



**Tafsir
of
Holy Quran
Surah**

**66 to 70
AGHA MAHDI
POOYA**



THE HOLY QURAN

Commentary - Tafsir By
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Surah 66 to 70



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Tafsir of Holy Quran - Surah 66 to 70

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Chapter 1

66th - Tafsir Surah At Tahrim (The Prohibition)

{يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ } 1

[Pooya/Ali Commentary 66:1]

As a preface to this surah refer to and study carefully the commentary of Ahzab : 28 to 32, 33, 34, 35 on pages 897 to 908 in which the character pattern of the two wives referred to in this surah, A-isha and Hafsa, has been discussed in the light of the traditions reported by Bukhari and other well known Muslim scholars.

The Holy Prophet used to drink a glass of honey-syrup whenever he visited the apartment of Zaynab. A-isha and Hafsa became resentful, and A-isha devised a plot. Knowing the Holy Prophet's dislike of unpleasant smells she held her nose when he came to her apartment after drinking a glass of honey-syrup prepared by Zaynab, and accused him of having eaten the produce of a very ill-smelling tree. When she accused him of having eaten *maghafir* (a nauseating herb) the Holy Prophet said that he had taken only honey. She said: "The bees had fed on *maghafir*." When he visited Hafsa she also acted just like A-isha. Displeased with their obnoxious behaviour the Holy Prophet vowed not to eat honey any more. This is recorded by Bukhari in his commentary on Tahrim, in his Sahih, Vol. 3, p. 136. In the same place are recorded several traditions as related by Umar bin Khattab stating that the two women, A-isha and Hafsa were insolent and haughty towards the Holy Prophet.

On a day assigned to Hafsa, when she was not found in her apartment as she went to her parent's house, the Holy Prophet spent the night with Marya, the coptic girl, presented to him by the ruler of Egypt, who became the mother of his son, Ibrahim. To calm the quarrelsome bad temper of Hafsa he vowed that he would have no more to do with Marya.

The wives of the Holy Prophet were expected to show a higher standard in behaviour, as they were in the company of the superior most teacher of manners, social behaviour and etiquette.

The Holy Prophet's mind was sorely distressed by the obnoxious behaviour of A-isha and Hafsa and he renounced the society of his wives for one month. Verse one was revealed to say that as Allah has allowed him honey and Marya, he did not have to forsake any of them.

If any vow prevents from doing good or acting rightly one should expiate the vow, but not refrain from doing good deeds. For the expiation of oaths and vows see commentary of Ma-idah: 89 and for the vain oaths and vows Baqarah: 225.

Verses 3 to 5 refer to A-isha and Hafsa who were envious and jealous to the point of sickness against the Holy Prophet's refined and highminded wives. Once Hafsa came to know about a very personal matter concerning the Holy Prophet which he thought should not be made public, therefore he asked her not to publish it. But she at once rushed to her friend A-isha and whispered to her a version which was in great part untrue. Hafsa who betrayed confidence and A-isha who encouraged the betrayal were commanded to turn in repentance to Allah. If they were to resist repentance and amends, they would be abetting each other's crime but could not harm the most perfect messenger of Allah whom all the spiritual forces always surrounded to protect from every type of slander and

falsehood. Please refer to Kanz al Ummal, vol. 6 p. 294 and Ibn Sad's Tabaqat, vol.8, p. 115.

Salihul muminin, "the (most) righteous among the believers" refers to Imam Ali according to Tafsir Durr al Manthur by Jalal al Din al Suyuti, Tafsir al Husayni, Kamaluddin Husayn Kashifi and Hayat ul Awliya.

Aqa Mahdi Puya says:

To make a vow to do a thing which one has the option to do or not to do is permissible in Islam if there is good in it.

A husband can accommodate his wife's legitimate desires to a reasonable extent. Ma-idah: 89 gives details of expiation for cancelling the oath.

The recommendation in verse 2 to the Holy Prophet to dissolve his oath is put forward in view of the insolent behaviour of A-isha and Hafsa described in verse 3. The tone of the first two verses is like Bara-at: 43 wherein hypocrites have been blamed for falsehood.

Refer to the commentary of the verses of Ahzab mentioned above on pages 897 to 907 particularly Aqa Mahdi Puya's note on page 899. The Prophet had discretionary power to divorce any or all his wives, and if he did so Allah would give him good women as his wives in place of the existing wives, who were, in view of verse 5, ordinary women harbouring envy, jealousy, and ill-will against others; particularly A-isha's hostility towards Ali Ibn abi Talib has been recorded by all the well known historians. See commentary of Ahzab on pages 897 to 907. At last she led an army of insurgents against him in the battle of Jamal. See details of this battle in the Early History of Islam by Dr. Safdar Husain. At that time there were better women of character and integrity than the wives of the Holy Prophet. The evil demonstrated by the two has been described as sufficient transgression to be condemned to the fire of hell; so the believing and obedient wives of the Holy Prophet are warned to save themselves from a fire whose fuel is men and stones as stated in Baqarah: 24.

When verse 6 was recited by the Holy Prophet a man stood up and said: "I try my best to make the members of my family follow the commands of Allah, do good and avoid evil, but my advice falls on deaf ears and they-do not obey."

The Holy Prophet said:

"Blessed is he who teaches righteousness and the commands of Allah to his family. If they do not listen to you, they shall be the fuel of the fire. You are safe because you have done your duty."

It is written in Minhajus Sadiqin that when those who have done good deeds and believed in Allah will be rewarded on the day of judgement, they will pray to Allah to bless him more and give him more reward who taught them the true teachings of Allah, His Prophet and Ahl ul Bayt and showed them how to follow them in letter and spirit. Reverse will be the fate of those heads of the families who did not do their duty to their families. All of them will be the fuel of the fire.

The punishment the disbelievers will undergo is the result of their disbelief and evil deeds. It is the fruit of their own misdeeds, the result of their own deliberate choice.

{قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ } 2

[Pooya/Ali Commentary 66:2] (see commentary for verse 1)

{وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَرْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَذَمَّهَا بِهَا قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَايَ الْعَلِيمِ الْخَبِيرِ } 3

[Pooya/Ali Commentary 66:3] (see commentary for verse 1)

{إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ } 4

[Pooya/Ali Commentary 66:4] (see commentary for verse 1)

{عَسَىٰ رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبْدِلَهُ أَرْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ تَتَيَّبَاتٍ وَأَبْكَارًا } 5

[Pooya/Ali Commentary 66:5] (see commentary for verse 1)

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {6}

[Pooya/Ali Commentary 66:6] (see commentary for verse 1)

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنْتُمْ تَعْمَلُونَ {7}

[Pooya/Ali Commentary 66:7] (see commentary for verse 1)

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَنْتُمْ لَنَا نُورٌ وَآعِزٌّ لَنَا وَإِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {8}

[Pooya/Ali Commentary 66:8]

The oft-forgiving Lord invites man to turn to Him with sincere repentance so that He may bestow His grace on him and forgive his sins. Sincere repentance implies giving up and discontinuing of evil in thought and action with a firm determination not to repeat it ever again. If it is done then Allah will wipe off his past sins and admit him to the eternal land of bliss and happiness.

The Holy Prophet said:

"A sincere repentant never sins again as the milk drawn from the breast never can go back to its source."

Imam Ali said:

"A sincere repentant (i) is ashamed of his past sins, (ii) takes up the duties overlooked and fulfils them, (iii) makes good the wilfully ignored conditions of a trust managed by him, (iv) forgives those who provoke him, (v) does not demand repayment of loans from those who are in financial distress, (vi) makes firm determination not to sin ever again, (vii) surrenders his self to the adoration, devotion and service of Allah when it had swelled to the point of exploding due to inordinate consumption of worldly pleasures, transgression and disobedience."

For "those who believe with him" refer to the commentary of Fat-h: 29.

In the light of Ahzab: 33, the Ahl ul Bayt alone are like the Holy Prophet in purity, wisdom and character because of which he took them with him in *mubahilah* (Ali Imran: 61), and because of which their love has been made obligatory on all Muslims in verse 23 of Shura, and they have been included in *salawat* or *durud* in verse 56 of Ahazab. Refer to the commentary of Baqarah: 2 to 5 (page 51) for what the Holy Prophet said about Fatimah Zahra.

