



THE HOLY QURAN

Commentary - Tafsir By
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Surah 31 to 35



xkp

Tafsir of Holy Quran - Surah 31 to 35

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Published: 2013

Tag(s): "Luqmaan (Luqman)" "Sajdah (The Prostration)" "Ahzaab (The Clans)" "Saba (Saba)" "Faatir (The Angels)" "holy book" "book of God" "agha mehdi pooya" islam quran Furqan commentary pooya

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Chapter

31st Tafsir Surah Luqman (Luqman)

1} الم }

[Pooya/Ali Commentary 31:1]

Refer to the commentary of Baqarah: 1.

2} تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ }

[Pooya/Ali Commentary 31:2]

The Quran is a book of wisdom and knowledge. Whoever seeks guidance from it receives it. As its wisdom is complete and perfect its guidance is thorough-leaves no aspect of material or spiritual life, individual as well as collective, unattended, and invariably leads to truth, goodness and salvation-and its practicability depends on the intellect and *taqwa* (awareness of the laws made by Allah in both the creative and legislative realms and its application in minutest detail in day to day life) of the person who puts it into practice. See commentary of Baqarah: 2 to 5, 177, and Ali Imran: 138. The availability of such an all-encompassing and comprehensive guidance is a mercy from Allah.

3} هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ }

[Pooya/Ali Commentary 31:3] (see commentary for verse 2)

4} الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ }

[Pooya/Ali Commentary 31:4] (see commentary for verse 2)

5} أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ }

[Pooya/Ali Commentary 31:5] (see commentary for verse 2)

6} وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ }

[Pooya/Ali Commentary 31:6]

It is related that in the time of the Holy Prophet there was a pagan Nadhr ibn al Harith who went to Syria for trade and brought back stories of Persian heroes, with which he allured the crowds of the Quraysh and persuaded them to believe that his stories were preferable to the word of Allah.

Aqa Mahdi Puya says:

Lahw means idle or amusing discourse which disengages attention from meaningful thought, field of inquiry or argument. On this basis the Ahl ul Bayt have applied the term "*lahw al hadith* " to music.

7} وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَآلَىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَسَّطَهُ بَعْدَآبِ أَيْمٍ }

[Pooya/Ali Commentary 31:7]

8} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ النَّعِيمِ }

[Pooya/Ali Commentary 31:8]

9} خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ }

[Pooya/Ali Commentary 31:9]

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضِ رَوَاسِي أَنْ تُمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا

{ مِنْ كُلِّ زَوْجٍ كَرِيمٍ } 10

[Pooya/Ali Commentary 31:10]

Please refer to the commentary of Baqarah : 164; Rad: 2 and Nahl: 15.

{ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ } 11

[Pooya/Ali Commentary 31:11]

{ وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ } 12

[Pooya/Ali Commentary 31:12]

Luqman, it is said, was not a prophet of Allah but was blessed with wisdom. He was the nephew of prophet Ayyub. He lived for one thousand years, from the time of Dawud to the time of Yunus. Once, when he was asleep, angels came and asked if he would like to be Allah's deputy on the earth. To this, he replied that if it was a command from Allah, he would accept it, however, if Allah had asked his desire he would like to be excused because it was a great responsibility to dispense justice among men, and he could not bear the burden.

Another saying about Luqman is that he was an Ethiopian carpenter whom the Greek called Aesop. He was a very obedient servant of the Lord, extremely pious and modest who mostly remained silent, engrossed in higher thoughts. His fear of sins was such that he never rejoiced over any gain nor grieved over any loss, even at the death of his children.

It is said that whenever he passed over any vegetation they used to disclose their respective properties latent in them. He used to visit Dawud and discuss with him complicated issues to find out their solution. Refer to Ibrahim: 8. The basis of the divine laws is man's own good, and not any benefit to Allah who is above all needs. When we obey His will, we bring our position into conformity with our own nature as made by Him.

{ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۗ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ } 13

[Pooya/Ali Commentary 31:13]

It is said that one of Luqman's wives and some of his children were disbelievers, but he preached unity of Allah to them and ultimately they became believers.

Polytheism has been described as the greatest iniquity (*zulmun azim*). Now refer to Allah's reply to Ibrahim in Baqarah: 124 that He would bestow *imamah* on his descendants but it would not reach the unjust (*zalim*). The position of Ali ibn abi Talib and the Imams of the Ahl ul Bayt has been discussed in the commentary of said verses.

{ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ } 14

[Pooya/Ali Commentary 31:14]

The obedience to parents is compulsory on every one except in case it goes against Allah.

Refer to the commentary of Baqarah: 83 and 215; Bani Israil: 23 and Ankabut: 8.

Aqa Mahdi Puya says:

The assertion of last clause in verse 14 is that thanking Allah is more important than thanking parents, although both are necessary.

In verse 15 we are commanded not to follow those parents who do not follow the right path. Instead, one should follow the path of those who constantly seek nearness to Allah. Refer to the commentary of Ankabut: 8.

{ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۗ ثُمَّ إِلَيَّ

15} مَرَجِعُكُمْ فَأَنْتُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

[Pooya/Ali Commentary 31:15] (see commentary for verse 14)

16} يَا بَنِي إِسْرَائِيلَ إِنَّا جَعَلْنَا لَكَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

[Pooya/Ali Commentary 31:16]

Aqa Mahdi Puya says:

This verse refers to total resurrection and to the fact that nothing will escape the attention of Allah.

For "*latif*" refer to the commentary of Hajj: 63.

17} يَا بَنِي آدَمَ اصْبِرُوا وَابْتَغُوا الْوَسِيلَةَ إِلَى اللَّهِ بِمَا كُنْتُمْ تَعْمَلُونَ وَلَا تُخْسِرُوا أَمْوَالَكُمْ بِالْمَبْذُورِ وَلَا تَقْرَبُوا مَالَ الْوَالِدِ وَالْوَالِدَاتِ وَالْأَقْرَبِينَ بِمَا عَرِضَ لِلتَّحْوِيلِ أُولَئِكَ مَتَّعْتُهُمْ مَالًا كَثِيرًا وَلَا جَزَاءَ لَهُمْ فِي آيَاتِنَا إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ أَجْرٌ كَثِيرٌ

[Pooya/Ali Commentary 31:17]

18} وَلَا تَصْعَقْ خَدَّكَ لِلنَّاسِ وَلَا تَمَسْ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

[Pooya/Ali Commentary 31:18]

19} وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

[Pooya/Ali Commentary 31:19]

20} أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ

20} عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ

[Pooya/Ali Commentary 31:20]

21} وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانِ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ

[Pooya/Ali Commentary 31:21]

22} وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

[Pooya/Ali Commentary 31:22]

Refer to the commentary of Baqarah: 256 for *urwatil wathqa* (strongest handle) and Ali Imran: 103 for *hablillah* (cord of Allah).

23} وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

[Pooya/Ali Commentary 31:23]

24} نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابِ غَلِيظٍ

[Pooya/Ali Commentary 31:24]

25} وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

[Pooya/Ali Commentary 31:25]

26} اللَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ

[Pooya/Ali Commentary 31:26]

27} وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

[Pooya/Ali Commentary 31:27]

Refer to the commentary of Kahf: 109.

28} مَا خَلَقَكُمْ وَلَا يَعْزُبُ عَنْكُمْ مِنَ الْأَعْيُنِ وَإِنِ اللَّهُ سَمِيعٌ بَصِيرٌ

[Pooya/Ali Commentary 31:28]

Aqa Mahdi Puya says:

For the infinite almighty Lord the creation and resurrection of a whole mass is as easy as the creation and resurrection of a single soul. The whole is so well connected with its components that the creation and the resurrection of a component also affects the whole.

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ

29} {خَيْرٌ}

[Pooya/Ali Commentary 31:29]

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

[Pooya/Ali Commentary 31:30]

31} {أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ}

[Pooya/Ali Commentary 31:31]

32} {وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ}

[Pooya/Ali Commentary 31:32]

33} {يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاحْشُوا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمْ

33} {الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ}

[Pooya/Ali Commentary 31:33]

Imam Ali said:

"Your yesterday is past. You have no hold over it. Your tomorrow has not yet come, therefore it is uncertain whether you will be there or not, but your today is the day you must use in the best possible way and act as you are commanded by Allah."

34} {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ

34} {اللَّهُ عَلِيمٌ خَبِيرٌ}

[Pooya/Ali Commentary 31:34]

Once a Beduin came to the Holy Prophet and asked:

- (i) When will the day of judgement come to pass?
- (ii) When will it rain? Let me know as I have planted seeds in my field.
- (iii) My wife is pregnant. What will she deliver? A boy or a girl?
- (iv) Where will they bury me when I die?

The Holy Prophet replied that all these matters are known only to Allah, no one else knows about it, and quoted this verse.

Chapter 2

32nd - Tafsir Surah As Sajda (The Prostration)

1} الم }

[Pooya/Ali Commentary 32:1]

See commentary of Baqarah: 1.

2} تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ }

[Pooya/Ali Commentary 32:2]

See commentary of Baqarah: 2.

3} أَمْ يَقُولُونَ افْتَرَاهُ ۗ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ }

[Pooya/Ali Commentary 32:3]

Since the departure of prophet Isa no prophet was sent by Allah till the Holy Prophet to prevent people from going astray from the right path. By the time of the Holy Prophet the earlier revealed scriptures had been corrupted by human ignorance, or selfishness, or lost altogether. Refer to "The Tawrat" and "The Injil" on pages 374 to 376. The Quran was revealed to the Holy Prophet direct from Allah, therefore it does not contain any human conjecture or point of view in which there is always room for dispute or doubt. The final book of guidance is a divine revelation. Refer to the commentary of Baqarah: 2, 23, 24, 40, 78, 89, 253; Ali Imran: 7. 81 Anfal: 31 to 33 and Anam: 25 and 26..

4} تَتَذَكَّرُونَ }
اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا

[Pooya/Ali Commentary 32:4]

Refer to the commentary of Araf: 54; Yunus: 3; Hud: 7, and Furqan: 4 to 9.

The day (*yawm*), mentioned in the Quran, is not, every time, the day of the earth, from sunrise to sunset. It can be a moment, or a period of 1000 years as in verse 5 below, or 50000 years as in Ma-arij: 4, or a very long period as in Ha Mim: 9 to 12.

5} يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ }

[Pooya/Ali Commentary 32:5]

On the day of judgement, the restoration of all values shall be so swift that it will occur in the twinkling of an eye, yet to our ideas it will be as a thousand years.

Aqa Mahdi Puya says:

The circular process of the divine administration is manifested in the descent from the highest to the lowest and the ascent from the lowest to the highest, but its duration cannot be determined by the space-time calculation known to us. Refer to Hajj: 47 and Ma-arij: 4.

6} ذَلِكْ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ }

[Pooya/Ali Commentary 32:6]

Aqa Mahdi Puya says:

Ghayb refers to *sama* and *shahadat* refers to *arz*, mentioned in the previous verse. *Sama* implies the unseen and *arz* implies the seen, known to human senses.

7} الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ }

[Pooya/Ali Commentary 32:7]

Refer to the commentary of Muminun : 12 to 16.

Allah's creation is in proper proportion and adapted for the functions it has to perform. There is no disorder in it. The disorder found is due to man's free will, therefore to train and bring it into conformity with universal order Allah sent His prophets, guides and the holy books.

8} ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ }

[Pooya/Ali Commentary 32:8] (see commentary for verse 7)

9} ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ }

[Pooya/Ali Commentary 32:9]

Refer to the commentary of Baqarah: 30 to 38. Man with his five senses would have remained an animal if Allah had not breathed His spirit into him.

10} وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ }

[Pooya/Ali Commentary 32:10]

Refer to Rad: 5; Bani Israil: 49 and Maryam: 66.

Aqa Mahdi Puya says:

In view of this verse the Holy Prophet said:

"Man has been created to live for ever, not to vanish into nothingness. He is transported from the place where he acts as he chooses to the place where he shall live for ever, happy or miserable, according to the deeds he has chosen to do."

11} قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ }

[Pooya/Ali Commentary 32:11]

Aqa Mahdi Puya says:

In verse 61 of Anam also it is said that the angel of death will take every man's soul. In verse 42 of Zumar it is said that Allah takes the souls at the time of death. It indicates that whatever is done is the effect of His Will. The angel of death carries out His will.

12} وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ }

[Pooya/Ali Commentary 32:12]

13} وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ }

[Pooya/Ali Commentary 32:13]

Refer to Araf: 18 and Hud: 119.

Some sentences of the well-known *dua* of Kumayl by Ali ibn abi Talib aptly explain this verse.

14} فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ }

[Pooya/Ali Commentary 32:14]

{إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿15﴾

[Pooya/Ali Commentary 32:15]

Refer to Araf: 206; Rad: 15 and Hajj: 77.

It is compulsory for the reciter and the hearer of this verse to fall down prostrate and celebrate the glory of Allah.

{تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿16﴾

[Pooya/Ali Commentary 32:16]

According to the Ahl ul Bayt this verse refers to prayers called *tahajjud* which is offered after midnight in the small hours of the morning. Refer to Bani Israil: 79.

{فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿17﴾

[Pooya/Ali Commentary 32:17]

{أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ ﴿18﴾

[Pooya/Ali Commentary 32:18]

These verses were revealed concerning the Ahl ul Bayt and their enemies.

All commentators and compilers of the traditions are unanimous that these verses relate to Ali ibn abi Talib on the one hand and Walid ibn Aqbah ibn Mu-it on the other. Wahidi relates in his book *Asbab al Nuzul* from Sa-id ibn Jubayr, who relates from Ibn Abbas that Walid said to Ali: "My spear is much sharper than yours, my speech is much more eloquent than yours and my army is larger than yours." Ali said: "Keep quiet. You lead an evil life." "Believer" refers to Ali, and "he who is a transgressor" refers to Walid.

{أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿19﴾

[Pooya/Ali Commentary 32:19] (see commentary for verse 18)

{وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۗ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿20﴾

[Pooya/Ali Commentary 32:20] (see commentary for verse 18)

{وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿21﴾

[Pooya/Ali Commentary 32:21]

So far as the pagans of Makka are concerned, this may refer to the famine which visited them in the 11th year of the Holy Prophet's mission.

{وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۗ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿22﴾

[Pooya/Ali Commentary 32:22]

{وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ ۗ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿23﴾

[Pooya/Ali Commentary 32:23]

The lives of Musa and the Holy Prophet are similar in many ways. Musa was given the Tawrat and the Quran was given to the Holy Prophet. Musa was ordered to fight his enemies and the Holy Prophet was also commanded to do the same. Musa had prayed to Allah to assist him with Harun as his deputy and the Holy Prophet was given Ali as his brother, successor and supporter. Musa's wife Safura fought against Yusha bin Nun and A-isha, the Holy Prophet's wife, fought against Ali in the battle of Jamal.

"Be not in doubt" is addressed to the people through the Holy Prophet.

{وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۗ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿24﴾

[Pooya/Ali Commentary 32:24]

The twelve Imams of the Ahl ul Bayt are the divinely commissioned leaders to guide mankind, and they are the custodians of the final word of Allah, with whom the Holy Prophet left the Quran (see *hadith al thaqalayn*) so that its meanings and application may not be corrupted by the hypocrites. Refer to the commentary of Baqarah: 124.

{إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ} 25

[Pooya/Ali Commentary 32:25]

{أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأَقْلَامٍ يَسْمَعُونَ} 26

[Pooya/Ali Commentary 32:26]

Aqa Mahdi Puya says:

The natural changes taking place in this world are a proof that this transitory state has an end and whatever good is to be done to secure a good end should be done here, otherwise, at the end of this worldly life, nothing can be done because the life of hereafter is a consequence of what has been done here.

{أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ} 27

[Pooya/Ali Commentary 32:27] (see commentary for verse 26)

{وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ} 28

[Pooya/Ali Commentary 32:28] (see commentary for verse 26)

{قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ} 29

[Pooya/Ali Commentary 32:29] (see commentary for verse 26)

{فَأَعْرَضَ عَنْهُمْ وَاَنْتَظِرُ إِنَّهُمْ مُنْتَظَرُونَ} 30

[Pooya/Ali Commentary 32:30] (see commentary for verse 26)

3

Chapter

33rd - Tafsir Surah Al Ahzaab (The Clans)

{ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا } 1

[Pooya/Ali Commentary 33:1]

"Fear Allah (safeguard yourselves against evil with the help of the divine laws made by Allah) and do not obey, hearken or follow the disbelievers and the hypocrites" is addressed to the followers of the Holy Prophet through him. The fifth year of Hijra was a critical year in the history of early Islam. The pagans of Makka, the Jews and bedouin Arabs entered into an unholy alliance against Islam, and came with a force of 10000 men in the month of Shawwal and besieged Madina. The hypocrites among the Muslims in Madina were in secret league with the invading army. Please refer to the commentary of al Baqarah 6 to 20 and Ali Imran: 121, 122, 128, 140 to 142, 144, 151 to 156, 159, 166 to 168; Nisa: 65; Anfal: 16 and Bara-at 25 to 27 and 86 and 87 to know about the role played by the hypocrites among the Muslims to stop the march of Islam. As to the battle of Khandaq which took place when the allied forces of the disbelievers besieged the city of Madina, refer to the commentary of al Baqarah: 214 and 251 and verses 9 and 10 to 20, 21, 22 and 25 of this surah. The huge army of the infidels and the mischief making of the hypocrites created despondency among the Muslims, so they have been asked to remain steadfast on the religion of Allah revealed to the Holy Prophet and rely upon Allah, and not to pay attention to the schemes hatched by the hypocrites in league with the disbelievers.

The Holy Prophet follows only that which is revealed to him as has also been confirmed in verses 1 to 9 of An Najm. The verb *ta-maluna* ("what you do") in plural, confirms this interpretation.

{ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۗ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا } 2

[Pooya/Ali Commentary 33:2] (see commentary for verse 1) Hafsa, daughter of Umar bin Khattab.

{ وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا } 3

[Pooya/Ali Commentary 33:3] (see commentary for verse 1) Ummi Habiba daughter of Abu Sufyan.

{ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۗ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۗ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۗ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ } 4

[Pooya/Ali Commentary 33:4]

"Two hearts in one breast" means two inconsistent attitudes: serving Allah and His prophet and also subscribing to the theories and actions of the disbelievers and the hypocrites.

Such a phenomenon is against Allah's command and will.

Imam Ali ibn abi Talib said:

"The love of the Ahl ul Bayt can never coexist with allegiance to their enemies, because there are

not two hearts in one breast. He who is a friend of our enemies is not our friend, even if he claims to be attached with us, nor do we accept him as our ally and follower."

Imam Jafar bin Muhammad as Sadiq said:

"If the heart of a person is wrapped up in the fascination of anything other than the presence of Allah at the time of prayer he is to be considered as worshipping that thing, not Allah."

Abu Mu-mur Jamil bin Uwaris, an idol worshipper of Makka, was known among the disbelievers as the "man with two hearts" because he claimed that on account of his vast knowledge and wisdom he could understand men and matters more clearly and correctly than the Holy Prophet; but after the battle of Badr, while running away from the battlefield Abu Sufyan noticed that he had one of his shoes in his hand to which fact he drew his attention. Abu Mu-mur realized his folly because all the time he was thinking that both the shoes were on his feet. Then the myth of his "two hearts in one breast" was broken and people came to know that he was an ordinary man.

In the market of Akkaz Zayd bin Harith was being sold as a slave. The Holy Prophet purchased him and adopted him as his son. The father of Zayd was a man of means. When he came to know that his kidnapped son was sold as a slave, he approached Abu Talib to obtain the freedom of Zayd from his nephew. The Holy Prophet at once set him free and gave him permission to go with his father, but Zayd decided to remain with the Holy Prophet. The Holy Prophet asked the people to bear witness that from that day Zayd was his son and he was his father. Then he married his cousin Zaynab, a very beautiful young woman, to Zayd. It so happened that they could not live happily together. Zayd divorced Zaynab. To save Zaynab from the misery of a divorcee Allah commanded the Holy Prophet to marry Zaynab. According to pagan formula when a man wanted to get rid of his wife without making her free to remarry, he simply said to her: "You are to me as the back of my mother." Likewise an adopted son was treated as a natural son. It was this crudity of the pagan morals that, upon the Holy Prophet's marrying the divorced wife of his freed man Zayd, who was also his adopted son, gave rise to a great deal of hostile criticism. Islam abolished these widespread foolish customs. In Islam, according to verse 23 of Nisa, those who have been "wives of your sons proceeding from your loins" are within the prohibited degrees of marriage, and this does not apply to adopted sons. Adoption in the technical sense is not allowed in Muslim law.

Aqa Mahdi Puya says:

If there is absolute submission to the will of Allah in the heart of a man, there cannot be any room for *ghayrallah* (other than Allah) in it.

Sawda daughter of Zum-a.

ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا
{ تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا } 5

[Pooya/Ali Commentary 33:5]

Call the adopted sons by their natural fathers and not by those who have adopted them which corresponds with truth and reality. It is better to call them brothers in faith or friends, because brotherhood is used in a wider sense than fatherhood and is not likely to be misunderstood.

Ummi Salima daughter of Abi Ummya.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا
{ أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا } 6

[Pooya/Ali Commentary 33:6]

This verse was revealed when some of the Holy Prophet's companions made excuses to avoid the

march the Holy Prophet ordered to meet the enemy at Tabuk. The word *awla* refers to *mawla*, the term the Holy Prophet used for himself and Ali ibn abi Talib at Ghadir Khum (see commentary of Ma-idah: 67). This verse decisively establishes the superior authority of the Holy Prophet over the selves or souls of all the believers. Even the considerations, pertaining to the nearest blood relatives are subjected to his superior authority. There is a complete surrender of self to the commands of the Holy Prophet in all material and spiritual matters.

The Holy Prophet said:

"None among you can ever be a true believer unless he accepts and obeys me as his master."

The wives of the Holy Prophet are the mothers of the believers.

It is a well known tradition that the Holy Prophet gave Ali the authority to divorce any of his (the Holy Prophet's) wives. According to Imam Muhammad bin Hasan al Qa-im the Holy Prophet said:

"O Abul Hasan, Allah has bestowed honour on my wives, but if they disobey the laws and commands of Allah, made known through me, they come out of the sacred range of the divine grace. At anytime, after me, if any of them rebel against you, you have the authority to divorce her on my behalf."

Please refer to the commentary of Anfal: 75 for "blood relations are nearer one to another in the book of Allah than the believers and *muhajirs*" Refer to the commentary of Ma-idah: 67 for "the prophet has a greater or nearer claim over the believers than they have on their own selves." Also refer to the commentary of Anfal: 24 and 27.

Aqa Mahdi Puya says:

This verse makes known the basis of the *wilayah* and *imamah* (the absolute authority of the Holy Prophet and of Ali as declared at Ghadir Khum) over the believers.

Refer to the commentary of Anfal: 75 to know the principle of inheritance-he who is closer and nearer to him in wisdom and character should be his spiritual heir, and the closest relation in blood should inherit his property, therefore he in whom both "nearnesses" are combined should inherit his position as well as his property. Also refer to the introduction of surah al Bara-at for the closeness to the point of indivisible oneness between the Holy Prophet and Ali ibn abi Talib.

"His wives are their mothers" has been mentioned to say "you should not marry his widows after him at any time" in verse 53 of this surah. There is no significance in it other than the fact that whatever is associated with the Holy Prophet is to be respected and honoured even if the thing or person possesses no merits of his own just like the "black stone" which was fixed by Ibrahim and Ismail in the house of Allah by His command.

Safiya daughter of Hayy ibn Akhtab.

{وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا 7}

[Pooya/Ali Commentary 33:7]

Please refer to the commentary of Ali Imran: 81; Nisa: 41 and Anfal: 89.

Maymuna daughter of Harith Hilah.

{لَيْسَ أَلِ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا 8}

[Pooya/Ali Commentary 33:8] (see commentary for verse 7) Zaynab daughter of Jahsh Asadi.

{يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ

{بَصِيرًا 9}

[Pooya/Ali Commentary 33:9]

Verses 20, 22 and 23 and this verse refer to the battle of Khandaq. The surah Al Ahzab takes its name from the army of the allied clans which came against the Muslims in the 5th year of the Hijrah. The pagans of Makkah, the Jews and bedouin Arabs entered into an unholy alliance came with a force of 10000 men and besieged the Muslim community in Madina. This battle has been described in detail in the commentary of Baqarah: 214 and 251. A trench (*khandaq*) was dug round Madina, as advised by Salman, by the order of the Holy Prophet. When Ali ibn abi Talib killed Amr bin Abdwud in single combat the whole army of 10000 men went back to Makka without further fighting. This type of unique retreat after the defeat of one warrior never happened in the history except in the time of Prophet Dawud when he killed Jalut. Ali's triumph became so decisive that the pagans of Makka or their allies never made any attempt thereafter to attack Muslims in Madina.

It is reported that at the time of digging the trench a stone in the earth was found which neither could be removed nor broken. The people went to the Holy Prophet to seek his help. He came and struck it thrice with an axe, each time a flashing spark sparkled from the stone and people saw the glimpses of Syria, Madina and Yeman one after another. The stone was broken. The Holy Prophet told them Allah would grant the Muslims victories over those towns. The weak in faith and the hypocrites, who were expecting certain end of the Holy Prophet, openly accused him of telling morale boasting lies to keep the people in delusion. There was no food in the city. Jabir bin Abdullah had a lamb and a little quantity of corn. The Holy Prophet asked him to prepare whatever food he could from those provisions. The people were invited to eat the prepared food in batches of ten. They all came as advised and ate to their full satisfaction, yet the quantity remained as it was. During the nearly 3 weeks blockade the hypocrites left no stone unturned to demoralise the people through rumours and to convince them that the best course was to go to their homes and save themselves from utter annihilation.

The enemy was struck dumb with astonishment because this mode of defence was not known to the Arabs, and they were at a loss to understand how to overcome the difficulty. At length a select party of the besiegers' horsemen found out a narrow part of the ditch which was not guarded. Amr bin Abdwud, Nawafal bin Abdullah, Darar bin Khattab and Ikrima bin Abu Jahl succeeded in leaping over the trench. Amr, reining forward towards the Muslims, challenged them to single combat. What followed after this challenge has been mentioned in the commentary of al Baqarah : 214 and 251.

When Ali and Amr stood face to face Amr said to Ali: "By God, I do not like to put you to death because your father was my friend, and I enjoyed many a feast at his dinner table." Ali replied: "There could be no friendship between belief and disbelief, so by Allah, I am here to kill you."

Amr was described by the Holy Prophet as the personification of infidelity, nevertheless even such a person had a moral sense to give respect and have consideration for the son of the man who treated him well, but the so-called followers of the Holy Prophet who not only guided them to the right path but also took them out from the darkness of ignorance and depths of degradation to the light of civilisation, harassed, persecuted and killed his children in Karbala and after Karbala till his last son and inheritor Imam Mahdi al Qa-im was taken up by Allah, as Isa was taken up to heaven, to make him invisible.

The Holy Prophet said:

"It is a struggle between faith and infidelity, the embodiment of faith shall crush the entirety of infidelity."

At last the voice of Ali, pronouncing *Allahu Akbar*, was heard, which was a signal of his victory. The divine decree (There is no god save Allah; Muhammad is the messenger of Allah and Ali is his

supporter) which the Holy Prophet saw inscribed in letters of celestial light on heavens in the night of *mi-raj* (see commentary of Bani Israil: 1) was found by him fulfilled on every such occasion.

Beholding the fate of their renowned champion, his comrades in the enterprise rushed back to escape, spurred their horses and crossed the ditch except Nawfal who fell in the ditch.

The Holy Prophet said:

"The victory of Ali on the day of the ditch is much more in worth than the devotional worship performed by the created beings of both the worlds (seen and unseen) till the day of judgement."

Then there was a piercing blast of the cold east wind, the enemy's tents were torn up, their fires were extinguished, the sand and rain beat in their faces, and they were terrified by the signs against them.

All the above noted events and those mentioned in the commentary of al Baqarah: 214 and 251 are mentioned in Tarikh al Khamis; Madarij al Nabuwah; Mustadrak of Hakim, Firduws al Akhbar Rawdat al Ahbab; Izalatal Khifa and Habib al Siyar and the histories by Ibn Athir and Abul Fida.

Juwari-ah daughter of Harith Mustalaqa.

It is reported that Abu Bakr and Umar bin Khattab had expressed their displeasure to their daughters and reprimanded them for their unjustified demands and their insolent behaviour. Once Ali tried to put fear of Allah in their hearts but A-isha lost her temper and used harsh words to insult him. Then and their the Holy Prophet gave authority to Ali to divorce any of his wives on his behalf. See commentary of At Tahrir: 1 to 5.

Bukhari in his commentary of Tahrir in his Sahih record several traditions as related by Umar stating that the two women who were insolent and haughty towards the Holy Prophet were A-isha and Hafsa. It refers to her address to the Holy Prophet: "I smell *maghafir* (a kind of flower having a very bad odour) from you." She said this in order to prevent him from visiting the house of Zaynab and eating honey there.

When some malevolent persons falsely accused Mariyah mother of Ibrahim, A-isha supported the accusers and tried in vain to confirm the false blame, but Allah absolved them (the Prophet and Mariyah) and saved them from injustice through Imam Ali. Those who want to know the details of the unhappy incident should refer to the account of Mariyah in Hakim's Mustadrak, vol. 4, p. 30; or Dhahabi's Talkhis al Mustadrak.

Aqa Mahdi Puya says:

Due to the unbecoming, envious and avaricious behaviour of the wives referred to in verses 28 to 34 they have not been included in the clause of purification of Ahl ul Bayt in verse 33, in which the highest degree of purification has been bestowed only on the Ahl ul Bayt. This is the reason that in all these verses the wives of the Holy Prophet are referred to in personal plural pronoun in feminine gender, but in the clause of purification the pronoun is plural in masculine gender, just as in verse 73 of Hud. In verse 5 of at Tahrir it is stated that the Holy Prophet had discretionary power to divorce any of his wife, and if he did so Allah would give him better women as his wives in place of the existing wives. When evident unbecoming misconduct has been proved against the wives, the element of rijs (pollution) is established, therefore as they could be divorced and no more be the Holy Prophet's wives, they were not included in the Ahl ul Bayt.

As the wives of the Holy Prophet they were expected not only to display refinement, decency and decorum but also imbibe moral and spiritual excellence in their character because of their close and constant association with the Holy Prophet; and if they did not, their punishment in the hereafter would be doubled (greater in degree), because as the wives of the Holy Prophet they should have been models of piety for other women. Refer to the commentary of Nur: 26.

To the good and obedient wives Allah will give double reward and a honourable sustenance.

It has been made clear to the wives of the Holy Prophet that mere association with him does not give them any privilege unless they obey the Holy Prophet and safeguard themselves against evil. Although they have been declared "the mothers of the believers", yet they are warned not to be too friendly lest some one is moved with desire. In this there is guidance for all women that they should keep all men at arm's length-not to give even a slight unconscious indication of possible complaisance.

{إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا } 10

[Pooya/Ali Commentary 33:10]

The sight of the enemy who surrounded the city round the trench was frightful. All the Muslims save the Holy Prophet, his Ahl ul Bayt and their followers feared that they might not be able to stand the trial and would be slaughtered and destroyed. "The hearts jumped to the throats" is expressive of cowardice.

"They came on you from above you" refers to the heathens and "from below you" refers to the hypocrites and the weak-hearted wavering converts.

