sufficient influence over the King, he asked the King one day to bring those two men to be questioned about their faith.

The two messengers came but did not give the indication of recognising Simon who asked them as to who they were and what was the purpose of their visit to that place. They said that they were the messengers of Isa, the prophet of Allah, sent to invite the King to give up his idolatry and embrace the faith in the only true Lord. On being asked about their bonafides they said that they can cure the sick and even born lepers and could give sight to the blind.

Simon told the king as to why the king and he should not ask the idol gods to show some kind of miracles. The king laughed and replied: "How can we expect these things from idols which neither can speak nor hear." Then Simon said that they should have also joined those two men in worshipping Allah who has such powers.

The king agreed and embraced the religion of Allah but the people rejected the truth and said that the two messengers were only men who were mortals like themselves and called the disciples of Isa liars.

16} قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

[Pooya/Ali Commentary 36:16]

Whenever Prophets are sent, the best proof of their genuineness is that whenever people disbelieved them, the prophets always invoked the authority and mercy of Allah and patiently suffered the worst of persecution and tortures and never yielded to any authority other than Allah.

17} وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

[Pooya/Ali Commentary 36:17]

18} قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ

[Pooya/Ali Commentary 36:18]

Tayr means a bird. Like Romans, the Arabs also derived omens from birds.

The Egyptians thought that their bad luck was due to Musa (Araf: 131). The people of Thamud thought that their ill luck was due to the preachings of Salih (Naml: 47).

The messengers from Isa were warned by people that if they did not give up their preachings, they would be stoned and tortured. The messengers replied that any calamity which would come to the people will be the result of their own rebellious conduct.

19} قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

[Pooya/Ali Commentary 36:19] (see commentary for verse 18)

20} وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

[Pooya/Ali Commentary 36:20]

When the people rejected the message from Isa, a man, Habib al Najjar, known as the *mumin of ali Yasin*, (see verse 14), came running from the outskirts of the city and urged his people to believe in the message.

Aqa Mahdi Puya says:

The Roman name of Habib was Theofulus. Like him there was a God-fearing man in Madina who embraced Islam as soon as he came to know that the Holy Prophet was inviting people to the true religion of Allah.

According to Tafsir Thalabi the Holy Prophet said that there were three persons who, without a moment of hesitation, responded to the call of three prophets: *mumin of ali Firawn*, *mumin of ali Yasin*, and Ali ibna abi Talib; and they never worshipped any god save Allah even for "the twinkling of an eye."

When Obayda bin Harith was fatally wounded in the battle of Badr, he told the Holy Prophet: "I wish Abu Talib were here to see that I am the first from his house to give my life in the cause of Allah."

{ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ } 21

[Pooya/Ali Commentary 36:21]

Aqa Mahdi Puya says:

One who deserves to be followed is a person who does not expect any reward or return. Secondly, he himself should be divinely guided-not seeking guidance from others (see commentary of Yunus: 35).

{ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ } 22

[Pooya/Ali Commentary 36:22]

The conviction an individual holds after personal investigation and study is the best tool he uses to convince others to follow in his footsteps. Then it is not possible for him to serve or adore any save his real maker, to whom alone is his ultimate return.

{ أَلَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ } 23

[Pooya/Ali Commentary 36:23]

In continuation of above argument against worship of false gods it is said that since Allah alone is omnipotent, His will to punish any one shall always be done and none of the false deities can ever resist it nor could they even interfere on behalf of the guilty, then why should one acknowledge the lordship of any such being.

{ إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ } 24

[Pooya/Ali Commentary 36:24]

What is said in the preceding verse, if acted upon by any one, will put him in great error and irreparable damage.

{ إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونَ } 25

[Pooya/Ali Commentary 36:25]

This verse refers to the strong personal conviction of the "*mumin of ali Yasin*", which he wants his people to follow to be rightly guided.

While the man preached, the people, instead of listening, stoned him to death and buried him in the market place of Antioch (Antakia).

{ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ } 26

[Pooya/Ali Commentary 36:26]

The liberated soul of this godly man when asked by the angels to enter paradise, remembers the time when he was preaching to his people.

Had the people known what a blissful life is granted to the believers in truth and the righteous, they

also would have enjoyed the bounties of Allah and honour as he had received. Had the people known the worth of faith in Allah and righteousness in life on account of which qualities he had been made honourable in life after death, which is the ultimate end, they would also have achieved the eternal success.

27} بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ }

[Pooya/Ali Commentary 36:27] (see commentary for verse 26)

28} وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ }

[Pooya/Ali Commentary 36:28]

Since the enforcement of justice by the Almighty does not need the pomp, show and circumstances which ordinary power and authority of earthly beings manifest to create terror in the minds of fellow beings in order to establish regard for their strength and glory, no hosts from heaven were sent to punish the people of Antioch for their conduct against the messengers from Isa and their killing the *mumin of ali Yasin*.

To punish these people, a single blast either through the rumbling of an earthquake or a violent stormy wind with a thunder was sufficient. They became like ashes.

29} إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ }

[Pooya/Ali Commentary 36:29] (see commentary for verse 28)

30} يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ }

[Pooya/Ali Commentary 36:30]

Refer to Anam: 10; Anbiya: 6. The ignorant human race have always been rejecting those who preached the message of Allah, and the representatives of Allah had suffered relentless persecution and torturous deaths, but, people never realize how countless generations before them have been destroyed for rejecting the truth; and a painful punishment will encompass them in the hereafter.

31} أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ }

[Pooya/Ali Commentary 36:31]

Those punished by Allah in this life for their wickedness would not be returned to this world. They have all been wiped out.

Everyone of them shall be brought before Allah for final judgement.

32} وَإِنْ كُلُّ لَمَّا جَمِيعٍ لَدَيْنَا مُحْضَرُونَ }

[Pooya/Ali Commentary 36:32] (see commentary for verse 31)

33} وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ }

[Pooya/Ali Commentary 36:33]

Those who do not believe in their resurrection after death, may take a look at earth which seems to be dead in a season every year, but the same earth, by Allah's will, becomes productive once more as it was before.

Aqa Mahdi Puya says:

The lower stage develops into a higher stage which is known as change in continuity.

34} وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ }

[Pooya/Ali Commentary 36:34]

As symbols the fruit bearing trees of various kinds are mentioned to give an idea of the blissful life

of the hereafter because the heavenly bliss is unimaginable here in earthly terms.

{لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ} 35

[Pooya/Ali Commentary 36:35]

No matter, how much man may prepare the soil and sow seeds or plant trees, unless the forces of nature help him, nothing can help him in getting any produce from the earth or to do anything else also in this world.

Hence, whatever man eats are the products of the functions of the natural forces controlled and guided by the will of Allah, and no hand of any one else is at work, besides Him. Therefore he must always give thanks to Him.

Shaykh Sadi said:

The clouds, the winds, the moon, the sun and the heavens are working to make available to you a loaf of bread, (so) eat it not in ignorance-all of them are kept in control for your sake, never will it be fair if you do not prove your obedience to Him.

{سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ} 36

[Pooya/Ali Commentary 36:36]

The constitution of the material world and the various kinds of energies functioning in the universe are working in pairs of opposite kinds. The factor of sex is active in human, animal and vegetable life and in other forms of activity, manifest and hidden. The mystery of sex runs through all creation.

Aqa Mahdi Puya says:

This verse indicates that not only the living beings, but also the plants exists in pairs which fact was not known to the people of the age as an universal proposition. It also points out the existence in pairs of kinds even beyond the animal and the plant realms.

{وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ} 37

[Pooya/Ali Commentary 36:37]

{وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ} 38

[Pooya/Ali Commentary 36:38]

The sun runs its course in daily rotation as well as annual revolution. It was supposed that the sun was stationary, but now it has been found out that it is also rotating, travelling towards a fixed destination or an end, and no one knows when it would cease to function. This is the decree of the omnipotent Lord. See Rad : 2; Anbiya :33.

{وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ} 39

[Pooya/Ali Commentary 36:39]

The lunar stages are the 28 divisions of the Zodiac. *Urjun* refers to the sickle-like appearance of the new moon at the end of the lunar month after passing through the 28 divisions, one every night.

{لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ} 40

[Pooya/Ali Commentary 36:40] Despite that the sun and the moon, move in the same Zodiac path, the laws of movement of each have been so fixed by Allah that they can never cross each other or clash with one another.

The rounded courses of the planets and heavenly bodies are aptly described as floating through space. Also see Anbiya: 33.

Aqa Mahdi Puya says:

Imam Ali said:

"There are suns and moons over the sun and the moon we see in the sky.

There are living beings in the stars who worship the true Lord of the worlds."

{ وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ } 41

[Pooya/Ali Commentary 36:41]

Man is invited to reflect upon his travelling safely with cargo on the high seas through violent winds and mountain like waves, as was shown to him by the ark, Nuh was commanded to build when the great flood came. Therefore man is now able to make sea crafts and air crafts to pass through sea and air on account of the intelligence Allah has given him.

Aqa Mahdi Puya says:

Ibn Arabi while interpreting "like it" (the ark of Nuh) says that it belonged to the Holy Prophet, on the basis of the well known saying of the Holy Prophet:

"My Ahl ul Bayt are like the ark of Nuh. Whosoever sails on it is safe, and whosoever holds back is drowned and lost."

{ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ } 42

[Pooya/Ali Commentary 36:42] (see commentary for verse 41)

{ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ } 43

[Pooya/Ali Commentary 36:43] (see commentary for verse 41)

{ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ } 44

[Pooya/Ali Commentary 36:44] (see commentary for verse 41)

{ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ } 45

[Pooya/Ali Commentary 36:45]

Allah had always admonished man to reflect upon his past, know its consequences, and beware of the future so as not to commit the same mistakes which bring destruction.

When this is done sincerely, Allah also turns merciful to him. Not only the past is forgiven, but the strength to amend his life in future is given.

{ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ } 46

[Pooya/Ali Commentary 36:46]

Refer to Ali Imran: 184.

{ وَإِذَا قِيلَ لَهُمُ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ } 47

[Pooya/Ali Commentary 36:47]

When those granted affluence are told to spend what Allah has given them for the benefit of their fellow beings, they laugh and indirectly blame Allah for not being merciful to provide the poor as He has done to the rich. Such people think that what Allah had provided them by His grace and mercy, was earned by them through their own personal merits.

Everything, given to any one, is a trust. Those who have possessions and those who are less

favoured are on probation and trial. Those apparently less favoured may be really more fortunate because the true value of the worldly possessions, exaggerated by "the man of the world", in fact, is a great burden, and very insignificant in the eyes of Allah compared to the patience and self-reliance man cultivates in himself to earn Allah's pleasure. Very few of those who have large possessions in this world will come out successful from the examination of the day of reckoning.

48} وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

[Pooya/Ali Commentary 36:48]

Disbelievers not only reject the hereafter but also by way of taunting question as to when the day of judgement would come.

The answer to them is that it will come, but never at theirs or anybody else's fancy but when the Lord wills it.

49} مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ

[Pooya/Ali Commentary 36:49]

50} فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ

[Pooya/Ali Commentary 36:50]

51} وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

[Pooya/Ali Commentary 36:51]

Refer to the commentary of Anam: 74.

52} قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۗ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

[Pooya/Ali Commentary 36:52]

Aqa Mahdi Puya says:

Marqad means sleeping place, and *ruqud* means sleeping. It is a figurative reference to any stage wherein man is not aware of what is awaiting him in future.

The Holy Prophet has said:

"The people are asleep, when they die, they will awake."

53} إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

[Pooya/Ali Commentary 36:53]

54} فَالْيَوْمَ لَا تُظَلَمُ نَفْسٌ شَيْئًا وَلَا تُجْرَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ

[Pooya/Ali Commentary 36:54]

Aqa Mahdi Puya says:

The reward or punishment will be in consequence of one's own actions.

55} إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهِونَ

[Pooya/Ali Commentary 36:55]

56} هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكئونَ

[Pooya/Ali Commentary 36:56]

57} لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ

[Pooya/Ali Commentary 36:57]

58} {سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ}

[Pooya/Ali Commentary 36:58]

59} {وَأَمْتَارُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ}

[Pooya/Ali Commentary 36:59]

60} {أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ}

[Pooya/Ali Commentary 36:60]

61} {وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ}

[Pooya/Ali Commentary 36:61]

62} {وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ}

[Pooya/Ali Commentary 36:62]

63} {هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ}

[Pooya/Ali Commentary 36:63]

64} {اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ}

[Pooya/Ali Commentary 36:64]

65} {الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ}

[Pooya/Ali Commentary 36:65]

66} {وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُصِرُّونَ}

[Pooya/Ali Commentary 36:66]

67} {وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَبَاحُوا مُضِيًّا وَلَا يُرْجِعُونَ}

[Pooya/Ali Commentary 36:67]

Aqa Mahdi Puya says:

For those who lose their human form, there will be no progress or retrogressing.

68} {وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ}

[Pooya/Ali Commentary 36:68]

69} {وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ}

[Pooya/Ali Commentary 36:69]

Aqa Mahdi Puya says:

Here poetry means conjecture based on imaginary ideas to excite human emotion.

70} {الْيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ}

[Pooya/Ali Commentary 36:70]

71} {أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ}

[Pooya/Ali Commentary 36:71]

72} {وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ}

[Pooya/Ali Commentary 36:72]

73} {وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ}

[Pooya/Ali Commentary 36:73]

74} {وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ}

[Pooya/Ali Commentary 36:74]

75} {لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ}

[Pooya/Ali Commentary 36:75]

Refer to Anbiya: 97 and 98.

76} فَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

[Pooya/Ali Commentary 36:76]

77} أَوْلَمْ يَرَ الْإِنْسَانَ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

[Pooya/Ali Commentary 36:77]

Refer to Nahl: 4; Muminum: 12 to 16; Fatir: 11.

78} وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ طَقَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

[Pooya/Ali Commentary 36:78]

Refer to Rad: 5; Bani Israil: 49; Maryam: 66; Muminun: 35 and 82; Sajdah: 10.

79} قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ طَوَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

[Pooya/Ali Commentary 36:79]

80} الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ

[Pooya/Ali Commentary 36:80]

Aqa Mahdi Puya says:

In the evolutionary movements towards the ultimate shape, they will be as if they are of opposite form.

81} أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

[Pooya/Ali Commentary 36:81]

The stress laid on *alim* (knowing) is to show that no being without consciousness can have any creative power.

See Bani Israil: 99.

82} إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

[Pooya/Ali Commentary 36:82]

Aqa Mahdi Puya says:

All processes of creation are the result of His will and attention. Thus every being is Allah's word

83} فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

[Pooya/Ali Commentary 36:83]

Chapter 2

37th - Tafsir Surah As Saaffaat (Those Drawn up in Ranks)

1} وَالصَّافَّاتِ صَفًّا

[Pooya/Ali Commentary 37:1]

Wa (and) is a conjunction, a word that connects sentences, clauses, and words, but it has been used in the Quran for several purposes. In these verses it has been used as an adjuration to witness the truth of a solemn affirmation and to emphasise that affirmation. It is a solemn appeal to a person or persons to believe in the important statements, made in these verses, on the basis of sublime and out of the ordinary evidence. *Wa* has been used here to assert, with special emphasis, the truth of that which is presented in order to render null and void expected rejection, if any.

