



THE HOLY QURAN

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

Surah 21 to 25



xkp

Tafsir of Holy Quran - Surah 21 to 25

Aqa Mahdi Puya (Agha Pooya) - XKP

Published: 2013

Tag(s): islam "shia books" xkp "quranic quotes" pooya puya mehdi verses ayat tafsir "Al - Anbiyaa (The Prophets)" "Al - Hajj (The Pilgrimage)" "Al-Muminoon (The Believers)" "An- Noor (The Light)" "Al - Furqa

Chapter 1

21st - Tafsir Surah Al Anbiyaa (The Prophets)

{ اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ } 1

[Pooya/Ali Commentary 21:1]

The day of reckoning is drawing near. It is nearer than before because the promised prophet, the Holy Prophet, the seal of prophethood, has been sent to mankind to teach them the completed and perfected religion of Allah and to deliver the final word of Allah, the Quran. The Holy Prophet also said that his advent itself is the announcement of the impending day of judgement.

"They turn away in heedlessness" refers to the obstinate refusal of the disbelievers to believe in Allah and His religion as well as to the unmindfulness of those believers who neglect *salat*, *zakat* and other injunctions of Islam, and indulge in sinfulness with careless indifference.

{ مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ } 2

[Pooya/Ali Commentary 21:2]

Allah reminds the transgressors through His message again and again, but though they hear it every time, they remain busy in pleasures and wasteful activities.

{ لَا هِيَ قُلُوبُهُمْ ۗ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِثْلُكُمْ ۗ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ } 3

[Pooya/Ali Commentary 21:3]

Whenever the disbelievers listened to the recitation of the Quran, their hearts toyed with trifles, and overawed with the miraculous excellence of the style and substance of the word of Allah, they advised each other in secret meetings to remain on guard against the Holy Prophet who, they used to say, was a man like unto themselves but as he was a sorcerer his power of eloquence might confuse them. The Holy Prophet who brought the final message said to them that every word, whether whispered in secret or spoken openly, is known to the knower of all things. Then they said these were only confused dreams, or the Holy Prophet had forged them because he was a poet. They demanded a miracle from him as the earlier prophets had wrought, but they did not realise that the Quran was the greatest miracle Allah had given to the Holy Prophet. In fact they did not know what to do.

They were a confused group. They heaped up all sorts of wild charges against the Holy Prophet-sorcerer, dreamer of confused dreams, forger, and poet.

Miracles are no cure of obstinate unbelief. Miracles shown by the earlier prophets failed to convince the disbelievers of old. When they did not believe in the signs of Allah severe punishment was inflicted on the deniers of the miracles as an inevitable consequence.

For *ahl adh-dhikr* (the Ahlul Bayt) in verse 7 refer to *hadith al thaqalayn* on page 6 and commentary of Nahl: 43.

4} {قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ}

[Pooya/Ali Commentary 21:4] (see commentary for verse 3)

5} {بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ}

[Pooya/Ali Commentary 21:5] (see commentary for verse 3)

6} {مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَتَقَهُمْ يُؤْمِنُونَ}

[Pooya/Ali Commentary 21:6] (see commentary for verse 3)

7} {وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ}

[Pooya/Ali Commentary 21:7] (see commentary for verse 3)

8} {وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ}

[Pooya/Ali Commentary 21:8]

All the messengers of Allah were human beings. As human beings they were subject to all laws governing the physical bodies of human beings in this world.

9} {ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ}

[Pooya/Ali Commentary 21:9]

However difficult the mission of the prophets might have appeared, they won through eventually because Allah had promised them victory over their enemies. Whenever a chastisement from Allah was inflicted upon the disbelievers to destroy them, Allah saved the faithful followers of the prophets (whomsoever Allah pleased) along with them from the wrath which seized the disbelievers.

10} {لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ}

[Pooya/Ali Commentary 21:10]

The disbelievers had every chance of repentance and reform when the book of Allah, a guidance and a mercy, was sent down for them, but they not only rejected His guidance and His prophets but also put up an open defiance. They were utterly destroyed because of their iniquities, and other people were raised. When the respite came to an end and the wrath of Allah was about to seize them, they tried to flee but they could flee to nowhere from the wrath of Allah. It is ironically suggested to them to go back to their luxuries in the life of the earth which they thought was a permanent settlement, because they did not believe in the day of judgement and the life of hereafter.

"Woe to us! Verily we were unjust," will be the lamentations of the disbelievers till Allah would make them like a reaped harvest and extinguished ashes.

11} {وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ}

[Pooya/Ali Commentary 21:11] (see commentary for verse 10)

12} {فَلَمَّا أَحْسَبُوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ}

[Pooya/Ali Commentary 21:12] (see commentary for verse 10)

13} لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أَتَرَقْتُمْ فِيهِ وَمَسَاكِينِكُمْ لِعَلَّكُمْ تَسْأَلُونَ }

[Pooya/Ali Commentary 21:13] (see commentary for verse 10)

14} قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ }

[Pooya/Ali Commentary 21:14] (see commentary for verse 10)

15} فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ }

[Pooya/Ali Commentary 21:15] (see commentary for verse 10)

16} وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ }

[Pooya/Ali Commentary 21:16] Refer to the commentary of An-am: 70.

The universe is not the outcome of a wish to indulge in pastime, but is created with wisdom and purpose, and is a serious reality to be reckoned with. This repudiates the doctrines of *maya* and *lila* and their implications. If such an idea as that of play or pastime had been possible with regard to Allah, and if He had wished really to indulge in pastime, He would have done it with the things of real excellence near to Him, not with the lowly creation that we see around us.

Aqa Mahdi Puya says:

Man tries to perceive Allah in the light of his own thoughts, feelings and urges, therefore, he thinks that like him, Allah also takes pleasure in fun and frolic and created the creation for His amusement as the "authorities" in his society amuse themselves with women, children and other sensuous pleasures. If at all the purpose is amusement, what amuses Allah is quite different from that which amuses man. Verse 18 asserts the seriousness of the purpose.

Mimma tasifun (what you ascribe) refers to the false belief of associate-gods (Anbiya: 22), begotten son (Anbiya: 26) and Allah's daughters (Nahl: 57).

17} لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَهَوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ }

[Pooya/Ali Commentary 21:17] (see commentary for verse 16)

18} بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ }

[Pooya/Ali Commentary 21:18] (see commentary for verse 16)

19} وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ }

[Pooya/Ali Commentary 21:19]

Those created beings who are near Him in the high spiritual world willingly and perpetually glorify the majesty of their most high Lord.

20} يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ }

[Pooya/Ali Commentary 21:20] (see commentary for verse 19)

21} أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ }

[Pooya/Ali Commentary 21:21]

The different kinds of false gods (idols, local godlings, deified heroes, or forces of nature) whom the polytheists worship can never give life to anything nor raise the dead. No one but Allah can raise the dead to life. The miracles of prophet Isa (quickening the dead) was by "Allah's leave". It was a miracle of Allah, not one of Isa by his own power or will.

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ } 22

[Pooya/Ali Commentary 21:22]

This verse is a manifest proof of the unity of Allah. The integration, uniformity and harmony found in the operation of the universe since its creation positively prove the existence of a single, omnipotent, independent and all-wise authority which is governing its operation through the laws made and enforced by Him. He is Allah. Refer to the commentary of al Baqarah: 255 and Ali Imran: 2.

{لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ } 23

[Pooya/Ali Commentary 21:23]

Allah is self-subsisting. All His creatures are responsible to Him and dependent on Him. There is no other being to whom He can be responsible or on whom He can be dependent.

{أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً تَنْقُطُ عَنْهَا أَنْفُسُكُمْ هَٰذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ } 24

[Pooya/Ali Commentary 21:24]

The Quran proves the unity in the diversity of creation and the unity in Godhead. This is the message of Islam ("those with me"), and this was the message of all prophets who came before the Holy Prophet ("those before me"), and the line of prophets was closed with the Holy Prophet. The message given to every people in all ages by the prophets of Allah was that of unity of Allah as the fundamental basis of order and design (material, moral and spiritual) in the universe. When the Holy Prophet was sent in this world, taught by Allah Himself and endowed with divine wisdom, there was paganism and heathenism all around him. The Jews and the Christians who were worshipping their prophets as sons of God were not in a position to proclaim the unity of Allah although in their scriptures the truth was present in clear words. It was the Holy Prophet who established the truth and destroyed the belief in false gods and sons and daughters of God for ever.

OLD TESTAMENT:

"You have had sure proof that the Lord is God; there is no other." (Deuteronomy 4: 35)

"Hear, O Israel, the Lord is our God, one Lord" (Deuteronomy 6: 4)

"There is none so holy as the Lord, there is none save Thee." (I Samuel 2: 2)

"I am the Lord, there is no other;
there is no god beside Me." (Isaiah 45: 5)

NEW TESTAMENT:

"Well then, about eating this consecrated food: of course, as you say, 'a false god has no existence in the real world. There is no god but one.'"

"Yet for us there is one God, the Father."

(I Corinthians 8: 4 and 6)

"One God and Father of all, who is over all and through all and in all."

(Ephesians 4: 6)

"For there is one God, and also one mediator between God and men, Christ Jesus, himself man."

(I Timothy 2: 5)

"You have faith enough to believe that there is one God ."

(James 2: 19)

GITA:

"I am the Father of this universe, the mother, the supporter, the grandsire. I am the holy "One" to be known"

(2: 7)

"I am the Soul O Arjuna, seated in the hearts of all creatures. I am the beginning, the middle and the end of all things"

"Why should they not bow down to you O mighty One who is the creator of them all, the primal cause even of Brahma; O infinite being, Lord of gods, above the world, you are imperishable."

(11: 37)

25 { وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ }

[Pooya/Ali Commentary 21:25] (see commentary for verse 24)

26 { وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ اللَّهِ بَلْ عِبَادٌ مُكْرَمُونَ }

[Pooya/Ali Commentary 21:26]

Refer to the commentary of al Baqarah: 255, Ali Imran: 2 and 6 Nahl: 57.

Aqa Mahdi Puya says:

In this verse *walad* has been used as a gerund, not as a noun-They say: "*Arrahman* has taken to begetting." The reference is to the belief of the pagans that angels, priests and kings were the sons and daughters of God.

27 { لَا يَسْئِفُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ }

[Pooya/Ali Commentary 21:27]

The prophets of Allah were His servants raised to honour. They neither spoke nor acted, at any time, of their own will. They said and acted (in all things) by Allah's command. This verse proves that all the prophets and messengers of Allah were infallible because whatever they said or did was in fact Allah's word or action.

Isa said:

"I do not speak on my own authority, but the Father who sent me has Himself commanded me what to say and how to speak"

(John 12: 49)

According to verse 136 of al Baqarah, Islam respects, honours and reveres all the prophets of Allah.

{يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ} 28

[Pooya/Ali Commentary 21:28]

For intercession refer to the commentary of al Baqarah: 48.

{وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكْ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ} 29

[Pooya/Ali Commentary 21:29]

Aqa Mahdi Puya says:

This verse refers to those priests and kings who claimed godhead and divinity.

{أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۗ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ} 30

[Pooya/Ali Commentary 21:30]

Imam Muhammad bin Ali al Baqir said:

Ratqan does not mean that the heavens and the earth were joined together or formed an integrated mass. They were closed up in a sense that there was no rain-water coming from the sky on the earth, therefore plants and vegetation did not grow on the surface of the earth. When Allah created life on the earth, He sent down from the sky rain-water which is the ultimate support, direct or indirect, of all life on the earth.

All life began in the water is also a conclusion to which the latest knowledge in biological science points. Protoplasm, the original basis of living matter and the physical basis of life, is almost an aqueous substance-water is the most abundant single component of protoplasm.

{وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ} 31

[Pooya/Ali Commentary 21:31]

Refer to the commentary of Nahl: 15.

Literally mountains and mountain-highways direct men in the way they should go. Figuratively, as some commentators say, Allah, in His infinite mercy, has sent His prophets and appointed His chosen

guides to guide mankind towards the ultimate destination.

32} {وَجَعَلْنَا السَّمَاءَ سَفْفًا مَحْفُوظًا ۗ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ}

[Pooya/Ali Commentary 21:32]

The vast universe, containing innumerable cosmic systems bigger than the solar system, which appears like a canopy does not fall down, or its various components do not collide with each other, because it is well-guarded by laws made by Allah, yet those who disbelieve do not see the clear signs of Allah's power and go astray.

33} {وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ}

[Pooya/Ali Commentary 21:33]

According to this verse the sun is not stationary, but it is also orbiting.

34} {وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۗ أَفَأَنْ مِتَّ فَهُمْ الْخَالِدُونَ}

[Pooya/Ali Commentary 21:34]

Life without death has not been granted to any man on this planet. Certain chosen servants of Allah have been granted extraordinary long life, but even they will die one day.

As said in verse 185 of Ali Imran every soul shall have a taste of death, and as also said in verse 186 of Ali Imran every soul is tried and tested. Before the day of resurrection every living creature, including angels and other heavenly beings, will be put to death and then will be brought to life for the final judgement. Man should always remember that he shall certainly be returned to his creator Lord, should bear with patience when misfortune afflicts him, and remain humble and god-fearing when he enjoys life of plenty and prosperity in this world, and spend his wealth in the way of Allah and never walk proudly on the earth to humiliate the less fortunate servants of Allah, because Allah is testing him by evil and by good. See Yunus: 14; Hud: 7 and Kahf: 7.

35} {كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُمْ بِالنَّسْرِ وَالْخَيْرِ ۗ فِئْتَنَةٌ ۗ وَإِلَيْنَا تُرْجَعُونَ}

[Pooya/Ali Commentary 21:35] (see commentary for verse 34)

36} {وَإِذَا رَأَى الَّذِينَ كَفَرُوا أَنْ يَنْخِذُونَكَ إِلَّا هُزُؤًا أَهْذًا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ}

[Pooya/Ali Commentary 21:36]

To the sceptics and disbelievers the call of the Holy Prophet to worship only the one true God was a joke. They not only took it lightly and laughed at him but also used to blaspheme whenever the name of one true God was mentioned. Verses 39 to 41 gave answer to those pagans who used to mock at the Holy Prophet and ask him as to when the threatened wrath of Allah would come, that aforesaid the disbelieving people also ridiculed the messengers of Allah and invited the wrath of Allah and were completely destroyed (see An-am: 10). Also refer to the commentary of Araf: 59 to 136 and Hud: 25 to 100 for total annihilation of many a people.

37} {خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۗ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ}

[Pooya/Ali Commentary 21:37] (see commentary for verse 36)

38 {وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ}

[Pooya/Ali Commentary 21:38] (see commentary for verse 36)

39 {لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ}

[Pooya/Ali Commentary 21:39] (see commentary for verse 36)

40 {بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ}

[Pooya/Ali Commentary 21:40] (see commentary for verse 36)

41 {وَلَقَدْ اسْتَهْزَىٰ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ}

[Pooya/Ali Commentary 21:41] (see commentary for verse 36)

42 {قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۗ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ}

[Pooya/Ali Commentary 21:42]

The false gods whom the disbelievers worshipped did not have any power at all to save them from the wrath of Allah. It was the mercy of Allah which had delayed the punishment and allowed them a respite.

43 {أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا ۚ لَا يَسْتَشْفِعُونَ لِنَفْسِهِمْ وَلَا لَهُمْ مِمَّا يُصْحَبُونَ}

[Pooya/Ali Commentary 21:43] (see commentary for verse 42)

44 {بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَا نَأْتِي الْأَرْضَ نَنْفُصُهَا مِنْ أَطْرَافِهَا ۗ أَفَهُمُ الْغَالِبُونَ}

[Pooya/Ali Commentary 21:44]

The disbelievers, large in number and abounding in equipment, were convincingly and decisively cornered and humbled by a small band of believers under the leadership of the Holy Prophet who was always supported by the "hand of Allah" (*yadullah*), Ali ibn abi Talib. See commentary of Ta Ha: 9 to 98; Maryam: 53; Baqarah: 51 and Bara-at: 41 and 42.

45 {قُلْ إِنَّمَا أُنزِلَتْكُمْ بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ}

[Pooya/Ali Commentary 21:45]

46 {وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ}

[Pooya/Ali Commentary 21:46]

47 {وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۚ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ}

[Pooya/Ali Commentary 21:47]

Refer to the commentary of Araf: 8 and Kahf: 105.

Imam Ali ibn abi Talib said:

"A balance weighs things consisting of matter. So no one can weigh thoughts and deeds which are not corporeal, but if justice is taken as balance the weight of good deeds means its quantity to which sincerity adds quality; and weighing is reckoning to prove to the person concerned the actual position of his or her faith and conduct. Nothing is hidden from or unknown to Allah."

Imam Ali bin Husayn Zayn al Abidin said:

"Reckoning will be for the believers. The disbelievers will be punished outright according to the

degree of their wickedness."

It is also reported that figuratively it means that the thoughts and deeds of a believer will be compared with the thoughts and deeds of the Prophet or the Imam of the age in which he or she lived. Verse 47 of Ash Shura says that Allah has sent down the book with truth and the balance, i.e. the Holy Prophet to serve as the truest and the most perfect model of putting into practice the word of Allah. For giving reward every thought or deed will be assessed in the light of its nearness to the thought or deed of the prophet or the Imam in whose times the believer concerned had lived.

The assessment of the quantity and quality will be done by the all-wise Lord who does not need any assistance. For the fate of deviators, hypocrites and disbelievers. See Araf: 9 and Kahf: 105

Aqa Mahdi Puya says:

As the authority of Allah operates in justice, the reward and punishment will be awarded as it ought to be with measurable exactitude, for which a scale is necessary, a scale that can appraise the nature of the thing judged. For example to judge a thought, whether it is good or evil, a scale, different from the scale which weighs the weight of a material object, is required. Such scales should be infallible. They are those who have been selected by Allah.

"Verily We sent Our messengers with clear proofs, and sent down with them the book and the scale, that people may establish themselves in justice."

(Hadid: 25)

The Holy Prophet said:

"The love of Ali is the scale of faith, and hostility unto him is the scale of hypocrisy."

Abu Talib said:

"Muhammad is the scale of truth which weighs the minimum as well as the maximum weight."

{وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ } 48

[Pooya/Ali Commentary 21:48]

Furqan means that which distinguishes between good and evil, any heavenly scripture and the knowledge therein.

Muttaqin are those who safeguard themselves against evil with full awareness of the laws made by Allah.

Aqa Mahdi Puya says:

Since the Holy Prophet declared that Ali was to him as Harun was to Musa it should follow as an

irrefutable corollary that whatever was granted to Musa was granted to Muhammad, and whatever was granted to Harun was granted to Ali. See commentary of Baqarah: 51; Bara-at: 41 and 42; Ta Ha: 9 to 98 and Maryam: 53.

{الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُخْفِقُونَ} 49

[Pooya/Ali Commentary 21:49]

This verse refers to the *muttaqin* mentioned in the preceding verse who fear Allah and keep themselves always ready for the hour of reckoning. Refer to al Baqarah: 2, 177 and Ali Imran: 138.

{وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ} 50

[Pooya/Ali Commentary 21:50]

{وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ} 51

[Pooya/Ali Commentary 21:51]

Before Musa and Harun Allah bestowed *rushd* (guidance) on Ibrahim.

Different aspects of Ibrahim's excellence have been mentioned in the following verses:

Al Baqarah: 124 to 127, 130, 132, 135, 258 and 260.

Ali Imran: 67, 95, 97

Nisa: 125

An-am: 74 to 83

Bara-at: 113,114

Hud: 69 to 76

Ibrahim: 35 to 41

Hijr: 51 to 60

Nahl: 120 to 123

Maryam : 41 to 50

Anbiya: 51 to 73

Hajj: 26 to 29

Shu-ara: 69 to 89

Ankabut: 16,17,24,31,32

Saffat: 83 to 113

Dhariyat: 24 to 34

Mumtahinah: 4.

