



**Tafsir
of
Holy Quran
Surah**

**11 to 15
AGHA MAHDI
POOYA**



THE HOLY QURAN

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

Surah 11 to 15



xkp

Tafsir of Holy Quran - Surah 11 to 15

Aqa Mahdi Puya (Agha Pooya) - XKP

Published: 2013

Tag(s): "holy book" "Yusuuf (Joseph)" "Ra'd (The Thunder)" "Ibraahiim (Abraham)" "Al-Hijr (The Rocky Tract)" "shia ebooks" "islamic mobility" "agha puya" "commentary of quran" islam quran pooya tafsir Huud x

Chapter 1

11th - Tafsir Surah Hud (Hud)

{الرَّ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ } 1}

[Pooya/Ali Commentary 11:1]

For Alif, Lam, Ra (*huruf muqatta-at*) refer to al Baqarah: 1.

Aqa Mahdi Puya says:

Out of many interpretations of this verse the most appropriate is that which is also confirmed by verse 106 of Bani Israil-the full Quran was in an arranged form as a complete and perfect book; the separation of surahs and verses took place in the course of gradual revelation so that people may understand, remember and use it. Refer to Aqa Puya's essay "the genuineness of the holy Quran", and commentary of al Baqarah: 2.

{أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ } 2}

[Pooya/Ali Commentary 11:2]

{وَأَن اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ } 3}

{عَذَابَ يَوْمٍ كَبِيرٍ } 3}

[Pooya/Ali Commentary 11:3]

Ibn Marduwayh says that *dhi fazl* refers to Ali ibn abi Talib.

{إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ } 4}

[Pooya/Ali Commentary 11:4]

{أَلَّا إِنَّهُمْ يَأْتُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَّا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ } 5}

[Pooya/Ali Commentary 11:5]

"Folding the breast" means to conceal hostility. Ayyashi reports on the authority of Jabir bin Abdullah that whenever the idolaters saw the Holy Prophet, they used to lower their heads, covered with scarfs, in front of their chests, so as not to look at him. Ibn Abbas reports that this verse refers to the hypocrites who concealed their envy and hostility towards Ali, which, the Holy Prophet said, they will openly declare and put into effect after his departure from this world. As stated in verse 119 of Ali Imran Allah knows well the inmost secrets of the hearts.

{وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُّبِينٍ } 6}

[Pooya/Ali Commentary 11:6]

Refer to the commentary of An-am: 59 for the "manifest book".

[Pooya/Ali Commentary 11:7]

Refer to the commentary of Araf: 54 for the creation of the universe, and al Baqarah: 255 for the seat of divine authority. The creation of the universe is not a sport, nor a whim, on the part of Allah. This life is testing time, but the disbelievers, who do not believe in a future life of the hereafter, think all talk of it is like a sorcerer's talk, empty of reality.

Aqa Mahdi Puya says:

Water, the perennial matter, from which the physical universe (terrestrial and celestial bodies) has been formed, is described as liquid, amenable to take any form, to prove that there is no limit to the possibility of development or, change in the matter, which implies a free competition in the process of continuity and progress. However perfect one may be, the possibility of further perfection is always there to try and attain, for which the Quran asks the Holy Prophet to pray in verse 114 of Ta Ha.

After dealing with the process and purpose of creation, the reference to "raising up after death" may either refer to the present state in which man is (when he is nothing, unworthy of mention-Dahr: 1) or to the resurrection as the consequence of the life of this world. The raising up after death through an evolutionary process, which the Quran frequently mentions, appears as a fascinating but unreliable statement to the ignorant disbelievers, therefore they say it is a sorcery.

وَلَئِن أَخْرَجْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
8} {يَسْتَهْزِئُونَ}

[Pooya/Ali Commentary 11:8]

(In continuation of the preceding verse) the disbelievers think that all this talk of punishment is nonsense, there is no such thing.

Ummatin has been used here as a distinguished time to show that there is a reckoned time of respite. It does not refer to resurrection.

{وَلَئِن أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ إِنِّه لَيَبُوسُ كُفُورًا ۗ 9}

[Pooya/Ali Commentary 11:9]

{وَلَئِن أَدَقْنَا نَعْمَاءَ بَعْدَ ضَرَاءٍ مَسْتَه لَيَقُولُنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي ۚ إِنَّهُ لَفَرِحَ فَخُورًا ۗ 10}

[Pooya/Ali Commentary 11:10]

{إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۗ 11}

[Pooya/Ali Commentary 11:11]

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا نُزِّلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۗ 12}

[Pooya/Ali Commentary 11:12]

Ayyashi, in his commentary, narrates on the authority of Zayd bin Arqam, that Jibra-il came to the

Holy Prophet on the eve of Arafat to convey the message of Allah about the appointment of Ali as his successor. The Holy Prophet at once called to mind the obstinate and violent opposition he encountered when he announced his mission of prophethood, and was sure that announcement of the *wilayah* of Ali would generate harsher and more severe persecution of him and his Ahl ul Bayt. In the meantime Jibra-il reappeared with this verse.

In Ma-idah: 67 "that which has been already sent down to you" clearly indicates that the command relating to the *waliyah* of Ali had been received before it was announced on Dhilhajj 18, 10 Hijra.

Aqa Mahdi Puya says:

The Holy Prophet never felt inclined to give up any part of what was revealed to him nor his heart ever felt strained on account of people's persistent hostility or their unreasonable demand for miracles, which was contrary to the purpose of the final religion of Allah, based upon reason and facts. It is just a warning to those who desire to give up or forget those verses which do not serve their purpose.

{أَمْ يَقُولُونَ افْتَرَاهُ^{طُ} قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَن اسْتَطَعْتُمْ مَن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ } 13

[Pooya/Ali Commentary 11:13]

Refer to the commentary of al Baqarah: 23 and Araf: 38.

{فَالَّذِينَ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ } 14

[Pooya/Ali Commentary 11:14] (see commentary for verse 13)

{مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ } 15

[Pooya/Ali Commentary 11:15]

All the means of comfort and enjoyment amassed in this world will avail nothing on the day of judgement; and the good deeds done, not to seek Allah's pleasure but to show off, will be rendered null and void.

Some commentators say that it is also a prophecy- whatever plot devised against the Holy Prophet and his mission will be frustrated.

The Holy Prophet said:

Seeking the enjoyments of this temporary life, a passing phase, will cost you the blessings of the eternal life; and the everlasting bliss of the life of the hereafter can only be obtained by sacrificing the enjoyments of this life. Therefore give up the pleasure of this world as a means to get the gains of the hereafter.

Aqa Mahdi Puya says:

Even the disbelievers, if they do good, will be duly recompensed in this life, because the Quran repeatedly says that Allah never let good deeds remain unrewarded, but they will have no share of

eternal bliss on account of their disbelief.

{أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۗ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ } 16

[Pooya/Ali Commentary 11:16] (see commentary for verse 15)

{أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابٌ مُّوسَىٰ إِمَامًا وَرَحْمَةً ۗ أُولَئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ
{فَالنَّارُ مَوْعِدُهُ ۗ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۗ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ } 17

[Pooya/Ali Commentary 11:17]

There are several traditions reported on the authority of Ahl ul Bayt, and also narrated by well-known Muslim scholars like Jalal al Din al Suyuti in Durr al Manthur, Muhammad bin Ahmad Qartabi in Tafsir Qartabi, Sayyid Hashim Bahrayni in Tafsir Burhan, Abd Ali bin Jumah Hawyazi in Tafsir Nur al Thaqalayn, Abu Ali al Tabrasi in Tafsir Majma al Bayan, Abu Ishaq al Thalabi in Tasir al Kabir, and Abu Nu-aym in Hilyatul Awliya that *shahid* in this verse refers to Ali ibn abi Talib, just as *shahid* in verse 43 of ar Rad also refers to Imam Ali.

In reply to a question Imam Ali said that in "Is he then (like unto him) who has a clear proof from his Lord, and a witness, from Him, follows him," the Holy Prophet is the divine "*bayyanah*" and I am the witness, guide and mercy.

Allah has declared Ali to be the Imam who alone testifies the truth about Allah and His Prophet, and like the Holy Prophet who is "mercy unto the world", he is also "mercy"? because both of them are from one and the same divine light, therefore, Ali is the only true successor of the Holy Prophet whom all the Muslims should follow if they have truly and sincerely surrendered themselves to the will of Allah.

Aqa Mahdi Puya says:

In this verse *yatlu* means to follow, and to translate it "to recite" is incorrect as there is no mention of anything to be recited. On the contrary a "person" has been mentioned, who is with clear evidence from his Lord. Therefore "to recite" is meaningless. It is clearly said that there is a person who has come with clear evidence from Allah and there is another who immediately follows and bears witness to the truthfulness of the first; and before him the book of Musa had borne witness.

All commentators agree that the person with the clear evidence from Allah is the Holy Prophet.

The person who follows him is next to him, none come between these two.

The Holy Prophet is the first person. His witness is the second person.

The same testimony was borne by the book of Musa before.

Both are "Imam" and "Rahmah" (also refer to Ahqaf: 12).

The witness is Ali ibn abi Talib as has been mentioned by a large number of Muslim scholars mentioned above.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ۗ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ } 18

[Pooya/Ali Commentary 11:18]

The witnesses mentioned in this verse are:

(i) The messengers and prophets of Allah.

Refer to Nisa: 41, Nahl: 84 and 89.

(ii) The Holy Imams.

Refer to al Baqarah: 143 and Bani Israil: 71.

(iii) The angels known as *kiraman katibin* who record the deeds of every individual. Refer to al Infitar: 11.

(iv) The organs of the body of every individual.

Refer to An Nur: 24 and Ya Sin: 65.

All the above witnesses must be spiritually present every where witnessing the deeds of the people, otherwise they cannot bear witness to things and deeds they have not seen.

The last sentence of this verse makes it clear that to curse the unjust is a godly act.

{ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ } 19

[Pooya/Ali Commentary 11:19]

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۗ يُضَاعَفُ لَهُمُ الْعَذَابُ ۗ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ } 20

[Pooya/Ali Commentary 11:20]

{ أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ } 21

[Pooya/Ali Commentary 11:21]

{ لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ } 22

[Pooya/Ali Commentary 11:22]

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۗ هُمْ فِيهَا خَالِدُونَ } 23

[Pooya/Ali Commentary 11:23]

{ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِيَانِ مَثَلًا ۗ أَفَلَا تَذَكَّرُونَ } 24

[Pooya/Ali Commentary 11:24]

The disbelievers are deaf and blind and the believers are seeing and hearing. Among the believers is a select group, thoroughly purified (Ahzab: 33) and truthfulness incarnate (Ali Imran: 61), known as Ahl ul Bayt, the progeny of the Holy Prophet, who cannot be compared with any other believing man and woman, just as believers and disbelievers, in general, cannot be held as equals. No one among the *ummah* can supersede the holy Ahl ul Bayt in any spiritual or material field of activity.

Verses (25 to 48) pertain to Nuh. Also refer to the commentary of Araf: 59 to 64 about Nuh.

{ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ } 25

[Pooya/Ali Commentary 11:25]

{أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ آيَمٍ 26}

[Pooya/Ali Commentary 11:26]

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادْنَا بِادِي الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ 27}

[Pooya/Ali Commentary 11:27]

{قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعَمَّيْتُ عَلَيْكُمْ أَنْلِزُكُمْ مَوْهَا وَأَنْتُمْ لَهَا كَارِهُونَ 28}

[Pooya/Ali Commentary 11:28]

{وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِي إِلَّا عَلَىٰ اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ 29}

[Pooya/Ali Commentary 11:29]

{وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ 30}

[Pooya/Ali Commentary 11:30]

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ 31}

[Pooya/Ali Commentary 11:31]

{قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْذَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ 32}

[Pooya/Ali Commentary 11:32]

{قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ 33}

[Pooya/Ali Commentary 11:33]

{وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ 34}

[Pooya/Ali Commentary 11:34]

{أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تَجْرُمُونَ 35}

[Pooya/Ali Commentary 11:35]

The Makkan pagans had said that the Holy Prophet had fabricated the events concerning Nuh.

{وَأَوْحِي إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ 36}

[Pooya/Ali Commentary 11:36]

{وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُخْرَفُونَ 37}

[Pooya/Ali Commentary 11:37]

{وَيَصْنَعِ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأُ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ 38}

[Pooya/Ali Commentary 11:38]

The people of Nuh lived in a plain, in the higher region of Mesopotamia, hundreds of miles away from the Persian Gulf. They laughed at Nuh when he began to make an ark.

{فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ 39}

[Pooya/Ali Commentary 11:39]

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ 40}

[Pooya/Ali Commentary 11:40]

When the ark was completed, Nuh received Allah's command to bring into the ark every living thing of all flesh, two of every sort, a male and a female to keep them alive with him, and his family and believers. Nuh's three sons with their families came into the ark but Kanan, one of his sons, born to a hypocrite wife, refused to come and was drowned when the great flood came.

Aqa Mahdi Puya says:

Tanur means oven, or the surface of the earth, or its high lands. The deluge was a wrath of Allah, so fierce and overwhelming that with the catastrophic downpour of rain, water simultaneously gushed forth from the underground, even from ovens in the houses of the people.

{ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ } 41

[Pooya/Ali Commentary 11:41]

{ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ } 42

[Pooya/Ali Commentary 11:42]

{ قَالَ سَأُوتِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ } 43

[Pooya/Ali Commentary 11:43]

Aqa Mahdi Puya says:

A very few believed Nuh and joined him in the ark. The great flood destroyed all save those in the ark. Keeping this in view the Holy Prophet said:

My Ahl ul Bayt are like the ark of Nuh. Whoso boards on it is saved, and whoso stays behind is drowned and lost.

Very few among the followers of the Holy Prophet adhere to his Ahl ul Bayt.

{ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ } 44

[Pooya/Ali Commentary 11:44]

{ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ } 45

[Pooya/Ali Commentary 11:45]

Aqa Mahdi Puya says:

Nuh made this supplication to make it clear for ever that any relationship to the prophets without spiritual excellence does not justify the use of the term "*ahl*" ul Bayt. It is exclusively restricted to the thoroughly purified (Ahzab: 33) group of the Holy Prophet's household. Relationship by blood or matrimony is not applicable. True reflection of character and spiritual attainment is the basis of the thorough purification.

Although Kanan was his son, Allah says to Nuh that verily he is not of his family, because he was an infidel and did not have the qualities of his father. Birth or ancestry has no value at all. Salman, an outsider, was accepted as one among his Ahl ul Bayt by the Holy Prophet on the basis of his faith and piety. It is well known that Salman was a devout follower of Ali ibn abi Talib. No other companion had achieved such a singular position except Salman. Imam Ali bin Musa ar Rida said: Like the accursed son of Nuh, whoso is of us, but does not obey Allah's commands and follow the *sunnah* of the Holy Prophet, ceases to be of us; and those who call themselves our followers (Shi-ahs) but do not carry out the commands of Allah and His Prophet are not our Shi-ahs at all. The same rule applies

to those who claim to be Sayyids (the descendants of the holy Imams).

{قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلَنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ } 46

[Pooya/Ali Commentary 11:46] (see commentary for verse 45)

{قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنُ مِنَ الْخَاسِرِينَ } 47

[Pooya/Ali Commentary 11:47]

{قَبِلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ وَأُمَّمٌ سَنَمْتِعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ } 48

[Pooya/Ali Commentary 11:48]

{تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ } 49

[Pooya/Ali Commentary 11:49]

The opening statement in this verse makes it clear that whatever knowledge the Holy Prophet had was received from Allah through revelations, and not gained by any other source.

{وَالِىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ إِن أَنْتُمْ إِلَّا مُفْتَرُونَ } 50

[Pooya/Ali Commentary 11:50]

These verses refer to Hud; also refer to the commentary of al Araf: 65 to 72.

{يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنِّي أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ } 51

[Pooya/Ali Commentary 11:51] (see commentary for verse 50)

{وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ } 52

[Pooya/Ali Commentary 11:52] (see commentary for verse 50)

{قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِنَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ } 53

[Pooya/Ali Commentary 11:53] (see commentary for verse 50)

{إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ } 54

[Pooya/Ali Commentary 11:54] (see commentary for verse 50)

{مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ } 55

[Pooya/Ali Commentary 11:55] (see commentary for verse 50)

{إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ } 56

[Pooya/Ali Commentary 11:56] (see commentary for verse 50)

{فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ } 57

[Pooya/Ali Commentary 11:57] (see commentary for verse 50)

{وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَا هُمْ مِنْ عَذَابٍ غَلِيظٍ } 58

[Pooya/Ali Commentary 11:58] (see commentary for verse 50)

{وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ } 59

[Pooya/Ali Commentary 11:59] (see commentary for verse 50)

{وَاتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَّا إِنَّا كَفَرُوا رَبَّهُمْ أَلَّا بُعْدًا لِعَادِ قَوْمِ هُودٍ } 60

[Pooya/Ali Commentary 11:60] (see commentary for verse 50)

{وَالِىٰ تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا } 61

{إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ } 61

[Pooya/Ali Commentary 11:61]

These verses refer to Salih; also refer to al Araf: 73 to 79.

Aqa Mahdi Puya says:

If the people of Thamud deserved punishment for killing a she-camel, what will be the fate of those who killed the children of the Holy Prophet?

When the six month old son of Imam Husayn was killed in Karbala, he said:

"O my Lord, they (the enemies of Allah and His messenger) treated my son as they treated the she-camel of Salih."

{قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكِّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ} 62

[Pooya/Ali Commentary 11:62] (see commentary for verse 61)

{قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ} 63

[Pooya/Ali Commentary 11:63] (see commentary for verse 61)

{وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ} 64

[Pooya/Ali Commentary 11:64] (see commentary for verse 61)

{فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ} 65

[Pooya/Ali Commentary 11:65] (see commentary for verse 61)

{فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ} 66

[Pooya/Ali Commentary 11:66] (see commentary for verse 61)

{وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَائِعِينَ} 67

[Pooya/Ali Commentary 11:67] (see commentary for verse 61)

{كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا إِنَّ تَمُودَ كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِتَمُودَ} 68

[Pooya/Ali Commentary 11:68] (see commentary for verse 61)

{وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشْرِىَ قَالُوا سَلَامًا ۗ قَالَ سَلَامٌ ۗ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ} 69

[Pooya/Ali Commentary 11:69]

These verses refer to Lut, also see commentary of Al Araf: 80 to 84.

As said in the commentary of verses 80 to 84 of al Araf the two angels first came to Ibrahim and informed him that they were sent to the people of Lut. They gave Ibrahim and his wife, Sarah, the glad tidings from Allah that inspite of their advanced age soon they would have a son, Is-haq, and a grandson, Yaqub, Is-haq's son.

{فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ لُوطٍ} 70

[Pooya/Ali Commentary 11:70] (see commentary for verse 69)

{وَأَمْرَانِهِ قَائِمَةٌ فَضَحِكْتُمْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ} 71

[Pooya/Ali Commentary 11:71] (see commentary for verse 69)

{قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۗ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ} 72

[Pooya/Ali Commentary 11:72] (see commentary for verse 69)

{قَالُوا أَنْعَجِبِينَ مِنْ أَمْرِ اللَّهِ ۗ رَحِمْتُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ ۗ أَهْلَ الْبَيْتِ ۗ إِنَّهُ حَمِيدٌ مَجِيدٌ} 73

[Pooya/Ali Commentary 11:73] (see commentary for verse 69)

Aqa Mahdi Puya says:

Sarah was included in the Ahl ul Bayt because firstly she was a cousin of Ibrahim and secondly she was going to give birth to Is-haq, in addition to her own merits, otherwise a wife (particularly one who does not possess required merits) cannot be included into the Ahl ul Bayt, a divinely chosen term to praise and glorify certain persons, because a wife can be divorced, after which she ceases to be a member of the house. Some of the Holy Prophet's wives had been censured by the Quran for their unbecoming conduct. The event of *mubahila* (Ali Imran: 61) has confirmed that the wives of the Holy Prophet were not chosen as *nisa-ana*, because none of them were among the Ahl ul Bayt. The term Ahl ul Bayt has been used exclusively for the family of Ibrahim, including both the Israelite and the Ismailite branches. As the chosen party of Allah, since time immemorial, they strived to establish "houses of prayer and worship" to serve Allah, and kept these houses purified, because they themselves had been thoroughly purified by Allah.

{فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ 74}

[Pooya/Ali Commentary 11:74] (see commentary for verse 69)

Ibrahim, kind and forbearing, was disturbed when the angels told him that they were going to destroy the people of Lut, but after receiving the command of Allah, he readily acknowledged the necessity of the divine action.

Verses (84 to 95) refer to Shu-ayb and the people of Midian, also refer to the commentary of Al Araf: 85 to 93.

{إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ 75}

[Pooya/Ali Commentary 11:75] (see commentary for verse 69)

{يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ 76}

[Pooya/Ali Commentary 11:76] (see commentary for verse 69)

{وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ 77}

[Pooya/Ali Commentary 11:77] (see commentary for verse 69)

{وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ قَالَ يَا قَوْمِ هُوَ لَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي 78}

{أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ 78}

[Pooya/Ali Commentary 11:78] (see commentary for verse 69)

{قَالُوا لَقَدْ عَلِمْتَمَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ 79}

[Pooya/Ali Commentary 11:79] (see commentary for verse 69)

{قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ 80}

[Pooya/Ali Commentary 11:80] (see commentary for verse 69)

{قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ ۗ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۗ إِنَّ 81}

{مَوْعِدَهُمُ الصُّبْحُ ۗ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ 81}

[Pooya/Ali Commentary 11:81] (see commentary for verse 69)

{فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ 82}

[Pooya/Ali Commentary 11:82] (see commentary for verse 69)

{مُسَوَّمَةٌ عِنْدَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ 83}

[Pooya/Ali Commentary 11:83] (see commentary for verse 69)

وَالِي مَدِينٍ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْفُسُوا الْكُفْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ
{ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ } 84

[Pooya/Ali Commentary 11:84]

Aqa Mahdi Puya says:

Shu-ayb was sent to reform and regulate financial and commercial aspects of human society. He preached honesty, fairplay and justice, above all belief in Allah, because polytheism (serving others beside Allah and accepting rulers, priests and the wealthy as lord-masters) is the main cause of all evils.

{ وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ } 85

[Pooya/Ali Commentary 11:85]

{ بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ } 86

[Pooya/Ali Commentary 11:86]

Sabbaghi, a renowned Muslim scholar, in his book "Fusul al Muhimmah", has related the following tradition about the signs of the reappearance of Imam al Mahdi al Qa-im on the authority of Imam Jafar bin Muhammad al Sadiq:

The Imam said:

"When the last of us will come, there will be only 313 faithfuls with him. Leaning on the wall of Ka-bah he will recite verse 86 of Hud. All people will address him as "*Baqiyyatullah* "

{ قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ } 87

[Pooya/Ali Commentary 11:87]

{ قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا
{ الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ } 88

[Pooya/Ali Commentary 11:88]

{ وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِنْكُمْ بِبَعِيدٍ } 89

[Pooya/Ali Commentary 11:89]

{ وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ } 90

[Pooya/Ali Commentary 11:90]

{ قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِمَّا نَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ } 91

[Pooya/Ali Commentary 11:91]

{ قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُّحِيطٌ } 92

[Pooya/Ali Commentary 11:92]

{ وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَادِبٌ فَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ } 93

[Pooya/Ali Commentary 11:93]

{ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ } 94

[Pooya/Ali Commentary 11:94]

{ كَانَ لَمْ يَغْنَوْا فِيهَا إِلَّا بُعْدًا لِمَدِينٍ كَمَا بَعَدَتْ ثَمُودُ } 95

[Pooya/Ali Commentary 11:95]

96} {وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ}

[Pooya/Ali Commentary 11:96]

Refer to the commentary of al Araf: 103 to 145 for Musa and Firawn.

97} {إِلَىٰ فِرْعَوْنَ وَمَلَأَتْهُ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ}

[Pooya/Ali Commentary 11:97] (see commentary for verse 96)

98} {يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ}

[Pooya/Ali Commentary 11:98] (see commentary for verse 96)

99} {وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِنَسِ الرَّفْدِ الْمَرْفُودِ}

[Pooya/Ali Commentary 11:99] (see commentary for verse 96)

100} {ذَلِكَ مِنْ أَنْبَاءِ الْفَرَىٰ نَقِصُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ}

[Pooya/Ali Commentary 11:100]

Refer to the commentary of Al Araf: 94 to 102)

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ

101} {تَنْبِيْبٍ}

[Pooya/Ali Commentary 11:101] (see commentary for verse 100)

102} {وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْفَرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ}

[Pooya/Ali Commentary 11:102] (see commentary for verse 100)

103} {إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ}

[Pooya/Ali Commentary 11:103]

These verses refer to the day of resurrection.

104} {وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَعْدُودٍ}

[Pooya/Ali Commentary 11:104] (see commentary for verse 103)

105} {يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ}

[Pooya/Ali Commentary 11:105] (see commentary for verse 103)

Aqa Mahdi Puya says:

In this verse it is said that on the day of judgement no soul shall speak without Allah's permission. Verses 35 and 36 of al Murasalat say that they will not be allowed to put forward their excuses. Verse 39 of Ar Rahman says that neither men nor jinn will be questioned. Verse 24 of As Saffat says that they will be questioned. Verse 21 of Ha Mim says that their skins will bear witness against them when Allah shall give their skins the power to speak. There is no contradiction because as the holy Imams have pointed out (refer to Shaykh Saduq's treatise on the Shi-ah faith) the day of resurrection has many stages each has its own peculiarity which differs from the other stages and states, and every verse refers to a different or particular state or stage.

106} {فَأَمَّا الَّذِينَ شَقُّوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ}

[Pooya/Ali Commentary 11:106] (see commentary for verse 103)

The whole mankind will be divided and kept in two camps on the basis of what they had done in the life of the world. Those who earned disgrace and doom by their evil deeds (*fa-ammalladhina shaqu* has been used for the wretched or doomed which gives no room to the doctrine of predeterminism) will be in hell; and those who have earned blessings and pleasure of Allah by their good deeds (*fa-ammalladhina su-idu* has been used for the blessed which gives no room to the doctrine of predeterminism) will be in paradise. If wretchedness and blessedness were predestined then *ammal ashqiya wa ammal sawda* or any other phrase like it would have been used.

Shaqu is the active voice of verb which implies that the wretched willingly and knowingly walk the path of evil; and *su-idu* is the passive voice of verb which implies the doers of good deeds receive Allah's guidance and assistance when they knowingly and willingly walk on the right path; and when once they are blessed and have obtained the pleasure of Allah they can never be deprived of it. It is for ever.

Aqa Mahdi Puya says:

These verses refer to the conditions of the two groups of the wretched and the blessed prior to the day of resurrection. The wretched will be kept in hell so long as heavens and earth endure, unless the Lord wills otherwise which implies the possibility of remission of punishment for some of them. The blessed will be in paradise so long as heavens and earth endure, unless the Lord wills otherwise, but what the grace of Allah once has given will not be reversed. The punishment awarded after the final judgement will be permanent.

107} { خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ }

[Pooya/Ali Commentary 11:107] (see commentary for verse 103)(see commentary for verse 106)

108} { وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ عَطَاءٌ غَيْرَ مَجْذُودٍ }

[Pooya/Ali Commentary 11:108] (see commentary for verse 103)(see commentary for verse 106)

109} { فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ ۗ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ ۗ وَإِنَّا لَمُوفُونَ ۗ غَيْرَ مَنْقُوصٍ }

[Pooya/Ali Commentary 11:109] (see commentary for verse 103)

This verse is addressed to the people through the Holy Prophet.

110} { وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ ۗ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ }

[Pooya/Ali Commentary 11:110]

111} { وَإِنَّ كُلًّا لَمَّا لِيُوفِيَهُمْ رَبُّكَ أَعْمَالَهُمْ ۗ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ }

[Pooya/Ali Commentary 11:111]

112} { فَاسْتَوْفُوا كَمَا أُمِرْتُمْ وَمَنْ تَابَ مَعَكُمْ وَلَا تَطْغَوْا ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ }

[Pooya/Ali Commentary 11:112]

113} { وَلَا تَزْكُتُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۗ ثُمَّ لَا تُنصَرُونَ }

[Pooya/Ali Commentary 11:113]

The Holy Prophet said:

On the day of judgement an announcement will be made: "Where are the unjust and their

theoreticians who propagated their ideologies by spoken and written words, and those who agreed, assisted and followed them? Bring them all together with their leaders."

{وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ} 114

[Pooya/Ali Commentary 11:114]

This verse ordains daily obligatory *salat*, but does not mention the number of *rak-ats*, what to be recited and how to be prayed. The Holy Prophet taught the Muslims the exact procedure of each of the 5 times a day obligatory *salats*. So the statement "*husbuna kitabullah*" is preposterous (see commentary of an Nisa: 65).

Any heavenly scripture, particularly the Quran, without the guidance of the Holy Prophet and his Ahl ul Bayt (see *hadith al thaqalayn* on page 6) cannot be understood and followed. Refer to the commentary of al Baqarah: 2 (*al kitab*), and page 43 for *salat* and also al Baqarah: 45.

The Holy Prophet said:

The "daily prayers" is like a fountain of clean water right in your home which removes, five times a day, the dirt which settles on your body and soul.

Aqa Mahdi Puya says:

Imam Ali ibn abi Talib has said that in view of the "good deeds take away evil deeds" this verse gives (maximum) heart, confidence and joy to the less careful servants of Allah.

{وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ} 115

[Pooya/Ali Commentary 11:115]

فَلَوْلَا كَانَ مِنَ الْفُرُوقِ مَنْ قَنَيْكُمْ أَوْ لَوْ بَقِيَّةٌ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ} 116

[Pooya/Ali Commentary 11:116]

{وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ} 117

[Pooya/Ali Commentary 11:117]

{وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ} 118

[Pooya/Ali Commentary 11:118]

See commentary of Araf: 18 and Yunus: 19.

Aqa Mahdi Puya says:

These verses indicate that Allah has given man free choice to develop his native endowments. There is no compulsion. Only those who submit their will to the will of Allah do not differ. On them the Lord bestows His mercy, and for that He has created them. Those who differ are deprived of the mercy of Allah. So the oft-quoted tradition of the Holy Prophet that "differences among my followers are a blessing" must be discarded as spurious or interpreted in a way that does not go against this verse.

{إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمْلَانِ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ } 119

[Pooya/Ali Commentary 11:119] (see commentary for verse 118)

{وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ } 120

[Pooya/Ali Commentary 11:120]

See commentary of al-Baqarah: 2.

The Quran is a guidance for the pious but a recitation or statement for the ordinary people.

{وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ ااعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ } 121

[Pooya/Ali Commentary 11:121]

{وَانتظروا إِنَّا مُنتظرون }

[Pooya/Ali Commentary 11:122]

{وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِعَافٍ عَمَّا تَعْمَلُونَ } 123

[Pooya/Ali Commentary 11:123]

Refer to the commentary of al Baqarah: 210.

Chapter 2

12th - Tafsir Surah Yusuf (Joseph)

{الرَّ تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ 1}

[Pooya/Ali Commentary 12:1]

See commentary of al Baqarah: 1 for Alif, Lam, Ra (*huruf muqatta-at*) and al Baqarah: 2 and Ya Sin: 12. for "the verses of manifest book" .

{إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ 2}

[Pooya/Ali Commentary 12:2]

No people in the world, perhaps, manifest such enthusiastic admiration for literary expression and are so moved by the word, spoken or written, as the Arabs. Hardly any language seems capable of exercising over the minds of its users such irresistible influence as Arabic. So the Quran was revealed in the Arabic language but it contains the law Allah has made for the whole mankind in all ages.

Imam Jafar bin Muhammad as Sadiq said:

"Learn the Arabic, the language of the final word of Allah."

{نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ 3}

[Pooya/Ali Commentary 12:3]

The story of Yusuf son of Yaqub son of Is-haq son of Ibrahim as given in the Quran is not identical with the Biblical story. The atmosphere is wholly different. The Biblical story is a folk-tale in which morality has no place. It exalts the clever and financially-minded Jew against the Egyptian, and to explain certain ethnic and tribal peculiarities in later Jewish history, Yusuf is shown as buying up all the cattle and the land of the poor Egyptians for the state under the stress of famine conditions, and making the Jews "rulers" over the Firawn's cattle. The Quranic story, on the other hand, is less a narrative than a highly spiritual sermon or allegory explaining the seeming contradictions in life, the enduring nature of virtue in a world full of flux and change, and the marvellous working of Allah's eternal purpose in His plan as unfolded to us on the wide canvas of history.

Imam Ali said to Imam Hasan:

"O my son, although I have not lived with the people gone by but I have so closely studied their deeds, the events which took place, and the traditions and vestiges they have left behind, as if I have become one of them, as if I have lived with the first and the last of them".

(Nahj al Balagha)

It is the most detailed of any story in the Quran and is full of description of vicissitudes of human life, and therefore deservedly appeals to men and women of all classes. It paints in vivid colours, with their spiritual implications, the most varied aspects of life-Yaqub's old age and the confidence between him and his little beloved son, the elder brothers' jealousy, their plot, Yaqub's grief, the sale of Yusuf into slavery for a petty price, carnal love contrasted with purity and patience and fortitude, chastity, false charges, prison, the divine gift of interpretation of the dreams, evil life and spiritual life, innocence raised to honour, forgiveness and benevolence, matters of administration, humility in glory, filial love, and the ultimate triumph of piety and truth.

When the tribal chiefs of the Quraysh asked the Holy Prophet about the cause of the migration of the children of Yaqub to Egypt from Syria, this surah was revealed.

Aqa Mahdi Puya says:

Except four verses (the first three and the seventh according to Ibn Abbas) this surah was revealed in Makka on the eve of the Holy Prophet's migration to Madina. If true, it proves that the date and the sequence of the revelations were not taken into consideration by the Holy Prophet.

It must be noted that like Yusuf the Holy Prophet also had to leave his birth place on account of the conspiracy of his near relatives. This surah gave confidence and hope to him that they would also encounter the same fate as the brothers of Yusuf met. Like Yusuf the Holy Prophet also declared clemency for his relatives and tribesmen. After the fall of Makka he said: "I say that which my brother Yusuf said to his brothers in the end."

Yusuf son of Yaqub was a very beautiful youth. The truth, which Yusuf, the prophet of Allah, saw in his vision, was unpalatable to his half-brothers, who plotted against him and sold him into slavery to a merchant for a few pieces of silver. Yusuf was taken by the merchant into Egypt, was bought by a great Egyptian court dignitary, Aziz. The beauty of Yusuf was so irresistible that the dignitary's wife fell in love with him on first sight and sought to entice Yusuf to the delights of earthly love, but Yusuf, a faithful servant of Allah and His prophet, did not yield to the temptation. His self-control and faith in Allah could not be shaken just for the pleasure of a fleeting moment. He preferred the misery of imprisonment to the disgrace he would have to face if he had succumbed to the lure of Shaytan.

Although some commentators have given many notes of mystic nature connected with the story of Yusuf, yet it is advisable to rely upon that which has been narrated in the Quran.

The knowledge and wisdom of the Holy Prophet is based upon the revelations sent to him from Allah. These verses narrate the story of Yusuf. Those who want to know other details, not mentioned in the Quran, may refer to the "Glimpses of the Prophets", an English translation of Hayat ul Qulub, published by this Trust.

Yusuf, born of Yaqub's beloved wife Rachel, occupied the first place in his father's affections. Rachel gave birth to another child, Benjamin, Yusuf's real brother, after which she died. When Yusuf

was about twelve years of age he dreamed a dream in which he saw a light had enveloped the whole environment. Every creature was singing the song of Allah's glory. Then the sun and the moon and the eleven stars made obeisance to him. As soon as Yaqub, also a prophet of Allah, heard this dream, he knew its interpretation immediately.

(It is reported on the authority of Jabir bin Abdullah Ansari that one day Bashan, a Jew of Madina, came to the Holy Prophet and asked him whether he knew the names of the stars which Yusuf saw in his dream. The Holy Prophet gave him the following names:

Hurban,
Turaq,
Zi-al,
Zulkitfani,
Qabisth,
Wathab,
Amud,
Faluq,
Masbah,
Saduh,
Zul Qarh.)

Yaqub advised Yusuf not to relate his dream to his brothers who hated and envied him because they saw that their father loved him more than all of them, and that Yusuf was a very beautiful boy, a gift of Allah bestowed on him as a distinctive excellence.

There was a tree in Yaqub's house. Whenever a son was born, a new branch used to grow on the tree. As soon as that son reached puberty, Yaqub would cut the branch and give it to the boy to be used as a staff. On the birth of Yusuf no such branch grew. Yaqub prayed to Allah. In reply Allah sent a heavenly branch for Yusuf. The brothers envied him for this divine favour. Yusuf dreamed another dream that all the brothers planted their staves in the earth, but his staff grew higher and higher and reached the sky. Then a violent storm destroyed the staves of his brothers, leaving his staff intact. Yaqub told him that the dream showed his high position near Allah. His brothers became furious with jealousy and hatred-all negative and wicked characteristics are the promptings of Shaytan, an open enemy of man.

As a chosen prophet of Allah Yusuf had to understand and interpret signs and events aright. The dreams of the righteous prefigure events correctly. Yusuf could look back to his fathers upto Ibrahim, the upright, who through all adversities kept his faith pure and won through.

In Yusuf's story there is good and evil contrasted in many different ways.

The brothers of Yusuf proposed to kill him so that the favour of their father might be given to them alone, but one of them suggested to throw him in a well, in which case some travellers passing by would pick him up and remove him to a far country and they would be free from the charge of murder. The plot having been formed, they approached their father to let Yusuf go with them to play and enjoy.

Yaqub had strong misgivings and apprehension. He told them that while they were attending to their own affairs a wolf might devour him. In the end they prevailed upon him and took Yusuf with them, and threw him into a well. Allah was with Yusuf in his sufferings and sorrows and reassured him that one day they would stand before him, seeking his help, not knowing that he was their betrayed brother. They stained Yusuf's shirt with the blood of a goat and showed it to their father to convince him that while they were playing a wolf had devoured Yusuf who was guarding their things. Yaqub did not believe them. He saw that there had been some foul play.

4} {إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ}

[Pooya/Ali Commentary 12:4] (see commentary for verse 3)

5} {قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ}

[Pooya/Ali Commentary 12:5] (see commentary for verse 3)

6} {وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَنْتَمَهَا عَلَى آبَائِكَ مِنْ قَبْلُ وَإِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ}

[Pooya/Ali Commentary 12:6] (see commentary for verse 3)

7} {لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلْسَّائِلِينَ}

[Pooya/Ali Commentary 12:7] (see commentary for verse 3)

8} {إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ}

[Pooya/Ali Commentary 12:8] (see commentary for verse 3)

9} {اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ}

[Pooya/Ali Commentary 12:9] (see commentary for verse 3)

10} {قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غِيَابَتِ الْجُبِّ يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ}

[Pooya/Ali Commentary 12:10] (see commentary for verse 3)

11} {قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ}

[Pooya/Ali Commentary 12:11] (see commentary for verse 3)

12} {أَرْسَلَهُ مَعَنَا غَدًا يَزْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ}

[Pooya/Ali Commentary 12:12] (see commentary for verse 3)

13} {قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ}

[Pooya/Ali Commentary 12:13] (see commentary for verse 3)

14} {قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَاسِرُونَ}

[Pooya/Ali Commentary 12:14] (see commentary for verse 3)

15} {فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ}

[Pooya/Ali Commentary 12:15] (see commentary for verse 3)

16} {وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ}

[Pooya/Ali Commentary 12:16] (see commentary for verse 3)

17} {قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ}

[Pooya/Ali Commentary 12:17] (see commentary for verse 3)

18} {وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلًا وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ}

[Pooya/Ali Commentary 12:18] (see commentary for verse 3)

[Imam Jafar bin Muhammad as Sadiq has said that while Yusuf was in the well, Jabra-il advised him to invoke Allah in the following words:

ALLAHUMMA INNI AS-ALUKA

BI-ANNA LAKAL HAMDU
 LA ILAHA ILLA ANTAL MANNANU
 BADI-US SAMAWATI WAL ARD
 DHUL JALALI WAL IKRAM
 AN TUSALLIYA ALA MUHAMMADIN WA ALI MUHAMMAD
 WA AN TAJ-ALLI MIN AMRI FARAJAN WA MAKHRAJAN
 WA TARZUQNI MIN HAYSU AHTASIB WA MIN HAYSU LA AHTASIB

O Allah, I beseech You,
 praise be to You,
 there is no god save You, the benign,
 the originator of the heavens and the earth,
 the Lord of grandeur and honour,
 send Your blessings on Muhammad and on the children of Muhammad,
 and make my affair easy, and let it find a way-out,
 and provide me from wherewith I reckon, and from wherewith I do not reckon.]

A caravan of merchants pulled Yusuf up with a bucket which was let down to bring water from the well. For the merchants Yusuf was an item of merchandise. The brothers, who were visiting the well daily, came to claim his price as a runaway slave, but dared not haggle over the price, lest their plan, to get rid of him, should be defeated. The shrewd merchants bought Yusuf for the paltry sum of a few dirhams. In Egypt, a high court official purchased him when he was put for sale in a public auction. He took him to his house and instructed his wife to make his stay honourable so that they might adopt him as a son. So Allah firmly established Yusuf in the land and taught him the interpretation of dreams, and when he reached the prime of life He gave him wisdom and knowledge, because Allah rewards those who are good. The wife of the high official, Zulaykha, tried to seduce him. She desired him very much. As Yusuf was one of Allah's chosen devotees, He enabled him to avert both evil and lechery from himself. She grabbed and rent his shirt from behind. Both of them raced to the door. There they met her husband outside the door. At once she saw the trouble and put the blame on Yusuf and said: 'There is no other penalty for a man who wanted to outrage your wife but imprisonment or grievous punishment.' Yusuf said that it was she who wanted to seduce him. He had to tell the truth. A witness from her family testified. Yusuf's shirt was torn at the back, he must obviously have been retreating and Zulaykha must have been tugging from behind. Everybody knew the guilty party. The husband was convinced that indeed it was a woman's ruse-the wiles of women are terrible. He asked Yusuf to ignore the affair and ordered his wife to ask forgiveness for her sin.

In the city the women gossiped. When she heard their slanderings, she invited them to a sumptuous feast and gave each of them a knife and called Yusuf to come out before them. When they saw him, the women were so wonderstruck with his beauty that they cut their hands.

{وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ ۖ وَأَسْرُوهُ بِضَاعَةً ۗ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ } 19

[Pooya/Ali Commentary 12:19] (see commentary for verse 3)

{وَأَسْرُوهُ بِثَمَنٍ بَخْسٍ دَرَاهِمٍ مَّعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ } 20

[Pooya/Ali Commentary 12:20] (see commentary for verse 3)

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَٰلِكَ مَكَانًا لِيُوسَفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ
 {تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} 21

[Pooya/Ali Commentary 12:21] (see commentary for verse 3)

22 {وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ}

[Pooya/Ali Commentary 12:22] (see commentary for verse 3)

وَرَاوَدْتُهُ النَّيِّ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ۚ وَعَقَلَتْ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ
 {الظَّالِمُونَ} 23

[Pooya/Ali Commentary 12:23] (see commentary for verse 3)

24 {وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ}

[Pooya/Ali Commentary 12:24] (see commentary for verse 3)

25 {وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ ۚ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ}

[Pooya/Ali Commentary 12:25] (see commentary for verse 3)

26 {قَالَ هِيَ رَاوَدْتَنِي ۚ عَنْ نَفْسِي ۚ وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ ۚ وَهُوَ مِنَ الْكَاذِبِينَ}

[Pooya/Ali Commentary 12:26] (see commentary for verse 3)

27 {وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ ۚ وَهُوَ مِنَ الصَّادِقِينَ}

[Pooya/Ali Commentary 12:27] (see commentary for verse 3)

28 {فَلَمَّا رَأَىٰ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيِّدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ}

[Pooya/Ali Commentary 12:28] (see commentary for verse 3)

29 {يُوسُفُ أَعْرَضَ عَنْ هَٰذَا ۚ وَاسْتَغْفِرِي لِذَنبِكِ ۖ إِنَّكَ كُنْتِ مِنَ الْخَاطِئِينَ}

[Pooya/Ali Commentary 12:29] (see commentary for verse 3)

30 {وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ}

[Pooya/Ali Commentary 12:30] (see commentary for verse 3)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا ۖ وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا ۚ وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۚ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ
 {أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَا إِلَّا مَلَكٌ كَرِيمٌ} 31

[Pooya/Ali Commentary 12:31] (see commentary for verse 3)

[*Hasha lillah* is a phrase which denotes remoteness from imperfection or the like, or freedom therefrom; generally implying wonder or admiration-How far (or how free) is Allah from every imperfection! It implies wonder at the power of Allah as manifested in the creation of a beautiful person like Yusuf.]

The women all agreed that no man had a right to resist their solicitations, so Zulaykha, in her tragic guilt, threatened Yusuf with imprisonment and disgrace. Yet, inspite of having seen the clear proofs of his innocence, the men, as a political move, sent him to prison for a time, until the scandalous gossip of the town regarding the high official's wife had ceased.

There came into the prison two young men with him. They were employed in the court of Firawn. One was a cup-bearer, and the other was a cook. They were both in disgrace. The former dreamed that he was pressing grapes, the latter that he was carrying bread, but the birds ate of it. They saw in Yusuf a man of God endowed with His wisdom, therefore told him their dreams and asked him to interpret them. Refer to verse 21. First Yusuf taught the truth of Allah and the faith in the hereafter to both men. It was his mission, his duty. The highest good he could do to them was to teach the polytheist Egyptians the gospel of unity of Allah. He had the heritage of great men renowned for wisdom and truth such as Ibrahim, Is-haq and Yaqub, whose faith he followed, and all of them never associated anyone with Allah- belief in one Allah is a grace of Allah to mankind. All false gods are

nothing but names that polytheists have named for which there is no divine sanction. Sovereignty belongs to Allah alone, therefore, worship none but Him-this is the right religion.

{قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا أَمُرُهُ لَيُسْجَنَنَّ وَيَكُونَا مِنَ الصَّاغِرِينَ } 32

[Pooya/Ali Commentary 12:32] (see commentary for verse 3)

{قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرَفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ } 33

[Pooya/Ali Commentary 12:33] (see commentary for verse 3)

{فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ } 34

[Pooya/Ali Commentary 12:34] (see commentary for verse 3)

{ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ } 35

[Pooya/Ali Commentary 12:35] (see commentary for verse 3)

{وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ } 36

{تَبْنِنَا بِنَاوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ } 36

[Pooya/Ali Commentary 12:36] (see commentary for verse 3)

{قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأَكُمَا بِنَاوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ } 37

{بِالْآخِرَةِ هُمْ كَافِرُونَ } 37

[Pooya/Ali Commentary 12:37] (see commentary for verse 3)

{وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ } 38

{النَّاسِ لَا يَشْكُرُونَ } 38

[Pooya/Ali Commentary 12:38] (see commentary for verse 3)

{يَا صَاحِبِي السِّجْنَ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ } 39

[Pooya/Ali Commentary 12:39] (see commentary for verse 3)

{مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ } 40

{الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ } 40

[Pooya/Ali Commentary 12:40] (see commentary for verse 3)

{يَا صَاحِبِي السِّجْنَ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ } 41

[Pooya/Ali Commentary 12:41] (see commentary for verse 3)

[The word *sahibi* (my companion) has been used by Yusuf to address the two fellow-prisoners who were polytheists. Likewise it is not necessary that all the companions of the Holy Prophet were sincere believers. Many of them were hypocrites.]

Then Yusuf told them that the cup-bearer would again serve wine to Firawn, while the cook will be crucified and the birds would peck at his brain. He asked the cup-bearer to mention him to his master, but Shaytan made him forget to mention this to his master, and Yusuf remained in prison for a few more years. One day the king told his courtiers that he saw in a dream seven fat cows being devoured by seven lean ones, and seven green ears of corns and seven others that were withered. None of the courtiers knew how to interpret dreams. The cup-bearer told Firawn that he would give him its interpretation and went to see Yusuf in prison. He asked him to tell him the meaning of the dream.

{وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا ادْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ } 42

[Pooya/Ali Commentary 12:42] (see commentary for verse 3)

{وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لِيَا أَيُّهَا الْمَلَأَ أَفْتُونِي فِي رُؤْيَايَ إِنْ } 42

43} كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ }

[Pooya/Ali Commentary 12:43] (see commentary for verse 3)

44} قَالُوا أَضْغَاثُ أَحْلَامٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ }

[Pooya/Ali Commentary 12:44] (see commentary for verse 3)

45} وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ }

[Pooya/Ali Commentary 12:45] (see commentary for verse 3)

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عَجَافٍ وَسَبْعِ سُنبُلَاتٍ حُضْرٍ وَأَخْرَ يَا بَسَاتٍ لَعَلِّي أَرْجِعَ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ }

[Pooya/Ali Commentary 12:46] (see commentary for verse 3)

[Yusuf, the prophet of Allah, was a *siddiq*-truthful, who from his childhood worshipped no one save Allah. From this it follows that those who had worshipped a *ghayrallah* for the most part of their lives cannot be addressed as *siddiq*.]

Yusuf the truthful said that there would be seven years of abundant harvest. Of them they should take a little for their sustenance and store the rest in the ears. There would follow seven years of dreadful famine which will consume all the stores which were saved in the good years. That would be followed by a year of rain in which people would press wine and oil.

The king sent a messenger to bring Yusuf. Yusuf told the messenger that his innocence was well-established before Allah, but before he came out of the prison there should be a public inquiry. Then the king sent for the ladies concerned. Among them came Zulaykha. The king demanded the whole truth. Zulaykha confessed that it was she who attempted to seduce Yusuf but undoubtedly he was a truthful man of virtue.

47} قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ }

[Pooya/Ali Commentary 12:47] (see commentary for verse 3)

48} ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِلُونَ }

[Pooya/Ali Commentary 12:48] (see commentary for verse 3)

49} ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُعَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ }

[Pooya/Ali Commentary 12:49] (see commentary for verse 3)

وَقَالَ الْمَلِكُ انْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ }

[Pooya/Ali Commentary 12:50] (see commentary for verse 3)

قَالَ مَا خَطْبُكَ إِذْ رَاوَدْتَنِّي يُوسُفُ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۗ قَالَتِ امْرَأَتُ الْعَزِيزِ الْأَنْ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ }

[Pooya/Ali Commentary 12:51] (see commentary for verse 3)

52} ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ }

[Pooya/Ali Commentary 12:52] (see commentary for verse 3)

[Some commentators say that the wordings of this verse refer to Zulaykha who blames herself and accepts Yusuf's innocence, because verses 52 and 53 are a continuation of Zulaykha's speech.

Ammarah refers to the urge which commands man to do evil, but if he sincerely believes in Allah and resolves to do good at all events, Allah gives him power to control this urge and always keeps

his conscience awake to safeguard himself against evil of Shaytan. The conscience which censures and holds in check the urge to do evil is called *lawwamah* (Al Qiyamah: 2). When he controls the *ammarah*, and abides by the dictates of *lawwamah* he is blessed with peace of mind, joy and fulfilment and deserves to be called *nafs mutma-innah*, the ultimate destination of which is that which has been promised in verse 8 of al Bayyinah.]

The king was much impressed, and appointed Yusuf as his confidential *wazir*. Yusuf wanted to do real service to the people. He undertook the hardest task of organising reserves in times of plenty, against the lean years to come. He was put in charge of the granaries and store-houses. So Allah gave Yusuf authority in the land and bestowed His favours on him. He does not allow the reward of those who are good to go waste.

53} وَمَا أُبْرِيءُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

[Pooya/Ali Commentary 12:53] (see commentary for verse 3)(see commentary for verse 52)

54} وَقَالَ الْمَلِكُ انثوني به أسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

[Pooya/Ali Commentary 12:54] (see commentary for verse 3)

55} قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلَيْمُ

[Pooya/Ali Commentary 12:55] (see commentary for verse 3)

Aqa Mahdi Puya says:

To manage the treasury of a country a knowing guardian is necessary, as per this verse, therefore, for a guardian who is entrusted with the responsibility to guide the whole mankind, in all times, unto the ultimate purpose of creation, the highest degree of wisdom (referred to in Nisa: 54-the Holy Prophet and his Ahl ul Bayt) is required.

Certainly the recompense of the life to come is better for those who believe and follow the right path.

There was a wide spread famine in all of Arabia, Northern Africa, Syria, Iraq and Palestine. On account of Yusuf's foresight and his able administration bread was available in Egypt only. So the brothers of Yusuf also came to Egypt and called on him. He recognised them, though they did not recognise him. See verse 15. He treated them liberally. The ten brothers had come. Yusuf asked them to bring their brother, Benjamin, whom they said his (they did not say their) father had kept with him, so that they would be able to get his share also.

They went back to Yaqub and asked him to send Benjamin with them so that they could bring more grain. Yaqub said he could not trust them with Benjamin after what they did to Yusuf. Yaqub knew that Yusuf was alive, so he said Allah was the best of guardians.

56} وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ ۚ مِنْهَا حَيْثُ يَشَاءُ ۚ نَصِيبٌ بِرَحْمَتِنَا مَنْ نَشَاءُ ۚ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

[Pooya/Ali Commentary 12:56] (see commentary for verse 3)

57} وَلَا أَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

[Pooya/Ali Commentary 12:57] (see commentary for verse 3)

{وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ} 58

[Pooya/Ali Commentary 12:58] (see commentary for verse 3)

{وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَ لَا تَرَوْنَ أَنِّي أَوْفِي الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ} 59

[Pooya/Ali Commentary 12:59] (see commentary for verse 3)

{فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُون} 60

[Pooya/Ali Commentary 12:60] (see commentary for verse 3)

{قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ} 61

[Pooya/Ali Commentary 12:61] (see commentary for verse 3)

{وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ} 62

[Pooya/Ali Commentary 12:62] (see commentary for verse 3)

{فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا نَكَتْلُ وَإِنَّا لَهُ لَحَافِظُونَ} 63

[Pooya/Ali Commentary 12:63] (see commentary for verse 3)

{قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَقَالَ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ} 64

[Pooya/Ali Commentary 12:64] (see commentary for verse 3)

Aqa Mahdi Puya says:

Yaqub wanted his sons to know that their undertaking to guard Benjamin had no credibility in his opinion, as was in the case of Yusuf aforetime. On both occasions Yaqub did not trust his sons; he put his faith in Allah alone.

When they unpacked their goods they found the money which the servants of Yusuf had put there on his orders, so that greed might bring them back again with Benjamin.

Yaqub, a man of wisdom and experience, aware of the possible suspicions the people of Egypt might have about eleven strangers parading in the city, advised them to enter from different gates. Although they did as advised by Yaqub but it did not profit them against the plan of Allah - reunion of the whole family and shaming the ten brothers into repentance. The men of Allah are full of knowledge, not as men, but as taught by the grace of Allah.

Yusuf was delighted to see Benjamin, his own brother. He told him not to worry as he was going to keep Benjamin with himself. After taking the provisions, when they were departing Yusuf asked a steward to put his own drinking silver cup in Benjamin's saddle-bag; and then it was announced that Yusuf's silver cup had been stolen. As they were about to leave a steward stopped them and searched their bags, and found the silver cup in Benjamin's bag. So he was detained. It was Allah's plan to allow Yusuf to keep his brother with himself because under the law of the land he could not detain his brother.

{وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانًا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ} 65

[Pooya/Ali Commentary 12:65] (see commentary for verse 3)

{قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ} 66

[Pooya/Ali Commentary 12:66] (see commentary for verse 3)

{وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ} 67

[Pooya/Ali Commentary 12:67] (see commentary for verse 3)

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِمَا عَلَّمَنَاهُ
{وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} 68

[Pooya/Ali Commentary 12:68] (see commentary for verse 3)

{وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ} 69

[Pooya/Ali Commentary 12:69] (see commentary for verse 3)

{فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ} 70

[Pooya/Ali Commentary 12:70] (see commentary for verse 3)

{قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ} 71

[Pooya/Ali Commentary 12:71] (see commentary for verse 3)

{قَالُوا نَفِدُ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ} 72

[Pooya/Ali Commentary 12:72] (see commentary for verse 3)

{قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ} 73

[Pooya/Ali Commentary 12:73] (see commentary for verse 3)

{قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَادِبِينَ} 74

[Pooya/Ali Commentary 12:74] (see commentary for verse 3)

{قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ} 75

[Pooya/Ali Commentary 12:75] (see commentary for verse 3)

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَٰ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ
{نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ} 76

[Pooya/Ali Commentary 12:76] (see commentary for verse 3)

Aqa Mahdi Puya says:

Above every knowing there is a knower who knows all and more than all the knowing-Allah.

The brothers said that if Benjamin had stolen, it was no wonder, his brother had stolen before. Yusuf knew well his half brothers were worse in the degree of evil.

One brother stayed there, and the others went back to Yaqub and told him what had happened. Yaqub was greatly disturbed. His eyes became white with sorrow and he fell into silent melancholy, yet he hoped that it was all being done so that Allah the all-knowing, might bring his sons back to him. He asked his sons to go in search of Yusuf and Benjamin and advised them to have faith in the mercy of Allah, because those who did not believe in Allah despaired and lost hope. They returned to Yusuf, offered him what little they had and begged for his favour. Yusuf could no longer hold himself. He said: "I am Yusuf and this is my brother Benjamin. Allah has been gracious to us; for Allah verily does not deprive those who obey and follow His laws and commands and endure."

The half brothers confessed their sin and wickedness. Yusuf at once forgave them and prayed to Allah to forgive them. Allah is the most merciful of all.

{قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ} 77

[Pooya/Ali Commentary 12:77] (see commentary for verse 3)

{قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ} 78

[Pooya/Ali Commentary 12:78] (see commentary for verse 3)

79 {قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ}

[Pooya/Ali Commentary 12:79] (see commentary for verse 3)

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ آبَاءَكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ}

[Pooya/Ali Commentary 12:80] (see commentary for verse 3)

81 {ارْجِعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ}

[Pooya/Ali Commentary 12:81] (see commentary for verse 3)

82 {وَأَسْأَلُ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ}

[Pooya/Ali Commentary 12:82] (see commentary for verse 3)

83 {قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ}

[Pooya/Ali Commentary 12:83] (see commentary for verse 3)

84 {وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ}

[Pooya/Ali Commentary 12:84] (see commentary for verse 3)

85 {قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ}

[Pooya/Ali Commentary 12:85] (see commentary for verse 3)

86 {قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ}

[Pooya/Ali Commentary 12:86] (see commentary for verse 3)

87 {يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيَاسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يُيَاسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ}

[Pooya/Ali Commentary 12:87] (see commentary for verse 3)

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ}

[Pooya/Ali Commentary 12:88] (see commentary for verse 3)

89 {قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ}

[Pooya/Ali Commentary 12:89] (see commentary for verse 3)

90 {قَالُوا أَأَتَاكَ لَأَنْتَ يُوسُفَ قَالَ أَنَا يُوسُفَ وَهَذَا أَخِي فَقَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقُ وَيَصْبِرُ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ}

[Pooya/Ali Commentary 12:90] (see commentary for verse 3)

91 {قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ}

[Pooya/Ali Commentary 12:91] (see commentary for verse 3)

92 {قَالَ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ}

[Pooya/Ali Commentary 12:92] (see commentary for verse 3)

[When the Holy Prophet entered into Makka, after its fall, in identical language he freely forgave the whole population of his worst foes who were entirely at his mercy.]

He gave them his shirt and asked them to put it on his father's face to restore his eyesight, and then to bring the whole family to him.

93 {اذْهَبُوا بِقَمِيصِي هَذَا فَاَلْفُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ}

[Pooya/Ali Commentary 12:93] (see commentary for verse 3)

Aqa Mahdi Puya says:

Far-tadda basira means (Yaqub) forwith regained his sight. It implies that he had lost his sight and then regained it.

When the garment was put over Yaqub's face his eyesight was restored. He said: "Did I not tell you? I know from Allah what you do not know." The sons asked their father to pray for them that their sins be forgiven. Yaqub said: "Allah will forgive you. He is oft-forgiving and kind."

When they went back to Yusuf, he gave his father and mother a place of honour, and seated them by his side on the throne; and they fell before him in homage.

{وَلَمَّا فَصَلَتِ الْعَيْرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفِيدُونِ {94}

[Pooya/Ali Commentary 12:94] (see commentary for verse 3)(see commentary for verse 93)

{قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ {95}

[Pooya/Ali Commentary 12:95] (see commentary for verse 3)(see commentary for verse 93)

{فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَتْ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {96}

[Pooya/Ali Commentary 12:96] (see commentary for verse 3)(see commentary for verse 93)

{قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ {97}

[Pooya/Ali Commentary 12:97] (see commentary for verse 3)

{قَالَ سَوْفَ أُسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {98}

[Pooya/Ali Commentary 12:98] (see commentary for verse 3)

{فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِنِينَ {99}

[Pooya/Ali Commentary 12:99] (see commentary for verse 3)

{وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {100}

[Pooya/Ali Commentary 12:100] (see commentary for verse 3)

Sajada-falling down in prostration. The father, the brothers and the aunt fell down in prostration before Yusuf. There are two types of sajdahs-one is that which is for Allah in total submission to His will, and the other is done in reverence to pay homage to a divinely chosen representative of Allah (see commentary of al Baqarah: 34).

Aqa Mahdi Puya says:

The *sajdah* by the father and the brothers was the interpretation of Yusuf's dream in verse 4. In keeping with his character as a prophet of Allah, Yusuf, in all humility, attributes everything good and worthy not to himself but to the grace of Allah. The divine grace is always based on knowledge and wisdom.

Then Yusuf said:

"O my father, this is the meaning of my earlier dream. My Lord has made it come true. He was gracious in getting me out of prison, and bringing you out of the desert to me after the discord created by Shaytan between me and my brothers, for my Lord is gracious to whomsoever He pleases. He is indeed all-knowing and all-wise.

O my Lord, You have given me dominion and taught me the interpretation of dreams; O creator of the heavens and the earth, You alone are my saviour in this world and the hereafter, take my soul as

one submitting to Your will (as a Muslim) and unite me with the righteous."

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى الدُّنْيَا وَالْآخِرَةِ ۚ تَتَوَقَّفَنِ مُسْلِمًا
{وَالْحَقِّفَنِ بِالصَّالِحِينَ } 101

[Pooya/Ali Commentary 12:101] (see commentary for verse 3)

{ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۗ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ } 102

[Pooya/Ali Commentary 12:102]

{وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ } 103

[Pooya/Ali Commentary 12:103]

{وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ } 104

[Pooya/Ali Commentary 12:104]

{وَكَايُنَ مِنْ آيَةٍ فِى السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ } 105

[Pooya/Ali Commentary 12:105]

{وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ } 106

[Pooya/Ali Commentary 12:106]

{أَقَامُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ } 107

[Pooya/Ali Commentary 12:107]

{قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۗ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ } 108

[Pooya/Ali Commentary 12:108]

Aqa Mahdi Puya says:

Those who follow the Holy Prophet, mentioned in Ali Imran: 61 and Ahzab: 33, also call people unto Allah, along with him, with clear insight of the truth, because they are surely of him as stated in Ibrahim: 36.

The Holy Prophet said:

"None shall preach the truth I have brought save me or he who is of me."

Refer to the introduction of al Bara-at.

{وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۗ أَفَلَمْ يَسِيرُوا فِى الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَلَدَارُ
{الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ } 109

[Pooya/Ali Commentary 12:109]

Verse 109 makes it clear that all the forefathers of the Holy Prophet and Ali ibn abi Talib were monotheists.

In the story of Yusuf, and all the events narrated in the Quran pertaining to the prophets of Allah there is a lesson for those who can study and obtain guidance from the history. Refer to Imam Ali's observation on page 557.

{حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ ۗ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ } 110

[Pooya/Ali Commentary 12:110] (see commentary for verse 109)

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ } 111

[Pooya/Ali Commentary 12:111] (see commentary for verse 109)

3

Chapter

13th - Tafsir Surah Ar -Ra'ad (The Thunder)

{المر ؓ تِلْكَ آيَاتُ الْكِتَابِ ۗ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ۝1}

[Pooya/Ali Commentary 13:1]

See commentary of al Baqarah: 1 for Alif, Lam, Mim-*huruf muqatta-at*.