The word *muminin* in verse 11 refers to those who posed themselves as believers but were not in fact true faithfuls. Their insincerity and false guise became known when Amr threw an open challenge but none of the companions came forward to meet him in single combat because they were shaken by a frightening terror.

As stated in the commentary of verse 9 the Holy Prophet had seen clear signs of victory, but the hypocrites and the insincere believers accused him and the true believers of keeping the Muslims in delusive hopes.

Yathrib is the ancient name of Madina. The disaffected hypocrites and the insincere spread defeatist rumours and persuaded the Muslims to leave the scene of the impending battle and withdraw for the defence of their homes, although their homes were not exposed to enemy attack. So prone and ever-ready were they to every act of hostility against Islam that if the enemy had been able to penetrate into the city, they, sitting on the fence, would have joined the forces of the invaders at once, although, after the battle of Uhad, certain men who had deserted the Holy Prophet, made a covenant with Allah and His Prophet that they would behave better next time. See commentary of Ali Imran: 121, 122, 128, 140 to 142, 144, 151 to 156, 159, 166 to 168 and Anfal: 16.

Imam Ali said:

"On which day (can) I run away from death? The day which is decreed (or) the day which is not decreed!"

Most of the companions of the Holy Prophet who were weak in faith fell easy prey to the machination of the clever hypocrites, as they did in the battles of Badr and Uhad (see verses of Ali Imran and Anfal noted above) and afterwards in Hunayn (see commentary of Bara-at: 25 to 27). In times of danger they would look to the Holy Prophet and Ali for protection, and keep themselves snugly away from the fight. When the danger is past, they would come and brag and wrangle and show their covetousness and greed for gains. Even any good they might have done was obliterated

because there was no sincere motive behind it except envy, greed and cowardice.

Verse 20 gives a vivid picture of the psychology of the most of the companions of the Holy Prophet. Even when the enemy had gone they were so much confused in their minds that they secretly decided to run away from the city and take refuge in the desert if the enemy made another attack.

Aqa Mahdi Puya says:

"They would fight but little" shows that the companions made almost no contribution to the mission of the Holy Prophet. Even a commentator like Allama Yusuf Ali (who has not mentioned the Ahl ul Bayt at all in his entire commentary) admits in his note (3685) that "Ali particularly distinguished himself in many fights, wearing the prophet's own sword and armour."

{ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا } 11

[Pooya/Ali Commentary 33:11] (see commentary for verse 10)

{ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا } 12

[Pooya/Ali Commentary 33:12] (see commentary for verse 10)

{ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۗ وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ۗ إِنَّا نُرِيدُونَ إِلَّا فِرَارًا } 13

[Pooya/Ali Commentary 33:13] (see commentary for verse 10)

{ وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُنِيتُوا فَالْتَمَتُوا لَأَتَوْهَا وَمَا تَلَابَتْهَا بِهِ إِلَّا يَسِيرًا } 14

[Pooya/Ali Commentary 33:14] (see commentary for verse 10)

{ وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الْأَذْنَبَ ۗ وَكَانَ عَهْدُ اللَّهِ مَسْنُورًا } 15

[Pooya/Ali Commentary 33:15] (see commentary for verse 10)

{ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا } 16

[Pooya/Ali Commentary 33:16] (see commentary for verse 10)

{ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۗ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا } 17

[Pooya/Ali Commentary 33:17] (see commentary for verse 10)

{ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۗ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا } 18

[Pooya/Ali Commentary 33:18] (see commentary for verse 10)

{ أَشِحَّةً عَلَيْكُمْ ۗ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورًا أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۗ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَسِنَّةٍ ۗ أَشِحَّةً ۗ عَلَى الْخَيْرِ ۗ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَبَ اللَّهُ أَعْمَالَهُمْ ۗ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا } 19

[Pooya/Ali Commentary 33:19] (see commentary for verse 10)

{ يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۗ وَإِنْ يَأْتِ الْأَحْزَابَ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۗ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا } 20

[Pooya/Ali Commentary 33:20] (see commentary for verse 10)

{ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا } 21

[Pooya/Ali Commentary 33:21]

This verse describes the rational, functional, individual, social and dynamic attitude of the sincere believers. They always kept the ideal pattern of the Holy Prophet in their minds and faithfully followed his example in letter and spirit. He was sent in this world as the perfect exemplar of all that Allah has commanded mankind to do. In blind envy his critics fail to understand the in depth meaningfulness of his way of life every smallest aspect of which contains useful and profitable guidance for mankind, in every age, for individual and collective life, from material as well as spiritual point of view, because he did not do anything or utter any word unless commanded by Allah (Najm: 2 to 10). The theory of his preaching was always demonstrated by actual practice. If he had not done so he would not have fulfilled the purpose of his advent and his ministry. He has no equal. Whatever he preached, he and his Ahlul Bayt put into practice.

About his defensive wars refer to the commentary of al Baqarah: 190 to 193 and 216 and about the polygamy allowed in Islam refer to the commentary of Nisa: 3.

Aqa Mahdi Puya says:

Ali ibn abi Talib said: "When the fighting was most intense we always found the Holy Prophet

nearest the enemy lines."

Before him, his father, Abu Talib, used to say that Muhammad was the pivot around whom the Hashimite warriors would gather to take refuge and fight.

{وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا } 22

[Pooya/Ali Commentary 33:22]

In contrast to what the hypocrites and the weak in faith said in verses 12 and 13, the sincere believers, when they saw the large number of allied forces, instead of losing heart and confidence decided to stand their ground against the enemy, with sure conviction that what Allah and the Holy Prophet had promised would come true.

Refer to the commentary of verses 1 to 3 and 9 and 10 to 20, 21 of this surah and other verses mentioned therein.

{مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا } 23

[Pooya/Ali Commentary 33:23]

Imam Muhammad bin Ali al Baqir said that among the believers who were true in their promise to Allah and had discharged their vow by martyrdom were Hamza bin Abdul Muttalib and Jafar bin Abu Talib, and he who was waiting was Ali ibn abi Talib.

Ali ibn abi Talib said:

"I, my uncle Hamza, my brother Jafar and my cousin Abu Obayda had made a voluntary promise to Allah to always stand our ground against the enemy in the battles fought in the cause of Allah. My comrades have completed their vow. I am waiting my turn."

The Holy Prophet said:

"O Lord, Obayda was martyred at Badr, Hamza at Uhad, Jafar at Muta, but Ali is still with me; let me not depart from this world without a heir to succeed me."

The best and the greatest example of voluntarily, willingly and readily sacrificing lives, property and children in the cause of Allah was shown, set and established in the battle of Karbala in 61 Hijra by Imam Husayn bin Ali. In Karbala every companion of Imam Husayn was vying with one another to give his life in the cause of Allah. At the time of giving permission to every aspirant for martyrdom the Imam said: "Go. We will follow you"; and recited this verse.

It is reported that Imam Ali recited this verse after the martyrdom of Ammar Yasir and Khuzayma ibn Thabit.

{لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ كَانَ اللَّهُ كَانَ غَفُورًا رَحِيمًا } 24

[Pooya/Ali Commentary 33:24]

Aqa Mahdi Puya says:

This verse refers to the faith of the companions of the Holy Prophet. The true believers among them are described in verse 23 who shall certainly attain success in the life of the hereafter, and in this verse the other category of the companions is addressed as pretenders who shall certainly be punished.

{وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا } 25

[Pooya/Ali Commentary 33:25]

In spite of the mighty preparations and the great forces which the allied enemies of Islam brought to destroy the Muslims, all their plans were frustrated by Allah through Ali ibn abi Talib who single-

handedly made the enemy abandon the attack and return to Makka. They came in anger and fury but departed in defeat and dejection. This was their last and dying effort. Refer to the commentary of al Baqarah: 214 and 251; and verses 1 to 3 and 9 and 10 to 20, 21, 22 of this surah.

Aqa Mahdi Puya says:

The books of history give three reasons for the retreat of the allied forces. Verse 9 of this surah says: "We (Allah) sent (i) a hurricane (ii) and the armies which you did not see." In addition to these two the 3rd reason was the role Ali played in this battle.

In this verse it is said: "Allah repelled the disbelievers in their rage." Although the human will was present in the 3rd cause yet it has not been mentioned, because Ali's will worked in total submission to Allah's will as also the Holy Prophet's action is described in verse 17 of An-am: "When you (O Muhammad) threw (dust) at them, it was not your act, but Allah's." The Holy Prophet told the dejected Muslims in the battle of Khaybar when he gave the standard to Ali: "He will not come back till Allah gives us victory through his hands." So Ali is also known *yadullah* (the hand of Allah).

Imam Ali said:

"Whatever I do is in the cause of Allah. I do nothing for myself. Wholly and solely all my actions are for Allah."

Refer to the commentary of Baqarah: 214; 251 and verse 1 to 3 and 9 and 10 to 20, 21, 22 of this surah.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا } 26

[Pooya/Ali Commentary 33:26]

The reference is to the Jewish tribe of the Banu Qurayza. As citizens of Madina they were bound by solemn agreement to help in the defence of the city. But on the occasion of the siege by the Quraysh and their allies they intrigued with the enemies and treacherously aided them. The Banu Qurayza were filled with terror and dismay when Madina was free from the Quraysh danger. They shut themselves in their fortress about three or four miles to the east of Madina.

Ahul Fida and Tabari in their histories and Hirwi in *Habib al Siyar* say that soon after his return from the battle of Khandaq, while laying aside his armour, the Holy Prophet was washing his hands and face in the house of his beloved daughter Fatimah whom he used to visit before going to his own quarter on return from an expedition or excursion the angel Jibrail brought a command from Allah to proceed immediately against the Qurayza Jews.

The Holy Prophet instantly sent Ali with his standard, and himself following with his army laid siege to the fortress of the Jews. The Holy Prophet himself went near the gate of their fortress and asked them to surrender. They did not. Had they done as suggested by the Holy Prophet they would have enjoyed the fair and lenient terms given to the tribe of Banu Quinuqa. It is said that at the command of the Holy Prophet the grove of the trees near the walls of the fortress moved over to a place away from it so as to give shelter to the Muslim army.

At last, after twenty five days they offered to surrender, if Sad bin Mu-az, the chief of their allies- the Bani Aws- might be appointed to decide their fate. The Holy Prophet agreed. Sad decreed that the male captives should be put to sword, women and children be sold as slaves and their goods be confiscated and divided among the besiegers. This decision was given by Sad in the light of the verses 13 and 14 of Deuteronomy 20:

"You shall put all its males to the sword, but you may take the women, the dependants, and the cattle for yourselves."

Please refer to Deuteronomy 20: 10 to 18.

27} وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْنُوهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

[Pooya/Ali Commentary 33:27] (see commentary for verse 26)

28} يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعَنَّ وَأَسْرَحَنَّ سَرَاحًا جَمِيلًا

[Pooya/Ali Commentary 33:28]

The only youthful marriage of the Holy Prophet was his first marriage to Khadija, mother of Fatimah, the noblest of women and the best of wives. He married her fifteen years before he made known his prophethood; their marriage life lasted for twenty five years, and their love and harmony was ideal. During her life he had no other wife. When she died the Holy Prophet observed "the year of grief". He would probably never have married again, as he was most abstemious in his physical life, but for two considerations which governed his later marriages-(i) compassion and clemency; (ii) help in his duties of prophethood.

Some of his wives were gentle and faithful; some were envious and avaricious, whom the Holy Prophet, as commanded by Allah in this verse, offered to set free in a goodly manner.

After hearing the Holy Prophet's declaration Ummi Salima stood up and said: "I have chosen Allah and His Prophet". Then verse 29 was revealed. It refers to those wives who did not covet for worldly gains but rejoiced in the honour they had as the wives of the Holy Prophet. For such wives there is a great reward from Allah in the hereafter. Most of the commentators say that this verse was revealed because of the persistent demand of his wives for a high standard of living which was beyond the means of the Holy Prophet. According to Irshadus Sari Sharh Sahih Bukhari, volume 7; page 314, the following wives of the Holy Prophet were divided in two groups, one of which including Hafsa, Sawda, Safiya, was dominated by A-isha.

(1) A-isha daughter of Abu Bakr.

29} وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

[Pooya/Ali Commentary 33:29] (see commentary for verse 28)

30} يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

[Pooya/Ali Commentary 33:30] (see commentary for verse 28)

31} وَمَن يَفْعَلْ مِثْلَ مَا كَانُوا يَعْمَلُونَ ۗ وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا

[Pooya/Ali Commentary 33:31] (see commentary for verse 28)

32} يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۗ إِن اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

[Pooya/Ali Commentary 33:32] (see commentary for verse 28)

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

[Pooya/Ali Commentary 33:33]

Obedience to Allah's law sums up all duties. Regular prayer (seeking nearness to Allah) and regular charity (doing good to fellow-creatures) are mentioned as specially symbolical of the religion of Allah, Islam.

The first command in this verse "stay in your houses" was violated by A-isha when she went to Iraq to organise a mischievous campaign against Ali about whom the Holy Prophet said:

"O Ali, you are to me as Harun was to Musa. You are my brother in this world and the hereafter. Your flesh is my flesh, your blood is my blood. You and me are from one and the same light."

In his sermon at Ghadir Khum (see commentary of Ma'idah: 67) he invoked Allah to be a friend of those who loved Ali and be an enemy of those who opposed Ali.

Bukhari has recorded in the chapter "What happened in the houses of the Prophet's wives" in the book "Jihad and Travel" of his Sahih, vol. 2, p. 125, that while delivering an address from the pulpit, the Holy Prophet pointed towards A-isha's house and said: "Here lies the scandal; here lies the scandal; here lies the scandal, where the horn of Shaytan would be rising." In the words of Sahih Muslim: "The Prophet came out of the house of A-isha and remarked: "Here is the head of infidelity where the horn of Shaytan will rise." Refer to Sahih Muslim, vol. 2,0.502.

"Verily Allah intends to keep off from you uncleanness, O you Ahl ul Bayt and purify you with a thorough purification" is a separate verse revealed on a particular occasion but placed here. Please refer to Aqa Mahdi Puya's note in the commentary of verses 28 to 32.

The time, occasion and people concerned in connection with the revelation of the above noted verse have been discussed and made known in many authentic books of the Muslim scholars.

The one and only reference available to the commentators is the event of the blanket (*Hadith al Kisa*).

The "event of the blanket" has been written by the following authors whom the Muslim Ummah acclaim with one voice.

- (1) Ahmad bin Muhammad bin Hanbal (241 H) "Musnad" (Egypt: 131 H) pages 259, 285, 292.
- (2) Muslim bin Hajjaj Nayshapuri (261 H) Sahih Muslim" (Egypt: 1349) vol. 4, page 116.
- (3) Abi Isa Muhammad Tirmidhi (275 or 279 H) "Sahih Tirmidhi" (Sharah ibnul Arabi) (Egypt: 1352 H) vol. 13 pages 200, 248.
- (4) Ahmed ibn Shu-ayb Nisa-i (303 H) "Khasa-is" (Egypt: 1348 H) page 4.
- (5) Ibn Jarir Tabari (310 H) "Tafsir Tabari" (Jama ul Bayan fi Tafsir il Quran) (Egypt: 1331 H) vol.22, page 5.
- (6) Sulayman bin Ahmad Al Tibrani (360 H) "Al Mu-jam Al Saghir" (Dehli: 1311 H), page 34, 75.
- (7) Hakim Nayshapuri (405 H) "Al Mustadrak" (Hyderabad Deccan: 1334 H), pages 146, 147, 148.
- (8) Yusuf bin Abdullah ibni Abdul Birr (463 H) "Al Isti-ab" (Hyderabad Deccan: 1346 H), vol. 2, page 460.