When Allah bestowed rectitude or discerning ability (*rushd*) on Ibrahim, he set his divine mission in motion and showed the right path to Azar, his uncle (see commentary of An-am: 75 and 77 to 84; and Maryam: 42 to 49), and his people. Although Azar brought him up and was like a father to him, Ibrahim stood against him and his people and boldly condemned their false gods. When his duty to his benefactor clashed with his duty to Allah, Ibrahim, as a true servant of Allah, upheld the truth and opposed the falsehood tooth and nail, for which he was subjected to the fire of persecution, but his firmness and devotion drew Allah's mercy, and the very painful affliction he was placed in became his joy and comfort. It is an everlasting lesson to mankind.

It was a day of festivity. The idolaters were rejoicing in the streets and open fields. Ibrahim broke all their idols to pieces but left the chief idol intact. When they came back and found their idols lying broken on the floor they brought Ibrahim on the scene and asked him if it was he who did that with their gods. Ibrahim pointed to the chief idol, left intact by him, and asked them to find out the truth from him. It is obvious that the question of lying or deceit on the part of Ibrahim rises nowhere in the whole episode. Ibrahim had the best of the argument. They knew the idols could not speak. They turned to each other and confessed their folly and hung their heads in shame. When they admitted that idols could not speak, Ibrahim put forward his decisive argument mentioned in verses 66 to 67 about the unity of Allah beside whom no one should be worshipped.

Nimrud ordered Ibrahim to be cast into a furnace. He had a pile of wood set on fire, and Ibrahim was cast into it. Ibrahim proclaimed the true faith in Allah, knowing full well that Nimrud, whom the idolaters worshipped as god, would put him to death. Likewise Imam Husayn, the Ibrahim of Karbala, a descendant of Ibrahim about whom he had taken a promise from Allah to make him an Imam as He appointed Ibrahim an Imam over the mankind (Baqarah: 124), proclaimed and upheld the true religion of Allah, knowing full well that the Nimrud of his times, Yazid bin. Mu-awiyah, would put him to death. Like the idolaters of Nimrud the followers of Yazid also hung their heads in shame and are being cursed and condemned by all reasonable human beings in every age.

Imam Husayn said to the followers of Yazid:

"Safeguard yourselves against evil. Fear the wrath of the Lord."

Almost the same warning was given by Ibrahim in verses 66 and 67. The enemies of the Holy Prophet and his Ahl ul Bayt persecuted and killed the holy Ahl ul Bayt one after another and also their true followers when they could not deny their rights and privileges bestowed on them by Allah on account of their excellences and achievements, just as the idolaters of Nimrud decided to burn him and protect their ideologies and creeds.

When Ibrahim was being thrown into the fire several angels requested Allah to allow them to save Ibrahim from the blazing fire. "Help him if he seeks your help" was the reply. They came to him, but he said: "It is between me and my Lord. Let His will be done." Jibra-il advised him to beseech Allah for help. Ibrahim said: "My Lord knows that which is taking place." As the chosen friend of Allah, Ibrahim put his trust in Allah. Every messenger or prophet of Allah did the same as Ibrahim did whenever there was a trust, but the Christians have lowered the status of Isa by fabricating false stories about him in Matthew 26: 39 and 27: 46. It is stated therein that when Isa was to be crucified he said:

"My heart is ready to break with grief." He went on a little, fell on his face in prayer, and said: "My father, if it is possible, let this cup pass me by. Yet not as "I will, but as You will".

And about three Jesus cried aloud: "*Eli, Eli, Lema sabachthani*"? which means, "My God, my God, why hast Thou forsaken me?"

This could not be Isa. These words must have been spoken by the man who was crucified in his place.

Husayn bin Ali, the divinely chosen Imam in the progeny of Ibrahim, gave the same reply to the angels which Ibrahim had given to them when he rested his forehead on the burning sand of Karbala in prostration before his Lord at the time of Asr prayers. While swords, arrows, spears, daggers, lances and stones were cutting up his body, he said:

"O Merciful Lord of the worlds! Husayn, Thy servant, has sacrificed in Thy way everything he had received from Thee.

Accept the humble sacrifice of Thy servant. If I, the grandson of Thy messenger, had more, I would have surrendered that too to Thee willingly.

O my Lord! Be merciful, oft-forgiving to those of Thy sincere servants who are less careful in Thy obedience."

The Lord of the worlds said: "O My beloved! May I help you?"-(to free you from the clutches of the accursed followers of Shaytan)-The Imam said:

"O my Lord! I seek Thy help to keep me steadfast in this hour of service to Thee to the utmost degree which shall please Thee the most."

When Ibrahim was thrown into the fire, the fire became cool and a means of safety for Ibrahim under the command of Allah.

The persecutors of Ibrahim were the worst losers. A host of mosquitoes attacked them. One mosquito entered into the brain of Nimrud through his nostrils and killed him. For the blessings Ibrahim received from his Lord refer to the commentary of Baqarah: 124.

For what pleased Allah most concerning Imam Husayn see commentary of As Saffat : 107 wherein the sacrifice of Husayn has been described as "*dhibhin azim*" - the greatest sacrifice.

{ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَائِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ } 52

[Pooya/Ali Commentary 21:52] (see commentary for verse 51)

{ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ } 53

[Pooya/Ali Commentary 21:53] (see commentary for verse 51)

{ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ } 54

[Pooya/Ali Commentary 21:54] (see commentary for verse 51)

{ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ } 55

[Pooya/Ali Commentary 21:55] (see commentary for verse 51)

{ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ } 56

[Pooya/Ali Commentary 21:56] (see commentary for verse 51)

{ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ } 57

[Pooya/Ali Commentary 21:57] (see commentary for verse 51)

58 {فَجَعَلَهُمْ جُودًا إِلاَّ كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ}

[Pooya/Ali Commentary 21:58] (see commentary for verse 51)

59 {قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ}

[Pooya/Ali Commentary 21:59] (see commentary for verse 51)

60 {قَالُوا سَمِعْنَا فَتَىٰ يَدُكُرُّهُمْ يُقَالُ لَهُ إِبرَاهِيمُ}

[Pooya/Ali Commentary 21:60] (see commentary for verse 51)

61 {قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ}

[Pooya/Ali Commentary 21:61] (see commentary for verse 51)

62 {قَالُوا أَأنتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبرَاهِيمُ}

[Pooya/Ali Commentary 21:62] (see commentary for verse 51)

63 {قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنَّ كَانُوا يَنْطِقُونَ}

[Pooya/Ali Commentary 21:63] (see commentary for verse 51)

64 {فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ}

[Pooya/Ali Commentary 21:64] (see commentary for verse 51)

65 {ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ}

[Pooya/Ali Commentary 21:65] (see commentary for verse 51)

66 {قَالَ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لا يَنْفَعُكُمْ شَيْئًا وَلا يَضُرُّكُمْ}

[Pooya/Ali Commentary 21:66] (see commentary for verse 51)

67 {أَفِ لَكُمْ وَلمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفلا تَعْقِلُونَ}

[Pooya/Ali Commentary 21:67] (see commentary for verse 51)

68 {قَالُوا حَرِّفُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فاعِلِينَ}

[Pooya/Ali Commentary 21:68] (see commentary for verse 51)

69 {قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبرَاهِيمَ}

[Pooya/Ali Commentary 21:69] (see commentary for verse 51)

70 {وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ}

[Pooya/Ali Commentary 21:70] (see commentary for verse 51)

71 {وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ}

[Pooya/Ali Commentary 21:71] (see commentary for verse 51)

72 {وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ}

[Pooya/Ali Commentary 21:72] (see commentary for verse 51)

73 {وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عابِدِينَ}

[Pooya/Ali Commentary 21:73] (see commentary for verse 51)

74 {وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ}

[Pooya/Ali Commentary 21:74]

Refer to the commentary of Araf: 80 to 84; Hud: 77 to 82 and Hijr: 61 to 74 for prophet Lut.

75 {وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ}

[Pooya/Ali Commentary 21:75] (see commentary for verse 74)

76 {وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ}

[Pooya/Ali Commentary 21:76]

Refer to the commentary of Araf: 59 to 64; Yunus: 71 to 73 and Hud: 25 to 48 for prophet Nuh.

{وَنَصْرَنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۗ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَفْنَا لَهُمْ أَجْمَعِينَ 77}

[Pooya/Ali Commentary 21:77] (see commentary for verse 76)

{وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ 78}

[Pooya/Ali Commentary 21:78]

It is reported that a flock of sheep, on account of the negligence of John the shepherd, got into the cultivated field of Elia by night and ate up the plants and fruits. Both of them came to prophet Dawud for equitable settlement. Dawud awarded Elia, the owner of the cultivated field, the flock of sheep belonging to John in compensation for the loss he suffered. Prophet Sulayman son of Dawud was a mere boy of eleven, but he thought of a better decision, where the penalty would better fit the offence. Sulayman's suggestion was that John should cultivate Elia's field and return it to Elia when it was fully restored to the condition before eaten up by his herd; and in the meantime Elia should take possession of John's sheep and use only their milk and wool and return them to John when he gave him back his field duly cultivated. This is because Allah is present every where and having witnessed the whole affair He inspired Sulayman to arrive at the true judgement. As prophets of Allah neither spoke nor acted except as directed by Allah both the decisions were announced as inspired by Allah. The decision of Dawud was based upon the law current at that time. Dawud had many sons. It was Allah's will that Sulayman should be given the prophethood. So after this case in which the young Sulayman was inspired to announce a new judgement, superseding the current law, Dawud, under Allah's command, made Sulayman his heir, and after Dawud, Sulayman was appointed by Allah as His prophet.

Aqa Mahdi Puya says:

As also said in Saba: 10- "O mountains! Sing the praises of Allah with him (Dawud), and you birds (also)"-the mountains and birds, animate and inanimate beings, are subservient to the chosen representatives of Allah.

{فَفَهَّمْنَاهَا سُلَيْمَانَ ۗ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۗ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۗ وَكُنَّا فَاعِلِينَ 79}

[Pooya/Ali Commentary 21:79] (see commentary for verse 78)

{وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ ۗ فَهَلْ أَنْتُمْ شَاكِرُونَ 80}

[Pooya/Ali Commentary 21:80]

Aqa Mahdi Puya says:

Allah taught Dawud the making of coats of mail which is a defensive armour, therefore is associated with righteousness in Saba: 10 and 11 (wherein it is also said that Allah made the iron soft for Dawud) in contrast with the deadly weapons which man invents for offensive purposes. All fighting unless in defence of righteousness is mere violence.

{وَلَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ۗ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ 81}

[Pooya/Ali Commentary 21:81]

Sulayman had miraculous power over the winds and he could make them obey his orders. This power was from Allah, the omnipotent author of nature. Also refer to Saba: 12 and Sad: 36.

{وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ ۗ وَكُنَّا لَهُمْ حَافِظِينَ } 82

[Pooya/Ali Commentary 21:82]

Allah also gave Sulayman power to tame the devilish forces of evil; and to make them serve him in the cause of righteousness.

{وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ } 83

[Pooya/Ali Commentary 21:83]

Prophet Ayyub was a very prosperous man and of exemplary virtue and piety. He suffered from a number of calamities because Allah wanted to test his faith. He lost his family, children, cattle and servants and became a miserable destitute, yet he remained devoted to his Lord and prayed for His grace and mercy, even though Shaytan tried to convince him that the misfortunes afflicted on him were because of his sins. Ayyub became a model of humility, patience and faith in Allah. Then he was restored to prosperity, with twice as much as he had before, and he had a new family of several children.

{فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ } 84

[Pooya/Ali Commentary 21:84] (see commentary for verse 83)

{وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۗ كُلٌّ مِنَ الصَّابِرِينَ } 85

[Pooya/Ali Commentary 21:85]

Refer to the commentary of Maryam: 54 (and Baqarah : 124 to 127) for Ismail, and Maryam: 56 for Idris.

Dhul-Kifl literally means "possessor of, or giving, a double requital or portion". It is said that probably Dhul-Kifl is an Arabicized form of Ezekiel.

{وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ۗ إِنَّهُمْ مِنَ الصَّالِحِينَ } 86

[Pooya/Ali Commentary 21:86]

{وَذَا النُّونِ إِذْ ذَهَبَ مُغَاصِبًا ۖ فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ } 87

[Pooya/Ali Commentary 21:87]

Dhun-nun, "the man of the fish", is the title of prophet Yunus. Refer to the commentary of Saffat: 139 to 148 for the events concerning Yunus.

The cause of anger Yunus felt was the disobedience of his people who did not respond to his preaching, so Allah tested him by putting him in the belly of a huge fish. When he was engulfed with the darkness of the night, the sea and the belly of the fish, he cried to his Lord and accepted the fact that he should have not gone away in anger breaking off from his people, though they refused to believe in him and Allah.

All the prophets of Allah were aware of the fact that every human being is likely to make mistakes and it is Allah alone who can save him from wrong-doing, so every one of them always prayed to

Allah that he might keep himself away from mistakes.

The spiritual force of the prayer- "There is no god but Thou. Glory be to Thee. Verily I have been of the wrong-doers"-has been confirmed by the Holy Prophet and the holy Imams. Verse 88 is the sure effect of the prayer.

88} فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

[Pooya/Ali Commentary 21:88] (see commentary for verse 87)

89} وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

[Pooya/Ali Commentary 21:89]

Refer to the commentary of Maryam: 2 to 15 for Zakariyya, Yahya and his mother.

The everliving, self-subsisting and everlasting supreme being is alone the *khayr al warithin*, the best of inheritors.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

[Pooya/Ali Commentary 21:90] (see commentary for verse 89)

91} وَالَّتِي أَحْصَانَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

[Pooya/Ali Commentary 21:91]

Refer to Ali Imran: 44 to 55 and Maryam: 16 to 35 for Maryam and Isa.

92} إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

[Pooya/Ali Commentary 21:92]

Aqa Mahdi Puya says:

Ummat may figuratively be interpreted as nation, community, or religion, but the proper meaning of the word in this verse is "group"- "This is your group", the group to be followed by the believers. Refer to the commentary of Baqarah : 143, according to which the true interpretation of *Ummat* is "Imams". True service to the cause of Allah cannot be done without a guide (Imam). By not following the true Imams of the Ahl ul Bayt, as said in verse 93 people divided themselves in several sects. They shall come before Allah with their leaders on the day of judgement. See commentary of Bani Israil: 71.

Also refer to Baqarah: 213 and Yunus: 19.

93} وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رَاغِبُونَ

[Pooya/Ali Commentary 21:93] (see commentary for verse 92)

94} فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ

[Pooya/Ali Commentary 21:94]

If one does not believe in Allah and follow His religion (Islam), his good deeds shall not benefit

him on the day of judgement.

{وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ} 95

[Pooya/Ali Commentary 21:95]

Verse 95 refers to a partial resurrection known as *raj-at* or *qiyamat ul sughra* when all the people, good and bad, shall be gathered together, except those who had been destroyed by the wrath of Allah.

Verse 96 refers to the day of resurrection, prior to which the Antichrist (Dajjal), the impostor, will appear and the wild and lawless forces of Yajuj and Majuj (Gog and Magog)-refer to the commentary of Kahf: 94-will break loose and swarm through the earth. Then the living Imam Al Mahdi Al Qa-im will come and subdue all the forces of evil and administer the whole world as a single community, living in peace and harmony, following the religion of Allah, Islam. Along with the Imam, Prophet Isa will also come back in this world.

The Holy Prophet said:

"Before the day of final judgement my grandson whose name is Abul Qasim Muhammad, which is my name and epithet, will appear and administer and guide the people of the whole world for a long time. It will be a reign of justice and fairplay."

Refer to the commentary of Bara-at: 32 and 33.

{حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ} 96

[Pooya/Ali Commentary 21:96] (see commentary for verse 95)

{وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ} 97

[Pooya/Ali Commentary 21:97]

The disbelievers will condemn and curse themselves for not believing in the day of judgement.

{إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ} 98

[Pooya/Ali Commentary 21:98]

One day the tribal chiefs of the pagan Quraysh came to the Holy Prophet and said:

Muhammad, whatever you say cannot stop us from following the creed of our ancestors who did not believe in your God but worshipped the idols installed in Ka-bah. We also shall remain attached to them and never change our faith." In reply the Holy Prophet recited these verses. Abdullah ibn Zubayr said: "If those who worship other gods, beside your God, and those who are worshipped as gods are the fuel of the fire of hell, then Uzayr, Isa and the angels will also be burned in hell." The Holy Prophet explained to them that Uzayr, Isa and the angels never asked the people to worship them. They themselves worshipped the one true God, Allah. It was Shaytan who beguiled people to worship them as gods. Then verses 101 to 103 were revealed.

Aqa Mahdi Puya says:

The false gods referred to in verse 98 have also been mentioned in verse 29 of this surah. Imam Jafar bin Muhammad as Sadiq said:

"The Holy Prophet said that whosoever makes people to obey him under duress while there is among people a person who is more learned and pious than he, is an impostor, gone astray."

{لَوْ كَانَ هُوَ لِآءِ آلِهَةٍ مَا وَرَدُوا هَاطِطٌ وَكُلٌّ فِيهَا خَالِدُونَ} 99

[Pooya/Ali Commentary 21:99] (see commentary for verse 98)

{لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ} 100

[Pooya/Ali Commentary 21:100] (see commentary for verse 98)

{إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ} 101

[Pooya/Ali Commentary 21:101]

These verses were revealed when Uzayr, Isa and the angels were mentioned by the idolaters as gods worshipped by their followers. Refer to the preceding verses 98 to 100. Also refer to Maryam: 71 and 72.

{لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ} 102

[Pooya/Ali Commentary 21:102] (see commentary for verse 101)

{لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ} 103

[Pooya/Ali Commentary 21:103] (see commentary for verse 101)

{يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ ۖ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدَّا عَلَيْنَا ۖ إِنَّا كُنَّا فَاعِلِينَ} 104

[Pooya/Ali Commentary 21:104]

The universe will be folded up like a scroll of parchment. Then Allah will create a new phase of life.

"Is not He who created the heavens and the earth able to create the like of these? Yes. He is the supreme creator, the all-wise." (Ya Sin: 81)

Aqa Mahdi Puya says:

Khalqin may be an infinitive, i.e. creation, but it can also be a noun, i.e., creature. Here it means "creature", otherwise the use of the word "first" (*awwal*) with the verb "began" or "started" (*badana*) would be meaningless or immature. "As we started the first creature we will return it" is the true translation. Therefore there is an order in the system or process of creation, about which there are traditions as to which was the first creature in the order of creation.

{وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ} 105

[Pooya/Ali Commentary 21:105]

The righteous who shall inherit the earth are mentioned in the scriptures revealed to other prophets

before the Holy Prophet. Refer to Baqarah: 40 and 89.

Aqa Mahdi Puya says:

Balagh means conveyance or transportation, or to carry or conduct a person or a thing to its destiny. As the *rabbul alamin*, it is the will of Allah that every human being should develop his ability and reach his destiny. Therefore the task of every prophet, as the manifestation of His *rububiyat*, is to carry or conduct every human being to his destiny.

{ إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ } 106

[Pooya/Ali Commentary 21:106] (see commentary for verse 105)

{ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ } 107

[Pooya/Ali Commentary 21:107]

It is stated in the Quran that prophets of Allah were sent to every people in every age, then as a culmination the Holy Prophet was sent to mankind as a mercy unto the worlds with a universal message. In verse 81 of Ali Imran all the prophets of Allah have accepted the Holy Prophet as their supreme leader, therefore he is the only leader their followers should also obey and follow. Keeping this fact in view the Holy Prophet has been introduced to all human beings till eternity as the mercy unto the worlds to whom the final book of Allah, the Quran, was revealed and who was entrusted with the perfected and completed religion of Allah to be the law and guidance for all mankind for ever (see commentary of Ma-idah: 5 and 67 The word *alamin* (the worlds) encompasses all that has been created by Allah and He has not created the universe out of fun (verse 16 of this surah).

