



# THE HOLY QURAN

Commentary - Tafsir By  
Ayatullah Agha Mehdi Pooya  
&  
S.V. Mir Ahmed Ali

Surah 71 to 114



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# Chapter 1

## 71st - Tafsir Surah Nuh (Nooh)

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### [Pooya/Ali Commentary 71:1]

For Nuh, his mission, the reaction of the people and the punishment given to them by Allah see commentary of Araf: 59 to 64; Yunus: 71 to 73; Hud: 25 to 49; Anbiya: 76 and 77; Muminun: 23 to 30; Shu-ara: 105 to 122, and Ankabut: 14 and 15.

The people in his time had transgressed all moral bounds. Disbelief, wickedness and evil had made deep inroads in their social lives. A purge had to be made. So the great flood put an end to their civilisation.

Before the final punishment prophet Nuh warned them against the consequences of their ungodliness. Had they availed the respite given to them and repented and reformed themselves, they would still have obtained mercy.

When convincing arguments and warnings are given, some whose intellect is alive to reason and whose conscience is not entirely corrupted beyond recovery, receive guidance, repent, amend their lives and turn to Allah and obtain the fruits of repentance. On the other hand there are those who obstinately reject guidance and sink deep in the abyss of evil, disconnecting all links with the grace of Allah. See commentary of Bara-at: 25. As Baqarah: 10 says: There is a disease in their hearts, so Allah adds to their disease. They neither want to listen to the words of admonitions nor come before the preacher.

When every effort of prophet Nuh and every promise of Allah to bestow blessings on them failed to bring them to the right path, a copious rain was sent down upon them. It flooded the country and drowned the wicked generation.

It is mentioned in Minhajul Sadiqin that some men came to Imam Ali and told him about their problems. One man had sinned a great deal, another did not have any child, the third was very poor. In short each was

suffering some misfortune or other. To every bewailer Imam Ali said: "Ask forgiveness from your Lord, for He is oft-forgiving." When Ibn Abbas asked him as to why he gave the same advice to every one who had different grievances, Ali replied: "Read verse 10 of Nuh."

According to the authentic traditions from the Ahl ul Bayt if verses 10 and 11 are recited 100 times in the last hours of the night for a year, divine blessings will be bestowed on the reciter and his legitimate desires will be fulfilled.

See commentary of Hajj: 5 and Muminun: 12 to 14 for verse 14. By passing through various stages the foetus becomes a child, and after birth the child grows from one stage to another till he becomes a man and demonstrates various qualities and capacities, mental and spiritual. The creation and development of man in diverse stages, if studied scientifically, is enough to make man believe in the infinite power and wisdom of the creator Lord, Allah.

See commentary of Talaq: 12 and Mulk: 3 for verse 15; and Furqan: 61 for verse 16.

In verse 17 the evolutionary process of development of life on the earth has been referred to.

The five false gods worshipped by the people in the time of Nuh were as follows:

NAME	SHAPE	QUALITY REPRESENTED
Wadd	Man	Manly power
Suwa	Woman	Mutability, Beauty
Yaghuth	Lion (Or Bull)	Brute strength
Ya-ub	Horse	Swiftness
Nasr	Eagle or Falcon	Insight

It is mentioned in Minhajus Sadiqin that these gods were forgotten after the great flood but Shaytan introduced them again to the idol worshippers.

The message of this surah is that pagan superstitions and cults do not add to human knowledge or well-being. They only increase error, evil, corruption and injustice. When transgression exceeds all bounds a purge has to be made. The prayer of Nuh in verses 26 and 27 means: "Cut off all the roots of sin, so that the power base of evil is destroyed." His prayer is not vindictive but corrective.

In the battle of Siffin Imam Ali told Malik Ashtar that though he was as good as Ali in exterminating the enemy soldiers but at the time of slaying a warrior Ali saw in future and spared those in whose lineage a

true believer would be born. Verse 28 confirms that the parents of the prophets were believers. See commentary of Ibrahim: 41. "Who enters my abode" refers to the Ahl ul Bayt and "believing men and believing women" refers to the followers of the Ahl ul Bayt.

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[Pooya/Ali Commentary 71:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:3] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:4] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:5] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:6] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:7] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:8] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:9] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:10] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:11] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:12] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:13] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:14] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:15] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:16] (see commentary for verse 1)

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[Pooya/Ali Commentary 71:17] (see commentary for verse 1)  
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[Pooya/Ali Commentary 71:18] (see commentary for verse 1)  
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[Pooya/Ali Commentary 71:19] (see commentary for verse 1)  
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[Pooya/Ali Commentary 71:20] (see commentary for verse 1)  
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[Pooya/Ali Commentary 71:21] (see commentary for verse 1)  
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[Pooya/Ali Commentary 71:22] (see commentary for verse 1)  
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[Pooya/Ali Commentary 71:23] (see commentary for verse 1)  
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[Pooya/Ali Commentary 71:24] (see commentary for verse 1)  
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[Pooya/Ali Commentary 71:25] (see commentary for verse 1)  
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[Pooya/Ali Commentary 71:26] (see commentary for verse 1)  
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[Pooya/Ali Commentary 71:27] (see commentary for verse 1)  
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[Pooya/Ali Commentary 71:28] (see commentary for verse 1)

# Chapter 2

## 72nd - Tafsir Surah AlJinn (The Jinn)

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### [Pooya/Ali Commentary 72:1]

Refer to the commentary of Baqarah: 30 on page 63; Sad: 76 and particularly Ahqaf: 29 to 32 for giving guidance to the jinn by the Holy Prophet.

The jinn were aware of previous revelations to Musa and Isa, but when they heard the Holy Prophet they came to know the corruptions crept into the religious beliefs of the followers of Musa and Isa, and embraced Islam.

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### [Pooya/Ali Commentary 72:2]

The jinn after listening to the right guidance preached by the Holy Prophet (there is no god save Allah), accepted the unity of Allah (tawhid) and rejected the corrupted creeds of the Jews and the Christians. See commentary of Anam: 101.

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### [Pooya/Ali Commentary 72:3] (see commentary for verse 2)

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### [Pooya/Ali Commentary 72:4] (see commentary for verse 2)

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### [Pooya/Ali Commentary 72:5] (see commentary for verse 2)

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### [Pooya/Ali Commentary 72:6]

The inability of the human beings, particularly in the earlier ages of ignorance, to understand the nature of created beings other than themselves, led them to believe in false notions about the jinn. They thought that the jinn had mysterious powers and could harm them in supernatural ways, so they began to give undue importance to the jinn, and many people used to invoke them for protection and safety. This attitude of man made the jinn proud and they foolishly and falsely assumed the responsibility of guarding and protecting mankind. Like the disbelievers some among the jinn also thought that there is no resurrection and judgement, so they became daring and tried to pry higher realms but their dark plots were defeated by vigilant guards described as the shafts of meteoric light in the heavens. See commentary of Hijr: 16 to 18; Saffat: 7 and Mulk: 5.

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[Pooya/Ali Commentary 72:7] (see commentary for verse 6)

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[Pooya/Ali Commentary 72:8] (see commentary for verse 6)

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[Pooya/Ali Commentary 72:9] (see commentary for verse 6)

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[Pooya/Ali Commentary 72:10] (see commentary for verse 6)

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[Pooya/Ali Commentary 72:11]

There are among the jinn some who are righteous and some otherwise, but all of them know that Allah's truth and Allah's plan must prevail, and no one can frustrate His purpose or escape from it. Those who do not follow the right path and deviate shall be the fuel of the fire.

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[Pooya/Ali Commentary 72:12] (see commentary for verse 11)

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[Pooya/Ali Commentary 72:13] (see commentary for verse 11)

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**[Pooya/Ali Commentary 72:14]** (see commentary for verse 11)

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**[Pooya/Ali Commentary 72:15]** (see commentary for verse 11)

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**[Pooya/Ali Commentary 72:16]**

Aqa Mahdi Puya says:

Imam Muhammad bin Ali al Baqir told Abu Bathir that the right path mentioned in verse 30 of Ahqaf is referred to in this verse.

According to Imam Jafar bin Muhammad as Sadiq the water in this verse stands for the knowledge and insight into higher things which is available to those who follow the teachings of the Imams of the Ahl ul Bayt.

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**[Pooya/Ali Commentary 72:17]**

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**[Pooya/Ali Commentary 72:18]**

Aqa Mahdi Puya says:

Masjid means a place where one lays or bends with face on the ground in humble reverence-prostration. Figuratively it is used to refer to a place of worship. According to the Ahl ul Bayt, in this verse, *masajid* (plural of *masjid*) also refer to the parts of the body which are used in prostration-palms, knees, feet (toes) and forehead.

Imam Muhammad bin Ali at Taqi advised the Abbasi caliph not to cut the portion of the hands of a thief above the four fingers, because the palms are used in the act of prostration.

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**[Pooya/Ali Commentary 72:19]**

Abdullah, the servant of Allah, is one of the titles of the Holy Prophet.

The reference may be to the rough treatment which the Holy Prophet received at the hands of the unruly mob at Taif. The pagan Quraysh used to put all sorts of obstacles in his way to prevent him from preaching the religion of Islam (worship of Allah only) and denouncing idol worship.



They used to ridicule him, persecute him and make the physical conditions of his life as difficult for him as possible.

The Holy Prophet was sent to deliver the message the final word of Allah, to mankind. He did not force them to follow the right guidance. It is left to the free will of every individual to do as he chooses. If any man decides not to follow the right guidance, he shall be a loser in the hereafter where he will see clearly that the promise of Allah is true, and that those who were considered weak on this earth will be the strong ones.

As the Holy Prophet always carried out the commands of Allah in letter and spirit, no matter how much the odds were against him, he is addressed as the servant of Allah-Abdullah.

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[Pooya/Ali Commentary 72:20] (see commentary for verse 19)

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[Pooya/Ali Commentary 72:23] (see commentary for verse 19)

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[Pooya/Ali Commentary 72:24] (see commentary for verse 19)

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[Pooya/Ali Commentary 72:25] (see commentary for verse 19)

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[Pooya/Ali Commentary 72:26]

Allah alone knows the unseen. It was not made known to any save the Holy Prophet.

Imam Ali bin Musa ar Rida said:

"Allah revealed all the secrets of the unknown to the Holy Prophet who entrusted this knowledge of the unseen to the Imams of his Ahl ul Bayt."

Refer to the commentary of Baqarah: 3 and Rad: 39.

Aqa Mahdi Puya says:

The knowledge of Allah is infinite. In the light of these verses the knowledge of the infinite had been transferred to the Holy Prophet, so

that his finite wisdom should manifest the wisdom of the infinite. In this way the infinite is the real knower and the finite is the depository of acquired knowledge. Therefore whatever the Holy Prophet said to inform people about the unseen is from Allah and therefore true.

These verses also assert that the actions of the Holy Prophet were so in accord with Allah's will and command that his reliability and his sinlessness are guaranteed. There was no question of any error or mistake being committed by him.

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**[Pooya/Ali Commentary 72:27]** (see commentary for verse 26)

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**[Pooya/Ali Commentary 72:28]**

The universal will of Allah exercises absolute authority. The will of Allah takes effect as soon as it is willed. There is no gap of time or space between them.

There is nothing which we do, nothing which takes place that is not known to Him, nothing is outside His account, so reckoning and judgment are in His exclusive jurisdiction.

# Chapter 3

## 73rd - Tafsir Surah Al Muzzammil (The Enshrouded One)

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**[Pooya/Ali Commentary 73:1]**

Al Muzzammil ("The wrapped up") is one of the titles of the Holy Prophet.

In the beginning of his prophethood he used to cover his whole body with a large sheet of cloth.

Aqa Mahdi Puya says:

The epithets Muzzammil and Muddaththir (the name of the next surah) are used to address the Holy Prophet. It means "folded in a sheet, as one renouncing the vanities of this world", or "separating himself from all worldly engagements for the purpose of meditation." Here it refers to the Holy Prophet's preparedness at the eve of his mission to receive the divine command to guide mankind. The actual meaning is: O he who is girded to undertake that which has been mentioned in verse 5.

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**[Pooya/Ali Commentary 73:2]**

Midnight and after midnight prayers and contemplation are called *tahajjud*. In the beginning the believers used to cease sleeping and pray *tahajjud* throughout the night. They are now advised to pray only for a small part of the night, or increase the duration of prayers a little more if the prayer desires so.

The words of the Quran must not be read hastily, merely to complete a ritual. They must be pronounced with ease and correctness, knowing the true meaning and interpretation of every word.

Aqa Mahdi Puya says:

It means the Quran was with the Holy Prophet. He knew every word of it. Here the people are advised through him to recite it in slow and measured tones.

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**[Pooya/Ali Commentary 73:3]** (see commentary for verse 2)

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**[Pooya/Ali Commentary 73:4]** (see commentary for verse 2)

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**[Pooya/Ali Commentary 73:5]** *Qawlan thaqila*, (weighty word) is the Quran. The Holy Prophet has used the word *thaqalayn* to refer to the Quran and his Ahl ul Bayt-two weighty things. Refer to page 6, and commentary of Baqarah: 2 and Ya Sin: 12.

Aqa Mahdi Puya says:

The responsibility to guide mankind described as weighty in this verse has been referred to as a burden in Inshirah: 2 for which he needed a supporter as Musa had Harun to assist him (see commentary of Ta Ha: 9 to 98)-as verses 15 and 16 of this surah imply and infer.

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**[Pooya/Ali Commentary 73:6]**

For contemplation, prayer and talking directly to the Lord for seeking tranquillity, night is the most suitable time, when calm and silence prevail, free from the distracting business of the day. The daytime is for attending to and discharging duties as a citizen or a member of a community and family, or an individual. While discharging all his duties, he should work as if he is in the presence of Allah, and should in all matters and at all times feel the sense of His nearness.

*Tabattal* implies that man should detach himself from worldly things and devote himself to Allah, or forsake everything and apply himself to the worship or service of Allah. In this sense the daughter of the Holy Prophet, Fatimah Zahra, is known as "*batul*"

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**[Pooya/Ali Commentary 73:7]** (see commentary for verse 6)

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**[Pooya/Ali Commentary 73:8]** (see commentary for verse 6)

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**[Pooya/Ali Commentary 73:9]**

Refer to the commentary of Saffat: 5 and Ma-arij: 40. Allah is Lord of all places. He rules over the universe. Therefore the believers should not be discouraged by the plots or hostility of wicked men.

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**[Pooya/Ali Commentary 73:10]**

The disbelievers utter blasphemies and calumnies against Allah, His Prophet and the religion of Allah. They must be ignored. A highminded and civilised attitude makes clear to them that a true believer never pays attention to ignorant nonsense and always puts trust in Allah.

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**[Pooya/Ali Commentary 73:11]**

Those who enjoy the various bounties of Allah must show gratitude to Him. If they do not do so, and associate themselves with the enemies of Allah, He can deal adequately with them.

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**[Pooya/Ali Commentary 73:12]**

The result of sin is the loss of spiritual deliverance and emancipation. The soul of a sinner is tied more and more closely in fetters, and his will itself becomes paralysed and degraded. He ultimately finds himself in a conflagration which seizes his mind, heart and body.

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**[Pooya/Ali Commentary 73:13]** (see commentary for verse 12)

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**[Pooya/Ali Commentary 73:14]**

Refer to the commentary of Waqi-ah: 1 to 5 and Haqqah: 1 to 5.

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**[Pooya/Ali Commentary 73:15]**

Refer to the commentary of Yunus: 75 to 92.

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**[Pooya/Ali Commentary 73:16]**

Allah's laws prevail in all circumstances. All else disappear. Firawn disobeyed Allah's laws and defied His authority. He was destroyed for ever.

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**[Pooya/Ali Commentary 73:17]**

Total annihilation was the punishment of Firawn for transgressing the laws of Allah in this world. The punishment awaiting him and men like him on the day of final reckoning will be so terrible that it will even turn the children hoary.

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**[Pooya/Ali Commentary 73:18]**

The promise of Allah to do justice-reward to the believers and punishment to the disbelievers-will be fulfilled.

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**[Pooya/Ali Commentary 73:19]**

The Quran is a reminder to man that he should follow the right path to earn the mercy and grace of Allah.

Aqa Mahdi Puya says:

Verses 1 to 19 were revealed in the early period of the Holy Prophet's ministry. Verses 10 to 19 refer to the period when opposition to his preaching was started. Verse 20 refers to the period when *jihad* was ordained. The Ahl ul Bayt in particular and the Muslims in general have asserted this chapter to be complete and wellarranged, so it can be recited in the prayers.

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**[Pooya/Ali Commentary 73:20]**

" 'A party of those with you' refers to Ali ibn abi Talib" says Ibn Abbas. Ali was with the Holy Prophet from the beginning of his ministry (refer to the commentary of Ali Imran: 52 and 53). He was the first person to pray *salat* with the Holy Prophet. It is written in Riyad al Nadrah that at

the time of leaving this world the hand of the Holy Prophet was in the hand of Ali; and Ibn Sad writes: "At the time of the Holy Prophet's death his hand was in the lap of Ali. It was Ali who performed the last rites. When he was washing his body Fazal bin Abbas held the Holy Prophet's corpse and Usamah was pouring water."

There were several authentic traditions that Ali used to pray *salat* with the Holy Prophet in the nights.

*Ma tayassara minal Quran* means whichever part of the Quran available to memory or easy to be recited. It may also mean reciting the Quran as much as one can after praying the prescribed *salat*. The Quran must be recited whole-heartedly and willingly, not as a mechanical ritual nor its recitation should be felt as a burden. According to Ta Ha: 2 the Quran has not been sent down on the Holy Prophet that he should be burdened or distressed. The command of Allah should be willingly complied with.

"Fighting in Allah's cause" refers to *Jihad*. So this verse was revealed in Madina. The reference to prescribed *salat* and *zakat* points to the same conclusion. For "the goodly loan" refer to the commentary of Baqarah: 245; Ma-idah: 12; Hadid: 11 and 18 and Taghabun 17.

Aqa Mahdi Puya says:

This verse explains verses 2 and 3.

"A party of those with you" refers to Ali and Abu Dhar according to authentic traditions.

As this verse deals with the command which makes easy praying of *tahajjud salat* the recitation of the Quran refers to its portions to be recited in the said *salat*.

The first and the last verses, if studied together, make it clear that though the night prayer (*tahajjud*) is highly desirable, yet is not obligatory. There is no compulsion to recite a complete surah in it, whereas in obligatory prayers recitation of a complete surah is compulsory.

Allah knew that if night prayer (*tahajjud*) was made compulsory a large number of believers would not be able to comply with the command, therefore, from the very beginning it was left to the discretion of the believers.

# Chapter 4

## 74th - Tafsir Surah Al Muddaththir (The Cloaked One)

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**[Pooya/Ali Commentary 74:1]**

Like *muzzamil*, *muddaththir* is also one of the titles of the Holy Prophet by which Allah has addressed His most beloved prophet.

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**[Pooya/Ali Commentary 74:2]**

The Holy Prophet was now to go forth boldly to deliver the divine message, publicly proclaim the unity of Allah (*tawhid*) and invite mankind to worship Allah alone and follow His religion.

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**[Pooya/Ali Commentary 74:3]**

Aqa Mahdi Puya says:

Magnify your Lord by saying *Allahu akbar* in prayers and at all occasions and by making known the absolute authority of Allah and His infinite might and wisdom over the whole creation.

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**[Pooya/Ali Commentary 74:4]**

In the light of the commentary of Baqarah: 187 (They are your dress and you are theirs), some commentators say that *thiyab* means his wives. Some commentators say that these verses refer to the dirt and filth which the pagans used to throw at the Holy Prophet.

Aqa Mahdi Puya says:

*Thiyab* literally means a cloth which covers the body, but as interpreted by the Ahl ul Bayt, it is used here to point out the nature, attributes and style which surround the inner self, and also the external environment in which a man lives.



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**[Pooya/Ali Commentary 74:5]**

The injunctions are made known to the followers of the Holy Prophet through him because he was their leader and guide so that they may follow the discipline which takes them to the higher regions of spiritual bliss.

Aqa Mahdi Puya says:

*Rujz* or *rijz* (abomination) such as idols diverts man from Allah, therefore it should be avoided. Refer to the commentary of Hajj: 30, wherein this idea has been comprehensively dealt with.

The spiritual bliss is available to those who give but expect nothing from the receiver.

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**[Pooya/Ali Commentary 74:6]** (see commentary for verse 5)

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**[Pooya/Ali Commentary 74:7]** (see commentary for verse 5)

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**[Pooya/Ali Commentary 74:8]**

There will be nothing save loss, deprivation and distress for the disbelievers on the day of judgement.

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**[Pooya/Ali Commentary 74:9]** (see commentary for verse 8)

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**[Pooya/Ali Commentary 74:10]** (see commentary for verse 8)

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**[Pooya/Ali Commentary 74:11]**

Once the Holy Prophet noticed that Walid bin Mughayra was sitting near the masjid, so he repeatedly recited the early verses of surah Mumin. Walid went to his people and said: "I assure you that the words I have heard can be neither of a man nor of a genie. The melody and glory of those words surpass all human abilities." Then he returned to his house. The pagans were very much worried and annoyed that their leader had become a Muslim. Abu Jahl followed Walid to his house. There he reproached Walid for his betrayal.

Walid again went to the people and said:

"Do you think Muhammad is mad, or a soothsayer, or a poet, or a liar?"

They said: "No."

Walid stood still for a few minutes and then said:

"He is a sorcerer."

The people shouted in delight and praised Walid for his conclusion. Then these verses were revealed.

Walid was an illegitimate child and an expert mischief maker (refer to the commentary of Qalam: 8 to 13 and 16). Pagan to the core he was an inveterate enemy of the Holy Prophet. He was very rich, had a large number of sons.

*Sa-ud* also refers to a very grievous kind of punishment to be given to disbelievers like Walid.

Three of his sons embraced Islam, and the rest died. In the end he died in utter misery, disgrace and poverty.

There are Walids in all ages. They do not understand divine guidance and seek to explain its rational influence over the lives of intelligent men by some such meaningless formula as "magic or sorcery". Their perversity can only end in the fire of punishment.

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[Pooya/Ali Commentary 74:12] (see commentary for verse 11)

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[Pooya/Ali Commentary 74:13] (see commentary for verse 11)

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[Pooya/Ali Commentary 74:14] (see commentary for verse 11)

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[Pooya/Ali Commentary 74:15] (see commentary for verse 11)

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[Pooya/Ali Commentary 74:16] (see commentary for verse 11)

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[Pooya/Ali Commentary 74:17] (see commentary for verse 11)

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[Pooya/Ali Commentary 74:18] (see commentary for verse 11)

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[Pooya/Ali Commentary 74:19] (see commentary for verse 11)

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[Pooya/Ali Commentary 74:20] (see commentary for verse 11)

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[Pooya/Ali Commentary 74:21] (see commentary for verse 11)

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[Pooya/Ali Commentary 74:22] (see commentary for verse 11)

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[Pooya/Ali Commentary 74:23] (see commentary for verse 11)  
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[Pooya/Ali Commentary 74:24] (see commentary for verse 11)  
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[Pooya/Ali Commentary 74:25] (see commentary for verse 11)  
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[Pooya/Ali Commentary 74:26] (see commentary for verse 11)  
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**[Pooya/Ali Commentary 74:27]**

The disbelievers will be in a state in which they neither live nor die.

The nineteen guardians of the fire are the angels who are appointed to "administer" the hell.

Aqa Mahdi Puya says:

All interpretations of number nineteen, based upon conjecture, should not be taken as true. The text of verse 31 itself gives the reason for the mention of this number. It is only a trial which creates aversion in the hearts of the disbelievers and the hypocrites and increases faith and conviction in the hearts of the believers. The verse further makes it known that Allah alone knows the (number of) forces at His command, and further explains it by stating that He leaves to stray whom He pleases and guides whom He pleases. The act or will of Allah creates different reactions in men according to the nature of their receptivity. See commentary of Fatihah: 5 for action and reaction.