1. Ali bin Ahmad Al Wahidi (468 H) "Asbab ul Nuzul" (Egypt: 1315 H) pages 266, 267.

Tirmidhi, Ibn Jarir Tabari, Hakim and Tibrani have related from Ummi Salima that when this verse was revealed the Holy Prophet was under a blanket or mantle along with Ali, Fatimah, Hasan and Husayn, and he declared that his family consisted of only these persons. Ummi Salima, his wife, within whose quarters the revelation came, asked permission to be included in the group under the blanket, but she was politely refused permission. The group is known ever since with the epithet "*panjtan pak*" or "the holy group of five". These are the persons who were compared by the Holy Prophet with the ark of Nuh wherein those who embarked were saved, while those who sought shelter elsewhere were drowned. Refer to Tafsir Azizi by Shah Abdul Aziz and Tafsir Durr al Manthur by Jalal al Din al Suyuti. In Yanabi al Mawaddat, page 87, Shaykh al Islam writes that A-isha said: "*Ayah al Tat-hir* refers only to the Holy Prophet, Ali, Fatimah, Hasan and Husayn. No wife of his is included." On page 280 of volume two of Sharah Nuwi of Sahih Muslim it is written that when Zayd bin Arqam was asked whether the wives of the Holy Prophet are included in the Ahl ul Bayt, he said: "By Allah the wives of the Holy Prophet cannot be included in the Ahl ul Bayt at all, because after the pronouncement of divorce the wives are reverted to their parent; and, moreover, *sadqah* (charity) is prohibited to be given to the Ahl ul Bayt." Also please refer to the

commentary of Shura: 42 and Ali Imran : 61 for further confirmation and proofs.

Some commentators report this tradition through A-isha who says that this event took place in her house. So two wives of the Holy Prophet have confirmed that they both were not given permission by the Holy Prophet to come under the blanket, so they could never be described as Ahl ul Bayt.

Thalabi reports that when A-isha was asked as to why she violated the command of Allah "to stay in your houses" by going to the battle of Jamal against Ali, she said:

"It was my fate. I saw the Holy Prophet taking Ali, Fatima, Hasan and Husain under his mantle and heard him saying: 'O Allah, these are my Ahl ul Bayt. Keep off impurity from them.' I asked him: 'Am I not of your Ahl ul Bayt?' He said: 'Go away from here. You are not of my Ahlul Bayt.'"

Abu Dawud and Malik relate from Anas that for six months after the revelation of this verse every morning, while going for *fajr salat*, the Holy Prophet used to recite this verse at the door of Fatimah's house.

In verse 73 of Hud Sara is addressed as Ahli Bayt, not as the wife of Ibrahim but as the mother of prophet Is-haq, because the state of being a wife of a prophet gives no privilege to a woman as stated above and clearly indicated by the Holy Prophet himself, and decisively proved by the condemnation of the wives of Nuh and Lut.

Innama implies the determined decision or will of Allah. Although the decision of a created being may not take effect at all, but the will of Allah takes immediate effect. There cannot be a slightest gap of time or space in the will of Allah taking effect. When He commands: "Be"; it becomes. Refer to Baqarah: 117; Nahl: 40 Maryolm: 35; Ya Sin 83; Mumin: 68 and Qamar 50. It is not only the will of Allah but the declaration of its effect. Since the Ahl ul Bayt have been thoroughly purified, they remain thoroughly purified for ever. The prayer of Ibrahim in Baqarah: 127 to 129 is prayed to continue the excellence in themselves and in their descendants mentioned in Baqarah: 124. When a quality or attribute is described or mentioned in indefinite sense it refers to the perfect possibility. The purity in this verse is absolute purity. Polytheism (*shirk*) is described in the Quran as impurity and also the greatest iniquity (refer to Luqman : 13). Refer to the commentary of Baqarah: 124 for the condition that *imamah* is not bestowed on those who have ever (even once in their lives) worshipped any *ghayrallah*. All the companions of the Holy Prophet and his wives were polytheists before embracing Islam. Only the Holy Prophet, Ali, Fatimah, Hasan and Husayn were at that time free from the dirt of *shirk*, therefore they alone could be throughly purified.

Aqa Mahdi Puya says:

(i) *Innama* (verily or only) signifies exclusive distinction. To emphasise this exclusiveness, the second object of the verb *yudh-hiba* (keep off)-the phrase *ankum* (from you)-has been put before the first object *rijs* (uncleanness); and for further emphasis, the phrase *Ahl ul Bayt* has been mentioned to explain the pronoun *ankum* (from you). The grammatical structure of the whole clause indicates that this a unique privilege or distinction granted to the Ahl ul Bayt only, excluding all others.

(ii)

The verb *yuridu* implies that the continuous will or intention of Allah is His creative will or intention, not legislative. To interpret the will as the legislative will as in Ma-idah: 6, distorts the whole fabric of the verse and renders meaningless the exclusive particle and the constructional arrangement. Even then it means that only the Ahl ul Bayt exclusively achieved the standard.

(iii) This verse is a preface to verses 77 to 79 of al Waqi-ah: "Verily this is an honourable (Karim) Quran, in a hidden (preserved) book, which no one can touch save the purified." (Refer to page 3.)

(iv) The excellences of Ahl ul Bayt have been openly demonstrated in the event of *mubahilah* (refer to the commentary of Ali Imran : 61).

(v) The Ahl ul Bayt had only been thoroughly purified by Allah because of their total submission to Allah's will and their state of being always in communion with Allah.

The event of revelation of this verse as reported by Jabir bin Abdullah Ansari, one of the most reliable companions of the Holy Prophet has been mentioned in "Awalim al Ulum" by Shaykh Abdullah bin Nurullah Al-Bahrayni and is reproduced here:-

In the name of Allah, the beneficent, the merciful. It is reported by Jabir bin Abdullah Ansari that Fatimah Zahra said;

One day my father, the messenger of Allah, came into (my house), and said "Fatimah! Peace be on you." "Peace be on you too." I replied.

"I am not feeling well." He said.

"May Allah keep you safe from weakness, O my father." I prayed.

"Fatimah! Please bring the Yamani blanket and cover me with it." He said.

So I brought the Yamani blanket and covered him with it. I turned my eyes upon his face. It was shining bright like a full moon in its full glory and splendour.

Then, not a moment passed before my son, Hasan, walked in and said:

"Peace be on you, mother."

"Peace be on you too, my dearest darling" I answered.

"I breathe the pure aroma of the messenger of Allah, my grandfather, coming from you!" He observed.

"True; your grandfather is under the blanket." I confirmed.

Hasan went near his grandfather (covered with the blanket) and said:

"Peace be on you, grandfather, the messenger of Allah, may I join you under the blanket?"

"Peace be on you, my son, my companion at the spring of Kawthar, come in."

He went inside the blanket.

Then, not a moment passed, before my son, Husayn, walked in and said: "Peace be on you, mother." "Peace be on you too, my dearest darling" I answered .

"I breathe the pure aroma of the messenger of Allah, my grandfather, coming from you!" He observed .

"True, your grandfather and your brother are under the blanket." I confirmed.

Husayn went near the blanket (under which his grandfather was resting with his brother) and said:

"Peace be on you grandfather, the choice of Allah, may I join you both under the blanket ?"

"Peace be on you, my son, the saviour of my people, come in."

He went inside the blanket.

In that instant Abul Hasan. Amir al Muminin, Ali ibn abi Talib, stepped in and said:

"Peace be on you, O the daughter of the messenger of Allah!"

"Peace be on you too, Abul Hasan, Amir al Muminin." I answered.

"Fatimah, I breathe the pure aroma of my brother, the son of my uncle, the messenger of Allah, coming from you!" He observed.

"True, he is under the blanket with your sons" I confirmed.

Ali went near the blanket and said:

"Peace be on you, the messenger of Allah, may I join you (all) under the blanket?"

"Peace be on you, my brother, the executor of my will, my successor, my standard bearer, come in."

Ali went inside the blanket.

Then I went near the blanket and said:

"Peace be on you, my father, the messenger of Allah, may I join you (all), under the blanket?"

"Peace be on you; my daughter my darling, come in."

I went inside the blanket.

As soon as all of us united under the blanket, my father, the messenger of Allah, held the two ends of the blanket and raised his right hand toward the heaven and said:

"O Allah! These are my Ahl ul Bayt, very special to me, my near and dear ones, my own flesh and blood; whoso annoys them disturbs me; whoso makes them sad makes me unhappy. I make war on those who carry on hostilities against them; I am well disposed towards those who make their peace with them; I oppose those who run counter to them; I favour those who love them. They are from me and I am from them. So send Thy blessings, benefits, mercy, protection and favours on me and on them, and keep off from them uncleanness, and purify them with a thorough purification."

Thereupon The Almighty and the Glorious Allah said: "O My angels and the dwellers of the heavens, verily I have not created the indeclinable sky, the levelled earth, the bright moon, the resplendent sun, the rotating cosmic system, the flowing seas, and the sailing ship, but for the sake of and in the love of the five souls lying underneath the blanket."

The trusted Jibrail asked:

"O Lord! Who are underneath the blanket?" The Almighty and the Glorious replied:

"They are the 'Ahl ul Bayt' of the Prophet, the custodians of the message; they are-Fatimah, her father, her husband and her sons."

Jibrail (submissively) asked:

"O Lord! May I descend on the earth and be the sixth with them?"

"Yes. I give you permission," said Allah.

The trusted angel, Jibrail, came down (on the earth), and said:

"Peace be on you, O the messenger of Allah. The Highest High says: "Peace be on you. And distinguishes you with greetings and blessings.

He tells you:

'In the name of My majesty and glory, verily, I have not created the indeclinable sky, the levelled earth, the bright moon, the resplendent sun, the rotating cosmic system, the flowing seas, and the sailing ship, but for your sake and in your love.'

And He has also given me permission to be with you. So may I have your permission O the messenger of Allah."

The messenger of Allah replied: "Peace be on you, O the custodian of Allah's revelation, come in and join (us)."

Jibrail came in and joined us under the blanket.

He told my father: "Verily, Allah has sent a revelation to you. He said:

'Verily Allah's wish is but to keep off from you uncleanness, O Ahl ul Bayt, and to purify you (with) a thorough purification.'"

Ali asked my father: "O messenger of Allah, tell us that which makes our assembly under this blanket an event of surpassing excellence before Allah."

The Prophet replied:

"In the name of He who sent me as a truthful prophet, and chose me as a redeemer to convey His message, I declare that no assembly of our followers and devotees, on the earth, where this event is narrated shall spend a single moment but the mercy of Allah will envelop them, then and there; and countless angels of Allah shall pray for the remission of their sins till the group of the faithful disperse."

Ali declared:

"Well then, by the Lord of the Ka-bah, we have attained our end, and have been rendered successful, so also our followers!"

The Holy Prophet said again:

"O Ali! In the name of He who sent me as a truthful Prophet, and chose me as a redeemer to convey His message, I declare that in any of the assemblies of our followers and devotees, on the earth, where this event is narrated, there would not be a grief-stricken among them, but Allah dispels his worries; nor there would be a downcast, among them, but Allah disperses his sorrows; nor would there be a needy, among them, but Allah meets his de

{وَأَذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا } 34

[Pooya/Ali Commentary 33:34]

In this verse the gender (feminine plural) again refers to the wives of the Holy Prophet and to "houses", not to the people of the house (Ahl ul Bayt) of verse 33. The wives of the Holy Prophet are commanded (as an admonition) to pay attention to the teachings of the Quran and the Holy Prophet, the fountain of wisdom, so that they might not go astray as some of them did (see commentary of verses 28 to 32 of this surah.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ {أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا } 35

[Pooya/Ali Commentary 33:35] Islam, or submitting to Allah's will, includes all the virtues, as particularly specified in this verse. As soon as a man sincerely believes in the truth of the religion of Allah and becomes a Muslim every virtue takes root in his character.

It is said that, after the return from Abyssinia, Asma wife of Jafar Tayyar, wondered as to why there was no particular mention about women in the Quran so far revealed, then this verse was revealed. On several occasions the Holy Prophet had said that every Muslim man and Muslim woman must cultivate the following virtues:

- (i) Faith, hope and trust in Allah, and in His benevolent administration of the whole universe;
- (ii) devotion and service in practical life;
- (iii) love and practice of the teachings of Islam in thought and intention, word and deed;
- (iv) patience in suffering and constancy in right endeavour;
- (v) humility, the avoidance of an attitude of arrogance and superiority;
- (vi) financial help to the poor and less fortunate fellow-beings;
- (vii) self denial,
- (viii) purity in sex life, purity in motive, thought, word and deed;
- (ix) constant attention to Allah's commands,
- (x) safeguarding oneself against evil with full awareness of laws made by Allah.

Forgiveness and equal recompense are for both men and women. Refer to the commentary of Ali Imran: 195.

Aqa Mahdi Puya says:

The general statement about believing men and women in this verse indicates that the privilege and distinction mentioned in the preceding verse are exclusive for the Ahl ul Bayt.

Although every wife of the Holy Prophet must be respected as the "mother of believers", but in view of the verse 5 of Tahrim they may not be included in this verse.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا

[Pooya/Ali Commentary 33:36]

Refer to the commentary of verses 4, 5 and 28 to 32 of this surah about Zayd, Zaynab and the Holy Prophet. Zayd's marriage with the Holy Prophet's cousin Zaynab daughter of Jahsh was celebrated in Makka eight years before the hijrat. At the time of their marriage when she was informed by the Holy Prophet she did not like the proposal, so her brother Abdullah bin Jahsh; and both of them, according to Imam Muhammad bin Ali al Baqir, wanted to exercise their freedom of choice in this matter, then this verse was revealed. We must not put our own wisdom in competition with Allah's wisdom. We must accept it loyally, and do the best we can to carry it out. We must make our will consonant to the will of Allah. Also refer to the commentary of Nisa: 65. Zaynab the high-born could not reconcile herself with Zayd. Both were good believers, and both loved the Holy Prophet; but there was mutual incompatibility and this proved to be the cause of separation between them. Zayd wished to divorce her. The Holy Prophet tried his best to prevent separation between them, because Zaynab's reputation would be ruined, but as marriage should be according to Allah's plan, a source of happiness, not torture, Islam permits the bond of marriage to be dissolved, provided that all interests concerned are safeguarded. Refer to the commentary of Nisa : 3 for polygamy and al Baqarah: 227 to 237 for divorce. After the divorce Zaynab's misery as a widow began to disturb the family of Banu Hashim. In fact, Zaynab's parents wanted to give Zaynab's hand to the Holy Prophet right from the beginning, but at the Holy Prophet's command she was married to Zayd. Now she, and her brothers and other members of the family asked the Holy Prophet to marry her. Then the verse 37 was revealed and the Holy Prophet married her. The issue of an adopted son has been dealt with in the commentary of verse 4 of this surah.

Aqa Mahdi Puya says:

"An adopted son is not the real son", and all other Quranic injunctions are valid in all ages.

"You did fear the people" implies that the right course should be followed, whether the people like it or not, as said in verse 54 of Ma-idah: "They fear not the censure of the censurers."

Prophethood does not deprive the prophet and his family of essential human rights divinely legislated for all.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا } 37

[Pooya/Ali Commentary 33:37] (see commentary for verse 36)

38} مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۗ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا }

[Pooya/Ali Commentary 33:38] (see commentary for verse 36)

39} الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَى بِاللَّهِ حَسِيبًا }

[Pooya/Ali Commentary 33:39]

Man's responsibility is to Allah; and particularly a prophet's submission to Allah's will had to be of the highest degree. In conveying Allah's message or in carrying out His commands a prophet had to fear none other than Allah.

40} مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا }

[Pooya/Ali Commentary 33:40]

Refer to the commentary of verse 4 of this surah for the issue of adopted sons raised by the disbelievers.