Aqa Mahdi Puya says:

By presenting the Holy Prophet as the mercy unto the worlds it has been clearly asserted that he is the first and the foremost in the order of creation who was selected to convey the mercy of Allah to every created being. The entire existence of the Holy Prophet is the first and the continuous manifestation of the *rububiyat* of the *rabbul alamin*. The whole process of creation implies the circular process of descension and ascension of the person of the Holy Prophet for the purpose of universal blessings.

{ قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ } 108

[Pooya/Ali Commentary 21:108]

Allah is the Lord-Master of the whole universe.

{ فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أُدْرِيَ أَقْرَبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ } 109

[Pooya/Ali Commentary 21:109]

When the day of judgement will be held is not the concern of the Holy Prophet. Refer to Nazi-at: 42 to 45. The Holy Prophet is a warner.

110} إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ

[Pooya/Ali Commentary 21:110]

111} وَإِنْ أَذْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ

[Pooya/Ali Commentary 21:111]

The luxuries of the world enjoyed by the disbelievers is a fleeting enjoyment till the time of death, but that which will be given to the believers in the life of hereafter is real and everlasting.

Aqa Mahdi Puya says:

At the time of allowing Mu-awiyah to become the ruler, Imam Hasan bin Ali recited this verse alluding that he could enjoy being a ruler in the transient world at the cost of losing the everlasting bliss of the hereafter.

112} قَالَ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

[Pooya/Ali Commentary 21:112]

Chapter 2

22nd - Tafsir Surah Al - Hajj(The Pilgrimage)

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ } 1

[Pooya/Ali Commentary 22:1]

From the very beginning all the verbs referring to "*tuqwa*" have been translated or interpreted as safeguarding oneself against evil with full awareness and knowledge of the laws made by Allah. "Be God-fearing" or "fear Allah" is also correct but fear of Allah always implies hatred of evil and injustice, and makes for truth and righteousness. As explained in the introduction and commentary of Al Fatihah the religion of Allah, Islam, is based upon truth, righteousness, peace, love and harmony.

The end of the world, the doomsday, will bring terrible consequences for those who have rebelled against the authority of the almighty Lord and disobeyed His laws (*shari-ah*), but it will be a day wherefrom the believers shall begin an eternal life of bliss.

{ يَوْمَ تَرُؤْنَهَا نَذْلَهُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ } 2

[Pooya/Ali Commentary 22:2]

The day of judgement will be an awful day for the disbelievers and sinners. The extreme terror of this day will drive them to frenzy with terror.

{ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ } 3

[Pooya/Ali Commentary 22:3]

The devils among the spirits and the devils among men belong to the same category.

This verse refers to those who dispute about Allah without knowledge, and to those who blindly follow those who have rebelled against Allah and His laws. On account of ignorance they identify themselves with their false leaders and defend their wicked and evil conduct and false claims. Those who have harassed and persecuted the prophets of Allah and the holy chosen Imams are in fact the devils among men. They always deserted the Holy Prophet in the hours of trial, engineered schemes to prevent his true message and declarations from reaching the people and taking the course of history, deprived his daughter, Bibi Fatimah, of her rights and privileges, oppressed and killed the Imams of his Ahl ul Bayt, and persecuted the true followers of the Holy Prophet and his Ahl ul Bayt.

Aqa Mahdi Puya says:

This verse refers to those who dispute about Allah, His attributes, His actions, His laws and His

authority on the basis of conjecture and follow every rogue and ruffian who has rebelled against Allah.

{كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ } 4

[Pooya/Ali Commentary 22:4]

This verse clearly points to the ultimate punishment divinely decreed for the leaders and their followers mentioned in verse 3.

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ
وَنُقَرِّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَتَّقِي وَيَمْكُرُ مِّن يُّرْدُ إِلَىٰ أَرْذَلِ الْعُمُرِ
{لِكَيْلَا يَعْلَمَ مَن بَعْدَ عِلْمٍ شَيْئًا} وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ بِهِجٍ } 5

[Pooya/Ali Commentary 22:5]

Those who have doubts in their minds about resurrection and the life after death are asked to study their own nature as well as the nature around. The physical growth of every human being is processed from lifeless matter, to seed, fertilised ovum, foetus, child, youth, old age and death. Please refer to the commentary of An-am: 2; Rad: 8, Nahl: 41, and 70; Kahf :37.

Allah's fertilising showers bring the dead and barren earth to life, growth, and beauty in various forms.

The almighty author of this marvellous display of beauty, order and harmony shall certainly create yet another and a more wonderful world. His omnipotent authority shall give man a future life of great promise. He who created man and nature, out of nothing, shall as easily raise the dead.

Aqa Mahdi Puya says:

To prove the ultimate resurrection the Quran refers to the evolutionary development of man in the womb and the beautiful growth of all vegetable life on the earth when Allah pours down rain on it without which it would remain dead and barren. The process of change from one state to another is evolutionary as well as retrogressive.

All that which has been described in verse 5 points to the absolute reality of one supreme, almighty and perfect creator.

{ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ } 6

[Pooya/Ali Commentary 22:6] (see commentary for verse 5)

{وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ } 7

[Pooya/Ali Commentary 22:7]

The day of resurrection or the day of reckoning shall certainly come and Allah will then raise up all the dead.

Aqa Mahdi Puya says:

Every movement, howsoever continuous, comes to an end; and every subsequent stage of development is latent in the preceding structure.

8} {وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ}

[Pooya/Ali Commentary 22:8]

Hudan (guidance) implies divine guidance made available through a prophet or his successor (Imam).

Kitabin munir refers to the revealed book of Allah.

9} {ثَانِي عَظْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ طَّالَهُ فِي الدُّنْيَا خِزْيٌ طَّ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ}

[Pooya/Ali Commentary 22:9]

Man shall suffer for what he himself does. Allah is not unjust to His servants.

10} {ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ}

[Pooya/Ali Commentary 22:10] (see commentary for verse 9)

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ طَّ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ طَّ ذَلِكَ هُوَ

11} {الْخُسْرَانُ الْمُبِينُ}

[Pooya/Ali Commentary 22:11]

Ala harfin means very half-heartedly, as one standing on a thin and sharp edge between belief and disbelief. Such a person comes into the fold of faith with a wavering mind, ready to quit as soon as some worldly loss befalls him, like those who wait and watch the game of life and death in a battlefield from a safe distance, and rush at once to be among the front fighters to lay hands on booty if it is victory, or run away safely to safe hideouts if it is defeat. Please refer to the commentary of Ali Imran: 121,122, 128, 140 to 142, 144, 151 to 156, 159, 166 to 168; Anfal: 16; Bara-at: 25, 27 to know about those who deserted the Holy Prophet whenever a trial came to them.

Also refer to the commentary of al Baqarah: 6 to 20 for hypocrites.

Haraf also means word (tongue), in which case it means a man who has professed faith by pronouncing words by his tongue while his heart has never accepted it (Minhaj al Sadiqin).

12} {يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نِفْعَةَ طَّ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ}

[Pooya/Ali Commentary 22:12]

13} {يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ طَّ لَيْسَ الْمَوْلَى وَلَيْسَ الْعَشِيرُ}

[Pooya/Ali Commentary 22:13]

14} {إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ طَّ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ}

[Pooya/Ali Commentary 22:14]

15} {مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيُقْطِعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ}

[Pooya/Ali Commentary 22:15]

It is an assurance to the Holy Prophet from Allah, also a prophecy, that he will have complete victory over his enemies who were convinced that Allah will not help him against them, and when the help came they were enraged at his victories. Now they must fix a rope to their ceiling and hang themselves. If *sama* is rendered by the word "heaven" it means let the enemies of the Holy Prophet who are enraged at the help he gets from heaven (Allah) stretch a rope to heaven and see if they can cut off Allah's help by their petty and stupid devices.

Aqa Mahdi Puya says:

Stretching a rope to heaven refers to the attempts of the materialists who try to understand and explain the working of the universe from the standpoint of their theories and deny the existence of spiritual life and God, just as Firawn asked one of his courtiers to think of a plan to ascend to the heavens in order to find out if there is any God or not.

{ وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ } 16

[Pooya/Ali Commentary 22:16]

Aqa Mahdi Puya says:

The assurance of continuous help from Allah to the Holy Prophet and the prophecy of his victories over the infidels are clear signs of Allah which serve as guidance for those who are willing to accept the guidance.

{ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ } 17

[Pooya/Ali Commentary 22:17]

Allah will sit in judgement over the Jews, the Sabians, the Christians, the Magians and the polytheists on the day of judgement. The believers are asked to be tolerant within the limits of tolerance-i.e., so long as there is no oppression, injustice and persecution-but if there is unprovoked aggression, it is the duty of the believers to take suitable action against the mischief-makers and set right the disorder created by them. It would be wrong on the part of believers to intimidate the disbelievers simply because they do not agree with their point of view. For Sabians see commentary of Al Baqarah: 62.

The Magians (Majus) consider fire as the purest and noblest element, and worship it as a fit sign of God. Their religion was founded by Zardusht (about 600 B.C.). Their scripture is the Zend-Avesta. It is believed that like Isa, Zardusht also preached the unity of God but his followers, like the followers of Isa, gradually corrupted his preachings and began to worship fire.

Like the Jews and the Christians, according to this verse, the Sabians and the Magians may also be described as the people of the book (*ahl al kitab*), provided they follow the true message of the unity of God preached by their prophets; but when they introduce false beliefs and theories to deny the unity of Allah they are rightly treated as infidels and disbelievers by the true Muslims.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ ۗ
 {وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ ۗ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ} ﴿18﴾

[Pooya/Ali Commentary 22:18]

{هُدَانٍ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ} ﴿19﴾

[Pooya/Ali Commentary 22:19]

The two disputants, opponents or antagonists referred to here are (i) men of faith who believe in Allah and carry out His will (ii) the disbelievers who deny their Lord and defy His will. In Sahih Bukhari Abu Dharr al Ghiffari, the truthful, is related to have said that six persons have been referred to in this verse i.e., Hamza bin Abd al Muttalib, Ali ibn abi Talib and Obayda bin Harith as the men of faith; and Utba bin Rabi-a, Shayba bin Rabi-a, and Walid bin Utba as the disbelievers. In the battle of Badr Ali killed Walid, Hamza killed Utba; and Obayda was martyred by Shayba.

Aqa Mahdi Puya says:

It is a well-known fact, unanimously agreed by almost all the Muslim scholars, that Ali was the first and foremost among the party of Allah, so he who was his opponent should belong to the party of falsehood. On this basis Ibn Abbas said that as the first and the foremost leader of those who have been addressed as believers in the Quran Ali is the main person who is referred to as the chief of them in all such verses.

{يُصْنَعُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ} ﴿20﴾

[Pooya/Ali Commentary 22:20] (see commentary for verse 19)

{وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ} ﴿21﴾

[Pooya/Ali Commentary 22:21] (see commentary for verse 19)

{كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ} ﴿22﴾

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

{إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۗ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ} ﴿23﴾

[Pooya/Ali Commentary 22:23] (see commentary for verse 19)

{وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ} ﴿24﴾

[Pooya/Ali Commentary 22:24] (see commentary for verse 19)

{إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِيَ ۗ وَمَنْ يَرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُدْفَهُ} ﴿25﴾

[Pooya/Ali Commentary 22:25]

The sacred Masjid al Haram is a sanctuary. It is said that to enter into it, not clad as a pilgrim, is an offense. It is a universal principle that unless an evil deed is actually committed, it is neither recorded nor punished, but in the sacred *masjid* even an evil thought or intention is treated as a sin committed which is invariably punished. Now remember the plan of Yazid bin Mu-awiyah to kill Imam Husayn bin Ali in Ka-bah, while he was performing the *hajj*.

{وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ} ﴿26﴾

[Pooya/Ali Commentary 22:26]

Refer to the commentary of al Baqarah: 125 and 126, 127 to 129, 196 to 200; Ali Imran: 96 and 97.

"Associate not anything with Me (Allah)" is a message given to people through Ibrahim.

When Ibrahim and Ismail had built the Ka-bah, Ibrahim, as commanded by Allah, called out all mankind to come to the house of Allah for pilgrimage. Ibrahim, from atop the mountain of Abu Qubays, made the announcement. His voice is meant for all those who were and are destined to perform the pilgrimage till the day of resurrection. When the Holy Prophet decided to go to the house of Allah in 10 Hijra, verse 27 was revealed. A very large number of Muslims came in response to the call of the Holy Prophet. The pilgrimage is known as *hajjah al wida* (the last pilgrimage), after which the historic event of Ghadir Khum took place. Please refer to the commentary of al Ma-idah: 5 and 67.

To know the moral, spiritual and material excellences of *hajj* please refer to the commentary of the abovenoted verses of al Baqarah and Ali Imran.

Verse 27 was revealed in Makka. Historically the Muslims were passing through a most difficult time. A group of helpless Muslims were sent to Abyssinia to escape from the relentless persecution of the pagan Quraysh. The Holy Prophet along with his family and the remaining companions left Makka to take refuge in Madina permanently. The city of Makka was in the control of the polytheists who publicly declared their plans to kill the Holy Prophet, his relatives and his followers. It was a miracle of Allah that under such adverse circumstances and despite universal hostility the house of Allah, built by Ibrahim and Ismail, became the centre of Islam in the years that followed this proclamation. This miracle is a lasting evidence of the truthfulness of the Holy Prophet and the religion of Allah, Islam, till eternity.

Aqa Mahdi Puya says:

Hajj is described as *mash-had*, a place to be present and attend the meeting to witness universal advantages. Id prayers have also been described by the holy Imams of the Ahl ul Bayt as a general place for witnessing or meeting in this sense.

Imam Ali bin Musa ar Rida said:

"The two *rakats* have been replaced by the two sermons in Friday prayers because on Friday a general meeting or witnessing takes place."

The congregational devotion and worship gives an opportunity to the believers to meet and know each other better, to pay homage to their leader (Imam), and to receive guidance from him or from his representative.

For *bayt al atiq* (the ancient house) refer to the commentary of al Baqarah: 125, 126 and Ali Imran : 96.

For lawful food refer to the commentary of al Baqarah: 173, al Ma-idah: 3 and 4 and An-am: 122,

Hurumat refers to the sacred laws and rites prescribed by Allah.

Zur, according to the Ahl ul Bayt, are the "vain words", including any utterances disapproved by Allah.

According to the scholars among the followers of *ahl al dhikr* (the people of the holy Quran), the Ahl ul Bayt, *Zur* also refers to music since it is composed of "vain sounds and voices."

27} {وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ}

[Pooya/Ali Commentary 22:27] (see commentary for verse 26)

28} {لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ}

[Pooya/Ali Commentary 22:28] (see commentary for verse 26)

29} {ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ}

[Pooya/Ali Commentary 22:29] (see commentary for verse 26)

30} {ذَلِكَ وَمَنْ يُعِظْكُمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَجَلْتُ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ}

[Pooya/Ali Commentary 22:30] (see commentary for verse 26)

31} {حُنْفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ}

[Pooya/Ali Commentary 22:31]

The man who falls from the worship of one true God, Allah, is like a man who falls from heaven into the laps of false gods but is ripped open in the mid air by the birds of prey. Then a fierce blast of wind, the wrath of Allah, snatches him and throws him into the hell of those who rebel against Allah and defy him, from where he can never return to the safety of the faith.

Aqa Mahdi Puya says:

Compared to the highly exalted, sensible and conscious man who does not submit to any authority other than Allah's, is the lifeless deviator, ready to accept any authority, who would be torn to pieces by vultures and carried away by the winds to fathomless abyss.

32} {ذَلِكَ وَمَنْ يُعِظْكُمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَىٰ الْقُلُوبِ}

[Pooya/Ali Commentary 22:32]

Sha-a-ir-symbols, signs or marks by which something is known to belong to some particular person or a group of persons. See commentary of al Baqarah: 158 and al Ma-idah: 2. In al Baqarah : 158 Safa and Marwa have been described as the signs of Allah, and in verse 36 of this surah the sacrificial camels have been termed as the symbols of Allah. To respect or honour anything which stimulates the remembrance of Allah, without the intention of worship, is described as the piety of heart. Here it applies to the rites of pilgrimage.

The followers of Muhammad and *ali* Muhammad respect and honour the "banner of Husayn" (*alam*) because it is the symbol and sign of the sacrifice he offered at Karbala to save the

religion of Allah, Islam, from total distortion by Yazid bin Mu-awiyah. The opponents and enemies of the Ahl ul Bayt oppose the "banner of Husayn" to make people forget the "great sacrifice" so that the distortion and deviation introduced by Yazid and other caliphs like him may continue as the real religion preached by the Holy Prophet, otherwise there is nothing contrary to the principles of true Islam in paying respect to the banner of Husayn (*alam*) as per verses 32 and 36 of this surah.

Aqa Mahdi Puya says:

To honour and respect the signs of Allah such as

- (i) kissing the *hafr al aswad*,
- (ii) circumambulating round the Ka-bah,
- (iii) running to and fro between Safa and Marwa,

(iv) and pelting stones at the three places in Mina, are, in a way, the worship of Allah, so acts like above should not be confused with idolatrous practices and rituals. As explained in the commentary of verse 5 of al Fatihah to employ ways and means, in contravention to Allah's orders, even to worship Him, is prohibited. When commanded by Him the angels fell prostrate before Adam because compliance with His command is His worship.

{لَكُمْ فِيهَا مَنَافِعٌ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ } 33

[Pooya/Ali Commentary 22:33]

For *bayt al atiq* refer to al Baqarah: 125, 127 to 129, 196 to 200; Ali Imran: 96 and 97.

Aqa Mahdi Puya says:

Fiha (in them) refers to the divine signs and rites concerning the pilgrimage, which also include the sacrifice of animals. It is wrong to think that the pronouns *fiha* and *mahilluha* refer to sacrifice only, because the place of sacrifice is not the ancient house (Ka-bah) but Mina. All the rites of pilgrimage end with the last circumambulation of the Ka-bah.

{وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَالَهُكُمْ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ } 34

[Pooya/Ali Commentary 22:34]

For giving sacrifice of animals see commentary of al Baqarah: 196.

{الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ } 35

[Pooya/Ali Commentary 22:35]

This verse describes the qualities of *al makhbitin* (who humble themselves) mentioned in the

[Pooya/Ali Commentary 22:42]

Refer to the commentary of al Araf: 59 to 136 and Hud: 25 to 100 for the people of Nuh, Salih, Shu-ayb, Lut and Musa (Firawn and his followers), who were punished because they rejected as false the message of Allah preached by His prophets. Those who rejected the mission of the Holy Prophet are reminded that the people who did as they were doing were destroyed. By seeing the ruins of the ancient beliers of the prophets of Allah, the people may learn wisdom, yet, instead of drawing lesson (admonition) their blind hearts desired to taste the punishment. Allah gives respite to repent and follow the right path; and when it is ended the day of reckoning shall certainly come to pass. Allah will not fail in His promise. The punishment will come neither sooner nor later. Time with Him is nothing. His existence is absolute, and not conditioned by time or place. The calculation of time on the earth depends upon the rising and setting of the sun. Outside the sphere of the sun the basis of the calculation would be totally different. "A thousand years" has been mentioned in an indefinite sense because the Arabs had no figure beyond thousand. The time factor concerning the day of judgement or sending down of the wrath of Allah upon any people cannot be applied as we understand it on the earth. It is known to Allah alone.

{ وَقَوْمِ إِبْرَاهِيمَ وَقَوْمِ لُوطٍ } 43

[Pooya/Ali Commentary 22:43] (see commentary for verse 42)

{ وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ } 44

[Pooya/Ali Commentary 22:44] (see commentary for verse 42)

{ فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَبْرِ مَعْطَلَةٍ وَقَصْرِ مَشِيدٍ } 45

[Pooya/Ali Commentary 22:45] (see commentary for verse 42)

{ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنُوكُمْ لَّهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ } 46

[Pooya/Ali Commentary 22:46] (see commentary for verse 42)

{ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ } 47

[Pooya/Ali Commentary 22:47] (see commentary for verse 42)

{ وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ } 48

[Pooya/Ali Commentary 22:48]

Aqa Mahdi Puya says:

This verse and verse 45 indicate that in the case of some wrongs the wrongdoers are caught while doing the wrong and in some cases they are given a respite but caught afterwards. In any case they will not escape punishment.

{ قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ } 49

[Pooya/Ali Commentary 22:49]

The Holy Prophet is a warner. Those who believe in him and his mission receive forgiveness and sustenance. In the widest sense sustenance can be spiritual as well as intellectual and physical. Those who fought against the Holy Prophet to falsify Islam will abide in hell for ever.

{ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ } 50

[Pooya/Ali Commentary 22:50] (see commentary for verse 49)

51 { وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ }

[Pooya/Ali Commentary 22:51] (see commentary for verse 49)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسُخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ }

[Pooya/Ali Commentary 22:52]

To confuse people so as to make them misinterpret the verses of the Quran Shaytan plants doubts in their minds about the Holy Prophet and the words of Allah he recited. Some translators and commentators have drawn misconceived and mischievous conclusions to belittle the high status of the Holy Prophet in order to bring him on the level of those ordinary men whom they accept as their leaders, mentioned in Qasas: 41. Please refer to the commentary of Bani Israil: 71.

Aqa Mahdi Puya says:

Some pagans and hypocrites planned secretly to recite words praising idolatry alongside the recitation of the Holy Prophet, while he was praying, in such a way that the people would think as if they were recited by him. Once when the Holy Prophet was reciting verses 19 and 20 of Najm one of the pagans recited: "*Tilkal gharani-ul ula wa inna shafa-atahuma laturja*"-(These are the lofty (idols), verily their intercession is sought after.) As soon as this was recited the conspirators shouted in delight to make the people believe that it was the Holy Prophet who said these words. Here, the Quran is stating the general pattern the enemies of the messengers of Allah followed when they were positively convinced that the people were paying attention to the teachings of the messengers of Allah and sincerely believing in them. They would mix their false doctrines with the original teachings so as to make the divine message a bundle of contradictions. This kind of satanic insertions are referred to in this verse, and it is supported by Ha Mim: 26. It is sheer blasphemy to say that satanic forces can influence the messengers of Allah. The Quran has repeatedly asserted that Shaytan shall have no authority whatsoever over the purified servants of Allah. Please refer to the commentary of Ibrahim: 22 and Nahl: 99 and 100 according to which Shaytan has no authority over the purified servants of Allah.

53 { لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ }

[Pooya/Ali Commentary 22:53] (see commentary for verse 52)

54 { وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ }

[Pooya/Ali Commentary 22:54]

As stated in the preceding verse those on whom knowledge and wisdom have been bestowed by Allah (not acquired from any worldly agency) will never be beguiled by Shaytan.

55 { وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ }

[Pooya/Ali Commentary 22:55]

Aqim literally means barren, incapable of producing children. The day of judgement is barren because it will be devoid of all grace and blessings for the disbelievers.

{الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ}

[Pooya/Ali Commentary 22:56]

{وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ}

[Pooya/Ali Commentary 22:57]

{وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّازِقِينَ}

[Pooya/Ali Commentary 22:58]

Please refer to the commentary of al Baqarah: 154 and Ali Imran: 169 for those who are slain in the cause of Allah (*shuhada*).

Imam Husayn bin Ali left his home in the cause of Allah and was martyred in 61 Hijra at Karbala. These verses foretell the events of Karbala and martyrdom of Imam Husayn, his relatives and friends.

{لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ}

[Pooya/Ali Commentary 22:59] (see commentary for verse 58)

{ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ عَفُورٌ}

[Pooya/Ali Commentary 22:60]

Please refer to the commentary of al Hajj: 60.

{ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ}

[Pooya/Ali Commentary 22:61]

Refer to the commentary of Rad: 2 and Anbiya: 33.

The omnipotent almighty Allah controls the creation and the working of creation throughout the universe, and He is fully aware of the minutest movement taking place therein. He knows the harm the disbelievers have caused to the believers and that which they are planning to cause. He will bring them to account and punish them when He finds it suitable. He alone knows His plan, its time of execution and the reasons thereof. He is both merciful and just.

Human life and human relations are very complicated, and it is Allah alone who is aware of all the subtle intricacies of existence in this world, and hears the cries of all His creatures and answers them.

Aqa Mahdi Puya says:

The struggle between evil and good, truth and falsehood, and now and then one having an upper hand over the other, has been symbolised by the alternation of night and day-but it is the truth or good which ultimately wins.

{ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ}

[Pooya/Ali Commentary 22:62]

Allah alone is the ever-abiding reality. All else shall perish. Therefore He alone should be worshipped. Refer to Al Hajj: 6 and Luqman: 30.

{أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ } 63

[Pooya/Ali Commentary 22:63]

Latif refers to one of the finest attributes of Allah, the appropriate meaning of which can neither be properly worded in any language nor can be grasped by human intellect. It implies: fine and subtle; so fine, subtle, perfect and pure as to be imperceptible and incomprehensible to human faculties, and so kind and gracious that bestows gifts and benefits on all the creatures whether they ask or not. Also refer to An-am: 104; Ahzab : 34 and Shura: 19.

{لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ } 64

[Pooya/Ali Commentary 22:64]

Allah's mercies are not like those of human beings who depend upon one another and expect kindness or recognition in return. Allah is above all wants and depends in no way whatever on His creatures. They cannot describe or understand His mercies except by gratefully glorifying His praise.

{أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ } 65

[Pooya/Ali Commentary 22:65]

Land and sea have been made subject to man by Allah's command, so that man can develop his material and spiritual life on earth, so it is ingratitude on the part of man that he should bow to any other creature, made subservient to him, save Allah.

The whole universe, created by Allah, is working or operating under precise laws made by Allah, therefore there is complete order and harmony in the working of the universe. Nothing can go wrong unless He Himself wills it.

{وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ } 66

[Pooya/Ali Commentary 22:66]

{لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُبَارِعُكَ فِي الْأَمْرِ ؕ وَادْعُ إِلَى رَبِّكَ ؕ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ } 67

[Pooya/Ali Commentary 22:67]

Rites and ceremonies may appear to be a less important matter compared with the higher needs of man's spiritual nature, but such visible public presentations are necessary for stimulating the latent spirit of mutual love and friendship among the believers in order to structure a just, fair and harmonious society. They manifest the inner attitude of a believing community towards the supreme authority of Allah.

Aqa Mahdi Puya says:

Rites and ritual have been prescribed, apart from their social advantages, mainly to test man's willingness to obey Allah's commands. From prophet to prophet these rites and rituals were changed and amended to suit the advancement and progress in human society. Refer to al Baqarah: 142 and 143.

{ وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ } 68

[Pooya/Ali Commentary 22:68]

{ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ } 69

[Pooya/Ali Commentary 22:69]

{ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ } 70

[Pooya/Ali Commentary 22:70]

{ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ } 71

[Pooya/Ali Commentary 22:71]

There is neither knowledge, nor intelligence, nor authority in the acts of disbelievers who absurdly worship false gods. No one can help the misguided creatures who associate other gods with Allah or worship man-made gods beside Allah.

{ وَإِذَا تَنَلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۗ قُلْ أَفَأَنْتُمْ بِشِرِّ مِنَ } 72

[Pooya/Ali Commentary 22:72]

{ دَلِكُمْ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا ۗ وَبَسَّ الْمَصِيرُ } 73

[Pooya/Ali Commentary 22:73]

Both idols and their worshippers are weak and foolish creatures. By ignoring Allah, the creator of the worlds, they worship helpless objects who cannot even create the lowest form of life.

The idolworshippers of Makka used to anoint their idols with honey and scents and shut the doors of the temple. As soon as they left the flies, lurking there, used to swarm the idols and eat the honey. In the morning the stupid heathens used to rejoice under the false impression that their idols had consumed the honey.

Aqa Mahdi Puya says:

The challenge regarding the exclusive creative power of Allah in this verse is similar to the challenge in verse 23 of al Baqarah which refers to the inimitable book of Allah revealed to the Holy Prophet.

{ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ } 74

[Pooya/Ali Commentary 22:74]

{ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ } 75

[Pooya/Ali Commentary 22:75]

Aqa Mahdi Puya says:

After making known the exclusive power of Allah to create, His omnipotence in the realm of revelation and legislation is referred to in this verse.

{يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ} 76

[Pooya/Ali Commentary 22:76]

{يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ} 77

[Pooya/Ali Commentary 22:77]

Refer to Araf: 206 and Rad: 15.

The essential spirit of Islam has been summarised in this verse.

{وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ} 78

[Pooya/Ali Commentary 22:78]

Refer to the commentary of al Baqarah: 128, 143; Ali Imran: 68; Ma-idah: 3 and Ibrahim : 35 to 41.

Strive as a believer for spiritual good and truth in all paths, to the maximum, to please Allah and His prophet. The religion of Allah, which Ibrahim followed, is Islam-complete submission to the will of Allah. Ibrahim, the first man to call himself a Muslim (Baqarah: 128), is the great ancestor of the Holy Prophet and his Ahl ul Bayt. The religion of Allah, Islam, was perfected and completed through the Holy Prophet. See commentary of al Ma-idah: 5 and 67.

The witness over mankind should be thoroughly purified, therefore Allah thoroughly purified the Ahl ul Bayt of the Holy Prophet in verse 33 of Al Ahzab, because He willed to appoint them as witnesses over all the human beings He has created and will create. The Holy Prophet is a witness over these thoroughly purified witnesses. At the revelation of this verse the Holy Prophet said:

"Only thirteen men have been addressed in this verse. Myself, my brother Ali, and the eleven Imams in his progeny." (Umdatul Bayan).

Aqa Mahdi Puya says:

"O you who believe" in verse 77 and "you be witnesses for mankind" in this verse have been addressed to those of the descendants of Ibrahim referred to in Baqarah: 124 and 128 and in his prayer (Ibrahim: 35 to 41), who never worshipped a *ghayrallah* (other than Allah)-see commentary of al Baqarah : 124. The Holy Prophet and his Ahl ul Bayt identified in the verse of *mubahila* (Ali Imran: 61) are the descendants of Ibrahim.

Chapter 3

23rd - Tafsir Surah Al-Muminoon (The Believers)

1} قَدْ أَفْلَحَ الْمُؤْمِنُونَ {

[Pooya/Ali Commentary 23:1]

In verse 5 of al Baqarah also it is said that as the believers achieve their aim in this world by following the true guidance, their success is certain and lasting in the world to come. There is no word in Arabic language more comprehensive than *al falah* in connotating what is good in the life of this world and in the life of the hereafter.

2} الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ {

[Pooya/Ali Commentary 23:2]

This verse describes or identifies those who sincerely believe in Allah. They stand in their prayers filled with awe and reverence of the glory of Allah. They are humble before Allah because they are fully aware of their worthlessness in the presence of the absolute omnipotent authority of the Lord-master.

The Holy Prophet said:

"If a person is aware of his insignificance in the presence of the supreme majesty of the authority of the Lord, he will certainly manifest it in his actions done before Him."

In the battle of Uhad, the sharp point of an arrow stuck into the foot of Ali ibn abi Talib and could not be removed because the head of the arrow broke when it was being taken out. As advised by the Holy Prophet it was pulled out when Ali was praying *salat*. He did not know what took place. After the completion of his prayer he noticed blood on the prayer-mat and realised that the broken part of the arrow was taken out from his foot. He used to be so much involved in his communion with his Lord-master that on several occasions people thought he was dead.

The Holy Prophet said:

"In *qiyam* the prayer must look steadily at the point where the forehead is placed in *sajdah*; in *ruku* at the place between the two feet; in *qunut* at the palms of the joined hands; in *sajdah* at the nose; in *qu-ud* (sitting position to recite *tashahud*) at the thighs. Concentration of heart and mind at the time of offering *salat* so as to think nothing but about Allah is essential to acknowledge the presence of the authority of the Lord-master."

At the time of ablution (*wudu*) the awe and reverence of the glory of Allah Ali felt was always

visible on his face, because, as he himself explained, he was getting ready to stand in the presence of the majesty of Allah as a humblest servant should stand before his Lord-master. Likewise the body of Imam Ali bin Husayn Zayn al Abidin used to shake from awe and reverence of Allah whenever he went to offer prayers.

The holy Ahl ul Bayt, thoroughly purified by Allah (Ahzab: 33), alone possessed the sublime qualities mentioned in this verse. They are the divinely chosen models for the true believers. So, as the Holy Prophet said, the Ahl ul Bayt are like the ark of Nuh; whosoever follows them is saved from evil and its consequences, and whosoever rejects them goes astray and is lost for ever.

3} {وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ}

[Pooya/Ali Commentary 23:3]

Laghw means vain, unprofitable and unworthy words and actions. According to Imam Ali all that which is without the remembrance of Allah is vain (*laghw*). According to the scholars of the school of Ahl ul Bayt music is produced by vain words and sounds, therefore should be treated as "*laghw*". There are several types of vain entertainments and enjoyments which are becoming popular among the Muslims. As there is no element of godliness in them nor any benefit, material or spiritual, they should not become a pastime for the true believers.

4} {وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ}

[Pooya/Ali Commentary 23:4]

Zakat in its primary sense is that which purifies the soul. All good deeds, belief in and worship of Allah, and following the Holy Prophet and his Ahl ul Bayt, and payment of poor-rate from the legitimate earning are the acts of purification. Refer to Bara-at: 10; Ala: 14 and Shams: 9.

Imam Jafar bin Muhammad as Sadiq said:

"Whosoever does not pay or prevents others from giving *zakat* is not a believer."

5} {وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ}

[Pooya/Ali Commentary 23:5]

Every believer must guard himself against every kind of sex abuse or sex perversion. Refinement or degradation of human soul is the result of how one deals with the hidden workings of the sex instincts. Even the natural exercise of sex is restricted to the marriage bond. This brief verse comprehends every aspect of chastity. A true believer must hold in check his or her sex urge within the prescribed bounds. Because of inherent and latent danger in fulfillment of sexual prompting, even its minimum activity is strictly restricted to the bonds of wedlock, under which the rights of both parties, man and woman, are duly regulated and maintained. In view of the seriousness of the issue the word *hafizun* is used, which implies that the natural demands of sexual desires should be treated as a trust to be managed judiciously without ever misusing it.

6} إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ }

[Pooya/Ali Commentary 23:6]

The healthy, desirable and lawful fulfillment of sexual desires are mentioned in this verse. In addition to wives those women whom "the right hands possess" are lawful, please refer to the commentary of Nisa: 2.

7} فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ }

[Pooya/Ali Commentary 23:7]

8} وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ }

[Pooya/Ali Commentary 23:8]

This verse refers to the whole canvas of obligations a Muslim undertakes to fulfill. Verse 177 of al Baqarah also says that a true believer is he who fulfills his promises and abides by the covenant he makes.

In 10 Hijra, at Ghadir Khum, all those who were present there made a covenant with Allah and his prophet that they would obey Imam Ali, after the Holy Prophet, in his place, as their *wali* and *mawla* (see commentary of al Ma-idah: 67), but history shows us that they did not fulfill their covenant, so they are out of the group of believers mentioned in verses 1 to 11 of this surah.

9} وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ }

[Pooya/Ali Commentary 23:9]

For those who strictly guard their prayers see the commentary of al Baqarah: 124, according to which the Holy Prophet, Ali ibn abi Talib, Bibi Fatimah, Imam Hasan and Imam Husayn were the only five persons who did not ever worship any *ghayrallah* (other than Allah) from the day they were born. Refer to the commentary of Ali Imran : 61 and Ahzab: 33. All other companions, before becoming Muslims, had worshipped many idols. By reading the commentary of Ta Ha: 132 and Anbiya: 51 to 73 it becomes evident that this verse truly refers to Imam Husayn bin Ali. The verses 1 to 11 have been revealed to praise the Holy Prophet and his Ahl ul Bayt.

10} أُولَٰئِكَ هُمُ الْوَارِثُونَ }

[Pooya/Ali Commentary 23:10]

Refer to the commentary of al Baqarah: 124 to know that Allah gave assurance to Ibrahim that his descendants will inherit the earth and also the hereafter; and the descendants of Ibrahim are the Holy Prophet and his Ahl ul Bayt.

11} الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ }

[Pooya/Ali Commentary 23:11] (see commentary for verse 10)

12} وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ }

[Pooya/Ali Commentary 23:12]

Refer to the commentary of al Hajj: 5.

Aqa Mahdi Puya says:

"Another creature" in verse 14 refers to the beginning of the human psyche in the new-born child.

{ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ} 13

[Pooya/Ali Commentary 23:13] (see commentary for verse 12)

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۗ فَتَبَارَكَ اللَّهُ أَحْسَنُ

{الْخَالِقِينَ} 14

[Pooya/Ali Commentary 23:14] (see commentary for verse 12)

{ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ} 15

[Pooya/Ali Commentary 23:15]

The physical death of the human body is not the end but a conveyance of soul from the physical to the spiritual world, from the experiences of the senses to the realisation of spiritual realities, from the false to the real, from sleep to awakening.

{ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ} 16

[Pooya/Ali Commentary 23:16]

If death were the end, life becomes meaningless, so there will be a resurrection-for judgment, reward and punishment.

Tara-iq (plural of *tariq*): tracts, roads, orbits or paths of motion in the visible heavens. Allah owns and controls the whole universe and the working of the universe. He cares for all this creation, and His care for His creation is ceaseless.

Aqa Mahdi Puya says:

There are physical spheres above us; and there are spiritual spheres above the primary human psychical system up to the ultimate stage of communion with the absolute. These stages are described by the mystics as under:

- (i) *Tab-a*-instinct.
- (ii) *Nafs*-desire.
- (iii) *Qalb*-state of inter-relation and emotion.
- (iv) *Aql*-intellect or power to grasp or perceive.
- (v) *Ruh*-spirit or intuition.
- (vi) *Sirr*-mystic state.
- (vii) *Khafi*-hidden.
- (viii) *Akhfa*-most hidden.

The state of *qalb* is not stationary. It is interrelated with the other stages.

There are other terms also which cannot be understood without personal experience.

The orderly system of the universe, including the various stages, is not a purposeless action as

explained in the following verses.

17} {وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ}

[Pooya/Ali Commentary 23:17] (see commentary for verse 16)

18} {وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ طَوَّانًا عَلَى ذَهَابٍ بِهِ لِقَادِرُونَ}

[Pooya/Ali Commentary 23:18]

The divine system provides well-measured supply of water to the earth. Normally the rain comes well distributed in fixed seasons. The water comes in drops and flows on the surface of the earth. Only the quantity of water necessary for the earth to grow vegetation is soaked in the soil. It is stored in lakes, wells and rivers. Another form in which water is made available to mankind is the snow glaciers formed in the higher mountain regions which keep many a river flow throughout the year. The unwanted or extra water is carried away by the rivers into the oceans. This ceaseless process provides water for irrigation and to meet other essential demands of human needs.

19} {فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ}

[Pooya/Ali Commentary 23:19] (see commentary for verse 18)

20} {وَشَجَرَةً تَخْرُجُ مِنْ طُورٍ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَبِغٍ لِللَّكْلِينَ}

[Pooya/Ali Commentary 23:20]

The fig, the olive, mount Sinai, and the sacred city of *al amin* (the Holy Prophet) are mentioned together in At Tin: 1 to 3. Refer to their commentary. It is said that the olive was first grown on the mount Sinai where Musa saw the fire and Allah spoke to him. The olive is called a blessed tree in verse 35 of An Nur.

21} {وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لَتُسْفِيَكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ}

[Pooya/Ali Commentary 23:21]

Refer to the commentary of Nahl: 66.

22} {وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ}

[Pooya/Ali Commentary 23:22]

23} {وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ}

[Pooya/Ali Commentary 23:23]

Refer to the commentary of Araf: 59 to 64; Yunus: 71 to 73; Hud: 25 to 49 and Anbiya: 76 and 77 for prophet Nuh.

Aqa Mahdi Puya says:

After giving the examples of order in creation, Allah refers to His legislative system for guidance, conveyed through His chosen prophets.