*Hiya* (this) in the last sentence of verse 31 refers to the warning given above that by the act of Allah some receive guidance and some go astray.

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[Pooya/Ali Commentary 74:28] (see commentary for verse 27)  
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[Pooya/Ali Commentary 74:29] (see commentary for verse 27)  
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[Pooya/Ali Commentary 74:30] (see commentary for verse 27)  
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[Pooya/Ali Commentary 74:31] (see commentary for verse 27)  
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**[Pooya/Ali Commentary 74:32]**

An oath calls in evidence something sacred in the heart of the swearer. In Allah's message, also, when delivered in words known to man, something outstanding among the signs of Allah, visible to man, is referred to so as to make it reach the human heart.

The moon, the night and the dawn are all manifestations of the divine control over the working of the universe. The moon reflects light in a regulated manner, by which day and night follow each other in a regular cycle. This is but one of the numerous signs of Allah. The day of judgement is one of the greatest signs of Allah.

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**[Pooya/Ali Commentary 74:33]** (see commentary for verse 32)

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**[Pooya/Ali Commentary 74:34]** (see commentary for verse 32)

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**[Pooya/Ali Commentary 74:35]** (see commentary for verse 32)

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**[Pooya/Ali Commentary 74:36]**

"A warning to mankind" refers to Islam which has been conveyed by the Holy Prophet to all people in all ages.

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**[Pooya/Ali Commentary 74:37]**

Aqa Mahdi Puya says:

This verse asserts that man is responsible for his reaction to the action of Allah because he has been given free will to choose or reject the right guidance.

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**[Pooya/Ali Commentary 74:38]**

Refer to the commentary of Tur: 21 and other references mentioned therein.

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**[Pooya/Ali Commentary 74:39]**

Refer to the commentary of the verses of Waqi-ah: 27 to 40 pertaining to the people of the right hand.

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[Pooya/Ali Commentary 74:40] (see commentary for verse 39)

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[Pooya/Ali Commentary 74:41]

These verses describe the agony and torment of the sinners.

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[Pooya/Ali Commentary 74:42] (see commentary for verse 41)

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[Pooya/Ali Commentary 74:43] (see commentary for verse 41)

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[Pooya/Ali Commentary 74:44] (see commentary for verse 41)

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[Pooya/Ali Commentary 74:45] (see commentary for verse 41)

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[Pooya/Ali Commentary 74:46] (see commentary for verse 41)

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[Pooya/Ali Commentary 74:47] (see commentary for verse 41)

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[Pooya/Ali Commentary 74:48]

For intercession refer to Baqarah: 48 and other references mentioned therein.

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[Pooya/Ali Commentary 74:49]

The disbelievers are frightened at that which is revealed to the Holy Prophet as a warning as if they were thoughtless and obstinate asses stampeding by seeing a lion. Refer to the commentary of Baqarah: 118 and Bani Israil: 93. Each one of the pagans wanted to be given a separate book.

The Quran is a reminder, the last and final among the revealed books of Allah. If man has the will to be guided aright he will follow its message and the laws mentioned therein. There is no compulsion in the religion of Allah. See commentary of Baqarah: 256.

For *taqwa* see commentary of Baqarah: 2 and 177.

Aqa Mahdi Puya says:

Man's reaction to Allah's action is the result of his own free will. Refer to the commentary of Fatihah: 5 for action and reaction.

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[Pooya/Ali Commentary 74:50] (see commentary for verse 49)

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[Pooya/Ali Commentary 74:51] (see commentary for verse 49)

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[Pooya/Ali Commentary 74:52] (see commentary for verse 49)

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[Pooya/Ali Commentary 74:53] (see commentary for verse 49)

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[Pooya/Ali Commentary 74:54] (see commentary for verse 49)

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[Pooya/Ali Commentary 74:55] (see commentary for verse 49)

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[Pooya/Ali Commentary 74:56] (see commentary for verse 49)

# Chapter 5

## 75th - Tafsir Surah Al Qiyaama (The Resurrection)

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### [Pooya/Ali Commentary 75:1]

In Arabic language *la*, the negative particle, is inserted to lay emphasis on the affirmation of the oath. *Qiyamah* means rising which refers to the day of resurrection or the day of final judgement because on the day of resurrection all the dead created beings will rise from the graves or from wherever their dead bodies disappeared as stated in verse 3.

Please refer to the commentary of Waqi-ah: 1 to 5 and the references mentioned therein.

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### [Pooya/Ali Commentary 75:2]

*Nafs lawwama*, the self-reproaching conscience, feels conscious of evil the human soul is entangled with due to the promptings of *nafs am-mara* which is prone to evil, and, if not checked and controlled by the self-reproaching conscience, leads to perdition. *Lawwama* prompts a person to resist the evil, and ask for Allah's pardon and grace after repentance and making amends, with hope to reach salvation. *Nafs mutma-inna* is the highest stage of tranquillity and satisfaction which is achieved when the human soul surrenders itself completely to the will of Allah.

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### [Pooya/Ali Commentary 75:3]

Refer to the commentary of Rad: 5 and Sajdah: 10.

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### [Pooya/Ali Commentary 75:4] (see commentary for verse 3)

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### [Pooya/Ali Commentary 75:5]

The evil-doer does not listen to the dictate of his conscience and goes on committing sin after sin as though he does not believe in the resurrection.

Aqa Mahdi Puya says:

In fact no sinner disbelieves in the hereafter, but his sensual lust prevails over his reasoning and makes him wander away from the path of righteousness.

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[Pooya/Ali Commentary 75:6] (see commentary for verse 5)

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[Pooya/Ali Commentary 75:7]

On the day of resurrection the glory of the Lord will shine. All luminaries will loose their light. Every individual will be confounded. All reflected and relative phenomena will sink into nothingness before the true reality of Allah.

As said in Nur: 24 on that day their tongues, their hands and their feet will bear witness against them as to their actions.

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[Pooya/Ali Commentary 75:8] (see commentary for verse 7)

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[Pooya/Ali Commentary 75:9] (see commentary for verse 7)

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[Pooya/Ali Commentary 75:10] (see commentary for verse 7)

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[Pooya/Ali Commentary 75:11] (see commentary for verse 7)

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[Pooya/Ali Commentary 75:12] (see commentary for verse 7)

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[Pooya/Ali Commentary 75:13] (see commentary for verse 7)

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[Pooya/Ali Commentary 75:14] (see commentary for verse 7)

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[Pooya/Ali Commentary 75:15] (see commentary for verse 7)

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[Pooya/Ali Commentary 75:16]

Refer to the commentary of Ta Ha: 114 for verse 16; and Aqa Mahdi Puya's essay "The Genuineness of the Holy Quran" and commentary of Baqarah: 2 for verses 17 to 19.



The collection, the recital and the explanation of the Quran is the divine responsibility. It was not left to the imperfect wisdom of man. See commentary of Fatir: 32 to know that to fulfil the promise of making clear the meanings of the Quran Allah has appointed Imams in the progeny of the Holy Prophet. Also see *hadith al thaqalayn* (page 6), commentary of Baqarah: 2 and 124; Ya Sin: 12 and All Imran: 7.

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[Pooya/Ali Commentary 75:17] (see commentary for verse 16)

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[Pooya/Ali Commentary 75:18] (see commentary for verse 16)

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[Pooya/Ali Commentary 75:19] (see commentary for verse 16)

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[Pooya/Ali Commentary 75:20]

As said in Anbiya: 21 man loves quickly available gains. He runs after the transitory enjoyments of this material life and neglects the everlasting life of the hereafter. This is the root of the obstinate opposition to the teachings of the Quran, and the Holy Prophet and his Ahl ul Bayt.

Aqa Mahdi Puya says:

The word *tuhubbuna* in plural indicates that the people are addressed in verse 16, not the Holy Prophet, and points out the human nature referred to above. Those who use intellect and reasoning, control and discipline the nature of enjoying the fleeting life are able to surrender themselves to the will of Allah and follow His guidance.

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[Pooya/Ali Commentary 75:21] (see commentary for verse 20)

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[Pooya/Ali Commentary 75:22]

"Looking towards their Lord" means witnessing the glory of Allah.

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[Pooya/Ali Commentary 75:23] (see commentary for verse 22)

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[Pooya/Ali Commentary 75:24]

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[Pooya/Ali Commentary 75:25]

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[Pooya/Ali Commentary 75:26]

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**[Pooya/Ali Commentary 75:27]**

In the agony of death when the soul is departing those who believed in false gods and disbelieved in Allah turn to their leaders to save them from death at the last minute, but no one comes to their help. They die. Then the drive unto the throne of Judgement begins. One calamity will be joined to another because they did not believe in Allah, neither prayed nor paid charity in the way of Allah, rejected truth, turned away from the right path and puffed up with pride lived among their people.

Man thinks that he is free to do what he likes without any moral responsibility and accountability for his actions. Refer to the commentary of Hajj: 5. Man's lowly animal origin makes him no higher than a beast. During his development divine spirit (*ruh*) is poured in him. Allah who does all this has the power to bring the dead to life again on the day of resurrection.

Imam Ali bin Musa ar Rida said:

"When the Holy Prophet recited these verses before Abu Jahl, he said: 'Neither you nor your God can ever harm me. I am the chief of Makka.'"

In the battle of Badr Abu Jahl was killed by Abdullah bin Masud.

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**[Pooya/Ali Commentary 75:28]** (see commentary for verse 27)

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**[Pooya/Ali Commentary 75:29]** (see commentary for verse 27)

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**[Pooya/Ali Commentary 75:30]** (see commentary for verse 27)

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**[Pooya/Ali Commentary 75:31]** (see commentary for verse 27)

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**[Pooya/Ali Commentary 75:32]** (see commentary for verse 27)

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**[Pooya/Ali Commentary 75:33]** (see commentary for verse 27)

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**[Pooya/Ali Commentary 75:34]** (see commentary for verse 27)

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**[Pooya/Ali Commentary 75:35]** (see commentary for verse 27)

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**[Pooya/Ali Commentary 75:36]** (see commentary for verse 27)

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**[Pooya/Ali Commentary 75:37]** (see commentary for verse 27)

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[Pooya/Ali Commentary 75:38] (see commentary for verse 27)

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[Pooya/Ali Commentary 75:39] (see commentary for verse 27)

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[Pooya/Ali Commentary 75:40] (see commentary for verse 27)

# Chapter 6

## 76th - Tafsir Surah Al Insaan (Man)

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**[Pooya/Ali Commentary 76:1]**

The literal meaning of this verse is that the physical world existed long before man was ever heard of or mentioned.

*Dahr* means "time from the beginning of the world to its end".

According to the followers of the Ahl ul Bayt when it is accepted by the Muslim scholars that Ali has been crowned with surah ad Dahr (*tajdar hal ata*) it is obvious that the question is an assertion that at no time the world was, is and will be without the existence of Ali ibn abi Talib. Refer to the commentary of Bani Israil: 1 for "There is no god save Allah and Muhammad is His Prophet with Ali as his right hand" written in celestial light in the heaven, witnessed by the Holy Prophet.

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**[Pooya/Ali Commentary 76:2]**

The female ovum has to be fertilised with the male sperm for the birth of a new being having life in animality. Man as an animal has a very humble origin. Then he is given faculties of receiving instructions and intellectual and spiritual insight.

Aqa Mahdi Puya says:

*Ibtala* means trial. It has been used in the Quran in the sense that Allah provides opportunities to man to develop the faculties of intellect, reason and power to distinguish between good and evil, given to him by Allah, because through His prophet of highest spiritual standing he has been shown the right path. The divine guidance has been made available to man so that he may exercise his free will and choose either good or evil for which he is responsible and accountable.

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[Pooya/Ali Commentary 76:3] (see commentary for verse 2)

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[Pooya/Ali Commentary 76:4]

Sins bind the sinner in a chain of causes and effects, due to which he loses his free will to repent, amend and follow the right guidance and ultimately destroys himself in the blazing fire of punishment. On the other hand the righteous who have surrendered their free will to the will of Allah and followed His right guidance will have wholesome, agreeable and refreshing drinks which do not cause intoxication. Camphor is cool and refreshing.

Some commentators say that kafur is the name of a spring in paradise.

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[Pooya/Ali Commentary 76:5] (see commentary for verse 4)

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[Pooya/Ali Commentary 76:6] (see commentary for verse 4)

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[Pooya/Ali Commentary 76:7]

Almost all the well known Muslim scholars agree that these verses were revealed when the following events took place:

One morning Fatimah Zahra found out that both her sons were ill. Then the Holy Prophet came to see them and advised Ali and Fatimah to make a promise to Allah that they would observe fasts for three consecutive days if their sons got well. Soon they returned to normal health. So Ali, Fatimah, Hasan, Husayn and Fizza fasted three successive days. Each day a different person came at the time of breaking the fast and knocked at the door. The man who came on the first day said:

"O Ahl ul Bayt of the messenger of Allah, I am a poor man. I am hungry Give me something to eat."

All that was there to eat was given away to him. All of them used water to break their fasts and went to sleep without food.

The man who came on the second day said:

"O Ahl ul Bayt of the messenger of Allah, my parents are dead. I am a destitute. Will you satisfy my hunger?"

All that was there to eat was given away to him. All of them used water to break their fasts and went to sleep without food.

The man who came the third day said:

"O Ahl ul Bayt of the messenger of Allah, I am a just-now-freed slave. Give me some food."

All that was there to eat was given away to him. All of them used water to break their fasts and went to sleep without food.

After completion of three fasts when Hasan and Husayn became well again, Fatimah offered prayers of thankfulness to Allah; and then the Holy Prophet informed her that Jibrail had brought these verses in their praise.

Aqa Mahdi Puya says:

If in *hubbihi* (for the love of Him) in verse 8 the pronoun "Him" refers to Allah the phrase would be adverbial modifying *yatimuna*; and if it refers to *ta-am* (food) then the phrase would be adjectival qualifying food, meaning: inspite of the food being wanted for themselves-in view of verse 92 of Ali Imran this interpretation is preferable. However both the interpretations are valid and convey the same significance..

Verses 9 and 10 express the true motives of pious and unpretentious charity spoken by the Ahl ul Bayt to guide mankind that service in the way of Allah should be selfless and without the expectation of reward or thankfulness.

Light of beauty and bliss is reserved for the Ahl ul Bayt. Those who love them (Shura: 23) and follow their teachings will also earn the bliss according to the degree of their submission, obedience and love. They shall be kept safe from the evil of the day of judgement. Refer to the commentary of Hajj: 22.

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[Pooya/Ali Commentary 76:8] (see commentary for verse 7)

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[Pooya/Ali Commentary 76:9] (see commentary for verse 7)

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[Pooya/Ali Commentary 76:10] (see commentary for verse 7)

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[Pooya/Ali Commentary 76:11] (see commentary for verse 7)

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[Pooya/Ali Commentary 76:12]

Aqa Mahdi Puya says:

The heavenly bliss here and in other places has been described to give an idea to man in his own imagery. In fact man will reach the height of his dignity in paradise with reference to his nearness to Allah. See commentary of Rad: 15.

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[Pooya/Ali Commentary 76:13] (see commentary for verse 12)

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[Pooya/Ali Commentary 76:14] (see commentary for verse 12)

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[Pooya/Ali Commentary 76:15] (see commentary for verse 12)

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[Pooya/Ali Commentary 76:16] (see commentary for verse 12)

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[Pooya/Ali Commentary 76:17] (see commentary for verse 12)

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[Pooya/Ali Commentary 76:18] (see commentary for verse 12)

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[Pooya/Ali Commentary 76:19] (see commentary for verse 12)

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[Pooya/Ali Commentary 76:20]

The kingdom or authority given to the Ahl ul Bayt in the heaven, the life of hereafter, cannot be assessed or imagined by the human beings in the light of their wisdom or knowledge they possess in this world.

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[Pooya/Ali Commentary 76:21]

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[Pooya/Ali Commentary 76:22]

The address is to the Ahl ul Bayt.

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[Pooya/Ali Commentary 76:23]

This verse refers to the gradual revelation described in the "Genuineness of the Holy Quran" and the commentary of Baqarah: 2.

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[Pooya/Ali Commentary 76:24]

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[Pooya/Ali Commentary 76:25]

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**[Pooya/Ali Commentary 76:26]**

Worship of Allah is best done at night, when the soul, free from worldly occupations, is alone with its Lord.

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**[Pooya/Ali Commentary 76:27]**

Refer to the commentary of Qiyamah: 20 and 21.

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**[Pooya/Ali Commentary 76:28]**

Allah has not only created man but also given him strength to withstand the temptations of evil and stand firmly on the path of goodness.

Aqa Mahdi Puya says:

This verse may refer to the change of form mentioned in Waqi-ah: 61 and 62; or substitution with another generation as stated in verse 38 of Muhammad.

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**[Pooya/Ali Commentary 76:29]**

The whole surah is an acknowledgement of the unique excellences of the Ahl ul Bayt who always took the way unto their Lord and desired not (anything) save what Allah desired because He had purified them with a thorough purification (Ahzab: 33).

Refer to verses 54 to 56 of Muddaththir.

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**[Pooya/Ali Commentary 76:30]** (see commentary for verse 29)

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**[Pooya/Ali Commentary 76:31]** (see commentary for verse 29)



**77th - Tafsir Surah Al Mursalaat (The Emissaries)**

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**[Pooya/Ali Commentary 77:1]**

Aqa Mahdi Puya says:

*Mursalat*, in addition to the winds sent forth, refers to all the communicating agencies who convey the divine blessings and grace to the created beings in various stages and realms, such as prophets, angels and other conscious and unconscious functionaries in the activity of communication.

The winds are an important factor in governing the physical world. They bring the blessings of rain and fertility (Hijr: 22 and Rum: 48). They scatter seeds far and wide, separate chaff from grains, and clear pollution from the environment. There are innumerable benefits for mankind as well as other creatures in the blowing of the winds. They not only come on beneficent errands of mercy but also as violent tornadoes, uprooting and destroying, charged with the wrath of Allah to punish or to give a warning.

Verses 5 and 6, as Aqa Puya has suggested, also refer to prophets and messengers of Allah. The prophets have followed one another, the verses, of the Quran came, one after another, to provide guidance for man's spiritual salvation. They uprooted the spiritually decadent human society.

They sorted out believers and disbelievers in the path of Allah.

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**[Pooya/Ali Commentary 77:2]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 77:3]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 77:4]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 77:5]** (see commentary for verse 1)  
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**[Pooya/Ali Commentary 77:6]** (see commentary for verse 1)  
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**[Pooya/Ali Commentary 77:7]**

These verses refer to the events that will happen on the day of resurrection.

The prophets, sent in succession at different times to all nations, will be gathered together in one place before the seat of judgement to bear witness as to the righteous or the unjust among their followers and the Holy Prophet as a witness over all the prophets of Allah. See commentary of Bara-at: 105; Nisa: 41; Nahl: 89 and Baqarah: 143).

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**[Pooya/Ali Commentary 77:8]** (see commentary for verse 7)  
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**[Pooya/Ali Commentary 77:9]** (see commentary for verse 7)  
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**[Pooya/Ali Commentary 77:10]** (see commentary for verse 7)  
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**[Pooya/Ali Commentary 77:11]** (see commentary for verse 7)  
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**[Pooya/Ali Commentary 77:12]** (see commentary for verse 7)  
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**[Pooya/Ali Commentary 77:13]** (see commentary for verse 7)  
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**[Pooya/Ali Commentary 77:14]** (see commentary for verse 7)  
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**[Pooya/Ali Commentary 77:15]** (see commentary for verse 7)  
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**[Pooya/Ali Commentary 77:16]**

Refer to Araf, Hud and Yunus for the destruction of the people of Nuh, Lut, Hud, Salih and Firawn (in the time of Musa).

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**[Pooya/Ali Commentary 77:17]**

As said in verse 13, on the day of judgement good will be completely separated from evil. Those who chose falsehood and belied truth will be the losers, therefore "Woe on that day unto the beliers!" has been repeated as a march of punishment unto the disbelievers.

Refer to the commentary of Hajj: 5 for verses 20 to 23.  
Refer to the commentary of Nahl: 15 for verses 25 to 27.  
Refer to the commentary of Nur: 24 for verses 35 and 36.

Aqa Mahdi Puya says:

The beliers were given plain and clear guidance but they refused to accept it.

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[Pooya/Ali Commentary 77:18] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:19] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:20] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:21] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:22] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:23] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:24] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:25] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:26] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:27] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:28] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:29] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:30] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:31] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:32] (see commentary for verse 17)

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[Pooya/Ali Commentary 77:33] (see commentary for verse 17)

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 [Pooya/Ali Commentary 77:34] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:35] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:36] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:37] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:38] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:39] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:40] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:41] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:42] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:43] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:44] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:45] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:46] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:47] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:48] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:49] (see commentary for verse 17)  
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 [Pooya/Ali Commentary 77:50] (see commentary for verse 17)

## 78th - Tafsir Surah An Naba (The Announcement)

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[Pooya/Ali Commentary 78:1]

Aqa Mahdi Puya says:

*Naba-il azim* (the great news) here and in verse 67 of Sad, refers to the vicegerency of man to represent Allah on the earth in order to exercise authority on His behalf, i.e. *imamah* or *wilayah*.

According to many commentators it may refer to the day of resurrection, or the prophethood of the Holy Prophet, or the Quran. Refer to my arguments given in the commentary of Sad: 67. Although all of them are great and fundamental yet discussion, opposition or disagreement among the human beings concerning their actuality is a regular exercise. So far as the angelical realm is concerned we find no trace of any such behaviour save at the time of the appointment of Adam (man) as the vicegerent (*khalifah*) of Allah. The angels expressed their disapproval, but yielded to reason when it was proved to them that they were inferior to Adam in knowledge and wisdom because of which Adam was appointed as the vicegerent of Allah. So it was the beginning of controversy regarding the vicegerency of Allah. In every age *imamah* or *wilayah* is the most bitterly disputed issue.

Even those who believe in Allah, the revealed scriptures, the angels, the resurrection and the prophets of Allah refuse to accept the fact that there is always a divinely chosen representative of Allah on the earth who by his absolute submission to Allah (*abdiyat*) and total control over human shortcomings reaches the stage of *fanafiallah* (absolute absorption of divine attributes) and *baqiya-billah* (acting on behalf of Allah as His instrument) as explained in the commentary of Ma'idah: 54 to 58 and Anam: 17.

Hafiz Abu Nu-aym in Hilyatul Awliya says that the Holy Prophet told his companions: "*Naba-il-azim* (the great news) refers to the *wilayah* of Ali ibn abi Talib."

Refer to the commentary of Ma'idah: 67 for the *wilayah* of Ali ibn abi Talib. Therefore *wilayah* of Imam Ali is the decisive test of man's submission to Allah's authority. Man shall not be able to avoid or escape from acceptance of Ali's *wilayah* as verses 4 and 5 assert.

In subsequent verses the process of creation demonstrates the evidence of divine plan and purpose which shall culminate in resurrection after which a new world will come into being. The process of developing matter from its lowest form to the highest form, which is human form, has to be carried out by the help of a pivotal entity to function as a medium between the finite and the infinite. Not only in the human society functioning in this world but also in the greater society which will come into being after the day of judgement the pivotal agency is indispensable. In fact the centre of gravitation of any collective existence has to be created before its formation. On this basis *imamah* or *khilafat* was bestowed on man and then the human race began to spread over the world and it shall continue to function till the human society reaches its final destination.

Ibn Arabi has rightly observed:

"The day of resurrection and *wilayah* of Ali ibn abi Talib are the two sides of one reality."

Ali is "the great news". He is the ark of Nuh. In him and in every Imam in his progeny is confined all that which has been created (Ya Sin: 12). Khawja Muinuddin Chishti, a great saint of India, has said: "Those who sought protection through "Ya Sin" killed the *imamun mabin*".