For the "verses of the book" see commentary of al Baqarah: 2 and Aqa Mahdi Puya's essay "the genuineness of the holy Quran".

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ يُدَبِّرُ الْأَمْرَ ۗ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ۝2}

[Pooya/Ali Commentary 13:2]

Aqa Mahdi Puya says:

Allah has created the universe. He is the sole sovereign. All laws pertaining to creation, legislation and administration are governed by His omnipotent, just and merciful will. There is no one, equal to Him, who shares in His absolute authority.

Please refer to the commentary of al Baqarah: 29 and al Araf: 54.

Allah is the creator, the constant ruler and the continuous governor.

The whole universe exists and operates in accordance with the laws made, governed and regulated by the will of Allah.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۗ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رُجُومًا ۗ لِيُغْشِيَ اللَّيْلَ اللَّيْلَ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝3}

[Pooya/Ali Commentary 13:3]

In Ya Sin: 36; Zariyat: 49, and Rahman: 52 also it has been said that all created beings, including animals and plants have been created with reproductive apparatus-male stamens and female pistils, owing their existence to each other; and in the end they all fly (turn to or hasten to 3 Allah, because there is no refuge save in His mercy and there is no escape from His justice.

Aqa Mahdi Puya says:

The followers of the school of Ahl ul Bayt believe that whatever the Holy Prophet said or did was

in the light of revelations, for verse 15 of Yunus says that he followed nothing but what is revealed to him-there are several types of revelations, such as the verses of the Quran, or wahi not disclosed in spoken words, hadith qudsi; and all these governed his whole life. So the fabricated tradition that he was unaware of the necessity of fertilisation of the female date- palm, implying that he used to make mistakes whenever he used his own discretion, should be rejected outright.

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بِعَضَبِهَا عَلَى
 {بَعْضٍ فِي الْأُكُلِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ 4}

[Pooya/Ali Commentary 13:4]

There is uniformity in diversity, and variety in unity in the sense that all diversity is subject to certain uniform laws, and therefore every variety points out to uniformity which means unity-a proof of the absolute unity of the creator of the universe.

وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ إِذَا كُنَّا تُرَابًا أَلْنَا فَنِي خَلْقٍ جَدِيدٍ ۗ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۗ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ ۗ وَأُولَئِكَ أَصْحَابُ
 {النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ 5}

[Pooya/Ali Commentary 13:5]

After seeing the signs in nature and in revelation, only an obstinate disbeliever denies the creator, and refuses to appreciate the process of raising the dead up again after being reduced to dust-he must know that He who has once created him has the power to create him again. Refer to Ya Sin: 78 and 79 wherein the reply to the disbelievers contains this argument.

Aqa Mahdi Puya says:

After knowing the process of creation and development, man is expected to marvel at the grandeur of the eternal and beyond the human comprehension powers of the creator, but no reasonable human being will deny the possibility of a new state of life in the process of development or evolution.

{وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ ۗ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ 6}

[Pooya/Ali Commentary 13:6]

Unable to contest the positive arguments based upon reason and observation, the infidels resort to negative approach, and like the people of Nuh, Hud, Lut, Salih, Shu-ayb, and the followers of Firawn (in the times of Musa), mentioned in al Araf and Hud, ask for destructive signs-the divine punishment before the term of respite allowed by Allah in this life.

As a rule Allah allows time to follow guidance, but is severe in requital at the proper occasion.

{وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ 7}

[Pooya/Ali Commentary 13:7]

The Quran treats the miracles as subordinate to the moral and spiritual evidences and signs demonstrated by the Holy Prophet, who was sent as a warner.

Refer to the commentary of al Baqarah: 118. "And for every people there is a guide."

Thalabi in his Tafsir relates on the authority of Ibn Abbas that when this verse was revealed the Holy Prophet said: "I am the warner and Ali is the guide. O Ali, through you those who are guided will receive true guidance."

This tradition has also been reported and confirmed by Ibn Marduwayh, Ibn Hatim, Tabarani, Ibn Asakir, Suyuti, Ahmad bin Hambal, Fakhruddin Razi and Abu Nu-aym.

Imam Muhammad bin Ali al Baqir also said that "the warner" means the Holy Prophet and "the guide" means Ali and added "the authority to guide continues among us". This verse also points to the continued existence of a "guide", namely al Mahdi al Qa-im (refer to the commentary of al Bara-at: 32 and 33); and for "the true guides" refer to the commentary of Yunus: 35. The Holy Prophet is a warner for all people in all times, so the Imam (guide) in his progeny is also for all people in every age.

The enemies of the Ahl ul Bayt try to conceal their merits, and deny their divine rights, but Allah's plan is always executed and His will invariably takes effect:

They desire to put out the light of Allah with their mouths, but Allah wills to perfect His light, however the unbelievers may dislike it. (Saff: 8)

Allah had willed and thoroughly purified the Ahl ul Bayt (Ahzab: 33) and established them as the only truthfults at the time of *mubahilah* (Ali Imran: 61).

Aqa Mahdi Puya says:

There are three interpretations of the last passage of this verse:

- (i) The Holy Prophet is a warner and a guide for every nation.
- (ii) The Holy Prophet is a warner and every nation had a guide.
- (iii) The Holy Prophet is a warner and every nation has a guide.

In view of the above-noted tradition reported by a large number of Muslim scholars the last interpretation must be accepted.

{اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامَ وَمَا تَزْدَادُ صَوْنًا وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ } 8

[Pooya/Ali Commentary 13:8]

The female womb is just an example, a type, of extreme secrecy-whether the womb is bearing a male or female, one or more, whether it is to be born short of the standard time or to exceed the standard time. The most hidden things are clear to the creator's knowledge. All things are regulated by Him in just measure and proportion.

Allah's knowledge of the seen and the unseen is complete and perfect. His knowledge is the basis of the justice that will be done on the day of judgement. His knowledge encompasses all that which every individual does openly and secretly, and that which is taking place in the whole universe, and also the laws which govern the creation and its consequences, because he is the creator of all creation, all laws and all operations.

Imam Jafar bin Muhammad al Sadiq said:

Ghayz is that pregnancy whose duration is less than 9 months; and *ma tazdad* is that which exceeds 9 months.

{عَالَمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ}

[Pooya/Ali Commentary 13:9] (see commentary for verse 8)

{سَوَاءٌ مِنْكُمْ مَنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ}

[Pooya/Ali Commentary 13:10]

Our most hidden thoughts and motives are known to Him at all times. Every person, whether he conceals or reveals his thoughts, whether he skulls in darkness or goes about by day, all are under Allah's watch. His grace encompasses, and again and again protects, those who take the precaution from harm and evil.

Ma-aqqibat are the angels who descend, succeeding one another by turns, to keep safe every individual from misfortunes when that individual, in Allah's will, is not to suffer death (Anam: 61).

Refer to Nisa: 79 and Anfal: 53 for "Allah never changes the condition of a people until they change it themselves." Allah has given man intelligence and knowledge; He surrounds him with his grace and mercy. If, inspite of all this, man distorts his own will and goes against Allah's will, Allah's wrath will descend on him and the favourable position in which Allah has placed him will be changed. None of the things which he relies upon, other than Allah, can protect him. When once the punishment comes, there is no turning it back.

Imam Ali bin Husayn al Zayn al Abidin has said that the bounties, Allah bestows on any person, are never taken away, but in consequence of certain sins:

(i) Disobedience to the virtuous,
pride, ridiculing others,
(these result in withdrawal of bounties and turn the sinner into a hardened transgressor.)

(ii) Going to bed before praying Isha salat,
sleeping at the time of Fajr salat,
thinking lightly of the bounties of Allah,
complaining to others against Allah. (these reduce the means of sustenance to the minimum.)

(iii) Swearing false oaths,
uttering lies,
adultery,
obstructing the way of the Muslims,
false claims,
misappropriation of a trust,
not helping the aggrieved and oppressed,
not preaching pursuance of good and abstinence from evil.
(these bring down calamities.)

(iv) Practising iniquity and wickedness,
legalising that which is forbidden,
obedience to the wicked and revolting against the virtuous,
drunkenness and gambling,
using jests and jokes to stimulate ridicule of others.
(these give an upper hand to the enemies.)

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا
11} فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ۗ

[Pooya/Ali Commentary 13:11] (see commentary for verse 10)

12} هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ

[Pooya/Ali Commentary 13:12]

Thunder is a beneficent force, created by Allah, and like the rest of creation praises and glorifies the creator. Man is advised to look to good, not to evil; to mercy, not to punishment; to the hope of abundant crops in the rain which comes behind the lightning clouds; and not to fear the fire in the thunder. "Thunder", the name of this surah, is really a submissive instrument of good in Allah's hand.

It was not beneficence but wrath that the polytheists attributed to their false gods. If man worships anything other than Allah (rulers, stars, powers of nature, spirits, self, power, wealth, talent, intellect- all created by Allah to serve man) his worship is both foolish and futile.

Without belief in Allah worship or prayer has no meaning at all. To call any created being directly for fulfilment of needs and desires has been prohibited, but to seek the medium of the approved intercessors is not forbidden.

"Seek the means of approach unto Him." (Ma-idah: 35)

Also refer to the commentary of al Baqarah: 48.

13} وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ

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

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفِيٍّ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۗ وَمَا دُعَاءُ
14} الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

[Pooya/Ali Commentary 13:14] (see commentary for verse 12)

15} {وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ ۝

[Pooya/Ali Commentary 13:15]

Everyone, high or low, is a created being, and submits to the laws of the creator, whether willingly, as in the case of believers and all other beings in the universe, or unwillingly, as in the case of devils and rebels. Even the shadows, projections from other things and dependent on them for their existence are also subject to Allah's laws and will.

Like verse 206 of al Araf, it is implied here also that action is influenced by thoughts and the feelings.

Aqa Mahdi Puya says:

The absolute infinite reality is the real light- light of lights, by which every being comes into light and in evidence, refer to An Nur: 35. The finite beings differ from each other to the extent of their limitations in the order of existence. He who has the least limitations is nearer to the absolute; and the one, who has more limitations than he, is his shadow, but, in the order of existence, he also has his own shadow- the being who has more limitations than he has. Thus every lower being is the shadow of Us immediate higher being, following in its movement unto the perfect light.

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَى
وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ
الْقَهَّارُ ۝

[Pooya/Ali Commentary 13:16]

For "the Lord of the heavens and the earth" see commentary of al Fatihah: 2.

See commentary of Ma-idah: 100; Anam: 50 for the good and the bad; the blind and the seeing.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ
كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ۝

[Pooya/Ali Commentary 13:17]

Allah sends rain and He sends it to all, to each according to its measure. There are degrees and degrees among brooks, streams, lakes and rivers. So the rain of His mercy and knowledge and guidance which He sends is received by all but each responds according to one's own capacity (see Aqa Mahdi Puya's note in the preceding verse).

Water is pure, but froth and scum will gather according to local conditions. As the floods carry off the scum, so Allah's mercy (guidance and knowledge) carries away man's spiritual scum and purifies his soul. Like scum the frothy knowledge disappears but Allah's truth endures. The ore is full of baser admixture, but the fire separates the gold (or useful metals) from the trash for ornaments or household utensils. So the fire of test and trial searches out the true metal in man and rejects the trash.

Aqa Mahdi Puya says:

The parables in this verse refer to the process of creation of the finite beings from the infinite absolute; and to the momentary and transitory bearing and implication of ineffective, incompetent and parasitic things; and to the real and purposeful utility and durability of useful things. They also point out the course of divine revelations, and throw light on the reaction of man to it—they corrupt and misrepresent that which they have received, but whatever is divine and real remains and endures, and that which is unreal and corrupted disappears, as al Nahl: 96 says that what man has will pass, but what is with Allah will abide for ever.

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۗ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا مِّثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ
 { الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ } 18

[Pooya/Ali Commentary 13:18]

Refer to the commentary of Ali Imran: 91 and Yunus: 54.

{ أَفَمَنْ يَعْلَمُ أَنَّ مَا نُزِّلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۖ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ } 19

[Pooya/Ali Commentary 13:19]

Ibn Marduwayh says that "He who knows" refers to Ali ibn abi Talib.

{ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ } 20

[Pooya/Ali Commentary 13:20]

{ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ } 21

[Pooya/Ali Commentary 13:21]

The Holy Prophet said:

(i) To worship Allah, pray the prescribed salat regularly.

(ii) Safeguard yourself against evil with full awareness of Allah's laws and commands.

(iii) Do not associate any with Allah.

(iv) Love and take care of your family.

(Reported by Abu Ayyub Ansari)

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى
 { الدَّارِ } 22

[Pooya/Ali Commentary 13:22]

Refer to the commentary of al Baqarah: 3, 45 and 112.

"Repel evil with good" implies doing good to him who has done evil to you, or forgiving .he evil-doer and the aggressor, or giving the rightful share to him who has once deprived you of your legitimate rights, or accommodating him who has refused to co-operate with you, or to be polite with him who has been haughty to you, or to greet him who has abused you, or to seek forgiveness of Allah as soon as a sin is committed.

{جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ} 23

[Pooya/Ali Commentary 13:23]

In the eternal garden of bliss the righteous will be reunited with all those near and dear ones whom they loved, provided that they were righteous also, because in eternity nothing else counts. Refer to Yusuf: 101. The angels shall enter through many gates to convey glad tidings and "peace" from Allah.

{سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ} 24

[Pooya/Ali Commentary 13:24] (see commentary for verse 23)

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ لَا أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ

{الدَّارِ} 25

[Pooya/Ali Commentary 13:25]

This is the opposite of that which has been stated in verses 21 to 24 of this surah.

Aqa Mahdi Puya says:

It is applicable to the covenant taken at Ghadir Khum (refer to the commentary of Ma-idah: 67) and the "love of Ahl ul Bayt" mentioned in Shura: 23.

{اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ} 26

[Pooya/Ali Commentary 13:26]

Refer to al Bara-at: 38.

{وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ} 27

[Pooya/Ali Commentary 13:27]

Refer to the commentary of verse 7 of this surah.

{الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ} 28

[Pooya/Ali Commentary 13:28]

Aqa Mahdi Puya says:

Refer to Anfal: 2. Tranquillity and fear are apparently opposite to each other. A true believer seeks tranquillity in the midst of conflicting desires of the worldly life and fears when he feels that there are many shortcomings in his submission to Allah. The remembrance of Allah produces these effects simultaneously in him and sets him free from all worldly worries.

Ali ibn abi Talib said:

"A true believer has no worry except about his failure to fulfil his duties to the Lord."

{الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ 29}

[Pooya/Ali Commentary 13:29]

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ۗ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٍ 30}

[Pooya/Ali Commentary 13:30]

Abu Jahl and Abdullah bin Umayya asked the Holy Prophet to level the mountains and make rivers flow in their places so that they might cultivate corn. Then these verses were revealed.

Aqa Mahdi Puya says:

Ya-asi actually means despair, but it is sometimes used figuratively in the sense of knowing, because he who gives up hope knows that what he had hoped will not take place. Despair is here synonymous with knowledge.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَىٰ ۗ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَنبَأِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ 31}

[Pooya/Ali Commentary 13:31] (see commentary for verse 30)

{وَلَقَدْ اسْتَهْزَىٰ بِرُسُلٍ مِنْ قَبْلِكَ فَاْمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ ۗ فَكَيْفَ كَانَ عِقَابِ 32}

[Pooya/Ali Commentary 13:32]

Refer to Anam: 10 and the punishment inflicted upon the people of Nuh, Hud, Lut, Salih, and Shu-ayb and also Firawn in the times of Prophet Musa, mentioned in Araf and Hud.

أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۗ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ ۗ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ ۗ أَمْ يَبْطِئُ مِنَ الْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصَدُّوا عَنِ السَّبِيلِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ 33}

[Pooya/Ali Commentary 13:33]

Refer to Yusuf: 40.

{لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا ۗ وَعَذَابُ الْأٰخِرَةِ أَشَقُّ ۗ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ 34}

[Pooya/Ali Commentary 13:34]

{مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۗ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ أَكْثُهَا دَائِمٌ وَظُلُّهَا تِلْكَ عُبْيَى الَّذِينَ اتَّقَوْا ۗ وَعُبْيَى الْكَافِرِينَ النَّارُ 35}

[Pooya/Ali Commentary 13:35]

Refer to Nisa: 57.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أَنْزَلَ إِلَيْكَ ۗ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ ۗ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۗ إِلَيْهِ أَدْعُو 36}

[Pooya/Ali Commentary 13:36]

{وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۗ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَمَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ 37}

[Pooya/Ali Commentary 13:37]

The followers of the Holy Prophet are addressed through him.

Refer to the commentary of Ali Imran: 144.

{وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ} 38

[Pooya/Ali Commentary 13:38]

The messengers of Allah were human beings but they acted exactly as they were directed by the divine commands.

{يَمْحُو اللَّهُ مَا يَشَاءُ وَيُنْبِئُ ط وَعِنْدَهُ أُمُّ الْكِتَابِ} 39

[Pooya/Ali Commentary 13:39]

See commentary of al Baqarah: 2 and Ali Imran : 7.

Ummul *kitab* is the preserved tablet, the original of all divine decrees.

Ali ibn abi Talib said:

"If the forces of evil had exterminated the Quran, not leaving a single verse, I would have even then related every event that would happen till the day of judgement."

Aqa Mahdi Puya says:

Our view of the universe is similar to the two records of the creation-partial and complete. The partial view is the subject of empirical investigation, liable to change. The complete view is the subject of spiritual investigation, unimpeachable and final.

{وَإِنْ مَا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفِّيكَ فَأِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ} 40

[Pooya/Ali Commentary 13:40]

{أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۗ وَهُوَ سَرِيعُ الْحِسَابِ} 41

[Pooya/Ali Commentary 13:41]

{وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا ۗ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ} 42

[Pooya/Ali Commentary 13:42]

{وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۗ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ} 43

[Pooya/Ali Commentary 13:43]

See commentary of al Baqarah: 2 for "the book", and Hud: 17 for "he who has the knowledge of the book."

SUMMING UP

Surah ar Rad deals with the sovereignty, power, authority and wisdom of Allah. He is the creator of the universe and all that which is in it, the laws which govern and operate it, and the laws which (must) govern and operate the human life, individually as well as collectively. The disbelievers,

instead of deriving advantage from the respite, are hastening unto the ultimate and eternal loss and deprivation (punishment) by refusing to believe in the day of judgement.

To every nation one or more messengers of Allah came as warners, and after the last messenger of Allah, there is a divinely appointed guide in every age to administer the affairs of the human society, as a true successor of the prophet .

Allah knows the seen and the unseen. Nothing is hidden from Him.

Angles are deputed to take care of and keep watch over every human being.

Bounties and favours, bestowed on any individual, are not withdrawn unless there are valid reasons.

Everything obeys Allah's commands, praises Him and glorifies Him.

The blind disbelievers and the knowing believers are not equal.

Those who establish *salat*, spend in the way of Allah and exercise self-control earn Allah's pleasure.

Those who do not fulfil the covenants made with Allah through His prophet are hypocrites, condemned for ever.

Allah is the *rabbul alamin* - the sustainer and cherisher of all that which has been created by Him.

Instead of receiving guidance from the (events of) history which has recorded the fact that people of yore witnessed the signs or miracles of Allah yet did not believe and were destroyed, the people in the times of the Holy Prophet, like their ancestors, again want to repeat history, but miracles are not demonstrated to provide enjoyment to the disbelievers.

Allah's plan is His will which takes immediate effect. The preserved tablet or the mother book contains the will of Allah-His decrees.

The messengers of Allah lived among the people as human beings, subject to the laws made by Allah.

Imam Ali ibn abi Talib is "he who has the knowledge of the book", and is therefore, along with Allah, a witness of the prophethood of the Holy Prophet.

4

Chapter

14th - Tafsir Surah Ibrahim (Abraham)

{الرَّكَابُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ } 1}

[Pooya/Ali Commentary 14:1]

For Alif, Lam, Ra (*huruf muqatta-at*) see commentary of al Baqarah: 1.

"(This is) a book We have sent down to you" implies that the whole Quran was revealed to the Holy Prophet in a complete book form; it was neither edited nor arranged nor compiled by any one after its revelation. See Aqa Puya's essay "The genuineness of the Holy Quran", and commentary of al Baqarah: 2.

The purpose of the revelation of the book is to lead mankind out of the depths of darkness (ignorance and false beliefs) into the light of truth, knowledge and virtue. The divine guidance is for all mankind, not for a particular community or nation. Also see Araf: 158 and Saba: 28.

Allah's exalted position is above all creation; His goodness is all for the good of Man and His creatures; His control over His creation is complete; so He carries out His will and plan. All praise belongs to Him.

The disbelievers love this ephemeral life and its vanities and reject the true life of the hereafter. By doing so they not only harm themselves but also mislead others; and draw down on themselves the wrath to come. They search for something crooked in Allah's path and go farther and farther from the truth.

Surely those who hinder or lay obstruction in the path of Allah include those who had harassed, persecuted and killed the children of the Holy Prophet by corrupting the true faith and introducing the false doctrines of the days of ignorance, so they are rightly condemned and cursed as the infidels.

{اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ } 2}

[Pooya/Ali Commentary 14:2] (see commentary for verse 1)

{الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۗ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ } 3}

[Pooya/Ali Commentary 14:3] (see commentary for verse 1)

{وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۚ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ } 4}

[Pooya/Ali Commentary 14:4]

To every people was sent a messenger of Allah who conveyed the divine message to them in their language, but it did not restrict his mission to that particular people. Through them it reached all mankind. The most distressed area was selected to start the campaign of "guidance unto order through

knowledge of divine laws" to put an end to disorder and ignorance prevailing in the society, which also served other such areas. As a matter of course the language of the people who were originally addressed had to be used. Although the Holy Prophet was sent with a book in Arabic, his mission was universal. To say that his mission was restricted to the Arabic speaking people is an unclad for restriction of his universal mission. According to Bible prophet Isa was sent to "the lost sheep of the house of Israel, and to them alone" (Matthew 15: 24) to whom he spoke in Hebrew, and he himself restricted his field of activity to the children of Israel as stated in the New Testament; and further, Matthew 10:5 says that Isa sent out his twelve disciples with the instructions: "Do not take the road to gentile lands, and do not enter any Samaritan town; but go to the lost sheep of the house of Israel," but today he is accepted as a universal teacher. As a matter of fact Nisa: 79; Araf: 158; Bani Israil: 105; Anbiya: 107; Ahzab: 45 and Saba: 28 clearly proclaim that Islam is an universal religion for all peoples in all times.

The final book of Allah and the Holy Prophet were sent as "the mercy unto the worlds". To understand the true meanings of their teachings for universal application attachment with the Ahl ul Bayt has been made obligatory through *hadith al thaqalayn* (see page 6).

The Holy Prophet said:

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

{وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ } 5

[Pooya/Ali Commentary 14:5]

Aqa Mahdi Puya says:

"The days of Allah" refers to any period in which a new development takes place in the course of evolution-the six days in which the process of creation of the heavens and the earth took place, the period of the geological changes, the rise and fall of the nations, any celestial or terrestrial changes, the intermediary stages to the day of resurrection and the life of the hereafter, and the events mentioned in the subsequent verses are all *ayyamillah*.

{وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدَّبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ } 6
{وَ فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ }

[Pooya/Ali Commentary 14:6]

Refer to the commentary of al Baqarah: 49

{وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ } 7

[Pooya/Ali Commentary 14:7]

{وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ } 8

[Pooya/Ali Commentary 14:8]

{أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكِّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ } 9

[Pooya/Ali Commentary 14:9]

Refer to the commentary of Araf: 59 to 156 and Hud: 25 to 98 for the people of Nuh, the Ad and the Thamud and those after them.

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ صَدُّوا عَنْكُمْ لِيُغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأَثُونَا بِسُلْطَانٍ مُّبِينٍ ﴿10﴾

[Pooya/Ali Commentary 14:10]

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿11﴾

[Pooya/Ali Commentary 14:11]

Tawakkal means reliance on Allah in trial and tribulation and never seeking help from any other than Allah except from the sources and in the way approved by Him.

Imam Musa bin Jafar al Kazim said:

"*Tawwakal* means to happily accept what Allah wills with the conviction that no created being can ever give you or take away from you anything, and there can be no help available from any one unless Allah so wills."

﴿وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۗ وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿12﴾

[Pooya/Ali Commentary 14:12]

﴿وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا ۚ فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿13﴾

[Pooya/Ali Commentary 14:13]

﴿وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ۗ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿14﴾

[Pooya/Ali Commentary 14:14]

"My presence" refers to the day of reckoning.

﴿وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿15﴾

[Pooya/Ali Commentary 14:15]

﴿مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَاءٍ صَدِيدٍ ﴿16﴾

[Pooya/Ali Commentary 14:16]

Aqa Mahdi Puya says:

The hell will be in front of the evil-doers, but as they never look forward-they are involved in the immediate past or the present-the Quran uses *wara* which literally means "behind", because from the standpoint of application of the heart and mind their future is always behind them.

For "a festering or putrid water" see commentary of al Kahf: 29 and Muhammad: 15.

﴿يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۗ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿17﴾

[Pooya/Ali Commentary 14:17]

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ
{الْبَعِيدُ} 18

[Pooya/Ali Commentary 14:18]

{أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ يَشَأُ يُدْهِبُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ} 19

[Pooya/Ali Commentary 14:19]

The people are addressed through the Holy Prophet .

{وَمَا ذَٰلِكَ عَلَىٰ اللَّهِ بِعَزِيزٍ} 20

[Pooya/Ali Commentary 14:20]

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنَ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۚ قَالُوا لَوْ هَدَانَا اللَّهُ
{لَهَدَيْنَاكُمْ سَوَاءً عَلَيْنَا أَجْرٌ عَلْنَا أَمْ صَبْرْنَا مَا لَنَا مِنْ مَحِيصٍ} 21

[Pooya/Ali Commentary 14:21]

The future is presented as the past because Allah knows what will happen.

Each soul bears its own burden. It cannot be shifted to others. The evil-doers will turn to those who misled them in the hope that they may help them but they themselves will find no way of escape from the wrath of Allah.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ ۖ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ
لِي ۖ فَلَا تُلُومُونِي وَلُومُوا أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
{أَلِيمٌ} 22

[Pooya/Ali Commentary 14:22]

The promise of Allah was true, but the evildoers believed in Shaytan who had no power to force them. He merely called them and they came running to him. They must blame themselves. Shaytan knew well that he was not and never could be equal to Allah, so the evildoers must suffer the penalty.

Aqa Mahdi Puya says:

The satanic forces, their false promises and their self-proclaimed authority attract the attention of those who wilfully separate themselves from the true guidance of Allah made available to mankind through the Quran, the Holy Prophet and his Ahl ul Bayt. Their response to Shaytan is purely their own choice, so they must suffer the consequences-a painful eternal chastisement.

{وَأَدْخَلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَامٌ} 23

[Pooya/Ali Commentary 14:23]

Refer to the commentary of Yunus: 10.

{أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ} 24

[Pooya/Ali Commentary 14:24]

Aqa Mahdi Puya says:

Kalimatan tayyibah (a goodly word) is usually interpreted as the divine word, thought or deed, but, in a more general sense, it may be interpreted as a thought, word or deed of goodness of any other good and noble agency, other than Allah, which emanates from a true understanding and application of the religion of Allah-it is like a goodly tree which is firmly rooted and grows higher and higher with ever green branches, always yielding fruit; and the heavens is the limit.

Kalimatin khabithah (an evil word), likened to an evil tree, is the opposite of the goodly tree.

The Holy Prophet said:

"Islam is the goodly tree. Belief in Allah is its root. *Salat, sawm, zakat, khums* and *jihad* are its branches. Reliance upon Allah, good manners, piety and abstinence from whatever is forbidden are its leaves."

According to Imam Jafar bin Muhammad al Sadiq, the Holy Prophet also said:

"I am the root of the goodly tree. Ali is its trunk, my divinely chosen Ahl ul Bayt are its branches and the pious followers of my Ahl ul Bayt are its leaves."

Imam Ali bin Musa al Rida has quoted Imam Ali to say that root, trunk and branches are the essential parts of a tree, likewise (if Islam is compared to a goodly tree) sincere belief in the true faith, ingrained in the heart and mind of a believer, is the root, declaration is the trunk and practice of the prescribed religious laws is the leaves.

The Holy Prophet said:

"The parable of the evil tree refers to Bani Umayyah."

Aqa Mahdi Puya says:

The opposite of the goodly tree mentioned in verse 24 of this surah is the evil tree which has no root, no growth and no utility at all.

The parable of the goodly tree refers to Islam, the Holy Prophet and his Ahl ul Bayt, and the evil tree refers to enemies of Islam, the Holy Prophet and his Ahl ul Bayt.

25} تَوْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

[Pooya/Ali Commentary 14:25] (see commentary for verse 24)

26} وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

[Pooya/Ali Commentary 14:26] (see commentary for verse 24)

27} يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

[Pooya/Ali Commentary 14:27]

Qawlith thabit means the firm word or the word that stands firm (undeniable assertion or

unshakeable belief or conviction). It refers to the strong and sincere belief in the true faith ingrained in the heart and mind of a believer.

Imam Ali ibn abi Talib has said that in the agony of death every man remembers his wealth, children and deeds to seek help from them, but his wealth cannot do more than buying a shroud for him, his children will only take him to the graveyard and put him in the grave, but his deeds, good and bad, will accompany him to his ultimate destination- the day of reckoning.

After death those who lived in this world like the goodly tree will live in peace and bliss while those who lived like the evil tree will suffer untold miseries till the day of resurrection and eternal punishment after the day of judgement.

{ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ } 28

[Pooya/Ali Commentary 14:28]

Aqa Mahdi Puya says:

There were selfish and ungrateful men who responded to Allah's favours with disobedience to Him and His Prophet. It refers not only to the disbelievers but also to those who did not fulfil the covenant they accepted as true and final at Ghadir Khum, and also led others astray.

{ جَهَنَّمَ يَصَلُّونَهَا^ط وَيَبْسُ الْقَرَارُ } 29

[Pooya/Ali Commentary 14:29] (see commentary for verse 28)

{ وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ^ط قُلْ تَمَتَّعُوا فَإِن مَّصِيرَكُمْ إِلَى النَّارِ } 30

[Pooya/Ali Commentary 14:30]

{ قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ^ط } 31

[Pooya/Ali Commentary 14:31]

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ^ط وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ
{ وَسَخَّرَ لَكُمْ الْأَنْهَارَ } 32

[Pooya/Ali Commentary 14:32]

{ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ^ط وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ } 33

[Pooya/Ali Commentary 14:33]

{ وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ^ط وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا^ط إِنَّ الْإِنْسَانَ لَطَلُومٌ كَفَّارٌ } 34

[Pooya/Ali Commentary 14:34]

{ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ } 35

[Pooya/Ali Commentary 14:35]

Prophet Ibrahim prayed to Allah to make the city of Makka a place of security and non-violence, by declaring its precincts sacred and inviolable. See commentary of al Baqarah: 124 to 129 and Ali Imran: 95 to 97. Ibrahim asks Allah to protect him and his sons (*baniyya*) from going astray and worshipping the idols. The idolatrous tribes of Quraysh were also the descendants of Ibrahim through Ismail, therefore the word *baniyya* in his prayer refers to those of his descendants who were like him in purity and excellence, mentioned in the commentary of al Baqarah: 124.

As verse 95 of Ali Imran says Ibrahim was an upright monotheist, yet he says *wajnubni* (preserve

or save or protect me) and includes his descendants like him.

{رَبِّ إِنَّهُنَّ أَضَلُّنَّ كَثِيرًا مِّنَ النَّاسِ طَمَّ مَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ط وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ } 36

[Pooya/Ali Commentary 14:36]

In this verse Ibrahim makes clear as to who he wants to be saved alongwith him namely that only those who follow him would be among his Ahl ul Bayt. Please refer to the commentary of al Baqarah: 124 to 129.