Are the doers of the three things noted in these verses the same persons, or are they three distinct sets of persons? In either case, who are they? Many commentators take them to refer to angels and good men, the men of God, who strive and range themselves in Allah's service, defend truth and destroy the power base of evil, whenever necessary, and proclaim the truth of the word of Allah. Some commentators add "Lord of" in every verse, in which case *wa* becomes an oath, an invocation in the name of Allah, to assert the truth.

In sinlessness and infallibility, according to the Quran, the Holy Prophet and his Ahl ul Bayt, in addition to other prophets of Allah, are the only men of God. As per verses 33 of Al Ahzab and 61 of Ali Imran, they are the only "human beings" thoroughly purified. They are not only as pure and holy as the angels are but also stand high and above the angels in rank and honour, according to the commentary of Baqarah: 30 to 39. By becoming aware of the existence of the Holy Prophet and his Ahl ul Bayt Adam was declared superior to the angels who, when commanded by Allah, fell prostrate before him. So no other human being can be joined with the holy and pure angels in these verses as men of God except the Holy Prophet and his Ahl ul Bayt, because as said in Fatir: 19 to 22:-

"Alike are not the blind and those who can see, nor darkness and light, nor shade and heat, nor the living and the dead."

So the pure and the impure cannot be joined by the just and wise Lord together.

2} فَالزَّاجِرَاتِ زَجْرًا

[Pooya/Ali Commentary 37:2] (see commentary for verse 1)

3} فَالَّتَالِيَاتِ ذِكْرًا

[Pooya/Ali Commentary 37:3] (see commentary for verse 1)

4} إِنَّ إِلَهُكُمْ لَوَاحِدٌ

[Pooya/Ali Commentary 37:4]

The unity of Allah is the most important message of the Quran.

Man has to know that he has not been created by a mere accident or as sport by any vain creative power or by any contending forces or by any purposeless mechanical process.

Man must know who is his creator and master and what are His qualities and powers and His

rights over His creation.

The belief in the unity of Allah is so important and so essential for man that its significance has been frequently mentioned in the Quran.

In this connection refer particularly to the introduction of al Fatihah, commentary of Fatihah: 1 to 4 and Baqarah: 255.

{ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ } 5

[Pooya/Ali Commentary 37:5]

Mashariq is the plural of *mashriq* which means east.

There are many easts in the universe. The east that we know is not the only east, since the sun rises not only for our planet but many other planets in the solar system. There are several such galaxies in the universe with several suns and their planets and their easts.

Also refer to the commentary of Araf: 7. In Rahman: 17, Allah is called the Lord of the two easts and the two wests; and in Ma-arij: 40 He is the Lord of the easts and the wests. So Allah is the Lord of the worlds, the whole universe. His unity, mentioned in verse 4, comprehends every thing that has been created the heavens and the earth, and all between them. Wherever a sun rises in the universe and covers the area with its light is His dominion.

{ إِنَّا زَيْنًا السَّمَاءِ الدُّنْيَا بِرَبِّنَا بِرَبِّ الْكَوَاكِبِ } 6

[Pooya/Ali Commentary 37:6]

Sama-ad dunya means the lowest heaven, nearest to the earth. It is said to be the seat of the exalted assembly of angels, as pointed out in verse 8. The beauty of the starry heaven is proverbial. Their marvellous beauty, their coherent grouping and harmonious working manifest the unity, control and wisdom of the one true creator.

The perfect, harmonious, undisturbed and continuous existence of creation in the heavens, under the precise laws made by Allah, cannot be disturbed or upset by any rebellious evil, so it is cast away on every side, repulsed, under a perpetual penalty, by a flaming fire.

Goodness is always protected by the all good against evil.

The men of God, mentioned in the commentary of verses 1 to 3 of this surah, are goodness personified or the true reflection or manifestation of the absolute goodness of the Lord, therefore every type of evil has been kept off from them. They have been thoroughly purified as per verse 33 of Ahzab. Also refer to Hijr: 40 and 42 and Bani Israil: 65 to know that Shaytan has no authority over the men of God mentioned above. Goodness is real and eternal. Evil is the consequence of the rebellious urge of the devil. It shall die its own death when the devil, along with his followers, goes to hell. So far as it lives in this world it cannot rise to the higher region of goodness, even if it tries to have a glimpse of the world of total righteousness. Its area of operation is the abyss.

No evil spirit can ever penetrate even the lowest heaven. Refer to the commentary of Hijr: 16 to 18.

After the advent of the Holy Prophet the doors of even the lowest regions were closed to the devils and evil spirits.

Prior to the advent of the Holy Prophet, the jinn and devils had access to the outskirts of heaven, and by assiduous eavesdropping secured some of the secrets of the upper world, which they communicated to soothsayers upon the earth. After the advent of the Holy Prophet they were driven from the heavens, and whenever they dared to approach, flaming bolts were hurled at them, appearing to mankind like falling stars.

Aqa Mahdi Puya says:

Those who are immersed in the worldly pleasures are unable to have any communion with the exalted beings of the higher sphere, even if they try to steal a glimpse of that which is there.

7} {وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ}

[Pooya/Ali Commentary 37:7] (see commentary for verse 6)

8} {لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّبُونَ مِنْ كُلِّ جَانِبٍ}

[Pooya/Ali Commentary 37:8] (see commentary for verse 6)

9} {دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ}

[Pooya/Ali Commentary 37:9] (see commentary for verse 6)

10} {إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ}

[Pooya/Ali Commentary 37:10] (see commentary for verse 6)

11} {فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ}

[Pooya/Ali Commentary 37:11]

Man has been created from muddy clay. See commentary of Anam: 2; Araf: 12 and Sajdah: 7. Among men there are the disbelievers, the doubters, the evil-doers, the deniers of Allah's grace and mercy, who have forgotten their lowly state. There is a wonderful variety of created beings in His spacious creation. He has destroyed men like them, more stronger and powerful than them, in the past. He can, if He wills, wipe them off from the surface of the earth and bring another generation.

12} {بَلْ عَجِبْتَ وَيَسْخَرُونَ}

[Pooya/Ali Commentary 37:12]

Refer to the commentary of Anam: 7 to 10, 125; Anbiya: 41; Hud: 7; Saba: 43.

13} {وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ}

[Pooya/Ali Commentary 37:13] (see commentary for verse 12)

14} {وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ}

[Pooya/Ali Commentary 37:14] (see commentary for verse 12)

15} {وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُبِينٌ}

[Pooya/Ali Commentary 37:15] (see commentary for verse 12)

16} {أَأِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ}

[Pooya/Ali Commentary 37:16]

Refer to the commentary of Rad: 5; Muminun: 33 to 37, 82; Naml: 67 and 68.

17} {أَوَابَاؤُنَا الْأَوْلُونَ}

[Pooya/Ali Commentary 37:17] (see commentary for verse 16)

18} {قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ}

[Pooya/Ali Commentary 37:18]

19} {فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ}

[Pooya/Ali Commentary 37:19]

Refer to the commentary of Ya Sin: 29, 49, 53 and 59.

20} {وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ}

[Pooya/Ali Commentary 37:20] (see commentary for verse 19)

21} هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ }

[Pooya/Ali Commentary 37:21] (see commentary for verse 19)

22} اخشروا الذين ظلموا وأزواجهم وما كانوا يعبدون }

[Pooya/Ali Commentary 37:22]

23} من دون الله فاهدوهم إلى صراط الجحيم }

[Pooya/Ali Commentary 37:23]

24} وقفوه^طهم مسؤلون }

[Pooya/Ali Commentary 37:24]

25} ما لكم لا تنصرون }

[Pooya/Ali Commentary 37:25]

26} بل هم اليوم مستسلمون }

[Pooya/Ali Commentary 37:26]

The arrogance exhibited in life before death will be completely gone and the disbelievers will become very submissive.

27} وأقبل بعضهم على بعض يتساءلون }

[Pooya/Ali Commentary 37:27]

28} قالوا إنكم كنتم تأتوننا عن اليمين }

[Pooya/Ali Commentary 37:28]

29} قالوا بل لم تكونوا مؤمنين }

[Pooya/Ali Commentary 37:29]

30} وما كان لنا عليكم من سلطان بل كنتم قوماً طاغين }

[Pooya/Ali Commentary 37:30]

31} فحق علينا قول ربنا^ط إنا لذائقون }

[Pooya/Ali Commentary 37:31]

See commentary of Rad: 25.

32} فأغويناكم إنا كنا غاوين }

[Pooya/Ali Commentary 37:32]

33} فإنهم يومئذ في العذاب مشتركون }

[Pooya/Ali Commentary 37:33]

34} إنا كذلك نعمل بالمجرمين }

[Pooya/Ali Commentary 37:34]

35} إنهم كانوا إذا قيل لهم لا إله إلا الله يستكبرون }

[Pooya/Ali Commentary 37:35]

36} ويقولون أننا لتاركو آلهتنا لشاعر مجنون }

[Pooya/Ali Commentary 37:36]

37} بل جاء بالحق وصدق المرسلين }

[Pooya/Ali Commentary 37:37]

Aqa Mahdi Puya says:

The advent of the Holy Prophet was testified by earlier prophets. See commentary of Baqarah: 40, 89 and 253.

38} إنكم لذائقو العذاب الأليم }

[Pooya/Ali Commentary 37:38]

39} وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

[Pooya/Ali Commentary 37:39]

Aqa Mahdi Puya says:

This and the next verse together indicate that evil doers will only suffer for their own misdeeds but the purified servants of Allah will enjoy the grace and blessings more and more. See commentary of Ya Sin: 54.

40} إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ

[Pooya/Ali Commentary 37:40]

See commentary of Ya Sin: 55 to 58.

41} وَأُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ

[Pooya/Ali Commentary 37:41] (see commentary for verse 40)

42} فَوَاكِهَةٌ وَهُمْ مُكْرَمُونَ

[Pooya/Ali Commentary 37:42] (see commentary for verse 40)

43} فِي جَنَّاتِ النَّعِيمِ

[Pooya/Ali Commentary 37:43] (see commentary for verse 40)

44} عَلَى سُرُرٍ مُتَقَابِلِينَ

[Pooya/Ali Commentary 37:44] (see commentary for verse 40)

45} يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ

[Pooya/Ali Commentary 37:45] (see commentary for verse 40)

46} بَيْنَهُمْ لَدَّةٌ لَلشَّارِبِينَ

[Pooya/Ali Commentary 37:46] (see commentary for verse 40)

47} لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ

[Pooya/Ali Commentary 37:47]

It is stated in Baqarah: 255 that slumber does not overtake Allah, nor does sleep, nor fatigue. He is free from all effects caused by physical laws operating in this world. The spiritual world of the hereafter is a reward given to His approved servants, so the blissful existence of the hereafter will be a reflection of His attributes.

48} وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ

[Pooya/Ali Commentary 37:48]

The qualities of chaste, modest and pure womanhood have been presented in this verse.

The description of women in paradise refers to the kind of mates the righteous will have in heaven, but these qualities have been mentioned as a model to be adopted by every believing woman in her life on earth.

Most valuable quality in women is to possess eyes free of lust.

49} كَأَنَّهِنَّ بَيْضٌ مَكْنُونٌ

[Pooya/Ali Commentary 37:49]

The women are described as eggs which are always guarded against external forces.

50} فَاقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

[Pooya/Ali Commentary 37:50]

Verse 27 and verse 50 indicate that both the condemned and the approved in hell and paradise respectively will call to mind the life they lived in this world. So a believer will say that there was a man known to him who did not believe in Allah and His religion, nor was he sure of the day of judgement and the life of hereafter. The man of paradise will be asked to look at the disbeliever who will be roasting in hell. After seeing the fate of the disbeliever, the believer, in paradise, will gratefully acknowledge the grace and mercy of Allah which saved him from eternal damnation. He is in ecstasy. The danger has passed. He is safe now. Beyond the realm of death life is eternal, blissful. This was an aspiration on the earth, but in the hereafter it is a realisation.

Whatever has been described in these verses is a fact of life in the hereafter and a guidance to every individual who is alive today.

{قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ}

[Pooya/Ali Commentary 37:51] (see commentary for verse 50)

{يَقُولُ أَأَتَاكَ لِمَنِ الْمُصَدِّقِينَ}

[Pooya/Ali Commentary 37:52] (see commentary for verse 50)

{أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا لَمَدِينُونَ}

[Pooya/Ali Commentary 37:53] (see commentary for verse 50)

{قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ}

[Pooya/Ali Commentary 37:54] (see commentary for verse 50)

{فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ}

[Pooya/Ali Commentary 37:55] (see commentary for verse 50)

{قَالَ تَاللَّهِ إِنْ كِدْتِ لَتُزْدِينَ}

[Pooya/Ali Commentary 37:56] (see commentary for verse 50)

{وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ}

[Pooya/Ali Commentary 37:57] (see commentary for verse 50)

{أَفَمَا نَحْنُ بِمَعْتَبَرِينَ}

[Pooya/Ali Commentary 37:58] (see commentary for verse 50)

{إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدَّبِينَ}

[Pooya/Ali Commentary 37:59] (see commentary for verse 50)

{إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ}

[Pooya/Ali Commentary 37:60] (see commentary for verse 50)

{لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ}

[Pooya/Ali Commentary 37:61] (see commentary for verse 50)

{أَذَلَّكَ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الرَّقُومِ}

[Pooya/Ali Commentary 37:62]

Refer to the commentary of Bani Israil: 60. The tree of Zaqqum is a tree having small leaves, stinging, dust coloured, with a pungent odour, bitter taste and knots in its stem. This bitter tree of hell is a symbol of the contrast with the beautiful garden of paradise with its delicious fruits.

When the dwellers of hell eat of the Zaqqum, they are brought up to drink the mixture of boiling water as a further punishment, after which they go back to repeat the round.

{إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ}

[Pooya/Ali Commentary 37:63] (see commentary for verse 62)

{إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ} 64

[Pooya/Ali Commentary 37:64] (see commentary for verse 62)

{طَلَعَهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ} 65

[Pooya/Ali Commentary 37:65] (see commentary for verse 62)

{فَإِنَّهُمْ لَا كِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ} 66

[Pooya/Ali Commentary 37:66] (see commentary for verse 62)

{ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ} 67

[Pooya/Ali Commentary 37:67] (see commentary for verse 62)

{ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ} 68

[Pooya/Ali Commentary 37:68] (see commentary for verse 62)

{إِنَّهُمْ أَلَفُوا آبَاءَهُمْ ضَالِّينَ} 69

[Pooya/Ali Commentary 37:69]

{فَهُمْ عَلَى آثَارِهِمْ يُهَرَّغُونَ} 70

[Pooya/Ali Commentary 37:70]

{وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولَئِينَ} 71

[Pooya/Ali Commentary 37:71]

{وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ} 72

[Pooya/Ali Commentary 37:72]

{فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذِرِينَ} 73

[Pooya/Ali Commentary 37:73]

{إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ} 74

[Pooya/Ali Commentary 37:74]

{وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ} 75

[Pooya/Ali Commentary 37:75]

Refer to the commentary of Araf: 59 to 64; Yunus: 71 to 73; Hud: 25 to 49; Muminun: 23 to 30; Shu-ara: 105 to 122 for prophet Nuh. Nuh's posterity and those who sailed on the ark survived the great flood in the ark, while the rest perished.