The Holy Prophet said:

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

"The children of Fatimah and Ali are my children."

"Husayn is from me and I am from Husayn."

Not only Imam Hasan and Imam Husayn but all the Imams of the Ahl ul Bayt are referred to as "*ibn rasulallah*" (son of the messenger of Allah) by all the Muslim historians and scholars, no matter which school of thought they belong to.

Refer to Sahih Bukhari, Kitab al Maghazi, vol. 3, page 41 for the saying of the Holy Prophet: "O Ali, you are from me and I am from you."

Also refer to the commentary of Baqarah: 124.

As stated in Sad: 75 the Holy Prophet and his Ahl ul Bayt belong to the class of *alin* (the most exalted). The righteous companions of the Holy Prophet or those believers who lived after him and shall come in this world till the day of resurrection are classified into different categories according to the degree of their submission to the will of Allah. There were people whose behaviour has been described in the commentary of several verses pertaining to battles of Uhad, Khandaq and Hunayn,

and at the time of the treaty of Hudaibiya and at the time of the departure of the Holy Prophet (*hadith al qirtas*), can at most reach the level of pardoned sinners.

For "their light will run before them" refer to the commentary of Hadid: 12; Nur: 33 to 37.

9} يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

[Pooya/Ali Commentary 66:9]

Refer to the commentary of Bara-at: 73.

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ

[Pooya/Ali Commentary 66:10]

Read Nuh's story in Hud: 36 to 48 and Lut's in Araf: 83 and Hud: 81.

It is made clear that in the matters of conduct even the wives of the prophets who were false to their husbands cannot claim immunity from the application of law on the ground that they are the wives of a messenger of Allah. They will be punished like any other wicked woman. There is personal accountability before the Lord. One soul cannot claim the merits of another. See commentary of Baqarah: 48; Anam: 165, Bani Israil: 15, Fatir: 18; Zumar:7, Najm:38.

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

[Pooya/Ali Commentary 66:11]

Traditionally the wife of Firawn, known as Asiya, is one of the four divinely exalted perfect women, the other three are Maryam, mother of Isa; Khadijah, wife of the Holy Prophet and mother of Fatimah Zahra and Fatimah Zahra, daughter of the Holy Prophet and wife of Ali ibn abi Talib and mother of Imam Hasan and Imam Husayn, the progenitor of the rest of the Imams of the Ahl ul Bayt (see Baqarah: 124).

Firawn is known for arrogance, godlessness, wickedness and transgression of all bounds. To lay greater emphasis on what has been said in verse 10 that being a wife of a prophet in no way exempts a woman from punishment if she is evil; the reverse example of Asiya is given in this verse that in spite of being the wife of an accursed man like Firawn, she is among the four most honoured women of the world. As stated in verse 9 of Qasas she saved the life of Musa. After seeing the miracles performed by Musa in the court of Firawn her spiritual vision was directed to Allah and she became a believing woman. She was persecuted for her true faith. Her prayer implies a desire for martyrdom. At last she attained her crown of martyrdom.

12} وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَانِنِينَ

[Pooya/Ali Commentary 66:12]

Imran was the name of the father of Maryam, the mother of Isa. See Ali Imran: 33 to 46 and Maryam: 16 to 34. Allah made her and her son a sign (miracle) for all peoples.

Will of Allah is not controlled by any law of nature, on the other hand all laws governing the universe and nature obey and follow His will, so whenever He wills they are adjusted to serve His plan and purpose. Call to mind all that which you have read so far about Maryam and Isa.

Aqa Mahdi Puya says:

Mere personal relationship or close association with the Holy Prophet, without faith and virtue can do no good.

Chapter 2

67th - Tafsir Surah Al Mulk (The Sovereignty)

{ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ } 1

[Pooya/Ali Commentary 67:1]

For *tabarakallah* (blessed is He) refer to the commentary of Fatihah: 2. What has been said about *hamd* in Fatihah: 2 applies to *tabarakallah* also.

Bi-yadihi means in the hands of Him who holds power and authority. *Mulk* means kingdom, dominion or sovereignty. Refer to the commentary of Baqarah: 255 and Ali Imran: 26. His authority carries out His will, or does all that He wills not only in the visible and invisible realms of space, conceivable in terms of matter and energy by the human intellect, but also beyond them.

In order not to fall a pray to imaginary or conjectural theories of man-made gods created by a few exploiters to wield authority over the whole mass of mankind, man must understand and accept the omnipotent sovereignty of Allah. Then alone he can get rid of false leaders and establish a just, fair and orderly society for the overall welfare of all human beings. Sovereignty belongs to Allah. There is no god but Allah. The whole universe is His kingdom. Refer to page 11 for the belief of the Christians that God is in heaven which implies that He has no authority (kingdom) on the earth.

{ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ } 2

[Pooya/Ali Commentary 67:2]

Refer to the commentary of Yunus: 14; Hud: 7; Kahf: 7; Anbiya: 35 for "that He may try which of you is best in deed."

Death is mentioned before life; and death is stated to have been created. This prove that death is not cessation of existence. Baqarah: 28 says: "When you were dead He gave you life. Again He will cause you to die and again bring you to life." In Najm: 44 also death is put before life.

Death is not cessation of existence but a change of direction or transforming into another form. The state before our present life, or the state after, is not known to us or unknowable to us, but our present life is given to us as a trial to either do good and move to a nobler state of existence or follow the evil delusions and go to a place where existence is eternal damnation.

Trial implies freedom of action and free will given to man, otherwise, if the theory of determinism is accepted, it would mean Allah does not know who will do what. Allah has given man intelligence, power of observation and contemplation and discretion to decide which path he will walk on. The idea of death reminds him about the life he will have after he crosses the frontiers of this life and enters a new state of existence. As he sows shall he reap. The consequences of his deeds in this life he shall face at once as soon as he leaves this world, and will continue to exist amid them, a state of existence known as *barzakh* as per Muminun: 100, till the day of judgement.

Intercession or forgiveness is not possible during this period. On the day of judgement intercession will be available and Allah shall forgive and grant pardon to those who will be recommended by the Holy Prophet and his Ahl ul Bayt. See commentary of Baqarah: 48.

The law which will be applied to individuals and groups or communities has been clearly stated in Zilzal: 7 and 8:

"Whosoever has done (even) an atom's weight of good will behold it;
And whosoever has done (even) an atom's weight of evil will behold that."

Man must always be mindful of Allah's ever-prevalent authority so as to ward off evil and save himself from eternal damnation, and have hope in His mercy so that he may turn repentant unto Him after giving up sinning and evildoing.

{الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ } 3

[Pooya/Ali Commentary 67:3]

The perfect order and harmony in the vast space, visible and invisible to us, following precise laws of motion, proves absolute unity and supreme authority of a single creator.

Aqa Mahdi Puya says:

The physical and spiritual spheres are closely connected with each other in the continuous working of the universe. There is no gap, nor discontinuity. This phenomenon is one of the signs of the unity of the creator.

{ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ } 4

[Pooya/Ali Commentary 67:4]

Islam does not impose regimentation but invites man to observe and study the external or visible world again and again, and as minutely as his faculties allow him. However closely he observes it, he shall find no flaw in it. It is his own faculties that he will find incompetent to go beyond a certain compass.

{وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ } 5

[Pooya/Ali Commentary 67:5]

See commentary of Hizr: 16 to 18; Saffat: 6 to 10.

Aqa Mahdi Puya says:

In the nearest or the lowest heaven there are stars and planets etcetera, but the other heavens are different, free from the application of laws governing the material space of the lowest heaven.

{وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَسَوْسَ الْمَصِيرُ } 6

[Pooya/Ali Commentary 67:6]

The disbelievers will burn in hell for ever. See commentary of Hud: 106 to 108; Ya Sin : 30.

The prophets of Allah and their divinely commissioned successors (particularly the Imams of the Ahl ul Bayt) were not only rejected and belied but also were persecuted and martyred.