So he clearly says that "*imamun mabin*" in verse 12 of Ya Sin refers to Imam Husayn son of Ali ibn abi Talib. It refers to all the Imams of the Ahl ul Bayt. Also see commentary of Baqarah: 2 and Ya Sin: 12.

Imam Muhammad bin Ali al Baqir said:

"*Naba-il azim* refers to Ali ibn abi Talib".

Alqama says that in the battle of Siffin a soldier came out from the army of Mu-awiyah and recited Ya Sin in front of Imam Ali. He asked him: "Do you know what is *naba-il-azim*?" He did not know. Ali said: "I am the *naba-il azim*." A similar event also took place in the battle of Jamal.

Amr ibn As, an avowed enemy of Ali, once said:

"Ali is the *naba-il azim*. He is the *babullah* (the door through which one enters into the realm of the realisation of Allah)."

Refer to the commentary of Ma-arij: 1 to know about the fate of those who did not accept the *wilayah* of Ali ibn abi Talib. Also refer to the commentary of Ma-idah: 67 and 3.

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[Pooya/Ali Commentary 78:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 78:3] (see commentary for verse 1)

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[Pooya/Ali Commentary 78:4] (see commentary for verse 1)

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[Pooya/Ali Commentary 78:5] (see commentary for verse 1)

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[Pooya/Ali Commentary 78:6]

Refer to the commentary of Rad: 3 and 4; Ha Mim: 9 and 10; Hijr: 19; Nahl: 15; Muminun: 17; Furqan: 61 ; Ahzab: 46; Ya Sin: 33 to 36; Talaq: 12; Mulk: 3 and Nuh: 15 and 16 for the expanse of the earth, mountains, seven heavens and the sun.

The spacious expanse of the earth, the rain and the abundant harvests, the succession of night and day, the firmaments above with their splendid lights are the signs of Allah with which man is affiliated. These point to a future life. The universe and the laws governing the universe have been created to serve man in his physical, mental and spiritual endeavours on the basis of which Allah shall sort out good and evil on an appointed day with justice and authority as mentioned in subsequent verses.

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[Pooya/Ali Commentary 78:7] (see commentary for verse 6)

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[Pooya/Ali Commentary 78:8] (see commentary for verse 6)

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[Pooya/Ali Commentary 78:9] (see commentary for verse 6)

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[Pooya/Ali Commentary 78:10] (see commentary for verse 6)

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[Pooya/Ali Commentary 78:11] (see commentary for verse 6)

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[Pooya/Ali Commentary 78:12] (see commentary for verse 6)

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[Pooya/Ali Commentary 78:13] (see commentary for verse 6)  
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[Pooya/Ali Commentary 78:14] (see commentary for verse 6)  
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[Pooya/Ali Commentary 78:15] (see commentary for verse 6)  
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[Pooya/Ali Commentary 78:16] (see commentary for verse 6)  
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[Pooya/Ali Commentary 78:17]

The day of judgement is the day of sorting out, as between good and evil.

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[Pooya/Ali Commentary 78:18]

Israfil will sound the trumpet. It will herald judgement. See commentary of Anam: 74; Ya Sin: 51; Zumar: 68; Qaf: 20; Qamar: 6 and 7. As mentioned in Bani Israil: 71, every group of people will come before the Lord along with the leader they followed in this world. See commentary of Bani Israil: 71 ; Nisa: 41; Nahl: 84 and 89.

In the house of Abu Ayub Ansari, the Holy Prophet told Ma-adh bin Jabal:

"On the day of judgement the backbiters' faces will be like the monkey; the faces of those who take forbidden things as food will be like the swine; those who make money by usury will walk upside down on their heads; the unjust will be blind as a bat, the proud boasters (inspite of their good deeds, if any) will be deaf and dumb; the tongues of the corrupt judges and the hypocritic scholars will hang on their breasts polluting the air with foul smell; those who harassed and annoyed their neighbours will be there without their hands and legs; the maligners will be hanging in the columns of fire; those who transgress the boundaries laid down by Allah in order to indulge in carnal passions will emit foul stench; and like their will be those who obstruct dispensation of justice, deprive others from their rights; and those who are puffed up with pride and arrogance will be seen in garments made of *qaratan*, a kind of sticking matter.

Aqa Mahdi Puya says:

On the day of resurrection, both the Shi-ah and Sunni scholars agree, all human beings will be sorted out according to the deeds each had done in this world and men and women of similar character will be gathered in groups representing their disposition, and each group will



take a form which will identify their dominant quality. For example the worst among them will take the form of dogs and swines-the body will be a manifestation of soul. As those changes refer to the life of hereafter, therefore the doctrine of transmigration (the return of the departed soul in another physical body in this world) cannot be proved by such verses in the Quran.

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**[Pooya/Ali Commentary 78:19]**

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**[Pooya/Ali Commentary 78:20]**

Aqa Mahdi Puya says:

Mountains give the idea of firmness and stability, but they will vanish on the day of resurrection as if they were a mirage which means everything material is transitory.

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**[Pooya/Ali Commentary 78:21]**

Hell is lying in wait like an ambush for the transgressors.

*Ahqab* is the plural of *huqub*. According to Imam Ali there are 360 days in one *huqub* (a period of time) and each day is equal to one thousand years (of this world). When some transgressors will be forgiven and taken out from the hell, then one *huqub* will follow another and the transgressors condemned for ever will live therein. Refer to the commentary of Hud: 106 to 108.

*Ghassaq* is an extremely foul smelling liquid. See Yunus: 4 and Sad: 57.

The life of every transgressor is a continued course of evil conduct. They repudiated the moral and spiritual responsibility for their lives in this world, impudently denied the life of hereafter, belied the signs of Allah, hated and ridiculed the warnings given by the prophet of Allah, and persecuted and killed his divinely chosen representatives (the Imams of the Ahl ul Bayt and their families).

Every deed has been preserved on record which will be exhibited as an evidence to send the transgressors to the eternal abode of ever increasing torment.

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**[Pooya/Ali Commentary 78:22]** (see commentary for verse 21)

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**[Pooya/Ali Commentary 78:23]** (see commentary for verse 21)

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[Pooya/Ali Commentary 78:24] (see commentary for verse 21)

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[Pooya/Ali Commentary 78:25] (see commentary for verse 21)

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[Pooya/Ali Commentary 78:26] (see commentary for verse 21)

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[Pooya/Ali Commentary 78:27] (see commentary for verse 21)

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[Pooya/Ali Commentary 78:28] (see commentary for verse 21)

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[Pooya/Ali Commentary 78:29] (see commentary for verse 21)

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[Pooya/Ali Commentary 78:30] (see commentary for verse 21)

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[Pooya/Ali Commentary 78:31]

Aqa Mahdi Puya says:

Refer to the commentary of Furqan: 74. The muttaqin shall obtain salvation through their Imams. Also refer to the commentary of Bani Israil: 71.

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[Pooya/Ali Commentary 78:32] (see commentary for verse 31)

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[Pooya/Ali Commentary 78:33] (see commentary for verse 31)

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[Pooya/Ali Commentary 78:34] (see commentary for verse 31)

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[Pooya/Ali Commentary 78:35] (see commentary for verse 31)

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[Pooya/Ali Commentary 78:36] (see commentary for verse 31)

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[Pooya/Ali Commentary 78:37]

Aqa Mahdi Puya says:

None shall have the right to address Allah to seek blessings or address others to convey His blessings save those whom He gives permission (the Holy Prophet and his Ahl ul Bayt). See commentary of Baqarah: 143; All Imran: 18; and Najm: 2 to 5.

Verse 4 of Qadr confirms verse 38 of this surah that *ruh* (spirits) and *malak* (angels) are two different entities of the spiritual world.

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**[Pooya/Ali Commentary 78:38]** (see commentary for verse 37)

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**[Pooya/Ali Commentary 78:39]**

Aqa Mahdi Puya says:

Refer to the commentary of Furqan: 57. The only way to salvation is the love of those attached with the Holy Prophet in body and soul as mentioned in Shura: 23.

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**[Pooya/Ali Commentary 78:40]**

The belier of Allah, His prophet and his Ahl ul Bayt will find no place to escape. He will neither live nor die (Ta Ha: 74). He will wish that he could be reduced to nothingness, but even that would not be possible.

# Chapter 9

## 79th - Tafsir Surah An-Naazi'at (Those Who Drag Forth)

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### [Pooya/Ali Commentary 79:1]

The souls of the wicked are averse to part with their body at death, but their choice will not count. The angel of death will drag forth their souls vehemently.

*Wa* in verses 1 to 5 means "I swear" just as the early verses of al Mursalat.

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### [Pooya/Ali Commentary 79:2]

In contrast to the wicked, the souls of the righteous will be drawn out gently to their new life. They are always ready for it. For them death is a release from the temptations of this world. They welcome the approach of the day of judgement.

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### [Pooya/Ali Commentary 79:3]

There are angels who traverse all frontiers of the universe to carry out divine commands. They never lag behind or leave anything undone while executing the will of Allah.

Aqa Mahdi Puya says:

The first 3 verses refer to the preparatory work before any divine will takes effect which sets in motion that which is willed. Verses 4 and 5 refer to the administration or operation of the consequences of the divine will. The forces working in the universe operate in harmony under the laws made by the creator. There is no reason to restrict its application or reference to any particular agency. Refer to the commentary of Saffat: 1 to 3; Dhariyat: 1 to 4 and Mursalat: 1 to 5.

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[Pooya/Ali Commentary 79:4] (see commentary for verse 3)

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[Pooya/Ali Commentary 79:5] (see commentary for verse 3)

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[Pooya/Ali Commentary 79:6]

The whole world as we see it will be in a violent commotion at the dawn of the day of resurrection.

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[Pooya/Ali Commentary 79:7]

The commotion referred to in verse 6 is a preliminary to its disappearance in order to make way for the new world that will then come into being.

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[Pooya/Ali Commentary 79:8]

All hearts will be in agitation and all eyes will be cast down: The hearts of the righteous to see the beginning of the fulfilment of their Lord's promise with their eyes cast down in humble modesty and obedience; the hearts of the beliers for fear of His just punishment in utter humiliation and shame for their past arrogance and insolence.

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[Pooya/Ali Commentary 79:9] (see commentary for verse 8)

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[Pooya/Ali Commentary 79:10]

Refer to the commentary of Rad: 5. The beliers of the inevitable day of resurrection used to say that death was the end of all things and their rotten bones and limbs would never be restored again. On the day of resurrection they will indeed be in a terrible loss; indeed they will go to perdition.

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[Pooya/Ali Commentary 79:11] (see commentary for verse 10)

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[Pooya/Ali Commentary 79:12] (see commentary for verse 10)

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[Pooya/Ali Commentary 79:13] (see commentary for verse 10)

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**[Pooya/Ali Commentary 79:14]**

The Holy Prophet said:

"People are asleep. They will awake when they die."

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**[Pooya/Ali Commentary 79:15]**

Refer to the commentary of Ta Ha: 9 to 98.

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**[Pooya/Ali Commentary 79:16]** (see commentary for verse 15)

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**[Pooya/Ali Commentary 79:17]** (see commentary for verse 15)

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**[Pooya/Ali Commentary 79:18]** (see commentary for verse 15)

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**[Pooya/Ali Commentary 79:19]** (see commentary for verse 15)

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**[Pooya/Ali Commentary 79:20]** (see commentary for verse 15)

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**[Pooya/Ali Commentary 79:21]** (see commentary for verse 15)

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**[Pooya/Ali Commentary 79:22]** (see commentary for verse 15)

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**[Pooya/Ali Commentary 79:23]** (see commentary for verse 15)

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**[Pooya/Ali Commentary 79:24]** (see commentary for verse 15)

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**[Pooya/Ali Commentary 79:25]** (see commentary for verse 15)

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**[Pooya/Ali Commentary 79:26]** (see commentary for verse 15)

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**[Pooya/Ali Commentary 79:27]**

This verse draws attention to the insignificance of pride and arrogance man displays in his ignorance and thoughtlessness. The whole universe which, willingly or unwillingly, submits to His will shall disappear at His command. So man has no ability whatsoever to avoid that which Allah wills.

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**[Pooya/Ali Commentary 79:28]**

Refer to the commentary of Rahman: 5 and Jathiyah: 3 to 11.

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**[Pooya/Ali Commentary 79:29]**

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**[Pooya/Ali Commentary 79:30]**

Aqa Mahdi Puya says:

*Daha* means further expansion of the earth. It may refer to the upper soil of the earth which grows food for all the created beings.

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**[Pooya/Ali Commentary 79:31]**

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**[Pooya/Ali Commentary 79:32]**

Refer to the commentary of Nahl: 15.

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**[Pooya/Ali Commentary 79:33]**

By Allah's bountiful beneficence, everything on earth has been made available to man for his sustenance.

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**[Pooya/Ali Commentary 79:34]**

As said in verse 14, on the day of judgement man will be fully aware of what he used to strive for in the life of the world. He will not only remember every detail of his deeds but also clearly see the fire of punishment. The eternal punishment will be given to those who had wilfully and persistently disobeyed Allah and transgressed all bounds. The punishment will not touch those who had repented and have been forgiven; and those who are guilty of minor sins through human frailty, their good deeds will be weighed in the balance against their bad deeds. Those who feared the punishment, paid heed to Allah's warnings and restrained their souls from lust, will dwell in paradise.

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**[Pooya/Ali Commentary 79:35]** (see commentary for verse 34)

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**[Pooya/Ali Commentary 79:36]** (see commentary for verse 34)

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**[Pooya/Ali Commentary 79:37]** (see commentary for verse 34)

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[Pooya/Ali Commentary 79:38] (see commentary for verse 34)

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[Pooya/Ali Commentary 79:39] (see commentary for verse 34)

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[Pooya/Ali Commentary 79:40] (see commentary for verse 34)

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[Pooya/Ali Commentary 79:41] (see commentary for verse 34)

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[Pooya/Ali Commentary 79:42]

Refer to the commentary of Araf: 187.

The Holy Prophet announced the sure arrival of the day of resurrection as a warner. Its exact hour is known to Allah alone. Our time has no connection with timeless state in the spiritual world in which the final judgement win take place.

Aqa Mahdi Puya says:

The whole system of universe is in motion and progress. It is Allah unto whom the motion shall terminate.

In the awakening, referred to in verse 14, the conscious self shall be in a state free from the bounds of time and space. The whole system of four dimensions will appear to him even less than a part of an ordinary day of this world.

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[Pooya/Ali Commentary 79:43] (see commentary for verse 42)

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[Pooya/Ali Commentary 79:44] (see commentary for verse 42)

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[Pooya/Ali Commentary 79:45] (see commentary for verse 42)

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[Pooya/Ali Commentary 79:46] (see commentary for verse 42)



# Chapter 10

## 80th - Tafsir Surah Abasa (He Frowned)

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### [Pooya/Ali Commentary 80:1]

One day when the Holy Prophet was in conversation with some of his companions, a blind man, Abdullab ibn Ummi Maktum, who was also poor, came to meet him and learn the Quran. The Holy Prophet received him with kindness and asked him to sit beside him. The Quraysh leaders did not like the interruption, particularly the respect and honour given to him by the Holy Prophet. One of the companions frowned and turned his back on him, which displeased Allah, and this surah was revealed.

Some commentators say that the pronoun "he" in *abasa* refers to the Holy Prophet who disliked the interruption at a time when he was engrossed in earnest discourse with some of the pagan Quraysh leaders.

As has been mentioned in the commentary of many verses, particularly Baqarah: 78; Mumin: 55; Fat-h: 2 and Muhammad: 15 to 19, a large number of Muslim scholars try to find out imaginary weaknesses in the character of the Holy Prophet so as to minimise the actual shortcomings, deviation and waywardness found in the companions whom they present as heroes of Islam. It is a preconceived plan to bring the infallible status of the Holy Prophet to the ordinary level of temporal rulers, which has been fully exposed in the commentary of above noted verses. For the perfection bestowed on the Holy Prophet refer to the commentary of Ahzab: 21 and Qalam: 4.

Aqa Mahdi Puya says:

The commentators who have depended on the sources, other than the Ahl ul Bayt, say that the nominative pronoun in verse 1, the subjective pronoun in verse 2, and the pronouns in verses 3, 6, 7 and 8 refer to the Holy Prophet. It is a deliberate attempt to belie the infallibility of the Holy Prophet.

To know the reason see commentary of verses mentioned above. According to the Ahl ul Bayt all the pronouns refer to a companion who

was present there and frowned in anger as soon as Abdullah ibn Umri Maktum sat beside the Holy Prophet. If, as said by such commentators, the Holy Prophet was deeply and earnestly engrossed in explaining the right path to pagan leaders whose conversion he had long cherished and did not pay attention to a man who had already embraced Islam, then this act should not have been censured by Allah.

The question in verse 3 clearly indicates that the doubt "whether Abdullah would grow in knowledge if the Holy Prophet talked to him" could only creep into the mind of a person whose faith was not fully strengthened. It could never come to the mind of a messenger of Allah who had been sent to preach the religion of Allah to one and all, irrespective of the listener's worldly position.

Verse 4 asserts that it is more likely that a poor man on account of his will to learn may grow in his spiritual development more than a wealthy leader who was proud of his possessions, referred to in verse 5, and it was he who frowned in anger (in verse 1). The wealthy companion who looked down upon Abdullah is commanded to let the poor companion be attended to because the message of Allah is accepted by the poor and lowly at once, and the mighty ones of the earth only come in when the weak and the simple people become an irresistible force. Even if a poor man does not grow in knowledge there is no blame on any one. Attention should be paid to those who come to learn with a sincere longing for knowledge. The wealthy companion, in spite of receiving guidance from the Holy Prophet, was unmindful of the preferences of Allah.

The Quran has been revealed to guide the whole mankind from which no one is to be excluded, rich or poor, great or lowly, learned or ignorant. Those who show sincere earnestness must be given preference.

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[Pooya/Ali Commentary 80:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 80:3] (see commentary for verse 1)

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[Pooya/Ali Commentary 80:4] (see commentary for verse 1)

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[Pooya/Ali Commentary 80:5] (see commentary for verse 1)

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[Pooya/Ali Commentary 80:6] (see commentary for verse 1)

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[Pooya/Ali Commentary 80:7] (see commentary for verse 1)

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[Pooya/Ali Commentary 80:8] (see commentary for verse 1)

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[Pooya/Ali Commentary 80:9] (see commentary for verse 1)

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[Pooya/Ali Commentary 80:10] (see commentary for verse 1)

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[Pooya/Ali Commentary 80:11] (see commentary for verse 1)

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[Pooya/Ali Commentary 80:12] (see commentary for verse 1)

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[Pooya/Ali Commentary 80:13]

In the original texts of all the revealed scriptures the unity (*tawhid*) of Allah has been clearly proclaimed. These holy books were in the hand of the angels, the prophets and the Imams who have been thoroughly purified by Allah (Ahzab : 33). The scribes have to be pious and just. The representatives of Allah are either the angels, or the prophets or the Imams of the Ahl ul Bayt.

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[Pooya/Ali Commentary 80:14] (see commentary for verse 13)

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[Pooya/Ali Commentary 80:15] (see commentary for verse 13)

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[Pooya/Ali Commentary 80:16] (see commentary for verse 13)

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[Pooya/Ali Commentary 80:17]

The origin of man as an animal is lowly. Refer to the commentary of Anam: 2; Araf: 12; Kahf: 37; Hajj: 5; Rum: 20; Muminun : 12 to 16 and Fatir: 11. To provide him sustenance all the forces in nature have been made subservient to him. Everything in nature if properly used serves his life on the earth. Then Allah granted him intellect, perception and free will, and made available guidance through His books and His representatives, so that by using his power of judgement he can avoid evil and follow the right path. Though all these blessings and bounties have been provided by Allah's beneficence for the good of man, yet he goes astray from the right path and rejects Allah and His guidance.

The tone of these verses indicate that this sure is an admonition to those who became Muslims without the proper understanding of the religion of Allah and its purpose.

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[Pooya/Ali Commentary 80:18] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:19] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:20] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:21] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:22] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:23] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:24] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:25] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:26] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:27] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:28] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:29] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:30] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:31] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:32] (see commentary for verse 17)

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[Pooya/Ali Commentary 80:33]

These verses warn man not to forget the day of judgement which is certain. Refer to the commentary of Ma-arij: 10; Tur: 21. On the day of judgement in contrast to the depression, gloom and helplessness in the camp of the condemned sinners, there will be rejoicing and thanksgiving in the camp of the believers.

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**[Pooya/Ali Commentary 80:34]** (see commentary for verse 33)  
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**[Pooya/Ali Commentary 80:35]** (see commentary for verse 33)  
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**[Pooya/Ali Commentary 80:36]** (see commentary for verse 33)  
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**[Pooya/Ali Commentary 80:37]** (see commentary for verse 33)  
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**[Pooya/Ali Commentary 80:38]** (see commentary for verse 33)  
????????????? ?????????????????? {39}

**[Pooya/Ali Commentary 80:39]** (see commentary for verse 33)  
????????????? ?????????????? ?????????????? ?????????? {40}

**[Pooya/Ali Commentary 80:40]** (see commentary for verse 33)  
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**[Pooya/Ali Commentary 80:41]** (see commentary for verse 33)  
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**[Pooya/Ali Commentary 80:42]** (see commentary for verse 33)

# Chapter 11

## 81st - Tafsir Surah At Takwir (The Overthrowing)

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**[Pooya/Ali Commentary 81:1]**

These verses enumerate the signs which will give notice of the coming of the day of resurrection. It will be a time when the laws governing the creation will cease to function. The sun which is the source and support of all the physical life on the earth will lose its existing condition. The physical forces and the laws governing matter will break up with the "folding up" of the sun, but the souls will survive the material destruction. They will be sorted out into three classes as mentioned in the commentary of Waqi-ah: 7 to 10.

The records of deeds of men, good or bad, will then be laid open before all. See Qaf: 17 and 18. The sinners will see the blazing fire of hell awaiting their arrival and the righteous will find paradise in front of them.

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**[Pooya/Ali Commentary 81:2]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 81:3]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 81:4]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 81:5]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 81:6]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 81:7]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 81:8]** (see commentary for verse 1)

????????? ?????????? ?????????????? {9}

[Pooya/Ali Commentary 81:9] (see commentary for verse 1)  
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[Pooya/Ali Commentary 81:10] (see commentary for verse 1)  
???????? ?????????? ?????????? {11}

[Pooya/Ali Commentary 81:11] (see commentary for verse 1)  
???????? ?????????? ?????????? {12}

[Pooya/Ali Commentary 81:12] (see commentary for verse 1)  
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[Pooya/Ali Commentary 81:13] (see commentary for verse 1)  
???????? ?????? ??? ?????????? {14}

[Pooya/Ali Commentary 81:14]

Every soul will be fully aware of what "its hands had sent forth."

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[Pooya/Ali Commentary 81:15]

The heavenly bodies and their effects bear testimony to the power, glory and goodness of Allah, so He swears by them in order to emphasise that which is said in the following verses.

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[Pooya/Ali Commentary 81:16] (see commentary for verse 15)  
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[Pooya/Ali Commentary 81:17] (see commentary for verse 15)  
????????????? ?????? ?????????? {18}

[Pooya/Ali Commentary 81:18] (see commentary for verse 15)  
????????? ?????????? ?????????? ?????????? {19}

[Pooya/Ali Commentary 81:19]

Jibrail, an honourable messenger angel, brings divine messages to the most honoured prophet of Allah, the Holy Prophet. For the highest status of the Holy Prophet see commentary of Bani Israil: 1 and Najm: 2 to 10, wherein his nearness to Allah has been described as "distance of two bows, or nearer" (see commentary) which is the highest possible perfection an infinite created being could achieve. On the earth he came to be known as the most trustworthy and the most truthful person ever lived among the people of his birth place so that they could have no reason to belie his message. Therefore as said in Najm, he said and did, throughout his life, only that which he was commanded by Allah. In fact Allah spoke to the people through him. Whatever he received from Allah, he conveyed to the people without ever withholding or adding anything. Jibrail, the Quran and the Holy Prophet are the bearers of a

universal divine message which is to be delivered to mankind so that man should follow the divine guidance in all ages.