Aqa Mahdi Puya says:

His progeny carried the torch of guidance to the present day through Ibrahim and his descendants up to the Holy Prophet and the Imams among his Ahl ul Bayt. Refer to the commentary of Ali Imran: 33 and 34.

{وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ} 76

[Pooya/Ali Commentary 37:76] (see commentary for verse 75)

{وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ} 77

[Pooya/Ali Commentary 37:77] (see commentary for verse 75)

{وَوَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ} 78

[Pooya/Ali Commentary 37:78] (see commentary for verse 75)

{سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ} 79

[Pooya/Ali Commentary 37:79] (see commentary for verse 75)

{إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ} 80

[Pooya/Ali Commentary 37:80] (see commentary for verse 75)

{إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ} 81

[Pooya/Ali Commentary 37:81] (see commentary for verse 75)

82} تَمَّ أَغْرَقْنَا الْآخِرِينَ }

[Pooya/Ali Commentary 37:82] (see commentary for verse 75)

83} وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ }

[Pooya/Ali Commentary 37:83]

Refer to the commentary of Baqarah 124 to 127, 130, 135, 258, 260; Ali Imran: 33, 34, 67, 95 to 97; Anam: 74 to 83; Bara-at: 113, 114; Hud 69 to 76; Ibrahim: 35 to 41; Hijr: 51 to 60; Nahl: 120 to 123; Maryam: 41 to 50; Anbiya: 51 to 73; Hajj 26 to 29; Shu-ara: 69 to 89; and Ankabut: 16, 17, 24, 31, 32 for prophet Ibrahim.

Aqa Mahdi Puya says:

As said in verse 83 those who follow the same creed are called *shi-ahs*, and this has become a term to distinguish those who follow Ali.

The Holy Prophet said:

"O Ali, you and your shi-ahs, on the day of resurrection, will be surrounded by light, honoured and successful."

Verses 88 and 89 refer to the worship of stars by the disbelievers which grieved Ibrahim very much.

The disbelievers resorted to violence and secret plotting. They threw him into a blazing furnace, but by the will of Allah the fire did not harm him (see commentary of Anbiya: 51 to 73).

When Ibrahim found the people immune to every kind of admonition and guidance, he entrusted himself to Allah and left the place. This was Ibrahim's *hijrat*. He migrated to Syria. Refer to the commentary of Baqarah: 207 and Anfal: 30. The Holy Prophet also left his place of birth to settle in Madina under Allah's command. During this journey to Syria his good hearted wife Sara who could not till then bear any child for him, gave her slave girl Hajira as a gift to Ibrahim who prayed to Allah for a child at least from the newly acquired wife, to have an inheritor from his own family as did Musa, Zakariya and the Holy Prophet. The boy thus born was Ismail, the first born son of Ibrahim (see commentary of Baqarah: 124 to 129).

Halim means "ready to suffer and forbear." The quality of forbearance has been mentioned specially to distinguish Ibrahim and his son Ismail, the ancestors of the Holy Prophet.

According to Imam Jafar bin Muhammad as Sadiq, Prophet Ishaq was born to Sara after five years of the birth of Ismail to Hajira.

Although Sara had herself presented Hajira to her husband, but after her giving birth to Ismail, she could not tolerate Hajira with her son Ismail remaining in the same place.

Under these circumstances, Ibrahim had to bring Hajira and his son Ismail to Makka and left them there entrusting the mother and child to Allah (see commentary of Baqarah: 124 to 129).

When Ibrahim revisited Hajira, his son Ismail was thirteen years old.

Ibrahim saw in a dream that he was sacrificing Ismail. It was on the 8th of Dhilhajj, known as *yawm al tariwiyah*. Next day he saw the same dream again, known as *asarafat*; and was convinced that it is a command of Allah and decided to act as he was asked by the Lord. Ibrahim told Hajira to prepare Ismail for a journey to a friend's place and provide him with a rope and a knife.

When he reached the place Sa-i, between two hillocks, Safa and Marwa, Ibrahim disclosed his dream to Ismail who bid his father to go ahead and offer the sacrifice.

Shaytan appeared in the guise of an old man and tried to prevent Ibrahim from offering the sacrifice. Having failed to convince Ibrahim he turned to Ismail and persuaded him to run away and save his life. Both the prophets of Allah saw through his scheme and as a sign of repulsing his

accursed intrigue Ibrahim threw seven small stones at him.

Aqa Mahdi Puya says:

Sleep is a state of partial consciousness for the prophets of Allah, so their dreams come true and are fulfilled. What Ibrahim, as a prophet of Allah, saw in his dream was as valid as an experience in wakefulness.

Ibrahim told Ismail what he saw in the dream as an indication, and Ismail accepted it as an imperative.

What Imam Husayn bin Ali saw in his dream in Madina was also an imperative. The Holy Prophet asked him: "Go to Iraq and give your life in the cause of Allah, because Allah has so willed."

In the case of Ismail the sacrifice was stopped but the sacrifice Husayn offered was accepted by Allah as *dhibhin azim* according to verse 107.

Muhammad Iqbal, the poet of the east, has said;

"Ismail was the beginning, Husayn was the ultimate."

Before laying his son on the ground to fulfil what he had been commanded in his dream to do, on the request of Ismail, Ibrahim tied his hands and legs, and blindfolded himself and wrapped his cloak, so that at the time of slaughter if Ismail felt pain and became restless, Ibrahim might not be disturbed; and as a father, Ibrahim would not be able to witness his son's slaughter if he remained blindfolded; and the cloak was rolled up in order to spare Hajirah from seeing the blood of Ismail on Ibrahim's clothes. Then, as commanded, Ibrahim took the knife and enacted exactly what he had seen in his dream and thus carried out the command of his Lord. But, when he removed the fold from his eyes, to his surprise, he found Ismail standing safe by his side and in his place, a ram lay slain before them.

84 { إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ }

[Pooya/Ali Commentary 37:84] (see commentary for verse 83)

85 { إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ }

[Pooya/Ali Commentary 37:85] (see commentary for verse 83)

86 { أَنْفِكَ آلِهَةً دُونَ اللَّهِ تُرِيدُونَ }

[Pooya/Ali Commentary 37:86] (see commentary for verse 83)

87 { فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ }

[Pooya/Ali Commentary 37:87] (see commentary for verse 83)

88 { فَانظُرْ نَظْرَةً فِي النُّجُومِ }

[Pooya/Ali Commentary 37:88] (see commentary for verse 83)

89 { فَقَالَ إِنِّي سَقِيمٌ }

[Pooya/Ali Commentary 37:89] (see commentary for verse 83)

90 { فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ }

[Pooya/Ali Commentary 37:90] (see commentary for verse 83)

91 { فَرَاغَ إِلَى آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ }

[Pooya/Ali Commentary 37:91] (see commentary for verse 83)

92 { مَا لَكُمْ لَا تَنْطِقُونَ }

[Pooya/Ali Commentary 37:92] (see commentary for verse 83)

93 { فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ }

[Pooya/Ali Commentary 37:93] (see commentary for verse 83)

94 { فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ }

[Pooya/Ali Commentary 37:94] (see commentary for verse 83)

95} {قَالَ أَتَعْبُدُونَ مَا تَنْجُوا}

[Pooya/Ali Commentary 37:95] (see commentary for verse 83)

96} {وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ}

[Pooya/Ali Commentary 37:96] (see commentary for verse 83)

97} {قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْفُوهُ فِي الْجَحِيمِ}

[Pooya/Ali Commentary 37:97] (see commentary for verse 83)

98} {فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ}

[Pooya/Ali Commentary 37:98] (see commentary for verse 83)

99} {وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ}

[Pooya/Ali Commentary 37:99] (see commentary for verse 83)

100} {رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ}

[Pooya/Ali Commentary 37:100] (see commentary for verse 83)

101} {فَبَشِّرْهُ بِغُلَامٍ حَلِيمٍ}

[Pooya/Ali Commentary 37:101] (see commentary for verse 83)

102} {فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ}

[Pooya/Ali Commentary 37:102] (see commentary for verse 83)

103} {فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ}

[Pooya/Ali Commentary 37:103] (see commentary for verse 83)

104} {وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ}

[Pooya/Ali Commentary 37:104]

Any ordinary father would have rejoiced at his son escaping death but Ibrahim stood disappointed, apprehending if his sacrifice had been rejected by Allah. A voice from above said:

"O Ibrahim you have fulfilled the dream. Thus do We recompense those who do good."

105} {قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ}

[Pooya/Ali Commentary 37:105] (see commentary for verse 104)

106} {إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ}

[Pooya/Ali Commentary 37:106]

This was a manifest trial to prove the calibre of Ibrahim and Ismail and the high degree of their faith in Allah and the extent of their submission to the will of their Lord.

107} {وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ}

[Pooya/Ali Commentary 37:107]

In verse 107 the sacrifice with which Ismail was ransomed is described as great by Allah, therefore it must be great in absolute degree. An ordinary ram by no means, in any sense whatsoever, can be termed as great; moreover under no circumstances a ram can be greater than Ismail son of Ibrahim, both the most distinguished prophets of Allah, in whose progeny Allah had appointed His divinely commissioned Imams (see commentary of Baqarah : 124). The ransom, therefore, is essentially a great sacrifice Allah had kept in store for future when the religion of Allah would be perfected and completed after the advent of the Holy Prophet.

It was indeed a great and momentous occasion when two men of God stood ready to offer to Allah that which was dearest to them to seek His pleasure, then Allah puts off this great manifestation of

"devotion and surrender to His will" which was the real purpose of the trial (not blood and flesh) to a future date, so that the "devotion and surrender to Allah's will" should be demonstrated in a greater style and degree than what Ibrahim and Ismail could. This type of service Imam Husayn performed, many ages later, in 60 A.H., and as he was a descendant of Ibrahim and Ismail the credit of "the great sacrifice" goes to them also. For the great sacrifice of Imam Husayn read the biography of Imam Husayn published by our Trust, a close study of which makes clear that his sacrifice has been rightly mentioned as *dhibhin azim* in this verse.

Aqa Mahdi Puya says:

Shah Wali-ullah, in SIRRUSH SHAHADAYTAN, and many other well known authors of traditions and history have accepted the fact that *dhibhin azim* refers to the sacrifice of Imam Husayn. See also my note in the commentary of verses 83 to 113.

108} {وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ}

[Pooya/Ali Commentary 37:108]

109} {سَلَامٌ عَلَىٰ إِبْرَاهِيمَ}

[Pooya/Ali Commentary 37:109]

110} {كَذَلِكَ نَجْزِي الْمُحْسِنِينَ}

[Pooya/Ali Commentary 37:110]

111} {إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ}

[Pooya/Ali Commentary 37:111]

112} {وَبَشِّرْنَا هَٰؤُلَاءِ بِسَخَاقٍ نَبِيًّا مِّنَ الصَّالِحِينَ}

[Pooya/Ali Commentary 37:112]

113} {وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ}

[Pooya/Ali Commentary 37:113]

Is-haq's other name was Israil, hence the children of Is-haq are referred to as the children of Israil. They enjoyed the promised blessings of Allah as long as they deserved it, but, when, on account of their ungodly ways, they fell from grace, they did not stop Allah's plan, and the responsibility of keeping alive the guidance from Allah was transferred to the children of Ismail after prophet Isa who was the last prophet in the progeny of Is-haq (refer to Baqarah : 124).

114} {وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ}

[Pooya/Ali Commentary 37:114]

Refer to Ta Ha: 9 to 98 for Musa and Harun, and also other references mentioned therein.

Aqa Mahdi Puya says:

Whenever Musa and Harun are mentioned remember the well-known sayings of the Holy Prophet: "O Ali, you are to me as Harun was to Musa. You and I are of one and the same light."

115} {وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ}

[Pooya/Ali Commentary 37:115] (see commentary for verse 114)

116} {وَنَصَرْنَا هُمَا فَكَانُوا هُمَا الْعَالِيَيْنِ}

[Pooya/Ali Commentary 37:116] (see commentary for verse 114)

117} {وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ}

[Pooya/Ali Commentary 37:117] (see commentary for verse 114)

118} {وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ}

[Pooya/Ali Commentary 37:118] (see commentary for verse 114)

119} {وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرِينَ}

[Pooya/Ali Commentary 37:119] (see commentary for verse 114)

120} {سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ}

[Pooya/Ali Commentary 37:120] (see commentary for verse 114)

121} {إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ}

[Pooya/Ali Commentary 37:121] (see commentary for verse 114)

122} {إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ}

[Pooya/Ali Commentary 37:122] (see commentary for verse 114)

123} {وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ}

[Pooya/Ali Commentary 37:123]

Prophet Ilyas is mentioned in I Kings 17 and 2 Kings 1 and 2 as Elijah. According to it he lived in the reign of Ahab (896-874 B.C.) and Ahaziah (874-872 B.C.), kings of the northern kingdom of Israel or Samaria. After Musa, the people began to worship Baal, the sun-god worshipped in Syria. Ilyas denounced all sins of Ahab and Ahaziah and warned people to stop the worship of Baal and believe in the true religion of Musa.

Aqa Mahdi Puya says:

"We perpetuated" has been mentioned in verse 108 after the mention of Ibrahim and Ismail who have been described as shi-ahs of Nuh in verse 83, and then in verse 119 it is again mentioned for Musa and Harun, and finally in verse 129 after the mention of Ilyas. According to *ziyarat waritha* the Ahl ul Bayt of the Holy Prophet represent all the earlier prophets as stated in the above noted verses that Allah perpetuated their glory and praise in generations to come in later times.

As mentioned in history Ilyas or Ilyah or Elijah was taken up in a whirlwind to heaven when the people planned to kill him. He is still alive; and is represented by Ali ibn abi Talib.

In connection with the verses praising the Ahl ul Bayt, Ibn Hajar has written verse 130 as the third verse in the eleventh chapter of his book *Sawa-iq al Muhriqah* and has stated therein on the authority of Ibn Abbas that "*ali yasin*" (or *il yasin*) means *ali* Muhammad. He writes that Kalbi also holds the same view. Fakhr al Din al Razi writes that the Ahl ul Bayt are at par with the Holy Prophet in five things:

(i) In salutation, for Allah said: "Peace be to you, O prophet." and He also said: "Peace be to the *ali yasin*."

(ii) In invoking the blessings of Allah during prayers, after each *tashhahud*.

(iii) In their purity, for Allah revealed the verses of purification (Ahzab: 33) for the Ahl ul Bayt.

(iv) In the *sadqah* (alms) being forbidden for them.

(v) In love, for Allah said: "Say: I ask you no recompense except that you love my kindred." (Shura: 23)

124} {إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ}

[Pooya/Ali Commentary 37:124] (see commentary for verse 123)

125} {أَتَدْعُونَ بَعْثًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ}

[Pooya/Ali Commentary 37:125] (see commentary for verse 123)

126} {اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ}

[Pooya/Ali Commentary 37:126] (see commentary for verse 123)

127} {فَكَذَّبُوهُ فَأَنَّهُمْ لَمُحْضَرُونَ}

[Pooya/Ali Commentary 37:127] (see commentary for verse 123)

128} {إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ}

[Pooya/Ali Commentary 37:128] (see commentary for verse 123)

129} {وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ}

[Pooya/Ali Commentary 37:129] (see commentary for verse 123)

130} {سَلَامٌ عَلَىٰ آلِ يَاسِينَ}

[Pooya/Ali Commentary 37:130] (see commentary for verse 123)

131} {إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ}

[Pooya/Ali Commentary 37:131] (see commentary for verse 123)

132} {إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ}

[Pooya/Ali Commentary 37:132] (see commentary for verse 123)

133} {وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ}

[Pooya/Ali Commentary 37:133]

Refer to the commentary of Araf: 80 to 84; Hud: 77 to 83; Hijr: 57 to 77; Shu-ara: 160 to 175 for prophet Lut.