Once a man, in the time of Imam Jafar bin Muhammad as Sadiq, tried to make fun of the Ahl ul Bayt by stating that they were the descendants of the idolaters.

The Imam said:

"Your statement is wrong. Neither Ibrahim nor Ismail nor his sons for whom Ibrahim prayed did ever worship any one other than Allah. *Faman tabiani* in Ibrahim's prayer refers to us who have always been saved by Allah from going astray. We follow his faith and we are from him. He prayed for Allah's forgiveness for those who deviated from his path."

Aqa Mahdi Puya says:

The ancestors of the Holy Prophet ascending upto Ibrahim were free from the dirt of polytheism. All of them followed the creed of Ibrahim. The Holy Prophet claimed that Allah kept his ancestors upto Adam free from polytheism. The continuity of spiritual inheritance was severed whenever any one of them deviated from the path of true faith, like the son of Nuh about whom Allah has said that he was not the son (inheritor) of Nuh.

{رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ } 37

[Pooya/Ali Commentary 14:37]

Please refer to the commentary of al Baqarah: 124 to 129.

Imam Muhammad bin Ali al Baqir said:

"We the Ahl ul Bayt are meant by "them" whom Ibrahim mentioned in his prayer when he said: 'Make You (O Allah) therefore the hearts of some of the people to yearn towards them."

The people mentioned in his prayer are those who remain faithfully attached to the Ahl ul Bayt, known as their Shi-ahs (devout followers)."

{رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ } 38

[Pooya/Ali Commentary 14:38]

Aqa Mahdi Puya says:

Some of Ibrahim's descendants might have been compelled under unavoidable circumstances to conceal their true faith, but Allah knows the truth. It is reported that Ibrahim himself concealed his true faith to avoid unnecessary complications as similarly Abu Talib did to save the Holy Prophet from the clutches of his enemies.

{ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۚ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ } 39

[Pooya/Ali Commentary 14:39]

{ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ } 40

[Pooya/Ali Commentary 14:40]

There shall always be an inheritor of Ibrahim's creed among his descendants to defend and promote the religion of Allah. See commentary of al Baqarah: 124.

{ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ } 41

[Pooya/Ali Commentary 14:41]

Aqa Mahdi Puya says:

Ibrahim asks Allah to favour his parents with divine grace and forgiveness and keep them safe from sinfulness, therefore there is no doubt that his parents were true believers. See commentary of An-am: 75 to 84 to know that Azar was not his father but an uncle whom Ibrahim tried to bring into the fold of true faith but failed, and finally disassociated himself from him (Bara-at: 114).

{ وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمَ تَشْخَصُ فِيهِ الْأَبْصَارُ } 42

[Pooya/Ali Commentary 14:42]

"Think not" is addressed to the people through the Holy Prophet.

{ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۗ وَأَفْنِدْتُهُمْ هَوَاءَ } 43

[Pooya/Ali Commentary 14:43]

{ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِلَىٰ آجَلٍ قَرِيبٍ نَحْبُ دَعْوَتِكَ وَتَنْبَعِ الرُّسُلِ ۗ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ } 44

{ قَبْلِ مَا لَكُمْ مِنْ رَوْالِ } 44

[Pooya/Ali Commentary 14:44]

{ وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ } 45

[Pooya/Ali Commentary 14:45]

{ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ } 46

[Pooya/Ali Commentary 14:46]

The plots plotted by the disbelievers were so adroit that they could make the mountains move, yet Islam and its eternal laws remain unchanged and incorruptible because Allah has undertaken to protect them through the Holy Prophet and his Ahl ul Bayt-"I leave behind, amongst you, two weighty authorities, the book of Allah and my Ahl ul Bayt. Should you be attached to these two, never, never shall you go astray, after me, for verily these two will never be separated from each other; and, joined together, they shall meet me at the spring of Kawthar," said the Holy Prophet (see page 6 for *hadith*

thaqalayn).

However much the enemies of Allah, the Holy Prophet and his Ahl ul Bayt may try they will never be able to put out the light of Allah (Saff: 8).

{فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفاً وَعَدِهِ رُسُلُهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ} 47

[Pooya/Ali Commentary 14:47]

There had always been a messenger of Allah among the people, and there shall always be a chosen Imam among the people, to keep them on the right path.

{يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ^ط وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ} 48

[Pooya/Ali Commentary 14:48]

According to the holy Imams of the Ahl ul Bayt on the day of judgement an entirely new and different earth will replace the present once.

Aqa Mahdi Puya says:

A thorough study of the verses of the Quran, read with several authentic traditions, supports the idea that in the evolutionary course the heavens and the earth will reach a stage known as the day of resurrection when the laws of time and space shall cease to apply. All the terrestrial and the celestial distances will disappear. There will be no past, present and future. All will be before the Lord together to be judged.

CONCLUSION

Ibrahim's prayer forms the core of this surah.

Revelation (the Quran) leads man from darkness to light-the light of true knowledge about Allah and His omnipotent authority and sovereignty which He shares with no one. The whole universe (all that has been created by Him) willingly or unwillingly submit to His will and command. He sent His messengers to teach each nation in its own language and for its own special circumstances. There was a conflict of evil with good in the times of every prophet but evil was destroyed and good was preserved by the grace of Allah which man must always remember and give thanks to his Lord.

Thankfulness increases His blessings and ingratitude takes them away.

Miracles take place only when Allah wills. They cannot be shown to people as a sport or pastime particularly to such type of people whose ignorance and arrogance keep them from learning a lesson from the miracles shown by many prophets of Allah.

The disbelievers shall be punished and hell will be their final abode where they will abide for ever. The believers always rely upon Allah and adhere to the divinely chosen guides appointed by Him to guide mankind. They shall live in paradise for ever. The Holy Prophet, his Ahl ul Bayt and the

religion of Allah they preached and practised have been compared to a goodly tree which bears fruits in all seasons. The disbelievers and the hypocrites are compared to an evil tree which shall be uprooted and destroyed for ever.

In Ibrahim's prayer there is a mention of the people who pray for Allah's grace so that He keeps them attached with the godly family of Ibrahim. This family of Ibrahim is in fact the family of the Holy Prophet-the Ahl ul Bayt. No evil force of the world can prevent the march of Islam.

{ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ } 49

[Pooya/Ali Commentary 14:49]

{ سَرَّابِيلُهُمْ مِنْ قَطْرَانٍ وَتَعَشَىٰ وَجُوهَهُمُ النَّارُ } 50

[Pooya/Ali Commentary 14:50]

{ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ } 51

[Pooya/Ali Commentary 14:51]

{ هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ } 52

[Pooya/Ali Commentary 14:52]

Chapter 5

15th - Tafsir Surah Al-Hijr (The Rock)

{الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ 1}

[Pooya/Ali Commentary 15:1]

For Alif, Lam, Ra *huruf muqatti-at*) see commentary of al Baqarah: 1; and al Baqarah: 2 for "the Quran which makes things clear."

The Quran rightly asserts that it contains in itself the light of knowledge and wisdom which can enlighten the seeker of knowledge not only about every aspect of all creation that has been created but also about the absolute unity, omnipotent authority and glorious divinity of the Creator-Lord of the worlds-provided he turns to the "Ahl ul Bayt" for guidance as he has been directed by the Holy Prophet through *hadith al thaqalayn* (see page 6); and by the Quran itself in Ali Imran : 7; Nisa: 162; Nahl : 43; Anbiya: 7; Ankabut: 49; Fatir: 32; and YaSin: 12.

According to *hadith al thaqalayn* those who refer to the Quran for guidance by bypassing the Ahl ul Bayt shall surely go astray.

{رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ 2}

[Pooya/Ali Commentary 15:2]

Every time when a fresh torment afflicts the disbelievers in the hereafter, they will wish that they had been Muslims.

Allah asks the Holy Prophet to leave the disbelievers alone to satisfy their lust for worldly enjoyments without grieving much over their condition (as "the mercy unto the worlds" the Holy Prophet was often worried about the well-being of the people in this world as well as in the hereafter). Although the respite appears pleasant and intoxicating but a dreadful severe chastisement is awaiting them. They were sunk deep in infidelity and wickedness. They would never see the light of true guidance.

Imam Ali said:

"It breaks my heart when I see your lust for riches and your unbridled covetousness to enjoy the pleasures of this world."

The Holy Prophet said:

"When perfection is attained by a man he remembers death and all his desires recede to the

background; and when misfortune afflicts him all his desires come to the front and (the thought of) death disappears from his mind."

3} ذَرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهَهُمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ }

[Pooya/Ali Commentary 15:3] (see commentary for verse 2)

4} وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ }

[Pooya/Ali Commentary 15:4]

For every people, as for every individual, there is a definite period of life or existence. They have a free choice to mould their will according to Allah's will in order to identify themselves with His universal law. During that period they are given plenty of rope but after the respite is past there will be no escape. No one can hasten or delay the doom. The destruction of a people is not an arbitrary punishment from Allah. They bring it on themselves by their own choice. The law or decree of Allah is always made known to them before hand, and in many ways. See commentary of Ali Imran: 145; Araf: 34 and Yunus: 49.

5} مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ }

[Pooya/Ali Commentary 15:5] (see commentary for verse 4)

6} وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ }

[Pooya/Ali Commentary 15:6]

As the Holy Prophet spoke of higher, purer and nobler things than the obstinate pagans would agree to appreciate, adopt and act upon, so there was nothing they could do except making false accusations.

See commentary of An-am: 8 and 9 for bringing angles or showing miracles. The disbelievers believe neither in Allah nor in angels nor in revelation nor in anything good save material things. Angels are not sent down to satisfy the whim or curiosity of the disbelievers. They are sent to bring Allah's commands to His messengers and to execute His decrees, and when they are commanded to inflict just punishment, then the respite given to the ungodly is over.

7} لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ }

[Pooya/Ali Commentary 15:7] (see commentary for verse 6)

8} مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ }

[Pooya/Ali Commentary 15:8] (see commentary for verse 6)

9} إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ }

[Pooya/Ali Commentary 15:9]

Allah has taken the work of guarding the Quran. Allah's pure and holy truth will never suffer *tahrif* (alteration). See Aqa Mahdi Puya's essay "The genuineness of the holy Quran."

The heavenly scriptures revealed prior to the Quran had been profusely tampered with. Some were restyled and disguised and some were consigned to oblivion. See "The Tawrat" and "The Injil" on pages 374 to 376. Therefore, the Almighty Allah decisively willed to keep His final book of wisdom free from permutation. For this purpose He selected the Ahl ul Bayt. The Quran and the Ahl ul Bayt

are the two equal and correlative choices of Allah. Together they constitute guidance, wisdom and mercy from the Lord of the worlds unto mankind. See *hadith al thaqalayn* on page 6 and commentary of al Baqarah: 2.

Aqa Mahdi Puya says:

This verse gives answer to the accusation the disbelievers have made in verse 6 of this surah. When the Quran is kept safe in its original purity the Holy Prophet is also protected from all types of ungodly influences. The Ahl ul Bayt are not only the custodians of the book of Allah but also they keep the true character of the Holy Prophet safe from distortion by the false traditions fabricated by some of his companions in order to bring him on the level of their heroes.

10} {وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ}

[Pooya/Ali Commentary 15:10]

Shiya' is the plural of *shi-ah*, derived from *mushaya-at* which means to follow. Shi-ahs of Ali means those who follow Ali as their guide appointed by the Holy Prophet under the command of Allah. See commentary of Ma-idah: 67.

The Holy Prophet said:

"O Ali, you and your followers will be in paradise." (Sawa-iq al Muhriqah). In this verse *shiya-il awwalin* means the ancient nations.

11} {وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ}

[Pooya/Ali Commentary 15:11]

12} {كَذَلِكَ نَسْأَلُكَ فِي قُلُوبِ الْمُجْرِمِينَ}

[Pooya/Ali Commentary 15:12]

13} {لَا يُؤْمِنُونَ بِهِ ^طوَقَدْ خَلَّتْ سُنَّةُ الْأَوَّلِينَ}

[Pooya/Ali Commentary 15:13]

14} {وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ}

[Pooya/Ali Commentary 15:14]

15} {لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ}

[Pooya/Ali Commentary 15:15]

16} {وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ}

[Pooya/Ali Commentary 15:16]

In the countless stars in the universe there is a marvellous order, beauty and harmony, on a scale which man is appreciating more and more as his knowledge is increasing. The first distinct belt is the Zodiac, which marks the position of the sun with reference to the movement of various constellation of stars of the solar system. Its twelve divisions are called the signs of the Zodiac. Through them we can mark off the seasons in our solar year, and express in definite laws the most important facts in meteorology, agriculture, seasonal winds, and tides. All these are vitally important and affect our physical life on the earth. The most important lesson we draw from them is that the author of the wonderful order and beauty is One, and He alone is entitled to our worship.

Aqa Mahdi Puya says:

The Zodiac belt is the lowest heaven. The heavens above it are more spiritual than physical. Celestial factors effect the terrestrial events. Some of the determinative occurrences of the celestial realm manifest themselves before they produce an effect upon the terrestrial world. Those who delve in occult sciences rely upon these manifestations to foretell the future. Such attempts are not reliable because the radiating celestial bodies (*shihabun mubin* or *shahab thaqib*) prevent them from reading the actual consequences. The shooting star or flaming fire, most probably, is the continuous radiation from the celestial bodies which pierces into the terrestrial hemisphere. It may mean that the conjunctions of radiations from different celestial sources neutralise the effect of each other and it becomes immeasurable and incomprehensible to those who try to foretell the future.

Spiritually speaking, order, beauty, harmony, light and truth are repugnant to evil. Therefore the bliss of the heavens are denied to the forces of evil. It is reserved only for the virtuous. The crooked nature of evil try to gain access by fraud or stealth but a flaming fire stops them from even hearing the sound of harmony ringing in the land of eternal bliss.

Qummi in his commentary says that when the Holy Prophet was born a mass of shooting stars was seen in the sky. A Jew named Joseph came to Makka and asked the Quraysh if a male child was born in their tribe. They did not know, but when he told them that it was written in Pentateuch that when the last prophet of Allah would be born the devilish forces will be driven away from the heaven by the shooting stars and their access to the higher regions would be blocked for ever, they made inquiries and found out that in the night before a son was born to Abdullah bin Abd al Muttalib. In the same night the palace of Kisra in Persia was cracked and the fire burning in the temple for a thousand years was extinguished .

17} {وَحَفِظْنَاَهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ}

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

18} {إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ}

[Pooya/Ali Commentary 15:18] (see commentary for verse 16)

19} {وَالْأَرْضَ مَدَدْنَا وَأَلْفَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ}

[Pooya/Ali Commentary 15:19]

20} {وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ}

[Pooya/Ali Commentary 15:20]

21} {وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُ إِلَّا بِقَدَرٍ مَعْلُومٍ}

[Pooya/Ali Commentary 15:21]

22} {وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ}

[Pooya/Ali Commentary 15:22]

23} {وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ}

[Pooya/Ali Commentary 15:23]

24} {وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ}

[Pooya/Ali Commentary 15:24]

For "those who always hastened forward to fight in the cause of Allah and those who used to lag

behind" see commentary of Ali Imran: 121, 122, 128, 140 to 142, 144, 151 to 156, 159 and 166 to 168 and al Bara-at: 25 to 27.

25} وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

[Pooya/Ali Commentary 15:25]

26} وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

[Pooya/Ali Commentary 15:26]

27} وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

[Pooya/Ali Commentary 15:27]

28} وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

[Pooya/Ali Commentary 15:28]

Refer to the commentary of al Baqarah: 30 to 38 for creation of Adam, Allah's order to the angels to fall down unto him prostrate and the refusal of Iblis. According to Abdullah Yusuf Ali the name Iblis has in it the root-idea of desperateness and rebellion.

29} فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

[Pooya/Ali Commentary 15:29] (see commentary for verse 28)

30} فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

[Pooya/Ali Commentary 15:30] (see commentary for verse 28)

31} إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ

[Pooya/Ali Commentary 15:31] (see commentary for verse 28)

32} قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ

[Pooya/Ali Commentary 15:32]

33} قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

[Pooya/Ali Commentary 15:33]

Iblis argues that Adam was made of clay while he was made of fire, but he ignored the fact that Adam had the spirit (*ruh*) of Allah breathed into him. Adam was superior to all created beings at that time on account of reasons mentioned in the commentary of al Baqarah: 30 to 38. Because of his refusal to fall down unto Adam (and that which he represented) prostrate, Iblis was cursed and damned.

34} قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

[Pooya/Ali Commentary 15:34] (see commentary for verse 33)

35} وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ

[Pooya/Ali Commentary 15:35]

36} قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

[Pooya/Ali Commentary 15:36]

37} قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

[Pooya/Ali Commentary 15:37]

Respite was granted to Iblis till the day the trumpet will be blown which will annihilate all living beings including Iblis before the day of judgement.

{إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ} 38

[Pooya/Ali Commentary 15:38] (see commentary for verse 37)

{قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ} 39

[Pooya/Ali Commentary 15:39]

These verses say that a very large number of people succumb to the temptations of Iblis except a handful of sincere and purified servants of Allah. We know that the thoroughly purified servants of Allah are only the Ahl ul Bayt (Ahzab: 33). The Holy Prophet and his Ahl ul Bayt are the *mukhlisin*. Though they were sent in this world in the progeny of Adam, they are altogether a separate class of beings created of light and endowed with special divine attributes, therefore the other children of Adam, whom he deceives without effort, cannot be compared to them. From cradle to grave the *mukhlisin* remained free from every kind of sin, pollution or shortcomings. They were the perfect models of godliness who always manifested divine attributes for the guidance of mankind in every age (see *an-amta alayhim* in al Fatihah: 7). Being the thoroughly purified souls, free from any evil influence, they were beyond the reach of devilish allurements. When a soul attains such excellence Allah takes it under His mercy and grace which protect it under all circumstances.

The fate of the unjust who fall prey to his plotting has been described in his own words in verse 22 of Ibrahim.

{إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ} 40

[Pooya/Ali Commentary 15:40] (see commentary for verse 39)

{قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ} 41

[Pooya/Ali Commentary 15:41]

The path of those *mukhlisin*, mentioned in the preceding verse, on whom Allah has bestowed His blessings (Al Fatihah: 7) leads to Allah direct.

Aqa Mahdi Puya says:

Any other recitation other than *alayya* (unto Me) is wrong. There is no tahrif in the Quran. See my essay "The genuineness of the Holy Quran."

{إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ} 42

[Pooya/Ali Commentary 15:42]

Iblis has no power over Allah's servants, mentioned in verses 40 and 41. Those who follow him from among the misled people are the deviators, mentioned in verse 22 of Ibrahim who will abide for ever in hell, which has seven gates, and a separate gate shall be assigned to every group of disbelievers.

According to Imam Ali the seven gates are the seven stages of hell, one over the other:

(i) Jahannam-Ya Sin: 63 (Hell)

- (ii) Sa-ir-Shura: 7 (Blazing fire)
- (iii) Saqar-Qamar: 48 (Scorching fire)
- (iv) Jahim-Infitar: 14 (Burning fire)
- (v) Laza-Ma-arij: 15 (Flaming fire)
- (vi) Hutamah-Humazah :4 (Crushing fire)
- (vii) Hawiyah-Qari-ah: 9 (Abyss)

According to Nisa: 145 the hypocrites will be in the lowest depths of the fire-the abyss (*hawiyah*).

43 { وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ }

[Pooya/Ali Commentary 15:43] (see commentary for verse 42)

44 { لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ }

[Pooya/Ali Commentary 15:44] (see commentary for verse 42)

45 { إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ }

[Pooya/Ali Commentary 15:45]

46 { ادْخُلُوهَا بِسَلَامٍ آمِنِينَ }

[Pooya/Ali Commentary 15:46]

47 { وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ }

[Pooya/Ali Commentary 15:47]

48 { لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ }

[Pooya/Ali Commentary 15:48]

49 { نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ }

[Pooya/Ali Commentary 15:49]

50 { وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ }

[Pooya/Ali Commentary 15:50]

51 { وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ }

[Pooya/Ali Commentary 15:51]

Refer to the commentary of Araf: 80 to 84 and Hud: 69 to 83 for the events pertaining to prophet Lut.

52 { إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجَلُونَ }

[Pooya/Ali Commentary 15:52] (see commentary for verse 51)

53 { قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ }

[Pooya/Ali Commentary 15:53] (see commentary for verse 51)

54 { قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فَبِمِ تَبَشِّرُونَ }

[Pooya/Ali Commentary 15:54] (see commentary for verse 51)

55 { قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ }

[Pooya/Ali Commentary 15:55] (see commentary for verse 51)

56 { قَالَ وَمَنْ يَفْطِنُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ }

[Pooya/Ali Commentary 15:56] (see commentary for verse 51)

57 { قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ }

[Pooya/Ali Commentary 15:57] (see commentary for verse 51)

58} {قَالُوا إِنَّا أَرْسَلْنَا إِلَىٰ قَوْمِ مُجْرِمِينَ}

[Pooya/Ali Commentary 15:58] (see commentary for verse 51)

59} {إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ}

[Pooya/Ali Commentary 15:59] (see commentary for verse 51)

60} {إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ}

[Pooya/Ali Commentary 15:60] (see commentary for verse 51)

61} {فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ}

[Pooya/Ali Commentary 15:61] (see commentary for verse 51)

62} {قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ}

[Pooya/Ali Commentary 15:62] (see commentary for verse 51)

63} {قَالُوا بَلْ جِنَّاتِكُمْ بِمَا كَانُوا فِيهِ يَمْتَرُونَ}

[Pooya/Ali Commentary 15:63] (see commentary for verse 51)

64} {وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ}

[Pooya/Ali Commentary 15:64] (see commentary for verse 51)

65} {فَأَسْرِبْ بِأَهْلِكَ يَفْطَعِ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ}

[Pooya/Ali Commentary 15:65] (see commentary for verse 51)

66} {وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هُوْلَاءِ مَقْطُوعٌ مُصْبِحِينَ}

[Pooya/Ali Commentary 15:66] (see commentary for verse 51)

67} {وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ}

[Pooya/Ali Commentary 15:67] (see commentary for verse 51)

68} {قَالَ إِنَّ هُوْلَاءِ ضِيفِي فَلَا تَفْضَحُون}

[Pooya/Ali Commentary 15:68] (see commentary for verse 51)

69} {وَاتَّقُوا اللَّهَ وَلَا تُخْزُون}

[Pooya/Ali Commentary 15:69] (see commentary for verse 51)

70} {قَالُوا أَوْلَمْ نُنْهَكْ عَنِ الْعَالَمِينَ}

[Pooya/Ali Commentary 15:70] (see commentary for verse 51)

71} {قَالَ هُوْلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ}

[Pooya/Ali Commentary 15:71] (see commentary for verse 51)

72} {لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ}

[Pooya/Ali Commentary 15:72] (see commentary for verse 51)

73} {فَأَخَذْتَهُمُ الصَّيْحَةَ مُشْرِقِينَ}

[Pooya/Ali Commentary 15:73] (see commentary for verse 51)

74} {فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ جَارَةً مِنْ سَجِيلٍ}

[Pooya/Ali Commentary 15:74] (see commentary for verse 51)

75} {إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ}

[Pooya/Ali Commentary 15:75] (see commentary for verse 51)

76} {وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ}

[Pooya/Ali Commentary 15:76] (see commentary for verse 51)

77} {إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ}

[Pooya/Ali Commentary 15:77] (see commentary for verse 51)

78} {وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ}

[Pooya/Ali Commentary 15:78]

Refer to the commentary of Araf: 85 to 93 for the people of Madian and prophet Shu-ayb. *Aykah* means thicket, forest. The dwellers of the *aykah* were the people of prophet Shu-ayb.

79} {فَاننَقَمْنَا مِنْهُمُ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ}

[Pooya/Ali Commentary 15:79] (see commentary for verse 78)

80} {وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ}

[Pooya/Ali Commentary 15:80]

Refer to the commentary of Araf: 73 to 79 for the people of Thamud and prophet Salih. The dwellers of *hijr* were the Thamud the people of Salih. They lived in houses that had been hewed out in the mountains.

Jabl Hijr is about 150 miles from Madina. The rocky tract of land known by this name lies in the north of Arabia on the highway to Syria.

81} {وَأَتَيْنَاهُمُ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ}

[Pooya/Ali Commentary 15:81] (see commentary for verse 80)

82} {وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ}

[Pooya/Ali Commentary 15:82] (see commentary for verse 80)

83} {فَأَخَذْتَهُمُ الصَّيْحَةَ مُصْبِحِينَ}

[Pooya/Ali Commentary 15:83] (see commentary for verse 80)

84} {فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ}

[Pooya/Ali Commentary 15:84] (see commentary for verse 80)

85} {وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأَتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ}

[Pooya/Ali Commentary 15:85]

Aqa Mahdi Puya says:

Bil haqq, with reference to the creation of the heavens and the earth and that which is between them, means "with a purpose". See also Al Imran: 190; Muminun: 115; Rum: 27 and Sad 27 to know that the purpose of creation is the life of hereafter, because if there is no life of the hereafter the creation becomes meaningless. To say that life of this world is an end in itself is atheism. A vain and meaningless act is unworthy of an absolute, perfect and all-wise supreme being. After mentioning the punishment inflicted on the people of Lut and Thamud in this world the reference to the purpose of creation and the life of hereafter is a conclusion to warn the enemies of the Holy Prophet that the pleasures and comforts of the life of this world they were enjoying should be taken as a respite. A severe punishment is awaiting for them in the life of hereafter because the hour of judgement is surely to come. So the Holy Prophet should turn away from the disbelievers with a gracious pardoning and leave the matter to Allah who knows what to do with them.

When the enemy is overpowered "the mercy unto the world" overlooks their mischief with gracious forgiveness. There is no conflict between this verse and the verses dealing with *jihad*.

86} {إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ}

[Pooya/Ali Commentary 15:86] (see commentary for verse 85)

87} {وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ}

[Pooya/Ali Commentary 15:87]

Refer to the commentary of al Fatihah on pages 9 to 11.

The seven oft-repeated verses of al Fatihah sum up the whole teaching of the glorious Quran, and constitute the most precious gift to a Muslim.

88} لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ }

[Pooya/Ali Commentary 15:88]

The people are addressed through the Holy Prophet not to turn their eyes towards the material blessings which Allah has given to some groups of the disbelievers to enjoy in this world, and not to be sad for their ultimate end; and they are advised to make themselves more accessible to the believers. It may be that some people have worldly goods which worldly men envy. The "man of God" seeks nearness to Allah and desires His pleasure only, but in his human love and sympathy may feel concerned about the false and callous attitude of the ignorant people. The metaphor "lower your wing" is from a bird who lowers her wings in tender gentleness for her little ones.

The Holy Prophet said:

"If any one ever considers anything better than the Quran, he has given (undue) importance to an insignificant thing more than that which Allah has made great."

Aqa Mahdi Puya says:

Real happiness lies in spiritual and intellectual pursuits and achievements. When such enduring bounties have been bestowed on a true believer he should not turn his eyes towards temporary sensual pleasures the disbelievers enjoy.

89} وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ }

[Pooya/Ali Commentary 15:89]

Mubin implies both openness and clarity-freedom from ambiguity. The message of the Holy Prophet was clear and unambiguous. There was no compromise with evil.

90} كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ }

[Pooya/Ali Commentary 15:90]

These verses refer to the Jews and Christians who took out of the scriptures what suited them and ignored or rejected the rest See Al Baqarah: 85 and 101.

91} الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ }

[Pooya/Ali Commentary 15:91] (see commentary for verse 90)

92} فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ }

[Pooya/Ali Commentary 15:92]

93 { عَمَّا كَانُوا يَعْمَلُونَ }

[Pooya/Ali Commentary 15:93]

94 { فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ }

[Pooya/Ali Commentary 15:94]

95 { إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ }

[Pooya/Ali Commentary 15:95]

The pagans of Makka, who set up other gods besides Allah, used to mock at the Holy Prophet whenever he preached "unity of Allah" and asked them to abandon polytheism. yet he continued his divine mission undeterred. Then they became violent Even their fierce and furious hostility could not stop him because Allah was with him and Allah was sufficient for him against the hostile terrorists.

96 { الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ }

[Pooya/Ali Commentary 15:96] (see commentary for verse 95)

97 { وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ }

[Pooya/Ali Commentary 15:97]

98 { فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ }

[Pooya/Ali Commentary 15:98]

99 { وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ }

[Pooya/Ali Commentary 15:99]

Imam Ali said:

"There is nothing greater in certainty than death."

From the same author on IslamicMobility

Tafsir of Holy Quran - Surah 1 to 5 (2013)

Tafsir of

- 1 al-Fatihah (The Opening)
- 2 al-Baqarah (The Cow)
- 3 Al 'Imran (The House of Imran)
- 4 al-Nisa'(Women)
- 5 al-Ma'idah (The Table)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 6 to 10 (2013)

Tafsir of

- 6 Tafsir Surah Al-An'aam (The Cattle)
- 7 Tafsir Surah Al-A'araaf (The Heights)
- 8 Tafsir Surah Al-Anfaal (The Spoils of War)
- 9 Tafsir Surah At-Tawba (The Repentance)
- 10 Tafsir Yunus (Jonas)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 11 to 15 (2013)

Tafsir of

- 11 Huud (Hud)
- 12 Yusuuf (Joseph)
- 13 Ra'd (The Thunder)
- 14 Ibraahiim (Abraham)
- 15 Al-Hijr (The Rocky Tract)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 16 to 20 (2013)

Tafsir of

- 16 Nahl (The Bee)
- 17 Surat Al-'Isrā' (The Night Journey)
- 18 Kahf (The Cave)
- 19 Maryam (Mary)
- 20 Taa-Haa (Ta-Ha)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 21 to 25 (2013)

Tafsir of

- 21 Al - Anbiyaa (The Prophets)

22 Al - Hajj(The Pilgrimage)

23 Al-Muminoon (The Believers)

24 An- Noor (The Light)

25 Al - Furqaan(The Criterion)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 26 to 30 (2013)

Tafsir of

26 Shu-'araaa' (The Poets)

27 Naml (The Ant)

28 Qasas (The Story)

29 Ankaboot (The Spider)

30 Ruum (Romans)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 31 to 35 (2013)

Tafsir of

31 Luqmaan (Luqman)

32 Sajdah (The Prostration)

33 Ahzaab (The Clans)

34 Saba (Saba)

35 Faatir (The Angels)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 36 to 40 (2013)

Tafsir of

36 Yaa Seen (Ya Sin)

37 Saaaffaat (Those Who Set The Ranks)

38 Saaad (Saad)

39 Zumar (The Troops)

40 Mu'min (The Believer)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 41 to 45 (2013)

Tafsir of

41 Fussilat (They are Expounded)

42 Shuurah (Counsel)

43 Zukhruf (Ornaments of Gold)

44 Dukhaan (Smoke)

45 Jaasiyah (Crouching)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 46 to 50 (2013)

Tafsir of

46 hqaaf (The Wind-Curved Sandhills)

47 Muhammad (Muhammad)

48 Fat-h (Victory)

49 Hujuraat (The Private Apartments)

50 Qaaaf (Qaf)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 51 to 55 (2013)

Tafsir of

51 Zaarayaat (The Winnowing Winds)

52 Tuur (The Mount)

53 Najm (The Star)

54 Qamar (The Moon)

55 Rahmaan (The Benficient)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 61 to 65 (2013)

Tafsir of

61 Saff (The Ranks)

62 Jumu-'ah (The Congregation)

63 Munaafiquun (The Hypocrites)

64 Tagaabun (Mutual Disillusion)

65 Talaq (Divorce)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 66 to 70 (2013)

Tafsir of

66 Tahriim (Banning)

67 Mulk ulk (The Sovereignty)

68 Qalam (The Pen)

69 Haaaqqah (The Reality)

70 Ma-'aarij (The Asending Stairways)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

Tafsir of Holy Quran - Surah 71 to 114 (2013)

Tafsir of

71 Nuuh (Noah)

72 Jinn (The Jinn)

73 Muzzammil (The Enshrouded One)

74 Muddassir (The Cloaked One)

75 Qiyaamah (The Rising of the Dead)

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

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

-

ISLAMICMOBILITY.COM

ISLAMICMOBILITY.COM

IN THE AGE OF INFORMATION
IGNORANCE IS A CHOICE

www.islamicmobility.com

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