



**Tafsir
of
Holy Quran
Surah**

**41 to 45
AGHA MAHDI
POOYA**



THE HOLY QURAN

Commentary - Tafsir By
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Surah 41 to 45



xkp

Tafsir of Holy Quran - Surah 41 to 45

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Chapter 1

41st - Tafsir Surah Fussilat (Explained in Details)

1} حم }

[Pooya/Ali Commentary 41:1]

Refer to the commentary of Baqarah: 1 .

2} تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ }

[Pooya/Ali Commentary 41:2]

Refer to the commentary of Zumar: 1 and 2; Baqarah: 2 and Yusuf: 2.

The Quran is a bearer of glad tidings as well as a warner, so is the Holy Prophet as said in Baqarah: 119; Bani Israil : 105; Furqan : 56; Ahzab : 45; Saba: 28 and Fatir: 24, and those who are from him and he is from them, the Ahl ul Bayt.

3} كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ }

[Pooya/Ali Commentary 41:3] (see commentary for verse 2)

4} بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ }

[Pooya/Ali Commentary 41:4] (see commentary for verse 2)

5} وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا نَدْعُونَكَ إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا عَامِلُونَ }

[Pooya/Ali Commentary 41:5]

The consequence of their wilful rejection and belying of the revelation created a distance between the disbelievers and the Holy Prophet who came to teach them. This was either a superiority complex adopting the sarcastic tone of an inferiority complex, or it expressed calculated indifference to the divine guidance.

6} قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا لَهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ }

[Pooya/Ali Commentary 41:6]

The bringer of the message was not an angel nor a god, but, in appearance, a man like them, so that there should have been no barrier between him and his hearers. "I am a man like you" has been qualified by "it is revealed to me." So a man chosen for receiving revelation and conveying it as *bashir* and *naghir* (see commentary of 2 to 4 above) must be the uniquely superior most individual among all the created beings, endowed with very special singular powers of intellect, understanding, wisdom, conscience and application. Like him are his true inheritors (see commentary of Baqarah: 124). So to treat the Holy Prophet like other ordinary men is the policy of those who try to undermine the true position of the Holy Prophet and his Ahl ul Bayt, in order to highlight the ordinary abilities of rulers in the eyes of the people. They want to rule and dominate. The life accounts of the Holy Prophet and his Ahl ul Bayt establish beyond all doubts that they were not like the ordinary men who surrounded them as companions.

7} {الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ}

[Pooya/Ali Commentary 41:7]

Aqa Mahdi Puya says:

This verse implies that even if the disbelievers give charity it cannot be termed *zakat* because unless alms are given for the sake and in the way of Allah it does not become an act of righteousness. The ungodly motives of the disbelievers make their alms-giving a pretence or a trick to hoodwink people and exploit them for their material gains.

8} {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ}

[Pooya/Ali Commentary 41:8]

9} {قُلْ أَنتُمْ لَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ۗ ذَٰلِكَ رَبُّ الْعَالَمِينَ}

[Pooya/Ali Commentary 41:9]

In Araf: 54; Yunus: 3; Hud: 7 and Sajdah: 4; the creation is stated to have taken place in six days. As explained in the commentary of Hajj: 47, Sajdah: 5, Ibrahim: 5 the term *yawm* (day) used in various places in the Quran is not the day of the earth, measured according to the movement of the earth in relation to the sun. When there was no sun or suns in the universe *yawm* (day) may refer to any period of time known to Allah alone. Here it may mean stages or periods. So the two days may mean two stages, physical and spiritual.

The four days mentioned in verse 10 refer to the several stages in which the creation of the heavens and the earth took place, and the sequence of the order in which the various components of the universe were brought into existence. Refer to Baqarah: 29; Rad: 3; Nahl: 15 and Saffat: 6.

Aqa Mahdi Puya says:

Verse 11 may refer to the theory of nebula. According to Hijr: 16 and 17 all illuminating stars are arranged in the lower heaven. Then the other six heavens may be in the nebula.

10} {وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ}

[Pooya/Ali Commentary 41:10] (see commentary for verse 9)

11} {ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ}

[Pooya/Ali Commentary 41:11] (see commentary for verse 9)

12} {فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۗ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ}

[Pooya/Ali Commentary 41:12] (see commentary for verse 9)

13} {فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَتَمُودَ}

[Pooya/Ali Commentary 41:13]

Aqa Mahdi Puya says:

Sa-iqa refers to any agency that causes instant destruction like thunder, lightning or meteor etcetera.

14} {إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۗ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَأِنَّا بِهِ كَافِرُونَ}

[Pooya/Ali Commentary 41:14]

They were warned by the prophets from every point of view. Refer to Hijr: 6 to 9 and Furqan: 21.

15} {فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۗ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۗ وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ}

[Pooya/Ali Commentary 41:15]

Refer to Araf: 65 to 72 for the people of Ad, and Araf: 73 to 79 for the people of Thamud. It is

reported by Jabir bin Abdullah Ansari that in a meeting called by Abu Jahl the tribal chiefs of the Quraysh decided to send a man well versed in poetry and know-how of sorcery and soothsaying to the Holy Prophet for a dialogue. Utbah bin Rabi-a was selected. He came to the Holy Prophet and said: "Are you better than your ancestors? Abdullah, Abdul Muttalib and Hashim did not condemn our gods. If you are aspiring for power we will make you our supreme chief, put our most beautiful women at your disposal, and amass mountains of gold and silver in your courtyard." The Holy Prophet, in reply, recited the first 18 verses of this surah. When the fate of the people of Ad and Thamud was mentioned, Utbah requested the Holy Prophet to stop. He stood up and left his presence. He went directly to his home. The Quraysh chiefs thought that Utbah had also fallen under the spell of the son of Abdullah. They went to him and began to cast aspersion on his integrity. In plain words he told them: "What Muhammad told me was neither poetry nor soothsaying. He simply recited something from the Quran. I am afraid that if we oppose him a painful torment may also seize us."

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لِنُذِقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابُ الْآخِرَةِ أَخْزَىٰ طَوْهُمْ لَا يُنصَرُونَ {16}

[Pooya/Ali Commentary 41:16] (see commentary for verse 15)

{وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةٌ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ {17}

[Pooya/Ali Commentary 41:17] (see commentary for verse 15)

{وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {18}

[Pooya/Ali Commentary 41:18] (see commentary for verse 15)

{وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ {19}

[Pooya/Ali Commentary 41:19]

{حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ {20}

[Pooya/Ali Commentary 41:20]

{وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ {21}

[Pooya/Ali Commentary 41:21]

The enemies of Allah think that if they conceal their evil deeds from the rest of the world, nothing will happen to them, but they do not know that their limbs and faculties they use for evil will be used against them on the day of judgement. Allah knows everything.

The Holy Prophet recited verse 23 and said:

"There is not an individual in whose mind there are noble and good thoughts and Allah is not with him to guide unto the right path."

Imam Jafar bin Muhammad as Sadiq said:

"A believer must always be in fear of Allah's wrath which throws its victim into the fire; and he must have utmost confidence in His mercy which takes its favourite to the eternal abode of bliss and happiness. Allah is with the innermost thoughts of every individual. Noble thoughts are rewarded and evil thoughts are punished."

{وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ {22}

[Pooya/Ali Commentary 41:22] (see commentary for verse 21)

{وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ {23}

[Pooya/Ali Commentary 41:23] (see commentary for verse 21)

{فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ {24}

[Pooya/Ali Commentary 41:24]

There is sarcasm in the meaning. If they wait, they will surely find that the fire is their abode. If

they seek mercy and grace it would be too late.

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّ قَدْحَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا
{خَاسِرِينَ} 25

[Pooya/Ali Commentary 41:25]

Just as well-being gives more satisfaction in a congenial society of rejoicing individuals, evil will be made to meet evil in the "hours of torment" so that those who made sin fair-seeming in this life will be there to share in the regrets, sorrows and mutual recriminations in order to deepen the sorrow of eternal punishment.

Refer to Anam: 129 and 131 for the jinn. All spirits of wickedness and the unjust among mankind will be under a common sentence.

{وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ} 26

[Pooya/Ali Commentary 41:26]

Aqa Mahdi Puya says:

Right from beginning the opponents of Islam have been using every trick to create confusion in the minds of the people regarding the recitation, meanings and interpretation of the Quran. Refer to the commentary of Hajj: 52 to 54 and my essay "The genuineness of the holy Quran".

{فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ} 27

[Pooya/Ali Commentary 41:27]

{ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ} 28

[Pooya/Ali Commentary 41:28]

{وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا اللَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ} 29

[Pooya/Ali Commentary 41:29]

Refer to the commentary of Anam: 113.

Evil always desires to drag down others in its own camp and rejoices to see them disgraced.

{إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ} 30

[Pooya/Ali Commentary 41:30]

Aqa Mahdi Puya says:

The angels not only descend on the prophets but also on those who believe and remain steadfast. It is reported on the authority of the Ahl ul Bayt that the angels also descend on the true believers when they die in order to relieve the agony of death. Verse 31 confirms that they descend on the true believers from time to time with glad tidings. Authentic traditions confirm that angels descended on Imam Husayn and his comrades in the battle of Karbala because it was the highest manifestation of possible perseverance.

For verse 32 refer to Ali Imran: 198.

{نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ} 31

[Pooya/Ali Commentary 41:31] (see commentary for verse 30)

{نُزُلًا مِنْ غَفُورٍ رَحِيمٍ} 32

[Pooya/Ali Commentary 41:32] (see commentary for verse 30)

{وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ} 33

[Pooya/Ali Commentary 41:33]

{وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ } 34

[Pooya/Ali Commentary 41:34]

There is no equality or comparison between good and evil, so repel ignorance with wisdom, hatred with love, wickedness with kindness so that he who is in the bondage of sin may be liberated.