Man has been given faculties to distinguish good from evil, and he is further helped by the teachings of the Holy Prophet and his Ahl ul Bayt, but when he fails to follow the light of guidance his destination is degradation and blazing fire.

When the disbelievers, hypocrites and deviators wilt pass through the ordeal of judgement to enter the fire of punishment they will freely confess their evil behaviour unto the Holy Prophet and his Ahl ul Bayt, but the time for repentance and amendment will have long been passed. The respite had come to its final end as soon as death seized them and the chance for remedy had been lost.

{إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ } 7

[Pooya/Ali Commentary 67:7] (see commentary for verse 6)

8} {تَكَادُ تَمَيَّرُ مِنَ الْعَيْظِ كُلَّمَا أَلْفِي فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ}

[Pooya/Ali Commentary 67:8] (see commentary for verse 6)

9} {قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ}

[Pooya/Ali Commentary 67:9] (see commentary for verse 6)

10} {وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ}

[Pooya/Ali Commentary 67:10] (see commentary for verse 6)

11} {فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ}

[Pooya/Ali Commentary 67:11] (see commentary for verse 6)

12} {إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ}

[Pooya/Ali Commentary 67:12]

To fear the Lord is to love Him so dearly as not to do anything which is against His will, because though He cannot be seen with bodily senses, His presence is felt intensely by the true believer in his heart.

13} {وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ}

[Pooya/Ali Commentary 67:13]

14} {أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ}

[Pooya/Ali Commentary 67:14]

See commentary of Anam: 104; Hajj: 63 (for latif).

He who creates knows His own creation.

Aqa Mahdi Puya says:

In this verse the reference is to "man" in view of what has been said in verse 13.

15} {هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ}

[Pooya/Ali Commentary 67:15]

In Baqarah: 71 *zalul* is used for an animal trained and tractable; here it is used to refer to the intelligence and application of man with which he manages his affairs on the earth with reference to its resources.

16} {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ}

[Pooya/Ali Commentary 67:16]

See commentary of Bani Israil: 68; Qasas: 76 to 82.

Allah has made this earth amenable, manageable and serviceable to man, but if he breaks Allah's laws, His wrath shall destroy him and all his works on the earth amid which he feels safe and secure. Refer to Araf, Hud, Yunus for destruction of the people who rebelled against Allah and His messengers.

Aqa Mahdi Puya says:

See my note in verse 5. Here "heaven" refers to the omnipotent rule of Allah over all the spiritual and material realms.

17} {أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ}

[Pooya/Ali Commentary 67:17]

See commentary of Araf: 80 to 84 for the destruction of the people of Lut.

{وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ 18}

[Pooya/Ali Commentary 67:18]

See commentary of Hajj: 42 to 44.

{أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَاقَاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ 19}

[Pooya/Ali Commentary 67:19]

At several places in the Quran man is invited to observe all that which has been created by Allah and contemplate on forms and functions of every kind so that he may sincerely believe in the creator of all creations. In this verse the particular reference is to the birds. Allah's infinite mercy provides for every creature those conditions which are best suited for its life. Those who have closely studied their forms and functions made valuable contribution to the science of aeronautics.

{أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ ۚ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ 20}

[Pooya/Ali Commentary 67:20]

Allah's mercy and grace are the only two sources of man's strength. The greatest army of resources that man can muster is of no use against His wrath when it befalls upon him. His constant bestowal of mercy and grace is all-in-all for man; and he can never survive without it.

{أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ 21}

[Pooya/Ali Commentary 67:21]

Sustenance refers to all that is necessary to sustain and develop life in all its phases, physical and mental as well as spiritual. If man follows obstinate impulses of rebellion and impiety and persists in indulging in wasteful, ostentatious and vain use of the sustenance made available to him he will ultimately meet his perdition. Verse 73 of Nahl says that sustenance is provided to man from the heavens and the earth. According to Ali Imran : 169 and Hajj: 58 the soul receives sustenance even after the death of the body. Death is not cessation of life. Life continues. See commentary of Dhariyat: 5 and 6.

Those who give their lives in the cause of Allah live with Him (see Baqarah: 154).

{أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ 22}

[Pooya/Ali Commentary 67:22]

Refer to the commentary of Yunus: 35; Rad: 16.

Every man, except those who have been thoroughly purified and guided by Allah, is in need of guidance. Study the commentary of Yunus: 35 and Baqarah: 124 to know who are the true guides chosen and appointed by Allah. They are the Holy Prophet and his Ahl ul Bayt.

{قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ 23}

[Pooya/Ali Commentary 67:23]

{قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ 24}

[Pooya/Ali Commentary 67:24]

{وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ 25}

[Pooya/Ali Commentary 67:25]

{قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ 26}

[Pooya/Ali Commentary 67:26]

The day of judgement is certain, but when it is to come is known only to Allah.

﴿فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ﴾ 27

[Pooya/Ali Commentary 67:27]

﴿قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ﴾ 28

[Pooya/Ali Commentary 67:28]

Aqa Mahdi Puya says:

As pointed out in Ma-idah: 17 Allah has the absolute authority over the entire universe.

﴿قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ﴾ 29

[Pooya/Ali Commentary 67:29]

Aqa Mahdi Puya says:

Allah s authority manifests itself through His all-pervading grace.

﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ﴾ 30

[Pooya/Ali Commentary 67:30]

Aqa Mahdi Puya says:

Allah alone is the source of all benefits, material as well as spiritual. If one advantage to man's survival or progress disappears a new substitute appears. It is the law of nature as willed by Allah.

Chapter 3

68th - Tafsir Surah Al Qalam (The Pen)

{ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ } 1}

[Pooya/Ali Commentary 68:1]

Nun is an abbreviated letter. See commentary of Baqarah: 1.

According to some commentators it would be an appropriate link with pen, mentioned in this verse, if *nun* is taken as ink or ink-holder. They imply knowledge and learning. The wisdom of countless men from the beginning of civilisation is available today and will be there in every age in future in the form of written words. It is a continuous source of knowledge importance of which might have been referred to here.

Some commentators say that the pen and the writing refer to the source of knowledge revealed through revelation to the Holy Prophet who only spoke words, revealed to him, full of meaning which unfolds itself in innumerable aspects to countless generations in all ages. The Holy Prophet was the living grace and mercy of Allah and he was exalted above abuse and persecution of ignorant men like the heathens of Makka.

Aqa Mahdi Puya says:

Nun, according to some traditions from the Ahl ul Bayt and Ibn Abbas, is ink or ink-holder because of the mention of pen. However neither the pen nor the ink, mentioned in this verse, refers to the tools of writing used by man. They refer to the recording of events taking place in this world by the angelical agencies. By inference it lays great emphasis on learning and knowledge.

The Holy Prophet, as said by Imam Ali, ever since his birth received guidance, wisdom and inspiration from Allah to condition and regulate all aspects of his life.

{ مَا أَنْتَ بِنِعْمَةٍ رَبِّكَ بِمَجْنُونٍ } 2}

[Pooya/Ali Commentary 68:2] (see commentary for verse 1)

{ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ } 3}

[Pooya/Ali Commentary 68:3]

A continuous and abundant flow of Allah's grace and mercy always surrounded the Holy Prophet from all sides in every moment of his life. It was a reward not like an earthly reward that is used up or depleted, but one that was interwoven as part and parcel of the very core of his being which enabled him to do that which was right and proper in any circumstances.

He stands on a most exalted standard of character and his life is an incomparable living illustration and explanation of the Quran. It is more appropriate if said that the Quran is a mirror of his most honoured being. His life pattern is now the standard for his followers.

The life account of the "mercy unto the worlds" cannot be reported in few pages. In the light of the recorded events of his life, even the worst enemies of Islam, accept the fact that no man better than him ever lived on the earth.