After Nuh, in post-flood period, Hud, Salih, Shu-ayb, Lut and other prophets were sent to declare: "There is no god but Allah. Worship Him alone"; and convey His legislative guidance, but every

prophet of Allah was belied by the disbelievers on the pretext that they were men like them, therefore liable to invent lies. They did not believe in the hereafter nor in resurrection. They were punished for their wickedness and disbelief. After their destruction Allah raised other generations and sent other prophets. Refer to the

commentary of Araf: 59 to 136 and Hud: 25 to 100.

For verse 35 refer to the commentary of Rad: 5 and Bani Israil: 49.

For verse 43 refer to the commentary of Ali Imran : 145; Araf: 34; Yunus: 49; Hijr: 5; and Nahl: 61.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ {24}

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

{إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فترَبَّصُوا بِهِ حَتَّىٰ حِينٍ {25}

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

{قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ {26}

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

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحِينَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِفُونَ {27}

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

{فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ {28}

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

{وَقُلْ رَبِّ انزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ {29}

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

{إِنَّ فِي ذَلِكَ لآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ {30}

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

{ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {31}

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

{فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ {32}

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

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيقَاتِهِمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ {33}

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

{وَلَئِن أُطِغْتُمْ بِشَرًّا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ {34}

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

{أَيُعِدُّكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْكُمْ مُخْرَجُونَ {35}

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

{هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ {36}

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

{إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ {37}

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

{إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ {38}

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

39 {قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ}

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

40 {قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ}

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

41 {فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ غُنَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ}

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

42 {ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ}

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

43 {مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ}

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

44 {ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ كُلًّا مَّا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ}

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

45 {ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ}

[Pooya/Ali Commentary 23:45]

For Musa refer to the commentary of Ta Ha: 9 to 98 and the references mentioned therein of other verses.

46 {إِلَىٰ فِرْعَوْنَ وَمَلَأْنَاهُ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ}

[Pooya/Ali Commentary 23:46] (see commentary for verse 45)

47 {فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ}

[Pooya/Ali Commentary 23:47] (see commentary for verse 45)

48 {فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ}

[Pooya/Ali Commentary 23:48] (see commentary for verse 45)

49 {وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ}

[Pooya/Ali Commentary 23:49] (see commentary for verse 45)

50 {وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ}

[Pooya/Ali Commentary 23:50]

For Maryam and Isa please refer to the commentary of Ali Imran: 35 to 56 and Maryam: 16 to 40.

Aqa Mahdi Puya says:

It is mentioned in this verse that Allah gave Maryam and Isa shelter on a fertile plateau. Some commentators have made futile attempts to interpret "fertile plateau" as the valley of Kashmir. They even have found out an old tomb, in which a holy man named Yusuf Asa is buried, to be the grave of prophet Isa. According to the Ahl ul Bayt this fertile land is near river Furat in Iraq.

Whether it refers to pre or post crucifixion (unsuccessful attempt made by the Jews to kill Isa) period is not mentioned here, but as the crucifixion story is untrue it cannot refer to it.

51 {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ}

[Pooya/Ali Commentary 23:51]

52} وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

[Pooya/Ali Commentary 23:52]

Refer to the commentary of al Baqarah: 213;Yunus: 19 and particularly Anbiya : 92 and 93.

All prophets form one brotherhood. Their message is one, their teaching is one, their religion is one. They serve and worship the one true God, Allah, who loves and cherishes them. Therefore all mankind should also form one brotherhood, and serve and worship one true God, Allah, and follow His final, perfected and completed religion, Islam. But in their confused ignorance the followers of these prophets cut off that unity into sects. Worldly wealth, power and influence they are enjoying is a trial, not the source of salvation when the hour of reckoning comes.

53} فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

[Pooya/Ali Commentary 23:53] (see commentary for verse 52)

54} فَذَرَهُمْ فِي عَمَرَتِهِمْ حَتَّىٰ حِينٍ

[Pooya/Ali Commentary 23:54] (see commentary for verse 52)

55} أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ

[Pooya/Ali Commentary 23:55] (see commentary for verse 52)

56} نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ

[Pooya/Ali Commentary 23:56] (see commentary for verse 52)

57} إِنَّ الَّذِينَ هُمْ مِنْ خَشِيَةِ رَبِّهِمْ مُشْفِقُونَ

[Pooya/Ali Commentary 23:57]

These verses again refer to the believers described in verses 1 to 11 of this surah. See the commentary of these verses. The maximum degree of the qualities mentioned in all these verses desired by Allah are found in the Ahl ul Bayt who also belong to one foremost group as mentioned in Anbiya: 92 and 93, because they have been thoroughly purified by Allah (Ahzab: 33). These qualities are found in other persons also and they must be respected and honoured according to the degree they attain in developing such attributes.

58} وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ

[Pooya/Ali Commentary 23:58] (see commentary for verse 57)

59} وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ

[Pooya/Ali Commentary 23:59] (see commentary for verse 57)

60} وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

[Pooya/Ali Commentary 23:60] (see commentary for verse 57)

61} أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ

[Pooya/Ali Commentary 23:61] (see commentary for verse 57)

62} وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

[Pooya/Ali Commentary 23:62]

Refer to the commentary of al Baqarah: 286.

The record (book) speaks clearly and shows exactly what each soul has done and thought, and what is due to it in justice. The sinners will receive exact punishment and those who believe, do good and

follow the religion of Allah will receive more than their due.

{بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ } 63

[Pooya/Ali Commentary 23:63]

The words and deeds of the disbelievers which they say and do in confused ignorance are described in these verses. They belie the signs of Allah and deny the Holy Prophet; and they hate the truth because it does not agree with their inclinations. If these selfish and ignorant creatures were to plan the working of the universe according to their desires, it would be a dreadful world, full of confusion and corruption. They know that the Holy Prophet is *al amin* and *al sadiq* (true and righteous) and he does not ask any worldly recompense from them, yet they do not listen to him when he shows them the right path and go astray into the wilderness of infidelity and wickedness where they abide for ever even if they are given respite. Their obstinate persistence in wandering and deviation is permanent (see commentary of An-am: 27 to 29). The punishment in the present life does not open their eyes. In the final punishment, after the judgment, there will be nothing for them except despair.

{حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْأُرُونَ } 64

[Pooya/Ali Commentary 23:64] (see commentary for verse 63)

{لَا تَجْأُرُوا الْيَوْمَ بِإِنَّكُمْ مِنَّا لَا تُنصِرُونَ } 65

[Pooya/Ali Commentary 23:65] (see commentary for verse 63)

{قَدْ كَانَتْ آيَاتِي تَنلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنكِرُونَ } 66

[Pooya/Ali Commentary 23:66] (see commentary for verse 63)

{مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ } 67

[Pooya/Ali Commentary 23:67] (see commentary for verse 63)

{أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ } 68

[Pooya/Ali Commentary 23:68] (see commentary for verse 63)

{أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ } 69

[Pooya/Ali Commentary 23:69] (see commentary for verse 63)

{أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ كَارِهُونَ } 70

[Pooya/Ali Commentary 23:70] (see commentary for verse 63)

{وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ } 71

[Pooya/Ali Commentary 23:71] (see commentary for verse 63)

{أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ } 72

[Pooya/Ali Commentary 23:72] (see commentary for verse 63)

{وَإِنَّكَ لَنَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ } 73

[Pooya/Ali Commentary 23:73] (see commentary for verse 63)

{وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ } 74

[Pooya/Ali Commentary 23:74] (see commentary for verse 63)

{وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجُؤِ فِي طُغْيَانِهِمْ يَعْمَهُونَ } 75

[Pooya/Ali Commentary 23:75] (see commentary for verse 63)

{وَلَقَدْ أَخَذْنَا لَهُمُ بِالْعَذَابِ فَمَا اسْتَكَاثُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ } 76

[Pooya/Ali Commentary 23:76] (see commentary for verse 63)

{حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ } 77

[Pooya/Ali Commentary 23:77] (see commentary for verse 63)

{وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ } 78

[Pooya/Ali Commentary 23:78]

All the means by which awareness of truth can be had are provided for man, so it is incumbent upon man to give thanks to Allah and use these faculties to serve Him and His creatures.

{وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ } 79

[Pooya/Ali Commentary 23:79]

{وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۗ أَفَلَا تَعْقِلُونَ } 80

[Pooya/Ali Commentary 23:80]

{بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ } 81

[Pooya/Ali Commentary 23:81]

{قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ } 82

[Pooya/Ali Commentary 23:82]

Refer to the commentary of Rad: 5 and Bani Israil :.49.

{لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ } 83

[Pooya/Ali Commentary 23:83]

{قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ } 84

[Pooya/Ali Commentary 23:84]

{سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَذَكَّرُونَ } 85

[Pooya/Ali Commentary 23:85]

{قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ } 86

[Pooya/Ali Commentary 23:86]

{سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَتَّقُونَ } 87

[Pooya/Ali Commentary 23:87]

{قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ } 88

[Pooya/Ali Commentary 23:88]

{سَيَقُولُونَ لِلَّهِ ۗ قُلْ فَأَنَّى تُسْحَرُونَ } 89

[Pooya/Ali Commentary 23:89]

{بَلْ أَنْتِنَا هُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ } 90

[Pooya/Ali Commentary 23:90]

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۚ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ } 91

[Pooya/Ali Commentary 23:91]

See commentary of Bani Israil: 42.

Aqa Mahdi Puya says:

The multiplicity of gods is intellectually indefensible and illogical, considering the unity of design and purpose found in the universe. If there were many gods the result would be as described in this verse, therefore in the uniformity and continuity of the system, the unity of its author is apparent and

conclusive.

92} {عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ}

[Pooya/Ali Commentary 23:92]

93} {قُلْ رَبِّ إِمَّا تُرِيَّبِي مَا يُوعَدُونَ}

[Pooya/Ali Commentary 23:93]

94} {رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ}

[Pooya/Ali Commentary 23:94]

95} {وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ}

[Pooya/Ali Commentary 23:95]

96} {ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ ۗ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ}

[Pooya/Ali Commentary 23:96]

This verse lays down the Islamic point of view to deal with evil. Turning the other cheek "to the forces of evil" as the Christian church suggests, is to encourage wickedness, corruption and exploitation which shall never bring peace, order and harmony in the human society. Islam teaches man to do what is best to repel the evil. At all events the power base of evil must be destroyed.

97} {وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ}

[Pooya/Ali Commentary 23:97]

Not to fall into the trap of evil we must not go near the evil nor pay attention to the temptations, allurements and the theories of the leaders of falsehood the disciples of the devil put before us, for which it is necessary to seek Allah's help at all times.

98} {وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ}

[Pooya/Ali Commentary 23:98] (see commentary for verse 97)

99} {حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ}

[Pooya/Ali Commentary 23:99]

The wicked cling to falsehood until they face the reality of death. Then they ask for another chance, but it will be too late then. The time for repentance and amendment will then have passed.

Barzakh means a partition, a barrier-the place or state in which people will be after death and before the day of resurrection.

Aqa Mahdi Puya says:

The condition and the state of *barzakh* has not been described. What the Holy Prophet and his Ahl ul Bayt have said about this interval or intermediary state should only be accepted as true.

100} {لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۗ كَلَّا ۗ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۗ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ}

[Pooya/Ali Commentary 23:100] (see commentary for verse 99)

101} {فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ}

[Pooya/Ali Commentary 23:101]

With the announcement of the end of the world and beginning of the judgment all relationships of this world will be dissolved. Each soul will stand on its merits. Those who have done good deeds will attain salvation (*al falah*) as mentioned in verse 1 of this surah), and those who have done evil will burn in hell for ever. Refer to Araf: 8 and 9.

Aqa Mahdi Puya says:

When the whole universe along with its components, animate and inanimate, angelic and human, take the final form and shape to which they are destined, the trumpet will be blown. Before reaching that state the relations between the parts or components to each other and the whole is subject to change. For example a seed contains the parts and components of the tree, and each is related to the other, but when the process of growth begins in the fertile seed the relation of the parts also begins to change. There appear roots, stem, branches and leaves and the final form becomes a tree. In this process the parts which were in the earlier stage co-related or played procreative role in subsequent stage of growth, change their relation with each other. Likewise the universe with its evolutionary movement to the absolute, along with its parts and components, will not retain the same relation in the final stage; but it does not mean there will be no relation at all. The life in the hereafter is more spiritual and sublime than here. There the relation will take a different form.

The Holy Prophet said:

"All distinctions and relations shall cease to exist on the day of resurrection except the distinction and relation connected with me."

On this basis the Holy Prophet said:

"O Ali, you are my brother in this life and in the life of hereafter."

"Salman is of my Ahl ul Bayt."

Some will be far away from the stem of the spiritual parentage as the son of Nuh was declared to be not his son by Allah.

Some will be *azwajum mutakharah* (purified mates) as mentioned in al Baqarah: 25 and some wives will be ordered to "enter hell with those (who are condemned) to enter it"-Tahrim: 10

Every aspect of human life will be weighed and for each aspect there will be a different scale. The scale of scales is the Imam. Refer to the commentary of Araf: 6-to 9 and Anbiya: 47.

102} {فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ}

[Pooya/Ali Commentary 23:102] (see commentary for verse 101)

103} {وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ}

[Pooya/Ali Commentary 23:103] (see commentary for verse 101)

104} {تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالْحِوْنِ}

[Pooya/Ali Commentary 23:104] (see commentary for verse 101)

105} {أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ}

[Pooya/Ali Commentary 23:105]

106} {قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ}

[Pooya/Ali Commentary 23:106]

107} {رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّا ظَالِمُونَ}

[Pooya/Ali Commentary 23:107]

108} {قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ}

[Pooya/Ali Commentary 23:108]

109} {إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ}

[Pooya/Ali Commentary 23:109]

110} {فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَحَكُونَ}

[Pooya/Ali Commentary 23:110]

The ungodly disbelievers were so occupied in the ridicule of the godly believers that the believers became the unconscious cause of the disbelievers' negligence of Allah's reminders and warnings. The disbelievers are responsible for the mischief. They must pay the penalty.

111} {إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ}

[Pooya/Ali Commentary 23:111]

112} {قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ}

[Pooya/Ali Commentary 23:112]

113} {قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمِ فَاسَأَلِ الْعَادِينَ}

[Pooya/Ali Commentary 23:113]

Aqa Mahdi Puya says:

However long may be the stay in this world, it is very very short compared to the stay in the next world, but the short stay in this world is not purposeless as stated in verse 115.

114} {قَالَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا لَّوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ}

[Pooya/Ali Commentary 23:114]

115} {أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ إِلَيْنَا لَا تَرْجِعُونَ}

[Pooya/Ali Commentary 23:115]

Allah's creation is not without a serious purpose. The life in this world is not vain, nor mere play or sport. What we do here will be the basis of our reward and punishment on the day of resurrection.

116} {فَتَعَالَىٰ اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ}

[Pooya/Ali Commentary 23:116]

117} {وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ}

[Pooya/Ali Commentary 23:117]

Aqa Mahdi Puya says:

Though there are countless proofs of the unity of Allah, but there is not a single evidence that there is any god save Him.

{وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ} 118

[Pooya/Ali Commentary 23:118]

4

Chapter

24th - Tafsir Surah An- Noor (The Light)

{ سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ } 1

[Pooya/Ali Commentary 24:1]

The stress on the word "We" implies the special importance of the commandments referring to sex offences mentioned in this surah. It is Allah who has ordained these obligatory statutes, and therefore they are all to be complied with implicitly, and cannot be changed or modified by individual or collective "rethinking". Strict observance of divine laws not only benefits man in the life of this world but also ensures spiritual welfare in the life of hereafter.

Aqa Mahdi Puya says:

Surah means a piece of land surrounded by walls to distinguish it; or a higher place. It is figuratively used to refer to the pieces of the holy book distinguished from each other by *bismillah*, except al Bara-at which begins without *bismillah*, but is not a continuation of the preceding *surah*. The word *surah* here and in other places proves the existence of the Quran in the form of *surahs* during the time of its revelation.

{ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ } 2

[Pooya/Ali Commentary 24:2]

Refer to the commentary of Nisa: 15 and 16 to 18; and particularly Bani-Israil: 32 for the correct meaning of *zina* (adultery).

The punishment of flogging both the adulterer and the adulteress with a hundred stripes is restricted to unmarried offenders. The punishment should be open, in order to be deterrent. There can be no leniency in enforcing this law because as said in verse 1 it is Allah who has ordained this punishment. As the punishment is severe the proof of the offence has to be beyond all possibilities of concoction. Let not even the slightest shade of falsehood play a part in such cases (see commentary of Nisa: 15 and 16).

To give an example of how meticulous one should be in judging such cases an event that took place in the reign of Umar bin Khattab is narrated below:

Six persons, accused of adultery, were produced before the then caliph, Umar bin Khattab. At once he sentenced them to flogging, each of them with a hundred stripes. When Ali pointed out to him that his judgement was in contravention of the divine law, Umar requested him to give his own judgement.

Ali said:

Execute the first.

Stone to death the second.

Punish the third with a hundred stripes.

Punish the fourth with fifty stripes. Warn the fifth and set him free.

Set the sixth free without any penalty.

All wondered as to why Ali gave a different verdict for each of the 6 persons tried for the same crime.

Ali explained:

The first is a *dhimmi*, a disbeliever under the protection of the Muslim state, who committed the crime of adultery with a believing woman, and having violated the law of Islam has ceased to be a *dhimmi*, therefore he must be executed.

The second is a married man whose punishment is stoning to death.

The third is to be flogged with a hundred stripes because he is a bachelor.

The fourth is a slave, so fifty stripes is his punishment .

The fifth has only been warned because he was caught in the crime inadvertently.

The sixth is insane, so the law cannot be applied on him.

Then Umar said:

"Had there not been Ali, Umar would have perished."

In almost all modern societies adultery is regarded as a social misconduct, but Islam categorises it among the most heinous crimes, because it destroys the very social fabric of the society and makes the lives of the affected individuals so miserable that they feel as if they are neither living nor dead. The essential harmony of the Society is ruined beyond recovery .

Refer to Deuteronomy 17: 5.

Aqa Mahdi Puya says:

"A party of the believers" are those who have not committed any crime, and who know the divine laws and their true application. Refer to *fiqh* for the minimum number of the witnesses.

{الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ } 3

[Pooya/Ali Commentary 24:3]

Islam prescribes a healthy and orderly sex life, for men and for women, at all times-before marriage, during marriage and after the dissolution of marriage-in order to maintain a respectable society. Those guilty of adultery or fornication are shut out of the marriage circle of chaste men and women so that the gross immoral contamination should not spread among the healthy and normal members of the society.

Aqa Mahdi Puya says:

This verse refers to the general trend and tendency of those men and women who can be described as habitual offenders.

Hurrima implies that the believers dislike and detest such people.

Nikah means wedlock as well as cohabitation.

It is not a legislative ordinance, therefore there is no abrogation.

{وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ } 4

[Pooya/Ali Commentary 24:4]

In view of the severe punishment if a woman is charged with the crime of adultery, it should be supported by evidence twice as strong as would ordinarily be required for other offences, even in murder cases. Therefore four witnesses (God-fearing and upright whose impartiality is beyond all doubts in the eyes of the people) are required instead of two. If the accuser fails to produce such preponderant evidence, then he should be punished with eighty stripes. Not only is he subjected to the disgrace of punishment but is also deprived of the right of giving evidence in all matters all his life. It is a very effective check. It almost puts a stop to false accusations, slander and gossip. It is a necessary provision to protect the honour, integrity and reputation of innocent women. Refer to *fiqh*. Refer to Nisa: 16.

{إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ } 5

[Pooya/Ali Commentary 24:5]

{وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ } 6

[Pooya/Ali Commentary 24:6]

The case of married persons is different from that of outsiders. If a man truly accuses his wife of unchastity, after having caught her in adultery, more often it is not possible to produce four witnesses, sometimes not even one, therefore he should bear witness four times, calling Allah four times as his witness, and solemnly swear to the fact, and in addition invoke the curse of Allah upon himself if he is telling a lie. It is a *prima facie* evidence of the wife's guilt. She should be punished. But if she swears similarly four times and similarly invokes Allah's curse on herself, she is acquitted of the guilt. In either case the marriage is dissolved, as it is against human nature that the two can live together happily after such an incident. Refer to *fiqh*. Refer to Nisa: 15.

7} وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ }

[Pooya/Ali Commentary 24:7] (see commentary for verse 6)

8} وَيَذُرُّ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعٌ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ }

[Pooya/Ali Commentary 24:8] (see commentary for verse 6)

9} وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ }

[Pooya/Ali Commentary 24:9] (see commentary for verse 6)

10} وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ }

[Pooya/Ali Commentary 24:10]

It is the mercy of Allah that He has given such just laws to regulate relations among the people otherwise they would certainly be ruined. Allah is oft-forgiving to those who confess their guilt, repent and amend their conduct.

11} إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۗ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ }

[Pooya/Ali Commentary 24:11]

The particular incident referred to here occurred on the return from the defensive expedition of the Bani Mustaliq in 5-6 Hijra. At one of the halts, A-isha, the Holy Prophet's wife, withdrew from the camp to cleanse herself in the nearby desert. There she lost her necklace. As it was dark there she took time to discover it. In the meantime the march was ordered. As her litter was veiled, it was not noticed that she was not in it. When she returned to the camp, she could do nothing but wait. She fell asleep. Next morning she was found by Safwan who had been left behind to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This episode furnished some malicious enemies of the Holy Prophet, particularly the hypocrites, with an opportunity to raise a scandalous storm in order to hurt the feelings of the Holy Prophet. The ringleader among them was the chief of the Madina hypocrites, Abdullah ibn Ubay. Mistah, her uncle, also helped him. Ibn Ubay is referred to as the man who "took on himself the lead among them" to spread the scandal.

Ali ibn abi Talib knew that it was an obvious lie (as said in verse 12), concocted to hurt the Holy Prophet, so he asked Burayrah, the maid of A-isha, to tell the mischief-makers the truth about her mistress. On Burayrah's report the scandal was diffused.

For verse 13 refer to the commentary of verse 4.

Mistah was a *sahabi* (companion) of the Holy Prophet but because of his role in the incident he was punished by the Holy Prophet. It shows that every *sahabi* was not righteous. According to Allah's law (*indallah*) four witnesses have to be produced even if the accusation is true.

People may think it is an insignificant matter to speak lightly of something which damages a person's character or reputation, but with Allah it is a most serious matter in all cases, particularly when it involves the honour and reputation of pious men and women.

Dissemination of scandalous news and gossip is a wide-spread social evil. In modern times it is carried out through books and magazines.

For thorough purification see commentary of Ahzab: 33 and for partial purification verse 26 of this surah.

Verse 22 refers to Abu Bakr, the father of A-isha, and Mistah, his cousin. Abu Bakr was given ample means by Allah. He used to support Mistah, but after this incident he withdrew his help. According to the highest standards of Islamic ethics, as said in this verse, a truly generous patron should not, in personal anger, withdraw his support even from a delinquent if he is in need. The general application holds good for all time. Those who desire that Allah should forgive their faults must be forgiving and merciful in their dealings with men who have wronged them.

12} {لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ}

[Pooya/Ali Commentary 24:12] (see commentary for verse 11)

13} {لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةٍ شُهَدَاءَ ۖ فإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ}

[Pooya/Ali Commentary 24:13] (see commentary for verse 11)

14} {وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ}

[Pooya/Ali Commentary 24:14] (see commentary for verse 11)

15} {إِذْ تَلَقَّوْنَهُ بِالسَّبْتِ كُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ}

[Pooya/Ali Commentary 24:15] (see commentary for verse 11)

16} {وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ}

[Pooya/Ali Commentary 24:16] (see commentary for verse 11)

17} {يَعْظُمُكَ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ}

[Pooya/Ali Commentary 24:17] (see commentary for verse 11)

18} {وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ}

[Pooya/Ali Commentary 24:18] (see commentary for verse 11)

19} {إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ}

[Pooya/Ali Commentary 24:19] (see commentary for verse 11)

20} {وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ}

[Pooya/Ali Commentary 24:20] (see commentary for verse 11)

21} {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُواتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ

وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ}

[Pooya/Ali Commentary 24:21] (see commentary for verse 11)

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ

22} {يَعْفَرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ}

[Pooya/Ali Commentary 24:22] (see commentary for verse 11)

23} {إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْعَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ}

[Pooya/Ali Commentary 24:23]

To slander a chaste woman, who is not even aware of the sin she is accused of, is the gravest moral offence. Such slanderers are cursed in this life and in the hereafter where they shall be severely punished.

{يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ} 24

[Pooya/Ali Commentary 24:24]

Our limbs and our faculties will be the strongest witnesses against our evil deeds on the day of judgement, because Allah, being the real truth, makes all things manifest. All that we thought of hiding will be clear as daylight.

{يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ} 25

[Pooya/Ali Commentary 24:25] (see commentary for verse 24)

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ} 26

[Pooya/Ali Commentary 24:26]

This verse says that the wives of the Holy Prophet are free from impurity of adultery.

Aqa Mahdi Puya says:

This verse is like verse 3 of this surah. There is no legislative significance. The pure consort with the pure, and the impure with the impure. It refers to the general pattern of human behaviour.

Verse 10 of At Tahrir says that the wicked wives of Nuh and Lut betrayed their purified husbands, the prophets of Allah. To remove the contradiction it is necessary to restrict the meaning of the cleanness to chastity and impurity to adultery in this verse, because it was revealed in connection with the accusation of adultery. "They are free from what they say" confirms it. Verse 10 of At Tahrir clearly accuses the wicked wives of the two prophets of disloyalty to their husbands. The wives of the prophets are free from the dirt of adultery but they are not free from other evils.

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا} 27

[Pooya/Ali Commentary 24:27]

Islam regards sudden and abrupt entry into another's house an act of moral offence. The conventions of propriety and privacy are essential to a refined life of decency and morality.

Aqa Mahdi Puya says:

Tastanis-to seek familiarity-has been used figuratively for asking permission so as to stop the practice of entering stealthily without notice.

It is essential to invoke peace on the inmates of the house (say: *assalamu alaykum*) and obtain definite permission to enter the house, be it of parents, brothers, sisters or any relative.

The rule about dwelling houses is strict, because privacy is precious and necessary to a refined, decent and well-ordered life, but such restrictions are not applicable to other houses used for commercial and social purposes, though permission should be obtained from the owner or in-charge. Islam regulates every aspect of human life, individual as well as collective.

{فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۗ هُوَ أَزْكَىٰ لَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ } 28

[Pooya/Ali Commentary 24:28] (see commentary for verse 27)

{أَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ } 29

[Pooya/Ali Commentary 24:29] (see commentary for verse 27)

{قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ } 30

[Pooya/Ali Commentary 24:30]

The rule of modesty applies to men as well as women.

It is man, as the stronger sex, who ignites the flame of passion into woman, so he is addressed first to observe the rules of discipline mentioned in these verses. Not to look freely at the faces of the women who are not his sisters, daughters, mothers or wives is the fundamental injunction to put a complete ban on the lusting with the eyes which serves as a most powerful agency for the prevention and control of sexual crimes. The way in which sense-perceptions give rise to sex stimulation can hardly be overrated. Islam does not allow free and unrestricted intermingling of the sexes. It insists upon segregation of the sexes and bans altogether lewd audio and video presentation of life, real as well as imaginary. It completely bans every form of nudity.

On account of the differentiation of the sexes in nature, temperament, and social life, a stricter discipline is required for woman than for man, especially in the matter of dress and public exhibition of the beauty of the body. *Zinat* implies the beauty of the body as well as the adornment a woman adds to make it more attractive and stimulating.

The woman is asked not to make a display of her figure except to the classes of people mentioned in verse 31.

It is reported that once Abdullah bin Makhtum, a blind companion of the Holy Prophet, came to meet him at his daughter's house. Bibi Fatimah immediately went inside her room. Afterwards she told her father that she went away because, although Abdullah was a blind man, she was not. Earlier in a similar situation the Holy Prophet had advised his wives Umme Salima and Maymuna not to stay in the company of even a blind man like Abdullah because of the same reason Bibi Fatimah had given.

The Holy Prophet has strongly disapproved the women who do not keep their bodies clean and attractive for their husbands, or give false excuses to avoid the fulfilment of their husband's desires. He has also condemned the husbands who allow their wives to display the beauty of their bodies to others. In another tradition it is stated that the Holy Prophet has advised all wives to obey the instructions of their husbands, no matter what the circumstances are, because obedience and faithfulness unto their husbands would earn forgiveness of the sins they have committed.

Aqa Mahdi Puya says:

These verses contain the legislation regarding modesty in dress, and discipline in intermingling of sexes, for both men and women. Women are not allowed to display their parts of body, adorned or

not, to men except those mentioned in verse 31. They have to cover their bodies except face, hands (from the wrist) and feet (including ankles), but they should not be adorned as to stimulate sexual desire when they go out of their homes. There is no restriction on them if they have to come out from their houses. In any event what the Muslim women are doing under the influence of western civilisation is against the tenets of Islam.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۗ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿31﴾

[Pooya/Ali Commentary 24:31] (see commentary for verse 30)

﴿32﴾ وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُعْزِمَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿32﴾

[Pooya/Ali Commentary 24:32]

Ayama, plural of *aiyim* (single), here means anyone not in the bond of wedlock, whether unmarried or lawfully divorced, or widowed. The choice of the spouse should not be influenced by beauty or wealth. There is no better quality than righteousness to be sought in the life-partner.

There is no other alternative for normal human beings except fulfilment of sexual desires through lawful means. So the act of wedding is in itself a virtue. It is essential for the continuation of life on the earth in order to serve the meaningful plan of the author of the universe. Any deviation from the law laid down by Allah to discipline this procreative activity not only leads to unmanageable disorder but also condemns the human soul to spiritual depravity and devastation.

The normal way to the life of perfection is marriage, not celibacy, suppression of the natural urge which is given to man for continuation of life. Celibacy is unnatural. It is a denial of the divine plan. So it never worked as a genuine activity. In the subterranean dwellings of almost all the monasteries thousands of skeletons of murdered children have been found. According to the Holy Prophet a true Muslim has to marry, not for the satisfaction of lust or for acquisition of wealth, but to bring righteous servants of Allah in this world for the service and worship of the Lord. He declared that *nikah* (wedlock) was his way of life. Allah has promised to give necessary means of sustenance to every created being that lives in this world, so not to marry for the fear of poverty amounts to want of trust in Allah. The modern tendency to satisfy sex desires through "permissive means" and "living together" by avoiding the discipline of matrimony and its consequences on the false excuse of insufficient means to bear the burden of "more mouths to feed" is unislamic.

The Holy Prophet said:

"A two *rakat salat* prayed by a married person is better than the whole night of prayers and a day of fasting spent by an unmarried person."

Every healthy person with sufficient means is liable to seek fulfilment of the sexual desire, so it is obligatory to marry, otherwise the outlet would be adultery.

وَلَيْسَتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۗ وَلَا تَكْرَهُوا فَتَنِيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِنَبَاتِكُمْ ۗ وَمَنْ يُكْرِهُنَّ فَإِنَّ اللَّهَ ۙ
 {مَنْ بَعْدَ إِكْرَاهِهِنَّ عُفُورٌ رَحِيمٌ} 33

[Pooya/Ali Commentary 24:33]

A Muslim cannot satisfy his natural cravings outside marriage. If he cannot afford to maintain a family he must wait for Allah's grace and keep himself chaste until Allah gives him sufficient means. In religion fasting has been recommended for such a person.

Kitab refers to a written instrument which allows a slave to redeem himself on paying a certain amount. This document obliges the master to set his slave at liberty on receiving the agreed amount which the slave collects either by his labour or by receiving donations from others. *See fiqh*.

Slavery is now obsolete. Islam made it possible to put an end to slavery by enacting laws which, step by step, gave freedom to slaves. See the commentary of al Baqarah: 177. To set a slave free was considered to be one of the most distinguishing qualities of a believer. The Holy Prophet came with the divine message of Islam in a world wholly governed by the institution of slavery. A worst form of slavery was the basis of all human activity, social, economic and political. In such a predominantly slave-based system of social order Islam began to liberate slaves. According to Imam Jafar bin Muhammad as Sadiq it is the duty of a true believer to forgo the agreed amount if the slave desires freedom. Although the Imams among the Ahl ul Bayt gave freedom to their slaves but it is a historic fact that most of them refused to leave the service of the Imams. Even today the free followers of these Imams feel proud to say that they are the slaves (followers) of the Imams of the Ahl ul Bayt.

What is now called the "white slave traffic" was carried on by wicked people like Abdullah ibn Obay who hired six women slaves for prostitution. According to this verse no more despicable trade can be imagined, so it is emphatically condemned and prohibited.

{وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ} 34

[Pooya/Ali Commentary 24:34]

The guidance from Allah has been made available to all mankind, but only those who safeguard themselves against evil with full awareness of the laws made by Allah follow it as has also been said in al Baqarah: 2 and Ali Imran: 138.

This verse indicates that the history of the people who passed away is a lesson for the living and future generations.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۗ مَثَلُ نُورِهِ كَمِثْقَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۗ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ ۙ
 {الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} 35

[Pooya/Ali Commentary 24:35]

The great mystery of existence, its eternal origin and infinite permanence is described in the most comprehensive and eloquent parable of light, which contains layer upon layer of allegorical comparisons to make apparent to man the purpose of the great author of the universe. The physical

light is but a reflection of the true light in the realm of reality, and that true light is Allah. The performance of light is to manifest. It is Allah who manifests the universe. The human beings can only think of the factors of the spiritual world in terms of the phenomenal experience obtainable through physical senses; and in the phenomenal world light is the purest thing known to man. Due to the limitations of human experience man cannot see the real light but perceive only the lighted objects. So the physical experience is an illusion, because physical light has drawbacks incidental to its physical nature. It is dependent upon some source external to itself; it is a passing phenomenon; if it is taken to be a form of motion or energy it is unstable, like all physical phenomena; and it is dependent on space and time. The perfect light of Allah is free from any such defects. It prevails everywhere. It envelops everything. It is independent of time and space. The niche (*mishkat*) is the recess in the wall, high from the ground in the house. The divine light, according to the parable, is placed high above everything, all that which has been created, the whole universe. The lamp is the core of the real illumination. It is placed inside a glass which protects it from any outside interference or disturbance (refer to Saff: 8). The illumination shines bright like a star. In this world, governed by the laws of cause and effect, it becomes natural to know what makes the lamp burn, as no lamp burns without oil. So to give man the idea of causative factor of the generation of light, it is said that the oil of the blessed tree of olive keeps the lamp alive. It is said that after the great flood, the olive tree was the first to grow on the earth. This mystic olive is not localised. It is neither of the east nor of the west. It is universal like the light of Allah.

The light of wisdom (the Quran) in the heart of the Holy Prophet is as protected as the lamp in the glass. Verses 77 to 79 of al Waqi-ah clearly state that the Quran is a protected book; and no one can touch it save the thoroughly purified, the Ahl ul Bayt, according to the verse 33 of Ahzab. Therefore the true interpretation of "light upon light" is the Holy Prophet and his Ahl ul Bayt. It is further made clear in the next verse.

For "Allah guides whom He wills to His light" see the commentary of al Baqarah: 256 and 257-he who believes in Allah, indeed, has taken hold of the firmest handhold (or rope) which will not break off. Allah brings them out of the darkness into light-It is obvious that those who are guided unto His light are the thoroughly purified ones. They alone are the manifestations of the real light. Those who follow these reflection of the divine light receive guidance from the grace of Allah to the extend or degree of their sincere attachment to them. Salman was the only companion of the Holy Prophet who achieved the distinction of becoming one of the Ahl ul Bayt.

The Holy Prophet said:

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

Nubuwwah and *imamah*, jointly or separately, are the most perfect guidance unto the light of Allah. Allah Himself chooses and appoints the guide, but His choice is not arbitrary. There are conditions which have to be fulfilled. Refer to the commentary of al Baqarah: 124. When Allah appointed Ibrahim as an Imam after testing his faith and awareness, for the whole mankind, he requested Allah to continue this august office in his progeny. Allah agreed to do so, but "it is a covenant which shall

not reach the unjust (*zalim*)" was added. According to verse 13 of Luqman polytheism is the greatest injustice (*zulm*), therefore as explained in detail in the commentary of al Baqarah: 124 the Ahl ul Bayt of the Holy Prophet was the only group which never worshipped any *ghayrallah*. Those who had worshipped idols at any time in their lives could not be chosen as Imams at all, but after becoming Muslims if they had accepted the Imams of the Ahl ul Bayt as their guides, and followed them, then, according to the degree of their sincerity and awareness, they are entitled to occupy suitable position in the journey towards the enlightenment available from the light of Allah. Mere verbal profession of faith in Allah without attachment to the Ahl ul Bayt is as bad as hypocrisy.

The existence of the supreme being has been compared to light in order to make human intellect understand a great attribute of Allah, otherwise He is the inconceivable absolute who has created the light. Light is His manifestation. It is not His being.

Aqa Mahdi Puya says:

To know the proper application of *ayah* al Nur the following points should be kept in view:

(i) It is a parable.

(ii) A parable implies several applications corresponding to various aspects.

(iii) The light should be understood in its widest sense, as a self-evident being which is evident by itself, and through which other beings become evident.

(iv) The light emanating from a source may pass through transparent or opaque mediums. Generally it is not serviceable when it passes through an opaque medium but is profitable when it goes through a transparent medium.

Transparent mediums have different degrees of transparency. Better conductivity depends on the degree of refinement and purification of the medium.

There may be a source or cause which produces the light. It may also be self-illuminating .

(vii) Usually light proceeding from a source illuminates a particular area, leaving other areas unlighted.

(viii) The source of the light, in this verse, is not localised. It is neither of the east nor the west-not any particular area or direction. See my note in Maryam: 16 to 40.

(ix) The parable is applicable to the process of creation as well as to guidance and also to legislation in order to regulate human behaviour both as an individual and as a member of society.

(x) Light as a symbol of guidance is one of the attributes of Allah. It is manifested in both the realms of creation and legislation.

Allah is the light through which every created being comes into evidence, and every being is guided toward the destination where it should reach. To reach to the destination of salvation, bliss and satisfaction it has to do that which guidance points out.

In every realm and sphere there is a point in which the light of creation or guidance manifests itself originally, and then illuminates the surroundings. Niche *{mishtat}* refers to this "point" as the exalted holy place chosen for the manifestation of Allah's name and attributes. There should be an entity whose cognitive self becomes the focus of light. Such entities have been pointed out clearly in Ahzab: 33 and Ali Imran: 61 as the first and the foremost in receiving the light of existence in the arc of descent and the-last in the arc of ascent. In the realm of creation they are the best entities or "points" in which the light of creation manifested itself originally. In the realm of legislation and guidance too they are the best models.

If applied to any individual the niche is the power of expression and the "house" (in which the niche is situated) is the body.

If applied to the group of the Ahl ul Bayt and the prophets, the niche in the house is the Holy Prophet.

The divine light passed through the purest transparent chain of prophets, without any detour, and manifested itself in its full glory in the Holy Prophet, to illuminate the human society for ever.

All the mediums-lamp, glass etcetera-which are the various stages between the original source and the final spreading of the light should be of the highest transparency so as not to affect the purity of light passing through them. It implies that the minds, hearts, loins and wombs of the ancestors of the Holy Prophet were free from the dirt of polytheism.

The house in which the niche always remained is described in verse 36. There always exists a group of persons whose hearts and minds are fully occupied with the remembrance of Allah.