The Quran guides the believers by parables and figurative expressions. The Ahl ul Bayt are goodness incarnate. Their enemies, who persecuted and killed not only them but their followers and devotees, symbolize evil. There is no equality or comparison between them.

{وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ } 35

[Pooya/Ali Commentary 41:35]

{وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ } 36

[Pooya/Ali Commentary 41:36]

In this verse the Muslims are reminded, by being addressed through the Holy Prophet, that discord, disharmony and deviation proceed from evil, so to dislodge its power base they must always put up resistance, and if the forces of evil are overwhelming, instead of giving in, they should seek refuge in Allah who will not only keep them safe from defeat and disgrace, but, in the end, will create such circumstances through which they will have an upper hand over their enemies.

{وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۗ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ } 37

[Pooya/Ali Commentary 41:37]

{فَإِن اسْتَكْبَرُوا فَالَّذِينَ قَالَ الَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ } 38

[Pooya/Ali Commentary 41:38]

Aqa Mahdi Puya says:

Inda rabbika (with your Lord) in this verse, as in Ali Imran: 169; Rad: 39; Hijr: 21; Nahl: 96 and Anbiya: 19, refers to a distinct nature of being in the presence of Allah. The mother book (the source of everything) is with Him. There are beings in His presence who constantly praise Him and pray to Him. This is purely a spiritual existence. Refer to Araf: 206 and Nur: 37.

{وَمِنْ آيَاتِهِ أَنَّا نُنزِلُهَا عَلَيْهَا الْمَاءَ اهْتَرَّتْ وَرَبَّتْ ۗ وَإِنَّا لَإِنَّا لَمُحِيي الْمَوْتَى ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ } 39

[Pooya/Ali Commentary 41:39]

Refer to Hajj: 5.

{إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَن يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَن يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۗ اعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ } 40

[Pooya/Ali Commentary 41:40]

{إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ } 41

[Pooya/Ali Commentary 41:41]

Aqa Mahdi Puya says:

As stated in Hijr: 9, there is no possibility of corrupting or tampering with the text of the Quran. Also refer to my essay "The genuineness of the holy Quran."

{لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۗ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ } 42

[Pooya/Ali Commentary 41:42]

{مَا يُقَالُ لَكَ إِلَّا مَا قَد قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۗ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ } 43

[Pooya/Ali Commentary 41:43]

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ
{وَقُرْ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ } 44

[Pooya/Ali Commentary 41:44]

Refer to the commentary of Nahl: 103 to 105

{وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ ۗ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ } 45

[Pooya/Ali Commentary 41:45]

{مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۗ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ } 46

[Pooya/Ali Commentary 41:46]

{إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۗ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۗ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا
{أَذْنَابُكَ مَا مِنَّا مِنْ شَهِيدٍ } 47

[Pooya/Ali Commentary 41:47]

Every thing in the universe has been created by Allah, so neither its nature of creation nor its working is hidden from Him. He knows everything.

{وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ ۗ وَظَنُّوا مَا لَهُمْ مِنْ مَحِيصٍ } 48

[Pooya/Ali Commentary 41:48]

{لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَسْأَلْ قَنُوطَ } 49

[Pooya/Ali Commentary 41:49]

{وَلَئِنْ أَدْنَاهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّئَهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۗ
{فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ } 50

[Pooya/Ali Commentary 41:50]

{وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ } 51

[Pooya/Ali Commentary 41:51]

{قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ } 52

[Pooya/Ali Commentary 41:52]

{سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ } 53

[Pooya/Ali Commentary 41:53]

Aqa Mahdi Puya says:

Truth always prevails. It spreads across to the uttermost corners of the earth, as it did in the case of Islam. Its intensive diffusion in the hearts and souls of people is even more extraordinary than its extensive spread. Makka where the mission of the Holy Prophet began became the hotbed of conspiracies and hostilities against the religion of Allah, but with a handful of godly men of distinguished valour, among whom Ali stands high and unique, the Holy Prophet destroyed the power base of evil beyond recovery. Refer to the defensive battles like Badr, Uhad, Khandaq, Khaybar, Hunayn etcetera, described in various verses of the Quran (Ali Imran: 13, 121 to 168; Anfal: 5 and 16; Baqarah: 214, 251; Ahzab: 1 to 3, 9 to 27, Bara-at: 25 to 27) and also found in all the authentic books of history written by the well-known Muslim as well as non-muslim scholars. There are several signs of Allah in these battles manifested through the valour of Ali ibn abi Talib which have no parallel in the history of mankind.

Allah is the absolute truth, so He Himself is the best witness. In one of his supplications Imam Ali said:

"O He who proves His (eternal) existence by His signs that exist in every thing."

{أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِنْ لِقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ } 54

[Pooya/Ali Commentary 41:54]

2

Chapter

42nd - Tafsir Surah Ash Shura (Consultation)

1} حم }

[Pooya/Ali Commentary 42:1]

Refer to the commentary of Baqarah: 1 for *huruf maqatti-at*.

2} عسق }

[Pooya/Ali Commentary 42:2] (see commentary for verse 1)

3} كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ }

[Pooya/Ali Commentary 42:3]

4} لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ }

[Pooya/Ali Commentary 42:4]

5} تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۗ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ إِلَّا إِنْ لَمْ يَأْتِ اللَّهَ الْغَفُورُ الرَّحِيمُ }

[Pooya/Ali Commentary 42:5]

"The heavens are almost rent asunder" refers to the displeasure of Allah when man associates false gods with Him.

The angels are the noblest and purest beings, and among them are those, superior in excellence, who are in the neighbourhood of the *arsh*. All the angels not only celebrate the glory of their Lord but also pray for the protection of human beings.

To save the transgressing human beings from the wrath of Allah, the angels, who only carry out the will of Allah, under His command, pray for His protection and mercy so that the erring human beings may not be totally annihilated by the rendering asunder of the heavens. As stated in Anam: 12 and 54, Allah has prescribed mercy for Himself. A general amnesty has been promised if man turns repentant to Allah and seek His mercy, see Mumin: 7.

Aqa Mahdi Puya says:

According to Imam Jafar bin Muhammad as Sadiq, Shura: 5 and Mumin: 7 are closely linked together.

6} وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ }

[Pooya/Ali Commentary 42:6]

7} وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۗ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ }

[Pooya/Ali Commentary 42:7]

Refer to the commentary of Ha Mim: 2 to 4 and Ya Sin: 2 to 6. *Umm al Qura* refers to Makka, and "all around it" refers to the whole world.

8} وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ }

[Pooya/Ali Commentary 42:8]

9} أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

[Pooya/Ali Commentary 42:9]

{ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ } 10

[Pooya/Ali Commentary 42:10]

Aqa Mahdi Puya says:

Verses 10 to 21 of this surah assert that absolute authority belongs only to Allah in the realm of creation as well as in the realm of legislation. His sovereignty is delegated to the chosen prophets and their successors on the earth. The people of the book and the disbelievers differ in this arrangement in order to save their privileges and advantages. The Holy Prophet is commanded not to give any importance to their

opposition. The mission of the Holy Prophet, as decreed by Allah, was to do justice to friends and foes alike and preach the truth so that his opponents, who are also the opponents of Allah, may have no excuse whatsoever, and they may rely on Allah for their sustenance and pay attention to the life of hereafter.

Refer to Nisa: 65 and Ahzab: 36.

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَأَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ } 11

[Pooya/Ali Commentary 42:11]

{ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ طَيِّبَسُطُ الرِّزْقِ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ } 12

[Pooya/Ali Commentary 42:12]

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ } 13

[Pooya/Ali Commentary 42:13]

The religion preached by the Holy Prophet was the same in essence, given to Nuh, Ibrahim, Musa or Isa. They all preached the unity (*tawhid*) of Allah and admonished their followers to do good and shun evil. Every religion was named by its followers after their prophet's departure from this world, but Islam was named by Allah-see Baqarah: 112; Ali Imran: 19; Nisa: 125 and Ma-idah: 3-when the religion of Allah was perfected and completed. It implies that all other religions, prior to Islam, were in the state of transition.

John 16: 5 to 14 clearly show that Isa, before leaving this world, gave the news of the advent of the spirit of truth, the comforter, who would certainly come and guide all mankind into all the truth, for he would not speak on his own authority, but tell only what he heard from the Lord.

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّبَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ } 14

[Pooya/Ali Commentary 42:14]

Refer to the commentary of Baqarah: 213; Ali Imran: 19, 63 to 66; Yunus: 19 and Ibrahim: 9. As stated every where in this book all the prophets of Allah brought almost similar guidance in basic principles, so when the Holy Prophet came with Islam, there should have been no opposition by the people of the book, but through selfish envy they plunged in antagonism and rejected the truth.

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ } 15

[Pooya/Ali Commentary 42:15]

The mission of the Holy Prophet was to preach the gospel of unity to unite the people who were

sunk deep in sectarianism and division, without making any compromise on account of worldly or political motives. He always relied upon Allah and His revelation, judged justly between warring factions, as the greatest upholder of peace and unity. According to Islam it is deeds which decide the fate of every individual in the life hereafter. Personal responsibility for one's own conduct is the basis of judgement on the day of reckoning when all will be brought together before the Lord of the worlds who is God of every created being.

{وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ} 16

[Pooya/Ali Commentary 42:16]

The people of the book were fully aware of the advent of the Holy Prophet (see commentary of Baqarah: 40, 89 and 253), but when he came they disbelieved in him because of their arrogance, selfish motives and desire to maintain *status quo* in order to save their privileges, advantages and leadership.