Refer to the commentary of Baqarah: 190 to 193 to the answer to the criticism; based upon

prejudice and conjecture, by the enemies of Islam. The sublime moral and spiritual excellences of the Holy Prophet manifested in every aspect of his private as well as public life. He lived among the people without making known his ministry for forty years in order to first establish his truthfulness, reliability, kindness, highmindedness, tolerance and wisdom, so that when the announcement of his prophethood would be made, they should have no hesitation in accepting the invitation given by him to worship one God, but those who called him *al amin* and *al sadiq* vehemently opposed his mission. *Al amin* bears a comprehensive range of meanings. *Al* in the Arabic language denotes exclusive distinction and refers to the person who alone owns the quality mentioned after it. *Amin* refers to a person who can be trusted beyond any suspicion in whatever he does or undertakes to do. So it was a divine plan to bind the people with their own judgement. The Quran is the only scripture which asserts that its teacher is the perfect model or ideal for the whole mankind, therefore the people must believe in the message he has conveyed to them. See commentary of Ahzab: 21 and 22. Since he was the last prophet, perfection in every aspect of life, material as well as spiritual, was illustrated in him. Refer to the commentary of Ali Imran : 81, Baqarah: 253 and 285, and Bani Israil: 1, to know about the superiority of the Holy Prophet over all other prophets of Allah. See commentary of Baqarah: 2 and Ya Sin: 12 to know that the Holy Prophet and his Ahl ul Bayt are the reflection of the Quran or the Quran is the reflection of their lives. Refer to the *hadith al thaqalayn* on page 6. Also refer to the commentary of Baqarah: 143; Nisa: 41; Ahzab: 45 and 46 to know that the Holy Prophet is a witness over all other witnesses.

4} {وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ}

[Pooya/Ali Commentary 68:4] (see commentary for verse 3)

5} {فَسْتَنْبِصُوا وَيُبْصِرُونَ}

[Pooya/Ali Commentary 68:5]

It is mentioned in Minhajus Sadiqin that Abdullah bin Masud and Kab bin Alzah were present in the company of the Holy Prophet when he enumerated the following excellences of Imam Ali:

- (i) Ali is the foremost Muslim among you.
- (ii) Ali's highest degree of faith is much greater and superior than the combined faith of all of you.
- (iii) None among you comes near him in self-control and forbearance.
- (iv) He is severe only in matters of faith, never on account of his personal dislike, and in this none of you is equal to him.
- (v) I have taught him all the aspects of wisdom. His knowledge is my knowledge.
- (vi) All that concerns the faith has been entrusted to him by me.
- (vii) He is my successor, my executor and my vicegerent.

The hypocrites among the listeners whispered to each other that in love of Ali, Muhammad has lost his balance of mind. Then these verses were revealed.

The enemies of the Holy Prophet were ultimately duped and deluded, and became the laughingstock on account of their disbelief.

Men set up false standard of judgement about men and matters. The right standard is that of Allah, because His knowledge of every thing in the universe, seen and unseen, is complete, perfect and all-embracing. He knows all hidden motives. He knows the past history in which the roots of present actions are planted as well as the future consequences of present actions. For example people praise whom they like without taking into consideration the actual worth of those who are praised. Allah praises those whom He has thoroughly purified. So, in all fairness, intelligent men must follow those whom Allah has purified and glorified.

6} {بِأَيِّكُمْ الْمَفْتُونُ}

[Pooya/Ali Commentary 68:6] (see commentary for verse 5)

7} {إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ}

[Pooya/Ali Commentary 68:7] (see commentary for verse 5)

8} {فَلَا تُطِعِ الْمُكَذِّبِينَ}

[Pooya/Ali Commentary 68:8]

The enemies of truth, in order to save their skin and to cling to their fast disappearing privileges, try to make compromise with the upholders of truth, but the rightly guided believers who submit their wills to the will of Allah do not ever choose the easy path of compromise.

The hateful qualities mentioned in verses 10 to 13 made the enemies of the Holy Prophet peculiarly despicable, as was Walid ibn Mughayra, a ringleader of those who used to belie and slander the Holy Prophet.

Zanim means the son of an adulteress. When this verse was revealed, Walid, very proud of his high position among the Quraysh, in anger and desperation, went to his mother and demanded the truth about his birth. His mother said: "Your father was a very rich man, but as he was impotent we did not have any child; and I did not want his brother's sons to own our wealth, so I cohabited with a slave and you were born."

9} {وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ}

[Pooya/Ali Commentary 68:9] (see commentary for verse 8)

10} {وَلَا تُطِعِ كُلَّ حَلَّافٍ مَهِينٍ}

[Pooya/Ali Commentary 68:10] (see commentary for verse 8)

11} {هَمَّازٍ مَشَاءٍ بِنَمِيمٍ}

[Pooya/Ali Commentary 68:11] (see commentary for verse 8)

12} {مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ}

[Pooya/Ali Commentary 68:12] (see commentary for verse 8)

13} {عُتِّلَ بَعْدَ ذَلِكَ رَنِيمٍ}

[Pooya/Ali Commentary 68:13] (see commentary for verse 8)

14} {أَنْ كَانَ ذَا مَالٍ وَبَنِينَ}

[Pooya/Ali Commentary 68:14]

Pay not attention, if you are a true believer, to despicable men simply because they happen to have wealth, influence and man-power (children), on account of which they became violent, cruel and arrogant. In the eyes of Allah such men are condemned transgressors.

15} {إِذَا تَنَلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ}

[Pooya/Ali Commentary 68:15]

Refer to the commentary of An-am: 25.

16} {سَنَسِيْمُهُ عَلَى الْخُرْطُومِ}

[Pooya/Ali Commentary 68:16]

To have a mark of stigma on the nose, the most prominent part of the face, is a sign of utmost ignominy. The term *khurtum*, which signifies the proboscis of an elephant, is applied to its nose because it is regarded as ugly. The culprit is contemptuously compared to a beast. It refers to Walid

bin Mughayra on whose nose a wound he received in the battle of Badr remained as a mark of shame and disgrace till his death.

17} {إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ}

[Pooya/Ali Commentary 68:17]

In a township near Yemen, there was a garden owned by a God-fearing man who used to distribute its fruits among the poor and the needy. When he died two of his sons decided not to give to the poor and the needy any portion from the produce they would collect next day. They even did not say: "If Allah wills," at the time of making plans to gather the harvest. The third son, who disagreed with them and wanted to do as their father used to do, was silenced by his two brothers. They kept the whole operation a closely guarded secret lest the needy came for taking what they used to get. As they did not subordinate their will to the will of Allah and decided to have all the produce exclusively for themselves, ignoring the needs of their fellow beings, the garden was destroyed altogether. Then the third son who had warned them before hand reminded them that had they remembered Allah and acted as commanded by Him they would not have lost everything. Then they turned to Allah in repentance. If the repentance is sincere, there is hope. Allah turns evil into good. If repentance is not sincere, it becomes hypocrisy. Ibn Abbas says that their repentance was true and Allah gave them a better garden which yielded abundant produce. The points allegorised in the parable of the people of the garden not only illustrate the conduct of the hypocrites but also demonstrate how Allah gives respite to the wrongdoers so that they may have the opportunity to repent and make amend at any stage before the mercy shown to them is withdrawn after which there is no remedy save eternal punishment in the hereafter.

