



# THE HOLY QURAN

Commentary - Tafsir By  
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Surah 16 to 20



xkp

## **Tafsir of Holy Quran - Surah 16 to 20**

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# Chapter 1

## 16th - Tafsir Surah An- Nahl (The Bee)

{ أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ } 1

[Pooya/Ali Commentary 16:1]

"Allah's command" refers to His chastisement.

Refer to Yunus: 24 and 27 and Hud: 40. Aqa Mahdi Puya says:

Though in *amrullah* the verb is past tense, but if this verse is read with Yunus: 47 it becomes clear that with the advent of the Holy Prophet the fate of the believers and the disbelievers was decided. Only its execution has to be carried out. So the disbelievers are warned not to seek to hasten it. Therefore it should be taken as present perfect .

{ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ } 2

[Pooya/Ali Commentary 16:2]

*Ruh*, in this verse, refers to revelation, the Quran. It enlivens (enlightens) the dead souls (ignorant people). This verse refers to the source, the course and the purpose of revelations revealed to the messengers of Allah.

{ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ تَعَالَىٰ عَمَّا يُشْرِكُونَ } 3

[Pooya/Ali Commentary 16:3]

Refer to the commentary of al Hijr: 85 and 86.

*Bilhaqq* refers to the purpose of creation.

{ خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ } 4

[Pooya/Ali Commentary 16:4]

*Nutfah* here means a drop of sperm - generative substance.

This verse was revealed when Ibn Ubayy brought some bones and asked the Holy Prophet: "Who could bring these to life again?"

{ وَالْأَنْعَامَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ } 5

[Pooya/Ali Commentary 16:5]

"In them" refers to their hides.

{وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ } 6

[Pooya/Ali Commentary 16:6]

{وَتَحْمِلُ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْعِيبَةِ إِلَّا لِيُبَيِّنَ لَكُمْ آيَاتِهِ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ } 7

[Pooya/Ali Commentary 16:7]

{وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ } 8

[Pooya/Ali Commentary 16:8]

{وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِزٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ } 9

[Pooya/Ali Commentary 16:9]

Aqa Mahdi Puya says:

The purpose of taking the responsibility of showing a straight way is to make the journey unto the destination easy for the people. There are crooked ways also. Allah does not force any one to follow the true way because He has given a free will to every human being who should study His signs as visible in nature as well as those expressed through revelation so as to walk on the true path. In His infinite mercy He has shown the right path and made it distinct in the midst of crooked paths.

{هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً طَلَّكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ } 10

[Pooya/Ali Commentary 16:10]

{يُنَبِّئُكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ } 11

[Pooya/Ali Commentary 16:11]

{وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ } 12

[Pooya/Ali Commentary 16:12]

Aqa Mahdi Puya says:

The controlled and undeviating movement of the sun, the moons and the stars, under Allah's will and command, has been compared to the Holy Prophet and to his total obedience to His commands in verses 1 to 4 of An Najm.

{وَمَا ذَرَأَاكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ } 13

[Pooya/Ali Commentary 16:13]

{وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبًا وَلَبْنُونَ وَتَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِيَبْتَلِيَكُمْ مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ } 14

[Pooya/Ali Commentary 16:14]

{وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ } 15

[Pooya/Ali Commentary 16:15]

Aqa Mahdi Puya says:

Refer to Ar Rad: 3 and Al Hijr: 19. It is a figure of speech, repeatedly used in the Quran, to speak of the earth as a stretched surface with mountains as a steadying agent to keep it from shaking. It may

refer to the geological fact that the below the surface happenings would have shaken the earth if there were no mountains to keep it steady.

Imam Ali said:

"Allah has steadied the movement of the earth by bolting rocks in it."

"Allah bolted the earth with rocks to keep it from shaking."

16} وَعَلَامَاتٍ<sup>٢</sup> وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

[Pooya/Ali Commentary 16:16]

*Najm* means the star, known as the polestar, by which many travellers determine their way.

*Najm* (the pole-star) refers to the Holy Prophet and *alamat* (signs or landmarks) refers to the Ahl ul Bayt. In the journey to the other world we have ultimately to follow their guidance.

17} أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ

[Pooya/Ali Commentary 16:17]

18} وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ

[Pooya/Ali Commentary 16:18]

19} وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ

[Pooya/Ali Commentary 16:19]

20} وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

[Pooya/Ali Commentary 16:20]

21} أَمْوَاتٌ غَيْرُ أَحْيَاءٍ<sup>٣</sup> وَمَا يَتَّعِزُّونَ أَيَّانَ يُبْعَثُونَ

[Pooya/Ali Commentary 16:21]

22} إِلَهُكُمْ إِلَهٌ وَاحِدٌ<sup>٤</sup> قَالِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ

[Pooya/Ali Commentary 16:22]

23} لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

[Pooya/Ali Commentary 16:23]

24} وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ

[Pooya/Ali Commentary 16:24]

25} لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ<sup>٥</sup> وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ<sup>٦</sup> أَلَا سَاءَ مَا يَزُرُونَ

[Pooya/Ali Commentary 16:25]

All the blessings mentioned in the preceding verses are sufficient to prove that our God is one therefore, on the day of judgement, those who mislead others, shall bear their own full commentary of al Baqarah: 256 and Yunus: 47 ] burden of sins and also the burden of those whom they lead astray, without any remission of the (38) This verse refers to the belief of the punishment to be given to the misled followers for disbelievers that there is no life after death. and their own sins.

The Holy Prophet said:

"Man is positively influenced by his environment particularly by his associates whom he befriends."

Imam Muhammad bin Ali al Baqir said:

"Keep aloof from the company of the sinners, do not live in their neighbourhood, and refrain from helping the aggressor and the unjust."

Imam Jafar bin Muhammad as Sadiq said:

"Do not keep company with the wicked, even avoid acquaintanceship with them, lest you may also become like them, then you will be punished by Allah as they will be punished."

{قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَحَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ } 26

**[Pooya/Ali Commentary 16:26]**

Allah gives the rope of respite to the disbelievers and the wicked in which they hang themselves in the end. Evil always devises plots against good, but the evil-doers finally shall be overcome and shall be mustered towards hell so that Allah may distinguish the evil from the good, as has been said in al Anfal: 36.

Some say the reference is also to the imposing structure Namrud built which when it was completed collapsed at the command of Allah by a violent storm, after which the people of Namrud lost memory of their language and began to speak in seventy different dialects, each quite unlike and different from the other.

{ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ } 27

**[Pooya/Ali Commentary 16:27]**

*Utul ilm* (those who have been given knowledge) indicates that there are some whom Allah has given divine knowledge. They are the Holy Prophet and his thoroughly purified Ahl ul Bayt (Ahzab: 33) who are divinely chosen and commissioned to preserve and preach the truth. See commentary of Ali Imran: 7 and 18 and Nisa: 162.

{الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ ۖ فَأَلْقَوْا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۚ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ } 28

**[Pooya/Ali Commentary 16:28]**

{فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ } 29

**[Pooya/Ali Commentary 16:29]**

{وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۚ قَالُوا خَيْرًا ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ الْمُتَّقِينَ } 30

**[Pooya/Ali Commentary 16:30]**

{جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ لَهُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ } 31

**[Pooya/Ali Commentary 16:31]**

{الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ} 32

**[Pooya/Ali Commentary 16:32]**

{هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ} 33

**[Pooya/Ali Commentary 16:33]**

{فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ} 34

**[Pooya/Ali Commentary 16:34]**

{وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ} 35

**[Pooya/Ali Commentary 16:35]**

Aqa Mahdi Puya says:

It is an old excuse of the evil-doers to shift the responsibility of their actions to Allah by wilfully concealing the fact that He has given a free will to every human being, and sent His messengers with true guidance in every age to all peoples. See commentary of al Baqarah:256 and Yunus:47.

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ} 36

**[Pooya/Ali Commentary 16:36]** (see commentary for verse 35)

{إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ} 37

**[Pooya/Ali Commentary 16:37]**

{وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَدًّا عَلَيْهِ حَقًّا وَلَكِنْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} 38

**[Pooya/Ali Commentary 16:38]**

{الَّذِينَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ} 39

**[Pooya/Ali Commentary 16:39]**

{إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ} 40

**[Pooya/Ali Commentary 16:40]**

{وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جُزْءَ الْأَخْرَةِ أَكْبَرَ لَوْ كَانُوا يَعْلَمُونَ} 41

**[Pooya/Ali Commentary 16:41]**

Only those who undertook migration (*hijrat*) in the cause of Allah, when the oppressors forced them to choose between Allah and worldly comforts, are entitled to the highest honours, for having made a great sacrifice in the cause of Allah. Such were the early Muslim migrants to Abyssinia and such were the later migrants to Madina.

{الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ} 42

**[Pooya/Ali Commentary 16:42]**

{وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ} 43

**[Pooya/Ali Commentary 16:43]**

*Dhikr* refers to the Quran, and it is also one of the names of the Holy Prophet. See the commentary of Al Hijr: 9 and Talaq: 10 and 11. *Ahl ul dhikr* (the people of *dhikr*) are the Ahl ul Bayt. See the commentary of al Baqarah: ' and *hadith al thaqalayn* on page 6.



Aqa Mahdi Puya says:

*Dhikr* literally means to call back to memory, or in other words to have something in conscious mind. It has been used figuratively for a stimulus which brings an object into the focus of consciousness. To be conscious of Allah, the Quran, the other scriptures and the Holy Prophet has been described as *dhikr*.

Some commentators hold that here *dhikr* refers to the previous scriptures and *ahlul dhikr* refers to the Jews and the Christians, but it is certainly a bad example of misinterpretation because even an ordinary teacher of Islamic ideology would not command a Muslim to refer to the Jewish and Christian scholars to remove his doubts, leave alone the all-wise Lord of the worlds. *Dhikr* means to be conscious of Allah and *ahl* refers to those who are always conscious of Allah as asserted in An Nur: 37. Also *dhikr* means the Quran or the Holy Prophet and *ahl* refers to the people identified with the Holy Prophet and the Quran, thoroughly purified by Allah (Ahzab: 33) and are always with the Quran as per *hadith al thaqalayn*.

{بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ } 44

[Pooya/Ali Commentary 16:44] (see commentary for verse 43)

{أَقَامِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ } 45

[Pooya/Ali Commentary 16:45]

{أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ } 46

[Pooya/Ali Commentary 16:46]

{أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ } 47

[Pooya/Ali Commentary 16:47]

{أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ } 48

[Pooya/Ali Commentary 16:48]

The believers and the angels prostrate before Allah by their own free will to acknowledge the supreme authority of their Lord. All other creations cast their shadows to the right and the left to prostrate before Allah in all humbleness. Though outwardly the disbelievers do not prostrate before Allah, yet their native nature obeys the Creator-Lord of the worlds and one day they will meet the natural end of life, howsoever they may try to avoid it.

{وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ } 49

[Pooya/Ali Commentary 16:49]

{يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ } 50

[Pooya/Ali Commentary 16:50]

{وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۚ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ فَفِي أَيِّ قَارِهُنَّوْنَ } 51

[Pooya/Ali Commentary 16:51]

This verse apparently refers to the doctrine of dualism-*Yazdan* (the source of goodness) and *Ahriman* (the source of evil); but the source of both is one, therefore man must rely on Allah under all circumstances and fear Him alone.



{وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ} 52

[Pooya/Ali Commentary 16:52]

{وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ} 53

[Pooya/Ali Commentary 16:53]

Refer to Yunus: 12.

When afflicted by a misfortune man turns to Allah for help, but when He removes the affliction he forgets Him and ungratefully turns to others.

{ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ} 54

[Pooya/Ali Commentary 16:54] (see commentary for verse 53)

{لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ} 55

[Pooya/Ali Commentary 16:55]

{وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَأَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ} 56

[Pooya/Ali Commentary 16:56]

Refer to An-am: 137.

{وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ} 57

[Pooya/Ali Commentary 16:57]

Aqa Mahdi Puya says:

Some of the pagan Arabs called angels the daughters of Allah, because they, and others like them, could not have the awareness of reality beyond the material phenomena. They found males and females among the living beings, so, applying this theory, they took God (father) as male and the angels as females(daughters) .

{وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ} 58

[Pooya/Ali Commentary 16:58] (see commentary for verse 57)

{يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ} 59

[Pooya/Ali Commentary 16:59] (see commentary for verse 57)

{لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ} 60

[Pooya/Ali Commentary 16:60] (see commentary for verse 57)

{وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا

{يَسْتَفْتِدُمُونَ} 61

[Pooya/Ali Commentary 16:61]

Refer to the commentary of Al Araf: 34 and Yunus: 49.

{وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُفْرَطُونَ} 62

[Pooya/Ali Commentary 16:62]

Refer to the commentary of verses 57 to 60 of this surah.

{تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ } 63

**[Pooya/Ali Commentary 16:63]**

Refer to the commentary of Al Araf: 16 and 17.

{وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۖ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ } 64

**[Pooya/Ali Commentary 16:64]**

"Which they differ", may cover polytheism, dualism, trinity, crucifixion and resurrection of prophet Isa, and what is permissible and what is forbidden, and in fact all other points of difference .

{وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ } 65

**[Pooya/Ali Commentary 16:65]**

Some commentators interpret this verse as under:

When ignorance kills the soul, the life-giving fertilising shower of Allah's revelation (the Quran) puts new life into it through its guidance, wisdom and mercy.

{وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ } 66

**[Pooya/Ali Commentary 16:66]**

{وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ } 67

**[Pooya/Ali Commentary 16:67]**

Aqa Mahdi Puya say:

There are wholesome drinks and food that can be had from the date-palm and the grapes, such as vinegar and other non-intoxicating drinks. If *sakar* is taken in the sense of fermented intoxicating drinks, even then this verse does not affect the prohibition.

{وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ } 68

**[Pooya/Ali Commentary 16:68]**

For various meanings of *wahi* refer to the commentary of Al Fatihah: 7 on pages 27 and 28. In this verse *wahi* means inspiration through instinctive urge created by Allah. In Zilzal: 5 it is said that Allah revealed (*awha*) to the earth. The disciples of Isa were inspired (*awhaytu*) to believe in Allah and prophet Isa, in Ma-idah: 111. The mother of Musa was inspired (*awhayna*) to suckle Musa in Al Qasas: 7.

Whosoever receives *wahi* does not become the messenger or prophet of Allah.

Aqa Mahdi Puya says:

*Wahi*, in its wider sense, is applicable to any knowledge or action (of a conscious being) which is not obtained by observation and experience.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿69﴾

[Pooya/Ali Commentary 16:69]

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۖ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْنًا ۗ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿70﴾

[Pooya/Ali Commentary 16:70]

وَاللَّهُ فَضَّلَ بَعْضُكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۖ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۗ أَفَبِعِزَّةِ اللَّهِ يَجْحَدُونَ ﴿71﴾

[Pooya/Ali Commentary 16:71]

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۗ أَلَيْسَ بِالْبَاطِلِ يُؤْمِنُونَ وَبِعِزَّةِ اللَّهِ هُمْ يَكْفُرُونَ ﴿72﴾

[Pooya/Ali Commentary 16:72]

Refer to the commentary of Nisa: I and Araf: 189 and 190.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَنْطِيعُونَ ﴿73﴾

[Pooya/Ali Commentary 16:73]

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۗ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿74﴾

[Pooya/Ali Commentary 16:74]

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۗ هَلْ يَسْتَوُونَ ۗ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿75﴾

[Pooya/Ali Commentary 16:75]

Aqa Mahdi Puya says:

Islam teaches man to be active and useful to himself and others. Self-denial and disinterestedness in the collective life are not encouraged by Islam.

On the one hand there was Ali ibn abi Talib, the truest identity of Holy Prophet, who gave away whatever he had in the cause of Allah (Imam Husayn, his son, reached the highest peak of giving away in the way of Allah), left no stone unturned and spared nothing that belonged to him or was in his power to establish the true faith, in the worst circumstance (Refer to the commentary of Ali Imran: 52 and 53 for *dawat dhil ashirah*; Al Baqarah: 207 and Anfal: 30 for the night of *hijrat*; Ali Imran: 13 for the battle of Badr;

Al Baqarah: 214 and 251 for the battle of Khandaq; Ali Imran: 121, 122, 128, 140 to 142, 144, 151 to 156, 159, 166 to 168 and Anfal: 16 for the battle of Uhad; Al Bara-at: 25 to 27 for the battle of Hunayn, and many other services he rendered to help and protect the Holy Prophet and his mission in whose recognition the Holy Prophet declared at Ghadir Khum: "Of whomsoever I am *mawla*, Ali is his *mawla*" (see commentary of Al Ma-idah: 67).

On the other hand there were in the history of Islam those who not only always shrank and stepped back at crucial times but also deserted the Holy Prophet whenever odds were against him. See commentary of Al Baqarah: 214 and 251; Ali Imran: 121, 122, 128, 140 to 142, 151 to 156, 159,

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ ۗ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ  
بِالْعَدْلِ ۗ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ {76}

[Pooya/Ali Commentary 16:76] (see commentary for verse 75)

{وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمَحٍ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {77}

[Pooya/Ali Commentary 16:77]

{وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ {78}

[Pooya/Ali Commentary 16:78]

{أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِكُهُنَّ إِلَّا اللَّهُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {79}

[Pooya/Ali Commentary 16:79]

{وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۗ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا  
وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ {80}

[Pooya/Ali Commentary 16:80]

{وَاللَّهُ جَعَلَ لَكُم مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّن الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ ۗ كَذَلِكَ يُبَيِّنُ لَكُمْ نِعْمَتَهُ  
{81}

[Pooya/Ali Commentary 16:81]

{فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ {82}

[Pooya/Ali Commentary 16:82]

{يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ {83}

[Pooya/Ali Commentary 16:83]

*Ni-mat* means bounty, favour, blessings.

Imam Jafar bin Muhammad as Sadiq said:

"The *ni-mat* of Allah was completed and perfected when the *wilayah* of Ali ibn abi Talib was confirmed at Ghadir Khum by the Holy Prophet by appointing him as the *mawla*(master) of the believers, just like him, to represent him in all affairs, after his departure from this world."

If the commentary of Ma-idah: 5, 55 and 67 is studied carefully, it becomes clear and obvious that *ni-mat*, in this verse, refers to the Holy Prophet and his Ahl ul bayt; and "they deny it" refers to those who deprived them of their divine rights, harassed, persecuted and killed them.

{وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ۚ ثُمَّ لَا يُؤَدُّنَ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ {84}

[Pooya/Ali Commentary 16:84]

Refer to the commentary of al Baqarah: 143; Nisa . 41 and Hud: 18 and verse 89 of this surah.

{وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفِّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ {85}

[Pooya/Ali Commentary 16:85]

{وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ ۗ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ ۗ إِنَّكُمْ لَكَاذِبُونَ {86}

[Pooya/Ali Commentary 16:86]

{وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلْمَ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ } 87

**[Pooya/Ali Commentary 16:87]**

{الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ } 88

**[Pooya/Ali Commentary 16:88]**

{وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ ۗ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً ۖ وَبُشْرَىٰ لِلْمُسْلِمِينَ } 89

**[Pooya/Ali Commentary 16:89]**

The Holy Prophet, who came with the book ( a guide, a mercy and glad tidings to those who submit themselves to Allah) explaining all things, is a witness over all the witnesses. In addition to verses mentioned in the commentary of verse 84 of this surah, please refer to Bani Israil: 71 and An Nur: 24.

Evidence given by a witness can be accepted only when the witness has witnessed the event which is being examined. Every messenger of Allah will give evidence about the response of his people to whom he was sent to preach the message of Allah; while the Holy Prophet will be a witness over all the prophets and messengers of Allah who will be raised as witnesses over their respective followers.

The Holy Prophet said:

"I was the prophet of Allah when Adam was in the process of creation."

It implies that he was present in this world from the very beginning and will be here till the end to witness that which had happened and that which is taking place. It is nothing but a fabricated and mischievous tale, very popular among the common Muslims, that when Jibra-il came to him he could not recognise him, and was frightened so much that he began to tremble in fear; and at last came to his senses when his wife and her uncle, Warqa bin Nawfil, told him that he was chosen as the last messenger of Allah.

{إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ } 90

**[Pooya/Ali Commentary 16:90]**

Allah commands justice, kindness and giving to kinsfolk that which is their due, therefore when the ruling party refused to acknowledge the rights of Bibi Fatimah in the matter of the inheritance of the garden of Fadak, they, in fact, accused the Holy Prophet of not carrying out the command of Allah given in this verse.

Please refer to the commentary of Anfal: 41; Bani Israil: 26; Rum: 38; and Hashr: 7, in the light of which Imam Muhammad bin Ali al Baqir said:

"In 'giving to the relatives' relatives refers to the relatives of the Holy Prophet."

Aqa Mahdi Puya says:

Uthman ibn Mazun, one of the very early believers, said:

"I became a Muslim because of my friendship with the Holy Prophet, otherwise it was not a sincere avowal of belief; but when this verse was revealed I was with him and it changed my motivated and superficial declaration of faith into the "from the bottom of the heart" devotion to the religion of Islam. I went to Abu Talib and recited it before him. He said: 'O people of Quraysh! Follow Muhammad. You will achieve success and walk on the right path. He does not command you to do anything but what is right, virtuous and the best.' Then I went to Walid ibn Mughayra who, after hearing this verse said: 'Muhammad has said a very good saying; and if his God has said it then certainly it is an excellent virtue.'"