Refer to the commentary of Yunus: 47; Ibrahim: 4 and Nahl: 36, according to which messengers of Allah had been sent to preach the religion of Allah to mankind in all ages; and refer to the commentary of al Baqarah: 253 and Bani Israil: 55 for the preference given to prophets over one another and the position of the Holy Prophet among them as the last and the superior most prophet along with references from the Bible, also refer to the commentary of Ali Imran: 81 for the covenant taken from all the prophets regarding the finality and universality of the prophethood of the Holy Prophet. The commentary of Fatihah: 7 also deals with "the seal of the prophets". Refer to the commentary of al Baqarah: 124 and Ma'idah: 67 for the continuity of guidance through the Imams of the Ahl ul Bayt.

Aqa Mahdi Puya says:

"Muhammad is not the father of any of your men" annuls the pagans laws concerning the adopted children, but it does not mean that his posterity was cut off (see commentary of surah al Kawthar, and Ali Imran: 61 wherein *abna-ana*, *nisa-ana* and *anfusana* are distinguished from other people, and *min rijalikum* (of your men) has been used in this verse to exclude all others from the progeny of the Holy Prophet.

The word *khatam* implies not only the finality but also signifies that the Holy Prophet is the testimony of the truthfulness of all the earlier prophets.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا } 41

[Pooya/Ali Commentary 33:41]

Imam Jafar bin Muhammad as Sadiq said:

"There is a limit to everything, but there is no limit to the remembrance of Allah. Excess in anything is disliked by Allah, but Allah's love increases proportionately to the degree of His remembrance a man commemorates in his thoughts and actions. Our true followers are those who, whenever free from their legitimate duties, remembers Allah a great deal."

-*Tasbihat al Arba*, *Tasbih* of Bibi Fatimah, and *Kalimah* are the best recitations for the abundant remembrance of Allah, day in and day out.

{ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا } 42

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

{ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا } 43

[Pooya/Ali Commentary 33:43]

The greatest blessing of Allah is His guidance made available to mankind through the Holy Prophet and his thoroughly purified Ahl ul Bayt (Ahzab: 33). Those believers who remember Him, as stated in the commentary of verse 41 and 42 of this surah, are brought into the light of knowledge and righteousness from the darkness of ignorance and evil (see commentary of Nur: 35 and 36 and Baqarah: 257).

{ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا } 44

[Pooya/Ali Commentary 33:44]

It is said that when Izrail comes to take away the soul of a true believer he says: "Peace be to you (assalamu alaykum)."

{ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا } 45

[Pooya/Ali Commentary 33:45]

The Holy Prophet came as a witness to all men about the truths which had been obscured by the falsehood of ignorance and superstition (see commentary of Nisa: 41 and Nahl: 84 and 89). He came as a bearer of the glad tidings of the mercy and reward of Allah to those believers who do good and also to those transgressors who believe, repent and then live a good life. He came also as a warner to those who are heedless of the hereafter which is all important.

He also came as one who has a right to invite all men to the religion of Allah. Above all he came as an eternal light or lamp (*sirajan munira*) to illuminate the right path (see commentary of Nuh : 16 wherein the sun has been described as a lamp), therefore the Holy Prophet is like the sun which will illuminate the whole world till the end.

Aqa Mahdi Puya says:

By Allah's permission and under His command the Holy Prophet invited every person to the right path. See the commentary of Ali Imran: 52, 53 and 61; and Ma-idah: 67, according to which the appointment of Ali and the Imams in the progeny of Ali and Fatimah as his successors were strictly under the commands of Allah. Therefore the promise of the great grace of Allah is for those who accept and follow his declarations made in *dawat dhil ashira* and at Ghadir -Khum.

{وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا 46}

[Pooya/Ali Commentary 33:46] (see commentary for verse 45)

{وَبَشِيرَ الْمُؤْمِنِينَ بَأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا 47}

[Pooya/Ali Commentary 33:47] (see commentary for verse 45)

{وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا 48}

[Pooya/Ali Commentary 33:48]

So far as the infidels and the hypocrites were refusing to believe in the message of Allah and indulging in slander, ridicule and vain talk, the Holy Prophet was commanded not to heed their annoyances, but when their mischief and intrigues developed into physical threat to the Muslim community fighting was enjoined on him (see commentary of Baqarah: 216, 244; Nisa: 75, 76, 84; Bara-at: 36, 73, 123).

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسِرَّحُوهُنَّ 49} {سِرَاحًا جَمِيلًا 49}

[Pooya/Ali Commentary 33:49]

Refer to the commentary of Baqarah: 228, 236, 237.

{يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا 50}

[Pooya/Ali Commentary 33:50]

As explained in the commentary of verses 28 to 32 of this surah the Holy Prophet as a young man married Khadijah Kubra, a woman older than him, and she remained his only wife till her death. She gave birth to Fatimah Zahra through whom he was blessed with his progeny (see commentary of surah al Kawthar). It clearly indicates that he was not at all a sensuous male. The reason for his marriages, after the death of Khadijah Kubra has also been stated in the commentary of abovesaid verses.

Amir Ali in Spirit of Islam says (on the authority of many Muslim historians like Tabari etcetera) that after the death of Khadijah Kubra with a view to cement his friendship Abu Bakr made an offer of

his daughter A-isha to the Holy Prophet. At his persuasive solicitations the Holy Prophet consented. This was an act of Abu Bakr's characteristic foresight. With the example of Abu Bakr before him, Umar, also desirous of having a like influence in the close circle of the Holy Prophet, gave his daughter to him. Hafsa was a widow. Umar first offered her to Abu Bakr and then to Uthman but the offer was rejected by both, Umar mentioned this to the Holy Prophet, as a complaint, who, out of compassion, accepted her as his wife.

Similarly, he married other women mentioned in the commentary of verses 28 to 32, either out of compassion, or on account of clemency, or to help his mission. All the books of history are clear on this point.

For polygamy see commentary of Nisa: 3.

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ۖ وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۗ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ
 {وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ ۗ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا } 51

[Pooya/Ali Commentary 33:51]

This verse allowed the Holy Prophet to get rid of any of his wives as and when he pleased.

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ
 رَاقِبًا } 52

[Pooya/Ali Commentary 33:52]

Aqa Mahdi Puya says:

Allah commanded the Holy Prophet not to marry any woman after the revelation of this verse.

Although his followers are prohibited to marry more than four women (see commentary of Nisa: 3) but *muta* (temporary marriage) is allowed in addition to four wives (see commentary of Nisa: 24).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاطِرِينَ إِنَاءَهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا
 وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۗ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۗ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۗ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ
 وَرَاءِ حِجَابٍ ۗ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۗ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ ۗ وَلَا أَنْ تُنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۗ إِنَّ ذَلِكُمْ كَانَ عِنْدَ
 اللَّهِ عَظِيمًا } 53

[Pooya/Ali Commentary 33:53]

Generally it is an essential principle of refined society to show deference to all women. To the "mothers of the believers" this respect was due in a higher degree due to their connection with the Holy Prophet.

"From behind a curtain" implies *hijab* (veil).

Aqa Mahdi Puya says:

This verse shows that there was a noticeable dearth of good manners in the companions of the Holy Prophet. Their conduct was annoying and objectionable. Refer to the commentary of Nur: 271.

{إِنْ تُبْدُوا شَيْئًا أَوْ تَخْفَوْهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا } 54

[Pooya/Ali Commentary 33:54]

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۗ وَاتَّقِينَ
 {اللَّهَ ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا } 55

[Pooya/Ali Commentary 33:55]

Refer to the *hijab* (veil) mentioned in verse 53 above. The list of those before whom the Holy Prophet's wives could appear informally without a veil includes their fathers, sons, brothers, brother's or sister's sons, and slaves.

Aqa Mahdi Puya says:

The status of the motherhood conferred on the wives of the Holy Prophet did not affect the ordinary relationship of man and woman between them and the people.

{إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا } 56

[Pooya/Ali Commentary 33:56]

Allah sends His blessings (*salawat*) on the Holy Prophet. The angels invoke Allah to send His blessings on him. The believers are also commanded to invoke Allah to send His blessings on him. The Muslims asked the Holy Prophet: "How are we to seek blessings on you?" He said: "Say: 'O Allah, send blessings on Muhammad and on the *al* (children) of Muhammad.'"

Fakh al Din al Razi writes that the Ahl ul Bayt are at par with the Holy Prophet in five things (one of which is) in invoking the blessings of Allah during prayers, after each *tashahud* which, if not recited, renders the *salat* null and void. Bukhari writes in his Sahih, page 127, volume 3 (Egypt edition) that the Holy Prophet said: "Say: 'O Allah send blessings on Muhammad and on *ali* Muhammad (Ahl ul Bayt) just as You blessed Ibrahim and *ali* Ibrahim.'"

Ibn Hajar Makki writes in his Sawa-iq al Muhriqah, on page 87, that the Holy Prophet warned the people not to send *batar salawat* (*salawat* which has lost the tail i.e. curtailed). When asked what a *batar salawat* was he replied: "If you stop at '*Allahumma salli ala Muhammad*' You should say: '*Allahumma salli ala Muhammad wa ali Muhammad*'"

In religious meetings and gatherings it has become a "fashion" to say in melodious accent: *SALLALLAHU ALA YKA YA RASULLILLAH WA SALLAM ALA YKA YA HABIBALLAH* which in the light of the abovenoted authentic traditions is deviation from the right path shown by Allah in this verse. When Allah Himself sends blessings (*salawat*) on the Holy Prophet as made clear by him in various traditions, if some one selects words not approved by the Holy Prophet, it can be described as hypocrisy, punishment of which is eternal damnation in the fire of hell.

Ahmad bin Hanbal writes in his Musnad, volume 6 page 323, that the Holy Prophet covered Ali, Fatimah, Hasan and Husayn with a blanket and said: "O Allah these are my Ahl ul Bayt so I invoke You to send Your blessings on Muhammad and *ali* Muhammad."

Muslim has also related this in his Sahih, in part I of "the book of prayers."

Also refer to Mushkil al Athar by Tahawi (volume 1, page 334), Kanz al Ummal by Ali Muttaqi (volume 7, page 103) and Tafsir Durr al Manthur by Jalaluddin al Suyuti in his interpretation of *ayah al tat-hir*. He has also quoted the well-known verse composed by Al Shafi-i:

"O Ahl ul Bayt of Allah's messenger, your love is a duty made obligatory upon us in the Quran. It is enough among your great privileges that whoever does not invoke Allah's blessings on you, his prayer (*salat*) is void."

Ibn Hajar also quoted these lines of Shafi-i on page 88 of his Sawa-iq al Muhriqah, in connection with his interpretation of verse 33 of Ahzab.

It is compulsory to recite *salawat* whenever the name of the Holy Prophet is mentioned.

If a believer really desires fulfilment of his or her supplication, *salawat* must be recited before and also at the end of the prayer because in that case whatever the prayer contains in the beginning, in the middle, and in the end will be accepted by Allah as the *salawat* has covered and encircled the whole supplication, and as *salawat* is always accepted by Allah (because He Himself recites *salawat* on the Holy Prophet) the entire prayer is accepted by Him.

Aqa Mahdi Puya says:

The recitation of *salawat* implies that the believers should not worship the Holy Prophet as a deity.

He is the most honoured servant of Allah for whom Allah sends His highest blessings, because he is the first and the foremost in submission and devotion to Allah. The Ahl ul Bayt have been included with him, by his command, because they are also equal to him in submission and devotion to Allah.

{إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا } 57

[Pooya/Ali Commentary 33:57]

Refer to the commentary of Nisa: 115; Anfal: 13 and Bara-at: 61 for the accursed position of those who annoyed the Holy Prophet, particularly refer to the commentary of Baqarah: 2 to 5 on page 51 to know that whosoever annoyed the daughter of the Holy Prophet, Fatimah Zahra, had annoyed the Holy Prophet, and he who annoyed the Holy Prophet had annoyed Allah, and he is a disbeliever for whom Allah has prepared a humiliating punishment.

Aqa Mahdi Puya says:

Whosoever recites curtailed *salawat* as mentioned in the commentary of verse 56, by omitting *ali* Muhammad causes a continuous annoyance to Allah and his prophet, therefore condemns himself to the humiliating punishment promised in this verse.

{وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيِرٍ مَّا كَتَبْنَا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا } 58

[Pooya/Ali Commentary 33:58]

When annoying the believers has been condemned by Allah as a calumny and a manifest sin, what will be the fate of those who annoyed, persecuted and killed the Ahl ul Bayt of the Holy Prophet whose unique excellences have been made known by Allah and His Prophet (see commentary of verses 33 and 56 of this surah, Baqarah : 124, Ali Imran : 61, Ma-idah : 67 and many other verses).

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا } 59

[Pooya/Ali Commentary 33:59]

Refer to the commentary of Nur: 30 and 31 and 58. Every believing woman is commanded to cover herself with outer garments whenever she goes outside of her home.

{الَّذِينَ لَمْ يَنْتَهُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا } 60

[Pooya/Ali Commentary 33:60]

As said in the commentary of Bara-at: 47 to 50, even in 9 Hijra a large number of hypocrites were present among the believers and were actively plotting to undermine the divine mission of the Holy Prophet (also see commentary of Bara-at: 41 and 42), but history written by their associates and followers do not mention them and their activities at all after the departure of the Holy Prophet from this world. In fact it was these hypocrites who annoyed, persecuted and killed the Ahl ul Bayt of the Holy Prophet till the disappearance of the last Imam, al Qa-im, and continued the persecution of their followers in all ages.

The hypocrites, the disbelievers and the enemies of the truth had been seized and destroyed by Allah in the times of earlier prophets and Allah undertakes in verses 61 and 62 that such people among the *ummah* of the Holy Prophet will also meet the same fate. History does not furnish a single example of any action taken by the Holy Prophet against the hypocrites in the sense mentioned here. As Allah's promise has to be fulfilled, Ali, as prophesied by the Holy Prophet, performed this duty in the battle of Siffin, Jamal and Nahrwan; and the living Imam Al Qa-im will complete it when he is sent again in this world by Allah (see commentary of Bara-at: 32 and 33.)

{مَلْعُونِينَ أَيْنَمَا تَفْقُوا أَجِدُوا وَقَتْلُوا تَقْتِيلًا } 61

[Pooya/Ali Commentary 33:61] (see commentary for verse 60)

{سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا } 62

[Pooya/Ali Commentary 33:62] (see commentary for verse 60)

{يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا } 63

[Pooya/Ali Commentary 33:63]

Refer to the commentary of Araf: 187.

{إِنَّ اللَّهَ لَعَنَ الْكَاْفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا } 64

[Pooya/Ali Commentary 33:64] (see commentary for verse 63)

{خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وِلْيَةً وَلَا نَصِيرًا } 65

[Pooya/Ali Commentary 33:65] (see commentary for verse 63)

{يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ } 66

[Pooya/Ali Commentary 33:66] (see commentary for verse 63)

{وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا } 67

[Pooya/Ali Commentary 33:67]

Aqa Mahdi Puya says:

This will be the fate of those who follow the self-proclaimed leaders instead of the divinely appointed leaders at Ghadir Khum (see commentary of Ma-idah: 67.)

{رَبَّنَا آتِهِمْ صِغْفِيرًا مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا } 68

[Pooya/Ali Commentary 33:68] (see commentary for verse 67)

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا ۗ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا } 69

[Pooya/Ali Commentary 33:69]

Refer to the plot of Qarun to malign Musa in the commentary of Qasas: 80; and refer to the commentary of verses 4, 5, 28 to 32 and 36 and 37 of this surah for annoyance caused to the Holy Prophet when he married his cousin Zaynab daughter of Jahsh.

{يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا } 70

[Pooya/Ali Commentary 33:70]

{يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا } 71

[Pooya/Ali Commentary 33:71]

{إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا } 72

[Pooya/Ali Commentary 33:72]

Aqa Mahdi Puya says:

Amanat means trust. There is no trust if the trustee has no power, and the trust implies that the giver of the trust expects that the trustee would use it according to the wish or will of the creator of the trust, and not otherwise.