18} {وَلَا يَسْتَنْتُونَ}

[Pooya/Ali Commentary 68:18] (see commentary for verse 17)

19} {فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ}

[Pooya/Ali Commentary 68:19] (see commentary for verse 17)

20} {فَأَصْبَحَتْ كَالصَّرِيمِ}

[Pooya/Ali Commentary 68:20] (see commentary for verse 17)

21} {فَتَنَادَوْا مُصْبِحِينَ}

[Pooya/Ali Commentary 68:21] (see commentary for verse 17)

22} {أَنْ اغْدُوا عَلَيَّ حَرْبِكُمْ إِنْ كُنْتُمْ صَادِقِينَ}

[Pooya/Ali Commentary 68:22] (see commentary for verse 17)

23} {فَانطَلَفُوا وَهُمْ يَتَخَفَتُونَ}

[Pooya/Ali Commentary 68:23] (see commentary for verse 17)

24} {أَنْ لَا يَدْخُلْنَهَا أَلْيَوْمَ عَلَيْكُمْ مَسْكِينٌ}

[Pooya/Ali Commentary 68:24] (see commentary for verse 17)

25} {وَغَدُوا عَلَيَّ حَرْدٍ قَادِرِينَ}

[Pooya/Ali Commentary 68:25] (see commentary for verse 17)

26} {فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ}

[Pooya/Ali Commentary 68:26] (see commentary for verse 17)

27} {بَلْ نَحْنُ مَحْرُومُونَ}

[Pooya/Ali Commentary 68:27] (see commentary for verse 17)

28} {قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ}

[Pooya/Ali Commentary 68:28] (see commentary for verse 17)

29} {قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ}

[Pooya/Ali Commentary 68:29] (see commentary for verse 17)

30} {فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ}

[Pooya/Ali Commentary 68:30] (see commentary for verse 17)

31} {قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ}

[Pooya/Ali Commentary 68:31] (see commentary for verse 17)

32} {عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ}

[Pooya/Ali Commentary 68:32] (see commentary for verse 17)

33} {كَذَٰلِكَ الْعَذَابُ ۗ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ}

[Pooya/Ali Commentary 68:33] (see commentary for verse 17)

34} {إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ}

[Pooya/Ali Commentary 68:34]

The greatest spiritual joy for those who safeguard themselves against evil with full awareness of divine laws, in the garden of delight, is the sense of nearness to Allah and obtainment of His pleasure.

35} {أَفَنَجْعَلُ الْمُتَّقِينَ كَالْمُجْرِمِينَ}

[Pooya/Ali Commentary 68:35]

The disbelievers reject faith in Allah and set up their idols-priests, gods, or godlings, even God-given faculties like intellect and achievements of intellect. It is clearly against rational judgement that men of wisdom, righteousness and belief should have the same end as men of sin, ignorance and disbelief. It is impossible under the rule of a just and truthful Lord. Neither Allah has made a promise to the disbelievers nor is there any who will come to their rescue.

36} {مَا لَكُمْ كَيْفَ تَحْكُمُونَ}

[Pooya/Ali Commentary 68:36] (see commentary for verse 35)

37} {أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ}

[Pooya/Ali Commentary 68:37] (see commentary for verse 35)

38} {إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ}

[Pooya/Ali Commentary 68:38] (see commentary for verse 35)

39} {أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْعَقَّةِ إِلَىٰ يَوْمِ الْقِيَامَةِ ۗ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ}

[Pooya/Ali Commentary 68:39] (see commentary for verse 35)

40} {سَأَلْتَهُمْ أَيُّهُمْ بِذَٰلِكَ زَعِيمٌ}

[Pooya/Ali Commentary 68:40] (see commentary for verse 35)

41} {أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ}

[Pooya/Ali Commentary 68:41] (see commentary for verse 35)

42} {يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَبِيعُونَ}

[Pooya/Ali Commentary 68:42]

"The shin shall be laid bare" means all pretences shall vanish and all secrets will be made public. Every individual will stand fully exposed.

According to Ibn Abbas the Holy Prophet said that on the day of judgement every oppressor will be examined in front of those whom he had oppressed, persecuted or defrauded. As said in Bani Israil: 71, every people will walk behind their leader unto hell or paradise.

When the light of the glory of Allah will manifest the sincere believers will bow in adoration but

the disbelievers whose past deliberate refusal, when they had freedom to believe and yet disbelieved, will stand in their way and their past memories will fill them with deepest dismay and humiliation, and the sure punishment shall surround them from all sides.

Salimuna (whole) indicates that the disbelievers were in full possession of the power of judgement in their lives on the earth, yet they did not believe.

Aqa Mahdi Puya says:

"Uncovering the shin" also means "a grievous and terrible calamity reaching its decisive stage." It refers to the day of resurrection.

{ خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ } 43

[Pooya/Ali Commentary 68:43] (see commentary for verse 42)

{ فَذَرْنِي وَمَنْ يُكَذِّبُ بِهِذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ } 44

[Pooya/Ali Commentary 68:44]

As "mercy unto the worlds" the Holy Prophet desired all human beings to follow the right path and attain salvation, therefore the obstinate deviation, hypocrisy and disbelief of the people made him unhappy. He is advised by Allah not to grieve over the fate of such people. Allah shall deal with them as He wills. He may give them respite for a while (see Ali Imran: 178) or ruin them step by step, as mentioned in Araf: 182. Allah's plan is so decisive that they will never be able to escape from it.

{ وَأُمْلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ } 45

[Pooya/Ali Commentary 68:45] (see commentary for verse 44)

{ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُنْقَلُونَ } 46

[Pooya/Ali Commentary 68:46]

See Tur : 41 and 42. It cost the disbelievers nothing to hear the preacher, for the Holy Prophet not only did not ask for any recompense for guiding them to the right path but also suffered many hardships for bringing them into the fold of the true religion of Allah. Neither the disbelievers were burdened with any obligation to pay a price for obtaining the benefits of following the right path, nor had they the knowledge of the unseen and the divine guidance save what was revealed to the Holy Prophet. So they must have followed what the Holy Prophet told them because he said and did only that which was revealed to him (Najm: 3 to 6).

{ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ } 47

[Pooya/Ali Commentary 68:47] (see commentary for verse 46)

{ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْأُخْتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ } 48

[Pooya/Ali Commentary 68:48]

"The companion of the fish" refers to Zun-nun, known as Yunus-(Jonah in the Bible). See commentary of Anbiya: 87 and Saffat: 139 to 148 for the account of Yunus.

Aqa Mahdi Puya says:

Law la (had not) in verse 49 is used not only to clear prophet Yunus from all possible blames but also to choose him and give him yet greater rank and station.

{ لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ } 49

[Pooya/Ali Commentary 68:49] (see commentary for verse 48)

{ فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ } 50

[Pooya/Ali Commentary 68:50] (see commentary for verse 48)

{ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ } 51

[Pooya/Ali Commentary 68:51]

When disbelievers found themselves helpless against the force of the Quran, in the intensity of their hatred, they looked at the Holy Prophet as if they would "eat him up" or trip him up, or disturb him from his position of stability. They used all sorts of terms of abuse in frustration-mad, possessed etcetera-but the true message of Allah prevailed, and it is made an eternal source of guidance to all mankind.

{ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ } 52

[Pooya/Ali Commentary 68:52] (see commentary for verse 51)

4

Chapter

69th - Tafsir Surah Al-Haaqqa (The Reality)

1} {الْحَاقَّةُ}

[Pooya/Ali Commentary 69:1]

Al Haqqah: the inevitable, which shall surely come to pass; the state in which all falsehood and presence will vanish, and the absolute truth will be laid bare-the day of resurrection.

2} {مَا الْحَاقَّةُ}

[Pooya/Ali Commentary 69:2]

Aqa Mahdi Puya says:

The resurrection is a reality certain to happen, so it has been described *ashaqqul yaqin* at several places in the Quran. The act of creation becomes meaningless if there is no accountability. Refer to the commentary of the verses of Waqi-ah.

3} {وَمَا أَدْرَاكَ مَا الْحَاقَّةُ}

[Pooya/Ali Commentary 69:3] (see commentary for verse 2)

4} {كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ}

[Pooya/Ali Commentary 69:4]

See commentary of Araf: 65 to 79 and Hud: 50 to 68 for the people of Ad and Thamud.

Qariah means "striking calamity", another description of the day of judgement which the people of Ad and Thamud belied. This word *Qariah* is also the title of surah 101.

The people of Ad were destroyed by a terrible blast of wind; and the people of Thamud were destroyed by an earthquake accompanying a terrible thunderstorm. The calamities were thorough.

5} {فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ}

[Pooya/Ali Commentary 69:5] (see commentary for verse 4)

6} {وَأَمَّا عَادُ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ}

[Pooya/Ali Commentary 69:6] (see commentary for verse 4)

7} {سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَازِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازٌ نَخْلٍ خَاوِيَةٍ}

[Pooya/Ali Commentary 69:7] (see commentary for verse 4)

8} {فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ}

[Pooya/Ali Commentary 69:8] (see commentary for verse 4)

9} {وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ}

[Pooya/Ali Commentary 69:9]

For the destruction of Firawn see commentary of Araf: 103 to 136; and for "the cities overthrown" (Sodom and Gomorah) where prophet Lut preached, see commentary of Araf: 80 to 84.