Abu Talib wholeheartedly believed in the truthfulness of his nephew and his teachings from the very beginning.

{وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ } 91

**[Pooya/Ali Commentary 16:91]**

In 10 Hijra, on the 18th of Dhilhajj, the Holy Prophet obtained an oath of allegiance to Ali ibn abi Talib from all his followers (refer to Ma idah: 67), but they did not fulfil the covenant made with Allah and His prophet, though He commands them, in this verse, not to break their oaths after they had confirmed them and made Allah their surety.

Aqa Mahdi Puya says:

This verse enjoins fulfilment of all promises, undertakings, pacts or covenants particularly when Allah has been made the surety, provided they are not ungodly or contrary to Islamic injunctions as implied by the phrase ahdillah.

{وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۗ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ } 92

**[Pooya/Ali Commentary 16:92]**

In continuation of the preceding verse it is stated that to break the covenant of Allah is like the foolish act of a woman who uses labour and skill to spin good and strong yarn and then untwist its constituent strands and break them into loose pieces.

Aqa Mahdi Puya says:

Bibi Zaynab, the daughter of Ali and Fatimah, quoted this verse before the Muslims who gathered in the streets of Kufa, when she was brought there after the martyrdom of Imam Husayn at Karbala. They had broken their covenant made with Allah and His prophet because they found one party more numerous than another and completely forgot that the vicissitudes of fortune was a test appointed by Allah.

The word *ummat* has been used here for *imam* as in al Baqarah: 143; Ali Imran: 104 and 110.

{وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَلَنَسْأَلَنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ } 93

[Pooya/Ali Commentary 16:93]

Refer to the commentary of Ma-idah: 48; Ibrahim: 4 and Hud: 118.

{وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۗ وَلَكُمْ عَذَابٌ عَظِيمٌ } 94

[Pooya/Ali Commentary 16:94]

{وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۗ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ } 95

[Pooya/Ali Commentary 16:95]

{مَا عِنْدَكُمْ يَنْفَدُ ۗ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ } 96

[Pooya/Ali Commentary 16:96]

{مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ } 97

[Pooya/Ali Commentary 16:97]

{فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ } 98

[Pooya/Ali Commentary 16:98]

{إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ } 99

[Pooya/Ali Commentary 16:99]

{إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ } 100

[Pooya/Ali Commentary 16:100]

{وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ ۗ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ } 101

[Pooya/Ali Commentary 16:101]

Aqa Mahdi Puya says:

Refer to the commentary of al Baqarah: 106; and Yunus: 15 and 16, which deal with the true position of abrogation and changes in the Quran.

The doctrine of progressive revelation from age to age and time to time does not mean that Allah's fundamental law changes. It was sheer ignorance of the infidels to charge the messenger of Allah with forgery because the message as revealed to him was in different form from that which was revealed before, when the core of the truth is the same, for it came from Allah. This verse refers to the changes the Quran introduced in the teachings of the previous scriptures because of which the infidels thought that it was a forgery, and asserts that the same holy spirit (Jibra-il) has brought the revelation to the Holy Prophet.

The idea of abrogation in the recitation of the Quran is a misconceived theory which has been dealt with by me in my essay "The genuineness of the Holy Quran."

{قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ } 102

[Pooya/Ali Commentary 16:102] (see commentary for verse 101)

{وَلَقَدْ نَعَلُمْ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ } 103

[Pooya/Ali Commentary 16:103] (see commentary for verse 101)

{إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ } 104

[Pooya/Ali Commentary 16:104] (see commentary for verse 101)



{إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ} 105

[Pooya/Ali Commentary 16:105] (see commentary for verse 101)

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ} 106

[Pooya/Ali Commentary 16:106]

Aqa Mahdi Puya says:

This verse clearly enjoins *taqiyah*-concealing belief in Allah under compulsion or duress but heart remaining firm in faith. *Taqiyah* is not hypocrisy.

Once the infidels of Makka subjected Ammar Yasir to unspeakable tortures for his belief in Islam and forced him to utter a word construed as recantation, though his heart never wavered and he came back to the Holy Prophet at once, who consoled him for his pain and confirmed his faith.

{ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ} 107

[Pooya/Ali Commentary 16:107]

The later part of the preceding verse and these verses refer to disbelievers. Refer to the commentary of al Baqarah: 7.

{أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ} 108

[Pooya/Ali Commentary 16:108] (see commentary for verse 107)

{لَا جَزَاءَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخَاسِرُونَ} 109

[Pooya/Ali Commentary 16:109] (see commentary for verse 107)

{ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ} 110

[Pooya/Ali Commentary 16:110]

{يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ} 111

[Pooya/Ali Commentary 16:111]

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ} 112

[Pooya/Ali Commentary 16:112]

{وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ} 113

[Pooya/Ali Commentary 16:113]

{فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ} 114

[Pooya/Ali Commentary 16:114]

{إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالِدَمَّ وَلَحْمَ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} 115

[Pooya/Ali Commentary 16:115]

Refer to the commentary of al Baqarah: 173 and An-am: I 19 to 122, and 137.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكُذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِنَقْتَرُوا عَلَى اللَّهِ الْكُذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ} 116

[Pooya/Ali Commentary 16:116] (see commentary for verse 115)

117} {مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ}

[Pooya/Ali Commentary 16:117]

118} {وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ}

[Pooya/Ali Commentary 16:118]

Refer to the commentary of Ali Imran: 93.

119} {ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ}

[Pooya/Ali Commentary 16:119]

Refer to the commentary of Nisa: 17.

120} {إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ}

[Pooya/Ali Commentary 16:120]

Refer to the commentary of Al Baqarah: 124 and 130 ; and An-am: 76 to 91.

Aqa Mahdi Puya says:

Ibrahim has been referred to as an individual but described as *ummat* which cannot be interpreted in any other way but to say that "Ibrahim was indeed an Imam"-a distinctive person or a leader of mankind. In the Quran the word *ummat* has been used to refer to a distinctly distinguished person, or group, or a period of time or a position of space-to which attention is drawn.

121} {شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ}

[Pooya/Ali Commentary 16:121] (see commentary for verse 120)

122} {وَاتَّبَعْنَا فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ}

[Pooya/Ali Commentary 16:122] (see commentary for verse 120)

123} {ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ}

[Pooya/Ali Commentary 16:123] (see commentary for verse 120)

124} {إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ}

[Pooya/Ali Commentary 16:124]

In this wonderful passage are laid down principles of religious teaching, which are good for all times.

Aqa Mahdi Puya says:

In the Quran wisdom implies a gift or endowment of Allah given to His prophets and His chosen representatives (from among the *ali* Ibrahim) as explained in the commentary of Al Baqarah: 231, 269 ; Ali Imran: 48, 81, 101 to 115, 164 ; and Nisa: 54, 113; also refer to Luqman: 12; Ahzab: 34; Sad: 20; and Jumu-ah: 2. Those who follow them and use their wisdom can also invite people to the truth.

The Holy Prophet said:

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

Please refer to the introduction of al-Bara-at according to which only the Holy Prophet or Ali were entitled to preach the message of Allah.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ } 125

[Pooya/Ali Commentary 16:125]

{ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ } 126

[Pooya/Ali Commentary 16:126]

Aqa Mahdi Puya says:

In strictest equity the Quran allows those who have been wronged or oppressed to pay back in the same coin but the sufferer is not entitled to give a worse blow than is given to him. But those who have reached a higher spiritual level do not even do that. They restrain themselves, and are patient, and they forgive for the sake of Allah and in the way of Allah.

{ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ } 127

[Pooya/Ali Commentary 16:127] (see commentary for verse 126)

{ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ } 128

[Pooya/Ali Commentary 16:128] (see commentary for verse 126)

# Chapter 2

## 17th - Tafsir Surah Al-Israa' (The Night Journey)

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ  
الْبَصِيرُ {1}

### [Pooya/Ali Commentary 17:1]

This verse is about the physical ascension (*mi-raj*) of the Holy Prophet to the highest station in the heaven.

The *mi-raj*; is usually dated to the 27th night of the month of Rajab in the year before *hijrat*. While the Holy Prophet finished his night prayers in the house of his cousin, Ummi Hani, the sister of Ali ibn Abu Talib, the angel Jibra-il came to him with the invitation of the Lord of the worlds to have a journey to the highest heaven. Jibrail first took him to the Ka-bah (the Masjid al Haram) and from there he was taken to the farthest *masjid* in the heavens. Although *aqsa* means "the farthest" but most of the translators and commentators confuse this word with the name of Masjid al Aqsa in Jerusalem. Farthest is an adjective used to refer to the *masjid* in the most distant heaven. The distance between the Masjid al Haram and the Masjid al Aqsa in Jerusalem is not more than a few hundred miles which cannot be described as farthest. Moreover, the journey to Jerusalem was meaningless when the divine purpose was to show the Holy Prophet the wonders of the glory of the kingdom of Allah. If Allah had selected an earthly place to do this He could have chosen the Masjid al Hama.

According to the Ahl ul Bayt the *mi-raj* was a physical ascension, not a vision or dream in sleep or slumber, because even ordinary men see such things in their dreams. It was no doubt a spiritual realisation but attained by an actual journey. To bring the position of the Holy Prophet to the level of ordinary mortals, A-isha and Mu-awiyah had reported that the *mi-raj*; was only a vision. In view of what history and traditions say about the credibility of these two reporters, a large number of Sunni authorities have rejected their point of view and have accepted the fact that it was a physical ascension. Please refer to Aqa Puya's essay "Genuineness of the Holy Quran" to know about what is written about A-isha in Sahih Bukhari, and as for Mu-awiyah there are no two opinions about his hostility towards the Holy Prophet and his Ahl ul Bayt, and for his deceit, cunning and falsehood refer to At Tahrir: 4 and Muhammad: 22. Those who doubt the great miracle of the physical ascension of the Holy Prophet wrought by Allah should also doubt as to how Allah could create the universe out of nothing, or how He could make virgin Maryam give birth to Prophet Isa, or how could Isa preach the message of Allah from his cradle as a just born infant, or how could Allah split the sea to save Musa; and how could the several other miracles mentioned in the Quran take place if the doubters insist upon empirical justifications. The physical journey of the Holy Prophet to the arsh in the highest heaven known as *mi-raj*; is an unheard of wonder of the world since its beginnings and shall remain so to its end as the greatest miracle of the Almighty Lord of the worlds.

Among the celestial lights, where he received from Allah order for the five daily prayers, he saw his own name together with that of Ali inscribed in the *kalimah*.

"There is no god save Allah, Muhammad is His Prophet and Ali is His *wali*."

In the heaven Allah showed him Ali and said:

"O my Prophet Muhammad, I have given you Ali to be your vicegerent and successor. Peace be on you from your Lord, and His grace and His bounties."

Then all the secrets of creation and what happened in the world since its creation and what will take place were disclosed to the Holy Prophet. The Holy Prophet said:

"Peace from the Lord be on all the righteous servants of Allah, and peace be on all of you (O angels), and His grace and His bounties."