Aqa Mahdi Puya says:

Any argument to question the absolute authority of Allah is unacceptable.

{اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ} 17

[Pooya/Ali Commentary 42:17]

Refer to the commentary of Baqarah: 2 for the book and Araf: 8 and Anbiya: 47 to know about *mizan* (balance or scale).

Aqa Mahdi Puya says:

Mizan implies the balance of mind, a God-given faculty, which is fully aware of the meanings and interpretation of all the revealed books.

{يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ} 18

[Pooya/Ali Commentary 42:18]

The disbelievers do not believe in the day of reckoning and laugh at it. They say defiantly: "If there is to be a punishment, let it come at once." One day they shall certainly know how far they strayed from the right path. Refer to Yunus: 19 and Rad: 6.

{اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ} 19

[Pooya/Ali Commentary 42:19]

{مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ} 20

[Pooya/Ali Commentary 42:20]

You reap as you sow. Those who believe and do good in this life to seek Allah's pleasure are blessed in this life and also in the hereafter. Allah will also add manifold blessings in the spiritual life of the hereafter. To those who are only engrossed in the vain desires and gains of this world, something may be available to them here but in the blessings of the spiritual world to come they shall have no share because whatever good they did was a show-off.

{أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ} 21

[Pooya/Ali Commentary 42:21]

Nothing can be legislated without the permission of Allah. Thus even those whom the disbelievers regard as partners of Allah cannot do so. Allah has given respite to the disbelievers, and does not

hasten in inflicting punishment on them. Refer to Yunus: 19 and Rad: 6; and verse 18 of this surah.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ
{ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ} 22

[Pooya/Ali Commentary 42:22]

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ
{فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ} 23

[Pooya/Ali Commentary 42:23]

To follow the command of Allah given in this verse, refer to the commentary of Furqan: 57; Saba: 47 and Sad: 86 for the "love of the Ahl ul Bayt of the Holy Prophet." Also refer to An-am : 91 and Yunus: 72.

To know that Ali, Fatimah, Hasan and Husayn and their children are the only "near relative" (Ahl ul Bayt) of the Holy Prophet see commentary of Ali Imran: 61 and Ahzab: 33.

Ibn Hajr in Sawa-iq, chapter 11, page 160 and Ibn Sad in Tabaqat in the account of Umar bin Khattab have accepted that the near relatives of the Holy Prophet are the Ahl ul Bayt. The same opinion is found in Tafsir Kashaf, Sahih Muslim, Musnad ibn Hanbal and Tafsir Durr al Manthur.

This verse commands the Muslims to love the Ahl ul Bayt if they want to repay the Holy Prophet for his toils of prophethood, so that they should follow the Ahl ul Bayt in word and deed, because they have been thoroughly purified by Allah Himself, because they are the truthful, because they are the custodians of the word of Allah, because they alone know the true interpretation of the guidance sent for all mankind.

A large number of narratives reported by the most reliable authorities of the Islamic history prove that this verse was revealed in Madina after the births of Imam Hasan and Imam Husayn. Even if they were not born and this verse was revealed in Makka, no Muslim can deny that Allah has the absolute authority to refer to future events and persons not yet born, as He refers to the details of the day of judgement or relates the outcome of the battles the Holy Prophet fought in defence.

Those who try to sidetrack the command of Allah to love the near relatives of the Holy Prophet on flimsy ground must remember that even the least ill-will against the thoroughly purified Ahl ul Bayt has been forbidden. From the beginning to the end of their lives, every member of the Ahl ul Bayt had presented an ideal Islamic pattern of life, not equalled by any among the followers of the Holy Prophet, therefore love and devotion to them was ordained to provide highest form of guidance to mankind. See commentary of Saba: 47. Unless one loves and follows the Ahl ul Bayt one cannot sincerely avail of the guidance offered by the Holy Prophet. Love implies sincere attachment which must manifest in every thought and deed.

Imam Jafar bin Muhammad as Sadiq said:

"He who obeys Allah's commands is our devotee; and he who disobeys His commands is our enemy."

After the departure of the Holy Prophet from this world, his followers:

- (i) deprived her daughter, Bibi Fatimah, of her rights. See commentary of Bani Israil: 26; Naml: 15 and 16; Nahl: 90 and Maryam: 2 to 15;
- (ii) her house was set on fire; a door fell upon her, killing her unborn child, Muhsin, in the womb, due to which, at last, she died,
- (iii) Ali was dragged in the streets of Madina, bound with ropes;
- (iv) Hasan was poisoned;
- (v) Husayn, along with his relatives and friends, was killed in Karbala;

(vi) the remaining Imams of the Ahl ul Bayt were killed, one by one;

(vii) and their devotees, who loved and followed them as commanded by Allah, were persecuted and killed.

It is reported that the people of Madina, known as *ansar*, who gave asylum to the people of Makka, known as *muhajirin*, began to take pride in the role they played in the promotion of the mission of the Holy Prophet. Ibn Abbas and some other immigrants felt unhappy and complained to the Holy Prophet. The Holy Prophet, then, reminded the *ansar* that it was because of him they were saved from the accursed dirt of polytheism, and it was he who showed them the right path of salvation. The *ansar* realised their folly, avowed to put whatever they had at his disposal and follow every command given to them. Then this verse was revealed.

Aqa Mahdi Puya says:

Qurba means nearness. *Fil qurba* means for the sake of nearness.

The unanimous traditions of utmost authenticity assert that nearness to the Holy Prophet means love of his those relatives who are nearest to him in excellence and accomplishment. So, when he was asked to point out his relatives, he pronounced the names of Ali, Fatimah, Hasan and Husayn and their children. There is not a single tradition of the Holy Prophet that *qurba* refers to the relatives of the Quraysh, or the relationship of the Holy Prophet with the Quraysh or the relatives of the believers, as concocted by the anti Ahl ul Bayt commentators. The structure of the verse proves that the Holy Prophet has been commanded to demand recompense, as an exception, not from every one, but from those believers mentioned in Furqan: 57-those who take the way to their Lord. The recompense is in the interest of the believers themselves, not in any way profitable to the Holy Prophet in his personal life.

Instead of *arham* (the blood relatives), *qurba* (nearness) has been used to show that not only relationship but also nearness in character and accomplishment is taken into consideration as the important quality. So, on the basis of this verse, love of the Ahl ul Bayt has become an obligatory function of the faith, a fundamental condition without which no amount of devotion to Allah and good deeds will be of any use.

{أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ } 24

[Pooya/Ali Commentary 42:24]

If anyone has a doubt about the Holy Prophet's mission, let him look at his life, at his work and at his character.

{وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ } 25

[Pooya/Ali Commentary 42:25]

Whatever the sin, Allah's mercy is available to sincere repentance, at all times until the decree of condemnation is passed. He does not want to punish the offenders if they turn repentant to Him and live in the light of His guidance thereafter. In verse 53 of Zamur the Holy Prophet says: "Do not despair of the mercy of Allah. Verily Allah forgives all sins."

Compared to what Islam offers to the sinners (repentance and their living an ordered life free from evil) the doctrine of unconditional redemption, just because a man, unjustly taken as the son of God, has given his blood, is incredible, because it gives unruly licence to sin which certainly spreads corruption, chaos and injustice.

Jabir bin Abdullah Ansari relates an incident in which it is said that a man came into the *masjid*, prayed a two *rak-at salat*, and then said: "O Lord, I seek Your pardon." Imam Ali, who

was there, said: "Your repentance is unacceptable. *Tawbah* (turning repentant unto ADah) should come together with a sincere determination to avoid sinning in the future." If any duty has been neglected it should be at once carried out. He who turns in repentance to Allah must feel sorry for the enjoyment of the sinful deed and humiliate himself before Allah for revolting against His command.

26} وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ

[Pooya/Ali Commentary 42:26]

Those who believe and do good not only receive the due recompense but also collect special and additional compensation as a gift from their Lord. Goodness generates more goodness.

27} وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ نُنزِّلُ بَقْدَرٍ مَا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ

[Pooya/Ali Commentary 42:27]

Since the beginning of the human society the men of large means, power and authority have been revolting against Allah and breaking His laws and commands. They are warned not to go astray, nor lead others astray.

"As He pleases" refers to those who please Him with their deeds and become entitled to receive His grace.

28} وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۗ وَهُوَ الْوَلِيُّ الْحَمِيدُ

[Pooya/Ali Commentary 42:28]

Allah's mercy comes to us when all hope is lost, and gives us new opportunities when we least expect them. His cherishing and protecting His creatures is beyond the comprehension of human intellect.

Refer to Araf: 57.

29} وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ ۗ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

[Pooya/Ali Commentary 42:29]

Aqa Mahdi Puya says:

Life is not confined to the earth. It is indicated in this verse that life in some form or other is existing in the millions of heavenly bodies scattered through space. The Almighty who created such countless beings has surely the power to bring them together when the trumpet is blown.

30} وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

[Pooya/Ali Commentary 42:30]

Refer to the commentary of Nisa: 79.

Evil is not normal. The nature of Allah's creation is orderly, harmonious and normal. When twisted and corrupted, it becomes evil.

The hardships the righteous suffer in the cause of Allah is a trial to distinguish them from ordinary people .

31} وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

[Pooya/Ali Commentary 42:31]

Every evil deed, or word, or thought, has its evil consequence. Allah punishes the evildoer. No one can stop Him. If He forgives, let no one imagine that He is in any way helpless. Allah's will Or plan can never be defeated or frustrated. The only help or pardon that is possible is from Allah.

See commentary of Ankabut: 22.

32} وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَغْلَامِ }

[Pooya/Ali Commentary 42:32]

A close study of the working of the forces of nature makes evident the fact that man cannot progress an inch forward unless Allah's grace and mercy is there to help him in his every activity .