134} {إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ}

[Pooya/Ali Commentary 37:134] (see commentary for verse 133)

135} {إِلَّا عَجُوزًا فِي الْغَابِرِينَ}

[Pooya/Ali Commentary 37:135] (see commentary for verse 133)

136} {ثُمَّ دَمَّرْنَا الْآخَرِينَ}

[Pooya/Ali Commentary 37:136] (see commentary for verse 133)

137} {وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ}

[Pooya/Ali Commentary 37:137] (see commentary for verse 133)

138} {وَبِاللَّيْلِ أَفْلا تَعْقِلُونَ}

[Pooya/Ali Commentary 37:138] (see commentary for verse 133)

139} {وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ}

[Pooya/Ali Commentary 37:139]

Refer to the commentary of Anbiya: 87 and 88.

Yunus' mission was to the city of Nineveh, then steeped in wickedness. The people rejected him. He departed in anger without the permission of his Lord, so his departure is described as if a slave runs away from captivity. He boarded a fully laden boat which met stormy weather. The sailors, thinking that the ill-luck was caused by some fugitive, wanted to discover him by casting lots. The lot fell on Yunus, so they took up him and cast him forth into the sea. A great fish swallowed up Yunus. He was in the belly of the fish three days and three nights. Then he prayed unto the Lord through the depths of darkness in the fish's belly:

"There is no god but You. Glory be to you. I am indeed of the unjust." (Anbiya: 87).

If the above noted portion of Anbiya: 87 is recited 12 times for 40 days after any one of the 5 obligatory prayers regularly, the reciter receives help from Allah to put an end to the sorrow or misfortune he or she is afflicted with.

By the command of Allah the fish vomited out him upon the dry land. He was in a state of sickness. Allah caused to grow gourd plant there whose large leaves he used to protect his body from the hot sun, flies and other insects which were preying on his wounded body. Then he was commanded to return to the city of Nineveh. The people repented and believed, and Nineveh got a new lease of life.

{إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ} 140

[Pooya/Ali Commentary 37:140] (see commentary for verse 139)

{فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ} 141

[Pooya/Ali Commentary 37:141] (see commentary for verse 139)

{فَالْتَقَمَهُ الْحَوْتُ وَهُوَ مُلِيمٌ} 142

[Pooya/Ali Commentary 37:142] (see commentary for verse 139)

{فَقُلُوا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ} 143

[Pooya/Ali Commentary 37:143] (see commentary for verse 139)

{الَّيْلِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ} 144

[Pooya/Ali Commentary 37:144] (see commentary for verse 139)

{فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ} 145

[Pooya/Ali Commentary 37:145] (see commentary for verse 139)

{وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ} 146

[Pooya/Ali Commentary 37:146] (see commentary for verse 139)

{وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ} 147

[Pooya/Ali Commentary 37:147] (see commentary for verse 139)

{فَأَمَّنُوا فَمَرَّعْنَاهُمْ إِلَى حِينٍ} 148

[Pooya/Ali Commentary 37:148] (see commentary for verse 139)

{فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبُنُونَ} 149

[Pooya/Ali Commentary 37:149]

Refer to the commentary of Nisa: 117 and Nahl: 57 to 60.

{أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ} 150

[Pooya/Ali Commentary 37:150] (see commentary for verse 149)

{أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ} 151

[Pooya/Ali Commentary 37:151] (see commentary for verse 149)

{وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ} 152

[Pooya/Ali Commentary 37:152] (see commentary for verse 149)

{أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ} 153

[Pooya/Ali Commentary 37:153] (see commentary for verse 149)

{مَا لَكُمْ كَيْفَ تَحْكُمُونَ} 154

[Pooya/Ali Commentary 37:154] (see commentary for verse 149)

{أَفَلَا تَذَكَّرُونَ} 155

[Pooya/Ali Commentary 37:155] (see commentary for verse 149)

{أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ} 156

[Pooya/Ali Commentary 37:156] (see commentary for verse 149)

{فَاتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ} 157

[Pooya/Ali Commentary 37:157] (see commentary for verse 149)

{وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ} 158

[Pooya/Ali Commentary 37:158]

Some pagans believed that the angels were the children of Allah through women among jinn. The fire-worshippers thought that Allah and Shaytan were brothers (Yazdan or Ormuzd, the symbol of good; and Ahriman, the symbol of evil).

159} {سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ}

[Pooya/Ali Commentary 37:159]

160} {إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ}

[Pooya/Ali Commentary 37:160]

161} {فَأَتَكُمْ وَمَا تَعْبُدُونَ}

[Pooya/Ali Commentary 37:161]

162} {مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ}

[Pooya/Ali Commentary 37:162]

163} {إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ}

[Pooya/Ali Commentary 37:163]

164} {وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ}

[Pooya/Ali Commentary 37:164]

Refer to the commentary of verses 1 to 3 of this surah.

165} {وَإِنَّا لَنَحْنُ الصَّافُونَ}

[Pooya/Ali Commentary 37:165] (see commentary for verse 164)

166} {وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ}

[Pooya/Ali Commentary 37:166] (see commentary for verse 164)

167} {وَإِنْ كَانُوا لَيَقُولُونَ}

[Pooya/Ali Commentary 37:167]

168} {لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأُولِينَ}

[Pooya/Ali Commentary 37:168]

169} {لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ}

[Pooya/Ali Commentary 37:169]

170} {فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ}

[Pooya/Ali Commentary 37:170]

171} {وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ}

[Pooya/Ali Commentary 37:171]

Aqa Mahdi Puya says:

It is implied in these verses that there will be a time before the day of resurrection when Allah's forces will prevail over His enemies, a complete triumph of the divine guidance on earth and a victory for all those who had strived in the promotion of the divine mission. The doctrine of *raj-at* makes it clear that al Mahdi al-Qa-im will be sent by Allah with His hosts to establish an ideal Islamic society on the earth before the day of resurrection. Refer to the commentary of Bara-at: 32 and 33.

Verses 67 to 75 of Zumar refer to the day of final resurrection, but before that in the days of al Qa-im those who played important role in the cause of Allah will rejoice in the kingdom of Allah and the chief opponents will suffer.

172} {إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ}

[Pooya/Ali Commentary 37:172] (see commentary for verse 171)

173} {وَإِنَّ جُنُدَنَا لَهُمُ الْعَالِبُونَ}

[Pooya/Ali Commentary 37:173] (see commentary for verse 171)

174} {فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ}

[Pooya/Ali Commentary 37:174] (see commentary for verse 171)

175} {وَأَبْصِرْ لَهُمْ فَسَوْفَ يُبْصِرُونَ}

[Pooya/Ali Commentary 37:175] (see commentary for verse 171)

176} {أَفْبِعِدْنَا إِنَّا يَسْتَعْجِلُونَ}

[Pooya/Ali Commentary 37:176]

177} {فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ}

[Pooya/Ali Commentary 37:177]

Aqa Mahdi Puya says:

To restrict the application of this verse to the defeated pagans of Makka means limitation of the jurisdiction and scope of the mission of the Holy Prophet. Verses 178 and 179 confirm it.

178} {وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ}

[Pooya/Ali Commentary 37:178] (see commentary for verse 177)

179} {وَأَبْصِرْ لَهُمْ فَسَوْفَ يُبْصِرُونَ}

[Pooya/Ali Commentary 37:179] (see commentary for verse 177)

180} {سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ}

[Pooya/Ali Commentary 37:180]

181} {وَسَلَامٌ عَلَى الْمُرْسَلِينَ}

[Pooya/Ali Commentary 37:181]

182} {وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}

[Pooya/Ali Commentary 37:182]

Refer to the commentary of Fatihah: 2.

Chapter 3

38th - Tafsir Surah Saad (The Letter in Saad)

1} ص وَالْقُرْآنِ ذِي الذِّكْرِ {

[Pooya/Ali Commentary 38:1]

For *sad* see commentary of al Baqarah: 1.

Dhikr is a name of the Quran. *Dhikr* implies remembrance, recital, teaching, warning, message, and praise of Allah. *Ahl al dhikr* means those who have been given the knowledge of the book (see commentary of Ali Imran: 7; Nisa: 54; Ma-idah 77 to 79 and Ya Sin: 12).

Aqa Mahdi Puya says:

This surah contains reminders about the chosen righteous servants of Allah.

2} بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ {

[Pooya/Ali Commentary 38:2]

The disbelievers were boastful and quarrelsome. The root of evil is arrogance and schism. This leads to dissension, opposition and separation.

3} كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلا تِجِينَ مَنَاصِرٍ {

[Pooya/Ali Commentary 38:3]

People who rejected the truth when they were invited to it and did not bother to alter their faith even during the respite given to them, were finally seized and destroyed by Allah. They cried for help but this was in vain. There was no way left for them to escape. Refer to the relevant verses in Araf, Yunus, Hud, Hijr and other surahs for the destruction of the people of Nuh, Hud, Salih, Lut, Shu-ayb and Musa.

4} وَاعْجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَاْفِرُونَ هَذَا سَاحِرٌ كَذَّابٌ {

[Pooya/Ali Commentary 38:4]

The pagans of Makka referred to the Holy Prophet as a sorcerer, dreamer, poet and an impostor (see commentary of Anbiya: 3 and 5), because he invited them to the worship of Allah, made all their false gods disappear, brought harmony in place of chaos, and peace in place of discord and conflict. They tried their best to persuade Abu Talib to denounce and renounce his nephew, but failed. After the "feast of the near relatives" (see commentary of Ali Imran: 52 and 53) the tribal chiefs declared that the Holy Prophet wanted to destroy their power and influence in order to take authority in his own hands.

They thought that the most powerful weapon the Holy Prophet had was the message of *tawhid* (unity of Allah) with which he was demolishing the syndrome of false gods and upsetting the *status quo* of the pagan society which their forefathers had established.

Aqa Mahdi Puya says:

They opposed the preaching of the divine mission tooth and nail because the society based on idol

worship gave them influence, privileges and power to exploit the people as they liked. Even when they embraced Islam, they could not, on account of this tendency, accept as true the divine declaration so they demanded share in the authority and finally usurped it by turning their back on the covenant they made with Allah and His Prophet on the day of Ghadir Khum (see commentary of Ma'idah: 67).

Millatil akhirah refers to the last religion preached before Islam, which had itself departed from monotheism to trinity, so the pagans did not find any trace of *tawhid* in it, and concluded that the message the Holy Prophet brought was a made-up tale.

Then envy surfaced in them. They said: "If a message had to come, why should it come to the orphan son of Abdullah, and not to one of our own chiefs?"

In reply it is said that people have no idea as to how Allah executes His will. The agency or the medium of the divine guidance like *risalat* or *imamat* does not need any worldly pomp and show of wealth or possessions. It needs men of ideal purity, special excellence, knowledge, wisdom, forbearance, insight, strength, courage, personal character, spirit of sacrifice and total surrender to the will of Allah. Such men are conditioned and chosen by Allah Himself for the purpose. See commentary of Ahzab: 33, Ali Imran: 61 and Baqarah: 124.

The drift and deviation so clearly visible in the collective life of the *ummah* of the last prophet of Allah, after his departure from this world, was mainly due to not following the clear commands of Allah and the Holy Prophet concerning the authority of the Ahl ul Bayt to guide mankind and administer the human society. They fell an easy prey to the doctrine of *ghlu wa ghalba* (force and prevalence). Those finding themselves in a favourable position succeeded in assuming the rein of authority and the rest of *ummah* timidly accepted the authority of every such usurper who, after taking power by hook or crook eventually established himself as the vicegerent of the Holy Prophet, though he flouted the laws of Islam with impunity-like Mu-awiyah bin Abu Sufyan, Yazid bin Mu-awiyah, Walid bin Abdul Malik, Walid bin Yazid, Abu Jafar Mansur, Harun ar Rashid etcetera-and almost all the caliphs of Bani Umayyah and Banu Abbas fall in this category. There was an army of clever theoreticians and opportunist religious scholars to support them in their ungodly and unislamic activities. The true inheritors of the Holy Prophet, the Ahl ul Bayt, the custodians of the laws of Allah, were ignored, persecuted and killed. A few who remained attached with them were mercilessly punished. Yet the Islam-original, known as Shi-ism, weathered all storms with the help of the sincere and devoted followers of the Holy Prophet and his Ahl ul Bayt.

Aqa Mahdi Puya says:

The pagans, not only belied the medium through whom the divine guidance was conveyed, but also refused to believe in the revelation itself.

5} {أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ}

[Pooya/Ali Commentary 38:5] (see commentary for verse 4)

6} {وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ}

[Pooya/Ali Commentary 38:6] (see commentary for verse 4)

7} {مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ}

[Pooya/Ali Commentary 38:7] (see commentary for verse 4)

8} {أَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُوْفُوا عَذَابَ}

[Pooya/Ali Commentary 38:8] (see commentary for verse 4)

9} {أُمُّ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ}

[Pooya/Ali Commentary 38:9]

If they have the means, power and authority to interfere with the authority of Allah to choose His

own men for His mission, let them try to come to heaven (if they can) and see if they can frustrate His plan and purpose.

{ 10 } أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ

[Pooya/Ali Commentary 38:10]

Even if they muster all the evil forces at their disposal, they will suffer a total defeat, miserably routed and crushed. See Ahzab: 22 and Qamar: 41 to 46.

Aqa Mahdi Puya says:

Verse 11 refers to the battle of Khandaq. See commentary of Ahzab: 1 to 3, 9 to 22 and 25.

{ 11 } جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ

[Pooya/Ali Commentary 38:11] (see commentary for verse 10)

{ 12 } كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ

[Pooya/Ali Commentary 38:12]

Refer to the commentary of verse 3 of this surah and other references mentioned therein.

{ 13 } وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ أُولَئِكَ الْأَحْزَابُ

[Pooya/Ali Commentary 38:13] (see commentary for verse 12)

{ 14 } إِنْ كُنَّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابِ

[Pooya/Ali Commentary 38:14] (see commentary for verse 12)

{ 15 } وَمَا يَنْظُرُ هُوَ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقِ

[Pooya/Ali Commentary 38:15] (see commentary for verse 12)

{ 16 } وَقَالُوا رَبَّنَا عَجَلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ

[Pooya/Ali Commentary 38:16]

{ 17 } اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ

[Pooya/Ali Commentary 38:17]

Refer to the commentary of Baqarah: 249 to 251; Anbiya: 78 to 80 and Saba: 10 and 11 for prophet Dawud.

One day two men of Bani Israil came to Dawud disputing the ownership of a cow. Dawud demanded witnesses from the plaintiff but he could not produce any, at which he asked them to come next day. At night, in dream, Dawud was commanded to kill the defendant, but since there was no proof he did not carry out the order at once.