When the Holy Prophet returned to Makka from his journey, before he related his experience, Ali began to give every detail of his journey, which proves that in every single step the Holy Prophet had taken during his journey Ali was with him; and this is the reason on account of which the Holy Prophet said:

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

In the bygone days ignorance might have prevented people to believe in the physical ascension of the Holy Prophet as the most beloved friend of Allah-*habiballah*, and his having attained the highest and the subtlest realisation of Allah's being, and seeing Ali face to face in the highest heaven, but there is no ground for the people of this age to deny it in the midst of advancement of science and technology, the step by step awareness of the laws, made by Allah, governing the operation of the universe, with the help of which man is exploring the so far unknown frontiers in the space.

Also refer to the commentary of An Najm: 8 and 9 and books of history for the event of *mi-raj*.

Aqa Mahdi Puya says:

The terms ascension and descension are used to explain the order of creation and the movement of cognitive self through the various spheres of finite beings to the absolute and from there coming down again through the various spheres of abstract and spiritual beings, of more comprehensive nature, to the lowest finite world. This journey is intellectual as well as visual.

The intellectual journey is experienced by all seekers of truth with the help of spiritual faculties, not bound by the physical senses. The visual journey begins from the highest point of the intellectual achievement, using it as a base, and proceeds upwards through the various spheres of the spiritual beings to higher and still higher levels till it reaches the absolute, and again comes down to its base.

There was no prophet who did not have this visual experience of ascension and descension, and, as said in al Baqarah: 253, each had it in keeping with his potential, during sleep or wakefulness or in a state in between them, once in a lifetime or often times as the Holy Prophet had done. being the superior-most of them all. Not only the Holy Prophet but also his divinely commissioned successors (the Imams of the Ahl ul Bayt) who, in soul and body, were from him and He from them, and all of them were of one and the same divine light and origin, had the visual experience of ascension to the absolute many a time,

The Quran in verse 33 of Ar-Rahman says that man can cross the bounds of the heavens and the earth if he possesses the authority and has the power (knowledge of the laws enforced by Allah) to do so. Therefore the theories based on ignorance from the laws made by Allah should not

be given any importance when they are put forward to deny not only the physical ascension of the Holy Prophet but also all the miracles wrought by the prophets of Allah and His chosen representatives .

Besides Ali ibn abi Talib and the Imams of the Ahl ul Bayt, a great number of reliable companions and scholars such as Ibn Abbas, Ibn Masud, Jabir bin Abdullah Ansari, Hudhayfah and Ummi Hani have confirmed the disappearance of the Holy Prophet from his bed in the house of Ummi Hani. So far as the physical and the dimensional aspect of the journey is concerned, it was undoubtedly physical. There is no logical, reasonable and scientific argument to prove its impossibility. As the end of the ascension was the full realisation of the absolute, while passing the boundaries of physical realm, under the influence of divine light, his whole physical aspect was totally spiritualised and transcended the properties of substance and corporeality. It was a total transcendence of the Holy Prophet into a spiritual entity. Descension means his reappearance in his physical form. Only those who know and believe that he was a light, the first created being, and the last and final messenger of Allah can understand his ascension to the farthest stage where Allah's cognition is achieved in the highest realm of creation, referred to in this verse as the *masjid al aqsa*, the environment of which is blessed by His signs shown to the Holy Prophet.

Many a traditionists and commentators has dealt with his ascension at length in detail. A few points discussed by the great scholar Tabrasi in his commentary, Majma-ul Bayan, are stated below.

The physical ascension in the state of wakefulness has to be accepted. There is no doubt in it.

Some of the details given by the traditionists and commentators about what the Holy Prophet did and said during his ascension journey are not reasonable and in agreement with the articles of the faith. There is no room for any proper interpretation except that he visited the heavens, met all the prophets, saw paradise and hell, and fully comprehended the operation of the absolute omnipotent authority of Allah, but all that which is narrated about his talking to Allah seeing Him and sitting with Him on the *arsh* should be totally rejected because it is out-and-out anthropomorphism which is far from the glory and absoluteness of Allah.

Neither was his chest opened nor washed, because he was free from all evil (dirt), and if there was

any spiritual dirt, washing with water would have not served the purpose. All this nonsense was evidently borrowed from anthropomorphist theories of the pagan and Christian creeds by the thoughtless narrators who thought that they should also attribute to their prophet all that which the others had done to their religious leaders.

2} {وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِنْ دُونِي وَكَيْلًا }

**[Pooya/Ali Commentary 17:2]**

Aqa Mahdi Puya says:

Musa received the book (Tawrat) from Allah on a mountain. It was a miracle as the ascension of the Holy Prophet was a miracle. The object of both the miracles is to make known to the people that Allah is all-in-all, and He, as the omnipotent authority, controls all affairs.

3} {ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا }

**[Pooya/Ali Commentary 17:3]**

Nuh was a grateful devotee of Allah. Bani Israil were the descendants of those faithful followers of Nuh who were saved in the ark with him when the great flood came, but instead of celebrating the praises of Allah they relapsed into idolatry, sin, and abominations.

4} {وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لِنُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا }

**[Pooya/Ali Commentary 17:4]**

As said in verse 78 of al Ma-idah prophet Dawud and prophet Isa had cursed the Jews because they used to belie, persecute and even kill their prophets.

5} {فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۗ وَكَانَ وَعْدًا مَفْعُولًا }

**[Pooya/Ali Commentary 17:5]**

Please refer to Jeremiah 25: 9 where it is stated that the Lord said:

"I will send for my servant Nebuchadrezzar king of Babylon. I will exterminate them and make them a thing of horror and derision, a scandal for ever."

In Jeremiah 52: 4 to 27 the annihilation of the Jews alongwith their king Zedekiah and his sons and the destruction of Jerusalem by the Babylonian Nebuchadrezzar in 586 B.C. is mentioned in detail. The Babylonians penetrated through their lands, their temple, and their homes, and carried away the Jews, men and women, into captivity.

6} {ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا }

**[Pooya/Ali Commentary 17:6]**

The return of the Jews from the captivity was about 520 B.C. They started life afresh. They rebuilt



their temple. They carried out various reforms and developed a new Judaism under the guidance of prophet Uzayr. Refer to Ezra 1: 1, 2 and 9 to 11; Ezra 2 :64 and 65.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا  
مَا عَلُوا تَتْبِيرًا 7}

**[Pooya/Ali Commentary 17:7]**

The Jews again showed a stiff-necked resistance to Allah's message in the time of prophet Isa; and the inevitable doom followed in the complete and final destruction of the temple under Titus in 70 A.D, when they rejected the message of Isa. See Matthew 23: 37 to 39 and 24 I and 2.

The opening sentence of this verse lays down the cardinal principle of the religion of Islam-man has full freedom to do what he chooses to do, shouldering full responsibility of his actions. If he does good, he does it for himself; and if he does evil, he does it for himself. There is no compulsion or determinism-it is strictly followed by the followers of the school of Ahl ul Bayt. Also see al Baqarah: 48, 123, 254; An-am: 165; Bani Israil: 15; Ankabut: 12 and 13; Fatir: 18; Zumar: 7 ; Ha Mim: 46 ; Jathiya: 15 ; and Najm: 38.

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُم ۖ وَإِنْ عُدتُّمْ عُدْنَا ۗ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا 8}

**[Pooya/Ali Commentary 17:8]**

Aqa Mahdi Puya says:

The misery of the Jews lasted from the destruction of Jerusalem by Titus to the establishment of their state in 1948. If they again make mischief in the world, there will be no respite for them. It is a prophecy.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَيِّنُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا 9}

**[Pooya/Ali Commentary 17:9]**

Aqa Mahdi Puya say:

First the ascension of the Holy Prophet to the highest stage of the finite state, beyond which is nothing save absolute infinity, was stated, and then the partial book given to Musa was mentioned, and in this verse the Quran is introduced to man as the universal book of guidance, because it was revealed to a prophet who reached the highest perfection of *qaba qawsayni aw adna* (Najm: 9). Compared to all other books, sent down on other prophets whose ascension was upto lower stages, the Quran is the most comprehensive book of guidance and as perfect as the height to which the Lord of the worlds allowed His most beloved friend, the Holy Prophet, to ascend.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَغْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا 10}

**[Pooya/Ali Commentary 17:10]**

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا 11}

**[Pooya/Ali Commentary 17:11]**

Aqa Mahdi Puya says:

This verse refers to the following situations:

(i) Helplessness produces worry and anger. Losing the sense of equilibrium, sometimes man, in such a situation, feels disgusted and curses himself and his people as sincerely as he prays for good and blessings.

(ii) Ignoring the ultimate consequences, sometimes, man prays for immediate gains and advantages

(iii) He also prays for forbidden things as he prays for lawful things.

In all such circumstances, if Allah accepts the prayers directed to Him, there will be unnecessary destruction, chaos and disorder, which He, as the most merciful and all-wise Lord, does not will.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ لِّمَنْ حَمَحَمَنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ وَكُلًّا  
{شَيْءٍ فَصَلَّاهُ تَفْصِيلًا } 12

[Pooya/Ali Commentary 17:12]

Aqa Mahdi Puya says:

In haste what man desires is compared to the obscurity of night which passes away. The sign of the night is the moon which does not possess any light of its own but reflects the light of the sun. Also its appearance is not regular. The sign of the day is the sun which radiates its own light. Also its appearance is regular, because of which we regulate the calculation of time, even if it is measured by the moon's revolutions.

{وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۗ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا } 13

[Pooya/Ali Commentary 17:13]

Every person is responsible for the deeds he has done. Refer to the commentary of verse 7 of this surah (second para).

{اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا } 14

[Pooya/Ali Commentary 17:14] (see commentary for verse 13)

{مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا } 15

[Pooya/Ali Commentary 17:15] (see commentary for verse 13)

{وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُنْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا } 16

[Pooya/Ali Commentary 17:16]

{وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا } 17

[Pooya/Ali Commentary 17:17]

{مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَدْمُومًا مَدْحُورًا } 18

[Pooya/Ali Commentary 17:18]

19} وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

[Pooya/Ali Commentary 17:19]

20} كَلَّا نُمَدُّ هُؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۖ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

[Pooya/Ali Commentary 17:20]

21} اِنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۗ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا

[Pooya/Ali Commentary 17:21]

22} لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا

[Pooya/Ali Commentary 17:22]

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا

23} قَوْلًا كَرِيمًا

[Pooya/Ali Commentary 17:23]

In these verses we have been commanded to honour our parents, be kind to them and show humility before them. This command is bracketed with the command to worship the one true Allah. Our spiritual advancement is tested by our behaviour towards our parents. We cannot expect Allah's forgiveness if we are rude to those who brought us up.