10} {فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً}

[Pooya/Ali Commentary 69:10] (see commentary for verse 9)

11} {إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ}

[Pooya/Ali Commentary 69:11]

See commentary of Araf: 59 to 64 and Hud: 25 to 49 for prophet Nuh and the great flood.

12} {لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا أَدْنُ وَعَايَةً}

[Pooya/Ali Commentary 69:12]

What happened to the people of Nuh is a reminder for all time. Evil meets with its punishment, but the good is saved by the mercy of Allah.

Aqa Mahdi Puya says:

There are people who hear the words of guidance but for want of will or lack of true faith do not retain them; but those who strive to come nearest to Allah and reach perfection in every good that Allah has described in the Quran, carefully preserve every word revealed by Allah and never let satanic forces divert their attention from the right path.

According to Tafsir al Husayni, Hilyatul Awliya, Kashshaf, Thalabi, Ibn abi Hatim, Ibn Marduwayh and Ibn Asakir the following saying of the Holy Prophet holds Ali as the perfect example of retaining divine guidance:

"O Ali, Allah has commanded me to keep you near me at all time. I prayed to Allah that your faculties of hearing and keeping in mind should be so perfect that whatever wisdom and knowledge you receive from Allah and me is preserved in your heart and mind for ever. Allah has commanded me to tell you all that which He reveals to me."

13} {فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ}

[Pooya/Ali Commentary 69:13]

For the first blast of the inevitable day of judgement see commentary of Zumar: 68; Ya Sin: 51 and Ibrahim: 48.

The whole visible world will pass away, And a new world will come into being. The mountains are mentioned because they stand for hardness, size and durability. They will be crushed to powder. The heavens will be rent asunder. See commentary of Waqi-ah.

14} {وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً}

[Pooya/Ali Commentary 69:14] (see commentary for verse 13)

15} {فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ}

[Pooya/Ali Commentary 69:15] (see commentary for verse 13)

16} {وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ}

[Pooya/Ali Commentary 69:16] (see commentary for verse 13)

17} {وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهِنَّ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ}

[Pooya/Ali Commentary 69:17]

The *arsh* is the symbol of His power and authority, of His justice and mercy (see commentary of Zumar: 75). The eight angels represent manifestation of the glory of the attributes of Allah.

18} {يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ}

[Pooya/Ali Commentary 69:18]

Refer to Bani Israil: 71 and Waqi-ah for the people of the right hand who are described as those who are given their record in their right hand on the day of judgement. The righteous will rejoice that

the faith he followed in the life of the world was true. He will be happy in the garden of delight fully enjoying a life of satisfaction and fulfillment, because what Baqarah : 110 says: "Whatever good you send for your souls before you, you shall find it with Allah" has to be proved true.

It will be a wholly new world of existence. "The days that are gone" refer to the life of the world. Even time and space will have no bearing, therefore all phenomena conditioned by time and space will disappear.

19} {قَامًا مِّنْ أَوْتِي كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَٰؤُلَاءِ مَن قَرَأُوا كِتَابِيهِ}

[Pooya/Ali Commentary 69:19] (see commentary for verse 18)

20} {إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ}

[Pooya/Ali Commentary 69:20] (see commentary for verse 18)

21} {فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ}

[Pooya/Ali Commentary 69:21] (see commentary for verse 18)

22} {فِي جَنَّةٍ عَالِيَةٍ}

[Pooya/Ali Commentary 69:22] (see commentary for verse 18)

23} {فَطُوفُوهَا دَانِيَةً}

[Pooya/Ali Commentary 69:23] (see commentary for verse 18)

24} {كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ}

[Pooya/Ali Commentary 69:24] (see commentary for verse 18)

25} {وَأَمَّا مَن أَوْتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ}

[Pooya/Ali Commentary 69:25]

The unjust, whose record will be in their left hand, will be in terrible agony when they would recall their past. Their memory would itself be a grievous punishment. The death is but a transition into a new world. Refer to the commentary of Mulk: 2. They would wish that "that death" should have been the end of all things, but it will not be. The effects of sinning punish the sinner in his own lifetime. He loses his spiritual liberty, and becomes a slave to passion, prejudice, envy, hatred and all types of evil. He runs after his own lusts and worship them, ignoring Allah who is the source and cause of all good. Not only do they not help those in need, but hinder others from doing so. They will neither have friend nor help in the hereafter. They will have only pus of corruption and injustice, they had spread and perpetrated in the earth, to feed themselves.

Aqa Mahdi Puya says:

It is the tendency of evil-doers that when they suffer the consequences of their evil deeds, they curse the circumstances and canvassers through whom they came to know about evil.

The consequences of sin grow and extend and become a long chain that holds the sinner in abject disgrace. Seventy, as seven in Baqarah: 29 (see its commentary), implies an indefinitely large number. Also refer to the commentary of Hijr: 44. Number seven has been referred to in the Quran at many places.

26} {وَلَمْ أَدْر مَا حِسَابِيهِ}

[Pooya/Ali Commentary 69:26] (see commentary for verse 25)

27} {يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ}

[Pooya/Ali Commentary 69:27] (see commentary for verse 25)

28} {مَا أَغْنَىٰ عَنِّي مَالِيهِ}

[Pooya/Ali Commentary 69:28] (see commentary for verse 25)

29} هَلْكَ عَتِي سُلْطَانِيَّةٌ {

[Pooya/Ali Commentary 69:29] (see commentary for verse 25)

30} خُدُوهُ فَعْلُوهُ {

[Pooya/Ali Commentary 69:30] (see commentary for verse 25)

31} تُمَّ الْجَحِيمِ صَلَّوهُ {

[Pooya/Ali Commentary 69:31] (see commentary for verse 25)

32} تُمَّ فِي سِلْسِلَةٍ ذُرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ {

[Pooya/Ali Commentary 69:32] (see commentary for verse 25)

33} إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ {

[Pooya/Ali Commentary 69:33] (see commentary for verse 25)

34} وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ {

[Pooya/Ali Commentary 69:34] (see commentary for verse 25)

35} فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ {

[Pooya/Ali Commentary 69:35] (see commentary for verse 25)

36} وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ {

[Pooya/Ali Commentary 69:36] (see commentary for verse 25)

37} لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ {

[Pooya/Ali Commentary 69:37] (see commentary for verse 25)

38} فَلَا أُفْسِمُ بِمَا تُبْصِرُونَ {

[Pooya/Ali Commentary 69:38]

Falsehood in the long run is always laid open and exposed, then it disappears, letting truth to reign supreme. Allah's word is the truth. His entire creation visible to man verifies this truth. Those who possess power of rational thinking and contemplate on the order and harmony maintained in the universe by the laws made by Allah never deny or belie the word of Allah conveyed to mankind by the Holy Prophet as poetry, folklore or a soothsayer's prophecy. Only the ignorant think that the Quran is a fabricated book composed by the Holy Prophet. The Quran is the word of Allah sent down to mankind through the honoured prophet. See commentary of Qalam: 2 to 5.

Those who are chosen and commissioned by Allah convey only that which they are commanded to convey. An impostor cannot carry out his fraud indefinitely. He is bound to be found out soon but a chosen prophet of Allah, however much he is persecuted, opposed and belied, gain more and more recognition from the men of understanding every day, as did the Holy Prophet whose truth, sincerity and wisdom, by the will of Allah, were recognised as his life progressed. The protection which the Holy Prophet received from Allah in circumstances of danger and difficulty, insurmountable from every material points of view, would not be available to an impostor.

The message of Allah is glad tidings for those who believe in Him and His prophet and follow their laws, but in the case of the unjust it is a cause of sorrow, because it denounces sin and punishes the sinners.

Allah who knows the seen and the unseen proclaims that the Quran revealed to the Holy Prophet is the truth of assured certainty (*haqqul yaqin*), which can never be disproved. Truth as understood by man by the application of his power of judgement and appraisal of visible evidence through reasoning or inference is called *ilmul yaqin*. If he sees something with his own eyes, described as "seeing is believing", it is called *Ayn ul yaqin* which sometimes terminates in delusion or deception.