The niche is the source of light, and the oil of the blessed tree is a pure "light above light". There is not a slightest trace of darkness. Darkness or evil exists outside the sphere of the houses in which the niche is located and cannot enter into it.

Also refer to the commentary of al Baqarah: 275; Nisa: 175 ; Ma-idah: 1 5 and Yunus: 87.

{ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ } 36

[Pooya/Ali Commentary 24:36]

The houses referred to in this verse are said to be (i) the Ka-bah, built by Ibrahim and Ismail (ii) the masjid in Jerusalem, built by Dawud and Sulayman (iii) the masjid in Quba and the masjid in Madina, both built under the command of the Holy Prophet.

Imam Muhammad bin Ali al Baqir said:

"The houses referred to in verse 36 of An Nur are the houses of the prophets and the holy Imams."

Thalabi, in the interpretation of this verse, relates from Anas bin Malik and Buraydah that when the Holy Prophet recited this verse, Abu Bakr stood up and asked, pointing towards the house of Ali and Fatimah, whether that house was included in the houses referred to and the Holy Prophet replied:

"Yes, and it is better than other houses to which this verse refers."

Qutadah, an eminent scholar, says that once he told Imam Jafar bin Muhammad as Sadiq, while sitting in his company:

"I sat with many a great scholar, but my heart never felt the awe and reverence in any company it feels in your presence."

The Imam said:

"Because you are sitting in the house glorified by Allah in the Quran (and recited this verse)."

37} رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

[Pooya/Ali Commentary 24:37]

This verse describes the qualities of those who are chosen by Allah to remember and glorify Him. They glorify Allah day and night. No worldly involvement distracts their attention from the service, worship and remembrance of Allah. Verse 163 of An-am : "Verily my worship and my sacrifice, my life and my death are for Allah," gives a true picture of the life of every Imam of the Ahl ul Bayt. See commentary of Muminun: 2 for the total surrender to the remembrance of Allah by Ali ibn abi Talib. Also refer to the commentary of Ma-idah: 55 for the highest example of "spending in the way of Allah" by Ali ibn abi Talib.

38} لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

[Pooya/Ali Commentary 24:38]

Out of the unbounded grace of Allah more is added to that which the righteous earn by their good deeds. In giving rewards, Allah's grace is boundless. It is said that whosoever goes to the *masjid* or a house where Allah is remembered and worshipped to pray *salat*, learn from or teach others the meanings and interpretation of the verses of Quran, enjoin good and forbid evil, shall have an abode in paradise.

Imam Ali said:

"The "worldly gains" is a corpse; its seekers are dogs."

"O world, you have made every attempt to beguile me. I have no connection with you. I have divorced you thrice."

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ
{الحِسَابِ} 39

[Pooya/Ali Commentary 24:39]

As it is almost impossible for man to comprehend the absolute reality on account of the limitations he is encumbered with, Allah sets forth parables for him. Although Allah's being can never be compared to anything at all, yet to enable man to see a glimpse of the truth the parable of light has been given in verse 35. In this verse the disbelievers' fate is compared to the disappointment of a traveller in the desert who sees false image of water and pursues it with conviction that he will quench his thirst when he reaches it, but as soon as he comes up to it, he finds it to be a mirage (nothing), and dies in protracted agony.

See commentary of al Baqarah: 48, 123, 254,; An-am: 165 and Bani Israil: 15 for "Allah will pay him his account."

Imam Ali said:

"Allah shall take account of all at one and the same time as He gives sustenance to them all without a break or gap in His divine system of nourishing and cherishing the living beings all over the universe."

Aqa Mahdi Puya says:

First the perfect man has been presented as the niche and the inhabitants of the divine house as those through whom the divine light spreads to guide all mankind. On the contrary the deeds and the theories of the infidels may appear to be of some use and attract people as a mirage does, but darkness or falsehood brings nothing except disappointment and gives nothing save punishment .

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ۗ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا ۗ وَمَنْ
{لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ} 40

[Pooya/Ali Commentary 24:40]

This verse gives a graphic picture of darkness (infidelity) in the depths of ocean, wave upon wave, and on top of all, dense dark clouds.

In verse 35 the likeness of the divine light is as "light upon light" unto which the believers are drawn to be rightly guided, and in contrast, in this verse, the disbelievers are overwhelmed in utter darkness; and darkness is not a reality but a negation of reality.

The darkness over darkness alludes to the persistent disbelief of the infidels, the depth of ocean is the dark chamber of a disbeliever's heart, the wave over wave is the thick cover of disbelief under which the obstinate mind of the disbeliever works, and the "dark clouds" is the seal of infidelity with which the disbelieving heart is closed up and locked for ever. A man who belies and rejects the message of Allah presented to him with clear signs and decisive arguments can go no where but to the bottom of utter darkness.

The Holy Prophet said:

"My followers will cross the bridge of *sirat* guided and aided by the light of Ali, and Ali by my light, and I by the light of Allah. Those who are not attached with us shall not have the light to cross it, because to whom Allah does not give light, for him there is no light."

Aqa Mahdi Puya says:

Verses 123 of An-am and 52 of Shura, together with this verse, clearly indicate that the light of guidance comes from the divine source-prophets, Imams and the revealed scriptures. Even the proper understanding of the revealed scriptures requires divine endowment of knowledge as per verse 32 of al Fatir.

{ أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ } 41

[Pooya/Ali Commentary 24:41]

Refer to the commentary of Bani Israil: 44 and Anbiya: 19 and 20.

Every being celebrates the praises of Allah. Each one has his own mode of prayer and praise. It is not necessarily with words, because language is peculiar to man only, but other beings celebrate the glory of Allah through other modes of self-expression. Unto Allah is the ultimate return of all.

{ وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ } 42

[Pooya/Ali Commentary 24:42] (see commentary for verse 41)

{ أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ كَيْدًا سَنًا بَرَقَهُ يَذْهَبُ بِالْأَبْصَارِ } 43

[Pooya/Ali Commentary 24:43]

Clouds float in the air; and, when they join together in huge mountain like masses, rain comes forth from their midst; then hail storms develop and with it lightning flashes with which the author of nature strikes whom He pleases and keeps it away from whom He pleases.

{ يُغَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ } 44

[Pooya/Ali Commentary 24:44]

His power, wisdom and goodness are manifested in the regular phenomena of nature like the succession of night and day, as they are manifested in the seasonal movement of clouds, rain, hail and lightning. Those who have the vision and insight can understand the working of nature to draw conclusions for the benefit of mankind.

{ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ ۚ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ } 45

[Pooya/Ali Commentary 24:45]

Refer to the commentary of Hud : 11; Ibrahim: 33 and particularly Anbiya: 30.

Aqa Mahdi Puya says:

Dabbah here refers to the terrestrial animals. *Ma* (water) refers to the protoplasm which is the basis of all living matter because the vital power of protoplasm depends on the constant presence of water in it.

If it refers to all terrestrial and celestial beings including jinn and angels then *ma* is to be interpreted as that substance which was used to create the heavens and the earth and all that which is in them as mentioned in Hud: 7.

46} لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ ۖ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

[Pooya/Ali Commentary 24:46]

47} وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ ۖ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ

[Pooya/Ali Commentary 24:47]

48} وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ

[Pooya/Ali Commentary 24:48]

Refer to the commentary of Nisa: 60 to 65.

The hypocrites wanted to go to the judge who they thought was likely to give judgement in their favour. If their case was incontestable, and justice was on their side, they readily came to the Holy Prophet, knowing that he was just and would judge in their favour, even against his own people. But if they had done wrong, they would go to some one who would tip the balance in their favour.

The real fact is that their guilty conscience forewarned them not to go before a just judge.

Imam Jafar bin Muhammad as Sadiq said:

"These three verses were revealed about a dispute that emerged between Ali and Uthman. Ali agreed to abide by the Holy Prophet's decision. Abdur Rahman bin Awf advised Uthman not to appoint the Holy Prophet as the judge because he would decide the issue in Ali's favour. He suggested the name of Ibn Shayba who was a Jew. Uthman then refused to go to any one save Shayba. Shayba told Uthman: 'What! Do you doubt the integrity of the Holy Prophet who, as you Muslims say, says and does only that which Allah commands him to do. Your refusal to go to him amounts to blasphemy.'"

49} وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

[Pooya/Ali Commentary 24:49] (see commentary for verse 48)

50} أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ

[Pooya/Ali Commentary 24:50] (see commentary for verse 48)

51} إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

[Pooya/Ali Commentary 24:51]

{ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ } 52

[Pooya/Ali Commentary 24:52]

{ وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُفْسِمُوا طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ } 53

[Pooya/Ali Commentary 24:53]

{ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ط فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ } 54

[Pooya/Ali Commentary 24:54]

{ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ } 55

[Pooya/Ali Commentary 24:55]

Imam Ali bin Husayn Zayn al Abidin says:

"This verse refers to the period when the last of the holy Imams, Al Mahdi al Qa-im will rule the world. He will root out iniquity and polytheism for ever."

Aqa Mahdi Puya says:

If the removal of fear, inheritance of authority for the overall good and welfare of the people, establishment of religion, and peace and security are mentioned here in connection with the administration of human society in this world, then it either refers to the advent of the awaited saviour, Imam Muhammad al Mahdi, before the resurrection, or to the nature of legislative process to be applied to the succession of the Holy Prophet, which should be by the divine command. "Establishment" implies full awareness and masterly ability to apply religious and natural laws made by Allah in all aspects of material and spiritual life with maximum degree of certitude. "Whosoever disbelieves" refers to those who disagree with the method of succession laid down by Allah. The legislative character of this verse is clearly asserted. It does not refer to the historical development of the *khilafat*, because then it has to be admitted that true believers ceased to exist after the first four caliphs, or all the subsequent caliphs up to Ataturk were good believers which is historically not true, and that after the termination of caliphate there have been no believers at all.

{ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ } 56

[Pooya/Ali Commentary 24:56]

{ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ } 57

[Pooya/Ali Commentary 24:57]

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَ وَأَفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ } 58

[Pooya/Ali Commentary 24:58]

Aqa Mahdi Puya says:

The three occasions refer to the usual hours during which people want to avail the blessings of privacy. Even for a domestic servant or a child it is not proper to come into anyone's room without

notice. Such are the Islamic rules of decorum.

{وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ } 59

[Pooya/Ali Commentary 24:59]

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۗ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ { وَاللَّهُ سَمِيعٌ عَلِيمٌ } 60

[Pooya/Ali Commentary 24:60]

Aqa Mahdi Puya says:

Women of extreme old age are permitted to relax for themselves the proper rules of dress and use of veil, made necessary for young women in verses 30 and 31, provided there is no wanton exhibition of their womanhood.

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۗ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ ۗ { مُبَارَكَةٌ طَيِّبَةٌ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ } 61

[Pooya/Ali Commentary 24:61]

There were many Arab superstitions and fancies which are rejected in this verse.

Aqa Mahdi Puya says:

In order to create love and friendship among the believers the traditions based upon superstitions have been removed.

Salute each other as done in every prayer: *Assalamu alayna wa ala ibadillahis salihin*-peace be on us and on the righteous servants of Allah. In Allah's grace and blessing is our peace.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمْ ۗ اللَّهُ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ } 62

[Pooya/Ali Commentary 24:62]

Aqa Mahdi Puya says;

This verse explains "*afallahu anka*" (Allah makes allowance for you) in verse 43 of al Bara-at. Allah has already given the Holy Prophet the authority to give or refuse permission to whomsoever he liked in the exercise of his impartial discretion. The blame in verse 43 of al Barat is on those who asked for his permission. Those who asked his permission to leave (in al Bara-at: 43 to 45) were hypocrites who did not want to take part in the defensive preparations, therefore were blamed and condemned.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونَ مِنْكُمْ لَوْ آذَاءَ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ

{تُصِيبُهُمْ فِتْنَةٌ أَوْ يُصِيبُهُمْ عَذَابٌ أَلِيمٌ} 63

[Pooya/Ali Commentary 24:63]

Among the companions there were some who were unwilling to attend the assemblies summoned by the Holy Prophet, so they used to stealthily disappear. This tendency to bypass the commands of the Holy Prophet became a common practice in his last days when he was about to depart from this world. See commentary of Nisa 65.

{أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ طَقْدَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} 64

[Pooya/Ali Commentary 24:64]

5

Chapter

25th - Tafsir Surah Al - Furqaan (The Criterion)

{تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا } 1}

[Pooya/Ali Commentary 25:1]

The root meaning of *tabaraka* is "increase" or "abundance". It is usually translated as "blessed be" or "blessed is", but hardly conveys the comprehensive meaning of the Arabic word. Allah blesses His creatures with abundant bounties and goodness.

Furqan is that by which we can judge clearly between right and wrong and distinguish between the true and the false. The Quran (*furqan*) is the standing criterion for distinguishing between right and wrong.

The Quran was revealed to the Holy Prophet as light and guidance to show the right path (the religion of Allah) to all mankind in every age. The mission of the Holy Prophet is universal. He came as a warner to all creatures. See Nisa : 79; Araf : 158; Anbiya : 107; Ahzab : 41; Saba : 28 and Fat-h : 28 and 29.

Prophet Isa said (to his twelve disciples):

"Do not take the road to gentile lands, go to the lost sheep of the house of Israel.

I was sent to the lost sheep of the house of Israel, and to them alone."

(Matthew 10 : 5 and 15 : 24).

Like Isa, the mission of every prophet, sent before the Holy Prophet, was restricted to a particular people.

{الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا } 2}

[Pooya/Ali Commentary 25:2]

See commentary of Rad : 8 and Hijr : 21 for creation of all things in due or fixed measure.

Refer to the commentary of Al Baqarah : 255; Ali Imran : 2, 3, 6, 45 to 47, 49 to 51, 59; Nisa : 171, Ma-idah : 19, 75, 78 and Bara-at : 30 to know that Isa was only a prophet of Allah, like Adam and other prophets, not son of God or God.

Aqa Mahdi Puya says:

As stated in verse 49 of Qamar, Allah has created all things by a measure, and in verse 8 of Rad there is a measure of everything with Him. Planning and measuring are visible in every process of nature and creation. The particle *fa* implies precedence not consequence.

{وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا } 3}

[Pooya/Ali Commentary 25:3]

Allah alone is the creator. The whole universe and all that which is in it is created by Him. No created being can either create anything or control the working of creation which includes life, death and resurrection besides other manifestations.

4} وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

[Pooya/Ali Commentary 25:4]

The disbelievers said that the Quran was invented by the Holy Prophet with the aid of other people, the Jews and the Christians. In fact their charges were false. They resorted to falsehood due to their habit of iniquity.

5} وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا

[Pooya/Ali Commentary 25:5]

Refer to the commentary of An-am : 25 and 26.

Aqa Mahdi Puya says:

Verses 4 and 5 point to the confusion in the minds of the disbelievers which is a positive proof of their falsehood.

6} قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غُفُورًا رَحِيمًا

[Pooya/Ali Commentary 25:6]

The wisdom, the Quran teaches man, can only come from Allah to whom (alone) is known the secret of the whole creation.

7} وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا

[Pooya/Ali Commentary 25:7]

The Holy Prophet was sent to give practical example to mankind as to how a human being should live in this world by following the commands and injunctions of the religion of Allah. Angels would be no use to people as messengers, and if they came, it might cause more confusion and wonder than understanding in the minds of the people. See Anbiya : 7 and 8. The Holy Prophet, as a teacher for mankind, shared their joys and sorrows, mingled in their life and was acquainted with their doings.

8} أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا

[Pooya/Ali Commentary 25:8]

Refer to the commentary of Hud : 12 (treasure) and Bani Israil : 47 (man bewitched).

9} انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

[Pooya/Ali Commentary 25:9]

The charges the enemies of the Holy Prophet made against him recoiled on them. The men who perversely reject the truth not only go astray but also never find any way to come back to the right path.

10} تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا

[Pooya/Ali Commentary 25:10]

11} بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا

[Pooya/Ali Commentary 25:11]

Aqa Mahdi Puya says:

The disbelievers do not believe in Allah, His prophet and His religion because they deny the life of hereafter when justice and truth will triumph. They live in the dominion of evil. They will be punished as shown in these verses.

{ إِذَا رَأَيْتَهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا } 12

[Pooya/Ali Commentary 25:12] (see commentary for verse 11)

{ وَإِذَا أَلْفُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَا هُنَالِكَ ثُبُورًا } 13

[Pooya/Ali Commentary 25:13] (see commentary for verse 11)

{ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا } 14

[Pooya/Ali Commentary 25:14] (see commentary for verse 11)

{ قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ ؕ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا } 15

[Pooya/Ali Commentary 25:15]

{ لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ؕ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْنُورًا } 16

[Pooya/Ali Commentary 25:16]

{ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ } 17

[Pooya/Ali Commentary 25:17]

{ قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا } 18

[Pooya/Ali Commentary 25:18]

Aqa Mahdi Puya says:

Wali is he who is near. A master is the *wali* of his slave; and likewise a slave is the *wali* of his master. Two friends or two neighbours are near to each other, therefore one is *wali* of another. Allah is the *wali* of the believers; and the believers are the *awliya* of Allah. In this verse *awliya* means friends, not guardians, because it refers to the false gods who are questioned.

{ فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ؕ وَمَنْ يَظْلِمْ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا } 19

[Pooya/Ali Commentary 25:19]

{ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ } 20

[Pooya/Ali Commentary 25:20]

This verse gives answer to the question asked by the disbelievers in verse 7.

The believers have been advised to bear hardships inflicted upon them by the disbelievers to serve the cause of Allah.

{ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًا كَبِيرًا } 21

[Pooya/Ali Commentary 25:21]

Many a clear signs of Allah was made visible to the disbelievers on several occasions but they belied each of them because of their rebellious nature, a satanic tendency. Their arrogance and insolence were beyond all bounds. Like the Jews (in al Baqarah : 55) they insisted upon seeing Allah with their own eyes which turned blind because of falsehood.

Aqa Mahdi Puya says:

The tendency of the disbelievers to reject whatever is not experienced by the senses is still the yardstick of truth among the so-called educated persons.

{ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا } 22

[Pooya/Ali Commentary 25:22]

The disbelievers will see the angels on the day of reckoning who will inform them that they will not be allowed to enter the land of eternal bliss. By *hijran mahjura* it has been made emphatic and definite.

{وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا } 23

[Pooya/Ali Commentary 25:23]

Even the good deeds of the disbelievers, if any, will be dissipated as if they were dust flying about in the wind. They will have no value at all because the disbelievers did not believe in Allah and the hereafter.

Imam Muhammad bin Ali al Baqir said:

"It is also applicable to those who regularly prayed *salat* and observed fasts but did not abstain from forbidden acts."

Imam Jafar bin Muhammad as Sadiq said:

"The good deeds of the enemies of the Ahl ul Bayt will be of no use to them on the day of judgement."

{أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا } 24

[Pooya/Ali Commentary 25:24]

{وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْأَعْمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا } 25

[Pooya/Ali Commentary 25:25]

The day of judgement will be a day of terrible hardships for the disbelievers. What we cannot see now will be clearly visible. The sky, which now appears remote and blank, will be rent asunder. There will appear the holy spirits of all grades of excellence, and the true majesty and glory of Allah will be visible as it should be in reality.

Aqa Mahdi Puya says:

Here *sama* means the various spheres, one upon the other, like the clouds which cover the space above them. *Shaq* means the removal of the cover like a cloth is torn asunder. Then the dwellers of the upper spheres will descend. In verse 104 of Anbiya it is said that the heavens will be rolled up like a written scroll. In verse 29 of Shura it is said that all the living things will be gathered together if He wills. Verses 4 to 6 of Waqi-ah say that the earth will be shaken up convulsively, the mountains bruised and crushed, turned to dust, floating in the air. Verses 7 to 9 of Qiyamah say that the eyes will be dazed, the moon eclipsed, and the sun and the moon are conjoined. Verses 8 to 10 of Mursalat say that the stars will be obliterated, the heavens split asunder, the mountains will be reduced to dust and blown away. Verse 19 of Naba says that the heavens will be opened wide as if there were doors. There are similar descriptions in Takwir, Infitar and Inshiqaq also.