Aqa Mahdi Puya says:

In verses 23 to 39 instructions have been given to regulate, harmonise and refine the human society so as to eradicate *sharr* (evil) and establish *khayr* (good) among the individuals in a community. They are turned into a source of wisdom revealed to the Holy Prophet in verse 39, and then the belief in the absolute unity of Allah (monotheism) is mentioned which implies and carries in it all the virtues stated here and elsewhere in the Quran.

24} وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

[Pooya/Ali Commentary 17:24] (see commentary for verse 23)

25} رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا

[Pooya/Ali Commentary 17:25] (see commentary for verse 23)

26} وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

[Pooya/Ali Commentary 17:26]

Refer to the commentary of Anfal: 41 and Nahl: 90.

Bazaz, Abu Yula, Abu Hatim and Ibn Marduwayh relate on the authority of Abu Sa-id Khudhri that as soon as this verse was revealed the Holy Prophet at once gave the garden of Fadak to his daughter, Bibi Fatimah Zahra.

Ibn Jarir reports that once Imam Ali bin Husayn al Zayn al Abidin said to a Syrian:

"We are the near of kin referred to in this verse."

Aqa Mahdi Puya says:

As stated above, after the revelation of this verse, the Holy Prophet gave the garden of Fadak to Bibi Fatimah.

Abd ibn Salih, a courtier, had reported that Mamun al Rashid wrote a letter to Abdullah ibn Musa to know his opinion about the issue of Fadak. Ibn Musa quoted the above noted tradition. Then Mamun returned the land of Fadak to the children of Bibi Fatimah. The land the Jews left without a heir was distributed by the Holy Prophet, as commanded by Allah (see Anfal: 1), with the consent of the *ansar*, among the *muhajirin* who had abandoned their properties in Makka and were almost living on dole. Many gardens and tracts of land, Bibi Fatimah inherited from her mother, Bibi Khadijah, were in and around Makka. Through this verse Allah directed the Holy Prophet to give Bibi Fatimah her due rights. So he gave her the garden of Fadak in fulfilment of her share as a *muhajir* and also included his own share in it. During the lifetime of the Holy Prophet the land of Fadak was in the active possession of Bibi Fatimah, but after the departure of the Holy Prophet from this world, the first caliph seized the land. The evidence of Ali, Hasan and Husayn and her own was rejected, notwithstanding their truthfulness made known to the people by Allah through Ali Imran: 61 and Ahzab: 33. Her claim as the inheritor of the Holy Prophet was also rejected. Sahih Muslim and Sahih Bukhari inform us that Umar used to point out Ali and Abbas as those who branded him and his predecessor as usurpers and liars in connection with the property of Fadak, and neither Ali nor Abbas ever denied it. Bibi Fatimah, after this incident, never talked to Abu Bakr and Umar, and asked Ali not to allow them to attend her funeral prayers and burial. The confiscated property of Fadak was never used for the well-being of the people nor for the maintenance of the Muslim army.

Every Umayyid ruler treated the garden of Fadak as his personal property, except Umar ibn Abdul Aziz who, after making a thorough examination of the case, returned it to the Ahl ul Bayt. The Abbasi rulers again took it away from the Ahl ul Bayt and used it as their property, till Mamun al Rashid again conducted a thorough inquiry by a special court of jurists before which a follower of the Ahl ul Bayt advocated their case and the state attorney opposed his arguments. At the end Mamun wrote the judgement in the form of a royal edict, awarding the land to the Ahl ul Bayt, summary of which has been recorded by Balazuri in his famous book Futuhul Buldan. Ibn Abi Hadid has also given a brief account of the arguments, for and against, in his commentary of the Nahj al Balagha. Bibi Fatimah herself gave the strongest arguments in her favour in her address to the then ruling party. For full details refer to the "Biography of Bibi Fatimah Zahra", published by Peermahomed Ebrahim Trust.

{ إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا } 27

[Pooya/Ali Commentary 17:27]

{ وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا } 28

[Pooya/Ali Commentary 17:28]

{ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا } 29

[Pooya/Ali Commentary 17:29]

Do not be so lavish as to make yourself destitute, nor is it the characteristic of a true believer to keep back what Allah has given him from those who have a right to his help. Be moderate.

{ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا } 30

[Pooya/Ali Commentary 17:30]

{ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۗ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا } 31

### [Pooya/Ali Commentary 17:31]

Refer to the commentary of Anam: 138, 141 and 152.

{ وَلَا تَقْرَبُوا الزَّانَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا } 32

### [Pooya/Ali Commentary 17:32]

The Arabic word zina denotes the sexual intercourse between a man and a woman, whether married or not, who do not stand to each other in the relation of husband and wife. The words are not "commit not adultery", but "approach not adultery" or "go not near to adultery", thus preventing all ways and paths that could lead to it, because it destroys the basis of the family; it works against the interests of children born or to be born and cuts asunder permanently the bonds of society. No religion or creed has so emphatically and comprehensively forbidden zina as Islam has done.

{ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا } 33

### [Pooya/Ali Commentary 17:33]

Refer to the commentary of al Baqarah: 178 and 179.

When Abd al Rahman ibn Muljim, the assassin of Imam Ali ibn Abi Talib, was arrested and brought before him, he directed the people not to molest him in any way and said that he would himself decide his case if he lived, otherwise, as he hit him only once with the sword he should also be hit by a sword only once.

The Quran says that the murderer of even an ordinary person cannot be let off, because Allah has made life sacred, therefore the murderers (of eleven Imams and Bibi Fatimah) who were never put to trial for their unpardonable and heinous crimes, shall be dealt with by the living Imam Al Mahdi Al Qa-im under the authority given to him by Allah.

Bibi Fatimah was killed by the door of her house when, kicked from outside with full force, it fell on her. It also killed the child (Muhsin) she was carrying in her womb.

Imam Ali, Bibi Zaynab and Imam Ali bin Husayn were assassinated. Imam Husayn along with his 72 friends, relatives and children were killed in Karbala. Imam Muhammad bin Ali. Imam Jafar bin Muhammad, Imam Musa bin Jafar, Imam Ali bin Musa, Imam Muhammad bin Ali, Imam Ali bin Muhammad and Imam Hasan bin Ali were killed by poisoning.

{ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا } 34

### [Pooya/Ali Commentary 17:34]

Refer to the commentary of al Baqarah: 220; Nisa: 2 and 127, and Anam: 15'.

{ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوتُمْ بِالْقِسْطِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا } 35

### [Pooya/Ali Commentary 17:35]

{ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا } 36

### [Pooya/Ali Commentary 17:36]

Idle curiosity and gossip lead us to pry into evil. We must only hear the things for which there are good and strong reasons to believe true, we must see things which are good and instructive, and entertain only those feelings or ideas which are spiritually profitable to us. We shall be called to account for the exercise of every faculty that has been given to us.

Once Imam Hasan bin Ali asked the Holy Prophet:

"Grandfather! Is it true that you have described some of your companions as your hearing, your sight and your heart?"

The Holy Prophet replied:

"Yes. I said it in the sense that they have heard, seen and known what I have said about my Ahl ul Bayt, yet they will ignore all this and will pay no attention to what they heard, saw and knew about them. Certainly they will be questioned on the day of reckoning."

{ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا } 37

### [Pooya/Ali Commentary 17:37]

Insolence, or arrogance, or undue elation at our powers or capacities in a pompous and conceited manner, is the first step to many evils.

{ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا } 38

### [Pooya/Ali Commentary 17:38]

Refer to Aqa Mahdi Puya's note in the commentary of verses 23 to 25 of this surah. The worship and love of Allah embraces the love of man and inspires us to help our fellow-creatures.

{ ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْفَلَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا } 39

### [Pooya/Ali Commentary 17:39] (see commentary for verse 38)

{ أَفَأَصْنَأَكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا } 40

### [Pooya/Ali Commentary 17:40]

Refer to the commentary of Nisa: 117 and Nahl : 57 to 59.

{ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا } 41

### [Pooya/Ali Commentary 17:41]

Aqa Mahdi Puya says:

Things are explained in the Quran from all points of view, individual and collective, by means of stories, parables, figures of speech, and by way of categorical commands. The purpose of the presenting the signs and arguments is to stimulate reaction. A few pay heed, but a large number turn away. As verse 20 of this surah says the grace of Allah is bestowed freely on all irrespective of their

reaction .

{قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَعَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا } 42

**[Pooya/Ali Commentary 17:42]**

There is only one true God. If the minor gods of the polytheists are endowed with any power at all, they would have surely endeavoured to seek out a way to the Lord of the *arsh-to* contend with Allah and to execute their own will.

{سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا } 43

**[Pooya/Ali Commentary 17:43]** (see commentary for verse 42)

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا } 44

**[Pooya/Ali Commentary 17:44]**

"He is Allah in the heavens and the earth" says verse 2 of Anam. All creation, animate and inanimate, sings Allah's praises and celebrates His glory-animate with consciousness, and inanimate in the evidence which is manifested in the undisturbed and continuous working of every system in perfect harmony in the universe. Also see Jumu-ah: 1. All nature bears witness to His unity, sovereignty, wisdom, justice and goodness.

Aqa Mahdi Puya says:

"But you do not understand their glorification" implies that there is something which is beyond the grasp of every being. Every being, in the order of existence, is more or less, endowed with some degree of life or consciousness, therefore the animate and inanimate should be understood in terms of the level of their awareness. The Imams of the Ahl ul Bayt say that the Quran refers to the fact that all men do not understand it.

{وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا } 45

**[Pooya/Ali Commentary 17:45]**

Aqa Mahdi Puya says:

There were spiritual barriers between the Holy Prophet and the disbelievers, because, inspite of what is stated in the preceding verse, they cut themselves off from the true nature and therefore were isolated from the messenger of Allah. The hidden veil, put by Allah between the Holy Prophet and them, sometimes made them unable to see him even when he was standing before them, while they were seeing other things.

{وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوُوا عَلَىٰ أَدْبَارِهِمْ نُفُورًا } 46

**[Pooya/Ali Commentary 17:46]**

Refer to the commentary of al Baqarah: 7; Araf: 179 and Nahl: 108.



{نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا } 47

**[Pooya/Ali Commentary 17:47]**

Aqa Mahdi Puya says:

The all conquering force of the Holy Prophet's words and deeds used to stupefy the disbelievers to such a degree that in helplessness they began to describe him as a man bewitched. They were simply unable to cope with the excellence of his character and the revelations revealed to him.

It is surprising that even some Muslims have fabricated a few traditions which report that he was enchanted by the Jews.

{انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلاً } 48

**[Pooya/Ali Commentary 17:48]** (see commentary for verse 47)

{وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا } 49

**[Pooya/Ali Commentary 17:49]**

The disbelievers do not realise that Allah who created them once out of nothing can create them again, with conscious memories of the life they lived in this world, in order to render to Him an account of their deeds.

{قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا } 50

**[Pooya/Ali Commentary 17:50]**

{أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۗ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۗ قُلْ

{عَسَىٰ أَنْ يَكُونَ قَرِيبًا } 51

**[Pooya/Ali Commentary 17:51]**

{يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنَّا لَأَبْتُمْ إِلَّا قَلِيلًا } 52

**[Pooya/Ali Commentary 17:52]**

Every one, whether believer or disbeliever, will glorify Allah on the day of resurrection. Firawn in his last moments, engulfed by the mounting waves of the sea, said: "I believe that there is no god but He, in whom the children of Israil believe, and I am of the Muslims." It was of no avail. He was punished. Likewise the disbelievers shall praise Allah on the day of resurrection but will be punished.

{وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا } 53

**[Pooya/Ali Commentary 17:53]**

Some early Muslims of Makka were losing patience with the mocking behaviour of the Makkan infidels and so they asked the Holy Prophet to retaliate, at the least, verbally. Then came this verse.

{رَبُّكُمْ أَعْلَمُ بِكُمْ ۗ إِنَّ يَسْأَلُ بِرَحْمَتِكُمْ أَوْ إِنْ يَسْأَلُ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلاً } 54

**[Pooya/Ali Commentary 17:54]**

As the "mercy unto the worlds" the Holy Prophet was concerned about the fate of the disbelievers,

but according to the will and plan of Allah all human beings enjoy full freedom to choose between good and evil, therefore, on the part of the Holy Prophet, it was enough that he conveyed to them the message of Allah and invited them to the right path. It is Allah who grants mercy to whom He wills and punishes whom He wills.

{وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۗ وَآتَيْنَا دَاوُودَ زُبُورًا ۗ} 55

**[Pooya/Ali Commentary 17:55]**

Refer to the commentary of al Baqarah: 253 and Nisa: 163.

Imam Jafar bin Muhammad as Sadiq said that Nuh, Ibrahim, Musa, Isa and the Holy Prophet were the five most distinguished messengers of Allah.

The Holy Prophet said:

"Allah has exalted His prophets over the angels and exalted me over all the prophets. After me, O Ali, you and your divinely chosen progeny (Imams of the Ahl ul Bayt) are the most exalted. The angels are our servants." (Umdatul Bayan).

{قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ۗ} 56

**[Pooya/Ali Commentary 17:56]**

In addition to the false gods worshipped by the pagans, there were some who worshipped the angels as the daughters of God; and Uzayr and Isa are worshipped by the Jews and the Christians respectively as the sons of God.

{أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۗ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ۗ} 57

**[Pooya/Ali Commentary 17:57]**

Aqa Mahdi Puya says:

It is futile to worship prophets, angels and heroes, inspite of the fact that they are good and holy and near to Allah, because even they seek means of access or approach (*wasilah*) to Allah.

Some schools of thought view that obedience itself is the *wasilah*, but verse 35 of al Ma-idah (see its commentary) does not agree with this point of view, as the believers are asked to seek *wasilah* besides *taqwa*, therefore obedience cannot be *wasilah*. The Quran and the Ahl ul Bayt teach us that the Holy Prophet's blessings and his prayer for forgiveness is a means of access or approach to Allah besides man's own deeds, because the Holy Prophet is the first and the foremost in the order of submission to and worship of Allah, being the seal of the prophets, and the superior-most among them. There are traditions, accepted by those scholars who do not follow the Ahl ul Bayt, which report that the companions of the Holy Prophet used to seek his prayers as the means of approach to Allah.

{وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا } 58

[Pooya/Ali Commentary 17:58]

{وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۗ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا } 59

[Pooya/Ali Commentary 17:59]

Aqa Mahdi Puya says:

The infidels did not demand the miraculous signs (also mentioned in several verses of Al An-am and Al Furqan) to remove their doubts but to challenge the Holy Prophet in order to side-track the issue of worshipping only Allah and rejecting their false gods. In the same manner the ancient people (refer to the verses of Al Araf and Hud pertaining to Nuh, Shu-ayb, Salih and Musa) showed their aversion to the true teachings of their messengers and challenged them to bring down the wrath of Allah on them. They were punished and destroyed. The Holy Prophet's mission was universal. It was not confined to any particular community, place and time. Allah did not want to inflict perdition in response to the challenge of a few ignorant people on the whole human race. So the Holy Prophet did not resort to such a destructive course during his ministry except at the time of *mubahilah* when Allah commanded him to take the decisive step, but the Christians declined to accept the challenge (see commentary of Ali Imran: 61). The Quran clearly says that threats cannot be like the convincing signs with which every messenger of Allah was sent among his people to prove his divine messengership.

To prove that the interpretation of *ayat* (signs) as communication or message exclusively is not true, the example of she-camel, sent to the Thamud in the days of prophet Salih, has been given (see commentary of Araf: 73 to 79).

See the commentary of al Baqarah: 118 and 243 to know that it is a malicious attempt to deny the powers of the Holy Prophet when some translators interpret the verse as "We have not given you the power" .

{وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا } 60

[Pooya/Ali Commentary 17:60]

Aqa Mahdi Puya says:

The purpose of the revelation of this verse is to give comfort and encouragement to the believers in order to neutralise the effects of the disheartening events which had already happened, or were expected to happen. Allah encompasses the people. Such insignificant events do not affect His all-embracing authority and omnipotence. The dream or vision does not refer to *mi-raj* (refer to the commentary of verse I of this surah) because it was neither a disheartening event nor a trial for his *ummah*. It was a highest honour and glory bestowed on His *habib* (most beloved friend). The cursed tree also does not refer to *zaqqam* (Saffat: 62 to 65; Dukhan: 43 to 46 and Waqi-ah: 52) because hell and its contents are not cursed but are means made by Allah to punish the wicked. There is no authentic tradition to support that either the vision refers to the conquest of Makka (Fat-h: 27) or the battle of Badr (Anfal: 43). According to the Ahl ul Bayt it refers to the dream (monkeys sitting on the Holy Prophet's pulpit) which Allah showed to him about a tribe (Bani Umayyah) from among his followers who had destroyed the spirit of Islam after him; that was a time of trial for the true

believers. The Holy Prophet saw in his dream that like those Jews who did not believe and were cursed by Dawud and Isa (Ma-idah: 78 and 79) his followers would also deviate from the right path. but would not be able to harm the true faith because his Ahl ul Bayt would be there to safeguard the religion of Allah from the mischief of the deviating monkeys.

The cursed tree may refer to the evil tree mentioned in Ibrahim: 26.

It is also a warning to the mischief-makers, but they pay no heed, and on the contrary they boldly transgress more and more.

{وَأِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا } 61

**[Pooya/Ali Commentary 17:61]**

Refer to the commentary of al Baqarah: 30 to 38; Araf: 11 to 18 and Hijr: 28 to 42.

Aqa Mahdi Puya says:

With reference to the preceding verse it is implied in this verse that the mischief and deviation of the apostates, after the Holy Prophet, is comparable to the satanic arrogance and disbelief.

Man in his origin is free from all defects as asserted in At Tin :4- "We have created man in the best of moulds". The evil and deviation crept into the children of Adam through satanic agency. Therefore the concept of original sin introduced by the Christian Church is untenable.

Several verses of the Quran assert that those who deviate from the right path in lure of the worldly gains are not human beings at all; they are animals or even worse.

{قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنِ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأُحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا } 62

**[Pooya/Ali Commentary 17:62]** (see commentary for verse 61)

{قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا } 63

**[Pooya/Ali Commentary 17:63]** (see commentary for verse 61)

{وَاسْتَفْزِرْ مَنْ اسْتَطَاعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا } 64

**[Pooya/Ali Commentary 17:64]** (see commentary for verse 61)

{إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا } 65

**[Pooya/Ali Commentary 17:65]** (see commentary for verse 61)

{رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا } 66

**[Pooya/Ali Commentary 17:66]**

{وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا } 67

**[Pooya/Ali Commentary 17:67]**

Refer to the commentary of Yunus: 22 and 23.

Man is safe neither on land nor at sea except by the grace and mercy of Allah. After the day of

resurrection, when the judgement is passed, His grace and mercy will not shelter the wicked, therefore those who disbelieved in Allah and worked as the agents of Shaytan will find no escape from His wrath. In this world also if He wills He overpowers the evil-doers with chastisement wherever they are.

{أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا} 68

[Pooya/Ali Commentary 17:68] (see commentary for verse 67)

{أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلِيًا بِهِ تَبِيعًا} 69

[Pooya/Ali Commentary 17:69] (see commentary for verse 67)

{وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا} 70

[Pooya/Ali Commentary 17:70]

Aqa Mahdi Puya says:

Allah has honoured the children of Adam (human beings) above other creatures (refer to verses 60 to 69). It is a trial, result of which will be seen by all on the day of judgement as described in the next verse .

{يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أَتَى كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا} 71

[Pooya/Ali Commentary 17:71]

The book mentioned here is the record of deeds every individual will carry with him or her on the day of judgement. It will be visible to all. All human beings will appear with the guides (*imams*) they followed in their lives in the world. to give account of their deeds and faith. Blessed are they who follow the true guides (*imams*) of the Ahl ul Bayt, chosen by Allah and appointed by the Holy Prophet. The Holy Prophet said:

"Verily I am the *Imam* among you. After me, Ali will be your *Imam*. After him, his sons in his progeny will be your *Imams*. Whosoever remains attached with them shall be saved and shall obtain salvation. Those who disassociate themselves from them shall go astray and will certainly be lost."

So, either follow the thoroughly purified (Ahzab:33) Imams of the Ahl ul Bayt who are the fountain-head of guidance, mercy and wisdom, so that you go before your Lord on the day of judgement with them as your Imams, or run after those who themselves were in need of guidance.

"Is then He who guides to the truth more worthy to be followed, or he who cannot find the right path unless he is guided? What ails you? How (ill) you judge?" (Yunus: 35)

The above verse is also applicable to those whom He chose as guides to preserve and show His right path to mankind in every age and clime.

"Is he who walks grovelling upon his face more rightly guided or he who walks uprightly on the right path?" (Mulk: 22)

Please refer to the commentary of al Baqarah: 2 and 124 to understand the following verse and know who are the true Imams chosen and appointed by Allah.

"We have gathered all things in a manifest Imam " (Ya Sin: 12)

"Verily we have shown man the right way. Let him (now) be grateful (follow the right way) or be ungrateful (reject it)." (Dahr: 3).

Aqa Mahdi Puya says:

Commentators have variously interpreted the word *imam* as under:

- (i) Scripture.
- (ii) Prophet.
- (iii) Leaders in every age.
- (iv) Record of deeds.
- (v) Mother.

The first three are better than the last two.