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[Pooya/Ali Commentary 81:20] (see commentary for verse 19)

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[Pooya/Ali Commentary 81:21] (see commentary for verse 19)

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[Pooya/Ali Commentary 81:22] (see commentary for verse 19)

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[Pooya/Ali Commentary 81:23] (see commentary for verse 19)

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[Pooya/Ali Commentary 81:24] (see commentary for verse 19)

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[Pooya/Ali Commentary 81:25] (see commentary for verse 19)

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[Pooya/Ali Commentary 81:26] (see commentary for verse 19)

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[Pooya/Ali Commentary 81:27] (see commentary for verse 19)

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[Pooya/Ali Commentary 81:28] (see commentary for verse 19)

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[Pooya/Ali Commentary 81:29] (see commentary for verse 19)



# Chapter 12

## 82nd - Tafsir Surah Al Infitaar (The Cleaving)

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**[Pooya/Ali Commentary 82:1]**

Like the 1 to 13 verses of Takwir the signs which will appear before the day of resurrection are mentioned in these verses. The heavens will cleave asunder, the stars will be scattered, the oceans will overwhelm the whole globe, and the graves will throw out the buried bodies. The physical world as we see it will be destroyed and after the final judgement a new eternal realm of spiritual existence will begin. See commentary of Takwir: 1 to 13.

Aqa Mahdi Puya says:

According to the Ahl ul Bayt the physical universe will disintegrate. A dimensional thing is not eternal. There was a time when no dimensional being was in existence. When a dimensional existence is created, it completes its development and then disappears. Man does not know how many systems like the solar system) have completed their terms, and how many are in the process of development, and how many will come into being in the future.

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**[Pooya/Ali Commentary 82:2]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 82:3]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 82:4]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 82:5]**

Every soul will be fully aware of what "its hands had sent forth". This verse refers to the deeds of commission and omission in this life- "the good or the evil he did" is that which he has sent forth, and "the consequences of his good and bad deeds which ensue to influence the

human society after he departs" is that which he leaves behind. It may also refer to that which he earned for his spiritual life of the hereafter and the physical things, he prided in this life, which he left behind. If man does good he not only earns the eternal life of bliss in the hereafter as a reward but also leaves behind an example for his family and people among whom he lived and the posterity in general; and during his lifetime educates, disciplines and guides those who are associated with him to the path of Allah.

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**[Pooya/Ali Commentary 82:6]**

The divine attributes of forgiveness, generosity and beneficence which the words *rabbikal karim* (see commentary of Fatihah: 3) carry are alluded to by the accursed Shaytan to instigate man to sin.

An indirect guidance may be inferred from this verse that man should not sin under the belief that the great charitable disposition of his Lord would protect him from the just punishment.

Once a slave of Ali ibn abi Talib did not pay attention to his repeated calls and when questioned replied: "I relied upon your forbearance and charitable disposition. I know you will not punish me for my evasion of duty." Ali set him free.

Allah not only created man, but gave him a perfectly organised organism together with intellectual and spiritual faculties and a free will. Refer to the commentary of Anam: 2. The bounties of Allah should make man grateful which he can manifest by using his faculties to choose the right path and follow it all his life, but he turns away from the right path and denies the day of judgement.

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**[Pooya/Ali Commentary 82:7]** (see commentary for verse 6)

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**[Pooya/Ali Commentary 82:8]** (see commentary for verse 6)

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**[Pooya/Ali Commentary 82:9]** (see commentary for verse 6)

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**[Pooya/Ali Commentary 82:10]**

Refer to the commentary of Qaf: 18.

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**[Pooya/Ali Commentary 82:11]** (see commentary for verse 10)

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[Pooya/Ali Commentary 82:12] (see commentary for verse 10)

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[Pooya/Ali Commentary 82:13]

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[Pooya/Ali Commentary 82:16]

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[Pooya/Ali Commentary 82:17]

Refer to the commentary of Baqarah: 48; Anam: 165; Bani Israil: 15; Zumar: 7 and 38. No soul shall have power to do anything for another. Personal responsibility will be fully enforced. Authority belongs to Allah. He will allow whom He pleases to intercede on behalf of any one the authorised intercessor finds suitable. See commentary of Baqarah: 48 and 255 and the references mentioned therein for intercession.

Aqa Mahdi Puya says:

Imam Muhammad bin Ali al Baqir said:

"The command on that day (day of judgement) and today is Allah's, but on that day the subordinate authorities (at a certain stage) will not be visible."

The manifestation of Allah's absolute authority is like the sun, when it shines all the stars disappear, though they are there, deriving the light from the sun.

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[Pooya/Ali Commentary 82:18] (see commentary for verse 17)

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[Pooya/Ali Commentary 82:19] (see commentary for verse 17)

# Chapter 13

## 83rd - Tafsir Surah Al Mutaffifin (Defrauding)

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**[Pooya/Ali Commentary 83:1]**

*Mutaffif* is he who gives short measure, and short weight, thus cheating his fellow-men. Islam enjoins honesty and justice in all dealings. Do as you would like to be done by. Give in full what is due from you.

When this surah was revealed the Holy Prophet went to the market place, recited it to the merchants and told them:

"If giving less than due becomes a usual practice among a community, famine, drought and bad harvests afflict them as a punishment."

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**[Pooya/Ali Commentary 83:2]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 83:3]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 83:4]**

The mighty day is a day of reckoning when the defrauders shall have to answer for every act of theirs which they did to violate the commands of Allah. Those who have been cheated may not know the loss they suffered but the all-knowing Lord knows everything. The record of the wicked is preserved in *Sijjin*. The root word *sijn* means "a prison" which suggests that everything done by the wicked is "imprisoned" (recorded) in a register from where nothing can ever escape (be found missing).

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**[Pooya/Ali Commentary 83:5]** (see commentary for verse 4)

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**[Pooya/Ali Commentary 83:6]** (see commentary for verse 4)

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**[Pooya/Ali Commentary 83:7]** (see commentary for verse 4)

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[Pooya/Ali Commentary 83:8] (see commentary for verse 4)

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[Pooya/Ali Commentary 83:9] (see commentary for verse 4)

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[Pooya/Ali Commentary 83:10]

Those who deny the day of reckoning will be in a most miserable condition on the day of judgement. Refer to the commentary of Anam: 25.

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[Pooya/Ali Commentary 83:11] (see commentary for verse 10)

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[Pooya/Ali Commentary 83:12] (see commentary for verse 10)

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[Pooya/Ali Commentary 83:13] (see commentary for verse 10)

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[Pooya/Ali Commentary 83:14]

The Holy Prophet said that the heart of man, as created by Allah, is pure, but every time he does an ill-deed, it marks a stain on his heart. If he does not repent and thereafter live a righteous life, the stains deepen and spread more and more until the heart is sealed (Baqarah: 7)

Imam Muhammad bin Ali al Baqir said:

"The heart of a believer is as good-natured (spotless) as whiteness, but when he sins a stain appears on it, which disappears if he turns repentant to Allah and sins no more. In the event of continued sinning the stain spreads and covers the whole heart. He is lost and then no word of guidance brings him to the right path."

Imam Jafar bin Muhammad as Sadiq said:

"The hearts of those who pay no attention to the commands of Allah and persist in sinning, step by step, reach a state of decay and disintegration from which no recovery is ever possible."

Aqa Mahdi Puya says:

Willing surrender to the life of sin is the cause of the disintegration of soul, so it is the sinner who is responsible for his disgrace on the day of judgement.

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[Pooya/Ali Commentary 83:15]

On the day of judgement the tarnished, blackened and sealed hearts of the sinners because of total loss of reflectivity, will not receive the light of

the glory of Allah-a deprivation of the highest magnitude. The fire of punishment will be to them the only reality which they will perceive.

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[Pooya/Ali Commentary 83:16] (see commentary for verse 15)

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[Pooya/Ali Commentary 83:17] (see commentary for verse 15)

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[Pooya/Ali Commentary 83:18]

*Illiyun* literally means the high places, in contrast to the *sijjin* in verse 7. It is a place where the record of the righteous is kept. It contains every detail of the deeds of the righteous. Those nearest to Allah will be witnesses to the records of the righteous. See commentary of Nisa: 41; Nahl: 89 and Bani Israil: 71; Bara-at: 105. On the day of judgement a witness will be called for every people and the Holy Prophet will be called as witness over all these witnesses. Whatever is recorded is witnessed by those described as *muqarrabun* in verse 21 and *alin* in verse 75 of Sad. The angels are excluded from *alin* because they prostrated themselves before Adam and verse 75 of Sad clearly says that *alin* are those who do not prostrate before Adam, because it was the knowledge of their "names" which made Adam superior to the angels. See commentary of Baqarah : 30 to 38. So the witnesses are the Holy Prophet, the prophets of Allah and the Imams of the Ahl ul Bayt all of whom always preached goodness and invited people to follow the right path and because of whom they came to know what was good and how to follow the right path. As the recording commenced with the creation, only those who existed right from the beginning are the witnesses nearest to Allah. As *alin* they existed before Adam (see above noted verses).

The Holy Prophet said:

"I was the prophet of Allah when Adam was yet in the process of creation.

I and Ali are from one and the same light."

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[Pooya/Ali Commentary 83:19] (see commentary for verse 18)

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[Pooya/Ali Commentary 83:20] (see commentary for verse 18)

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[Pooya/Ali Commentary 83:21]

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**[Pooya/Ali Commentary 83:22]**

See commentary of Qiyamah: 22 and Dahr: 11 and 12.

*Tasnim* is the name of a spring of paradise whose water is pure and superior to all kinds of drinking liquids. It will be used by *muqarrabin* who comprise those human souls who are nearest to Allah because of their highest degree of submission to Allah. It is to be noted that these *muqarrabin* cannot mean angels as angels do not eat or drink. It is stated in verses 69 to and 70 of Hud that Ibrahim brought a roasted calf for the angels who visited him while going to the people of Lut but they did not eat it. Eating and drinking has not been mentioned in connection with the angels in the Quran.

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**[Pooya/Ali Commentary 83:23]** (see commentary for verse 22)

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**[Pooya/Ali Commentary 83:24]** (see commentary for verse 22)

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**[Pooya/Ali Commentary 83:25]** (see commentary for verse 22)

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**[Pooya/Ali Commentary 83:26]** (see commentary for verse 22)

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**[Pooya/Ali Commentary 83:27]** (see commentary for verse 22)

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**[Pooya/Ali Commentary 83:28]** (see commentary for verse 22)

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**[Pooya/Ali Commentary 83:29]**

According to the well-known commentator, Khashshaf, once when Imam Ali, along with some poor believers, was going to meet the Holy Prophet, a party of hypocrites, standing before a shop, laughed and mocked at them these verses were revealed to condemn those hypocrites.

According to Ibn Abbas "those who are guilty" refers to the hypocrites, and "those who believe" refers to Imam Ali. Sa-id bin Sad Balkhi, a great Sunni scholar, has also confirmed the above noted interpretation.

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**[Pooya/Ali Commentary 83:30]** (see commentary for verse 29)

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**[Pooya/Ali Commentary 83:31]** (see commentary for verse 29)

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**[Pooya/Ali Commentary 83:32]** (see commentary for verse 29)  
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**[Pooya/Ali Commentary 83:33]** (see commentary for verse 29)  
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**[Pooya/Ali Commentary 83:34]**

On the day of restoration of true values the hypocrites will surely be a laughing stock and the righteous believers will look down upon the downfall of the disbelievers from the exalted places of dignity and honour.

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**[Pooya/Ali Commentary 83:35]** (see commentary for verse 34)  
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**[Pooya/Ali Commentary 83:36]** (see commentary for verse 34)



# Chapter 14

## 84th - Tafsir Surah Al Inshiqaaq (The Splitting Open)

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**[Pooya/Ali Commentary 84:1]**

Refer to the commentary of Infitar: 1 to 4 and Takwir: 1 to 13.

As soon as Allah issues His command the whole material existence that has been created by Him will disintegrate in obedience because every created being, by its nature, must hearken to the voice (will) of its creator even to the extent of its own extinction.

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**[Pooya/Ali Commentary 84:2]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 84:3]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 84:4]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 84:5]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 84:6]**

Although the life of this world is sometimes full of toil and misery for the believers and the righteous yet they strive hard to follow the right path because they are convinced that there is a day of resurrection when they shall go to their Lord with their account to meet Him before His throne of judgement. The disbelievers and the transgressors, the deniers and beliers of the day of reckoning shall also come before the Lord but without the hope of salvation.

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**[Pooya/Ali Commentary 84:7]**

Refer to the commentary of Bani Israil: 71 and Waqi-ah: 7 to 56. For those who spent their lives in goodness and truth their reckoning will be made easy. They will rejoice in the rewards given to them.

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[Pooya/Ali Commentary 84:8] (see commentary for verse 7)

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[Pooya/Ali Commentary 84:9] (see commentary for verse 7)

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[Pooya/Ali Commentary 84:10]

Refer to the commentary of Haqqah: 24 and 25. The wicked will cry for death and annihilation, but they will neither live nor die as said in verse 74 of Ta Ha. In the life of this world they were, in utter neglect of the hereafter, in extreme self-complacency and self-conceit, imagining that they would not be called upon to account for their evil deeds.

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[Pooya/Ali Commentary 84:11] (see commentary for verse 10)

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[Pooya/Ali Commentary 84:12] (see commentary for verse 10)

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[Pooya/Ali Commentary 84:13] (see commentary for verse 10)

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[Pooya/Ali Commentary 84:14] (see commentary for verse 10)

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[Pooya/Ali Commentary 84:15] (see commentary for verse 10)

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[Pooya/Ali Commentary 84:16]

See commentary of Muddaththir: 32 for "I call to witness"-adjuration.

Man's attention is drawn to the flawless functioning of the universe under the precise laws made by Allah. Man, therefore, must observe, study and understand the disciplined functioning of the material existence and also follow the laws ordained by Allah and conveyed to him through the Holy Prophet, not only to establish a fair, just and harmonious social order in this world but also attain success in the life of hereafter. There is something wrong with his understanding and will if he does not do so. He must follow the laws given to him in the Quran which is the real submission and gratitude to Allah.

The ignorant and obstinate among the people who are weak in wisdom do not understand, so they disbelieve and consequently suffer punishment.

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[Pooya/Ali Commentary 84:17] (see commentary for verse 16)

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[Pooya/Ali Commentary 84:18] (see commentary for verse 16)

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[Pooya/Ali Commentary 84:19] (see commentary for verse 16)

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[Pooya/Ali Commentary 84:20] (see commentary for verse 16)

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[Pooya/Ali Commentary 84:21] (see commentary for verse 16)

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[Pooya/Ali Commentary 84:22] (see commentary for verse 16)

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[Pooya/Ali Commentary 84:23] (see commentary for verse 16)

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[Pooya/Ali Commentary 84:24] (see commentary for verse 16)

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[Pooya/Ali Commentary 84:25] (see commentary for verse 16)

# Chapter 15

## 85th - Tafsir Surah Al Burooj (The Constellations)

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### [Pooya/Ali Commentary 85:1]

See commentary of Hijr: 16 for buruj the imaginary belt of the constellations marking the twelve signs of the Zodiac. The constellations are as follows:

- (i) Aries (Ram)
- (ii) Taurus (bull).
- (iii) Gemini (Twins)
- (iv) Cancer (Crab).
- (v) Leo (Lion).
- (vi) Virgo (Virgin).
- (vii) Libra (Balance).
- (viii) Scorpio (Scorpion).
- (ix) Sagittarius (Archer).
- (x) Capricorn (Goat).
- (xi) Aquarius (Water-bearer).
- (xii) Pisces (Fishes).

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### [Pooya/Ali Commentary 85:2]

The promised day is the day of judgement which will inevitably come to pass. See commentary of Waqi-ah; Haqqah; Ma-arij; Qiyamah; Nazi-at; Takwir; Infitar; Inshiqaq and other references mentioned therein.

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### [Pooya/Ali Commentary 85:3]

On the day of judgement there will be certain persons who will be witnesses, and certain persons or things which will be the subjects of the witness.

The witnesses may be:

1. Allah (All Imran: 81 and Yunus: 61).
- (ii) The prophets (Nisa: 41 ).
  1. The recording angels (Qaf: 21).
- (vi) The sinner's limbs (Nur: 24).
- (v) The records of deeds (Bani Israil: 14).
- (vi) The sinner (Bani Israil: 14).
- (vii) The Holy Prophet (Barat : 105; Ahzab : 45).

The subject of the witness may be the crimes of the sinners and the sinners against whom the witnesses bear witness. So the sinner will not be able to escape the consequences of his crimes, but if he repents, before death seizes him, make amends and lives a life free from sins, thereafter he may be forgiven.

Aqa Mahdi Puya says:

The literal meaning of *shahidin wa mash-hud* is clear, but its application has been explained in a variety of ways by different commentators.

Imam Hasan bin Ali al Mujtaba said:

"*Shahid* is the Holy Prophet and *mash-hud* refers to the day of resurrection."

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**[Pooya/Ali Commentary 85:4]**

In every age there were people who believed in Allah and the truth, did good deeds and opposed tyranny and despotism, so the tyrants persecuted the righteous servants of Allah. In Arab tradition there is the story of Ibrahim whom Nimrud tried to burn to death (see Anbiya: 51 to 70). Another case cited is that of Zu-Nuwas. The true events concerning him and those whom he persecuted have been narrated by Imam Ali as follows:

"Allah sent a prophet to the people of Abyssinia. Zu Nuwas, the king, was a pagan and asked the people to worship him as their god. The prophet prevented the people from worshipping him. The king killed many of the companions of the prophet and arrested him along with a few remaining believers. A huge pit of burning fire was prepared and it was announced that whoso believed in the God whom the prophet worshipped should jump into that pit. A believing woman came with a baby in her arms but stopped at the eleventh hour on account of her love for her child. The child cried (as Allah willed so): "Mother, jump into the fire

with me. It is a test to prove our faith in Allah." She jumped and the prophet along with his remaining followers also jumped into the fire. By Allah's command all of them were saved from the fire.

The words are no doubt general but the reference can very appropriately be construed to be the persecution to which the Ahl ul Bayt and their followers were subjected by the rulers who usurped power after the departure of the Holy Prophet.

Aqa Mahdi Puya says:

The Quran condemns not only the cruel persecutors but also those who witnessed the cruelties and did not take steps to prevent persecution, nor even said a word of disapproval. It was a warning to the pagans of Makka who were persecuting those who accepted Islam as their religion. It also refers to those who persecuted and killed the Imams of the Ahl ul Bayt and their followers.

In Ziyarat Imam Husayn it is said:

"O Allah, curse those who persecuted you, and also those who hear about it and remain agreeable to it, or rejoice."

The persecutors who inflicted cruelty on men for their faith in Allah deserve to be punished in the fire of hell.

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[Pooya/Ali Commentary 85:5] (see commentary for verse 4)

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[Pooya/Ali Commentary 85:6] (see commentary for verse 4)

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[Pooya/Ali Commentary 85:7] (see commentary for verse 4)

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[Pooya/Ali Commentary 85:8] (see commentary for verse 4)

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[Pooya/Ali Commentary 85:9] (see commentary for verse 4)

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[Pooya/Ali Commentary 85:10] (see commentary for verse 4)

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[Pooya/Ali Commentary 85:11]

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[Pooya/Ali Commentary 85:12]

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**[Pooya/Ali Commentary 85:13]**

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**[Pooya/Ali Commentary 85:14]**

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**[Pooya/Ali Commentary 85:15]**

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**[Pooya/Ali Commentary 85:16]**

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**[Pooya/Ali Commentary 85:17]**

Refer to the commentary of Araf: 73 to 79 for the people of Thamud, and Yunus: 75 to 92 for the hosts of Firawn.

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**[Pooya/Ali Commentary 85:18]** (see commentary for verse 17)

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**[Pooya/Ali Commentary 85:19]**

In spite of the examples of the past, the disbelievers persist (in all ages) in refusing to believe in Allah and His religion.

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**[Pooya/Ali Commentary 85:20]** (see commentary for verse 19)

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**[Pooya/Ali Commentary 85:21]**

Refer to the commentary of Baqarah: 2; All Imran: 7; Hidr: 9 and Waqiah: 77 to 79.

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**[Pooya/Ali Commentary 85:22]** (see commentary for verse 21)

# Chapter 16

## 86th - Tafsir Surah Al Taariq (The Morning Star)

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[Pooya/Ali Commentary 86:1]

*Tariq* literally is "anything coming by night; one who comes by night is being thus called because of his generally needing to knock at the door." The night visitant may be any star that appears in the night, or the morning star, or Sirius or a particular star, according to various interpretations. The query in verse 2 suggests that it is not an ordinary star. Verse 4 says that it is a star of piercing brightness. In the darkness of ignorance the light of the most brilliant (enlightening) star, carrying the revelation, brings guidance, mercy and wisdom or protect man from the evil of deception and confusion. Refer to the commentary of Baqarah: 143; Nahl: 89; Hajj: 78 and Ahzab: 45.

Aqa Mahdi Puya says:

*Tariq* means "who knocks or hammers or beats". It is also used for a nocturnal traveller who tramples the ground. Here it is used as a star of piercing brightness (see verse 3). According to the Ahl ul Bayt it refers to a star which traverses all the spheres in the universe and returns to its starting point. It can be applied figuratively to the Holy Prophet whose wisdom and mercy encompassed all the physical and spiritual spheres of the universe. As said in verse 4, the Holy Prophet is a watcher over every soul. It is in conformity with all the verses which assert the Holy Prophet as a supreme and universal witness over all witnesses. See commentary of Baqarah: 143 and other references mentioned therein.

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[Pooya/Ali Commentary 86:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 86:3] (see commentary for verse 1)

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[Pooya/Ali Commentary 86:4] (see commentary for verse 1)



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**[Pooya/Ali Commentary 86:5]**

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**[Pooya/Ali Commentary 86:6]**

See commentary of Anam: 2; Araf: 12; Kahf: 37; Hajj: 5; Rum: 20; Muminun: 12 to 16 and Fatir: 11 for creation of man.

In the spinal cord and in the brain is the directive energy of the nervous system, and this directs all actions, organic and psychic.

Aqa Mahdi Puya says:

The creator who has created man, the most complicated form of an organic being, from an emitted drop can surely let him take a higher intricate form to proceed unto its maker by making use of the special qualities and capacities given to him by Allah. Refer to Yasin: 77 to 82.

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**[Pooya/Ali Commentary 86:7]** (see commentary for verse 6)

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**[Pooya/Ali Commentary 86:8]** (see commentary for verse 6)

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**[Pooya/Ali Commentary 86:9]**

On the day of resurrection, the day of reality and truth, when all created beings will be brought back to life, all our actions, motives, thoughts of this life, however secret, will be brought into the open, for reckoning and in that severe test no advantage of this life will have any force or ability to help the examinee in any way. See Baqarah: 48; Anam: 165; Zumar: 7 and Najm: 38.

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**[Pooya/Ali Commentary 86:10]** (see commentary for verse 9)

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**[Pooya/Ali Commentary 86:11]**

The regular and precise working of the whole universe manifests the absolute authority, justice and wisdom of the creator, and the earth, on which man lives, is so conditioned that it has been providing sustenance to him since his arrival and shall continue to do so till the day of resurrection, therefore man, if he has normal intelligence and power of observation must come to the inevitable conclusion in the light of the signs of Allah that the decisive word from Allah (the Quran), revealed to the Holy Prophet, is a mercy and a guidance to mankind in all ages. It is not

what the disbelievers imagine (see commentary of Anam: 25 and Tatfif: 13).