Dawud had this dream for 3 continuous nights and finally ordered the defendant to be executed. The defendant pleaded, asking the grounds on which this sentence was passed. Dawud replied that he had been commanded by Allah through dreams for 3 nights. When the defendant was sure of his death, he finally confessed that he had killed the plaintiff's father and taken possession of the cow. Then, the people, discouraged by the true visions of Dawud, gave up frauds, unfair dealings and evil intrigues and became law abiding citizens. Thus the authority of Dawud in his kingdom was firmly established by Allah.

{ 18 } إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإشْرَاقِ

[Pooya/Ali Commentary 38:18] (see commentary for verse 17)

{ 19 } وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ

[Pooya/Ali Commentary 38:19] (see commentary for verse 17)

{وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ 20}

[Pooya/Ali Commentary 38:20] (see commentary for verse 17)

{وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ 21}

[Pooya/Ali Commentary 38:21]

Dawud's brother Uriya obtained permission from the guardians of a girl, whom he loved, to marry her, but at the last moment the guardians broke their word. Then Dawud sent his own proposal and her guardians, impressed by Dawud's position as king, gave her hand to him in marriage. Dawud already had 99 wives. She became his hundredth wife.

Uriya was disappointed. He thought that Dawud should have used his influence to convince the girl's guardians in his favour. What Dawud did was not a sin, but in the opinion of Uriya, Dawud, as a brother and also as the king, could have given preference to him.

Allah sent two angels in human form to Dawud. They were not allowed to enter his private chamber where he used to retire for his devotional prayers. They climbed over a wall, entered his private chamber and said that they had come to seek redress at his hands.

One of them said: "This my brother has a flock of 99 sheep, and I had but one; yet he wants me to give up my one sheep to his keeping. He talks like one intending mischief." Without giving a chance to the other who also came to him as a contender Dawud decreed his demand unjust. The two angels disappeared as mysteriously as they had come. It was then realised by Dawud that it was a trial. In self-complacence he passed the judgement before listening to the defendant. As soon as it became evident to him, he turned to Allah in repentance.

According to Imam Ali who so casts aspersion on Dawud on account of his marrying the girl betrothed to his brother must be condemned because every prophet of Allah is free from emotional weaknesses and sinful desires; particularly if the accuser is a Muslim the doubt amounts to blasphemy.

The Biblical passages about Dawud are mere *chroniques scandaleuses*-narrative of scandalous crimes of the grossest character. The Quranic idea of Dawud is that of a just and upright prophet, endowed with all the virtues, in whom even the least thought of self-elation has to be washed off by repentance.

{إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ حَصْمَانُ بَعَى بَعْضُنَا عَلَى بَعْضٍ فَاخْتُمَ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ 22}

[Pooya/Ali Commentary 38:22] (see commentary for verse 21)

{إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً وَلِي نَعَجَةٌ وَاحِدَةٌ فَقَالَ أَكْفُنِيهَا وَعَرَّنِي فِي الْخِطَابِ 23}

[Pooya/Ali Commentary 38:23] (see commentary for verse 21)

{قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجِكَ إِلَى نَعَاجِهِ وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لِيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ 24}

[Pooya/Ali Commentary 38:24] (see commentary for verse 21)

{فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ 25}

[Pooya/Ali Commentary 38:25] (see commentary for verse 21)

{يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ 26}

[Pooya/Ali Commentary 38:26] (see commentary for verse 21)

{وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ 27}

[Pooya/Ali Commentary 38:27]

The whole universe has been created with a definite plan, not without a purpose, as has been

explained in verse 191 of Ali Imran. Disbelief is the negation of order, beauty and purpose. It falsely attributes chaos to the orderly system of the universe.

28} أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ {

[Pooya/Ali Commentary 38:28]

29} كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ {

[Pooya/Ali Commentary 38:29]

30} وَوَهَبْنَا لِذَاوُودَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ {

[Pooya/Ali Commentary 38:30]

31} إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ {

[Pooya/Ali Commentary 38:31]

Aqa Mahdi Puya says:

While inspecting his thorough bred (*khayr*) horses Sulayman realised that the sun had set. Dhikr does not refer to compulsory prayers, because a prophet would not be forgetful of such prayers. It should therefore be normal remembrance of Allah. Some commentators say *an* (in verse 32) means "due to" or "with a view to" because the horses were purchased for *jihad* in the cause of Allah.

In verse 33 *mas-ha* means "to rub" or "to pass hand over". Like all lovers of horses, and particularly because they were to be used in the cause of Allah, he patted them on their necks and passed his hand over their forelegs and was satisfied with having them, not as vanities but as a lover of good (*khayr*). His review of horses was interrupted by his evening devotion, but he resumed it after performing his devotion.

32} فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ {

[Pooya/Ali Commentary 38:32] (see commentary for verse 31)

33} رُدُّوهَا عَلَيَّ فَطْفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ {

[Pooya/Ali Commentary 38:33] (see commentary for verse 31)

34} وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ {

[Pooya/Ali Commentary 38:34]

On a certain night, it is related, Sulayman said that he would go in to his seventy wives, and thus would beget seventy sons, every one of whom would be a warrior in Allah's cause, but (according to the Holy Prophet) he omitted to add: "If Allah wills", which omission, though no sin in itself, was not expected from a prophet of Allah. The consequence was that instead of 70, he had only one son, and that also was a still-born.

35} قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ {

[Pooya/Ali Commentary 38:35]

Seeing the still-born child, Sulayman at once realised the worthlessness of the temporal power, turned repentant to Allah and prayed for a kingdom which should not suit another after him. Allah bestowed abundant powers and bounties mentioned in verses 36 to 38 on him. His earthly kingdom went to pieces after his death. What Sulayman really wanted from Allah was the glory in the life after death which he earned by carrying out the mission of Allah in this world. He was given a unique kingdom in this world as a trial and he came out successful. He obtained a place among the nearest ones to Allah as stated in verse 40.

36} فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ {

[Pooya/Ali Commentary 38:36] (see commentary for verse 35)

37} وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ

[Pooya/Ali Commentary 38:37] (see commentary for verse 35)

38} وَأَخْرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ

[Pooya/Ali Commentary 38:38] (see commentary for verse 35)

39} هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

[Pooya/Ali Commentary 38:39] (see commentary for verse 35)

40} وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ

[Pooya/Ali Commentary 38:40] (see commentary for verse 35)

41} وَادْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

[Pooya/Ali Commentary 38:41]

See commentary of Anbiya: 83 and 84.

Ayyub was the son-in-law of Yusuf. He had abundant wealth and many children. Then he lost his home, his possessions, his family; and suffered from sores, but he did not lose faith, he turned to Allah. Those lacking faith suspected that Ayyub had committed some sin and was being punished, but those good at heart, said that he, as a prophet of Allah, was being tested to manifest ideal patience.

Shaytan, during his sufferings, tried to make him lose confidence in the mercy of Allah. Ayyub, in his prayer to Allah, referred to Shaytan's endeavor to disturb his faith in Him and to the belief of vain people about his having committed some sin which had drawn His anger.

When Shaytan failed in his every effort to strip Ayyub of his title of "the patient" he beguiled Ayyub's wife to lead him astray. He went to her as an experienced physician and convinced her that if she could take the sheep he had with him and sacrifice it in his name, he would immediately be cured. Since the wife was interested in Ayyub's welfare, she came to him and related the suggestion of the physician.

Ayyub warned his wife not to be misled by the man because he was none but Shaytan.

Shaytan came back again as a beautiful young man astride a thorough bred stallion and told her: "I am the king of the earth, and since your husband worshipped Allah, the king of the heavens, not me, it was I who caused the loss of your children and wealth. If, now, you prostrate before me once, I shall make your husband well again."

She promised to do as he wanted if her husband allowed her to do so. Then Shaytan asked her to at least persuade Ayyub not to say *bismillah* before eating a meal and *alhamdulillah* after finishing it. Hardly had she mentioned the proposal, Ayyub was so much disturbed at the very audacity of it that he swore forewith to punish her with hundred stripes. Then he prayed to Allah: "Indeed an affliction has distressed me."

There is another version that once when there was no food in the house she went to get at least a loaf of bread for Ayyub. A man attracted by her lovely hair agreed to give her food in exchange of a bunch of her hair. She gave it to him and brought some food. In those days hair of a woman was cut and removed if she was found guilty of fornication. It greatly pained Ayyub to see her head without her beautiful hair. He then swore to punish her with hundred stripes.

The prophet of Allah Ayyub used to pray for those who came to him with incurable diseases and ailments. But when they asked him why he did not pray for himself, he said: "I have enjoyed Allah's grace and blessing for 80 years, and it would be downright ingratitude if now I grumble when I have been made to taste distress for some time."

In his seven years illness he never uttered a single word of remonstrance or grief, but due to the persistent pestering of Shaytan, he used to invite Allah's attention and help for combating his evil

designs.

The highest example of patience and fortitude to demonstrate total submission to the will of Allah was set forth by the grandsons of the Holy Prophet, Imam Husayn bin Ali in Karbala and Imam Ali bin Husayn Zayn al Abidin in Kufa and Damascus. They were the true inheritors of the Holy Prophet in whom all the virtues of all the prophets of Allah had been deposited by Allah in the highest degree.

Aqa Mahdi Puya says:

"Shaytan has afflicted me with distress" refers to the hardships Ayyub had to face and overcome with the help of Allah in the cause of righteousness. The arch opponent of righteousness is Shaytan who represents rebellion, evil and disorder.

{ اَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ } 42

[Pooya/Ali Commentary 38:42]

Ayyub was commanded by Allah to strike at a rock from which two springs of hot and cold water gushed forth. Hot water was to wash his body to get rid of all physical ailments and cold water to drink and refresh his spirits.

{ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لَأُولِي الْأَلْبَابِ } 43

[Pooya/Ali Commentary 38:43]

{ وَخُذْ بِيَدِكَ ضِغْتًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ } 44

[Pooya/Ali Commentary 38:44]

For fulfilment of his oath, Ayyub was directed by Allah to strike his wife one simple blow with a palm-branch having a hundred leaves.

{ وَادْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ } 45

[Pooya/Ali Commentary 38:45]

{ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ } 46

[Pooya/Ali Commentary 38:46]

Aqa Mahdi Puya says:

"Free from all other distractions of life" means keeping in mind only the ultimate end and abode.

{ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ } 47

[Pooya/Ali Commentary 38:47]

{ وَادْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ } 48

[Pooya/Ali Commentary 38:48]

{ هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ } 49

[Pooya/Ali Commentary 38:49]

Aqa Mahdi Puya says:

This verse indicates that remembrance and commemoration of the lives of the chosen servants of Allah is highly rewarding.

The whole chapter is about the chosen servants of Allah.

{ جَنَّاتٍ عَدْنٍ مَّفْتَحَةٌ لَهُمْ الْأَبْوَابُ } 50

[Pooya/Ali Commentary 38:50]

{ مُتَّكِنِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ } 51

[Pooya/Ali Commentary 38:51]

52 { وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَثْرَابٌ }

[Pooya/Ali Commentary 38:52]

53 { هَذَا مَا تُوَعَدُونَ لِيَوْمِ الْحِسَابِ }

[Pooya/Ali Commentary 38:53]

54 { إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ }

[Pooya/Ali Commentary 38:54]

55 { هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ }

[Pooya/Ali Commentary 38:55]

56 { جَهَنَّمَ يَصْلَوْنَهَا فَيَنْسِفُهَا إِلَى الْيَمِّ فَكَانَ الْمِهَادُ }

[Pooya/Ali Commentary 38:56]

57 { هَذَا فَلْيَذُوقُوهُ حَمِيمٍ وَغَسَّاقٍ }

[Pooya/Ali Commentary 38:57]

58 { وَآخِرُ مِنْ سُكُلِهِ آزْوَاجٌ }

[Pooya/Ali Commentary 38:58]

59 { هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ }

[Pooya/Ali Commentary 38:59]

60 { قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَيَنْسِفُ الْقَرَارُ }

[Pooya/Ali Commentary 38:60]

61 { قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ }

[Pooya/Ali Commentary 38:61]

62 { وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ }

[Pooya/Ali Commentary 38:62]

63 { اتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ }

[Pooya/Ali Commentary 38:63]

64 { إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ }

[Pooya/Ali Commentary 38:64]

65 { قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ }

[Pooya/Ali Commentary 38:65]

66 { رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ }

[Pooya/Ali Commentary 38:66]

67 { قُلْ هُوَ نَبَأٌ عَظِيمٌ }

[Pooya/Ali Commentary 38:67]

Aqa Mahdi Puya says:

According to the Ahl ul Bayt vice-regency (*imamah*) is the most important part of the divine message.

Verse 3 of an Naba confirms it. This was an issue among the angels in verse 30 of al Baqarah. Again it has been described as a message of great importance in verse 67 of this surah, from which man turns away as said in verse 68; and verse 69 again refers to verse 30 of al Baqarah. For the vice-regency (*imamah*) Allah selects and appoints His own chosen representatives on the earth. The selection is not arbitrary. Only those whose submission to His will is absolute and unconditional due to which they remain in constant communion with Allah are chosen. See commentary of al Baqarah: 124. The doctrine of *imamah* has been represented in the Quran in various ways. Even the angels were not clear about this great message. They first disputed, then submitted to the will of Allah, but

Shaytan rebelled and was condemned and cursed for ever for not accepting the *imamah* of the chosen representatives of Allah.

This condition of acceptance and rejection continued in the children of Adam in various forms and manners.

{أَنْتُمْ عَنْهُ مُعْرِضُونَ} 68

[Pooya/Ali Commentary 38:68] (see commentary for verse 67)

{مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ} 69

[Pooya/Ali Commentary 38:69] (see commentary for verse 67)

{إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُبِينٌ} 70

[Pooya/Ali Commentary 38:70]

{إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ} 71

[Pooya/Ali Commentary 38:71]

Refer to the commentary of al Baqarah: 30 to 38; Araf: 11 to 18 and Hijr: 28 to 43.

Aqa Mahdi Puya says:

Taswiya and its derivatives are used in the Quran for Adam and for the Holy Prophet and other prophets. This refers to a very high state of realization by the cognitive self which enables to have an appropriate view of all things; and Adam was honoured with this quality. The angels' view was one sided. Refer to Hijr: 29.

There are two realms, physical and spiritual, *az zahir* (the manifest) and *al batin* (the hidden), and both are the manifestation of Allah's name.

Shaytan was proud of the power of fire, he was made of, and despised the infinite power of reciprocity of clay from which Adam was made.

{فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ} 72

[Pooya/Ali Commentary 38:72] (see commentary for verse 71)

{فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ} 73

[Pooya/Ali Commentary 38:73] (see commentary for verse 71)

{إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ} 74

[Pooya/Ali Commentary 38:74] (see commentary for verse 71)

{قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۗ اسْتَكْبَرْتَ ۖ أََمْ كُنْتَ مِنَ الْعَالِينَ} 75

[Pooya/Ali Commentary 38:75] (see commentary for verse 71)

{قَالَ أَنَا خَيْرٌ مِنْهُ ۖ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ} 76

[Pooya/Ali Commentary 38:76] (see commentary for verse 71)

{قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ} 77

[Pooya/Ali Commentary 38:77] (see commentary for verse 71)

{وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ} 78

[Pooya/Ali Commentary 38:78] (see commentary for verse 71)

{قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ} 79

[Pooya/Ali Commentary 38:79] (see commentary for verse 71)

{قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ} 80

[Pooya/Ali Commentary 38:80] (see commentary for verse 71)

{إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ} 81

[Pooya/Ali Commentary 38:81] (see commentary for verse 71)

82} {قَالَ فَبِعِزَّتِكَ لَا غَوِيَّتَهُمْ أَجْمَعِينَ}

[Pooya/Ali Commentary 38:82] (see commentary for verse 71)

83} {إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ}

[Pooya/Ali Commentary 38:83] (see commentary for verse 71)

84} {قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ}

[Pooya/Ali Commentary 38:84] (see commentary for verse 71)

85} {لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَتَّبِعُ مِنْهُمْ أَجْمَعِينَ}

[Pooya/Ali Commentary 38:85] (see commentary for verse 71)

86} {قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ}

[Pooya/Ali Commentary 38:86]

Aqa Mahdi Puya says:

According to Shura: 23 the Holy Prophet was commanded to ask for a recompense as an exception to other prophets. The reward asked for was in the interest of those who want to find a way to their Lord, as stated in verse 47 of Saba and Furqan: 57. The word "impostor" or "pretender" refers to the objection his followers raised when "love of his Ahl ul Bayt" was enjoined on them in Shura: 23.

Verse 87 refers to the recompense asked for in verse 23 of Shura.

87} {إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ}

[Pooya/Ali Commentary 38:87] (see commentary for verse 86)

88} {وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ}

[Pooya/Ali Commentary 38:88]

Aqa Mahdi Puya says:

History is a witness to the fact that the whole mankind in general and the Muslims in particular have been turning to Ahl ul Bayt for true guidance, and from them alone they will receive it till the end of this world.

4

Chapter

39th - Tafsir Surah Az Zumar (The Groups)

{ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ } 1

[Pooya/Ali Commentary 39:1]

The Quran is a complete book of wisdom and guidance revealed to the Holy Prophet by the almighty and all-wise Allah, who has absolute power to choose whomsoever He likes for receiving the revelation and conveying it to mankind.

Aqa Mahdi Puya says:

As per verse 3 of Dukhan the whole Quran was revealed to the Holy Prophet in the night of Qadr, but he recited it to the people as and when commanded by Allah which is described as the gradual revelation. Refer to the commentary of Baqarah: 2 and my essay "The genuineness of the holy Quran."

Worship, obedience and gratitude is due to Allah, and to establish them on the earth is the mission of the Holy Prophet and his Ahl ul Bayt. To seek nearness to Allah man should use the true means of approach to Him. The true medium (*wasilah*) is the Holy Prophet and his Ahl ul Bayt, because by their wisdom and character they have proved that they alone are the superior most individuals in submission to Allah's will and command. Islam prescribes goodness which is carrying out Allah's commands in letter and spirit in every department of life at all times, in private and public, in thought and action, in minutest detail.

{ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ } 2

[Pooya/Ali Commentary 39:2] (see commentary for verse 1)

{ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ } 3

[Pooya/Ali Commentary 39:3]

Worship is due to none but Allah. Worshippers of material possessions and resources, power, intellect, leaders and ambition may pretend that they seek fulfilment of the goal of their life through these media which finally bring them nearer to Allah, but they are altogether on the wrong track.

Aqa Mahdi Puya says:

To take guardians beside Allah without His permission is strictly prohibited.

Verse 55 of al Ma-idah says:

Verily, your guardian is Allah and His messenger and those who believe and establish the prayer, and give the poor-rate while they are (in the state of ruku) bowing down.

(Refer to the commentary of Ma-idah: 55)

{ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ } 4

[Pooya/Ali Commentary 39:4]

Refer to the commentary of al Baqarah: 255, Ali Imran: 2 and An-am: 101.

"He begets not, nor was He begotten", says verse 3 of al Ikhlas. For begetting He should have a wife on whom He would have depended to have a son; and dependence is weakness or imperfection. If the son was a created being he would have been in any case inferior to Him, and an inferior being cannot help a supreme being. If the son was an uncreated being like Himself, then the conclusion is a doctrine of dualism or trinity which has been dealt with in the commentary of abovenoted verses.

Glory be to Allah. He is above such things. He requires no created beings to help Him. He is self-subsisting by whom all subsist.

Aqa Mahdi Puya says:

It is blasphemy, with no reason at all, to say that Isa was a son of God or an adopted son of God.

If Allah had a son, the Holy Prophet would certainly have been the first of (his) worshippers-says verse 81 of Zukhruf.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكْوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكْوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ
{أَلَا هُوَ الْعَزِيزُ الْعَفَّارُ ۝ 5}

[Pooya/Ali Commentary 39:5]

See commentary of An-am: 73.

His might or power is equalled by His mercy. He shall punish those who reject or belie His signs, and He shall forgive those who turn to Him in repentance and live a pious life thereafter.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأُنزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۚ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي
{ظُلُمَاتٍ ثَلَاثٍ ۚ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ قَاتِلُوا أَنْفُسَكُمْ فَوَنصُرْفُونَ ۝ 6}

[Pooya/Ali Commentary 39:6]

For "He created you from a single being", see commentary of Nisa: 1; and for creation of pairs see commentary of An-am: 143 and 144 and Ya Sin: 71 to 73. For the gradual physical growth of man in several successive stages in the womb see commentary of Hajj: 5.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۚ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ
{مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ 7}

[Pooya/Ali Commentary 39:7]

Allah is free from all wants, and therefore man's ingratitude does not affect Him. He cares for man, so man's gratitude and service earn His pleasure, and man's ingratitude and rebellion are displeasing to Him.

For "No bearer of burden shall bear the burden of another" see commentary of Baqarah: 48, 123 and 254; An-am: 165; Bani Israil: 15 and Fatir: 18.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ ۗ
{قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۚ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ۝ 8}

[Pooya/Ali Commentary 39:8]

Refer to the commentary of Yunus: 12 Nahl: 53 to 55 and Rum: 33.

أَمْ مَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَانِمًا يَحْذَرُ الْأَخْرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ
{أُولُو الْأَلْبَابِ ۝ 9}

[Pooya/Ali Commentary 39:9]

See commentary of Ali Imran: 113 to 117 and Ma-idah: 100.

As pointed out in the commentary of Fatihah: 7, it is necessary to know the way of life and

teachings of the Holy Prophet and his Ahl ul Bayt to find out the right path and to walk on it. Imam Jafar bin Muhammad as Sadiq said:

" 'Those who know' refers to the Imams of the Ahl ul Bayt; and 'those who do not know' refers to the opponents of the Ahl ul Bayt; and the 'men of understanding' refers to the sincere devotees of the Ahl ul Bayt."

Once Ali and Qambar were taking a walk in the city of Kufa after nightfall. Qambar stopped at the doorsteps of a house in which a man was reciting this verse, but Ali went ahead. After a few steps he turned and asked Qambar: "Why did you stop?" Qambar replied: "He is reciting the Quran in a very tender and melodious voice." Ali said: "The sleep of a person whose mind and heart are ingrained with the conviction of faith is better than the adoration of a doubting hypocrite."

It is reported by Qambar that he could not grasp the meaning of Ali's observation, so he recorded the identity of that house in his mind and visited it the next day. He found out that it was the house of a hypocrite. Then he asked Ali as to how did he know what was hidden in the heart of the man? Ali said: "How could a guardian remain unaware of that which is concealed by the people in their hearts?"

The Holy Prophet said:

"I am the city of knowledge and Ali is its gate."

See the commentary of Baqarah: 105 to know that Allah chooses whom He pleases for His special favour; and commentary of Ma-idah: 35 which contains clear guidance for identifying and selecting the true means of approach (*wasilah*).

As for praying in the nights there are no equals to Ali, Fatimah, and Ali bin Husayn Zayn al Abidin in particular among the Ahl ul Bayt, save the Holy Prophet, according to the authentic books of history written by well-known Muslim scholars.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ
حِسَابٍ {10}

[Pooya/Ali Commentary 39:10]

For *taqwa* (fear to displease Allah which is akin to love) see commentary of Baqarah: 2, 177, and 189.

Sabiruna refers to those who remain steadfast in the face of relentless torture and persecution. Verse 177 of Baqarah also throws light on *sabiruna*. In all authentic books of history it has been clearly narrated that the Ahl ul Bayt, particularly Imam Husayn bin Ali, his relatives and friends, in Karbala and after Karbala, were subjected to torture and persecution, unparalleled in the history of mankind.

"Allah's earth is spacious" refers to the political circumstances which may become unfavourable to the practice of the faith, and the true believer, who cannot safely exercise his religion in his native land, has to emigrate to a place of liberty and security.

It is said that on the day of judgement prayers, fasting, pilgrimage and alms-giving etcetera will be weighed and recompensed proportionately, but the recompense of patience, fortitude and forbearance shall exceed the reward of all good deeds, even martyrdom. It will be said to those who patiently suffered hardships in the cause of Allah:

"The martyrs suffered death only once, but you suffered persecution worse than death throughout your lives."

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ {11}

[Pooya/Ali Commentary 39:11]

Refer to the commentary of An-am: 14.

This verse was revealed when the pagans of Makka asked the Holy Prophet as to why he was preaching a new religion opposed to idolatry and making his followers suffer persecution and miseries.

Aqa Mahdi Puya says:

Not in the order of conversion of the Makkans, but the Holy Prophet was the first Muslim in the order of whole creation, mentioned in Ali Imran: 184.

12} وَأَمْرٌ لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ }

[Pooya/Ali Commentary 39:12] (see commentary for verse 11)

13} قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ }

[Pooya/Ali Commentary 39:13]

Refer to the commentary of An-am: 14 to 16.

14} قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي }

[Pooya/Ali Commentary 39:14] (see commentary for verse 13)

15} فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ }

[Pooya/Ali Commentary 39:15]

This is not a command or permission but a reproach and warning.

He who gains the whole world and loses his own soul shall not be profited. He has given his soul in exchange of that which will surely land him in the midst of eternal damnation, because clear guidance came to him but he chose to go astray.

16} لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونَ }

[Pooya/Ali Commentary 39:16]

17} وَالَّذِينَ اجْتَنَّبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ }

[Pooya/Ali Commentary 39:17]

Refer to the commentary of Baqarah: 256 and Nahl: 36.

18} الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ }

[Pooya/Ali Commentary 39:18]

19} أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ }

[Pooya/Ali Commentary 39:19]

20} لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ }

[Pooya/Ali Commentary 39:20]

Refer to the commentary of Ankabut: 58.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَنَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا

21} إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ }

[Pooya/Ali Commentary 39:21]

Refer to the commentary of Hajj: 5.

22} أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ }

[Pooya/Ali Commentary 39:22]

Refer to the commentary of An-am: 126.

It is reported that this verse was revealed in praise of Ali ibn abi Talib. "I and Ali are from one and he same light", said the Holy Prophet, therefore, he and Ali never worshipped a *ghayrallah*(other than Allah) as mentioned in the commentary of Baqarah: 124.

Indirectly this verse is also applicable to those believers whose hearts have been enlightened with the truth according to the degree of their faith.

To identify the enlightened heart the Holy Prophet said:

"An enlightened heart shuns the desires connected with the temporary stay in this world and desires that which is associated with the permanent abode of the hereafter."

The last part of the verse refers to Abu Lahab and his associates.

Just as there is spiritual progress for those who seek nearness to Allah, so there is more and more spiritual retrogression for those who close their hearts to the truth. Their hearts grow hardened, and they allow less and less grace of Allah to penetrate their souls.

The Holy Prophet said:

"Seek help from those of my adherents who have enlightened hearts, for Allah has bestowed His grace and mercy on them. Do not go near those whose hearts have grown hardened, for their souls have been destroyed by the wrath of Allah."

Allah loves those who show love and kindness to His creatures and guides them unto the right path and goodness.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ
اللَّهُ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضَلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ۚ {23}

[Pooya/Ali Commentary 39:23]

Refer to the commentary of Baqarah: 2; Ali Imran: 7; Anfal: 2; Ibrahim: 4 and Nahl: 93.

For the revelation of the whole text of the Quran and also for its gradual revelation to the Holy Prophet see commentary of Baqarah: 2 and Aqa Puya's essay "The genuineness of the holy Quran". For *mutashabihat* see commentary of Ali Imran: 7; for the reaction of those who fear their Lord see commentary of Anfal: 2; and for those whom Allah leaves to stray see commentary of Ibrahim: 4 and Nahl: 93.

The gradual revelation of the Quran, although revealed in parts, during a long period of about 23 years, dealing with facts and events far removed from each other, is yet a book consistent with itself, and conformable in its various parts, with its teachings constantly reiterated in order to impress upon the minds of the people the unity of Allah, His attributes, the laws operating the nature, accountability, the day of resurrection, the day of judgement, and the reward for doing good and the punishment for doing evil.

Those who receive truth do it with tremor and not with apathy, which is a proof of their being moved by the word of Allah, so they are overcome by love and favour of Allah. They are soft of heart. Those who are hard-hearted are left by Allah to stray.

According to verses 1 to 5 of ar Rahman, at the time of creation of the Holy Prophet the knowledge of the Quran was given to him. The beneficent Lord taught him the Quran. The prophets of Allah were fully equipped, conditioned and educated before they were sent to guide the people. It is clearly stated in Maryam: 30 that Isa was given the Injil while he was in the cradle.

As stated in verse 114 of Ta Ha, the Holy Prophet was commanded to deliver the verses and the surahs of the book of Allah to the people as and when Allah directed him to do so. Verse 185 of al

Baqarah and verse 1 of al Qadr clearly state that the whole Quran was sent down to the Holy Prophet in the night of Qadr.

For the present arrangement of the Quran refer to Aqa Mahdi Puya's essay "The genuineness of the holy Quran."

The Holy Prophet said:

"The sins of those who tremble in fear of Allah's wrath drop, like dried leaves, from their record. On the day of judgement all eyes will be terrified and frightened save the eyes which did not see the forbidden things, had wept in fear of Allah's wrath, and remained opened in remembrance of Allah."

{أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ} 24

[Pooya/Ali Commentary 39:24]

To shield oneself by one's face is to expose oneself fully to the punishment; it conveys a true picture of utter helplessness.

{كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ} 25

[Pooya/Ali Commentary 39:25]

Refer to Nahl : 26; and commentary of verses of Araf, Yunus and Hud for the destruction of the people of Nuh, Hud, Salih, Lut, Shu-ayb and Firawn (in the time of Musa).

{فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ} 26

[Pooya/Ali Commentary 39:26]

Refer to al Baqarah: 114.

{وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ} 27

[Pooya/Ali Commentary 39:27]

Men can better understand high spiritual truths by parables and similitudes, and these are given abundantly in the Quran.

The object is, not merely to tell stories, but to teach lessons of wisdom.

{قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ} 28

[Pooya/Ali Commentary 39:28]

Refer to Kahf: 1.

{ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ} 29

[Pooya/Ali Commentary 39:29]

No man can serve two, still less numerous, masters.

The difference between polytheism (serving many masters who disagree and quarrel among themselves, making their servants suffer) and the gospel of *tawhid* (serving one master who is good, kind to his servants) is explained by the analogy of two men. The servant who serves one master concentrates his attention to his master only and is happy by discharging his duties efficiently.

{إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ} 30

[Pooya/Ali Commentary 39:30]

All will die, good and bad alike. Even the prophets are not exempted. But there is a life after death. Every one will face the consequences of the good or bad he or she has done in this world.

{ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ} 31

[Pooya/Ali Commentary 39:31]

In the life of hereafter, the consequence of the life of this world, all the things about which people dispute in this world will be made clear in the presence of Allah; then the disputants will realise their folly.

{فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ} 32

[Pooya/Ali Commentary 39:32]

Refer to Anam: 21, 94, 145 and 158.

No offence is more heinous than belying the signs of Allah, in spite of the truth being made clear by continuous guidance.

In Matthew 12: 31 and 32, Isa says:

"Whosoever speaks a word against the son of man, it shall be forgiven him; but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this age nor in the age to come."

Nisa: 48 and 116 confirm that which has been said by prophet Isa.

{وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ} 33

[Pooya/Ali Commentary 39:33]

"He who brings the truth" refers to the Holy Prophet, and it is unanimously accepted by the scholars of all sects that 'He who testifies it' refers to Ali ibn abi Talib. See commentary of Ali Imran : 52 and 53. Ibn al Maghazli writes the abovenoted interpretation in his Manaqibah on the authority of Mujahid. Hafizan ibn Marduwayh and Hafiz Abu Nu-aym have also recorded this tradition. Once the Holy Prophet asked his companions:

"Who among you would relate to me a distinguishing excellence of my cousin, Ali?"

"I shall," said Ammar Yasir.

"Do, then," said the Holy Prophet. Ammar recited this verse.

"True is that which you have recited," said the Holy Prophet.

Imam Ali said:

"I am the *siddiq al akbar* (the greatest truthful) and I am the *faruq al azam* (the greatest distinguisher), and none shall claim these titles other than me, save a liar."

Ibn Abbas said:

"When on the night of ascension the Holy Prophet visited the kingdom of Allah in the heavens, He told him: 'Go and inform your followers what you have seen here'. The Holy Prophet asked: 'Who would testify my statement?' Allah replied: 'Ali will testify.'"

"These are those who safeguard themselves against evil" and verses 34 and 35 refer to the other believers in the truth who also are entitled to be called *muttaqin* according to the degree of their sincerity in the faith.

Aqa Mahdi Puya says:

This verse is applicable to all the prophets and their testifiers. Among them the most distinguished are:

- (i) Mumin ali Firawn,
- (ii) Mumin ali Yasin,
- (iii) Ali ibn abi Talib, the superior most among them.

Any view expressed by any commentator, not supported by the sayings of the Holy Prophet, should

be rejected outright.

{لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ 34}

[Pooya/Ali Commentary 39:34]

{لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ 35}

[Pooya/Ali Commentary 39:35]

{الَّذِينَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ 36}

[Pooya/Ali Commentary 39:36]

{وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۗ اللَّهُ بَعِزِّ ذِي انْتِقَامٍ 37}

[Pooya/Ali Commentary 39:37]

{وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ 38}

[Pooya/Ali Commentary 39:38]

See commentary of Muminun: 84 to 89 and Ankabut : 61 according to which even the disbelievers, if asked, would admit that Allah is the creator of the heavens and the earth.

The believers put their trust in Allah-see Yusuf: 67 and Ibrahim: 11.

{قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ فَسَوْفَ تَعْلَمُونَ 39}

[Pooya/Ali Commentary 39:39]

See Hud 93 and 121.

{مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ 40}

[Pooya/Ali Commentary 39:40]

{إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۗ فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ 41}

[Pooya/Ali Commentary 39:41]

See An-am: 108.

{اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۗ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُسَمًّى ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ 42}

[Pooya/Ali Commentary 39:42]

See commentary of An-am 60 and Sajdah: 11.

Aqa Mahdi Puya says:

To a certain extent there is affinity between sleep and death. In the state of sleep, the cognitive self disassociates itself from the conscious world of senses but not from the body altogether, as the working of sub-conscious, unconscious or superconscious does not cease. The dreams are said to be the expression of any of them. The dreams of the prophets were the manifestation of the superconscious which revealed the unseen to them.

{أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۗ قُلْ أُولَٰئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ 43}

[Pooya/Ali Commentary 39:43]

{قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ ثُمَّ إِلَيْهِ تُرْجَعُونَ 44}

[Pooya/Ali Commentary 39:44]

For the doctrine of intercession (*shafa-at*) refer to the commentary of Baqarah: 48 and 123 and other references mentioned therein.

{وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ } 45

[Pooya/Ali Commentary 39:45]

To those who are not true monotheists the mention of Allah, or His commandments, is hateful. As soon as the Holy Prophet departed from this world, the hypocrites at once turned hostile to his Ahl ul Bayt in spite of the several verses of the Quran which establish their superior merits and their authority and the declarations of the Holy Prophet (from *dawat dhil ashira* to Ghadir Khum), and became the self-imposed leaders of the people.

{قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ } 46

[Pooya/Ali Commentary 39:46]

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۗ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ } 47

[Pooya/Ali Commentary 39:47]

Refer to the commentary of Rad: 17.

{وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ } 48

[Pooya/Ali Commentary 39:48]

{فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِمَّا قَالِ إِنَّمَا أُوتِيْنَاهُ عَلَىٰ عِلْمٍ ۖ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ } 49

[Pooya/Ali Commentary 39:49]

Refer to the commentary of Yunus: 12; Nahl: 53 and 54, Rum: 33 and verse 8 of this surah.

{قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ } 50

[Pooya/Ali Commentary 39:50]

{فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ۗ وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ } 51

[Pooya/Ali Commentary 39:51]

Refer to Nah1: 34.

{أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ } 52

[Pooya/Ali Commentary 39:52]

Refer to Qasas: 82 and Rum: 37.

{قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ } 53

[Pooya/Ali Commentary 39:53]

Imam Ali has said that there is no better verse than this to give heart, joy and confidence to a believer for the availability of divine mercy.

Allah is just, but He is not merciless. His justice is always tempered with His mercy. He has made mercy incumbent on Himself (An-am: 12, 54), He invites man to seek His pardon (Nisa: 106), He wipes out sins (Ankabut: 7), provided the sinner turns repentant to Him and thereafter remains on the right path.

Every surah of the Quran, except al Bara-at, begins with the first verse of al Fatihah. Refer to the introduction of al Fatihah and the commentary of al Fatihah: 1 to 4 to understand the true interpretation of this verse.

{وَأَنْبِئُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ } 54

[Pooya/Ali Commentary 39:54]

The sinners must turn to Allah in repentance before they meet their Lord for the final reckoning, because once the decree is passed the punishment will begin from which there will be no escape. Pardon will be available to those who repent and surrender themselves to the mercy of Allah.

{وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ} 55

[Pooya/Ali Commentary 39:55]

The best among the created beings sent down to the people is the Holy Prophet with the book of Allah. The Holy Prophet, on several occasions, made known to the people that Ali and he were from one and the same light, so they should follow and obey him (see *hadith al thaqalayn* and other traditions, the commentary of al Ma'idah: 67, Ali Imran: 61, Ahzab: 33, Baqarah : 124, and recall to memory the commentary of several verses so far read), and after Ali, the holy Imams of the Ahl ul Bayt. They are the best among the whole mankind in all ages. To follow the best chosen by Allah, we must identify and discard those who are ordinary and weak in faith.

{أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَطْتُ فِي جَنبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاجِرِينَ} 56

[Pooya/Ali Commentary 39:56]

All disbelievers, sinners and hypocrites who not only belie the signs of Allah but mock at them will be screaming with regrets and woes but all will be in vain.

{أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ} 57

[Pooya/Ali Commentary 39:57]

{أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ} 58

[Pooya/Ali Commentary 39:58]

{بَلَىٰ قَدْ جَاءَ تَكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ} 59

[Pooya/Ali Commentary 39:59]

{وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ} 60

[Pooya/Ali Commentary 39:60]

As spotless white is the symbol of joy and honour (Ali Imran: 106), so black or darkness is the symbol of sorrow and disgrace (Yunus: 26 and 27). The blessed and the cursed will be identified on the day of judgement by their joy and sorrow, honour and disgrace, respectively.

{وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ} 61

[Pooya/Ali Commentary 39:61]

Refer to Yunus: 62.

{اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ} 62

[Pooya/Ali Commentary 39:62]

{لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ} 63

[Pooya/Ali Commentary 39:63]

{قُلْ أَفَعَيِّرَ اللَّهُ تَأْمُرُوتِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ} 64

[Pooya/Ali Commentary 39:64]

{وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَنْ أَشْرَكَتَ لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ} 65

[Pooya/Ali Commentary 39:65]

The gospel of unity, renewed in Islam with utmost emphasis and full force, has been the message from Allah since the arrival of Adam in this world.

Aqa Mahdi Puya says:

There is a general statement in this verse, addressed to people through the Holy Prophet. It implies that if the motivating drive behind any work done is not the service of Allah, it bears no fruit in the life of hereafter, because when any other than Allah is associated the main purpose of the deed is lost.

{بَلِ اللّٰهِ فاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ} 66

[Pooya/Ali Commentary 39:66]

{وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِّيَمِينِهِ ۗ سُبْحَانَہٗ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ} 67

[Pooya/Ali Commentary 39:67]

Refer to the commentary of An-am: 92; Ibrahim: 48; Anbiya: 104 and Hajj: 74.

The authority of Allah is not like unto any device made by man. If man fails to see beyond his own devices, he will never understand the omnipotent power of Allah. The whole earth will be no more to Him than a thing that will be crushed in the hallow of His hand, nor will the heavens with their vast expanse be more than a rolled up scroll in His right hand, the hand of power and will. This is, of course, figurative. Allah is not a creature of flesh and blood, with hands and fingers.

Aqa Mahdi Puya says:

Those who associate others with Allah in authority have no idea of the absoluteness of His power or authority. Verse 92 of An-am and 74 of Hajj also have the same meanings. No one has any intrinsic power. Allah is the supreme authority. His authority will manifest itself on the day of resurrection to all creatures. All those who thought they had power or authority will appear before Him in abject submission. The state of the day of resurrection will be free from the laws of space and time and dimensional barriers (Anbiya: 104).

{وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللّٰهُ ۗ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ} 68

[Pooya/Ali Commentary 39:68]

Sa-iqa implies "a swoon", loss of all consciousness of being, and cessation of the normal functioning of the powers of feeling. With the first trumpet the living on the earth will die, and the souls of the dead will become unconscious. The exception, according to Ahl ul Bayt, refers to martyrs. There will be a new heaven and a new earth as stated in Ibrahim: 48. The new earth will be illuminated by the divine light, not by the sun or the moon. With the second trumpet they will stand in the new world before Allah, then the judgement will begin.

See commentary of Bani Israil: 13, 14 and 71; Ya Sin: 65. *Kitab* means the record of deeds.

{وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ} 69

[Pooya/Ali Commentary 39:69] (see commentary for verse 68)

{وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ} 70

[Pooya/Ali Commentary 39:70]

{وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ

{وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ} 71

[Pooya/Ali Commentary 39:71]

Refer to Yunus: 33.

{قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ قَبِيسٌ مَّثْوًى الْمُتَكَبِّرِينَ} 72

[Pooya/Ali Commentary 39:72]

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا
خَالِدِينَ } 73

[Pooya/Ali Commentary 39:73]

{ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ وَأُورَثْنَا الْأَرْضَ نَنْبَوُا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ } 74

[Pooya/Ali Commentary 39:74]

Aqa Mahdi Puya says:

As verse 70 of Qasas says Allah's is all praise, first and last.

{ وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } 75

[Pooya/Ali Commentary 39:75]

Aqa Mahdi Puya says:

This verse refers to the absolute sovereignty of the Lord of the worlds to whom alone belongs all praise and glory. See commentary of Baqarah: 255. According to the Ahl ul Bayt the throne (*arsh*) refers to absolute wisdom of the Lord and those who surround the divine wisdom on its outskirts are the angels and His chosen friends.

[Pooya/Ali Commentary 40:11]

The first death refers to non-existence- Baqarah: 28 says you were dead and He gave you life;-and the second death refers to the cessation of physical life-: again He will cause you to die and again bring you to life, on the day of resurrection.

12} {ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ^ط وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا^ع فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ }

[Pooya/Ali Commentary 40:12]

13} {هُوَ الَّذِي يُرِيكُم آيَاتِهِ وَيُنزِلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا^ع وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ }

[Pooya/Ali Commentary 40:13]

14} {فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ }

[Pooya/Ali Commentary 40:14]

15} {رَفِيعِ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ }

[Pooya/Ali Commentary 40:15]

Aqa Mahdi Puya says:

This verse and verse 52 of Shura refer to the light of divine attention proceeding from Allah's command which is cast upon whomsoever of His servants (His prophet or messenger) He wills.

16} {يَوْمَ هُمْ بَارِزُونَ^ط لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ^ع لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ }

[Pooya/Ali Commentary 40:16]

Aqa Mahdi Puya says:

On the day of resurrection all creatures will witness the kingdom of justice, truth and righteousness duly established by the command of Allah, but those who have direct communion with Allah (His chosen representatives on the earth) know it before the day of resurrection.)

17} {الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ^ع لَا ظُلْمَ الْيَوْمَ^ع إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ }

[Pooya/Ali Commentary 40:17]

To understand the phrase "swift at reckoning" once a man asked Imam Ali as to how Allah will take account of all human beings at one and the same moment. The Imam replied: "As He gives sustenance to all the living beings."

18} {وَأَنْذِرْهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ^ع مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ }

[Pooya/Ali Commentary 40:18]

"Hearts will jump to the throats" is an Arabic idiom implying utmost fear and terror.

The unjust shall not have any friend nor an intercessor, but for those who are not unjust there will be intercessors (see commentary of al Baqarah : 48 and 123).

19} {يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ }

[Pooya/Ali Commentary 40:19]

"Treachery of the eyes" may mean that (i) what the eyes see may not be actually taking place, (ii) they show love when hatred is meant, (iii) they see things which they should not see; but Allah's perfect, all-comprehending and all-pervading knowledge penetrates through all mysteries.

20} {وَاللَّهُ يَقْضِي بِالْحَقِّ^ط وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ^ع إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ }

[Pooya/Ali Commentary 40:20]

[Pooya/Ali Commentary 40:21]

Refer to the commentary of Rum: 9 and Fatir: 44.

[Pooya/Ali Commentary 40:22]

[Pooya/Ali Commentary 40:23]

These verses refer to Musa.

See commentary of Ta Ha: 9 to 98 and other references mentioned therein.

VERSE 24:

Refer to Qasas: 6, 38, 39, 76 to 81; Ankabut: 39.

The three types of disbelievers were united in opposition to the true mission of Musa.

VERSE 25:

Refer to Baqarah: 49; Araf: 127; Qasas: 4,

VERSE 27:

Refer to Ta Ha: 49 to 55.

VERSE 28:

Refer to Qasas: 20 for the "*mumin ali Firawn* ."

Verses 28 to 44 contain his advice to Firawn and his people.

VERSE 34:

This verse refers to prophet Yusuf. Refer to Surah Yusuf.