33} إِنَّ يَتَشَأُ يُسْكِنِ الرِّيْحَ فَيُظِلُّنَّ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ }

[Pooya/Ali Commentary 42:33] (see commentary for verse 32)

34} أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ }

[Pooya/Ali Commentary 42:34] (see commentary for verse 32)

35} وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ }

[Pooya/Ali Commentary 42:35]

36} فَمَا أُوْتِيتُمْ مِنْ شَيْءٍ فَمَتَّاعِ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ }

[Pooya/Ali Commentary 42:36]

37} وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ }

[Pooya/Ali Commentary 42:37]

To break or transgress any law of Allah is a sin. The gravest or the greatest sin is polytheism. Great sins are unpardonable.

Imam Muhammad bin Ali al Baqir said:

"He who has power and authority to retaliate, yet overcomes anger and forgives shall receive peace and tranquillity from Allah on the day of judgement."

38} وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ }

[Pooya/Ali Commentary 42:38]

Aqa Mahdi Puya says:

Consultation is to be made in the matters of personal relationship, not in the affairs of the society, that too when clear command of Allah or verdict of the Holy Prophet is not available. To administer and guide the collective as well as the individual life, all the commands of Allah and the Holy Prophet have to be followed in letter and spirit. Legislation and administration are not left to the mutual consultation of the people. Refer to the commentary of Ali Imran: 159 and Nisa: 59. The *ulil amr* may consult people to win their good will, otherwise he has to follow the laws made by Allah to make his final decision.

After the departure of the Holy Prophet, while his true duly appointed successor, Ali ibn abi Talib (see commentary of Ma-idah: 67) was busy with the arrangements for his burial, the *muhajirin* of Makka and the *ansar* of Madina assembled at Saqifa Bani Sa-da to prove their respective merits. The *muhajirin* claimed preference in view of their priority in Islam and their kinship with the Holy Prophet. The *ansar* referred to their help and support to establish his mission. No one mentioned the historic fact that a few month ago the Holy Prophet had irrevocably nominated Ali as his divinely elected successor. Refer to "The Early History of Islam" by Sayyid Safdar Husayn, published by our Trust, for full details of the drama enacted at Saqifa Bani Sa-da. It is said that Abu Bakr was elected as the caliph by consultation and consensus among the companions.

Therefore many commentators interpret this verse to justify the farce staged to belie and reject the clear command of Allah conveyed by the Holy Prophet at Ghadir Khum.

{ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ } 39

[Pooya/Ali Commentary 42:39]

There are believers who overlook the excesses committed to harm them and forgive the offenders, but some among them take revenge by following the principles of "eye for an eye". Refer to the commentary of Hajj : 60; Muminun: 96; Ha Mim: 34.

As verse 40 prescribes the reprisal should be equal to the offence, but an extraordinary reward shall be given to those who decide to forgive. Refer to the commentary of Baqarah: 190 to 193, 216 and 256 to know that Islam was not preached by the sword, and all the battles imposed upon the Holy Prophet were fought by him in defence because as verse 42 says Allah does not love the unjust transgressor for whom there is a painful punishment .

{ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۗ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ } 40

[Pooya/Ali Commentary 42:40] (see commentary for verse 39)

{ وَلَمَنْ آتَنَصَرَ بَعْدَ ظَلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ } 41

[Pooya/Ali Commentary 42:41] (see commentary for verse 39)

{ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ } 42

[Pooya/Ali Commentary 42:42] (see commentary for verse 39)

{ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ } 43

[Pooya/Ali Commentary 42:43] (see commentary for verse 39)

{ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَالِيٍّ مِنْ بَعْدِهِ ۗ وَتَرَى الظَّالِمِينَ لَمَّا رَأُوا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ } 44

[Pooya/Ali Commentary 42:44]

{ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الدَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ ۗ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ } 45

[Pooya/Ali Commentary 42:45]

{ وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءٍ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ } 46

[Pooya/Ali Commentary 42:46]

{ اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۗ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ } 47

[Pooya/Ali Commentary 42:47]

{ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَإِنَّا إِذَا أَنْفَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرَحَّ بِهَا ۗ وَإِنْ نُسِِبْهُمْ سَيِّئَةً بِمَا قَدَّمْتَ عَلَيْهِمْ فَأَنْزَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَإِنَّا إِذَا أَنْفَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرَحَّ بِهَا ۗ وَإِنْ نُسِِبْهُمْ سَيِّئَةً بِمَا قَدَّمْتَ عَلَيْهِمْ فَأَنْزَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَإِنَّا إِذَا أَنْفَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرَحَّ بِهَا ۗ وَإِنْ نُسِِبْهُمْ سَيِّئَةً بِمَا قَدَّمْتَ عَلَيْهِمْ فَأَنْزَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ } 48

[Pooya/Ali Commentary 42:48]

Aqa Mahdi Puya says:

Balagh means to deliver or convey the message which is the duty of a prophet. It also implies to guide those whom the message is conveyed to the end of the world which is the duty of a *wali*.

Refer to Ali Imran: 68; Yunus: 10; Nahl: 53 and 54 and Rum: 36.

{ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ يَخْلُقُ مَا يَشَاءُ ۗ يَهَبُ لِمَنْ يَشَاءُ إِنَآثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ } 49

[Pooya/Ali Commentary 42:49]

Aqa Mahdi Puya says:

These verses indirectly refer to Ismail and Is-haq given to Ibrahim; Yahya given to Zakariya; Maryam to Imran and Bibi Fatima to the Holy Prophet; Hasan, Husayn and Zaynab to Ali; and all those wives of the Holy Prophet who did not give birth to any child, male or female.

{ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَآثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ } 50

[Pooya/Ali Commentary 42:50] (see commentary for verse 49)

{ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۗ إِنَّهُ عَلِيمٌ حَكِيمٌ } 51

[Pooya/Ali Commentary 42:51]

Aqa Mahdi Puya says:

This verse explains verse 164 of Nisa-the discourse with Musa was through a medium, not in person.

{ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۗ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ } 52

[Pooya/Ali Commentary 42:52]

Aqa Mahdi Puya says:

Whatever the Holy Prophet did or said was as directed by Allah. He never let his own desire or inclination give any other colour to the divine plan. Refer to Saba: 50. All his deeds were in the highest degree of submission to the will of Allah as mentioned in Najm: 2 to 10. Rahman: 1 to 4 confirm that he did not learn anything from any mortal but was taught and educated by Allah Himself. Refer to Baqarah: 78. So there is no doubt that whatever Allah willed His prophet put into practice, as also indicated in Qasas: 56.

His likes and dislikes were a true mirror of Allah's likes and dislikes. Refer to Anfal: 17.

{ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ } 53

[Pooya/Ali Commentary 42:53]

3

Chapter

43rd - Tafsir Surah Az Zukhruf (Ornaments of Gold)

1} حم }

[Pooya/Ali Commentary 43:1]

Refer to the commentary of al Baqarah: 1.

2} وَالْكِتَابِ الْمُبِينِ }

[Pooya/Ali Commentary 43:2]

Refer to the commentary of Anam: 59; Zumar: 1 and 2; Ha Mim: 2 to 4; Ali Imran: 7; Ya Sin: 2 to 6; Rad: 39.

The Quran revealed to the Holy Prophet was a complete book, therefore it is a false statement if said that his followers collected the verses revealed to him and made a book. Refer to the commentary of Waqi-ah: 77 to 79 and Buruj: 21, 22 for the preserved tablet, the source or foundation of revelation, the essence of Allah's eternal laws. Also refer to the summary of al Fatihah, Baqarah: 2 and Aqa Puya's essay "The Genuineness of the Holy Quran."

3} إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ }

[Pooya/Ali Commentary 43:3] (see commentary for verse 2)

4} وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ }

[Pooya/Ali Commentary 43:4] (see commentary for verse 2)

5} أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ }

[Pooya/Ali Commentary 43:5]

If it were not for His mercy Allah would be justified in withdrawing or discontinuing the light which shows the right path, because a large number of ungrateful people in every age belie His messengers and reject His guidance, but for the few who seek the truth He does not withhold His guidance.

6} وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ }

[Pooya/Ali Commentary 43:6]

Refer to Araf, Yunus and Hud for the destruction of the people who belied and rejected His messengers.

7} وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ }

[Pooya/Ali Commentary 43:7] (see commentary for verse 6)

8} فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ }

[Pooya/Ali Commentary 43:8] (see commentary for verse 6)

9} وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ }

[Pooya/Ali Commentary 43:9]

See commentary of Ankabut: 60 to 63; Luqman: 25; Ta Ha: 53; Fatir: 9; Ya Sin: 36 ; Hijr: 21 and Muminun: 18 and 19.

10} {الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ}

[Pooya/Ali Commentary 43:10] (see commentary for verse 9)

11} {وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ نُخْرِجُونَ}

[Pooya/Ali Commentary 43:11] (see commentary for verse 9)

12} {وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمُ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ}

[Pooya/Ali Commentary 43:12] (see commentary for verse 9)

13} {لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ}

[Pooya/Ali Commentary 43:13]

Aqa Mahdi Puya says:

Istiwa refers to dominance, ability to tame or subdue the cattle.

People of understanding attribute all good to its true and original source-Allah.

14} {وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ}

[Pooya/Ali Commentary 43:14]

15} {وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنْ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ}

[Pooya/Ali Commentary 43:15]

Aqa Mahdi Puya says:

As a contrast to the men of understanding are the ungrateful blasphemous disbelievers who attribute human characteristics to the absolute Lord. It appears expedient to them to understand and present Allah from the anthropomorphic point of view-conception or representation of God as having the form, personality, or attributes of man: ascription of human characteristics to that which is infinite and absolute. So, nothing should be attributed to Allah save that which has been revealed in the book or to the Holy Prophet.