The scripture and the prophet on whom it was revealed are not separable. To follow a scripture means to follow the prophet who brought it to the people. Moreover both of them together take their true followers to salvation. Nowhere in the Quran or in the traditions it is stated that they may also lead their followers to hell, but it is said that there are two types of Imams-"We appointed Imams, from among them, to guide (mankind) by our command (Sajdah: 24); and "We made them Imams who invite to the fire (Qasas: 41). The Imams mentioned in Sajdah: 24, like the prophets, are not separable from the scripture, as declared by the Holy Prophet in *hadith al thaqalayn* (see page 6). They are his Ahl ul Bayt.

The Holy Prophet said:

"Whosoever dies without recognising the Imam of his age dies the death of a pagan."

After making it clear that there will be an Imam from his progeny in every age, he gave the number of Imams as twelve, neither more nor less. In fact it was a covenant Allah made with Ibrahim that among his descendants there would be twelve princes (Imams) in the progeny of Ismail. See commentary of Al Baqarah: 124.

This verse says that all human beings in groups shall be called with their respective Imams. The identity of the true Imams will be their inseparability with the scripture and the Holy Prophet- they will lead to eternal salvation. Those who opposed these Imams in their lifetime and installed themselves as the leaders or rulers without any divine authority shall be the leaders mentioned in Qasas: 41 who will lead their followers to hell because they opposed the book, the Holy Prophet and Allah.

On the day of resurrection the people will be divided in the following groups:

(i) Those who are most excellent and nearest to Allah.

(ii) *Ashab ul maymanah*-the followers of the book of Allah, the Holy Prophet and the Imams of his Ahl ul Bayt, the most excellent and nearest to Allah.

(iii) *Ashab ul mash-amah*-the opponents of the first and the second groups.

Refer to the opening verses of al waqi-ah.

Also refer to the commentary of al Baqarah: 143; Nisa: 41 ; Hud: 18 and 98; and Nahl: 84 and 89.

{وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا} 72

**[Pooya/Ali Commentary 17:72]**

Blindness, in this verse, means "not seeing the light and going farther and farther away from the right path." Those whose hearts are not filled with the light of true belief in Allah shall be deprived of seeing the light of salvation and bliss.

{وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰ إِلَيْكَ لِتَفْتَرِي عَلَيْنَا غَيْرَهُ ۖ وَإِذَا لَا تَأْخُذُوكَ حَلِيلًا} 73

**[Pooya/Ali Commentary 17:73]**

Some of the pagans of Banu Saqif had pressed the Holy Prophet to allow them certain privileges as the terms of their submission to him; one of them was to allow them to worship their idols for one more year after which they would give up idolatry and become Muslims.

Another version says that some of the pagans proposed to make him the absolute monarch of Arabia and offered him some of the most beautiful girls of the land in wedlock if he agreed to forsake his mission. The Holy Prophet replied:

"If you put the sun in my right hand and the moon in my left hand I will not give up my mission, even if you threaten to kill me, or really kill me, until the truth prevails."

{وَلَوْلَا أَنْ تَبَيَّنَّاكَ لَقَدْ كُنْتُمْ تَرَكُّنَ إِلَيْهِمْ شَيْئًا قَلِيلًا} 74

**[Pooya/Ali Commentary 17:74]**

Allah made the Holy Prophet sinless (*ma-sum*), so there was no chance of his inclining to the pagans even a little. It has been asserted by the first sentence of verse 74. These verses are addressed to his followers through him.

{إِذَا لَادَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا} 75

**[Pooya/Ali Commentary 17:75]** (see commentary for verse 74)

{وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذَا لَا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا} 76

**[Pooya/Ali Commentary 17:76]**

The enemies of the Holy Prophet tried to frighten him away from their midst, so that they could expel him and keep him out, but Allah's plan was different. By persecuting him they dug their own graves. The Holy Prophet migrated from Makka to Madina and came back to annihilate the enemies of Allah for ever.

It may also refer to the event known as "interdict of Shub Abu Talib" (see commentary of Bara-at: 113).

{سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا} 77

[Pooya/Ali Commentary 17:77] (see commentary for verse 76)

{أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} 78

[Pooya/Ali Commentary 17:78]

This verse contains the command for the five obligatory prayers, viz., the four from the declination of the sun from the meridian to the fullest darkness of the night; and the early morning prayer, *Fajr*. The four afternoon prayers are- Zuhr, immediately after the sun begins to decline from the meridian; Asr in the late afternoon; Maghrib, immediately after sunset; and Isha, after the glow of sunset has disappeared and full darkness of the night has set in.

{وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا} 79

[Pooya/Ali Commentary 17:79]

*Tahajjud* is a prayer prayed after midnight but before dawn. Although *tahajjud* is an optional prayer, but it is considered "nearest to obligatory (*wajib*) prayer."

The Holy Prophet said:

"On the day of judgement I will be in "*maqaman mahmuda*" (a station of praise and glory) from where I will seek forgiveness for the sinners from the Lord who does what He wills."

Aqa Mahdi Puya says:

As a means may but when the nominative of this verb is Allah, it becomes a certainty.

*Maqaman mahmuda* implies such distinction which no other created being shares. All commentators agree that it is because of this authority of intercession the Holy Prophet will be given the standard of praise and glory (*liwa-i hamd*) under which all the prophets and angels will stand together.

Ahmad bin Hambal says:

"The Holy Prophet said: 'O Ali, I and you will have the honour to address them. You will hold my standard under which all the prophets will gather'."

The Holy Prophet will be the first and the foremost intercessor whose intercession will be



{وَقُلْ رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا } 80

**[Pooya/Ali Commentary 17:80]**

Aqa Mahdi Puya says:

The most appropriate interpretation is to take it in a very wide sense so as to mean-to seek Allah's help in all movements, thoughts and feelings. As commanded by the Imams of Ahl ul Bayt every believer should also pray to Allah in these words.

{وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبٰطِلُ ۚ إِنَّ الْبٰطِلَ كَانَ زَهُوْقًا } 81

**[Pooya/Ali Commentary 17:81]**

This verse declares the established authority of Islam over all false creeds and religions. It is also a prophecy that one day falsehood shall be wiped out for ever, when the living Imam Al Mahdi Al Qa-im will come back and take full control of the whole world.

{وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۗ وَلَا يَزِيْدُ الظَّٰلِمِيْنَ اِلَّا خَسٰرًا } 82

**[Pooya/Ali Commentary 17:82]**

Refer to the commentary of Yunus: 47.

{وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ ۗ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا } 83

**[Pooya/Ali Commentary 17:83]**

{قُلْ كُلُّ يَعْمَلْ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيْلًا } 84

**[Pooya/Ali Commentary 17:84]**

Refer to the commentary of al Baqarah: 256.

{وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ اِلَّا قَلِيْلًا } 85

**[Pooya/Ali Commentary 17:85]**

Aqa Mahdi Puya says:

*Ruh* has been used in the Quran in various meanings:

- (i) The life or spirit breathed into Adam (Hijra: 29).
- (ii) The life in every conscious being.
- (iii) Isa is a word of Allah and a spirit (proceeding) from Him. (Nisa: 171).
- (iv) The Quran as mentioned in Shura: 52.
- (v) The spirit which comes down in the night of *qadr* with the angels (Quran: 4).
- (vi) The spirit which will stand with the angels on the day of resurrection. (Naba: 38)
- (vii) The holy ghost (Ma-idah: 11).
- (viii) The spirit sent to Maryam which appeared before her as a man. (Maryam: 17).

Besides the Quranic use, the word spirit was in vogue among the pagans of Arabia, India, Europe, Africa and other places, attributing to the spirit all the aspects and happenings they could not explain in terms of cause and effect. The reference here is not particular but to that which is unseen and immeasurable but present in human body as an active agent which gives awareness to man, not obtainable through observation and experiment, or produces extraordinary happenings in human society and other physical realms .

The ancient philosophers had diverse opinions about the spirit in its general sense and did not have a clear definition. They were not sure whether it is created or uncreated. Some Indian and Greek schools of thought expounded the idea that both spirit and matter are uncreated, therefore the existence of a third agent, who controls these two as God, was a disputed issue among them. They also disputed whether there is one spirit manifesting in various ways in the nature, or every individual or every species has a spirit of its own; and whether it is an undimensional conscious entity influencing the dimensional relation, or it is also dimensional but not having the characteristics of matter-a very fine ethereal objective reality.

The issue has been dealt with by the various schools of thought in Islam by relying, more or less, on the theories of Greek, Indian and Persian philosophers. According to some commentators the answer is evasive because Allah says in this verse that the spirit is a matter of concern for Allah only and human knowledge is not sufficient to understand it. Some commentators say that the answer is there because as an outcome of Allah's command spirit should be treated as created, and its nature is all-pervading like the nature of the divine command, assuming appropriate form and character in every stage and every realm, sometimes dimensional and sometimes undimensional. In other words the spirit, the active agent in the universe and in the order of creation, is the outcome of the divine will, not conditioned by any particular character or limitation, like the radiation coming from its source, which is not conditioned at all by the character of the ground on which it falls, but the reflection or the effect produced by the radiation is conditioned by the character of the ground, material or non-material. It is from this viewpoint the spirit has been termed by the scholars as material or non-material.

What proceeds from Allah is undimensional and non-material, which, when produces effect in material beings, becomes material; and, when produces effect in non-material realm, becomes non-material. The factor responsible for animal function is termed "spirit", and the mind itself is termed "spirit" because it produces effects and reflections known as knowledge; and what proceeds from Allah to give knowledge and awareness to human mind is also "spirit". Any effect or reflection produced by the agencies other than material factors, can be termed as spirit, or angels, or the hand of Allah. This is the interpretation of this verse in view of the traditions narrated from the Holy Prophet and his Ahl ul Bayt. Human knowledge is not sufficient to understand the true nature of "spirit".

{وَلَيْنُ شِئْنَا لَنذُهِبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا } 86

**[Pooya/Ali Commentary 17:86]**

Even the revealed book of Allah is the outcome of His command (Shura: 52,), and if He wills He will take it away.

{إِلَّا رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا } 87

**[Pooya/Ali Commentary 17:87]**

The Holy Prophet as the "mercy from the Lord" can alone plead for the continuation of the blessings of the Lord so that his followers may find guidance from the revealed book of Allah, otherwise He may withdraw it as said in the preceding verse.

{قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا } 88

**[Pooya/Ali Commentary 17:88]**

Refer to the commentary of al Baqarah: 23; Yunus: 38 and Hud: 13.

{وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا } 89

**[Pooya/Ali Commentary 17:89]** (see commentary for verse 88)

{وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا } 90

**[Pooya/Ali Commentary 17:90]**

Refer to al Baqarah: 55 and 60; Nisa: 153 and Anam: 7,8,9 and 35 to know about the true nature of the desire of the unbelievers, like Jews, for witnessing miracles.