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[Pooya/Ali Commentary 86:12] (see commentary for verse 11)

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[Pooya/Ali Commentary 86:13] (see commentary for verse 11)

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[Pooya/Ali Commentary 86:14] (see commentary for verse 11)

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[Pooya/Ali Commentary 86:15]

These verses refer to the Quraysh who wanted to thwart the growth of Islam. It will be so in all ages. Allah will not allow the hypocrites and the disbelievers to succeed in their evil designs to distort or corrupt the true religion of Allah, Islam, as has been asserted in Bara-at: 33; Fat-h: 28 and Saff: 9. The merciful Lord gives respite to them in every age so that whoever among them sees the light of true guidance and follows the true guides, chosen by Allah, may turn repentant to Him and save himself from the eternal punishment.

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[Pooya/Ali Commentary 86:16] (see commentary for verse 15)

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[Pooya/Ali Commentary 86:17] (see commentary for verse 15)

# Chapter 17

## 87th - Tafsir Surah Al A'ala (The Most High)

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**[Pooya/Ali Commentary 87:1]**

Refer to the commentary of Fatihah: 2 for the word *rabb*.

Aqa Mahdi Puya says:

The Holy Prophet asked his followers to recite this verse in the state of prostration, as he had asked them to recite verse 96 of Waqi-ah in the state of *rukū* (bowing).

When any name (attribute) of Allah is glorified it must be kept in mind that there is no resemblance whatsoever when the same attribute is attributed to a finite being. Refer to the commentary of Fatihah: 1 and Hashr: 22 to 24.

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**[Pooya/Ali Commentary 87:2]**

Refer to the commentary of Anam: 2.

There are several references which come to our mind when we glorify the name of our Lord-He brings us into being; He endows us with forms and faculties suited to what is expected of us, and to the environment in which we are placed, giving to everything order, property and proportion.

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**[Pooya/Ali Commentary 87:3]**

Refer to the commentary of Rad: 2; Jathiyah: 3 to 11 and Rahman: 5 for the laws made by Allah to govern the universe. Man is discovering these laws and using them to his advantage, and in the process comes to know that violation of any of these laws brings destruction, therefore he must also follow the laws made by Allah to discipline his conduct both as an individual and as a member of human society. The divine guidance to

show him the right path was made known through His messengers; and the final decisive laws to discipline human society in all ages was sent through the Holy Prophet. Whoso follows the laws mentioned in Quran and the life pattern of the Holy Prophet and his Ahl ul Bayt shall attain success in the life of hereafter.

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**[Pooya/Ali Commentary 87:4]**

Refer to the commentary of Tariq: 11 to 14 for the sustenance the earth provides to man. Here reference is made to the cycle of growth and decay in that which the earth produces by which the continuous supply of means of sustenance is maintained.

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**[Pooya/Ali Commentary 87:5]** (see commentary for verse 4)

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**[Pooya/Ali Commentary 87:6]**

Refer to the commentary of Baqarah: 2; Zumar: 23 and Dahr: 23 for the gradual revelation of the Quran.

As man makes gradual progress for going into light from darkness, so the Quran was recited by the Holy Prophet as and when commanded by Allah so that the people might remember each commandment and apply it in their day to day life and grow steadily in spiritual development.

*La tansa* implies divine protection from forgetfulness. While living among people, though the verses of the Quran were revealed to him only once, the Holy Prophet always remembered them in verbatim.

Aqa Mahdi Puya says:

Any tradition which narrates that the Holy Prophet did not remember the verses of the Quran or some parts of the prayers must be treated as spurious in the light of this verse. Refer to the commentary of Baqarah: 78; Mumin: 55, Muhammad: 15 and 19 and Fat-h: 2 to know the reasons for attributing ordinary human frailties to the Holy Prophet. If it was possible that he could forget any of his duties, the people would not have been commanded by Allah to follow and obey him. The Holy Prophet is protected from forgetting his duties.

It is said in verse 108 of Hud that those who will be blessed shall abide in paradise so long as the heavens and the earth survive except if Allah

wills otherwise. Although Allah has the power to do what He wills but the exception mentioned may not be willed as His grace once willed will not be reversed in the life of hereafter. The exception in these verses is similar to the exception mentioned in the above noted verse.

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**[Pooya/Ali Commentary 87:7]** (see commentary for verse 6)

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**[Pooya/Ali Commentary 87:8]**

The path of Islam is not confused by abstruse mysteries. It invites man to do good and avoid evil in accordance with the laws of man's nature as implanted in him by Allah. See commentary of Baqarah: 112, 135; Ali Im-ran: 95; Bara-at: 36 and Rum: 30.

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**[Pooya/Ali Commentary 87:9]**

The effectiveness of the admonition depends upon the capacity of those who hear the reminder. The cases where admonition produces positive benefits and where it does not, are mentioned in verses 10 and 11. When the message of Allah is proclaimed, it creates positive response in those in whose hearts is the fear of Allah, which those who run away from it, reject and belie it prepare their own ruin. They will be thrown in-to the fire of hell where they will neither die nor live. See commentary of Ta Ha: 74. Those in whose hearts is the fear of Allah purify their souls by not disobeying or revolting against the commands of Allah, and by sub-mitting their souls to the will of Allah, and never going astray from the path of righteousness. They are those who really glorify the name of their most high Lord as mentioned in verse 1. The transgressors prefer the life of this world but those who have purified their souls know that the blessings of the hereafter are for ever with which they will be rewar-ded by Allah.

Refer to the commentary of Ibrahim: 4. Godliness and righteousness have been preached to mankind in all ages. They have been renewed and reiterated again and again. All the prophets of Allah came to convey the message of Allah. Some paid attention and accepted the truth and some rejected and rebelled against it.

There must have been some testament of Ibrahim, which like so many other scriptures is now lost to the world. A book, said to be apocryphal, entitled the Testament of Abraham was translated from the Greek

original and published for the first time in 1892, at Cambridge, by M. R. James.

The book of Musa referred to here is the original Tawrat. The present Pentateuch is a man-made revision (see page 374).

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**[Pooya/Ali Commentary 87:10]** (see commentary for verse 9)

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**[Pooya/Ali Commentary 87:11]** (see commentary for verse 9)

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**[Pooya/Ali Commentary 87:12]** (see commentary for verse 9)

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**[Pooya/Ali Commentary 87:13]** (see commentary for verse 9)

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**[Pooya/Ali Commentary 87:15]** (see commentary for verse 9)

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**[Pooya/Ali Commentary 87:17]** (see commentary for verse 9)

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**[Pooya/Ali Commentary 87:18]** (see commentary for verse 9)

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**[Pooya/Ali Commentary 87:19]** (see commentary for verse 9)

# Chapter 18

## 88th - Tafsir Surah Al Ghaashiya (The Overwhelming)

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**[Pooya/Ali Commentary 88:1]**

*Ghashiyah* means that which overshadows or overwhelms-a terrible thing or event which makes people lose their senses. The day of judgement is indicated as an event when all that which we have seen and experienced in the life of this world will be lost and the only reality before us will be the process of reckoning.

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**[Pooya/Ali Commentary 88:2]**

Verses 2 to 7 describe the conditions in which the disbelievers, the transgressors and those who opposed the true servants of Allah in this world will live for ever. *Dhari* is understood to be a bitter and thorny plant, loathsome in smell and appearance.

Verses 8 to 16 describe the state of bliss in which the righteous will live for ever.

Aqa Mahdi Puya says:

The enjoyments referred to in these verses are the figurative presentation of the heavenly bliss which the souls of the righteous will live through.

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**[Pooya/Ali Commentary 88:3]** (see commentary for verse 2)

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**[Pooya/Ali Commentary 88:4]** (see commentary for verse 2)

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**[Pooya/Ali Commentary 88:5]** (see commentary for verse 2)

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**[Pooya/Ali Commentary 88:6]** (see commentary for verse 2)

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[Pooya/Ali Commentary 88:7] (see commentary for verse 2)  
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[Pooya/Ali Commentary 88:8] (see commentary for verse 2)  
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[Pooya/Ali Commentary 88:9] (see commentary for verse 2)  
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[Pooya/Ali Commentary 88:10] (see commentary for verse 2)  
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[Pooya/Ali Commentary 88:11] (see commentary for verse 2)  
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[Pooya/Ali Commentary 88:12] (see commentary for verse 2)  
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[Pooya/Ali Commentary 88:13] (see commentary for verse 2)  
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[Pooya/Ali Commentary 88:14] (see commentary for verse 2)  
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[Pooya/Ali Commentary 88:15] (see commentary for verse 2)  
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[Pooya/Ali Commentary 88:16] (see commentary for verse 2)  
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**[Pooya/Ali Commentary 88:17]**

As evidence of Allah's mercy to mankind a few signs have been referred to, which are full of meaning, design and goodness to man. To prove the purposefulness of creation man's attention has been drawn to the book of nature. The camel, a domesticated animal, serves the dwellers of the desert in many ways. The blue sky high above us is a source of many bounties mankind receive for sustenance. The mountains not only stabilize the earth but also store water, moderate climate, provide stone for many purposes; and there are other services they render which are known to the students of physical geography. The earth is a globe, yet it seems to be spread out before us in plains, valleys, hills and deserts.

Seeing these things man must find out the divine plan and purpose of his life in this world.

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[Pooya/Ali Commentary 88:18] (see commentary for verse 17)  
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[Pooya/Ali Commentary 88:19] (see commentary for verse 17)  
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[Pooya/Ali Commentary 88:20] (see commentary for verse 17)



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**[Pooya/Ali Commentary 88:21]**

The prophet of Allah is sent to teach, preach and guide the people, but not to force people to adopt the right path.

*Musaytir* has been used here in the sense of an enforcer or compeller who forces or coerces in order to make any one carry out commands against one's will under duress. As has been said in Baqarah: 256, there is no compulsion in religion, so the prophet of Allah is not a compeller in this sense, otherwise as the vicegerent of Allah he has the authority to execute His divine legislative will. It is Allah who will punish the transgressors.

Aqa Mahdi Puya says:

The authority of Allah is absolute, yet all the functionaries carrying out His authority on His behalf, such as the prophets, the Imams as their successors, the angels and the spirits, are authorised by Him to execute His will.

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**[Pooya/Ali Commentary 88:22]** (see commentary for verse 21)

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**[Pooya/Ali Commentary 88:23]** (see commentary for verse 21)

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**[Pooya/Ali Commentary 88:24]** (see commentary for verse 21)

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**[Pooya/Ali Commentary 88:25]** (see commentary for verse 21)

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**[Pooya/Ali Commentary 88:26]** (see commentary for verse 21)

# Chapter 19

## 89th - Tafsir Surah Al Fajr (The Dawn)

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### [Pooya/Ali Commentary 89:1]

As said in verse 5, "the men of understanding" or "those who understand" can observe the evidences mentioned in verses 1 to 4 and draw inspiration to go deeper and deeper in the higher regions of spiritual world.

The first is the glory of the daybreak. The first rays of light drive away the deepest dark of the night. It may refer to the spiritual awakening from ignorance to faith.

By the ten nights are usually understood the first ten dates of Dhillhaji, the sacred period of pilgrimage. See commentary of Baqarah: 196, 197 and 124 to 130 . The Holy Prophet said that fasting, giving alms and doing good deeds in these days earn special rewards from the grace of Allah.

Some commentators say that it may refer to the first ten dates of Muharram because on the tenth of Muharram "the greatest sacrifice" (*dhibhin azim*) took place. See commentary of Saffat: 107.

Even and odd suggest contrasts but they follow each other in regular succession. In ultimate analysis this expression may refer to all things. Both abstract and concrete things are often understood in contrast with their opposites. If we understand the life of this world, we can have a better idea of the spiritual hereafter.

When this world, comparable to the darkness of night, passes away or vanishes, the light of the eternal hereafter will be seen.

Aqa Mahdi Puya says:

In addition to that which has been said above about the ten nights some commentators say that the last ten nights of the month of Ramadan are referred to here. Some say that *fajr* refers to the Holy Prophet, *shaf* to Hasan and Husayn, *watr* to Fatimah and *ashr* to Ali and other nine

Imams, but this interpretation has not been supported by any authentic tradition from the Ahl ul Bayt.

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[Pooya/Ali Commentary 89:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 89:3] (see commentary for verse 1)

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[Pooya/Ali Commentary 89:4] (see commentary for verse 1)

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[Pooya/Ali Commentary 89:5] (see commentary for verse 1)

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[Pooya/Ali Commentary 89:6]

From utter depths of darkness and ignorance, the guidance from Allah leads man to a glorious spiritual life, but those who refuse to follow the divine guidance, as the people of Ad and Thamud and Firawn did, are destroyed when Allah decides to punish them in this world, and in the hereafter their abode is hell where they will abide for ever.

Refer to the commentary of Araf: 65 to 72 for the people of Ad and Araf: 73 to 79 for the people of Thamud, and Ta Ha: 9 to 98 for Firawn and his hosts.

Iram was a city of lofty structures, known as the "earthly paradise", built by Shaddad son of Ad. Allah sent a prophet to admonish Shaddad who began to call himself God. When asked, the prophet gave him the description of paradise, and Shaddad built such a place and named it Iram. When it was completed Shaddad went to see it. As soon as he entered the main gate he saw the angel of death standing in front of him. He asked for a few moments in which he wanted to see the paradise he built but while dismounting from his horse when he was about to touch the ground his soul was seized by the angel of death; after which the garden he built had disappeared.

*Dhil awtad*, in Arabic idiom, is expressive of power, arrogance also refer to the and obstinacy. The stakes may also refer to the post or pillar to which Firawn bound his victims and nailed them.

Aqa Mahdi Puya says:

Neither nations nor individuals, however mighty, can survive if they transgress the laws made (willed) by Allah. They may have a few days of respite but eventually they fall and disappear from the face of the earth. Allah watches the doings of the wicked.

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[Pooya/Ali Commentary 89:7] (see commentary for verse 6)

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[Pooya/Ali Commentary 89:8] (see commentary for verse 6)

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[Pooya/Ali Commentary 89:9] (see commentary for verse 6)

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[Pooya/Ali Commentary 89:10] (see commentary for verse 6)

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[Pooya/Ali Commentary 89:11] (see commentary for verse 6)

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[Pooya/Ali Commentary 89:12] (see commentary for verse 6)

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[Pooya/Ali Commentary 89:13] (see commentary for verse 6)

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[Pooya/Ali Commentary 89:14] (see commentary for verse 6)

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[Pooya/Ali Commentary 89:15]

Allah tries man by prosperity and distress. In prosperity, instead of showing humility and kindness, selfish and petty men become arrogant and forget Allah; and in distress, instead of relying upon patience and faith, they put false values on the worldly possessions and become resentful, envious and spiteful.

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[Pooya/Ali Commentary 89:16] (see commentary for verse 15)

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[Pooya/Ali Commentary 89:17]

Many verses of the Quran, make it clear that the large means of sustenance given to a particular man is a trust he holds to distribute them among the needy, the poor and the orphans, but more often he becomes closefisted and prefers to spend it on his own lusts, luxuries and enjoyments. The desire and inordinate love for more and more worldly possessions develops a morbid tendency in man to own everything by hook or by crook on account of which he destroys social harmony and discipline.

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[Pooya/Ali Commentary 89:18] (see commentary for verse 17)  
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[Pooya/Ali Commentary 89:19] (see commentary for verse 17)  
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[Pooya/Ali Commentary 89:20] (see commentary for verse 17)  
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**[Pooya/Ali Commentary 89:21]**

When the day of reckoning comes, those who have failed to discharge their duties to the needy or actually suppressed their rights in their mad love for the worldly possessions, will be brought face to face to the fire of hell and then they will realise that all the illusions of the fleeting world have been swept away and their possessions crumbled to powder like dust. Then it will be too late to repent. When the decree is passed on the day of judgement, the punishment will be given and no respite will be available.

Aqa Mahdi Puya says:

In verse 22 "Your Lord comes" means the manifestation of His authority, as has been said in Baqarah: 210.

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[Pooya/Ali Commentary 89:22] (see commentary for verse 21)  
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[Pooya/Ali Commentary 89:23] (see commentary for verse 21)  
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[Pooya/Ali Commentary 89:24] (see commentary for verse 21)  
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[Pooya/Ali Commentary 89:25] (see commentary for verse 21)  
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[Pooya/Ali Commentary 89:26] (see commentary for verse 21)  
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**[Pooya/Ali Commentary 89:27]**

Aqa Mahdi Puya says:

The righteous will be welcomed to a life free from pain, sorrow, doubt, struggle, desire and disappointment. They will be at rest, in peace, in a state of complete satisfaction. This stage of soul is the final stage of bliss.

The state in which the soul seeks fulfillment of the lower earthly desires, transgressing the bounds prescribed by the laws of Allah, is called *ammarah* (see commentary of Yusuf: 53 and Qiyamah: 2); and the self-reproaching soul that feels the evil of sin and resists it is

called *lawwama*; and the soul which has controlled and tamed all desires and surrendered to the will of Allah is called *mutma-innah*.

Allah's devotee is he who reflects divine attributes in his character and desires nothing save pleasure of Allah in the life of hereafter. They are described as *alin* by Allah in verse 75 of Sad. They are the Holy Prophet and his Ahl ul Bayt.

"My garden"-Allah's garden is the pleasure of Allah. When a soul is admitted to Allah's garden it reflects divinity.

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[Pooya/Ali Commentary 89:28] (see commentary for verse 27)

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[Pooya/Ali Commentary 89:29] (see commentary for verse 27)

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[Pooya/Ali Commentary 89:30] (see commentary for verse 27)

# Chapter 20

## 90th - Tafsir Surah Al Balad (The City)

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**[Pooya/Ali Commentary 90:1]**

As stated in the commentary of Ali Imran: 96 Makka was a sacred city on account of the house of Allah (ka-bah) long before Ibrahim was commanded by Allah to go there with his wife Hajirah and their son Ismail, and to rebuild it. See commentary of Baqarah : 124 to 129. In his prayer Ibra-him requested Allah to send to them a messenger, from among them, to deliver Allah's message to them and teach them the book and the wisdom and purify them (Baqarah : 129). The Holy Prophet was born in Makka. The adjuration in the name of Makka manifests the thoroughly purified holiness of the Holy Prophet in the opinion of Allah.

Aqa Mahdi Puya says:

*Hillum* in verse 2 means an unrestrained resident or inhabitant who was given unfettered freedom to exercise divinely delegated authority to do what he liked (and the Holy Prophet always did what Allah liked) in order to purify the people and the place. The Holy Prophet at last entered Makka with full authority to purify it from all idols and abominations, reestablished the worship of one true God, overthrew the rule of the pagan autocracy, and restored the honour of the righteous.

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**[Pooya/Ali Commentary 90:2]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 90:3]**

Aqa Mahdi Puya says:

The begetter refers to Adam as the divinely chosen vicegerent of Allah and "that which he begot" refers to the divinely chosen representatives of Allah sent to guide mankind.

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**[Pooya/Ali Commentary 90:4]**

Man's life is full of toil and struggle, hardship and distress. No man is free from worries, mental as well as physical. If man exercises patience and keeps in mind the ultimate accountability on the day of reckoning, "Allah grants him relief after hardship" as stated in verse 7 of Talaq.

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**[Pooya/Ali Commentary 90:5]**

Allah gives man His bounties to try him. He who bestowed them on him can take them away. Verse 14 of Fajr warns him that his Lord is watching. The man who thinks that none has power over him and he can do what he likes forgets that on the day of reckoning Allah will punish him for his arrogance, disbelief and transgressions. He boasts of his wealth and spends it to turn men away from Allah as also stated in verse 35 of Anfal. The reference is to the hypocrites and opponents of Islam who squandered large means at their disposal to oppose the mission of the Holy Prophet.

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**[Pooya/Ali Commentary 90:6]** (see commentary for verse 5)

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**[Pooya/Ali Commentary 90:7]** (see commentary for verse 5)

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**[Pooya/Ali Commentary 90:8]**

Islam shows the way of righteousness which is steep and difficult and also points out the easy and alluring path of vice and disbelief.

Allah has given us not only the faculties implied in the eyes, the tongue and the lips, but also given us the judgement to distinguish between good and evil so as to choose the right way by following the thoroughly purified teachers and guides He has appointed (see Ahzab: 33). Dahr: 3, Shams: 8; verse 10 of this surah assert that man has been given the faculty of reason to distinguish between good and evil, right and wrong, so that he may identify the true teachers and guides sent by Allah and follow the path shown by them.

To walk on the steep and difficult path of righteousness man has to tame, control and discipline his *nafs ammarah* (see commentary of Fajr: 27 to 30; Yusuf: 53 and Qiyamah: 2).

The difficult path of virtue is described as the unselfish service in the cause of Allah. Freeing the bondmen, feeding the hungry orphans and looking after the poor down in the dust are some of the virtues



mentioned in verses 13 to 16. To practice such virtues man must have patience which implies self-restraint and constant reliance upon Allah, along with compassion and kindness towards fellow beings; and those who walk on the steep path of righteousness are known as the people of the right hand (see Waqi-ah: 27 to 40). These are the people who achieve salvation.

The people of the left hand (see Waqi-ah: 41 to 56) are those who choose the alluring path of vice and disbelief and they will be enveloped in the fire of lasting penalty and punishment, heaped over them and all round them.

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[Pooya/Ali Commentary 90:9] (see commentary for verse 8)

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[Pooya/Ali Commentary 90:10] (see commentary for verse 8)

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[Pooya/Ali Commentary 90:11] (see commentary for verse 8)

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[Pooya/Ali Commentary 90:12] (see commentary for verse 8)

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[Pooya/Ali Commentary 90:13] (see commentary for verse 8)

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[Pooya/Ali Commentary 90:14] (see commentary for verse 8)

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[Pooya/Ali Commentary 90:15] (see commentary for verse 8)

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[Pooya/Ali Commentary 90:16] (see commentary for verse 8)

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[Pooya/Ali Commentary 90:17] (see commentary for verse 8)

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[Pooya/Ali Commentary 90:18] (see commentary for verse 8)

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[Pooya/Ali Commentary 90:19] (see commentary for verse 8)

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[Pooya/Ali Commentary 90:20] (see commentary for verse 8)

# Chapter 21

## 91st - Tafsir Surah Ash Shams (The Sun)

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### [Pooya/Ali Commentary 91:1]

For verses 1 to 6 see commentary of Muddaththir: 32 to 35 for calling in evidence the signs which manifest Allah's glory, wisdom and might in nature by which the cosmic harmony is maintained.

So far man's knowledge about the physical aspects of the sun is limited, but there is no doubt that it is a source, of light for us. The moon follows or acts as substitute to the sun for illuminating our world with reflected light and therefore may be called the sun's vicegerent.

Aqa Mahdi Puya says:

*Tala* means to follow a thing or person as a principal source in consequence of total adherence. The follower derives his strength from him who is followed. See commentary of Hud: 17.

Some commentators say that the sun stands for the Holy Prophet and the moon represents All ibn abi Talib.

Day and night are periods of time. The day reveals the sun's glory and the night conceals it from our sight according to our subjective reception of light, but the light is there, all the time. As the night ends, the sleeping creatures are once again resurrected. One day Allah shall bring about the final sleep (death) after which the final day of resurrection shall appear.

The regulated harmony in the outer space controlled by the omnipotent will of Allah gives us rain, one of many known benefits available to man, and then the earth gives food to all the created beings. In addition to food there are rivers, oceans, mountains, valleys and several types of minerals etcetera, in the wide expanse of the earth which serve man and other created beings in many ways.