16} {أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ}

[Pooya/Ali Commentary 43:16]

See commentary of Nahl: 57 to 62.

To ascribe daughters to Allah was particularly abominable and blasphemous because the pagans used to hold the female sex in contempt.

17} {وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ}

[Pooya/Ali Commentary 43:17]

The disbelievers used to wince when a daughter was born to them and hanker after sons. What they hated and were ashamed of for themselves they attributed to Allah.

18} {أَوْ مَنْ يُنشَأُ فِي الْحَيَاةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ}

[Pooya/Ali Commentary 43:18]

Refer to the commentary of Ta Ha: 89 and Anbiya: 66.

The description of those lifeless objects which were adorned with ornaments and could neither speak nor do anything refers to the idols the disbelievers used to worship. Some commentators say that this verse refers to women. The universality of the statement made in this verse may lose its purport if applied to women because there were and are many women who do not like ornaments nor

display of female vanities, and very effective in arguments or presentation of a point of view.

19} {وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَّا تَعْتَهُمْ ۖ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ۙ}

[Pooya/Ali Commentary 43:19]

20} {وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۗ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ۙ}

[Pooya/Ali Commentary 43:20]

21} {أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ۙ}

[Pooya/Ali Commentary 43:21]

22} {بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ ۙ}

[Pooya/Ali Commentary 43:22]

23} {وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ ۙ}

[Pooya/Ali Commentary 43:23]

24} {قَالَ أَوْلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ ۖ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۙ}

[Pooya/Ali Commentary 43:24]

25} {فَانتَقَمْنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ۙ}

[Pooya/Ali Commentary 43:25]

26} {وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ۙ}

[Pooya/Ali Commentary 43:26]

27} {إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۙ}

[Pooya/Ali Commentary 43:27]

28} {وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ۙ}

[Pooya/Ali Commentary 43:28]

Kalimah (a word) refers to the doctrine of *tawhid* (unity).

Refer to Saffat : 78, 108, 119 and 129; particularly Aqa Puya's note on page 959 in the commentary of verses 123 to 132.

Aqa Mahdi Puya says:

This verse indicates that the gospel of *tawhid* (unity of Allah) shall be preserved and upheld by the descendants of Ibrahim only. Refer to the commentary of Baqarah : 124. The gospel of *tawhid* implies submission to Allah and His commands. As stated in the commentary of Baqarah: 124, the Holy Prophet and his Ahl ul Bayt, on account of their highest degree of submission to Allah, are nearest to Him- a distance of two bows, or even nearer (Najm: 9).

29} {بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ ۙ}

[Pooya/Ali Commentary 43:29]

30} {وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ۙ}

[Pooya/Ali Commentary 43:30]

31} {وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِنَ الْفَرِيقَيْنِ عَظِيمٍ ۙ}

[Pooya/Ali Commentary 43:31]

The pagans judged by their own low standards. As the Holy Prophet was not a man of the world, amassing worldly possessions, they thought that he should not have been richly endowed with wisdom and authority, for which there were many deserving men of wealth and resources in Makka or Taif. Intellectual and spiritual excellence had no value at all for them

Aqa Mahdi Puya says:

The men of the world, in all ages, give exclusive importance to wealth and worldly position. In

their ignorance, they are unable to ascertain and appreciate the intellectual and spiritual standards of the descendants of Ibrahim selected by Allah to represent Him on the earth.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ } 32

[Pooya/Ali Commentary 43:32]

Allah did not appoint any from among the people, who had material possession, to deliver His message to mankind, but He preferred those whom He Himself taught wisdom and protected from making mistakes, intentionally or unintentionally, and to act on His behalf. If wealth and temporal power had any value He would not have given them to the disbelievers and hypocrites.

{وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُفُفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ } 33

[Pooya/Ali Commentary 43:33]

So little value is attached in the spiritual world to silver or gold or worldly ranks that they would freely be at the disposal of every one, but in that case they all might scramble to sell their spiritual life for worldly gains.

All false glitter and adornments of this world are illusions. They more often hinder than help. Possession of worldly gains is not a proof of an unjust or a just life.

Aqa Mahdi Puya says:

Allah distributes worldly possessions in order to test and distinguish one from another. They are not the real blessings. The pleasure of Allah is the real reward given to the righteous, the excellence of which is beyond the human imagination.

{وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يُتَّكَنُونَ } 34

[Pooya/Ali Commentary 43:34] (see commentary for verse 33)

{وَرُحْرُقًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ } 35

[Pooya/Ali Commentary 43:35] (see commentary for verse 33)

{وَمَنْ يَعْمَسْ عَنِ ذِكْرِ الرَّحْمَنِ نُفَيْضًا لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ } 36

[Pooya/Ali Commentary 43:36]

He who goes blind to the remembrance of Allah, as a natural consequence, falls an easy prey to evil.

Imam Ali said:

"He who sins now and again, becomes insensitive to the light of truth."

{وَأِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ } 37

[Pooya/Ali Commentary 43:37]

The downward fall of the life of evil is rapid. The evil persuades its victims to believe that they are pursuing good. They go deeper and deeper into the blinding darkness of obscurity from where there is no coming back.

{حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ } 38

[Pooya/Ali Commentary 43:38]

Aqa Mahdi Puya says:

At the time of judgement the deceived souls of the followers of Shaytan will cry in agony: "Would that we had never come across the accursed Shaytan. Would that we were separated poles apart." The

distance of two easts implies "east and west" which can never meet. The equivalent idiom in English is "poles apart."

39} {وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُم فِي الْعَذَابِ مُشْتَرِكُونَ}

[Pooya/Ali Commentary 43:39]

40} {أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ}

[Pooya/Ali Commentary 43:40]

Refer to Rum: 52 and 53.

As said in verse 37 the evildoers go headlong into sin, and sink deeper and deeper until the spiritual faculties of the evildoers are deadened and no outside help can bring them back, because they have rejected the divine guidance.

41} {فَأِمَّا زُهَيْرَ بْنَ كَفَّالٍ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ}

[Pooya/Ali Commentary 43:41]

Ibn Marduwayh reports from Jabir bin Abdullah Ansari that the Holy Prophet said that this verse referred to Imam Ali who would, after the Holy Prophet, fight and punish the hypocrites because they would break the covenant made with Allah and the Holy Prophet. This is also mentioned in Tafsir Durr al Manthur and Tafsir Nayshapuri.

42} {أَوْ نُرَيْنَكَ الَّذِي وَعَدْنَاهُمْ فَأِنَّا عَلَيْهِمْ مُقْتَدِرُونَ}

[Pooya/Ali Commentary 43:42]

43} {فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ}

[Pooya/Ali Commentary 43:43]

Jabir bin Abdullah Ansari reports that after returning from *hajjatul wida* (the last pilgrimage) the Holy Prophet used to admonish and warn the people to remember and adhere to the command of Allah he conveyed to them at Ghadir Khum (see commentary of Ma-idah: 67 and 3). This tradition is also mentioned in Manaqib ibn Maghazali and Fiqh al Shafi-i.

The last portion of verse 43 indicates that to acknowledge Ali as the successor of the Holy Prophet is the only right course.

According to Minhajul Sadiqin Imam Muhammad bin Ali al Baqir and Imam Jafar bin Muhammad as Sadiq said:

"*Dhikr* is the Quran and we are those about whom the people will be questioned, regarding their duties and obligations unto us."

Verse 24 of Saffat also refers to "questioning".

Ibn Hajar, in his *Sawa-iq al Muhriqah* Chapter II, has enumerated this verse among the verses that refer to the Ahl ul Bayt and has commented upon it at great length and recorded several traditions in support of his comments. Besides, Al Dayami relates from Abu Sa-id Khudri that the Holy Prophet said that in this verse the expression "they must be questioned" means that they shall be questioned concerning the love of Ali, and Wahidi interprets this verse to mean that they shall be questioned concerning the love of Ali and the Ahl ul Bayt, since Allah commanded His messenger to declare to the people that he did not ask any reward for his preaching except the love of his Ahl ul Bayt.

According to Thalabi the Holy Prophet said:

"At the time of *mi-raj* when I was among the prophets and the angels, I asked the prophets as to what purpose they were sent into the world. They all replied in one voice: 'For your love and the love

of Ali ibn abi Talib'."

44} وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ ۗ وَسَوْفَ تُسْأَلُونَ

[Pooya/Ali Commentary 43:44] (see commentary for verse 43)

45} وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ

[Pooya/Ali Commentary 43:45]

46} وَوَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَأْنَاهُ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ

[Pooya/Ali Commentary 43:46]

Refer to Araf: 103 to 137 and Ta Ha 9 to 98 and all the references mentioned therein for the account of Musa, Harun and Firawn in detail.

For the mockery of Musa and his signs see Bani Israil: 101 to 103.

Verse 56 says that the fate of the people of Firawn is an instructive warning and example to future generations. Like the people of Firawn the Makkan pagans also gave great importance to temporal power and worldly possessions and ignored the life of the hereafter.

47} فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ

[Pooya/Ali Commentary 43:47] (see commentary for verse 46)

48} وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا ۗ وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ

[Pooya/Ali Commentary 43:48] (see commentary for verse 46)

49} وَقَالُوا يَا أَيُّهُ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ

[Pooya/Ali Commentary 43:49] (see commentary for verse 46)

50} فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ

[Pooya/Ali Commentary 43:50] (see commentary for verse 46)

51} وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۗ أَفَلَا تُبْصِرُونَ

[Pooya/Ali Commentary 43:51] (see commentary for verse 46)

52} {أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يُكَادُ يَبِينُ

[Pooya/Ali Commentary 43:52] (see commentary for verse 46)

53} فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ

[Pooya/Ali Commentary 43:53] (see commentary for verse 46)

54} فَاسْتَحَفَّتْ قَوْمَهُ فَاطَاعُوهُ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

[Pooya/Ali Commentary 43:54] (see commentary for verse 46)

55} فَلَمَّا أَسْفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

[Pooya/Ali Commentary 43:55] (see commentary for verse 46)

56} فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ

[Pooya/Ali Commentary 43:56] (see commentary for verse 46)

57} وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ

[Pooya/Ali Commentary 43:57]

Isa was a man and a prophet. Some of the churches, founded after him, worshipped him as God and as the son of God. The pagans of Makka who worshipped their own false gods did not like the idea of referring to Isa who was introduced to them by the Christians as God, an alien God to them. So they ridiculed him; but they did not know that Isa was neither God nor the son of God, he was one of the great prophets, and had a limited mission to reform the children of Israil.

Refer to the commentary of Baqarah: 140; Ali Imran: 45 to 59, 114 to 118; Nisa: 157 to 159, 171; Ma-idah: 5; 20, 44, 45, 67, 85, 113, 114, 117, 119, 121; Bara-at :30, 31; Maryam: 16 to 37 for prophet

Isa.

The Holy Prophet said:

"O Ali, you are like Isa. Many have gone astray in his love or in his hostility."

The hypocrites among those present there said: "Is there no better example than this?". Thereupon these verses were revealed. Ahmed bin Hambal in his Musnad and Ibn Hajar in his Sawa-iq al Muhriqah have confirmed this tradition.

Aqa Mahdi Puya says:

"He" in verse 61 refers to Isa. According to Sahih Muslim the Holy Prophet said:

"When Isa will descend from the heaven among you, the leader (of mankind) will be a man from among you."

Refer to the commentary of Bara-at: 32, 33 for the reappearance of Imam Muhammad bin Hasan al Qa-im along with whom Isa will also come.

See Maryam: 36 for verse 64.

"Jesus said: 'Begone, Satan! Scripture says: you shall worship the Lord your God and worship Him alone'." (Matthew 4: 10)

58} وَقَالُوا آلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ

[Pooya/Ali Commentary 43:58] (see commentary for verse 57)

59} إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ

[Pooya/Ali Commentary 43:59] (see commentary for verse 57)

60} وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْفُونَ

[Pooya/Ali Commentary 43:60] (see commentary for verse 57)

61} وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرَنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ

[Pooya/Ali Commentary 43:61] (see commentary for verse 57)

62} وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

[Pooya/Ali Commentary 43:62] (see commentary for verse 57)

63} وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

[Pooya/Ali Commentary 43:63] (see commentary for verse 57)

64} إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

[Pooya/Ali Commentary 43:64] (see commentary for verse 57)

65} فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْيَمِّ

[Pooya/Ali Commentary 43:65] (see commentary for verse 57)

66} هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

[Pooya/Ali Commentary 43:66]

67} الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

[Pooya/Ali Commentary 43:67]

The partners in evil in this life will feel hatred and spite for each other, in anguish and agony, on the day of judgement, when they will be gathered together, a punishment in itself, from which the righteous will be free. The righteous will rejoice and thank Allah that they always sought friendship of the *muttaqin* referred to in Baqarah: 2 and 177. Imam Jafar bin Muhammad as Sadiq advised his followers to find and seek the friendship of the true *muttaqin*.

Aqa Mahdi Puya says:

The Holy Prophet said:

"Every relationship and connection will be cut off on the day of judgement save my relationship and connection."

68} يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

[Pooya/Ali Commentary 43:68]

69} الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ

[Pooya/Ali Commentary 43:69]

70} ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ

[Pooya/Ali Commentary 43:70]

71} يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ۗ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ

[Pooya/Ali Commentary 43:71]

Aqa Mahdi Puya says:

The purpose of referring to the awareness of physical experience and consciousness is to assert the fact that the life of hereafter is not devoid of consciousness and the faculty of receiving sensation. In fact they will be in a high developed stage. Whatever a soul desires will be there. As verse 54 of Saba says a barrier shall be raised between the disbelievers and what they desire. For them the life of hereafter will be an abject deprivation.

72} وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

[Pooya/Ali Commentary 43:72]

73} لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ

[Pooya/Ali Commentary 43:73]

74} إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ

[Pooya/Ali Commentary 43:74]

75} لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُلْسُونَ

[Pooya/Ali Commentary 43:75]

76} وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ

[Pooya/Ali Commentary 43:76]

77} وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۗ قَالَ إِنَّكُمْ مَا كُنْتُمْ

[Pooya/Ali Commentary 43:77]

Malik is the angel in charge of hell. The inmates of fire will address this angel to tell him that annihilation is better than agony, but as verse 74 of Ta Ha says they will neither die nor live.

78} لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ

[Pooya/Ali Commentary 43:78]

79} أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ

[Pooya/Ali Commentary 43:79]

80} أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۗ بَلَىٰ ۗ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ

[Pooya/Ali Commentary 43:80]

81} قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ

[Pooya/Ali Commentary 43:81]

The Holy Prophet, who has no equal in the degree of submission to Allah, would have worshipped the son of God if He had one, but glory be to Allah, He neither begets nor was He begotten. He is free

from the things people attribute to Him. According to verse 4 of Zumar, had Allah pleased to take a son, He would have chosen him (the Holy Prophet) whom He liked the most among His creation in the sense of nearest nearness to Him as per Najm: 9 (two bows, or nearer still).

Isa said:

"I am now ascending to my father and your father, my God and your God."(John 20: 17).

Aqa Mahdi Puya says:

The Holy Prophet said:

"My light was the first creation of Allah."

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

The Ahl ul Bayt have said that as their light was the first creation of Allah, they were the first to worship Allah, before the angels.

To save his followers from the unpardonable sin of polytheism (*shirk*) the Holy Prophet asked them to always address him as the servant of Allah which is mentioned in every *salat*. Islam left no room for any kind of *shirk* to pollute the pure worship of Allah.

{سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ} 82

[Pooya/Ali Commentary 43:82]

{فَدَرَّهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ} 83

[Pooya/Ali Commentary 43:83]

{وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ ۗ وَهُوَ الْحَكِيمُ الْعَلِيمُ} 84

[Pooya/Ali Commentary 43:84]

{وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ} 85

[Pooya/Ali Commentary 43:85]

{وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ} 86

[Pooya/Ali Commentary 43:86]

Refer to the commentary of Baqarah: 48 for intercession. Also refer to Baqarah: 255; Maryam: 87; TaHa: 109; Yunus: 3; Anbiya : 28 and Saba: 23.

According to this verse he who bears witness to the truth has the power of intercession. Refer to the commentary of Hud : 17 and Rad : 43 according to which Ali ibn abi Talib is the witness. As the greatest witness (*shahid*) Imam Husayn (refer to the commentary of Saffat: 107 for *dhabin azim*) has the power of intercession.

{وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۗ فَأَنَّىٰ يُؤْفَكُونَ} 87

[Pooya/Ali Commentary 43:87]

{وَقِيلِهِ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ} 88

[Pooya/Ali Commentary 43:88]

{فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۖ فَسَوْفَ يَعْلَمُونَ} 89

[Pooya/Ali Commentary 43:89]

4

Chapter

44th - Tafsir Surah Ad Dukhaan (The Smoke)

1} حم }

[Pooya/Ali Commentary 44:1]

Refer to the commentary of Baqarah: 1.

2} وَالْكِتَابِ الْمُبِينِ }

[Pooya/Ali Commentary 44:2]

The Quran is its own evidence. The laws mentioned in the book to create harmony, order and discipline in the human society and to inculcate piety, righteousness and readiness to do good in those who believe in Allah, are clear and understandable .

3} إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ }

[Pooya/Ali Commentary 44:3]

Baqarah: 185 says that the Quran was sent down in the month of Ramadan, Qadr: 1 says that it was sent down on the night of Qadr and this verse says that it was sent down on a blessed night. Therefore, the Quran was sent down in the month of Ramadan on the blessed night of Qadr (power), one of the odd nights in the last ten days of the month of Ramadan.

Aqa Mahdi Puya says:

The abovenoted verses clearly prove that the whole Quran was revealed to the Holy Prophet on the night of Qadr, and the gradual revelation refers to the occasions on which he was commanded by Allah to recite them to the people. Refer to the commentary of Baqarah: 2 and Ta Ha: 114. Therefore if any theory, based upon conjecture, is put forward to state that the Holy Prophet was not aware of the full text of the Quran and knew it only as and when any portion was revealed to him, should be rejected.

4} فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ }

[Pooya/Ali Commentary 44:4]

On the night of Qadr the divine wisdom determines the solution of all spiritual pursuits man decides to undertake, therefore the Holy Prophet has advised the believers to pray and seek Allah's mercy throughout this night.

Refer to the commentary of *rabbul alamin* in verse 2 of al Fatihah to understand *taqdir* and *hidayat*. The word *qadr* therefore has been translated as power and not as determination.

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

The majority of the Muslims agree with the Ash-aris, the followers of Abu al Husayn al Ashari, in their fundamentals of faith. The beliefs of the Ash-aris are briefly as follow:

(i) The Quran is uncreated.

(ii) Man is not free to choose and act because all his actions are predestined.

(iii) Allah's attributes are distinct from His essence.

The Shi-ahs reject all the abovenoted beliefs. By means of the second belief, the Ash-aris seek to justify all the evil deeds of such tyrants as Yazid and others whom they regard as *khalifatul rasul*; hence they insist on predestination which creates the possibility of Allah being unjust.

Imam Ali said:

"People wrongly imagine that destiny is abiding and fate is certain. If it were so the idea of reward and penalty becomes meaningless, promise and threat a hoax. Allah, the most praised, has given man freedom of thought and action."