A close study of these verses indicate that just before the day of resurrection all the barriers of time and space which separate the conscious beings from each other will be removed.

{الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۗ وَكَانَ يَوْمًا عَلَىٰ الْكَافِرِينَ عَسِيرًا } 26

[Pooya/Ali Commentary 25:26] (see commentary for verse 25)

{وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا } 27

[Pooya/Ali Commentary 25:27]

Aqa Mahdi Puya says:

The unjust referred to in this verse are those who had gone astray after receiving the guidance. They were among those who declared belief in Allah and His prophet and His religion. After seeing and accepting the clear evidences they had deviated from the right path as said in verse 19 of Ali Imran. There were quite a few like these among the companions of the Holy Prophet.

28} يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا

[Pooya/Ali Commentary 25:28]

Do not make friends with any one who openly or secretly has opposed the commands of Allah and the Holy Prophet. The thoroughly purified Ahl ul Bayt are alone the best medium to reach the nearness of the absolute pure. Be their friends and followers. A warning has been given in these verses not to choose or accept any one, other than the thoroughly purified, as the guide-leader (Imam), particularly those who on account of their spiritual impurity openly defied the commands of Allah and the Holy Prophet regarding the *wilayah* and *imamah* of Ali ibn abi Talib and the Imams in his progeny through Bibi Fatimah Zahra. Please refer to *hadith al thaqalayn* under "Essentials: For the readers of the Holy Quran"; commentary of al Ma-idah : 5 and 67; Ali Imran : 61; Ahzab : 33.

The impurity of evil in the opponents of the Ahl ul Bayt always betrays people in time of need.

29} لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا

[Pooya/Ali Commentary 25:29] (see commentary for verse 28)

30} وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

[Pooya/Ali Commentary 25:30]

The Holy Prophet refers to those of his followers who have been described in verses 28 and 29, who separated the Quran from the Ahl ul Bayt and shackled both of them head to foot as shown by history.

31} وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا

[Pooya/Ali Commentary 25:31]

Falsehood (of the sinners) is always hostile to truth but those who adhere to truth should not have any apprehension because Allah helps those who sincerely work in His cause.

32} وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۖ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۗ وَرَتَّلْنَاهُ تَرْتِيلًا

[Pooya/Ali Commentary 25:32]

Aqa Mahdi Puya says:

The purpose of gradual revelation is to make people understand the meaning of every verse; and let them become familiar with the proper recitation of the Quran. Refer to the commentary of al Baqarah : 2 and my essay "The genuineness of the Holy Quran."

33} وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

[Pooya/Ali Commentary 25:33]

34} الَّذِينَ يُحْشِرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ سَبِيلًا

[Pooya/Ali Commentary 25:34]

35} وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا

[Pooya/Ali Commentary 25:35]

Refer to the commentary of Ta Ha : 9 to 98 for Musa and Harun and Muhammad and Ali, also refer to the commentary of al Baqarah : 51; Bara-at : 41 and Maryam : 53; and Ali Imran : 52 and 53 for *dawat dhil ashirah* in which Ali was appointed as the supporter and successor of the Holy Prophet right from the beginning of the open declaration of his prophethood.

Aqa Mahdi Puya says:

According to verse 5 of al Muzzammil the prophetic mission (receiving orders, instructions and revelations from Allah and conveying them to people) is a heavy burden or onerous responsibility

because of which Musa asked for a supporter and his request was granted, and likewise Ali was given to Muhammad as said in verses 1 to 4 of al Inshirah. The verses of the Quran mentioned in this connection assert that the supporter should have the same qualities and purification of soul as the person who is supported has.

The Holy Prophet said:

"Ali is my brother here and in the hereafter. He is from me and I am from him. I and Ali are from the same light."

{فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمَّرْنَا لَهُمْ تَدْمِيرًا } 36

[Pooya/Ali Commentary 25:36] (see commentary for verse 35)

{وَقَوْمِ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاَهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا } 37

[Pooya/Ali Commentary 25:37]

For Nuh and his people see commentary of Araf : 59 to 64; Yunus : 71 to 73; Hud : 25 to 49; Anbiya : 76 and 77; Muminun : 23 to 30.

{وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا } 38

[Pooya/Ali Commentary 25:38]

For the people of Ad see commentary of Araf : 65 to 72; Hud : 50 to 60; Ibrahim : 9. For the people of Thamud see commentary of Araf : 73 to 79; Hud : 61 to 68; Ibrahim : 9; Hijr : 80 to 84.

Aqa Mahdi Puya says:

Commentators have given various accounts of the companions of al Rass. The root meaning of *rass* is an old well or shallow water-pit. They were people who disobeyed their prophet and were destroyed.

Imam Ali bin Musa ar Ridha reported on the authority of Imam Husayn bin Ali that a man from Banu Tamim came to Ali and asked him as to who were the people of al Rass.

Imam Ali said:

"You have asked a question no one has yet investigated; and there is no one except me who can give you the answer because there is no verse in the Quran but I know when, where and why it was revealed. The treasures of knowledge Allah has given me are inexhaustible, but there are very few who want to know. The seekers of truth and wisdom shall miss me when they will not find me among them to know that which is unknown to any scholar.

The people of al Rass worshipped the pine tree which Yafas, son of Nuh, planted beside a spring called Dushab, particularly created by Allah for Nuh, after the great flood. After Sulayman, son of Dawud, there were twelve towns, between Adharbayjan and Arminia on the river known as Rass, in which these people lived. The names of the twelve towns were

(i) Aban (ii) Adhur (iii) Day (iv) Bahman (v) Isfandar (vi) Farwardin (vii) Ardi Bahist (viii) Khurdad (ix) Mardad (x) Tir (xi) Mihr (xii) Shahryur. Isfandar was the largest town in which was the pine tree the people worshipped. Tarkuz son of Ghayur son of Yarishk son of Sazan son of Nimrud son of Kanan was their king. It was strictly prohibited to use the water of the spring for any purpose because if it dried, they presumed, their god would die. An Israelite prophet, a descendant of prophet Yaqub, was sent to show the right path of Allah to them, but they did not give up the worship of the pine tree. At last Allah made the tree dead. The people, in a fury of revenge, buried the prophet alive in a well. Then the wrath of Allah seized them. All perished. No one survived."

39} {وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا }

[Pooya/Ali Commentary 25:39] (see commentary for verse 38)

40} {وَلَقَدْ أَنْتَوْا عَلَى الْفَرِيَةِ الَّتِي أَمْطَرْتَ مَطَرَ السَّوءِ ۖ أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَزُجُونَ نَشُورًا }

[Pooya/Ali Commentary 25:40]

This refers to Lut's story and the destruction of Sodom. See commentary of Araf : 80 to 84; Hijr : 57 to 77 and Anbiya : 74, 75.

41} {وَإِذَا رَأَوْكَ إِِنْ يَتَّخِذُونَكَ إِلَّا هُزُوعًا أَوْ هُزُوعًا أَهْدَا الَّذِي بَعَثَ اللَّهُ رَسُولًا }

[Pooya/Ali Commentary 25:41]

42} {إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَيْتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا ۖ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا }

[Pooya/Ali Commentary 25:42]

43} {أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا }

[Pooya/Ali Commentary 25:43]

The man who worships his own passions and vain inclinations is the most hopeless to teach, lead or guide.

44} {أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۖ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا }

[Pooya/Ali Commentary 25:44]

Refer to the commentary of Araf : 179 and Anfal : 55 and 56.

45} {أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا }

[Pooya/Ali Commentary 25:45]

Shadow of everything is lengthened out at sunrise, and as the sun rises higher and higher it contracts. "If Allah willed, He could make it stationary" implies that it is Allah who effects all the physical changes; none of them are brought about on their own, independent of the divine will which governs the working of nature.

Aqa Mahdi Puya says:

The shadow is not darkness nor negation of light. It is weakened light caused by an opaque object facing the source of light. The shadow changes length and direction due to the movement of the light-giving object, otherwise it would retain its length for ever as described in verses 71 and 72 of al Qasas. The shadow follows the light in reverse. The relation between light and shadow is so geometrically fixed that many astronomical calculations are based upon it.

According to the theosophical interpretation the whole dimensional sphere is a shadow of the non-physical sphere about it, and this non-physical sphere is the shadow of another spiritual sphere above it, and like that it continues upto the last sphere of finite being. The length of the shadow increases and decreases in proportion to the extent it turns towards the infinite or absolute light.

It is mentioned in Minhaj al Sadiqin and Umdah al Bayan that the withdrawal of light refers to the period between Isa and the Holy Prophet, in which there was a temporary suspension of the heavenly guidance. Another interpretation refers to the miraculous event of the return of the sunlight after the sun had set when the Holy Prophet invoked Allah so that Imam Ali could pray his afternoon *salat* which he missed because the Holy Prophet, in the state of receiving revelation, was reposing in his lap. This event has been reported in Tarikh al Khamis, Rawzat al Ahabab, Habib al

46} تَمَّ قَبْضَنَا إِلَيْنَا قَبْضًا يَسِيرًا

[Pooya/Ali Commentary 25:46] (see commentary for verse 45)

47} وَهُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا

[Pooya/Ali Commentary 25:47]

48} وَهُوَ الَّذِي أَرْسَلَ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

[Pooya/Ali Commentary 25:48]

Aqa Mahdi Puya says:

To represent too strongly and to intensify *tahir*, *tahura* is used here for rain-water which is not only pure but is the best purifying agent known to us.

49} لِلْخِيَابِ بِهِ بَلَدَةٌ مَيِّتًا وَنُسْقِيهِ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنْسَاءً كَثِيرًا

[Pooya/Ali Commentary 25:49]

Refer to the commentary of Araf : 57 and 58.

50} وَلَقَدْ صَرَّفْنَا فِيهِ لِيُنزِلَ أَعْيُنَ النَّاسِ وَليَذَكَّرُوا قَابِئًا أَكْثَرَ النَّاسِ إِلَّا كُفُورًا

[Pooya/Ali Commentary 25:50] (see commentary for verse 49)

51} وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا

[Pooya/Ali Commentary 25:51]

52} فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

[Pooya/Ali Commentary 25:52]

53} وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا

[Pooya/Ali Commentary 25:53]

Barzakh is used here as in verse 100 of Al Muminun - a barrier between two extremes.

Aqa Mahdi Puya says:

It may also refer to the spiritual and the physical or good and bad currents or courses in the process of existence with a distinguished medium (a barrier) between them which prevents the mixing or intermingling of the two.

54} وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا^{٥٤} وَكَانَ رَبُّكَ قَدِيرًا

[Pooya/Ali Commentary 25:54]

It is mentioned in Rawdzat al Ahbab and Tarikh al Khamis, and also reported by Tabari, Tibrani, Ahmad bin Hanbal and Ibn Asakir that the betrothal of Fatimah and Ali - as revealed to the Holy Prophet - was ordained by Allah, who, the Holy Prophet said to his daughter, had informed him of His choice from the noblest on the earth of two blessed men, one being her father and the other her husband; and that He had decreed his (the Holy Prophet's) lineal descendants to spring forth from the couple (Ali and Fatimah) and not from himself.

Earlier, before their marriage, Abu Bakr, Umar and Abdur Rahman had expressed their desires to marry the daughter of the Holy Prophet, but the Holy Prophet made known the fact to all and sundry that Allah would choose the husband of Fatimah. Then they went to Ali, and, after telling him about their unsuccessful attempt, advised him to try his hand at this venture, as to marry Bibi Fatimah was a great privilege and the best blessings Allah could bestow on a man in this world and the hereafter. Ali went to the house of Ummi Salima and knocked at the door. The Holy Prophet was in. He said to Ummi Salima: "Go and open the door. On your door is standing the man who loves Allah and the

messenger of Allah and Allah and His messenger love him the most." Ali entered, greeted the Holy Prophet and sat before him with his usual graceful demureness.

The Holy Prophet asked: "What it is that brings you here? Do you want to marry Fatimah?"

Ali said: "O Messenger of Allah, you have brought me up as your own son. You alone have the right to decide everything that concerns me."

"What can you offer as a dower?" The Holy Prophet asked.

"Everything is known to you. I have a horse, a camel, a coat of mail and a sword," Ali replied.

"You need the horse and the sword to defend the truth, the camel to earn your livelihood, but you do not need the coat of mail, so sell it," said the Holy Prophet.

Ali sold it for 500 dirhams. When he brought the money to pay the dower, the Holy Prophet informed Ali that the man to whom he sold the coat of mail was Jibrail.

"O Ali, Jibrail has returned the coat of mail to me and conveyed the decree of Allah that your marriage with Fatimah has already been solemnized in the heaven and I have been I commanded to do the same here," said the Holy Prophet.

{وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ۝ 55}

[Pooya/Ali Commentary 25:55]

{وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝ 56}

[Pooya/Ali Commentary 25:56]

{قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ۝ 57}

[Pooya/Ali Commentary 25:57]

Aqa Mahdi Puya says:

All the prophets who were sent before the Holy Prophet conveyed the message and guidance from Allah to the people, but obviously as commanded by Allah did not ask of them any recompense for the toils of the prophethood. Only the Holy Prophet had the unique distinction of receiving Allah's command to say to those of his followers who want to take the way to Allah. As said in Shura : 23 "No recompense do I ask of you for this (the toils of the prophethood) except the love of (my) relatives (Ahl ul Bayt)." It implies that the Ahl ul Bayt is the only means of access to Allah. Therefore whoso pays the recompense derives benefits for himself as made clear in verse 47 of Saba. The Holy Prophet's recompense is only due from Allah.

{وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۗ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ۝ 58}

[Pooya/Ali Commentary 25:58]

{الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا ۝ 59}

[Pooya/Ali Commentary 25:59]

Refer to the commentary of Araf : 54; Yunus : 3; Hud : 7.

{وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۝ 60}

[Pooya/Ali Commentary 25:60]

Prostrate yourself before Allah after reciting this verse as the Holy Prophet used to do.

Refer to the commentary of al Fatihah : 1 and Bani Israil : 110.

{تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ۝ 61}

[Pooya/Ali Commentary 25:61]

Aqa Mahdi Puya says:

Buruj (constellations) refers to the signs of the Zodiac, which mark the path of the planets in the heavens. See commentary of Hijr : 16.

{ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خُلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا } 62

[Pooya/Ali Commentary 25:62]

See commentary of Ali Imran : 190 and Bani Israil : 12.

{ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا } 63

[Pooya/Ali Commentary 25:63]

Even the aggressive attitude during the exchange of views should not be countered with harshness. The gracious servants of Allah say on such occasions: "Peace".

Once a hoodlum met Imam Ali bin Husayn Zayn al Abidin and assaulted him with a barrage of insults and abuses for no reason at all.

The Imam said:

"If what you say is true, may Allah forgive me; and if you are lying, then Allah may forgive you."

It is said that the Jews used to abuse Prophet Isa whenever they met him in public places, but he always had a good word for them, because, according to him, a man brings out that which is inside his self or soul.

{ وَالَّذِينَ يَبِينُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا } 64

[Pooya/Ali Commentary 25:64]

{ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا } 65

[Pooya/Ali Commentary 25:65]

{ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا } 66

[Pooya/Ali Commentary 25:66]

{ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا } 67

[Pooya/Ali Commentary 25:67]

{ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا } 68

[Pooya/Ali Commentary 25:68]

Aqa Mahdi Puya says:

These verses are of the nature of parenthesis.

Verse 68 condemns false worship, the taking of life and fornication, but verse 70 says that even in the case of such crimes, if there is true repentance as tested by a changed life in conduct, Allah's mercy is available, and it will transform the repentant's nature from evil to good.

{ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخُذْ فِيهِ مِنْهَا نَافَا } 69

[Pooya/Ali Commentary 25:69] (see commentary for verse 68)

{ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا } 70

[Pooya/Ali Commentary 25:70] (see commentary for verse 68)

{ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا } 71

[Pooya/Ali Commentary 25:71] (see commentary for verse 68)

{ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا } 72

[Pooya/Ali Commentary 25:72]

Aqa Mahdi Puya says:

These verses are conjunctive, in continuation of verses 63 to 67.

In these verses those righteous persons have been described who have earned the right to pray to Allah to appoint them as Imams to guide the pious. See commentary of al Baqarah : 124 and 128. The prayer of Ibrahim in verse 128 of al Baqarah, and the promise of Allah in verse 124 of al Baqarah support the interpretation Imam Jafar bin Muhammad as Sadiq gave as under:

"This verse refers to the holy Ahl ul Bayt from among whose offspring twelve Imams, one after another, were appointed by Allah."

{ وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا } 73

[Pooya/Ali Commentary 25:73] (see commentary for verse 72)

{ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا } 74

[Pooya/Ali Commentary 25:74] (see commentary for verse 72)

{ أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا } 75

[Pooya/Ali Commentary 25:75] (see commentary for verse 72)

{ خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا } 76

[Pooya/Ali Commentary 25:76] (see commentary for verse 72)

{ قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ لَفَقَدْتُمْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا } 77

[Pooya/Ali Commentary 25:77]

Allah turns in mercy to those who pray to Him or call on Him. So the excellence of a man depends on the degree of sincerity and devotedness in his supplication unto Allah.

Aqa Mahdi Puya says:

The Quran clearly points the fact that the created beings in order to satisfy and fulfill their needs and demands have to turn to their Lord who bestows His grace, blessings and bounties on them corresponding to their sincerity and devotedness.

From the same author on IslamicMobility

Tafsir of Holy Quran - Surah 1 to 5 (2013)

Tafsir of

- 1 al-Fatihah (The Opening)
- 2 al-Baqarah (The Cow)
- 3 Al 'Imran (The House of Imran)
- 4 al-Nisa'(Women)
- 5 al-Ma'idah (The Table)

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.

-
ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 6 to 10 (2013)

Tafsir of

- 6 Tafsir Surah Al-An'aam (The Cattle)
- 7 Tafsir Surah Al-A'araaf (The Heights)
- 8 Tafsir Surah Al-Anfaal (The Spoils of War)
- 9 Tafsir Surah At-Tawba (The Repentance)
- 10 Tafsir Yunus (Jonas)

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.

-
ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 11 to 15 (2013)

Tafsir of

- 11 Huud (Hud)
- 12 Yusuuf (Joseph)
- 13 Ra'd (The Thunder)
- 14 Ibraahiim (Abraham)
- 15 Al-Hijr (The Rocky Tract)

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.

-
ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 16 to 20 (2013)

Tafsir of

- 16 Nahl (The Bee)
- 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.

-
ISLAMICMOBILITY.COM

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)

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.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 26 to 30 (2013)

Tafsir of

26 Shu-'araaa' (The Poets)

27 Naml (The Ant)

28 Qasas (The Story)

29 Ankaboot (The Spider)

30 Ruum (Romans)

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.

-

ISLAMICMOBILITY.COM

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)

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.

-

ISLAMICMOBILITY.COM

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)

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.

-

ISLAMICMOBILITY.COM

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)

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.

-

ISLAMICMOBILITY.COM

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)

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.

-

ISLAMICMOBILITY.COM

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)

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.

-

ISLAMICMOBILITY.COM

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 Talaq (Divorce)

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.

-

ISLAMICMOBILITY.COM

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)

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.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 71 to 114 (2013)

Tafsir of

71 Nuuh (Noah)

72 Jinn (The Jinn)

73 Muzzammil (The Enshrouded One)

74 Muddassir (The Cloaked One)

75 Qiyaamah (The Rising of the Dead)

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

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.

-

ISLAMICMOBILITY.COM

ISLAMICMOBILITY.COM

IN THE AGE OF INFORMATION
IGNORANCE IS A CHOICE

www.islamicmobility.com

"Wisdom is the lost property of the Believer, let him claim it wherever he finds it" - Imam Ali (as)