Verses 7 and 8 refer to the soul of man, with its capabilities and faculties, endowed with the power of distinguishing between good and evil, right and wrong. See commentary of Balad: 8 to 20. Then the conclusion is stated in verses 9 and 10 that he who purifies himself achieves

success (see commentary of Muminum: 1 to 10); and he who corrupts it fails and becomes a loser.

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[Pooya/Ali Commentary 91:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 91:3] (see commentary for verse 1)

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[Pooya/Ali Commentary 91:4] (see commentary for verse 1)

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[Pooya/Ali Commentary 91:5] (see commentary for verse 1)

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[Pooya/Ali Commentary 91:6] (see commentary for verse 1)

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[Pooya/Ali Commentary 91:7] (see commentary for verse 1)

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[Pooya/Ali Commentary 91:8] (see commentary for verse 1)

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[Pooya/Ali Commentary 91:9] (see commentary for verse 1)

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[Pooya/Ali Commentary 91:10] (see commentary for verse 1)

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[Pooya/Ali Commentary 91:11]

See commentary of Araf: 73 to 79 and Hud: 61 to 68 for the people of Thamud who had corrupted their souls as pointed out in verse 10, hamstringed the she-camel appointed as a sign of Allah by prophet Salih to test their faith and belied him as a false prophet.

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[Pooya/Ali Commentary 91:12] (see commentary for verse 11)

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[Pooya/Ali Commentary 91:13] (see commentary for verse 11)

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[Pooya/Ali Commentary 91:14] (see commentary for verse 11)

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[Pooya/Ali Commentary 91:15]

Allah decreed the total destruction of the Thamud. Any such destruction of men and material may be considered a loss from the point of view of human beings because the community would be deprived of

manpower and resources, but as Allah is the creator and can create at will there can be no question of any such apprehension in His case..

# Chapter 22

## 92nd - Tafsir Surah Al Lail (The Night)

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### [Pooya/Ali Commentary 92:1]

There are contrasts in nature. An appropriate example of such a clear contrast is visible between the darkness of the night and the light of the day. See commentary of Shams: 1 to 10. Another such contrast is found in the creation of male and female. These contrasts have been brought in- to evidence and the conclusion is stated in verse 4 that man's aims in life are diverse. These aims may be broadly divided into two classes, good and evil. He who runs after the pleasures of the temporary life of this world, unmindful of the eternal happiness of the hereafter, is striking a bad bargain. He will be a certain loser on the day of reckoning. On the other hand he who does not transgress the bounds laid down by Allah and does not lay his hands on unlawful gains and possessions but bears hardships patiently and willingly shall attain salvation in the hereafter.

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### [Pooya/Ali Commentary 92:2] (see commentary for verse 1)

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### [Pooya/Ali Commentary 92:3] (see commentary for verse 1)

????? ?????????????????? ?????????????? {4}

### [Pooya/Ali Commentary 92:4] (see commentary for verse 1)

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### [Pooya/Ali Commentary 92:5]

Large hearted sacrifices in the cause of Allah and His servants, awareness of the laws of Allah to safeguard against evil and sincere belief in Allah and His religion and His book are the distinguishing marks of a righteous servant of Allah. Allah will make his path smoother and smoother so that he may reach his salvation in the easiest manner and style. He who chooses evil, greed and niggardliness will also have a smooth sailing unto hell, no matter how much resources he may have.

Aqa Mahdi Puya says:

Wahidi, in *Asbab al Nuzul*, narrates on the authority of Ibn Abbas that there was a poor man with a large family whose children used to collect and eat the dates fell from a branch of palm tree, belonging to another man but leaning in his house. More often the owner would at once rush to his house and snatch the fallen dates from the hands of the children and sometimes even from their mouths. The poor man went to the Holy Prophet and asked for his advice. The Holy Prophet asked the owner if he would give him the tree in exchange for a tree in paradise. The owner did not accept the offer. Abu Huddah said: "O messenger of Allah, if you promise me the same I will buy the tree and give it to you." The Holy Prophet agreed. Abu Huddah purchased that tree and presented it to the Holy Prophet who gave it to the poor man. The occasion of revelation of any verse does not restrict its significance. The word of Allah is applicable in all times.

Imam Jafar bin Muhammad as Sadiq said:

"Good deeds along with sincere belief in Allah and His religion shall obtain salvation and eternal happiness in the hereafter."

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[Pooya/Ali Commentary 92:6] (see commentary for verse 5)

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[Pooya/Ali Commentary 92:7] (see commentary for verse 5)

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[Pooya/Ali Commentary 92:8] (see commentary for verse 5)

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[Pooya/Ali Commentary 92:9] (see commentary for verse 5)

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[Pooya/Ali Commentary 92:10] (see commentary for verse 5)

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[Pooya/Ali Commentary 92:11] (see commentary for verse 5)

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[Pooya/Ali Commentary 92:12]

Allah in His infinite mercy has provided guidance to His creatures through His book and religion, messengers and guides (Imams of the Ahl ul Bayt). By the help of the faculties Allah has given man, he must use his freedom of choice and follow the right guidance. If he chooses to go astray and live an evil life, belying Allah's messengers, guides, laws and commands, a fire blazing fiercely will be his eternal abode. No one is more wretched and *shaqi* (unfortunate) than him. *Ashqa* is the superlative

degree of *shaqi*. On the other hand there are those believers most devoted to Allah who have safeguarded themselves against evil and spent their wealth in the way of Allah to purify themselves. Such believers give charity and do good deeds to seek pleasure of Allah only, not with the motive that they are returning someone else's favour and compensating someone for some service done to them, or expecting some reward in return for their good deeds. Allah is the source of their goodness, as its goal or purpose.

*Atqa* is the superlative degree of *taqi*. Refer to the commentary of Anam: 163 and Hujurat: 13.

The eternal abode of the *atqa* (the most pious) or those who have *nafs mutma-inna* mentioned in Yusuf: 53; Qiyamah: 2 and Fajr: 27 to 30 (see commentaries) is Allah's own heaven (His pleasure) mentioned in Fajr: 30. The highest degree of *taqwa* is found only in the thoroughly purified Holy Prophet and his Ahl ul Bayt (Ahzab 33).

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[Pooya/Ali Commentary 92:13] (see commentary for verse 12)

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[Pooya/Ali Commentary 92:14] (see commentary for verse 12)

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[Pooya/Ali Commentary 92:15] (see commentary for verse 12)

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[Pooya/Ali Commentary 92:16] (see commentary for verse 12)

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[Pooya/Ali Commentary 92:17] (see commentary for verse 12)

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[Pooya/Ali Commentary 92:18] (see commentary for verse 12)

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[Pooya/Ali Commentary 92:19] (see commentary for verse 12)

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[Pooya/Ali Commentary 92:20] (see commentary for verse 12)

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[Pooya/Ali Commentary 92:21] (see commentary for verse 12)

# Chapter 23

## 93rd - Tafsir Surah Ad Dhuda (The Morning Hours)

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### [Pooya/Ali Commentary 93:1]

*Duha* signifies the full light of the sun when its splendour shines forth. See commentary of Shams: 1 to 10. The light of the day is for various productive activities, material as well as spiritual, in contrast with the darkness, stillness and quietness of the night. With sunrise the darkness and inactivity of the night go and in its place light and activity come.

In Layl: 1 and 2, the night is mentioned first and day next. In this surah, to enforce the lesson of contrasts, the growing hours of morning light are mentioned first to lay emphasis on activity while the period of night necessary for rest, repose and recuperation comes next. Day and night are the most meaningful signs of the glory of Allah, so He calls them to witness as evidence to assert what the following verses contain.

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### [Pooya/Ali Commentary 93:2] (see commentary for verse 1)

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### [Pooya/Ali Commentary 93:3]

Allah never forsakes His devoted servants, much less His prophets and messengers. Thus verse 3 contradicts the reported cry of agony of Isa: "My God, why have You forsaken me". (Mark 15: 34 and Matthew 27: 46).

In the beginning of the ministry of the Holy Prophet there was a short interval during which he received no revelation. The pagans jeered at him as one forsaken by Allah, and slandered and persecuted him as well as those who believed in him, but his faith in Allah was never shaken and he never thought that Allah was not pleased with him, as the talents of his enemies suggested. He was not in need of any assurance to dispel the feelings of loneliness which might have weighed on his mind as some commentators try to interpret. Nevertheless this verse was



revealed to put an end to the mischievous speculations of the enemies of Allah and the Holy Prophet.

The Jews of Madina were aware of the prophesy of the advent of the Holy Prophet written in the Tawrat and the Injil, so they advised the pagans of Makka to ask the following questions from him:

- (i) Who were *as-habul kahf*?
- (ii) Who was Dhul Qarnayn?
- (iii) What is soul?

As the Holy Prophet never said anything save that which he was commanded to say by Allah (Najm; 3 to 6), he waited for the revelation to give the answers. The answers were revealed to him after three days. In the meantime the pagans indulged in the mischievous speculations mentioned above. He told them that he would give answers only when he received them through revelation. His dependence and reliance upon Allah's will was unshakeable. All other interpretations are mere conjectures.

Though external hindrances used to come in the Holy Prophet's way but he was always confident of the success of his divine mission. Real greatness in this world and the hereafter belongs to him. Material gains were not the source of satisfaction for him. It is the right of intercession on behalf of his followers, granted to him, which pleased him the most. He said at several occasions that it would grieve him much if even one soul fails to obtain the eternal bliss. So as promised all the divine attributes of Allah were received by the thoroughly purified Holy Prophet which he manifested to mankind as the true vicegerent of Allah. In spite of ups and downs he constantly progressed unto infinite perfection as said in verse 8. See commentary of Ta Ha: 114, Bani Israil: 1 and Najm: 1 to 10.

Jalal al Din al Suyuti writes in Tafsir Durr al Manthur that the Holy Prophet, as soon as he received this surah, verse 5, went to Fatimah Zahra's house and recited the glad tidings given in verse 5 to her. His happiness knew no bounds when he was given the authority to intercede on behalf of those whom he found suitable for receiving pardon of Allah.

Aqa Mahdi Puya says:

An unequivocal assurance is given to the Holy Prophet that whatever satisfies him will be given to him. Verses 6 to 8 say that he was always under the constant care and protection of Allah. In all these verses "He found him" is mentioned with the conjunctive particle *fa* which is used to say that as soon as Allah found him in any condition an action was taken as a consequence without any lapse of time between His finding and the

action taken. There cannot be any gap or lapse of time between the creation of Muhammad and the grant of wisdom and guidance to him as well as availability of full satisfaction to his needs from the commencement of his existence in physical as well as in spiritual realms. So verses 2 to 10 of Najm and verses 1 to 4 of Rahman confirm these verses that the Holy Prophet is infallible.

Verse 6 refers to the divine protection arranged for the Holy Prophet when his father Abdullah died before he was born and his mother died when he was only six years old. His grandfather Abdul Muttalib died two years later. Thereafter his uncle Abu Talib loved him, protected him and brought him up as his own son. See commentary of Bara-at : 113. Thus the protection given by Allah to the Holy Prophet was through Abu Talib; and so when the pagan Arabs joined hands to oppose the Holy Prophet, in the process of their hostile scheming and plotting they included Abu Talib also. In the most adverse conditions which the Holy Prophet faced in the beginning of his divine mission Abu Talib stood like a "cemented wall" to protect him and while going away from this world gave his son, Ali, to him as the most trustworthy, reliable and unconquerable defender of the faith and the preacher of the faith. The history of Islam is a witness to the singular services Ali rendered to protect the Holy Prophet and his mission.

Imam Ali bin Musa ar Rida said that the word *yatim*, in this verse means lonely or unattended.

The character of the Holy Prophet was, even in his childhood and youth, exemplary and exceptional in the most wayward environment of Makka as is borne out by even his worst enemies. He remained aloof from the coarse and licentious practices of the young around him. Living in the midst of the worst idolatry and polytheism of Makka, reserved and meditative, endowed with refinement, truthfulness and utmost honesty, he earned the titles, by common consent, of *al amin* and *as sadiq*. He was under the constant guidance and care of Allah. So there is no implication whatever of error or fallibility on his part. The Arabic root *dalla* (in verse 7) has various shades of meaning. Here it does not mean astray or ignorant but in view of the occasion of revelation it should be translated "lost". While taking the Holy Prophet to his grandfather, his nurse Halimah left him by the roadside and went inside the desert to clean herself. When she came back the child was not there. After receiving the news from Halimah, Abdul Muttalib, with his friends and relatives, conducted a thorough search but the Holy Prophet was not traceable. Halimah, while making her own queries, met an old man in the precinct

of Ka-bah and asked him: "Where is Muhammad?" It is said that when the name of the Holy Prophet was pronounced the idols fell on the ground in Ka-bah. In the meantime Abdul Muttalib arrived there with his men and invoked Allah's help to find out the Holy Prophet. A voice announced: "Go to the valley of Tahamah. He is there." Then Warqa bin Nawfil came and told Abdul Muttalib that he saw the boy in the valley of Tahamah. They at once went there and found the Holy Prophet playing with the branches of a tree. The Holy Prophet, whom his grandfather had not seen since his birth, told him: "I am Muhammad" He took him in his arms and embraced him for a long time. This verse refers to the event mentioned above.

Verse 7 also implies that the knowledge the Holy Prophet possessed was perfect because he never acquired knowledge from any mortal but was taught by Allah Himself. See commentary of Baqarah: 78; Rahman: 2 to 4 and Najm: 2 to 10. Imam Ali bin Musa ar Rida said:

"The Holy Prophet was lost in the ignorance of the people, so Allah brought his light among them in order to guide them to have true knowledge about him."

Verses 2 of Najm clearly asserts that he had never gone astray, so the word *dalla* cannot be translated as wandering or going astray.

Some commentators wrongly interpret this verse to say that the wealth of Khadija Kubra made him independent of worldly needs, enabling him to devote his whole life to the service of Allah. Actually independence refers to the "self-sufficiency" which Allah had bestowed on His most beloved prophet.

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[Pooya/Ali Commentary 93:4] (see commentary for verse 3)

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[Pooya/Ali Commentary 93:5] (see commentary for verse 3)

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[Pooya/Ali Commentary 93:6] (see commentary for verse 3)

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[Pooya/Ali Commentary 93:7] (see commentary for verse 3)

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[Pooya/Ali Commentary 93:8] (see commentary for verse 3)

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[Pooya/Ali Commentary 93:9]

The believers in particular and mankind in general are addressed through the Holy Prophet. Helpless creatures should be treated as sacred

trusts, whether they are orphans, or dependents, or those who are unable to assert or manage themselves on account of any cause whatever. Then there are the people who come with petitions and ask for something. They may be genuine beggars asking for financial help, or ignorant people asking for, knowledge and guidance, or helpless people asking for protection. Every petition should be attended to and redressed according to the resources Allah has given you. Your duty is to let the bounties, received by you from Allah spread far and wide as the Holy Prophet and his Ahl ul Bayt always did. We all receive Allah's grace and guidance in some degree or other. We are commanded to share them with our fellow-men who are less endowed in any respect than ourselves.

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[Pooya/Ali Commentary 93:10] (see commentary for verse 9)

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[Pooya/Ali Commentary 93:11] (see commentary for verse 9)

# Chapter 24

## 94th - Tafsir Surah Al Inshira (The Consolation)

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**[Pooya/Ali Commentary 94:1]**

*Sharah Sadar* means to expand the breast or heart which implies perfecting the faculties of reasoning, feeling and understanding for receiving knowledge and making best use of it. Refer to Anam: 12, wherein it is stated that Allah guides whomsoever He pleases by "expanding his breast" to accept Islam. Refer to the commentary of Ta Ha: 9 to 98. When Musa was commanded by Allah to go to Firawn for admonishing him, he prayed to Allah:

"O my Lord, expand my breast, make my task easy, and give me from my family a supporter, Harun my brother, to strengthen my back." (Ta Ha: 25, 26, 29, 30, 31 and 32).

In connection with the Holy Prophet who had been thoroughly purified, and also his Ahl ul Bayt, as declared in verse 33 of Ahzab, *sharah sadar* means absolute perfection in wisdom, guidance and mercy only next to Allah as also stated in Najm: 5 to 9. The advent of the Holy Prophet was the fulfilment of the divine promise to give mankind a perfect guide. Refer to Baqarah: 40, 89 and Saff: 6 for reference from the Old and New Testaments.

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**[Pooya/Ali Commentary 94:2]**

In his prayer mentioned in the commentary of verse 1, Musa asked Allah to make his task easy and strengthen his back by appointing his brother Harun as his supporter for preaching the message of Allah. In the commentary of verses 9 to 98 of Ta Ha it has been mentioned with authentic references from well known Muslim scholars that the Holy Prophet also asked Allah to appoint Ali as his supporter and vicegerent. Refer to the event of *dawat dhil ashirah* in the commentary of Ali Imran: 52 and 53. For *vizr* (the "burden or weight" of prophethood) see

commentary of Muzzammil: 5. So Ali ibn abi Talib was appointed by Allah as the bearer of the burden, announced by the Holy Prophet in *dawat dhil ashirah* and at Ghadir Khum (see commentary of Ma-idah: 67). To appoint Ali as his successor has been commanded by Allah in verse 7 of this surah.

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**[Pooya/Ali Commentary 94:3]** (see commentary for verse 2)

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**[Pooya/Ali Commentary 94:4]**

It is a divine announcement of the superior most eminence and glory of the Holy Prophet.

Aqa Mahdi Puya says:

"Exalted your fame" refers to the name of the Holy Prophet pronounced in every *azan* (call to prayer) and in *tashahhud* recited in every prayer in the form of *salawat* (salutation on him and his Ahl ul Bayt). See commentary of Ahzab: 56.

There is no possible way to find out the nearest number the names of the Holy Prophet and his Ahl ul Bayt are remembered by the believers in a single day.

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**[Pooya/Ali Commentary 94:5]**

Verse 5 is repeated in verse 6 for extra emphasis.

This surah was revealed at the moment of the greatest difficulties in the life of the Holy Prophet. At that time of persecution and disbelief speaking of his exalted glory and eminence, in verse 4, seemed almost impossible to the disbelievers and the hypocrites, but the promise of Allah is always fulfilled.

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**[Pooya/Ali Commentary 94:6]** (see commentary for verse 5)

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**[Pooya/Ali Commentary 94:7]**

Through verse 7 the Holy Prophet is asked to establish *imamah* or *wilayah* of Ali ibn abi Talib when he completes the duties of conveying the divine guidance to mankind, so as to continue it forever as stated in the commentary of verse 51 of Qasas; also refer to the commentary of verses 2 and 3 of this surah and other references mentioned therein. In verse 67 of Ma-idah Allah reminds the Holy Prophet: "Deliver

what has been sent down to you from your Lord"; which in fact refers to this verse. Refer to the commentary of Ali Imran: 52 and 53; Ma-idah: 67 and 3 to understand the true interpretation of this verse.

Aqa Mahdi Puya says:

In the light of the meanings of surah ad Duha and al Inshirah no other translation or interpretation of verse 7 seems appropriate except "So when you have completed (the duties of your ministry), then establish (your successorship)." In this early Makkan surah, after referring to the weighty task of conveying the last guidance from Allah to mankind, the Holy Prophet is asked to keep in mind the equally important task of establishing the institution of keeping alive the purity of the divine guidance (Islam) in all ages which will have to be carried out at the time and place chosen by Allah. The equally weighty or important task is the establishment, continuation and perpetuation of the guidance of Allah (see commentary of Qasas: 51, by nominating and appointing his successor who shall act as a guardian and exponent of all that he has conveyed and preached. In al Ma-idah, last revealed surah, verse 67 was revealed in the closing days of his ministry, after execution of which its verse 3 was revealed (see commentary of both verses). After completing the tasks of preaching and establishing his successorship he is given the option to return to his Lord with satisfaction of having fulfilled the divine command.

In verse 8 Allah expresses His will that the Holy Prophet should return to his Lord after carrying out His commands. There is no mention of death. He is advised to desire, wish or incline (*raghb*) to turn to Allah at his own choice and pleasure. Departure from this world was a willing return.

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[Pooya/Ali Commentary 94:8] (see commentary for verse 7)

# Chapter 25

## 95th - Tafsir Surah At Tin (The Fig)

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### [Pooya/Ali Commentary 95:1]

The names of things and events used in the Quran to make solemn statements are mostly symbols the knowledge of which, as Allah has willed, is beyond the grasp of ordinary minds.

*Tin* (fig) and *zaytun* (olive) are two of the useful fruit-trees.

Fig is the most approved of fruits and the most nutritious, quick of digestion, having nothing redundant, and a very useful medicine. In its early state, it is nothing but tiny seed, insipid and often full of worms and maggots, but after full growth it is one of the finest, most delicious, and most wholesome fruits in existence. So man at his best excels every created being and at his worst is the lowest of the low. Isa is said to have cursed a fig tree when he found no fruit on it. See Matthew 21: 18 to 20. See also the parable of the good and evil figs in Jeremiah 24: I to 10. There is also a parable of the fig tree in Matthew 24: 32 to 35.

For the symbolism of the olive, see commentary of Nur: 35 where the parable of the lamp lit by Allah includes a reference to the olive. It may also refer to the mount of olives; just outside the walls of the city of Jerusalem, as mentioned in Matthew 24: 3.

Sinin or Sinai is the name of the mountain where Musa received the divine commandments, so, it is the mountain of the giving of law. See commentary of Maryam: 52. On this mountain Allah manifested his glory to Musa and the people who had asked him to let Allah manifest His glory (see Araf: 155). Also refer to Tur: 1.

*Baladil amin* (the city of security) is Makka. The Holy Prophet was known as *al amin* among the people of Makka where he was born, so Makka is the city of *al amin*.

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### [Pooya/Ali Commentary 95:2] (see commentary for verse 1)



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**[Pooya/Ali Commentary 95:3]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 95:4]**

*Ahsan* means the best; and *taqwim* means mould, form, constitution. Refer to the commentary of Baqarah: 30 to 39, 112, 135; Ali Imran: 95. There is no fault in Allah's creation and there is no stigma of original sin. To man Allah gave intelligence, faculties of observation, judgement and action with free will and discretion. As the chosen representative of Allah man was exalted higher than the angels. Allah's creation is so perfect that there is no room for any change or alternation. See verse 30 of Rum. If man keeps himself safe from pollution and corruption, safeguards himself against evil with full awareness of laws made by Allah and follows the divine guidance, which he can do by using the freedom of choice and action given to him, he reflects in his character the divine attributes of Allah and reaches the highest level of perfection.

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**[Pooya/Ali Commentary 95:5]**

If man follows after evil, rebels against Allah and uses his freedom of choice and action to violate the laws made by Allah he is abased to the lowest possible position. See commentary of Araf: 179 and Furqan: 44.

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**[Pooya/Ali Commentary 95:6]**

Those who retain the innate purity by realizing Allah's unity (*tawhid*), submit to the laws of Allah and lives a righteous life in this world as a preparation for the life of hereafter and reach the high and noble destiny intended for them, an unending life of bliss is their reward.

Aqa Mahdi Puya says:

*Ghayru mammun* means "not broken off" or "never to be cut off". It clearly asserts that those who believe and do good deeds (faith and righteousness) occupy the highest position among all created beings, and the best among them are chosen as vicegerents of Allah, so the doctrines of "original sin" and "fall of Adam" are contrary to the teachings of the Quran. Adam and all other chosen representatives of Allah in his progeny belong to this category-*ahsani taqwim*, the best created beings. The abased

or reverted (*radad*) are those who fail to follow the divine guidance after Adam settled on the earth. See Baqarah: 38 and 39.

As the human mould is the best in the creation the men of faith and righteousness retain it in all the stages of their movement unto the creator.

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**[Pooya/Ali Commentary 95:7]**

Since Allah created man pure and true and sent down guidance and guides to show him the right path of faith and righteousness, no one should belie or doubt what the Holy Prophet said about the certainty of the resurrection and final judgement.