The offer implies the unrestricted grace of Allah which reaches all beings in the heavens and the earth and in between them; and the refusal refers to their inability or lack of competency to carry out the responsibility. If *haml* (to bear) implies acceptance of the offer, then this verse means that the heavens, the earth and the mountains refused to accept the offer and man undertook the responsibility. According to some commentators *haml*, in this verse, implies "failure in the fulfilment and bearing the

consequences." Iniquity and ignorance of those who failed to fulfil the entrusted responsibility, pointed out in the last clause, refers, by inference, to those trustees who used the trust according to the will of the creator of the trust, and not otherwise. Therefore this verse implies the praise of those who fulfil the responsibility and denunciation of those who, on account of their iniquity and ignorance, fail to do so. The book of Allah and the Ahl ul Bayt of the Holy Prophet are the two most important trusts of Allah given to the Muslims, about which they will be questioned (see *hadith al thaqalayn*).

Do not pursue that of which you have no knowledge. Verily the ear, the eye and the heart, each shall be questioned.(Bani Israil: 36)

The trust is the viceregency of Allah (*khilafat*) given to man as a gift from the Lord to represent Him according to His will. If the last clause is taken as the failure of Adam then the verses of al Baqarah: 30 to 32 and 124 and Ali Imran: 33 and 34 become meaningless.

In Hashr: 21 the sending down of the Quran to the mountains is mentioned, and it is also mentioned therein that such parables are put forth in order to aid man to reflection. The heavens, the earth and the mountains submit themselves to the laws made by Allah. They have no free will. The first and foremost pre-requisite to accept the responsibility is freedom of choice which implies answerableness for all acts of thought and conduct. The trust referred to is the trust of free will or accountability. The evil ones among the human beings have betrayed the trust and brought punishment on themselves, but there are some chosen ones who have been endowed with divine wisdom to rise far above the common level of human abilities, to be the *muqarrabin*, the nearest ones to Allah as stated in Waqi-ah: 11 and 88. There can be no higher attainment than this for any creature.

See commentary of Baqarah: 30 to 34, according to which man (Adam) was taught the names (of the personalities of the Holy Prophet and his Ahl ul Bayt) which no created being, nor even the angels knew before. By making known "these names" Allah intended the highest destiny for man. He made him His vicegerent. To know the highest height man could rise refer to the commentary of Bani Israil: 1 and Najm: 2 to 9. The Holy Prophet, Ali, Fatimah and the eleven Imams in their progeny (see commentary of Baqarah: 124) were the only chosen men who took the responsibility of administrating the trust of the viceregency of Allah and successfully fulfilled it to the fullest satisfaction of the creator of the trust.

Allama Abd al Husayn Sharaf al Din al Musawi says in Al Muraji-at:

"The trust given to mankind is the *imamah* (leadership) of the Ahl ul Bayt which the Muslims failed to follow because of their iniquity and ignorance."

{لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا} 73

[Pooya/Ali Commentary 33:73]

Aqa Mahdi Puya says:

As the response to the trust was not alike among the mankind, they have been divided into two groups, one includes the hypocrites and the disbelievers and the other the believers.

4

Chapter

34th - Tafsir Surah Saba (Sheba)

{الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ } 1}

[Pooya/Ali Commentary 34:1]

This verse repudiates the polytheistic view of dividing the universe into separate regions each with a different god as ruler. Everything in the heavens and the earth and in between them belongs to none but the one and only creator Lord, Allah, hence praise of every kind and in any degree is His. This most important fact of faith has been mentioned many times in the Quran so as to enable every sensible human being to be ever mindful of the true and only benefactor. If a man believes and knows without doubt that Allah alone is the source of all good, he naturally does nothing except good, and necessarily avoids anything that displeases his Lord. He remains adoring Allah, celebrating His praise and offering all gratitude to Him.

{يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ } 2}

[Pooya/Ali Commentary 34:2]

Everything hidden and manifest is known to Allah. Man in his ignorance thinks that whoever is dead and buried is lost. The water absorbed into the earth replenishes numerous streams and the seeds planted in the soil come out in various forms of vegetation and provide food to all living beings. It is a constant cycle of generation, decay and re-generation. Although ignorant men think of physical death as their end, outside the realm of space and time there are further countless realms for the soul of man to pass through. Good and virtue never perish, but rise up to Allah, the generator of all good, purity and perfection.

{وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۗ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ } 3}

[Pooya/Ali Commentary 34:3]

See Anam: 59 and Yasin: 12.

Every human being must know that the law of cause and effect also governs human actions, good or bad, carried out during man's life on earth. Good deeds earn mercy and bad deeds earn wrath. Allah's mercy can be freely earned; but by straying away from the right path, mankind betrays the trust. Refer to Ahzab: 72.

{الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ } 4}

[Pooya/Ali Commentary 34:4]

The unfailing law of cause and effect surely works in the case of good and evil. Good will be recompensed with good, and evil with evil, without exception. Everyone will bear his own burden (see Baqarah: 48, 123, 254; An-am: 165; Bani Israil: 15; Fatir: 18; Zumar: 7; Najm: 38).

The sustenance promised to the righteous is not the ordinary sustenance of worldly life, but an

honourable, graceful and generous spiritual satisfaction .

{وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ } 5}

[Pooya/Ali Commentary 34:5]

Aqa Mahdi Puya says:

Allah's plan can never be frustrated (see Hajj;: 51). Those who oppose it or attempt to frustrate it, are punished and destroyed.

It also refers to those who attempt to explain all the natural phenomena of the universe in atheistic and materialistic terms.

{وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ } 6}

[Pooya/Ali Commentary 34:6]

Refer to the commentary of Ali Imran: 7 and 18; Nisa: 162, Ankabut: 49 and Rad: 43.

The Holy Prophet and his daughter Fatimah and the twelve holy Imams of the Ahl ul Bayt are those who never learnt anything from any mortal in this world, and yet were the fountainheads of knowledge and wisdom, given to them directly by Allah.

{وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنْبِئُكُمْ إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ } 7}

[Pooya/Ali Commentary 34:7]

The Holy Prophet used to preach resurrection of man after physical death. This verse refers to the ignorance of the disbelievers, who obstinately refused to accept the truth the Holy Prophet preached to them, by relying on false conjectures.

Aqa Mahdi Puya says:

According to the theistic view of life, death is not the annihilation of life, but a transfer to a new state. This always appears strange to the atheists.

{أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ } 8}

[Pooya/Ali Commentary 34:8]

{أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ نَسْأًا نَّخْسِفُ بِهِمُ الْأَرْضَ ۚ أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا مِّنَ السَّمَاءِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ } 9}

[Pooya/Ali Commentary 34:9]

The spiritually blind or those whose hearts and minds are filled with falsehood laugh at the truth about the hereafter, because they are unable to observe the power of Allah in the nature surrounding them. In verses 77 to 83 of Ya Sin the disbelievers are asked whether He who created the heavens and the earth will be able to re-create the like of them or not? The same section contains the answer. Allah says: "When He wills a thing He only says: 'Be', and it is."

Aqa Mahdi Puya says:

A proper observation of the surrounding, terrestrial and celestial, proves that they are held by some power above the dimensional realm unexplainable in terms of the dimensions.

{وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۖ يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ۗ وَآلْنَا لَهُ الْحَدِيدَ } 10}

[Pooya/Ali Commentary 34:10]

Refer to the commentary of Anbiya: 79 and 80.

Dawud had been gifted with an enchanting melodious voice, and whenever he sang the glory of Allah the mountains around him would echo his praise, and the birds would join him in chorus. Allah

made iron, one of the hardest metals, soft and pliant in his hands, so that without heating the metal he was able to manufacture coats of mail. It is said that Dawud was the first to manufacture coats of mail. As a prophet of Allah he only manufactured armour which is the means of defence, and not swords, which are the implements of aggression.

{أَنْ اَعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ} 11

[Pooya/Ali Commentary 34:11]

Dawud was an impartial and just ruler. He used to ask everyone he met what they thought of him as a ruler. If anyone had been wronged he would arrange the necessary redress. Once when Dawud was passing a street of his town at midnight, he met an angel, sent by Allah, in the form of a man. He asked the angel his usual question, and the angel replied that the ruler was alright, except for the fact that he took his own sustenance from the public funds. On hearing this Dawud wept for forty days, and prayed to Allah to teach him some profession. It was then that Allah, in His mercy, made iron soft and pliant like wax in Dawud's hands, and inspired him with the art of manufacturing coats of mail, and the other articles of defence. Dawud was therefore able to sell the articles and live upon his own earnings.

The concluding words indicate indirectly that a person should not spend all his time in earning a living, because the ultimate object of life is to do good actions with awareness of Allah.

{وَلِسُلَيْمَانَ الرِّيحَ غُدُوها شَهْرٌ وَرَوَاحُها شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ} 12

[Pooya/Ali Commentary 34:12]

Refer to the commentary of Anbiya 81 and 82; and also Baqarah: 102, Nisa: 163, An-am: 85, and Naml: 15 to 44. For Sulayman's navy see I Kings 9: 26. For the control over time and distance Sulayman could command see Naml: 38, 39. Regarding the jinn being made to serve under Sulayman see Naml: 17.

The jinn must naturally be uncontrollable, rebellious beings because the phrase *be-idhni rabbihi* indicates that some special control of Allah was needed to make them work submissively. The punishment mentioned to be waiting for the disobedient among them, implies that they were by nature liable to revolt and disobey the authority of man. The first being to disobey Allah in the matter of prostrating before Adam, while all the angels immediately did so, was neither an angel nor a human being, but a genie. It is said that Iblis was a genie, made of fire, and he opposed the very first man while the man was yet in his creation (Araf: 12).

In spite of such clear statements, the Ahmadi commentator interprets the word jinn as "the aliens" quoting 2 Chronicles 2 : 12 to 18-"Solomon took a census of all the aliens, resident in Israil." This interpretation is against the clear evidence of the Quran that jinn are other than human beings, and are made of fire. To console the materialists of the West, the Ahmadi commentator is consistently opposed to belief in any kind of supernatural powers having been granted to any prophet of Allah, and hence he interprets every miracle of the prophets in his own peculiar way. This is an outright denial of the special gifts bestowed by Allah on His prophets.

Aqa Mahdi Puya says:

In refutation of the materialistic view of life, verse 9 refers to the evidence afforded by the general and natural phenomena, while subsequent verses refer to the particular miracles given to the prophets.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَتَمَائِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ ۚ اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِيَ
الشُّكُورُ } 13

[Pooya/Ali Commentary 34:13]

A colossal *musjid* is said to be one of the structures erected by both men and jinn. It is said that Allah revealed knowledge to Dawud, saying: "I had covenanted with your father (ancestor) Ibrahim that I would bless his seed, (see Baqarah: 124) and multiply it, and make it a great nation, for he (Ibrahim) had offered the sacrifice of his son at My command. I have fulfilled my promise to him, but his seed has turned ungrateful to My grace and bounties and I shall send a chastisement on them." Allah then afflicted them with a plague, which was withdrawn when Dawud invoked Allah to spare them. Allah said: O Dawud, tell my servants to offer their gratitude for the prayer I answered, by building a *masjid* where your progeny and other future generations may also pray to Me." The construction of the *masjid* was commenced and the righteous Israelites and Dawud himself laboured to build it, carrying heavy stones and mud on their backs. When the walls of the *masjid* rose to a man's height, Dawud was informed by Allah that his share in the building of the *masjid* was complete, because the remaining work had been designated to his son Sulayman. Dawud died in the one hundred and fortieth year of his age and Sulayman succeeded his father to the throne in the thirteenth year of his age, and completed the construction of the *masjid*.

The Holy Prophet, like Dawud and Sulayman, laboured to construct the first *masjid* in Madina, at Quba.

Maharib are the houses of defence during warfare, fortresses.

The concluding words of admonition to the children of Dawud to work, is a general injunction to every nation, and to the Muslims in particular indicating that if a people desire the blessings of Allah on them to be sustained, they must labour in the way of Allah for righteousness. Only a few adhered to the command while the remainder fell into luxury and ease, and suffered the natural consequences of their degradation and a miserable, ignominious life.

Aqa Mahdi Puya says:

Maharib means huge temples, altars, arches, vast halls. Some of the jurists refer to the word *tamathil* (statues) in favour of the permissibility of making images, restricting the prohibitory traditions to those images which are meant for worship. For details refer to the books of *fiqh*.

Some critics attempt to slander the followers of the Ahlul Bayt by saying that they have borrowed their views about the Ahl ul Bayt from the adoration of the family of Dawud by the Jews. In reply, firstly the Quran itself has given the exceptionally distinguished status to the Ahl ul Bayt, excluding all others (see Ali Imran: 61 and Ahzab: 33). Secondly, Nur: 55 expressly says that the method of the caliphate after the Holy Prophet will be the same as before. Thirdly, the Quran asserts that the families of Ibrahim and Imran are chosen by Allah to hold the book, the Wisdom and the authority (Ali Imran: 33 and 34)

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا
} فِي الْعَذَابِ الْمُهِينِ } 14

[Pooya/Ali Commentary 34:14]

Imam Ali bin Musa Ar Ridha said:

"Once Sulayman told his courtiers: 'Allah has blessed me with the greatest kingdom such as no other man ever possessed, and has favoured me with unique gifts of control over men, jinn, animals and birds, and has even taught me the language of the birds; but I have to give account of every moment of this great responsibility He has given me. I want to view the whole of Allah's kingdom

around me from the top of my palace, so let no one disturb me.' He climbed to the top with his staff in his hand, and while he stood viewing the kingdom around him a beautifully dressed young man appeared from a corner of the palace. Sulayman asked him: 'Who are you? Who gave you permission to come here? I had ordered that none should be allowed to enter.' The visitor replied: 'The owner has given me permission.' Sulayman said: 'I am the owner.' The stranger said: 'Allah is the owner of the universe. I am the angel of death and I have been sent to take your soul from your body.' Sulayman said: 'Then go ahead, and fulfill the duty for which the Lord has sent you.' While Sulayman stood leaning on his staff, his soul left his body, but the staff supported the body in that posture a full year. The people below could see him standing and thought him to be alive. When some considerable time had passed many people began to worship him as a god. Some people said that he was a magician, with the power of control over their perception, so as to make them see him standing there. Allah commanded the white ants to chew his staff, then it collapsed, and the body of Sulayman fell on the ground, and at that time the people came to know that he was dead. Until that moment they had believed him to be living and therefore continued to perform the duties entrusted to them by him."

The event has several factors of guidance for mankind which are given below:

No amount of power, however great, possessed by anyone in this world, is permanent, and power and glory, however great, enjoyed by man comes to an end.

None, not even the prophets of Allah, are exempted from undergoing the reality of death.

Great events like the death of Sulayman could be manifested by unseen agencies as commanded by Allah.

Even the smallest creatures can destroy strong, hard structures like Sulayman's staff, which had born the weight of his body for a long time.

A man, who unconditionally submits himself to Allah's will, like Sulayman, could have control over all Allah's creatures in order to fulfill His will. Any body can survive and remain stationary, for any period beyond the ordinary limits of our limited knowledge in accordance with Allah's will. The forces of nature are always subservient to the chosen servants of Allah.

Things people regard impossible to achieve, Allah effects with ease through His will.

A true and godly responsibility to control men, materials and matters is given to a chosen individual endowed with divine wisdom, not to ordinary men who are either elected by the people or usurp the authority by force.

The knowledge of the unknown is with Allah only and not with men or jinn.

The greatest and most magnificent structures designed by men or jinn decay and ultimately perish.

Death is decreed by Allah and could not be avoided or delayed. It is effected immediately as Allah wills.

{لَقَدْ كَانَ لِسَبَأٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُّوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ} 15

[Pooya/Ali Commentary 34:15]

Refer to the commentary of Naml: 20 to 44. The town referred to is Ma-rib, near Yemen, amply irrigated by the great dam Sadd Ma-rib, wherein lived the people of Saba or Sheba mentioned in the Bible-I Kings 10, and 2 Chronicles 9.