The absolute truth is the *haqqul yaqin* mentioned here. As Allah has given us this absolute truth through the Holy Prophet, we must understand it, follow it and be grateful to Him and His messenger,

the Holy Prophet. We must celebrate His praises in thought, word and deed.

39} وَمَا لَا تُبْصِرُونَ

[Pooya/Ali Commentary 69:39] (see commentary for verse 38)

40} إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

[Pooya/Ali Commentary 69:40] (see commentary for verse 38)

41} وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ

[Pooya/Ali Commentary 69:41] (see commentary for verse 38)

42} وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ

[Pooya/Ali Commentary 69:42] (see commentary for verse 38)

43} تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

[Pooya/Ali Commentary 69:43] (see commentary for verse 38)

44} وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ

[Pooya/Ali Commentary 69:44] (see commentary for verse 38)

45} لَأَخَذْنَا مِنْهُ بِالْيَمِينِ

[Pooya/Ali Commentary 69:45] (see commentary for verse 38)

46} ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

[Pooya/Ali Commentary 69:46] (see commentary for verse 38)

47} فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ

[Pooya/Ali Commentary 69:47] (see commentary for verse 38)

48} وَإِنَّهُ لَتَذَكَّرَةٌ لِلْمُتَّقِينَ

[Pooya/Ali Commentary 69:48] (see commentary for verse 38)

49} وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ

[Pooya/Ali Commentary 69:49] (see commentary for verse 38)

50} وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ

[Pooya/Ali Commentary 69:50] (see commentary for verse 38)

51} وَإِنَّهُ لَحَقُّ الْيَقِينِ

[Pooya/Ali Commentary 69:51] (see commentary for verse 38)

52} فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

[Pooya/Ali Commentary 69:52] (see commentary for verse 38)

Chapter 5

70th - Tafsir Surah Al-Ma'aarij (The Ascending Stairways)

{سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ} 1}

[Pooya/Ali Commentary 70:1]

Abu Ishaq Thalabi, in Tafsir al Kabir, while commenting on al Ma-arij has recorded from two authentic sources the tradition that on the day of Ghadir Khum the Holy Prophet summoned the people and said: "Ali is the *mawla* of whom I am *mawla*" (see commentary of Ma-idah: 67). The news quickly spread over all urban and rural areas. When Harith ibn Numan al-Fahri came to know of it he rode his she-camel and came to Madina to see the Holy Prophet. When he reached his destination he made the she-camel sit, alighted from it, approached the Holy Prophet and said:

"You commanded us to testify that there is no god but Allah and that you are the messenger of Allah. We obeyed you. You ordered us to say prayers five times a day and we obeyed. You directed us to pay *zakat* and we obeyed. You ordered us to observe fasts during Ramadan and we obeyed. Then you commanded us to perform pilgrimage to kabah and we obeyed. But you are not satisfied with all this and you raised your cousin by the hand and imposed him upon us as our master by saying: 'Ali is the *mawla* of whom I am *mawla*' Is this imposition from you or from Allah?"

The Holy Prophet said:

"By Allah who is the only God, this is from Allah, the mighty, the glorious."

On hearing this Harith turned back and proceeded towards his she-camel saying:

"O Allah, if what Muhammad says is true then fling on us a stone from the sky and make us suffer severe pain and torture."

He had not yet reached his she-camel when a stone came at him and struck him on his head, penetrated into his body and passed out through his anus leaving him dead. It was on this occasion that Allah revealed these verses of al Ma-arij.

This is a literal translation of the tradition recorded by Thalabi. Many eminent Muslim traditionists have copied this tradition from Thalabi, e.g., Shablanji in his book Nur al Absar on page 11; it is also mentioned in Sirat al Halabiyah, vol. 2, page 214; and Mustadrak, vol. 2, page 502.

Verse 32 of Anfal refers to the disbelievers who denied the Quran, and these verses refer to the hypocrite who refused to accept Ali as his *mawla*. On both occasions immediate punishment was brought upon them.

Dhil ma-arij means the lord of the ways (or means) of ascent. Allah has given the privilege to angels and men, as man is gifted with the *ruh* from Allah according to Hijr: 29, to reach "the nearness" of Allah by developing divine attributes.

Aqa Mahdi Puya says:

The disbelievers, as stated in the commentary of Anfal: 32, and a hypocrite as stated in these verses, demanded to experience torment from Allah, which on both occasions seized them. According to Quran punishment to the unjust, sooner or later, in some stage or other, in the course of the progress of the worldly material life to spiritual hereafter is inevitable, as stated in Waqi-ah and Haqqah.

{لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ} 2}

[Pooya/Ali Commentary 70:2] (see commentary for verse 1)

{مِنَ اللَّهِ ذِي الْمَعَارِجِ} 3}

[Pooya/Ali Commentary 70:3] (see commentary for verse 1)

{تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ} 4}

[Pooya/Ali Commentary 70:4]

Nearness to Allah and His pleasure are attainable with the spiritual exertion in obtaining the divine attributes in the spiritual realm in a day or a moment, which if measured according to the time of this earth may be thousands of years. See commentary of Yunus: 3; Hajj: 47; Ha Mim: 9 for the use of the word *yawm* and its application.

{فَاصْبِرْ صَبْرًا جَمِيلًا} 5}

[Pooya/Ali Commentary 70:5]

Genuine patience is without complaints, expressed or suppressed. The patience the Holy Prophet and his Ahl ul Bayt exercised was contentment with and total submission to the will of Allah; because they knew and believed that whatever He does is good, so they used to bear with patience persecution and torture inflicted upon them by their enemies. They always cared for the well being of their adversaries and prayed to Allah to make them see the path of salvation. Such patience arises from the purest faith and trust in Allah. The best example of such patience, after the Holy Prophet, was demonstrated by Imam Husayn in Karbala.

{إِنَّهُمْ يَرَوْنَهُ بَعِيدًا} 6}

[Pooya/Ali Commentary 70:6]

The evil doers, ignorant of the laws of time and space in various realms, imagine that the retribution for their sins is so far off that it may not come at all but the theories of time as we know them are not in force in the spiritual world, so in view of the divine universal plan it may be very very near. It is bound to come and it may suddenly come at any moment. Verses 8 and 9 describe the condition of the sky and the mountains when the day of resurrection begins. The sinners will be so overcome with terror at the realisation of their horrible end that they will desert their most intimate friends, offer their children, their families and those who had protected and sheltered them, in fact everything they can, as a ransom to obtain salvation, but nothing will save them from the fire of hell.

Sin begins when man turns his back to goodness and abandons himself to greed, to the collection of unlimited riches and acquisition of countless material advantages which is almost impossible without hypocrisy, fraud and crime; thus he deprives others from the use of the resources Allah has made available for the benefit of all mankind. Man has been given freedom of action, but generally he uses this free will to make himself weak (Nisa: 28), or hasty (Banu Israil: 11) or greedy as the word *halu-a* suggests in this verse. In adversity he complains and despairs. In prosperity he becomes arrogant and forgets other people's rights.

As referred to in Hajj: 35 (see commentary) there are men who rise above the material temptations and reach sublime spiritual heights. They are those who are devoted to worship of Allah and His religion, not merely by performing certain rites and rituals, but by surrendering completely their being and will to Allah to seek His nearness and pleasure, manifesting the attributes of Allah in thoughts, words and deeds. They live the life on this earth in the interest of the life of hereafter. The perfect models of such beings are the Holy Prophet and his Ahl ul Bayt. There are others also who should be

recognised and respected according to the degree of their submission to the will of Allah. Refer to the commentary of Nur: 37 and Baqarah: 177.

According to Imam Ali verse 23 refers to those who do not fail to do any good which they are able to do. If they fail to do it at one time they find another occasion to do it.

Haqqun ma-lum refers to the prescribed *zakat*, *khums* and other charities which are the recognised rights of the needy in the wealth of the wealthy.

Mahrums refers to those needy who do not beg. Refer to Dhariyat: 19.