The freedom of action is conditioned by the laws made by Allah to govern the universe. No one can break them.

Imam Ali clears this as under:

He said: "While standing, if you want to lift one of your legs you can, and you are free to lift the second leg also, but as soon as your second leg leaves the ground you will fall down, because you have broken the law Allah has so precisely put in operation."

Allah has power over all things but He is also just. We believe in His justice. So we must understand the consequences of believing in predestination and the theories of determinism propagated by the anti-Ahl ul Bayt scholars and theoreticians while interpreting these kind of verses.

5} {أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ}

[Pooya/Ali Commentary 44:5] (see commentary for verse 4)

6} {رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}

[Pooya/Ali Commentary 44:6]

Allah grants to us whatever is best for us, not as we see it, because in His perfect knowledge He knows what is good for us. Some commentators say that the mercy in this verse refers to the Holy Prophet:

"We have not sent you but as a mercy unto the worlds." (Anbiya: 107)

7} {رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُوقِنِينَ}

[Pooya/Ali Commentary 44:7]

8} {لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ}

[Pooya/Ali Commentary 44:8]

9} {بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ}

[Pooya/Ali Commentary 44:9]

10} {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ}

[Pooya/Ali Commentary 44:10]

There was a severe famine in Makka, in which men were so weakened by hunger that they saw mist before their eyes when they looked at the sky. It is reported that it was as severe a drought as the seven years dry spell of the times of Yusuf. At last they came to the Holy Prophet and beseeched him to pray to Allah for immediate relief. He prayed and the relief came.

The Holy Prophet said:

"*Dukhan* refers to the smoke which will be seen on the day of judgement."

This is a warning to those who reject the true faith. They will see smoke every where on the day of reckoning. It will envelop them as a grievous penalty.

Aqa Mahdi Puya says:

The penalty referred here will be inflicted upon the disbelievers before the actual reckoning. As this affliction will afflict the whole humanity, only that prophet who was sent to all mankind as a warner and a bearer of glad tidings and a mercy unto the worlds will alone be able to pray to Allah to remove it.

The Quraysh had before them a messenger whose purity of life was known to them. They themselves called him *al-amin* (the trustworthy) and *al sadiq* (the truthful), yet they turned away from him and called him mad when he invited them to the worship of one God (Allah). Refer to Hijr: 6; Nahl: 103; Araf: 184.

Though Allah gives respite to the disbelievers to see if that will bring them to the right path, but at last the final judgement will seize the irreclaimable from which there will be no escape.

11} {يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ}

[Pooya/Ali Commentary 44:11] (see commentary for verse 10)

12} {رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ}

[Pooya/Ali Commentary 44:12] (see commentary for verse 10)

13} {أَتَى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ}

[Pooya/Ali Commentary 44:13] (see commentary for verse 10)

14} {ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ}

[Pooya/Ali Commentary 44:14] (see commentary for verse 10)

15} {إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ}

[Pooya/Ali Commentary 44:15] (see commentary for verse 10)

16} {يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ}

[Pooya/Ali Commentary 44:16] (see commentary for verse 10)

17} {وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ}

[Pooya/Ali Commentary 44:17]

Refer to the commentary of Araf: 104 to 137 and Ta Ha: 9 to 98 and other references mentioned therein for Musa, Firawn and the people of Firawn.

VERSE 29:

It is recorded in Sahih Muslim that when Imam Husayn and his comrades were martyred in Karbala, the heavens and the earth wept over them.

Ibn Hajar writes in Sawa-iq al Muhriqah that once Imam Ali, while passing through Karbala, stopped at the place where Imam Husayn was going to be buried and said: "Here Husayn and his comrades will be slain and the heavens and the earth will weep over them."

VERSE 32:

Aqa Mahdi Puya says:

It is true that unto the Bani Israil the largest number of prophets were sent, but this verse is governed and restricted by verse 107 of Anbiya.

18} {أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِلَيَّ لَكُمْ رَسُولٌ أَمِينٌ}

[Pooya/Ali Commentary 44:18] (see commentary for verse 17)

19} {وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِلَيَّ آتِيكُمْ بِسُلْطَانٍ مُبِينٍ}

[Pooya/Ali Commentary 44:19] (see commentary for verse 17)

20} {وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ}

[Pooya/Ali Commentary 44:20] (see commentary for verse 17)

21 { وَإِنْ لَمْ تُؤْمِنُوا لِي فَاَعْتَرِلُونِ }

[Pooya/Ali Commentary 44:21] (see commentary for verse 17)

22 { فَدَعَا رَبَّهُ أَنْ هُوَ لَاءَ قَوْمٍ مُجْرِمُونَ }

[Pooya/Ali Commentary 44:22] (see commentary for verse 17)

23 { فَاسْرِبْ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبِعُونَ }

[Pooya/Ali Commentary 44:23] (see commentary for verse 17)

24 { وَانزَلْنَا الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُعْرِفُونَ }

[Pooya/Ali Commentary 44:24] (see commentary for verse 17)

25 { كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ }

[Pooya/Ali Commentary 44:25] (see commentary for verse 17)

26 { وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ }

[Pooya/Ali Commentary 44:26] (see commentary for verse 17)

27 { وَنَعْمَةً كَانُوا فِيهَا فَكَاهِنِينَ }

[Pooya/Ali Commentary 44:27] (see commentary for verse 17)

28 { كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ }

[Pooya/Ali Commentary 44:28] (see commentary for verse 17)

29 { فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ }

[Pooya/Ali Commentary 44:29] (see commentary for verse 17)

30 { وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ }

[Pooya/Ali Commentary 44:30] (see commentary for verse 17)

31 { مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ }

[Pooya/Ali Commentary 44:31] (see commentary for verse 17)

32 { وَلَقَدْ اخْتَرْنَاَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ }

[Pooya/Ali Commentary 44:32] (see commentary for verse 17)

33 { وَآتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُبِينٌ }

[Pooya/Ali Commentary 44:33] (see commentary for verse 17)

34 { إِنَّ هُوَ لَاءَ لَيَقُولُونَ }

[Pooya/Ali Commentary 44:34]

35 { إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ }

[Pooya/Ali Commentary 44:35]

36 { فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ }

[Pooya/Ali Commentary 44:36]

37 { أَهُمْ خَيْرٌ أَمْ قَوْمٌ تُبِعَ وَالذِّينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ }

[Pooya/Ali Commentary 44:37]

Tubba was an appellation of each of the kings of Yemen, known as Himayarite kings. A one time the Himayarite kingdom extended over: all Arabia and beyond. First they were Sabians then professed the Jewish and the Christian religion. Among the embassies sent by the Holy Prophet in 9-10 Hijra was one to the Himyar of Yemen, which led to their coming into Islam.

It is mentioned in Minhaj ul Sadiqin that about 1000 years before the advent of the Holy Prophet, Asad bin Malka abu Ayub, the then Himyarite king, after conquering many lands invaded Madina to take revenge of his slain son. He was a noble and God-fearing man. He used to begin all his letters with "in the name of Allah, the Lord of the land, the seas, the sun and the wind." To prevent him from destroying the city of Madina two men from the tribe of Bani Qurayza went to him and said: "Do not

destroy this city because the last prophet of Allah, one day, will come here to preach the divine religion." He not only spared the town but also wrote a letter of felicitation and welcome to the Holy Prophet and handed it over to a Jew named Shamul with instructions to deliver it to him if he comes in his times, or let it be given to him by whosoever be his heir in the times of the Holy Prophet. Abu Ayub Ansari, the 21st offspring in the progeny of Shamul, gave this letter to the Holy Prophet who said: "Thank you O righteous Tubba."

38} وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

[Pooya/Ali Commentary 44:38]

Refer to the commentary of Anbiya: 16 and 17 and Saffat: 21.

Aqa Mahdi Puya says:

In verse 42 "except such as receive Allah's mercy" implies intercession. Refer to Baqarah: 48 and other verses mentioned therein.

39} مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

[Pooya/Ali Commentary 44:39] (see commentary for verse 38)

40} إِنَّ يَوْمَ الْفُصْلِ مِيقَاتُهُمْ أَجْمَعِينَ

[Pooya/Ali Commentary 44:40] (see commentary for verse 38)

41} يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ

[Pooya/Ali Commentary 44:41] (see commentary for verse 38)

42} إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ

[Pooya/Ali Commentary 44:42] (see commentary for verse 38)

43} إِنَّ شَجَرَتَ الزُّفُومِ

[Pooya/Ali Commentary 44:43]

Refer to the commentary of Bani Israil: 60; Kahf: 29 and Saffat: 62 to 68.

44} طَعَامَ الْأَثِيمِ

[Pooya/Ali Commentary 44:44] (see commentary for verse 43)

45} كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ

[Pooya/Ali Commentary 44:45] (see commentary for verse 43)

46} كَغَلِيِّ الْحَمِيمِ

[Pooya/Ali Commentary 44:46] (see commentary for verse 43)

47} خُذُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ

[Pooya/Ali Commentary 44:47] (see commentary for verse 43)

48} ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

[Pooya/Ali Commentary 44:48] (see commentary for verse 43)

49} ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ

[Pooya/Ali Commentary 44:49] (see commentary for verse 43)

50} إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ

[Pooya/Ali Commentary 44:50] (see commentary for verse 43)

51} إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ

[Pooya/Ali Commentary 44:51]

Aqa Mahdi Puya says:

Refer to the commentary of Kahf: 30 and 31; and Zukhruf: 69 to 73.

Verse 55 refers to the eternal satisfaction in the blissful life of the hereafter.