The soil of Saba was very rich and there was an abundant water supply. The whole area flourished with profoundly yielding fruit gardens and was free from venomous serpents and insects. The climate was very pleasant. Each of the twelve townships of Saba had its own prophet of Allah. Each of the prophets called their people to correct belief in Allah, the true Lord of the universe, and to righteous living. They preached: "Eat of what Allah from His grace and mercy has provided to you, and be

thankful and grateful to Him who is the most merciful."

It was a happy and prosperous country, amply supplied with canals and roads, and skirted by gardens to the right and left, but the people became arrogant of their prosperity, their skills and the achievements of their ancestors. Allah therefore punished them by destroying their habitations, gardens and cultivated fields. A mighty flood came and the dam burst.

The French traveller T.J. Arnaud saw the town and ruins of the dam of Ma-arib in 1874, and described its gigantic works and its inscriptions in *Journal Asiatique* for January 1874. The dam as measured by Arnaud was two miles long and 120 feet high. The date of destruction was somewhere about 120 A.D. The flourishing land was converted into a waste.

{فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرْمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلِ حَمْطٍ وَأَنْثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ۝۱۶}

[Pooya/Ali Commentary 34:16] (see commentary for verse 15)

{ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ۝۱۷}

[Pooya/Ali Commentary 34:17]

The old Frankincense route was the great highway between Arabia and Syria. Through Syria it connected with great and flourishing kingdoms of the Euphrates and Tigris (Furat and Dajlah) valleys on the one hand and Egypt on the other, and with the great Roman empire round the Mediterranean. At the other end, through Yemen coast, the route was connected, by sea transport, with India, Malaysia and China. The route was studded, in the days of prosperity, with many cities close to each other. The close proximity of the cities prevented the inroads of highway men.

{وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا فُرى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ ۖ سِيرُوا فِيهَا لِيَالِي وَأَيَّامًا آمِنِينَ ۝۱۸}

[Pooya/Ali Commentary 34:18] (see commentary for verse 17)

{فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَرَفْنَاَهُمْ كُلَّ مُمْرَقٍ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝۱۹}

[Pooya/Ali Commentary 34:19]

The people of Saba became increasingly covetous and selfish, departing from the path of righteousness and envying their neighbour's prosperity and happiness. In order to make more profit the distance between two towns had to be extended, because a few stations which they could monopolise would bring more money. Their grasping nature put aside the moral standards of righteousness. Monopoly in trade and industry not only spreads poverty among people but also destroys the moral fabric of the society. They fell into the snare of Shaytan, therefore fell from divine grace and declined. They gradually passed out of history, and became only a name in a story. Prosperity is only a snare unless used for the highest service of Allah and His servants, *anas* (common people).

Aqa Mahdi Puya says:

The people of Saba neglected the bounties of Allah and invited the miseries on themselves. This is true of the material, as well as the spiritual life of man. Thus Imam Jafar bin Muhammad as Sadiq quotes this verse to illustrate that the trouble which engulfed the Muslims (and will continue until the reappearance of Imam Al Mahdi al Qa-im) was due to the ingratitude shown by the people concerning Ghadir Khum. They neglected to pay attention to the covenant of Ghadir (see commentary of Ma-idah: 67). For a similar example among the children of Israil see Ma-idah: 20 to 26.

{وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا قَرِيقًا مِّنَ الْمُؤْمِنِينَ ۝۲۰}

[Pooya/Ali Commentary 34:20]

Shaytan had prayed for a respite and said that he would lead the children of Adam astray and bring

them under his influence, all except a few (Bani Israil: 62). The people of Saba, by their own conduct, proved the challenge of Shaytan true. Only a small group of sincere believers in Allah remained steadfast in their faith and righteousness. The same waywardness has occurred among the followers of every prophet of Allah, and also among the Muslims. Except the holy Ahl ul Bayt and those who follow them faithfully, the others have been led astray by the agents of Shaytan who appeared in the guise of the false leaders of the faith. All these false leaders who ruled after the Holy Prophet were like devils in human form, worse than the brutes of the jungle. (Please refer to the books of history written by Muslim scholars on the personal characters of some of the Umayyid and Abbasid caliphs, particularly Yazid, who posed as the rightful successors of the Holy Prophet, while actually living quite against the teachings of the Quran and the Holy Prophet. The very few who remained steadfast in their faith and righteousness are those about whom Allah has said that Iblis will never ever have any authority over them. Refer to the commentary of Bani Israil: 65; Hijr: 42; Ibrahim: 22.

{وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ} 21

[Pooya/Ali Commentary 34:21] (see commentary for verse 20)

{قُلِ ادْعُوا الَّذِينَ رَعَيْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ} 22

[Pooya/Ali Commentary 34:22]

This verse refers to the false, imaginary deities the people believed in. These gods possess no power or authority whatsoever to help themselves; and, more so, they are completely impotent to help their votaries during times of distress.

{وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۗ حَتَّىٰ إِذَا فُزِعَ عَنِ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ فَقَالُوا الْحَقُّ ۗ وَهُوَ الْعَلِيُّ الْكَبِيرُ} 23

[Pooya/Ali Commentary 34:23]

Refer to the commentary of Baqarah: 48 and 255; Nisa: 85; Yunus: 3; Maryam: 87; Ta Ha : 109 and Anbiya: 28.

{قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ} 24

[Pooya/Ali Commentary 34:24]

Aqa Mahdi Puya says:

This verse asserts that right and wrong, good and evil, are incompatible, one with another. There is no compromise. It refutes the theosophist point of view about religions that: "All are subjectively true." The Quran asserts that the religions should be valued objectively, and both the opposites cannot be true.

{قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا تُسْأَلُ عَمَّا تَعْمَلُونَ} 25

[Pooya/Ali Commentary 34:25]

{قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ} 26

[Pooya/Ali Commentary 34:26]

{قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ ۚ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ} 27

[Pooya/Ali Commentary 34:27]

{وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} 28

[Pooya/Ali Commentary 34:28]

Refer to the commentary of Araf: 158 and Anbiya: 107.

Allah's revelation, through the Holy Prophet, was not meant for one family or tribe, one race or set

of people. It was meant for all mankind, to whom, if they turn to Allah, it is a message of the glad tidings of His mercy, and if they do not turn to Him, it is a warning against disobedience and the inevitable punishment. The Holy Prophet is a *bashir* (bearer of glad tidings) as well as *asnadhir* (warner).

Aqa Mahdi Puya says:

It means that most of the people do not appreciate the universality of the mission of the Holy Prophet, who was the last of the prophets. Even among the Muslims there are some narrow-minded historians who value the Islamic teachings as something having developed specifically out of the conditions in pagan Arabia at that time. Quran says that it was revealed to bestow on man the awareness of his full dynamic potential.

{وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ} 29

[Pooya/Ali Commentary 34:29]

Refer to the commentary of Ali Imran : 145; Araf: 34; Yunus: 49; Hajj: 15; Nahl:61; Muminun: 43. When the appointed hour comes, the respite automatically ends.

{قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ} 30

[Pooya/Ali Commentary 34:30] (see commentary for verse 29)

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ} 31

[Pooya/Ali Commentary 34:31]

The reference is to the people who not only rejected the Quran, but also corrupted the other previous scriptures which contained the prophecies about the advent of the last prophet of Allah, who is the universal teacher for the whole of mankind. The people of the book, in their proud assumption of being on the right path, and superior to all others, disbelieved in the prophecies of their own scriptures, and also prevented others from accepting what had been revealed in the Quran. On the day of judgement each would accuse the other of having been misled, but nothing shall be of any avail to the unjust.

{قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ ۗ بَلْ كُنْتُمْ مُجْرِمِينَ} 32

[Pooya/Ali Commentary 34:32]

There will be mutual reproaches and accusations between the false leaders and the misled but none of them would be uttering the truth .

وَقَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ۗ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۗ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ} 33

[Pooya/Ali Commentary 34:33]

The more intelligent who exploit the less intelligent are constantly plotting night and day to keep the latter under their thumb. To remain in power the intelligent among men, who also become arrogant, show the ways of evil to the ignorant.

Aqa Mahdi Puya says:

Asarru has been interpreted by some commentators to mean: "they expressed"; and by others to mean: "they hid their regret." Both interpretations are justified in the sense that by throwing the blame on each other their regret is exposed without any individual directly expressing his fault.

The "shackles" are their own deeds which shall hang around their necks weighing them down.

{ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ } 34

[Pooya/Ali Commentary 34:34]

The vested interests of the people always stood against every prophet of Allah.

{ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ } 35

[Pooya/Ali Commentary 34:35]

People became infatuated with worldly power and position.

Aqa Mahdi Puya says:

Verses 34 to 39 refer to the general tendency of people to attach importance to abundance of wealth and children, while through the Quran Allah reveals that it is people's faith and good deeds which are the means of approach to Allah.

{ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ } 36

[Pooya/Ali Commentary 34:36]

Man is assured that he need not yield to anyone other than Allah out of anxiety for his sustenance because it is Allah alone who provides each of His creatures with all their needs.

{ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَن آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرَفَاتِ آمِنُونَ } 37

[Pooya/Ali Commentary 34:37]

The criterion for judging man's personal merit will not be based on any material possessions, or any influence, other than spiritual excellence and manifested righteousness in practical life. All worldly goods are nothing but a passing cloud that casts a shadow, running away with them. Real self-development needs correct faith and righteousness in daily life. The reward for righteousness will be manifold.

{ وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ } 38

[Pooya/Ali Commentary 34:38]

{ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ } 39

[Pooya/Ali Commentary 34:39]

{ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ } 40

[Pooya/Ali Commentary 34:40]

{ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ } 41

[Pooya/Ali Commentary 34:41]

Aqa Mahdi Puya says:

This is a refutation of the claims of the pagans and all others who consider themselves as following a course of angelical practices and enchantments. In reality these people follow the satanic forces of the lower spheres. This includes the modern ways of attempting to recall dead spirits.

{ فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ } 42

[Pooya/Ali Commentary 34:42]

{ وَإِذَا تَنَلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَٰذَا إِلَّا إِفْكٌ مُّفْتَرَىٰ ۖ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ } 43

[Pooya/Ali Commentary 34:43]

Aqa Mahdi Puya says:

This verse refers to those who, feeling the fascinating force of the Quran, termed it as sorcery.

{ وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ } 44

[Pooya/Ali Commentary 34:44]

No book was ever revealed, nor any prophet ever sent, to any people in the world, that preached polytheism.

{ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ } 45

[Pooya/Ali Commentary 34:45]

Allah says in this verse that the material wealth and worldly power that made the Quraysh so arrogant and proud, was not even one tenth of what was bestowed on earlier peoples. Even so, the earlier peoples were destroyed when they defied Allah's authority and lived wicked lives.

{ قُلْ إِنَّمَا أُعْطِيتُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلِي وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُونَ مَا بِصَاحِبِكُمْ مِنْ حِجَّةٍ إِنَّ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ } 46

[Pooya/Ali Commentary 34:46]

It is an exhortation which only an intelligent person would grasp. The Holy Prophet is commanded by Allah to invite the people to independent thinking about Allah, and his prophethood. The suggestion is to use individual reflection over the matter, because crowd mentality would not serve the purpose of perceiving or realising the finer and higher spiritual truths. Each person should earnestly and sincerely communicate to himself. During times of need, the promise of the Lord to guide the sincere ones is there. (Ankabut: 69; Nahl 43; Anbiya: 7). The essential prerequisite for such realisation is a heartfelt reflection free from any preconceived notion or prejudice.

{ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنِّي أَجْرِي إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ } 47

[Pooya/Ali Commentary 34:47] Refer to the commentary of Anam: 91 and Yunus: 72.

The Holy Prophet had no other motive except to guide mankind on the right path. In Shura: 23 Allah commanded the Holy Prophet to say: "I demand not of you any recompense for it (the toils of prophethood) save the love of (my) relatives." This verse makes it clear that the purpose and meaning of the prophet's demand, as a return for the completion of the duties of prophethood, was for the people's own benefit. If they love his nearest of kin, who are the ones thoroughly purified by Allah (Ahzab: 33), they would always be on the right path to salvation by following the example of the Ahl ul Bayt (see commentary of Shura: 23).

Aqa Mahdi Puya says:

This verse asserts that the Holy Prophet had asked for a recompense, as an exception to the general course followed by the preceding prophets, but the recompense requested was only in the people's interest, as explained in the commentary of Sad: 86 and 87.

{ قُلْ إِنَّ رَبِّي يَفْضِلُ بِالْحَقِّ عَلَىٰ مَا يَبْدُو مِنَ الْبَاطِلِ وَمَا يُعِيدُ } 48

[Pooya/Ali Commentary 34:48]

What Allah reveals is Islam, the right way for the salvation of mankind.

{ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيُ الْبَاطِلُ وَمَا يُعِيدُ } 49

[Pooya/Ali Commentary 34:49]

Refer to the commentary of Bani Israil: 81.

{قُلْ إِنْ ضَلَلْتُمْ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۗ وَإِنِ اهْتَدَيْتُمْ فِيمَا أُوحِيَ إِلَيَّ رَبِّي ۚ إِنَّهُ سَمِيعٌ قَرِيبٌ } 50

[Pooya/Ali Commentary 34:50]

Allah knows the truth because He is nearer to man than his own self, and He hears everything uttered, whether loudly, in whisper or in mind. Allah is the knower of everything.

Aqa Mahdi Puya says:

This is in reply to verse 43. It does not mean that the Holy Prophet ever erred, because Quran expressively says in Najm: 2 to 4: "Errs not your companion, nor is he led astray, nor he speaks of (his own) desire. It is naught but a revelation revealed (unto him)." It means the prophet was infallible. In several other places the Quran asserts that the Holy Prophet only followed the divine revelation under every circumstance. For further clarification see Duha: 7. The statement in this verse is used to signify that without the divine guidance, the prophet would have been subject to error. On this subject Imam Ali says:

"Since his birth, the Holy Prophet was under divine guidance through the greatest angelical entity."

{وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ } 51

[Pooya/Ali Commentary 34:51]

'From a nearby place' refers to the battle of Badr, or it may refer to the time of death.

{وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ مَكَانٍ بَعِيدٍ } 52

[Pooya/Ali Commentary 34:52]

"From a place so far away"-death removes every man far away from this world. The opportune place and time to believe in the truth, is in this world, at this time. On the day of judgement repentant believing would be of no avail whatsoever, to anyone.

Aqa Mahdi Puya says:

When the guilty are sentenced, and their punishment comes nearest to them, they will be far away from their earthly life, where faith held no importance for them. While they were in the state of worldly existence, and had opportunity to believe, they disbelieved, and considered the unseen world as something far beyond imagination.

{وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۗ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ } 53

[Pooya/Ali Commentary 34:53]

The people disbelieved in the Holy Prophet and rejected his message, imagining themselves to be as safe in the hereafter as they were in this world, but they were conjecturing about something unseen and distant. The Quran asserts that they could never understand the reality of the unseen because of its immense distance from them.

{وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۚ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ } 54

[Pooya/Ali Commentary 34:54]

The disbelievers will meet disappointment, for they would never achieve their desires, nor realise their conjectures.

35th - Tafsir Surah Faatir (The Originator)

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنَحَةٍ مَّثْنَى وَثُلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

[Pooya/Ali Commentary 35:1]

Refer to the commentary of Saba: 1; and for the praise of Allah refer to Al Fatihah: 2.

Allah is the creator or the originator of the primal cause which began the genetic process of the creation of the universe and its every progressive functioning in innumerable forms, and in countless ways. As man's knowledge of the processes of nature advances, he sees how complex is the working of the creation itself. The origin of life and the spiritual forces are yet beyond the ken of experimental sciences, but man has become so conscious of the proximate causes that he has forgotten the primal cause, the cause of causes, the ultimate hand of Allah in creation. For Allah, the creation of anything is only a matter of His will. As He wills anything to originate, it simultaneously exists. See Baqarah: 117, Nahl: 40, Maryam: 35, Ya Sin: 82 and Mumin: 68.