Aqa Mahdi Puya says:

VERSE 36 and 37:

See Aqa Puya's note in the commentary of Qasas: 38.

VERSE 39:

Aqa Mahdi Puya says:

In this verse the *mumin ali Firawn* gives answer to Firawn's claim in verse 36 and 37.

VERSE 43:

Compare this verse with An-am: 82 and 83.

VERSES 44 and 45:

He refers to the plot Firawn made to kill him, but he was saved, as the verse 45 shows.

[Pooya/Ali Commentary 40:24] (see commentary for verse 23)

[Pooya/Ali Commentary 40:25] (see commentary for verse 23)

[Pooya/Ali Commentary 40:26] (see commentary for verse 23)

27} وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

[Pooya/Ali Commentary 40:27] (see commentary for verse 23)

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدْكُمْ وَإِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

[Pooya/Ali Commentary 40:28] (see commentary for verse 23)

يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ

[Pooya/Ali Commentary 40:29] (see commentary for verse 23)

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ

[Pooya/Ali Commentary 40:30] (see commentary for verse 23)

مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِلْعِبَادِ

[Pooya/Ali Commentary 40:31] (see commentary for verse 23)

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ

[Pooya/Ali Commentary 40:32] (see commentary for verse 23)

يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

[Pooya/Ali Commentary 40:33] (see commentary for verse 23)

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زُلْتُمْ فِي شَكِّ مِمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ

[Pooya/Ali Commentary 40:34] (see commentary for verse 23)

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبِيرٌ مَفْتَنًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ

[Pooya/Ali Commentary 40:35] (see commentary for verse 23)

وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صِرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ

[Pooya/Ali Commentary 40:36] (see commentary for verse 23)

أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لِأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ

[Pooya/Ali Commentary 40:37] (see commentary for verse 23)

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ

[Pooya/Ali Commentary 40:38] (see commentary for verse 23)

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

[Pooya/Ali Commentary 40:39] (see commentary for verse 23)

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

[Pooya/Ali Commentary 40:40] (see commentary for verse 23)

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ

[Pooya/Ali Commentary 40:41] (see commentary for verse 23)

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْعَقَّارِ

[Pooya/Ali Commentary 40:42] (see commentary for verse 23)

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدْنَا إِلَى اللَّهِ وَآلِ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ

[Pooya/Ali Commentary 40:43] (see commentary for verse 23)

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَؤُضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

[Pooya/Ali Commentary 40:44] (see commentary for verse 23)

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

[Pooya/Ali Commentary 40:45] (see commentary for verse 23)

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

[Pooya/Ali Commentary 40:46]

The calamities Firawn and his people suffered in this world (Araf: 130 to 136) were nothing compared to the penalties they will suffer in the next world, mentioned in these verses.

Aqa Mahdi Puya says:

Verse 46 refers to the agony and torment they will suffer morning and evening after death till the day of resurrection. This is an intermediary stage where the enemies of Allah, like prisoners, according to Imam Jafar bin Muhammad as Sadiq, will wait in a state of continuous torment, morning and evening, for the real punishment they will undergo after the day of reckoning.

47} وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ {

[Pooya/Ali Commentary 40:47] (see commentary for verse 46)

48} قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ {

[Pooya/Ali Commentary 40:48] (see commentary for verse 46)

49} وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ {

[Pooya/Ali Commentary 40:49] (see commentary for verse 46)

50} قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَاذْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {

[Pooya/Ali Commentary 40:50] (see commentary for verse 46)

51} إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ {

[Pooya/Ali Commentary 40:51]

Refer to An-am: 131 wherein it is stated that every transgressor shall be a witness against himself; in Nur: 24 his faculties will be witnesses, and in Zumar: 69 the prophets and the chosen representatives of Allah will bear witness to the fact that they always showed the right path to the people.

52} يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ {

[Pooya/Ali Commentary 40:52]

53} وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ {

[Pooya/Ali Commentary 40:53]

54} هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ {

[Pooya/Ali Commentary 40:54]

55} فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ {

[Pooya/Ali Commentary 40:55]

Refer to Nisa: 106.

By isolating *wastaghfir lidhambika* from its context the preconceived antagonism of the Christian commentators led them to believe that the Holy Prophet was not free from sinning; so a sinner cannot purify other sinners.

The word *ghafar* means to cover or protect, so *istighfar* means seeking protection. *Zanb* means an act of inadvertence or an unintentional shortcoming which is quite different from *ithm* (peculiarly intentional sin).

Wastaghfir lidhambika actually means "seek protection (of your Lord) against (any natural or unintentional) shortcoming". Protection is sought before any untoward or undesirable event takes place, not after a calamity afflicts. When a sin is committed forgiveness and pardon is sought, not protection.

The Holy Prophet and his Ahl ul Bayt were thoroughly purified by Allah (Ahzab: 33). In Maryam:

51 Allah says that Musa was freed from all impurities. The status of the Holy Prophet is much higher than Musa and all other prophets. See commentary of Ali Imran: 81; Baqarah: 253, 285 and Bani Israil: 1. According to Hijr: 39; Araf: 16 and 17 and Ibrahim: 22, it is Shaytan who allures man unto sin, and Nahl: 99 and Hijr: 40 say that he has no authority over the purified servants of Allah. So all the prophets of Allah are infallible. They always sought the protection of their Lord against the efforts of Shaytan. As verse 27 of Anbiya says: "They speak not before He speaks; and they always act by His command."

Every prophet of Allah had a natural inclination to seek goodness from Allah for his followers. He felt that their welfare was his responsibility. He treated their happiness or salvation as his own. So he always sought pardon and forgiveness for his people as he would do for his own self, and therefore he was addressed in person at many places in the Quran instead of his followers; and commandments intended for the people were addressed to the prophet. For example in Araf: 150 and 151, although the people had worshipped the calf, Musa prays to seek protection for himself and his brother Harun, using the same words: *Rabbigh-firli wa li-akhi* (O Lord grant protection to me and my brother).

In Baqarah: 286, man has been taught to pray: "*wa-fu anna waghfirlana warhamna* (our Lord, pardon us, and grant us protection, and have mercy on us)." For pardon *afu*, and for protection against sinning in future *ighfir* have been used. In verse 25 of Bani Israil *ghafar* (protection) is promised for those who do deeds of righteousness, not for those who do evil, so protection becomes reward. In verse 7 of this surah the angels who bear the *arsh* seek protection (*yastaghfiruna*) for the believers, otherwise to seek pardon for those who believe in Allah, do good and follow His religion becomes meaningless. In verse 8 of Tahrim first the believers will be purified and freed from all traces of evil, then they will be admitted into the paradise where they shall pray: "O Lord, perfect for us our light and grant us protection." If instead of protection, pardon is used, then it carries no meaning.

Baqarah: 129, 151 ; Ali Imran: 164; Bara-at: 103 and Jumu-ah: 2 clearly make known that it is the Holy Prophet who was sent by Allah with a prerogative to purify mankind.

The Quran proclaims the infallibility of Isa, but Jesus of the Bible is presented as a timid, frightened and despondent individual.

"Jesus cried aloud: "*Eli, Eli, lema sabachthani?*" which means, 'My God, my God, why has Thou forsaken me?' " (Matthew 27 : 46).

"He went on a little, fell on his face in prayer, and said, 'My father, if it is possible, let this cup pass me by. Yet not as I will, but as Thou wills.'" (Matthew 26: 39)

When the God of Christian church has forsaken His own begotten son without any reason, for no fault has been ascribed to him in the Bible, then He will definitely forsake the common sinners. A forsaken son of God will never be able to save the sinners from divine punishment; and when he himself did not surrender to the will of God, he could not ask others to submit to the will of God.

The true interpretation of this verse is seeking protection of Allah against any possible act of inadvertence in future for his faithful followers, not for himself.

As stated in Ali Imran: 41, evening and morning are the best time for celebrating the praises and glory of Allah.

Aqa Mahdi Puya says:

All finite beings have the inherent shortcoming of not owning anything of their own. A dark object receives light from an illuminating source, but the light it receives never becomes its property. It is there so far the source is directed towards it; and as soon as its direction is changed the inherent darkness reappears. Whatever excellence a created being owns is a gift from Allah. No finite being has an existence of its own. Any degree of existence it has is a gift bestowed on it by the eternal

source of existence and the moment it is withdrawn the existence of the finite being ceases to be. Among the finite beings, man is distinguished from other finite beings by the ability to receive more and more gifts of excellences from the infinite providence to cover inherent shortcomings. To obtain it he has to pray for it. This prayer is called *istighfar* (to seek a cover). There is no one among the finite beings who is exempt from *istighfar*. To receive more and more, continuous *istighfar* is necessary. Ordinary men are often unmindful of their shortcomings. The men of God are constantly alive to the danger of falling into the trap of shortcomings, so they make use of continuous *istighfar*. It is a virtue which all prophets of Allah proudly owned. It is also a way of life of the prophets to set an example to their followers. The Holy Prophet as the foremost guide in the order of devotion, submission and worship seeks protection against any remotest possibility of even an unintentional act of inadvertence and includes his faithful followers in his prayer. He is witness over witnesses. Refer to Bani Israil: 1 for the prayer of all the prophets behind the Holy Prophet. On the day of judgement every person will be worried for his own salvation but the Holy Prophet will represent the whole mankind for their salvation before Allah.

Therefore his *istighfar* is not only for himself but for all the believers. See Muhammad: 19 and Fath : 2.

Zanb, in connection with the Holy Prophet or any other prophet, does not mean sin.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ ۚ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ
الْبَصِيرُ {56}

[Pooya/Ali Commentary 40:56]

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {57}

[Pooya/Ali Commentary 40:57]

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۗ قَلِيلًا مَّا تَتَذَكَّرُونَ {58}

[Pooya/Ali Commentary 40:58]

Refer to the commentary of Yunus: 35 and Hud: 24 for those who are endowed with the divine wisdom. The divinely enlightened Ahl ul Bayt are not equal to the ignorant companions even if they happen to be rulers or self-appointed leaders.

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {59}

[Pooya/Ali Commentary 40:59]

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ {60}

[Pooya/Ali Commentary 40:60]

Refer to the commentary of Baqarah: 186, particularly Imam Ali's opinion. The Arabic word *du-a* means call, request, supplication, invitation, invocation or prayer.

Allah has given man permission to invoke Him. In all *du-as* request is made to Allah alone, but through the *wasilah* (means of approach)-the Holy Prophet and his Ahl ul Bayt.

Du-as taught by the Holy Prophet and his holy Ahl ul Bayt, particularly Imam Ali ibn abi Talib and Imam Ali bin Husayn Zayn al Abidin, are twice blessed. Firstly they provide for us the most suitable words and proper form to approach and beseech the merciful Allah. Secondly, if the meanings are understood they leave a profound impression of the oneness of Allah and His attributes on our minds and souls, and as a result our character formation takes after and follows the pattern laid down by the religion of Allah, Islam.

These *Dua-as* are also a proof of our pure faith in the "One and Only" Allah.

They make clear relationship between man and God, and reciprocal relations between human

[Pooya/Ali Commentary 40:70]

71 { إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ }

[Pooya/Ali Commentary 40:71]

72 { فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ }

[Pooya/Ali Commentary 40:72]

73 { ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ }

[Pooya/Ali Commentary 40:73]

74 { مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ }

[Pooya/Ali Commentary 40:74]

75 { ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ }

[Pooya/Ali Commentary 40:75]

76 { ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ }

[Pooya/Ali Commentary 40:76]

77 { فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَامَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعَنَّكَ فَالِئِنَّا يُرْجَعُونَ }

[Pooya/Ali Commentary 40:77]

Refer to Yunus: 46; Rad: 40.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ }

[Pooya/Ali Commentary 40:78]

Refer to Nisa: 164 and 165.

Aqa Mahdi Puya says:

The signs of Allah mentioned in this verse refer to the events which took place to destroy the people of Nuh, Hud, Salih, Lut, Shu-ayb, Firawn (in the times of Musa), mentioned particularly in Araf, Yunus and Hud. Whenever time of respite was past a destructive sign came by His command to annihilate the unjust in order to destroy the falsehood so that the truth could be preserved.

79 { اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ }

[Pooya/Ali Commentary 40:79]

Refer to An-am : 143; Nahl: 5 to 8 and Rum: 46.

80 { وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبَلَّغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ }

[Pooya/Ali Commentary 40:80] (see commentary for verse 79)

81 { وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ }

[Pooya/Ali Commentary 40:81]

Refer to surah ar Rahman.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أَعْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ }

[Pooya/Ali Commentary 40:82]

83 { فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ }

[Pooya/Ali Commentary 40:83]

Aqa Mahdi Puya says:

This verse also refers to those who exult in their knowledge of the laws governing the universe,

without realising that they are merely discovering the laws made by Allah to administer the working of the created worlds, and from their own point of view unscientifically mock at any thing beyond the sphere of their observation and experiment .

{فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ } 84

[Pooya/Ali Commentary 40:84]

{فَلَمَّ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ } 85

[Pooya/Ali Commentary 40:85]

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53 Najm (The Star)

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55 Rahmaan (The Benficient)

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61 Saff (The Ranks)

62 Jumu-'ah (The Congregation)

63 Munaafiquun (The Hypocrites)

64 Tagaabun (Mutual Disillusion)

65 Talaq (Divorce)

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67 Mulk ulk (The Sovereignty)

68 Qalam (The Pen)

69 Haaaqqah (The Reality)

70 Ma-'aarij (The Asending Stairways)

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72 Jinn (The Jinn)

73 Muzzammil (The Enshrouded One)

74 Muddassir (The Cloaked One)

75 Qiyaamah (The Rising of the Dead)

- 76 'Insaan or Dahr (Time or Man)
- 77 Mursalaat (The Emissaries)
- 78 Naba' (The Tidings)
- 79 Naazi-'aat (Those Who Drag Forth)
- 80 'Abasa (He Frowned)
- 81 Takwiir (The Overthrowing)
- 82 'Infitaar (The Cleaving)
- 83 Tatfiif (Defrauding)
- 84 'Inshiqaaq (The Sundering)
- 85 Buruuj (The Mansions of the Stars)
- 86 Taariq (The Morning Star)
- 87 'A'-laa (The Most High)
- 88 Gaashiyah (The Overwhelming)
- 89 Fajr (The Dawn)
- 90 Balad (The City)
- 91 Shams (The Sun)
- 92 Layl (The Night)
- 93 Zuhaa (The Morning Hours)
- 94 Inshiraah (Solace)
- 95 Tiin (The Fig)
- 96 'Alaq (The Cloth)
- 97 Qadr (Power)
- 98 Bayyinah (The Clear Proof)
- 99 Zilzaal (The Earthquake)
- 100 'Aadi-yaat (The Coursers)
- 101 'Al-Qaari-'ah (The Calamity)
- 102 Takaasur (Rivalry in Worldly Increase)
- 103 'Asr (The Declining Day)
- 104 Humazah (The Traducer)
- 105 Fil (The Elephant)
- 106 Quraysh ('Winter' or 'Qureysh')
- 107 Maa-'uun (Small Kindness)
- 108 Kawsar (Abundance)
- 109 Kaafiruun (The Disbelievers)
- 110 Nasr (Socour)
- 111 Lahab (Palm Fibre)
- 112 'Ikhlaas (The Unity)
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