52} فِي جَنَّاتٍ وَعُيُونٍ

[Pooya/Ali Commentary 44:52] (see commentary for verse 51)

53} يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ

[Pooya/Ali Commentary 44:53] (see commentary for verse 51)

54} كَذَلِكَ وَرَوَّجْنَاهُمْ بِحُورٍ عِينٍ

[Pooya/Ali Commentary 44:54] (see commentary for verse 51)

55} يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ

[Pooya/Ali Commentary 44:55] (see commentary for verse 51)

56} لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ

[Pooya/Ali Commentary 44:56] (see commentary for verse 51)

57} فَضَلًّا مِنْ رَبِّكَ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

[Pooya/Ali Commentary 44:57] (see commentary for verse 51)

58} فَإِنَّمَا يَسَّرْنَاٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

[Pooya/Ali Commentary 44:58]

Aqa Mahdi Puya says:

The Quran is easy to recite even if the reciter does not know the meaning of what he is reciting because its rhythm not only makes misreading improbable but carries off the soul to a higher spiritual plane. To get to its deepest meaning reference to the wisdom of the Ahl ul Bayt is essential.

59} فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ

[Pooya/Ali Commentary 44:59]

5

Chapter

45th - Tafsir Surah Al Jaathiya (Crouching)

1} حم }

[Pooya/Ali Commentary 45:1]

Refer to the commentary of Baqarah: 1.

2} تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ }

[Pooya/Ali Commentary 45:2]

Refer to the commentary of Zumar: 1 and 2 ; Zukhruf: 2 to 4.

3} إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ }

[Pooya/Ali Commentary 45:3]

Refer to the commentary of Baqarah: 164.

Imam Ali said:

"Allah brought about the creation, conditions and circumstances the operation of all that has been created under precise (self) regulating laws, in the sphere of time and space, made their unlike, complex and diverse dispositions agree and fit well together, implanted and infused rhythm and balance and co-ordination in their nature, to give them the inbuilt discipline that follows a pattern (system)."

The unity of the creator Lord is manifested in the harmony and order found in the functioning of the nature all over the universe. The book of creation presents unity in diversity, and proves the infinite wisdom, omnipotence and justice of the creator Lord of the worlds.

Though He has power over all things, He does not make arbitrary changes in the laws made by Him to regulate the discipline of the working of the universe, because He is just. By discovering the laws operating the universe, man today is conditioning his activities to achieve success. To a great extent he is moving in the right direction because he follows and obeys the laws made by Allah. It is a clear guidance to him that when strict adherence to the physical laws brings him success, he should also follow and obey the laws made by Him to regulate and discipline his social behaviour so that a fair, just and harmonious order may be instituted to establish an ideal human society which is the real purpose of Islam so far as the life of this world is concerned. He who does this will be His real representative. As said in the commentary of Bara-at: 32 and 33 it will be achieved by the inheritor of the Holy Prophet, Imam Muhammad bin Hasan al Qa-im.

Verses 6 to 10 refer to the dealers in falsehood whose ignorance of the laws explained above makes them certain losers, and eventually they are punished and destroyed. By not knowing and following or obeying the laws governing the universe and rejecting or belying the laws of Islam conveyed to them as the true guidance for regulating their individual as well as collective life in this world they are surely heading unto disaster not only here but in the life of hereafter also because as explained above those who do not know the plan and purpose of creation or wilfully refuse to follow

the truth even after knowing it, fact, disbelieve in the creator Lord of the worlds.

Aqa Mahdi Puya says:

Hadith means discourse, statement, announcement or exposition. It indicates that the Quran is not uncreated.

4} {وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ}

[Pooya/Ali Commentary 45:4] (see commentary for verse 3)

5} {وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ}

[Pooya/Ali Commentary 45:5] (see commentary for verse 3)

6} {تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ طَفِيئِي حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ}

[Pooya/Ali Commentary 45:6] (see commentary for verse 3)

7} {وَيَلِّ لِكُلِّ أَفَّاكٍ أَثِيمٍ}

[Pooya/Ali Commentary 45:7] (see commentary for verse 3)

8} {يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا طَفِيئِي بَعْدَ آيَاتِ اللَّهِ يُؤْمِنُونَ}

[Pooya/Ali Commentary 45:8] (see commentary for verse 3)

9} {وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ}

[Pooya/Ali Commentary 45:9] (see commentary for verse 3)

10} {مَنْ وَرَائِهِمْ جَهَنَّمُ ۖ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۗ وَلَهُمْ عَذَابٌ عَظِيمٌ}

[Pooya/Ali Commentary 45:10] (see commentary for verse 3)

11} {هَٰذَا هُدًى ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزِ أَلِيمٍ}

[Pooya/Ali Commentary 45:11] (see commentary for verse 3)

12} {اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ}

[Pooya/Ali Commentary 45:12]

The oceans encircling the earth are one of the most significant factors of geography. Its salt water is an agent of global sanitation. From the ocean we get means of sustenance of various kinds and other manifold benefits. The ships of all size sail on its waves for commerce and unifying people living on far off lands. They promote human intercourse, and help us to seek the bounties of Allah not only in a commercial but in an intellectual and spiritual sense. All this is by "Allah's command"-by His beneficent ordering and arrangement of the universe, as described in the commentary of verses 3 to 11; and for all His mercy and beneficence we should thank Him.

13} {وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ}

[Pooya/Ali Commentary 45:13]

The sea, in the preceding verse, is only only example of Allah's cherishing care in making all things in nature available for the use of man. He has subjected to him all that is in the universe. Man through his genius and faculties given to him by Allah can conquer the worlds if only he follows His laws and obeys His commands.

14} {قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ}

[Pooya/Ali Commentary 45:14]

The disbelievers do not remember the punishment inflicted upon like of them in the days of Nuh, Lut, Salih, Shu-ayb and Musa, nor do they realise that Allah may seize them at any time.

15} {مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ}

[Pooya/Ali Commentary 45:15]

Ordinarily good and evil meet their consequences even in this world, but in any case there is the final day of reckoning when all will be gathered together before their Lord.

{وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ 16}

[Pooya/Ali Commentary 45:16]

Refer to the commentary of Baqarah: 47, 89 to 91; Ma-idah: 48; Yunus: 93; Hud: 110; Ta Ha: 9 to 98 and other references mentioned therein.

The Quran is a guidance and a mercy from the lord to the sincere believers, but as Ali Imran: 138 says it is only a narration to the ordinary people. In view of Baqarah: 2, 177; Ahzab: 33, read with Waqi-ah: 77 to 99 and *hadith al thaqalayn*, guidance can only be had from the men of assured faith, the Ahl ul Bayt, because ignorant men are of no use or service to the cause of Allah. They have no power at all to guide people. Only the man of assured faith is a guide and a mercy. Refer to the commentary of Hud: 17.

The Holy Prophet said

"My Ahl ul Bayt are like the ark of Nuh. Whosoever sails on it is safe, and whosoever holds back is drowned and lost for ever."

{وَأَتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ طَفَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ 17 إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ 17}

[Pooya/Ali Commentary 45:17] (see commentary for verse 16)

{ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ 18}

[Pooya/Ali Commentary 45:18] (see commentary for verse 16)

{إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا 19 وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ 19}

[Pooya/Ali Commentary 45:19] (see commentary for verse 16)

{هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ 20}

[Pooya/Ali Commentary 45:20] (see commentary for verse 16)

{أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ 21 سَاءَ مَا يَحْكُمُونَ 21}

[Pooya/Ali Commentary 45:21]

The evildoers are not like the righteous; neither in life nor in death are they equal. In life the righteous are guided by Allah and receive His grace, and after death His mercy. The evildoers reject His guidance in life, and after death they are condemned for ever. The life of the righteous who have received divine grace and guidance is real, not like the normal life of the wicked which, devoid of divine guidance and grace, is really death. The physical death of the righteous which brings them to, eternal life of bliss and salvation is not like the physical death of the wicked which brings them to eternal misery.

{وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ 22}

[Pooya/Ali Commentary 45:22]

{أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ 23 أَفَلَا تَتَذَكَّرُونَ 23}

[Pooya/Ali Commentary 45:23]

Refer to Baqarah: 7; Araf: 100 to 102; Yunus: 74; Nahl: 108; Bani Israil: 46.

{وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ 24 وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ 24 إِنْ هُمْ إِلَّا يَظُنُّونَ 24}

[Pooya/Ali Commentary 45:24]

Refer to Muminun: 37.

{وَإِذَا تُنزِلُ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اانْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ } 25

[Pooya/Ali Commentary 45:25]

Refer to Dukhan: 35 and 36.

{قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ } 26

[Pooya/Ali Commentary 45:26]

{وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِئِدُ يَخْسِرُ الْمُبْطِلُونَ } 27

[Pooya/Ali Commentary 45:27]

{وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ } 28

[Pooya/Ali Commentary 45:28]

Refer to Maryam: 72.

{هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْنَسُخُ مَا كُنْتُمْ تَعْمَلُونَ } 29

[Pooya/Ali Commentary 45:29]

Refer to Zukhruf: 80.

{فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ } 30

[Pooya/Ali Commentary 45:30]

Refer to Dukhan: 57.

{وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُنزِلُ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُجْرِمِينَ } 31

[Pooya/Ali Commentary 45:31]

{وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ } 32

[Pooya/Ali Commentary 45:32]

{وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ } 33

[Pooya/Ali Commentary 45:33]

Refer to Hud: 8.

{وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ } 34

[Pooya/Ali Commentary 45:34]

Refer to Araf: 51.

{ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُورًا وَعَرَّثْتُمْ الْحَيَاةَ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ } 35

[Pooya/Ali Commentary 45:35]

{فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ } 36

[Pooya/Ali Commentary 45:36]

{وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ } 37

[Pooya/Ali Commentary 45:37]

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72 Jinn (The Jinn)

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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)
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