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**[Pooya/Ali Commentary 95:8]**

Allah is wise and just. Therefore the righteous believers have nothing to fear, whereas the evil disbelievers shall not escape punishment.

# Chapter 26

## 96th - Tafsir Surah Al Alaq (The Clot)

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[Pooya/Ali Commentary 96:1]

Aqa Mahdi Puya says:

According to Majmaul Bayan, with the particle *ba* the translation is "Read in the name of Your Lord," and without *ba* it would be: "Read the name of your Lord", which is the actual meaning of this verse.

In the light of that which is stated in the commentary of Baqarah: 2, 30 to 39, 78; Ali Imran: 7, 48; Ahzab: 21; Zumar: 23; Mumin: 55; Muhammad: 15, 19; Fat-h: 2; Jinn: 26, 27; Takwir: 19 to 21 and in several other verses of the Quran, all that which has been said in connection with the revelation of the first 5 verses of this surah, as the first revelation, are based upon conjecture; and form the root of all derogatory charges levelled against the Holy Prophet by the enemies of Islam. When such slanderous and censorious observations appear in books and magazines, the Muslim *ummah* makes a hue and cry in a violent frenzy, without realising the fact that it is their own historians and commentators who have supplied the material on which the conclusions are made by the anti-muslim authors. The life of the Holy Prophet, from his birth to the end, has been described by Imam Ali ibn abi Talib at several places in the Nahj al Balagha, which is the most authentic point of view expressed by any of his biographers till today. The Holy Prophet was taught and tutored by Allah Himself, as stated in Rahman and Najm. He was under the divine care all the time. Since his birth he was fully alive to the task of preaching and conveying the divine message for which he was chosen when Adam was not even created. He was a light, though he lived like a human among people, blessed with divine wisdom, mercy and guidance in order to guide the human beings in all times. See Nisa: 79, Ahzab: 45 to 47; Saba: 28 and Anbiya: 107. According to Najm 9 he was as perfect as his Lord with a fine line of demarcation between the

finite and the infinite, on account of which we say in "tashahhud" of every *salat* that "he is the servant and the messenger of Allah."

The Holy Prophet said:

"My light was created when Adam was not even in the process of creation.. I and Ali were created from one and the same light."

*Iqra* (read, recite or proclaim) implies that the Holy Prophet knew all the names of Allah which carry the essence of creation and legislation. So he knew the book of Allah also. As said in verses 77 to 79 of *Waqi-ah* the Holy Prophet and his *Ahl ul Bayt* alone, in addition to Allah, are aware of the book kept well-guarded in *lawh mahfuz*. Here he was commanded to recite or read which he already knew. It was the beginning of the gradual revelation. See *Ta Ha*: 114 and *Qiyamah*: 16 to 19. Verse 3 repeats the command to recite, and verses 4 and 5 say that Allah has already taught everything which if read with *Rahman*: 1 to 4 clearly implies that the Holy Prophet who was sent as *rahmatun lil alamin* (mercy unto the worlds), representing the universal divine grace, was taught by *Arrahman* as soon as he was created. Thus *bi-that* does not mean the beginning of his prophethood, but it refers to the beginning of his ministry.

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**[Pooya/Ali Commentary 96:2]**

As said in *Muminun* the origin of man is lowly but he is endowed with wisdom, spirit and guidance to reach the highest intellectual and spiritual heights.

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**[Pooya/Ali Commentary 96:3]**

Here *iqra* means proclaim-proclaim the truth, the message of Allah, and invite mankind to follow the religion of Allah, Islam. The Holy Prophet has been given permission to start his ministry openly.

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**[Pooya/Ali Commentary 96:4]**

*Qalam* (pen) is a symbol. See *Qalam*: 1. Pen implies reading, writing, books, study and research. Knowledge refers to the laws governing the physical phenomenon, self-realization and know-how of the spiritual world. The words read, recite, proclaim, teach and pen refer to the duty

of making public, displaying, depicting or explaining the message of Allah in heraldic terms.

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**[Pooya/Ali Commentary 96:5]**

This verse refers to the growth of knowledge in man whose origin is humble but he learns more and more day by day by means of faculties granted to him by Allah. With the growth of knowledge, particularly in the spiritual realm, his consciousness and awareness also develop. See Kahf: 65; Naim: 3 to 5; Dahr: 3.

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**[Pooya/Ali Commentary 96:6]**

The ability to acquire knowledge and other human faculties are the gifts of Allah, but man, in his inordinate vanity and insolence, mistakes the performance of these gifts for his own achievements. Man is reminded of his lowly origin and his responsibility when he finally returns to his Lord. These verses are applicable generally to perverse disbelievers who not only rebel against Allah's law, but also prevent others from following it. In particular these verses refer to Abu Jahl, an inveterate enemy of Islam, who used to insult and persecute the Holy Prophet and those who followed his teaching. In verse 10 "he (who) prays" refers to the Holy Prophet.

Man's insolence leads to self-destruction through self-misleading and false directions to others. Abu Jahls, in every age, destroy themselves by belying the truth and by not following the right guidance. Often Shaytan appears in the form of Abu Jahls, so not to be misled by the disguised beguiler, the true believer must examine the claim of the leadership of every candidate before accepting him as his guide or Imam.

The forelock is on the forehead, and is thus symbolical of the summit of the man's power and dignity. To be dragged by it is to surer the lowest degree of disgrace. Allah is watching Abu Jahls in all times. They will be dragged by their forelocks and will be thrown in the fire of hell on the day of judgement.

"A lying, sinful forelock" is the description of Abu Jahl who had the full support of the pagan Quraysh, but they could not, all combined, prevent the onward march of the divine mission led by the Holy Prophet, though they did all they could to check it.

All the combined forces of evil, though they had worldly possessions at their disposal, and though they seemed to be successful for a time,

could not stand against the party of Allah. The forces at His command subdue evil and protect His party.

The righteous believer has no fear. He disregards all the forces of evil, bows down in adoration to Allah only and seeks His nearness and pleasure at all events. His humility and surrender to Allah keep him safe from insolent rebellion and bring him near to Him.

*Sajdah* is compulsory after reciting or listening to verse 19.

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[Pooya/Ali Commentary 96:7] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:8] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:9] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:10] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:11] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:12] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:13] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:14] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:15] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:16] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:17] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:18] (see commentary for verse 6)

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[Pooya/Ali Commentary 96:19] (see commentary for verse 6)

# Chapter 27

## 97th - Tafsir Surah Al Qadr (The Power, Fate)

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[Pooya/Ali Commentary 97:1]

*Qadr* is power, honour, glory, grandeur.

Refer to the commentary of Dukhan: 3 to 6 and references mentioned therein to have a clear understanding about the doctrine of determinism propagated by a large number of Muslim schools of thought; and also the true, rational and Islamic article of faith based on divine *adl* (justice) presented by the Ahl ul Bayt that man has been given a free will to do good or do evil on the basis of which or as a consequence of which he will be examined on the day of judgement. Refer to the commentary of Baqarah: 2 on page 20; and 5 on page 24; and 21 on page 55.

*Laylatil Qadr* means the night of power or grandeur. As verses 2 and 3 suggest it is, in the spiritual sense, a secret kept hidden, and it transcends time because in it Allah's power dispels the darkness of ignorance through His revelation.

Jalal al Din al Suyuti, in Durr al Manthur, says that *laylatil qadr* stands for the Holy Prophet and his Ahl ul Bayt.

Aqa Mahdi Puya says:

The night of *qadr* is in the month of Ramadan. See Baqarah: 185 and Dukhan: 1 to 3 wherein it is stated that the whole Quran was revealed in this night. The descension of the angels and the spirit is a regular occurrence since the creation of Allah till the day of resurrection, and the place of descent is a thoroughly purified heart (Ahzab: 33). Therefore there should be such a purified heart in existence at all times.

Imam Muhammad bin Ali al Baqir said:

"Present this surah as a decisive argument for the continuity of the divine vicegerency on the earth."

The 19th, 21st, 23rd, 25th, 27th or 29th night of Ramadan is the night of *qadr*.

The whole Quran was revealed to the Holy Prophet in this night but he used to recite or convey to the people only such passages or verses as he was commanded by Allah through Jibrail. It is known as gradual revelation. Refer to the commentary of Baqarah: 2 and Aqa Puya's essay "The Genuineness of the Holy Quran".

Verse 2 suggests that the spiritual nature of this night and its value is known to Allah only.

Quoting Sajdah: 4, 5 and Ma-arij: 4, Abdullah Yusuf Ali says that "a thousand months" refers to "timeless time". One moment of enlightenment under Allah's light is better than thousands of months or years of animal life, and such a moment converts the night of darkness into a period of spiritual glory.

The Imams of Ahl ul Bayt have asked their followers to pray to Allah and invoke His forgiveness and blessings during the night of Qadr.

It is said that angels and holy spirits descend on the earth with peace and special blessings from Allah for those who seek Allah's mercy and bounties through prayers and supplications during this night. In the month of Ramadan the believers fast, pray and do good, therefore Allah sends down His forgiveness, mercy and blessings on those believers who obey His commands, and the boon of blessings and bounties promised to the sincere devotees of Allah continues until the rising of the dawn.

When the spiritual darkness is dispelled by the light from Allah, a sense of security and peace dawns on the soul.

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[Pooya/Ali Commentary 97:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 97:3] (see commentary for verse 1)

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[Pooya/Ali Commentary 97:4] (see commentary for verse 1)

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[Pooya/Ali Commentary 97:5] (see commentary for verse 1)



**98th - Tafsir Surah Al Bayyina (The Evidence)**

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**[Pooya/Ali Commentary 98:1]**

The people of the book referred to are the Jews and the Christians who were freed from their false beliefs when the Holy Prophet, whose advent was clearly foretold in the Tawrat and the Injil, brought the final book of Allah, the Quran, in this world. See commentary of Baqarah: 40, 89, 253 for the promised prophet in the Old and New Testaments.

The people of the book strayed from the true teachings of Musa and Isa and followed devious ways and false notions. The polytheists and the pagans did not believe in any scripture. When the Holy Prophet came with clear evidence (his life, his character and his teachings) to them, all of them had an opportunity to believe in Allah and follow His religion, Islam.

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**[Pooya/Ali Commentary 98:2]**

The Holy Prophet was sent to mankind with the pure and holy word of Allah. Refer to the commentary of Baqarah: 151 ; Ha Mim: 41 , 42 ; Waqi-ah: 77 to 80. The Quran is an inviolate book. It is a revelation from the all-wise Lord. Falsehood cannot enter it from any side.

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**[Pooya/Ali Commentary 98:3]**

*Qayyimah* means straight, definite, permanent as opposed to crooked and transitory. See Bara-at: 36 and Yusuf: 40. Through the Quran Allah has revealed the supreme law to be followed by mankind for ever.

It confirms the law given to the prophets of Allah from Adam to Musa and Isa; and with decisive additions and amendments serves the

purpose of regulating the individual and collective behaviours of man in all times till the day of judgement.

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**[Pooya/Ali Commentary 98:4]**

Refer to the commentary of Ali Imran: 19 and Nisa: 163 to 165. The people of the book were in a better position than the pagans to recognise the truth of Islam, because they had been prepared for the standard and eternal religion of Allah by the revelations sent down on their prophets; but, when the clear evidence came in the person and message of the Holy Prophet, they resisted it and belied it.

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**[Pooya/Ali Commentary 98:5]**

The Jews and the Christians were commanded through their scriptures to worship Allah, sincerely devoted only to Him.

Aqa Mahdi Puya says:

Verse 36 of Nahl says: "Worship Allah, and keep away from all other (false) idols". So man has been ordered to worship Allah alone. It may also be interpreted that the purpose of command is to enable man to obey as well as to test his readiness and willingness to obey as stated in verse 143 of Baqarah in connection with the change of Qiblah.

In carrying out the divine orders, *niyyat* (motive) is very important.

Submission to the will of Allah and service to mankind is *dinul qayyimah* (the right religion).

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**[Pooya/Ali Commentary 98:6]**

To reject truth and belie the truthful is the worst sin a creature, endowed with the ability to discriminate between right and wrong and to use his free will, can commit. Therefore it will necessarily bring its own punishment, because such a person is the worst of creatures.

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**[Pooya/Ali Commentary 98:7]**



# Chapter 29

## 99th - Tafsir Surah Az Zalzala (The Earthquake)

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**[Pooya/Ali Commentary 99:1]**

See commentary of Ghashiyah.

It refers to the uprooting which will take place when the present order of the world is destroyed and the new order of justice and truth begins in the spiritual hereafter. It will dissolve the material world as if it never existed.

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**[Pooya/Ali Commentary 99:2]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 99:3]**

As after the terrible disaster the day of judgement will begin, it will be so a far-reaching convulsion that no earthquake which has taken place before can even be compared to it. It only gives some idea of the world-shaking event. Having no idea of such a tremendous convulsion, consequences of which will be totally different from any convulsion experienced by man, he will not be able to make head or tail of it. He will be in a puzzled agony of total confusion.

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**[Pooya/Ali Commentary 99:4]**

The earth will divulge all the events that ever took place on her. The present order will pass away, but the deeds done therein, even the most secret, will be made known when Allah will give the command. See commentary of Nahl: 68 for the inspiration (*wahi*) or direction given to bees.

It is written in Minhajus Sadiqin that according to Fatimah Zahra one day an earthquake sent the people of Madina into a panic, and all of

them along with Abu Bakr and Umar came to Ali. He took them outside the city and addressed them:

"The quaking of the earth has overwhelmed you with fright. What will you do when it will quake before the day of judgement?"

Then he put his hand on the earth and commanded it to cease quaking. It stopped to quake. He said:

"Do you wonder at what has happened? I am he to whom the earth will speak on the day of judgement," and recited surah al Zilzal.

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[Pooya/Ali Commentary 99:5] (see commentary for verse 4)

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[Pooya/Ali Commentary 99:6]

Refer to Infitar: 5.

In this world good and evil is mixed together, but on the day of resurrection each grade of good and evil will be sorted out. So they will proceed in groups to receive judgement. Refer to the commentary of Bani Israel: 71. They will be shown the exact import of everything that they had thought, said and done in the life of this world of test and trial.

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[Pooya/Ali Commentary 99:7]

See commentary of Baqarah: 48; An-am: 165; Rum: 7; Fatir: 18 and Najm: 38.

The smallest deed, good or bad, will be taken into account for reward or punishment. No one will be deprived of the fruit of any good deed done by him, nor spared the punishment for the evil deed committed by him.

Aqa Mahdi Puya says:

Verse 6 refers to the first stage of resurrection. At the stage of judgement intercession (see commentary of Baqarah: 48) will be allowed to whomsoever Allah wills and gives permission.

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[Pooya/Ali Commentary 99:8] (see commentary for verse 7)

# Chapter 30

## 100th - Tafsir Surah Al Aadiyaat (The chargers)

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[Pooya/Ali Commentary 100:1]

Commentators have given imaginary interpretation to the metaphors and symbols mentioned in verses 1 to 5.

Imam Jafar bin Muhammad as Sadiq said:

"The tribes of Bani Salim raised a huge army to launch a surprise attack on Madina in order to kill the believers and arrest the Holy Prophet. The Holy Prophet, after receiving the information, sent one of his companions along with a party of Muslim warriors to prevent the planned attack, but in the first encounter he ran away from the battlefield, leaving a large number of his men dead. Another companion was sent. He also returned defeated. Then Umar volunteered to go with a promise that he would certainly disperse the enemy. He too failed. At last Ali was sent. He with his men, travelling in the night and resting in the daytime, reached the scene of battle, attacked the enemy in the early hours of dawn, and won a decisive victory. When he turned, the Holy Prophet received him outside the city and said:

"O Ali, if there had not been the risk of people idolizing you as the Christians worship Isa, I would have made public such of your merits as would make people use the soil under your feet to cure their ailments."

These verses were revealed on this occasion. (Minhajus Sadiqin).

These verses describe the glory of the event when the ever victorious commander of the faithfuls, Ali ibn Abi Talib, took action to save the faith and the faithfuls.

Aqa Mahdi Puya says:

Besides the reference to the expedition of "Zatus Salasal", the first 5 verses may also refer to camels or horses used by the believers in war against the disbelievers, or for going to pilgrimage.

The march of the charging cavalry sparked fire in the night by the striking of the hoofs on the rocky soil. As said above Ali attacked the enemy in the early hours of the dawn.

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[Pooya/Ali Commentary 100:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 100:3] (see commentary for verse 1)

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[Pooya/Ali Commentary 100:4] (see commentary for verse 1)

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[Pooya/Ali Commentary 100:5] (see commentary for verse 1)

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[Pooya/Ali Commentary 100:6]

The disbeliever, by his conduct, proves the charges of selfishness and ingratitude levelled against him, because he rejects truth and wages war against the truthful. According to the Holy Prophet "*kanud*" is he who eats alone and prevents others from receiving anything. He is grossly selfish and niggardly because of his intense love for the wealth he hoards.

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[Pooya/Ali Commentary 100:7] (see commentary for verse 6)

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[Pooya/Ali Commentary 100:8] (see commentary for verse 6)

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[Pooya/Ali Commentary 100:9]

Dead bodies from the graves, and closely guarded secret plots and evil thoughts from the breasts of the resurrected men will stand forth before Allah on the day of resurrection. Allah's knowledge is all-encompassing at all times. On the day of judgement His knowledge will make manifest all secrets long forgotten or blotted out from the memory of mankind; and the books of their deeds will make known whatever they did in the world before the seat of judgement.

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[Pooya/Ali Commentary 100:10] (see commentary for verse 9)

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[Pooya/Ali Commentary 100:11] (see commentary for verse 9)

# Chapter 31

## 101st - Tafsir Surah Al Qaaria (The Calamity)

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### [Pooya/Ali Commentary 101:1]

The dawn of the day of resurrection and judgement has been described in al Ghashiyah and al Zilzal. A tremendous stunning noise will be heard before the day of judgement. The whole of the present order of existence will be overthrown. All our present landmarks will be lost. It will inaugurate a new existence of true and permanent values, in which every human deed will have its just recompense as if weighed in balance, as stated in verses 6 to 9 below.

No one can have the idea of the confusion, distress and helplessness with which men will find themselves overwhelmed on the day of judgement, because nothing even near to the terrible convulsion has ever been experienced by man on the earth. Moths are frail light things. To see them scattered about in a violent storm gives some idea of the nature of calamity men will encounter on the day of judgement when the mountains will scatter about like flakes of carded wool. See Ma-arij :9.

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### [Pooya/Ali Commentary 101:2] (see commentary for verse 1)

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### [Pooya/Ali Commentary 101:3] (see commentary for verse 1)

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### [Pooya/Ali Commentary 101:4] (see commentary for verse 1)

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### [Pooya/Ali Commentary 101:5] (see commentary for verse 1)

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### [Pooya/Ali Commentary 101:6]

The good deeds of the believers will be weighed and assessed. The assessment will be just, strictly corresponding to motives, temptations, provocations, surrounding conditions, the degree of faith in Allah,



repentance and subsequent amends and the relevant connected circumstances. Those whose good works predominate over their evil deeds will receive a favourable judgement and they will be admitted to the eternal life of bliss and satisfaction.

Those whose good works do not counterbalance their evil deeds will have their abodes in a bottomless pit, the abyss, described in the next two verses.

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**[Pooya/Ali Commentary 101:7]** (see commentary for verse 6)

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**[Pooya/Ali Commentary 101:8]** (see commentary for verse 6)

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**[Pooya/Ali Commentary 101:9]** (see commentary for verse 6)

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**[Pooya/Ali Commentary 101:10]**

The abyss is a blazing fire. Only those who will be thrown in it will know its fierce fury.

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**[Pooya/Ali Commentary 101:11]** (see commentary for verse 10)

## 102nd - Tafsir Surah At Takaathur (Competition)

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**[Pooya/Ali Commentary 102:1]**

*At takathur* signifies, "the contending among people for superiority in the amount of property or number of children and men." It keeps man heedless of the hereafter, having no time for spiritual life.

It is reported that the people of Bani Abd Munaf, Bani Qu-asi and Bani Sahn had an inordinate craving for acquisition of more and more wealth and adherents or supporters. When once they dug up the graves of their followers to count even the dead to prove the superiority of one tribe over the other this surah was revealed.

Rivalry in such things monopolises the attention of individuals and communities and leaves no time for higher purposes of life and spiritual attainments, therefore a clear warning is given in this verse for devotion of some time to spiritual attainments also.

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**[Pooya/Ali Commentary 102:2]**

Aqa Mahdi Puya says:

In this surah reference is made to that which man will see and experience in the hereafter as the consequence of his over indulgence in the accumulation of material possessions. He will look back on a wasted life. It is because of this that a visit to graveyards is highly commendable. When the time comes man lies down in his grave and leaves the pomp and material gains behind. By looking at the grave of a man who left behind an empty life the true reality of the hereafter appears and warns us to strive for the accumulation of good deeds which alone will deliver us on the day of reckoning.

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**[Pooya/Ali Commentary 102:3]** (see commentary for verse 2)

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[Pooya/Ali Commentary 102:4] (see commentary for verse 2)

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[Pooya/Ali Commentary 102:5]

Refer to the commentary of Haqqah: 38 to 52 for the three kinds of *yaqin* (certainty of knowledge).

The denier of the day of requital, who does not use reasoning faculties in this life to follow the right path, shall yet see (and meet) the punishment for his sins. It will be certainty of sight. He shall see hell with his own eyes when he will be thrown into the abyss. See Maryam: 71 and 72.

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[Pooya/Ali Commentary 102:6] (see commentary for verse 5)

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[Pooya/Ali Commentary 102:7] (see commentary for verse 5)

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[Pooya/Ali Commentary 102:8]

Allamah Bahrayni, in Ghayah al Maram, chapter 48, narrates three traditions reported through Sunni sources, showing that in this verse the word bounty (*na-im*) means the blessing of the guidance through the Holy Prophet and the Imams of his Ahl ul Bayt.

Imam Ali bin Musa ar Rida said:

"It is beyond the generosity and grace of the Lord-cherisher (*rabbul alamin*) that He will take account of the bounties given as gifts. In fact man will be questioned about his belief in the oneness (*tawhid*) of Allah and acceptance of the Holy Prophet and his Ahl ul bayt as his masters (*marwla*). "

In Hayatul Hayawan, Damiri narrates that one day Abu Hanifa went to Imam Jafar bin Muhammad as Sadiq and discussed with him the standard procedure and technique of *ijtihad*. The Imam told him:

"I have heard that you rely upon your *qiyas* (conjecture) to decide issues of jurisprudence. I am sure you are aware of the fact that it was Iblis who first used *qiyas* to disobey the command of Allah, therefore he was cursed for ever.

You have also told me that if a man gives food and other useful things as free gift to a needy person and then puts the burden of obligation on him, you will not hesitate to call him a miser. So how can you say that (in verse 8 of Takathur) mankind will be questioned on the day of reckoning about the bounties Allah gives man as gifts? You should therefore agree

that *na-im* means that Allah shall examine mankind about their belief in Him and their acceptance of the Holy Prophet and his Ahl ul Bayt as their masters (*mawla*) in order to obey them and follow them."

## 103rd - Tafsir Surah Al Asr (The Declining Day - Epoch)

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**[Pooya/Ali Commentary 103:1]**

*Asr* means age which implies continuity of time.

According to some commentators it is a reference to the period in which the Holy Prophet was sent into this world to preach the religion of Allah, Islam, so that mankind, in all ages, come out from the darkness of ignorance into the light of divine guidance and reach higher realms of spiritual bliss.

Some say that it refers to afternoon prayers (*salatul asr*).

Imam Jafar bin Muhammad as Sadiq said:

"It refers to the age when the living Imam of the Ahl ul Bayt, Muhammad bin Hasan al Mahdi al Qa-im, will be commissioned by Allah to administer the society of all human beings under the law of Allah prescribed in the religion of Islam."