Angels are spiritual beings through whom the will or the orders or the decrees of Allah are executed or announced. Angels can take any shape or form, except the forms of base animals. The messenger angel Jibrail took the form of a man when he appeared to the virgin Maryam to announce the joyful news that Isa would be born of her (Maryam: 17; Ali Imran: 42 to 47) For the messenger spirit see Shu-ara: 193 and Qadr: 4.

The creative process in the universe has never stopped at any time. It is continuously in progress together with the bestowal of Allah's grace and mercy upon His creation.

Aqa Mahdi Puya says:

- (i) The word *malak* is derived from *malaka* (to possess), and not from *alak* (conveying the message). The angel as such is not the message, but the carrier of the message.
- (ii) It refers to the multi-functional aspects of the increase as per Allah's will. This supports the theory of the ever-expanding growth and development of the universe.

{مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {2}

[Pooya/Ali Commentary 35:2]

Allah's will is always done and no power can ever stop or withhold His decree. If Allah wills to reward or punish any individual or people none can stop it.

{يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرِزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ ۖ فَآَنَىٰ تُؤَفَّكُونَ {3}

[Pooya/Ali Commentary 35:3] The primal cause of the whole creation is Allah. By questioning whether man finds any other creator besides Allah, he is exhorted to turn only to Allah and not to become involved in delusion about any false deities.

Sustenance is as necessary for the soul as for the body. The sustenance from heaven is Allah's guidance which is essential for the salvation of the soul. The provision from the earth is the terrestrial

food for the body. Thus it is Allah alone who provides everyone with both spiritual and physical sustenance.

The truth that there is no god but Allah is so obvious, that it is amazing how anyone with common sense fails to recognise this fact.

{ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبْتُمْ رُسُلًا مِّن قَبْلِكَ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ } 4

[Pooya/Ali Commentary 35:4]

No prophet of Allah received full attention and cooperation in this world, but all suffered rejection, ridicule and persecution at the hands of disbelievers. Notwithstanding this fact, none of them became discouraged because they had sure knowledge of the eventual return of every person and every affair to Allah.

{ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۗ وَلَا يَعْزُبَنَّكُم بِاللَّهِ الْعُرُورُ } 5

[Pooya/Ali Commentary 35:5]

Man is exhorted to remember that he has come from Allah and will return to Allah, whereupon he will be required to render an account of the life he spent in this world. Man should constantly remind himself that in the life of the next realm, he will receive either the reward or punishment which he himself has earned from his good or bad actions while in this world. Allah has promised man mercy on account of his good actions and punishment on account of the bad, and His promise is true.

Man should not be deluded by the deceptive instigation of satanic thoughts to commit sins, while counting on Allah's mercy for forgiveness, or believing erroneously that he will have time to repent. Death may come at any time. See Luqman : 33. Through the seductive temptations of the vanities of this world, man is made to forget the hereafter, and Shaytan may make him spiritually blind, gradually deluding him until his thoughts and life style become evil. Man should constantly be on his guard, turning away from evil, seeking the pardon of Allah, and effecting amendments immediately as and wherever necessary.

{ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۗ إِنَّمَا يَدْعُو حُزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ } 6

[Pooya/Ali Commentary 35:6]

Shaytan is evil personified. Hence every evil should be treated as our enemy and shunned. Shaytan spreads his snare everywhere because he wants man to share his damnation.

{ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ } 7

[Pooya/Ali Commentary 35:7]

To reject belief in Allah, is to reject everything good which He has created. Those who are not true and sincere in their faith and righteous in their living, shall have the consequent evil return for their disbelief. Those who are true and sincere in their faith and conscientious in its practice, shall receive Allah's grace and a great reward.

{ أَفَمَن رَّبَّنَا لَهُ سُوءُ عَمَلِهِ فَرَأَاهُ حَسَنًا ۗ فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۗ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ ۗ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ } 8

[Pooya/Ali Commentary 35:8]

Man is exhorted to guard against his own rebellious self, and not allow it to stray from the right path.

{ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ } 9

[Pooya/Ali Commentary 35:9]

To prove how the dead will be resurrected, Allah gives the example of the dried unpromising soil which to all intents and purposes seems to be dead. This same soil is once again quickened by rain and made productive.

The same will be the process of the resurrection.

{ مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۖ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۗ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَمَكْرُ أُولَئِكَ هُوَ يُبْورُ } 10

[Pooya/Ali Commentary 35:10]

Refer to Ibrahim: 24. Those who wish for honour and reward in this world, as in the next, should turn only to Allah. Every good word and action is certainly exalted and never lost. All goodness by its nature rises up to achieve Allah's pleasure and grace, whereas every evil is marked for the punishment it deserves (see Zilzal: 7 and 8).

Allah's plan always succeeds while all contrary plans are doomed to failure.

Aqa Mahdi Puya says:

(a) Allah alone is the one who can give honour as He pleases (see Ali Imran: 26).

(b) Any doctrine, idea or discourse in conformity with what is said in Ibrahim: 24 and good deeds in concord with good words, increases the momentum of the ascent.

Some temporal rulers and wealthy people mistakenly believe that worldly power, possessions and position are great honours granted to them by Allah. The Quran asserts the opposite. The real honour granted by Allah is that which is permanent and not worldly, because worldly gains are merely a trial.

{ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَرْوَاجًا ۗ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۗ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمْرِهِ إِلَّا فِي كِتَابٍ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ } 11

[Pooya/Ali Commentary 35:11]

This verse refers to the lowly physical origin of man. Refer to the commentary of An-am: 2; Araf: 12; Kahf: 37; Hajj: 5; Rum: 20 and Muminun: 12 to 16 to know that man's physical body is but dust; created by a drop of semen. The sexual relationship shows that no individual among mankind is independent. Absolute glory, power, authority, knowledge and life belong only to Allah. Human beings reflect these divine attributes by His grace, which He may withdraw at any time through His independent will. It is Allah who grants a lengthy life or cuts it short, and this is not difficult for Him, but easy.

Man cannot know hidden things which are known only to Allah.

Aqa Mahdi Puya says:

These verses assert that whatever Allah has created is not purposeless or futile.

{ وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ ۗ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حَبْلَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَازِرَ لِيَتَّبِعُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ } 12

[Pooya/Ali Commentary 35:12]

Man is required to differentiate between good and evil, as these two opposites can never be combined in one person. There is an indirect hint, or even a taunt here, for those who profess belief, and yet love those who disbelieve. Taking guidance from this verse no one could compare the holy Ahl ul Bayt, who have been thoroughly purified by Allah (Ahzab: 33), to the others who have been

polluted by a sinful and corrupt life. Many of those others, even after embracing Islam outwardly, were not believers, because faith had not entered their hearts. (Hujurat: 14).

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۗ وَالَّذِينَ تَدْعُونَ
{مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ 13}

[Pooya/Ali Commentary 35:13]

Refer to the commentary of Rad: 2; Anbiya: 33; Hajj: 61 and Ya Sin: 38.

Aqa Mahdi Puya says:

The act of creation is constant and the continuation has a beginning and an end.

{إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۗ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ 14}

[Pooya/Ali Commentary 35:14]

{يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ 15}

[Pooya/Ali Commentary 35:15]

Even for his or her own sustenance every man or woman undoubtedly depends upon Allah's provision. Refer to Furqan: 77.

Aqa Mahdi Puya says:

This is the permanent tie between the creature and the creator.

{إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ 16}

[Pooya/Ali Commentary 35:16]

{وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ 17}

[Pooya/Ali Commentary 35:17]

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَإِنْ تَدْعُ مُنْقَلَةٌ إِلَىٰ جِمْلِهَآ لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
{وَأَقَامُوا الصَّلَاةَ ۗ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ 18}

[Pooya/Ali Commentary 35:18]

Aqa Mahdi Puya says:

There is no contradiction between this verse and Ankabut: 12 and 13, which assert that no one shall bear the burden of another, rather his own burden may be increased on account of his having misled others. Every wrongdoer shall be fully responsible for his own misdeeds, and unable to use any scapegoat. Some Christian critics misinterpret this clear moral principle to mean that a sinner cannot bear the sins of others, but a sinless person may bear them. This concept contains no logic whatsoever. A sinless person can intercede and remove the burden but does not shoulder the sins.

{وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ 19}

[Pooya/Ali Commentary 35:19]

Refer to Baqarah: 48, 123, 254; An-am: 165; Bani Israil: 15.

Aqa Mahdi Puya says:

This is the refutation of the doctrine of the subjective value of good and bad, which even now a section of the Indian school of philosophy maintains.

{وَلَا الظُّلُمَاتُ وَلَا النُّورُ 20}

[Pooya/Ali Commentary 35:20]

{وَلَا الظُّلُّ وَلَا الْحُرُورُ 21}

[Pooya/Ali Commentary 35:21]

22} وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَن فِي الْقُبُورِ

[Pooya/Ali Commentary 35:22]

Aqa Mahdi Puya says:

It is a figurative expression indicating that those who are alive to the message are not like those who are indifferent to it.

23} {إِن أَنْتَ إِلَّا نَذِيرٌ

[Pooya/Ali Commentary 35:23]

24} {إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

[Pooya/Ali Commentary 35:24]

25} {وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

[Pooya/Ali Commentary 35:25]

See Anam: 34; Yunus: 47 and Nahl: 36.

The previous prophets also suffered rejection. See verse 4 above.

26} {ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ

[Pooya/Ali Commentary 35:26]

27} {أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ

[Pooya/Ali Commentary 35:27]

Aqa Mahdi Puya says:

Universal grace produces various effects in various receptacles.

28} {وَمِنَ النَّاسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

[Pooya/Ali Commentary 35:28] (see commentary for verse 27)

29} {إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ

[Pooya/Ali Commentary 35:29]

30} {لِيُؤْفِقَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

[Pooya/Ali Commentary 35:30]

31} {وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

[Pooya/Ali Commentary 35:31]

32} {ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

[Pooya/Ali Commentary 35:32]

The opening words say that Allah has bequeathed the holy book, the Quran, to His chosen servants. The chosen servants of Allah could be only those who are rightly guided by their knowledge of the word of Allah. The correct knowledge could be only that which has been given by Allah Himself. Thus it would mean those who are described in the Quran as *rasikhunafil ilm*, firmly rooted in knowledge (see commentary of Ali Imran : 7, 33, 34; Nisa: 54 and 162; Anam : 89; Bani Israil: 107; Mayram: 58 to 63 an Ankabut: 49). Verses 77 to 79 of Waqi-ah say that the knowledge of the Quran is given to the thoroughly purified only and verse 33 of Ahzab clearly defines the thoroughly purified, who are none but the Ahl ul Bayt of the Holy Prophet (see commentary of Ahzab: 33). It is to be noted that the honour of being chosen by Allah applies to the whole group, that is, to all the holy Imams of the Ahl ul Bayt to whom the Quran was entrusted This inference is in complete harmony with the

well-known declaration of the Holy Prophet commonly known as *hadith al thaqalayn* (see page 6).

According to the interpretation of Imam Muhammad bin Ali al Baqir and Imam Jafar bin Muhammad as Sadiq the reference in this verse is to the progeny of Ali and Fatimah, which is the progeny of the Holy Prophet.

(i) There are those who do not recognise Allah's chosen Imam of the age. They are those "who make their souls suffer."

(ii) There are those who although recognise the Imam of the age but are not fully aware of the laws ordained by Allah and its proper application in day to day life.

(iii) The Imams of the Ahl ul Bayt are Allah's chosen guides who live a godly life governed by perfect knowledge and practical application of all the Quranic injunctions. By their inherent example they stand as guides to humanity, constantly calling the people towards truth and godliness, and forbidding evil in every form.

In a tradition related from the Holy Prophet, those in the third category, the foremost in goodness would enter paradise without any demand of their account. Those in the second category, following the middle course, would have to render account, and then they will be admitted to paradise. Those in the third category, who make their souls suffer will also be admitted to paradise, but later. This tradition was transmitted through Abu Durda.

(Minhaj al Sadiqin and Umdat al Bayan).

Aqa Mahdi Puya says:

Some are unjust to themselves, some are the foremost in all that is good, by Allah's permission.

From this it is obvious that the last book of Allah is inherited in the same lineage, but only by those of the third category who have been identified as the Ahl ul Bayt in Ahzab: 33, and further identified in Ali Imran : 61 and confirmed by Waqi-ah: 77 to 79.

{جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِيَّاسُهُمْ فِيهَا حَرِيرٌ} 33

[Pooya/Ali Commentary 35:33]

{وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ} 34

[Pooya/Ali Commentary 35:34]

A state of perfect peace of mind and tranquillity is indicated for the people of paradise. They will experience no fear or grief whatsoever.

{الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ} 35

[Pooya/Ali Commentary 35:35]

The bliss in paradise shall be universal, continuous and perpetual. Even the fatigue which can be connected to rejoicing will be absent.

{وَالَّذِينَ كَفَرُوا لَهُمْ نَارٌ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ} 36

[Pooya/Ali Commentary 35:36]

{وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَتَدُّوْا

{فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ} 37

[Pooya/Ali Commentary 35:37]

Allah has allowed mankind respite for repentance in this world, because in the next world no repentance will be of any avail. One should hasten to repent for sins and amend one's life duly before being overtaken by death. See An-am: 27 and 28; Araf: 53; Muminun: 106 and 107 and Munafiqun: 10 and 11.

{إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ } 38

[Pooya/Ali Commentary 35:38]

Allah's knowledge pervades and encompasses everything in His creation. He has prior knowledge of every thing, action, feeling, motive and plan,-manifest or hidden. His knowledge is original and complete.

Allah is the knower of whatsoever is in the heavens, all that is in the earth, and everything that is in between. Man comprehends only that which his senses communicate to him, therefore the hidden worlds are outside the limit of his knowledge.

{هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا } 39

[Pooya/Ali Commentary 35:39]

{قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَاتٍ مِنْهُ بَلْ إِنَّ يَعْدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا } 40

[Pooya/Ali Commentary 35:40]

{إِنَّ اللَّهَ يُمَسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا } 41

[Pooya/Ali Commentary 35:41]

Aqa Mahdi Puya says:

This is a clear assertion that dimensional creation whether terrestrial or celestial, is not existing by itself, but is the outcome of a cohesive power, unexplainable in dimensional terms.

{وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَّةِ قَلَمًا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا } 42

[Pooya/Ali Commentary 35:42]

{اسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئِ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ قُلْنَ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا } 43

[Pooya/Ali Commentary 35:43]

The ancient people who rebelled against the truth and lived beyond the control of faith in Allah, were given respite. First they were shown mercy and given the opportunity to amend their beliefs and ways, then Allah sent His prophets to admonish them and exhort them to good in thought and deed. Finally, after rejecting all the opportunities of Allah's grace and mercy to come on the right path, they were justly requited with the punishment that they themselves had earned. The people are asked indirectly whether they would like to follow in the footsteps of the ancient people, or, would they repent for their past actions, asking Allah's forgiveness, and doing good in the future.

{أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا } 44

[Pooya/Ali Commentary 35:44]

{وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُسَمًّى فإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا } 45

[Pooya/Ali Commentary 35:45]

If Allah had dealt with all the sinners on earth with His strict justice, everyone would have long since perished. It is only His mercy that allows mankind time to repent and mend their ways. That is why the holy Ahl ul Bayt have taught us to be continuously praying:

"O Lord, show us Your mercy, do not let us face Your justice."

No one given such respite by Allah could ever then escape His eternal awareness and all-encompassing knowledge.

While men make hasty decisions against apparent evils in the course of their struggle for existence, Allah in His total all-pervading awareness, remains far exalted above such action.

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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.

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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)

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"Wisdom is the lost property of the Believer, let him claim it wherever he finds it" - Imam Ali (as)