A true fear of Allah is to safeguard oneself against evil by the awareness of the divine laws. It is therefore akin to the love of Allah. It proceeds from the realisation that all true peace and tranquillity comes from surrendering our will to and bringing it into full accord with the will of Allah. Fear of the penalty is the acknowledgement of the authority, and such obedience of the divine laws after understanding the universal divine plan and purpose of creation obtains love and pleasure of Allah which are the most superior rewards a man can aspire and achieve.

Discord, disorder and disobedience are the consequences of sin and evildoing which destroy peace and tranquillity, and the sinners and evildoers are deprived of mercy, pleasure and security from Allah.

It is essential to keep away from every kind of sex abuse.

Refer to the commentary of Muminun: 5 and 6.

For "those who fulfil their trusts and covenants" refer to the commentary of Ma-idah: 1. For *salat* refer to the commentary of Baqarah: 3 and Ta Ha: 132.

The honoured ones in the hereafter are those who are described above.

7} وَنَرَاهُ قَرِيبًا

[Pooya/Ali Commentary 70:7] (see commentary for verse 6)

8} يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ

[Pooya/Ali Commentary 70:8] (see commentary for verse 6)

9} وَتَكُونُ الْجِبَالُ كَالْعِهْنِ

[Pooya/Ali Commentary 70:9] (see commentary for verse 6)

10} وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا

[Pooya/Ali Commentary 70:10] (see commentary for verse 6)

11} يُبْصِرُونَهُمْ يَوْمَ يُفْتَدَىٰ مِنَ عَذَابٍ يَوْمَئِذٍ بِبَنِيهِ

[Pooya/Ali Commentary 70:11] (see commentary for verse 6)

12} وَصَاحِبَتِهِ وَأَخِيهِ

[Pooya/Ali Commentary 70:12] (see commentary for verse 6)

13} وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ

[Pooya/Ali Commentary 70:13] (see commentary for verse 6)

14} وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ

[Pooya/Ali Commentary 70:14] (see commentary for verse 6)

15} كَلَّا إِنَّهَا لَأُنْظَىٰ

[Pooya/Ali Commentary 70:15] (see commentary for verse 6)

16} نَزَّاعَةً لِّلشَّوَىٰ

[Pooya/Ali Commentary 70:16] (see commentary for verse 6)

17} تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّىٰ

[Pooya/Ali Commentary 70:17] (see commentary for verse 6)

18} {وَجَمَعَ فَأَوْعَىٰ}

[Pooya/Ali Commentary 70:18] (see commentary for verse 6)

19} {إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا}

[Pooya/Ali Commentary 70:19] (see commentary for verse 6)

20} {إِذَا مَسَّهُ الشَّرُّ جَزُوعًا}

[Pooya/Ali Commentary 70:20] (see commentary for verse 6)

21} {وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا}

[Pooya/Ali Commentary 70:21] (see commentary for verse 6)

22} {إِلَّا الْمُصَلِّينَ}

[Pooya/Ali Commentary 70:22] (see commentary for verse 6)

23} {الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ}

[Pooya/Ali Commentary 70:23] (see commentary for verse 6)

24} {وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ}

[Pooya/Ali Commentary 70:24] (see commentary for verse 6)

25} {لِلسَّائِلِ وَالْمَحْرُومِ}

[Pooya/Ali Commentary 70:25] (see commentary for verse 6)

26} {وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ}

[Pooya/Ali Commentary 70:26] (see commentary for verse 6)

27} {وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ}

[Pooya/Ali Commentary 70:27] (see commentary for verse 6)

28} {إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ}

[Pooya/Ali Commentary 70:28] (see commentary for verse 6)

29} {وَالَّذِينَ هُمْ لِأُفُوجِهِمْ حَافِظُونَ}

[Pooya/Ali Commentary 70:29] (see commentary for verse 6)

30} {إِلَّا عَلَىٰ أَرْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ}

[Pooya/Ali Commentary 70:30] (see commentary for verse 6)

31} {فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ}

[Pooya/Ali Commentary 70:31] (see commentary for verse 6)

32} {وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ}

[Pooya/Ali Commentary 70:32] (see commentary for verse 6)

33} {وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ}

[Pooya/Ali Commentary 70:33] (see commentary for verse 6)

34} {وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ}

[Pooya/Ali Commentary 70:34] (see commentary for verse 6)

35} {أُولَٰئِكَ فِي جَنَاتٍ مُّكْرَمُونَ}

[Pooya/Ali Commentary 70:35] (see commentary for verse 6)

36} {فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ}

[Pooya/Ali Commentary 70:36]

The disbelievers not only do not believe in the hereafter but also ridicule the bliss of the hereafter when it is described to them.

Man's natural growth from a living germ, without discipline and good deeds, will not result in virtue. The animal part of man is nothing to be proud of. It is by spiritual effort, and hard preparation through a good life that man can obtain the dignity and honour of a noble human being which is his destiny. Refer to Anfal: 55; Furqan: 44 and Muhammad: 12.

{ عَنِ الَّتِيْمِيْنَ وَعَنِ الشِّمَالِ عَزِيْنَ } 37

[Pooya/Ali Commentary 70:37] (see commentary for verse 36)

{ اَيُّطَمَعُ كُلُّ امْرِئٍ مِنْهُمْ اَنْ يُدْخَلَ جَنَّةَ نَعِيْمٍ } 38

[Pooya/Ali Commentary 70:38] (see commentary for verse 36)

{ كَلَّا ۗ اِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُوْنَ } 39

[Pooya/Ali Commentary 70:39] (see commentary for verse 36)

{ فَلَا اُفْسِيْمٌ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ اِنَّا لَقَادِرُوْنَ } 40

[Pooya/Ali Commentary 70:40]

Allah calls to witness His own power and glory manifested in the splendour of sunrise and sunset at different points through the solar year. Refer to the commentary of Saffat : 5; Waqi-ah: 75 and Haqqah: 38 and 39.

By scepticism and obstinate negation of rational arguments and signs visible in the working of creation the disbelievers not only do not find any sense of direction in their individual and social life in this world but also shall be certain losers in the hereafter.

{ عَلٰى اَنْ تُبَدَّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوْقِيْنَ } 41

[Pooya/Ali Commentary 70:41] (see commentary for verse 40)

{ فَذَرُوْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلَاقُوْا يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ } 42

[Pooya/Ali Commentary 70:42] (see commentary for verse 40)

{ يَوْمَ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ سِرَاعًا كَاَنَّهُمْ اِلَى نَصْبٍ يُوفِضُوْنَ } 43

[Pooya/Ali Commentary 70:43] (see commentary for verse 40)

{ خَاشِعَةً اَبْصَارُهُمْ تَرَاهُمْ ذَلَّةً ۗ ذٰلِكَ الْيَوْمُ الَّذِيْ كَانُوْا يُوعَدُوْنَ } 44

[Pooya/Ali Commentary 70:44] (see commentary for verse 40)

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- 83 Tatfiif (Defrauding)
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- 85 Buruj (The Mansions of the Stars)
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- 87 'A'-laa (The Most High)
- 88 Gaashiyah (The Overwhelming)
- 89 Fajr (The Dawn)
- 90 Balad (The City)
- 91 Shams (The Sun)
- 92 Layl (The Night)
- 93 Zuhaa (The Morning Hours)
- 94 Inshiraah (Solace)
- 95 Tiin (The Fig)
- 96 'Alaq (The Cloth)
- 97 Qadr (Power)
- 98 Bayyinah (The Clear Proof)
- 99 Zilzaal (The Earthquake)
- 100 'Aadi-yaat (The Coursers)
- 101 'Al-Qaari-'ah (The Calamity)
- 102 Takaasur (Rivalry in Worldly Increase)
- 103 'Asr (The Declining Day)
- 104 Humazah (The Traducer)
- 105 Fil (The Elephant)
- 106 Quraysh ('Winter' or 'Qureysh')
- 107 Maa-'uun (Small Kindness)
- 108 Kawsar (Abundance)
- 109 Kaafiruun (The Disbelievers)
- 110 Nasr (Socour)
- 111 Lahab (Palm Fibre)
- 112 'Ikhlaas (The Unity)
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