Whether it refers to the time of the Holy Prophet or his true successor who will act according to the teachings and laws he brought from Allah to guide mankind, those who follow them will achieve success in the life of hereafter, and those who reject them will be the losers.

Aqa Mahdi Puya says:

*Asr* literally means to wring out or press out implying squeezing or a squeezed object. It has been used figuratively for time in the sense of unfolding of the future by squeezing the past. The following two verses justify this interpretation.

The state of squeezing and unfolding in relation to the events taking place in "time" represents imperative proviso of the Imam as a microcosm and a medium between the finite and the infinite, therefore the Imam has been termed by the Ahl ul Bayt as *mardar al dahr* (axis of the age), the actuating force behind every activity.

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**[Pooya/Ali Commentary 103:2]**

If man does not believe in the oneness of Allah and accept the Holy Prophet and his Ahl ul Bayt as their *mawla* to give them on the right path shown by the religion of Allah, Islam, certainly he is in loss. If he is deprived of the pleasure of Allah on account of his rejection of that which has been stated above, he shall not obtain salvation which is the real loss.

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**[Pooya/Ali Commentary 103:3]**

"Those who believe" refers to every believer, but his or her status as believer is restricted to the degree of conviction of faith and submission to the will of Allah. Baqarah: 177; An-am: 163; Bara-at: 20 and 26 refer to the believers who manifest highest degree of conviction and submission whose possessions and lives Allah has purchased in exchange of His pleasure according to verse 111 of Bara-at and Baqarah: 207; and they are those who declare that the Holy Prophet has a greater claim over them than they have on their own selves as per verse 6 of Ahzab and whom Allah has thoroughly purified (Ahzab: 33). According to Minhajus Sadiqin the Holy Prophet referred to his Ahl ul Bayt as those mentioned in this verse. Refer to the commentary of Baqarah: 2; Ali Imran: 7 and 101 to 115; Yunus: 35; Rad: 7; Maryam: 41 to 50; Fatir: 32.

# Chapter 34

## 104th - Tafsir Surah Al Humaza (The Traducer)

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**[Pooya/Ali Commentary 104:1]**

*Humazah* is one who defames men, or speaks evil of men, or backbites them-a backbiter; a scandal-monger.

A scandal-monger habitually blames, upbraids, reproaches, finds faults with and attacks the honour and character of others with evil motives. Piling up wealth, by not spending it in the service of those who need it, is another vice condemned in this surah. The miser imagines that his wealth can prolong his life or protect him from punishment. The slanderer, the backbiter and the hoarder will be thrown into hutamah. Hutamah is that which smashes and breaks to pieces. It is a vehement fire that destroys everything that is cast into it. It is the fire of the wrath of Allah, kindled by Him, therefore shall not be extinguished by any one or any thing. The fire will not only scorch the body but also destroy the soul. It will cover them all over.

Imam Ali ibn Abi Talib said:

"What you bring forth will go into dust; what you hoard will be left behind. What you build will be levelled to the ground in time; but what you do is recorded, and increases (as an asset) for the day of final requital."

Though the application of three verses is universal, they were revealed to curse and condemn Akhans bin Saqfi, Umayya bin Khalaf and Walid bin Mughayra (Qalam : 8 to 13 and 16 and Muddaththir 11 to 26) who were actively busy with the character assassination of the Holy Prophet.

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**[Pooya/Ali Commentary 104:2]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 104:3]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 104:4]** (see commentary for verse 1)

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[Pooya/Ali Commentary 104:5] (see commentary for verse 1)

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[Pooya/Ali Commentary 104:6] (see commentary for verse 1)

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[Pooya/Ali Commentary 104:7] (see commentary for verse 1)

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[Pooya/Ali Commentary 104:8] (see commentary for verse 1)

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[Pooya/Ali Commentary 104:9] (see commentary for verse 1)



## 105th - Tafsir Surah Al Fil (The Elephant)

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### [Pooya/Ali Commentary 105:1]

This surah refers to an incident in the history of Makka, as an example of how Allah deals with those who oppose His will. About fifty days before the birth of the Holy Prophet, Abraha, the Abyssinia's viceroy of Yemen, Christian by religion, proceeded against Makka, as the head of a large army, with the object of destroying the Ka-bah, because he wanted that there should be no place or structure more glorious than the church he was building at Sana. He had with him elephants. Therefore he and his army is known as *ashab al fil*, those who brought elephants. At the outskirts of Makka he captured a large number of camels belonging to the chief of Makka, Abd al Muttalib, the grandfather of the Holy Prophet. After receiving the information that Abraha was coming to destroy the holy Ka-bah, Abd al Muttalib went to see him and said:

"I have come to collect my camels. The Ka-bah belongs to God. He will surely protect it from your evil design."

Abraha gave the captured camels to Abd al Muttalib He returned to the city and asked the people to retire to the neighbouring hills, leaving the Lord of Ka-bah to protect it. When Abraha entered Makka, suddenly a large flock of birds, like swallows, came flying from the sea-coast and pelted the invading army with pebbles of baked clay. They all died. They were like a dead and useless field from which all the produce is eaten up and only straw with stubble is left. Abraha escaped and went directly to the king in Abyssinia. All the way a bird with a stone in her beak followed him. When the king asked Abraha as to what kind of birds they were, Abraha looked to the sky and the bird at once dropped stone in her beak and killed him on the spot.

The lesson to be drawn is twofold. The pagans of Makka were forewarned that as the Holy Prophet was superior to the Ka-bah, Allah, who protects whatever is His own, shall protect him from all their evil

schemes. It is also a warning to men in all ages that "if a man intoxicated with power comes out to defeat Allah's holy plan, he cannot prevail against Allah, but his plan will fail and destroy him as well."

Aqa Mahdi Puya says:

The event narrated in this surah is a miracle. It proves the sanctity of the Ka-bah and the strong faith of Abd al Muttalib, the grandfather of the Holy Prophet, in Allah. When this chapter of the Quran was recited by the Holy Prophet before the Quraysh unbelievers no one raised any voice to belie him.

Refer to the commentary of chapters ad Duha and al Inshirah for the inter-relation of those two chapters and of al Fil and al Quraysh, the next chapter.

The faith of Abd al Muttalib in the oneness of Allah is proved by his following supplication:

O Lord, there is no hope (of receiving help from any quarter) to stop them (Abraha's army) save from You,

O Lord, therefore do not let them have Your protection because he who is the enemy of Your house is Your enemy,

Verily they (the enemies whoever they are) cannot defeat Your power.  
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[Pooya/Ali Commentary 105:2] (see commentary for verse 1)  
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[Pooya/Ali Commentary 105:3] (see commentary for verse 1)  
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[Pooya/Ali Commentary 105:4] (see commentary for verse 1)  
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[Pooya/Ali Commentary 105:5] (see commentary for verse 1)

# Chapter 36

## 106th - Tafsir Surah Quraish (Quraysh)

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**[Pooya/Ali Commentary 106:1]**

The Quraysh, among whom the Holy Prophet was born, was a tribe held in great esteem, as the guardians of the Ka-bah, by the Arabs. They were the descendants of prophet Ibrahim through his son Ismail. The custody of the sacred shrine of the Ka-bah enabled them to obtain covenants of security from the rulers of neighbouring countries on all sides on account of which they travelled to Syria in summer, and to Yemen in winter, to carry out their trade. Their trade caravans enriched them, united them, and drew people from distant parts to visit Makka, to bring and take from there merchandise of various kinds.

This honour and advantage they owed to their position as servants of the sacred house. They owed it to Allah. It was therefore right and fitting that they should worship Allah alone and accept as true the religion of Allah, Islam, brought by the Holy Prophet.

Aqa Mahdi Puya says:

As stated in the commentary of Inshirah although the surahs al Fil and al Quraysh are separated by *bismillahir rahmanir rahim*, they are one, the latter is supplementary to the former.

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**[Pooya/Ali Commentary 106:2]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 106:3]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 106:4]** (see commentary for verse 1)

# Chapter 37

## 107th - Tafsir Surah Al Maaun (Almsgiving)

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[Pooya/Ali Commentary 107:1]

*Din* means religion. Here it means the day of judgement as in Fatihah: 3.

Those who deny the principles of right and wrong and man's accountability, in the moral and spiritual sense, of actions done by him treat the helpless with contempt and lead arrogant selfish lives which, as a consequence, disturbs and upsets peace and harmony in the society. As the noble virtue of loving and taking care of the helpless among the society is beyond the reach of the callous disbelievers, they discourage or forbid or look down upon the virtue of charity or kindness in others.

True worship does not consist in the mere form of prayer, without the heart and mind being earnestly applied to seek the pleasure of Allah. In Islam prayer is not a ritual. Verse 142 of Nisa says: "When they stand up for prayer they stand without sincerity, to be seen by men (only for show), but little do they (pay attention) to Allah in remembrance." Hypocrites make a great show of insincere acts of goodness, devotion and charity.

See commentary of Baqarah: 3, 43, 45 and Ta Ha : 132 for salat.

The Holy Prophet said:

"He who gives salt to a needy person earns the reward of setting free 60 slaves; and he who gives water to a needy person earns the reward of saving a man from death and destruction."

Little acts of neighbouring kindnesses, courtesies and supply of needs to the needy cost little but mean much.

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[Pooya/Ali Commentary 107:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 107:3] (see commentary for verse 1)

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**[Pooya/Ali Commentary 107:4]** (see commentary for verse 1)  
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**[Pooya/Ali Commentary 107:5]** (see commentary for verse 1)  
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**[Pooya/Ali Commentary 107:6]** (see commentary for verse 1)  
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**[Pooya/Ali Commentary 107:7]** (see commentary for verse 1)

## 108th - Tafsir Surah Al Kawthar (Abundance)

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[Pooya/Ali Commentary 108:1]

When the Holy Prophet's son, Tahir, born to Khadijah al Kubra, died, Amr bin As and Hakam bin As taunted the Holy Prophet by calling him *abtar*-tail-less, whose progeny has been cut off. This surah was revealed to give glad tidings to the Holy Prophet that abundance of unbounded grace, wisdom and knowledge, mercy and goodness, spiritual power and insight, in highest degrees, and of progeny has been given to him.

It is mentioned in Sahih Bukhari, Sahih Muslim, Musnad of Ahmad ibn Hambal and other books of renowned Sunni scholars that the Holy Prophet said:

"Kawthar is a stream of super excellence, exclusively belonging to me. Only the righteous believers (among my followers) will be allowed to drink from it. Ali shall distribute the water from it to them.

On the day of judgement I will see some of my companions driven, like cattle, away from Kawthar. It will be announced that they are those who, after my departure from the world, deviated from the true religion and introduced innovations (based upon conjecture) to corrupt the faith."

From that day Ali was known and referred to by the companions as *saqi al kawthar*.

Kawthar also means abundance of descendants. The countless descendants of the Imams of the Ah ul Bayt, in the progeny of Ali and Fatimah are known as *sayyids*. They are the descendants of the Holy Prophet.

Aqa Mahdi Puya says:

This chapter guarantees abundance in every type of growth and profit to the Holy Prophet.

In gratitude of the grant of "abundance", the Holy Prophet and his Ahl ul Bayt demonstrated highest standard of devotion in prayers and in

giving everything they had in the cause of Allah. The sacrifice of Imam Husayn, his grandson, has been described as *dhibin azim* in verse 107 of Saffat (see commentary 3. For their *salat* see commentary of Baqarah: 3, 43, 45; Ta Ha: 132.

In some degree or other, according to the grade of their submission, all the believing men and women receive some portion from the "abundance" given to the Holy Prophet, therefore they are commanded to pray *salat* regularly and sacrifice whatever they have in the cause of Allah whenever necessary.

Aqa Mahdi Puya says:

*Nahr*, in verse 2, means sacrifice. It may also mean "raising of hands" in prayer whenever *Allahu akbar* is said.

In verse 3 it is said that the enemies of the Holy Prophet (and his Ahl ul Bayt as explained in the commentary of Baqarah: 2 to 5, page 51) will be lost in oblivion. It is a divine prophesy.

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[Pooya/Ali Commentary 108:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 108:3] (see commentary for verse 1)

# Chapter 39

## 109th - Tafsir Surah Al Kaafiroon (The Disbelievers)

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[Pooya/Ali Commentary 109:1]

Some of the leading disbelievers of Makka had proposed to the Holy Prophet a compromise between Islam and their ancient faith such as they conceived it, so that their idols might also have an honourable mention in the adoration of the worshippers. The Holy Prophet resisted all appeals to worldly motives, and stood firm to his message of eternal unity of Allah. This surah breathes a spirit of uncompromising abhorrence to idolatry. There can be no common ground between the worship of "the one" and the many- monotheism and polytheism. Refer to Baqarah: 256;Yunus: 41.

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[Pooya/Ali Commentary 109:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 109:3] (see commentary for verse 1)

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[Pooya/Ali Commentary 109:4] (see commentary for verse 1)

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[Pooya/Ali Commentary 109:5] (see commentary for verse 1)

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[Pooya/Ali Commentary 109:6] (see commentary for verse 1)



# Chapter 40

## 110th - Tafsir Surah An Nasr (Divine Support)

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### [Pooya/Ali Commentary 110:1]

The pagans of Makka opposed and persecuted the Holy Prophet from the day he openly preached the religion of Allah to them. Then he migrated to Madina. All the conspiracies, intrigues and plots of the Makkans and their allies to destroy the Holy Prophet and his mission recoiled on their own heads. Gradually all the people of Arabia rallied round him and the bloodless conquest of Makka was the conclusion of his patient and constant striving in the cause of Allah—a promise made by Allah ultimately fulfilled. Those who had hitherto held aloof, then hastened to offer their allegiance to the religion of Allah. Delegations flocked from near and far to offer obedience to the Holy Prophet. Gibbon refers to it as "one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe". The expansion of Islam is the most miraculous of all miracles. Polytheism yielded to monotheism.

Aqa Mahdi Puya says:

In the spiritual state of realization the Holy Prophet saw every being in submission to the will of Allah in the light of verse 84 of Ali Imran.

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### [Pooya/Ali Commentary 110:2] (see commentary for verse 1)

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### [Pooya/Ali Commentary 110:3]

Refer to the commentary of Mumin: 55; Fath: 2 and Muhammad: 15 and 19 for the meaning of the phrase "*wastaghfirhu*" whenever it is used for the infallible Holy Prophet and his Ahl ul Bayt.

After the bloodless conquest of Makka, the Holy Prophet stood at the entrance of Ka-bah and said:

"There is no god save Allah. He has fulfilled His promised and helped His servant."

Inside the Ka-bah he pointed to each of the 360 idols with his staff reciting: "Truth has come and falsehood has vanished"-Bani Israil: 82-and the idol fell down on its face. The great idol named Hubal was fixed on a high position beyond reach. To destroy it, the Holy Prophet asked Ali to mount on his shoulders. Ali mounted as was desired and standing over the shoulders of the Holy Prophet wrenched the idol and threw it, to the ground. It crashed to pieces. Refer to Madarij al Nabuwa, Habib al Siyar; Sharh Mawahib, Rawdat al Ahbab.

As stated by the Holy Prophet to Ibn Abbas this verse gave a hint to his departure from this world.

# Chapter 41

## 111th - Tafsir Surah Al Lahab (The Flame)

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[Pooya/Ali Commentary 111:1]

Abu Lahab, literally "the father of flame", was the nickname of Abul Uzza, an uncle of the Holy Prophet, and a bitter and fiery opponent of Islam and the Holy Prophet. Refer to the commentary of Ali Imran: 52 and 53 for

*dawat dhil ashira* in which he flared up and shouted at the Holy Prophet, saying: "Perdition to you". He made it his business to torment the Holy Prophet; and his wife, Umm Jumail, sister of Abu Sufyan, took pleasure in carrying thorny bushes and strewing them in the sand where she knew that the Holy Prophet was sure to walk

barefooted, because of which she is referred to as the bearer of the wood. Abu Lahab used to persuade the people to throw stones at the Holy Prophet, whenever he passed the streets of Makka, by telling them that he was a mad man. The two hands he used to throw stones at the Holy Prophet are cursed. The two hands of Abu Lahab may also refer to the evil deeds he had sent forth which condemns him to suffer severest punishment till eternity. Neither his wealth nor his supporters will be able to save him from the blazing fire.

A week after the battle of Badr, Abu Lahab perished, consumed with grief and his own fiery passions. The angel of death strangled his wife with the rope she used to wear around her neck. On the day of judgement the fire of punishment like a rope of iron strongly twisted will be put on her neck.

Aqa Mahdi Puya says:

No relationship whatsoever, even with the Holy Prophet, can be of any advantage to the disbeliever. Abu Lahab, an uncle of the Holy Prophet, will burn in the blazing fire. On the contrary, it is noticeable, that Salman, a Persian outsider, through his faith and submission to

Allah, the Holy Prophet and his Ahl ul Bayt achieved the highest distinction of being included in the Ahl ul Bayt.

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[Pooya/Ali Commentary 111:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 111:3] (see commentary for verse 1)

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[Pooya/Ali Commentary 111:4] (see commentary for verse 1)

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[Pooya/Ali Commentary 111:5] (see commentary for verse 1)

# Chapter 42

## 112th - Tafsir Surah Al Ikhlaas (Sincerity)

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[Pooya/Ali Commentary 112:1]

Ahad, one in person and being, is applied to Allah alone, and signifies the one; the sole; He who has ever been one and sole; or the indivisible; or He who has no second to share in His divinity, nor in His essence, nor in His attributes. Refer to the commentary of Fatihah: 1 to 4 and Hashr: 22 to 24.

Aqa Mahdi Puya says:

The spirit of the absolute unity of Allah is the foundation of the structure of the religion of Allah, Islam. This surah, which explains the unity (*tawhid*) of Allah, was revealed to give an idea of Godhead the Holy Prophet preached.

It begins with *huwa* (He) which refers to the known, known to all, but not identifying any one. Refer to the commentary of Fatihah: 1 and Baqarah: 255. In the Aryan creeds *atma* and *brahma* is one, therefore "I" (first person singular) is used by them to refer to the conception of the absolute.

*Ahad* signifies the unity of His essence. He is free from compositeness. According to Imam Ali bin Husayn Zaynal Abidin *samad* refers to the supreme being that continues, or continues for ever, or is everlasting, or is the creator of everything of whom nothing is independent, or is dependent on no person or thing but all persons or things are dependent on Him, therefore the eternally besought by all. He cannot be described or defined as one void of any excellence, or any excellence void of Him, He is infinite.

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[Pooya/Ali Commentary 112:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 112:3]

Refer to the commentary of Baqarah: 255 and Ali Imran: 2.

Anthropomorphism, the tendency to conceive God in the terms known to man, creeps in at all times and among all peoples. Nothing or no being can be separated from the infinite supreme being nor was there anything or being from which He was separated. So neither He begets nor was He begotten. Therefore there cannot be any being like to Him.

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**[Pooya/Ali Commentary 112:4]** (see commentary for verse 3)

# Chapter 43

## 113th - Tafsir Surah Al Falaq (The Dawn)

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[Pooya/Ali Commentary 113:1]

*Falaq* is the daybreak-the cleaving of darkness and the manifestation of light. The forces of good are light. When the darkness of ignorance is at its worst, light from Allah pierces through and provides guidance and enlightenment.

This surah is a prayer for seeking divine protection from fears proceeding from visible as well as invisible, known as well as unknown, physical as well as spiritual forces emanating due to interaction of laws created by Allah.

Physical dangers, difficulties, accidents and calamities are also referred to as darkness (*ghasiq*). If man trusts in Allah, relies on His protection and takes reasonable precautions, protection is made available to him when its evil strikes.

Magical formulae rehearsed by those who practice secret acts cause psychological terror.

Malignant envy when rendered into action destroys the happiness enjoyed by other people.

As everything is a creation of Allah, nothing has the unchecked power to hurt man if he or she seeks Allah's protection and takes refuge with Him.

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[Pooya/Ali Commentary 113:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 113:3] (see commentary for verse 1)

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[Pooya/Ali Commentary 113:4] (see commentary for verse 1)

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[Pooya/Ali Commentary 113:5] (see commentary for verse 1)

**114th - Tafsir Surah An Naas (Mankind)**

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**[Pooya/Ali Commentary 114:1]**

The prayer of al Falaq continues in an Nas. Man is asked to seek refuge with Allah who is his Lord, sovereign and God, from the power of evil of Shaytan and his followers among jinn and men who secretly whisper evil and then leave people to rebel against Allah and go astray.

As has been said in the "general remarks" before the commentary of al Fatihah (see pages 9 to 12) by accepting Allah as the Lord, king and God, common people were liberated from the curse of superstition, ignorance and exploitation with which the false lords and kings of the world had been subjecting them since the beginning of collective life on the earth.

For their emancipation and liberation Allah sent His messengers and prophets in every age. Therefore material and spiritual purification is not at all possible unless man turns to his supreme Lord, king and God-Allah.

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**[Pooya/Ali Commentary 114:2]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 114:3]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 114:4]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 114:5]** (see commentary for verse 1)

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**[Pooya/Ali Commentary 114:6]** (see commentary for verse 1)



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17 Surat Al-'Isrā' (The Night Journey)

18 Kahf (The Cave)

19 Maryam (Mary)

20 Taa-Haa (Ta-Ha)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

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Tafsir of Holy Quran - Surah 21 to 25 (2013)

Tafsir of

21 Al - Anbiyaa (The Prophets)

22 Al - Hajj(The Pilgrimage)

23 Al-Muminoon (The Believers)

24 An- Noor (The Light)

25 Al - Furqaan(The Criterion)

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Tafsir of Holy Quran - Surah 26 to 30 (2013)

Tafsir of

26 Shu-'araaaa' (The Poets)

27 Naml (The Ant)

28 Qasas (The Story)

29 Ankabuut (The Spider)

30 Ruum (Romans)

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Tafsir of Holy Quran - Surah 31 to 35 (2013)

Tafsir of

31 Luqmaan (Luqman)

32 Sajdah (The Prostration)

33 Ahzaab (The Clans)

34 Saba (Saba)

35 Faatir (The Angels)

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Tafsir of Holy Quran - Surah 36 to 40 (2013)

Tafsir of

36 Yaa Seen (Ya Sin)

37 Saaaffaat (Those Who Set The Ranks)

38 Saaad (Saad)

39 Zumar (The Troops)

40 Mu'min (The Believer)

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Tafsir of Holy Quran - Surah 41 to 45 (2013)

Tafsir of

41 Fussilat (They are Expounded)

42 Shuurah (Counsel)

43 Zukhruf (Ornaments of Gold)

44 Dukhaan (Smoke)

45 Jaasiyah (Crouching)

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Tafsir of Holy Quran - Surah 46 to 50 (2013)

Tafsir of

46 hqaaf (The Wind-Curved Sandhills)

47 Muhammad (Muhammad)

48 Fat-h (Victory)

49 Hujuraat (The Private Apartments)

50 Qaaaf (Qaf)

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Tafsir of Holy Quran - Surah 51 to 55 (2013)

Tafsir of

51 Zaarayaat (The Winnowing Winds)

52 Tuur (The Mount)

53 Najm (The Star)

54 Qamar (The Moon)

55 Rahmaan (The Benficient)

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Tafsir of Holy Quran - Surah 61 to 65 (2013)

Tafsir of

61 Saff (The Ranks)

62 Jumu-'ah (The Congregation)

63 Munaafiquun (The Hypocrites)

64 Tagaabun (Mutual Disillusion)

65 Talaag (Divorce)

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Tafsir of Holy Quran - Surah 66 to 70 (2013)

Tafsir of

66 Tahriim (Banning)

67 Mulk ulk (The Sovereignty)

68 Qalam (The Pen)

69 Haaaqqah (The Reality)

70 Ma-'aarij (The Asending Stairways)

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IN THE AGE OF INFORMATION

IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,  
let him claim it wherever he finds it"*

*Imam Ali (as)*