Miracles are shown by the prophets of Allah when Allah wills. Refer to the commentary of al Baqarah: 118 and 243. Miracles greater than any that the ignorant unbelievers could think were before them. The Holy Prophet, his Ahl ul Bayt and the Quran were such miracles, and they are the everlasting miracles that endure through all ages. The Quran (and the Ahl ul Bayt-refer *tohadith al thaqalayn* on page 6, and commentary of Rad: 43 and Shura: 17) are the witnesses between the Holy Prophet and the people.

Refer to the commentary of verse 49 of this surah for the raising up of people as a new creation, but the unjust ungratefully refuse to accept it. Refer to Rad: 43 and al Baqarah: 18 for verse 97.

The denial of the life of hereafter is the cause of the disbelievers' attitude towards the messengers of Allah. See commentary of Araf: 103 to 145 to know similarities between the Holy Prophet and Prophet Musa. After comparing the repulsive attitude of the unbelievers with Firawn and his people, Allah vouchsafe the truth of the Quran and the success of the Holy Prophet's mission and assures the Holy Prophet that whether or not the unbelievers accept the truth, the people gifted with knowledge (see commentary of Ali Imran: 7; Nisa: 162) will submit to it with utmost devotional humility.

This surah ends with the glory and praise of Allah and the assertion of His unity.

{أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارَ خِلَافَهَا تَفْجِيرًا } 91

**[Pooya/Ali Commentary 17:91]** (see commentary for verse 90)

{أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتِ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِلِقَائِنَا الْمَلَائِكَةَ فَيُبَيِّنَ } 92

**[Pooya/Ali Commentary 17:92]** (see commentary for verse 90)

{أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرَفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرِيقِكَ حَتَّىٰ تُنَزَّلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا } 93

[Pooya/Ali Commentary 17:93] (see commentary for verse 90)

94 { وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا }

[Pooya/Ali Commentary 17:94] (see commentary for verse 90)

95 { قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْسُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا }

[Pooya/Ali Commentary 17:95] (see commentary for verse 90)

96 { قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا }

[Pooya/Ali Commentary 17:96] (see commentary for verse 90)

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۗ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۗ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِّيًّا وَبُكْمًا وَصُمًّا ۖ مَا وَاهُمْ

97 { جَهَنَّمَ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا }

[Pooya/Ali Commentary 17:97] (see commentary for verse 90)

98 { ذَلِكَ جَزَاءُ هُمُ بَأْسُهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَلَيْسَ لِمَبْعُوثُونَ خَلْقًا جَدِيدًا }

[Pooya/Ali Commentary 17:98] (see commentary for verse 90)

أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا

99 { كُفُورًا }

[Pooya/Ali Commentary 17:99] (see commentary for verse 90)

100 { قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۗ وَكَانَ الْإِنْسَانُ قَتُورًا }

[Pooya/Ali Commentary 17:100] (see commentary for verse 90)

101 { وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ ۖ فَاسْتَأْذَنَّا بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا }

[Pooya/Ali Commentary 17:101] (see commentary for verse 90)

102 { قَالَ لَقَدْ عَلِمْتُمْ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا }

[Pooya/Ali Commentary 17:102] (see commentary for verse 90)

103 { فَأَرَادَ أَنْ يَنْتَفِرَ هُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا }

[Pooya/Ali Commentary 17:103] (see commentary for verse 90)

104 { وَقُلْنَا مَنْ بَعْدَهُ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا }

[Pooya/Ali Commentary 17:104] (see commentary for verse 90)

105 { وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَهُ ۗ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا }

[Pooya/Ali Commentary 17:105] (see commentary for verse 90)

106 { وَفَرَأْنَا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا }

[Pooya/Ali Commentary 17:106] (see commentary for verse 90)

107 { قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۗ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُنْتَلَىٰ عَلَيْهِمْ يَاجِرُونَ لِلَّذِينَ كَفَرُوا سُبْحَانَ اللَّهِ ۗ عَلَيْهِمْ سَجْدًا }

[Pooya/Ali Commentary 17:107] (see commentary for verse 90)

108 { وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا }

[Pooya/Ali Commentary 17:108] (see commentary for verse 90)

109 { وَيَجْرُونَ لِلَّذِينَ كَفَرُوا وَيَزِيدُهُم خُشُوعًا ۗ }

[Pooya/Ali Commentary 17:109] (see commentary for verse 90)

110 { قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۖ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُ بِصَلَاتِكَ ۗ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا }

[Pooya/Ali Commentary 17:110] (see commentary for verse 90)

111 { وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا ۖ وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ ۖ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدُّنْيَا ۗ وَكَثِيرٌ مِّنْهُمْ كَذِبٌ }

[Pooya/Ali Commentary 17:111] (see commentary for verse 90)

# 3

## Chapter

### 18th - Tafsir Surah Kahf (The Cave)

{ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝ 1 }

[Pooya/Ali Commentary 18:1]

The Quran, revealed to the Holy Prophet, contains plain, simple and clear guidance to mankind, in order that the Holy Prophet as the *nadhir* may warn those who do not believe in his message although it is straight and there is no ambiguity in it; and as the *bashir* may give glad tidings to those who believe and follow him.

The last verse of the preceding surah says that praise be to Allah because He has begotten no son and has no partner in His authority, and this surah also begins with "praise be to Allah" and states that those who say: "Allah has begotten a son" are like the disbelievers. The Jews, the Christians and the infidels are warned of a terrible punishment. The ultimate fate of a large number of human beings because of their obstinate adherence to falsehood caused utmost grief to the Holy Prophet, the mercy unto the worlds, who suffered abuse and persecution in order to preach the truth and show the way of salvation to the whole mankind, in every age, so that the maximum number of people may be saved from the certain wrath of Allah. His love for the human race was particular as well as general. It was his earnest desire that every living being should receive guidance from the book of Allah (the word *hadith* has been used for the Quran in verse 6) and follow its guidance to attain bliss and salvation.

{ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝ 2 }

[Pooya/Ali Commentary 18:2] (see commentary for verse 1)

{ مَا كَثِيرٌ فِيهِ آيَاتٌ ۝ 3 }

[Pooya/Ali Commentary 18:3] (see commentary for verse 1)

{ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝ 4 }

[Pooya/Ali Commentary 18:4] (see commentary for verse 1)

{ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِإِبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۝ 5 }

[Pooya/Ali Commentary 18:5] (see commentary for verse 1)

{ فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ۝ 6 }

[Pooya/Ali Commentary 18:6] (see commentary for verse 1)

{ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝ 7 }

[Pooya/Ali Commentary 18:7]

The forests, the mountains, the rivers, the oceans, the valleys and all other natural resources created by Allah are useful for man, but He has placed the human beings on the earth amid these bounties so that He may try them to see which of them is best in deeds. Those who scramble for these bounties as if they shall have them for ever must know that one day the earth will become dust and

waste, bare and barren. Refer to the commentary of Yunus: 10 and Hud: (9 to 22) Imam Jafar bin Muhammad As Sadiq said:

"In order to test the Holy Prophet the pagans of Makka sent three men to Najran so that they might learn a few unknown episodes from the Jew scholars and confront him with them. They returned with the story of the "seven sleepers in the cave", and when the Holy Prophet was asked to narrate their story these verses were revealed ."

The Quran, as usual, lays stress on the moral lessons of the story, and not on the exact identification of the persons concerned. The Holy Prophet not only told them the main story but pointed out the variations that were current, and admonished them for disputing about such details. The story is treated as a parable, containing spiritual lessons of the highest value. The *ashab ul kahf* (the dwellers of the cave) were seven young Christian men who lived in Ephesus, a city on the west coast of Asia Minor. They lived in a society which was completely idolatrous, although they themselves were believers in only one God, as the true followers of Prophet Isa. The city in which they lived was under the rule of the Roman emperor Decius who ruled from 249 to 251 A.D. Decius was a tyrant, and an idol-worshipper. All those who lived under his rule were forced to worship the idols. He issued an order saying that any citizen who refused to worship the idols was a traitor and was condemned to death. Soon the seven young men-the *ashab ul kahf*-realised that they were the only persons left who refrained from worshipping the idols. This forced them to re-evaluate their situation: either give in to the majority pressure to worship idols, or refuse and be killed. None of these alternatives seemed favourable. Man must not jeopardise his life but should take all precautions to save it because it is a trust, and then leave the matter to the will of Allah. Therefore, they decided to leave the city and seek refuge elsewhere, away from the reach of the tyrant emperor. So they left the city. Outside the city, a dog named Qatmir joined them. They went towards the hills and finally found a cave for themselves. They prayed for Allah's help, and Allah made them sleep for about 300 years. A party of investigators, headed by a minister of the emperor came to the cave. The minister, who went inside the cave and found them sleeping, was a believer, so he told the emperor that they were dead. The cave was closed and a tablet (*raqim*) whereon were inscribed the names of the *ashab ul kahf*, their religion, and what it was from which they fled was put upon the entrance of the cave. The cave is said to be in Damascus. Even today the pilgrims who call upon the shrine of Bibi Zaynab, pay a visit to this cave.

They were raised up in the reign of Theodosius 11 (408 to 450 A.D.), who was a Christian. It is written in Hastings "Encyclopaedia of Religion and Ethics" that the cave was reopened when Allah suggested to Adolius, the proprietor of the field where the cave is, to build a sheepfold for his flock; for this purpose the workmen used the stones which closed the entrance of the cave. The long period of 300 years seemed to the *ashab ul kahf*, as if only a day or two passed by, or even less. So our ideas of time are fallacious. The Almighty Lord controls time and space. Even an animal who associated itself with the godly servants of Allah was rewarded. This event is an example of Allah's power to resurrect all human beings after their death on the day of judgement.

There is another version in which it is stated that when the *ashab ul kahf* came out of sleep they found the mouth of the cave closed.

One of them said:

"O my Lord, once I hired a man to work for me for one full day, but he finished the work in half a day and left without taking the payment. With the amount payable to him I bought a calf. Soon it multiplied into a herd. It so happened that one day he came to see me. I told him what had happened. He did not believe. I swore in Your name and gave the whole flock to him. I did it in Your name and for Your sake. Please open the cave."

One third portion of the cave opened. Another from them said:

"O my Lord, a beautiful woman came to me for some food when there was a widespread famine in our land. I desired her very much as soon as I saw her beauty but she refused to yield to my carnal passion and went away. She came to me again and again but every time I put the same proposal to her. At last she agreed. When I held her in my arms I felt she was violently trembling. To my question she said she was trembling in fear of God. I at once freed her and gave her the provision she asked for. I did it to obtain Your pleasure. I wept and sought Your forgiveness. Now I beseech You to open the cave."

Now the two third portion of the cave was open. Another from them said:

"O my Lord, once I brought some milk for my parents, but found them asleep. I did not want to disturb them. So I waited beside them. The whole night passed and my flock of sheep perished in the field as I could not attend to them. In the morning my parents awoke and drank the milk. I did it to please You, O my Lord; so open the cave."

Now the whole cave lay open before them.

Whatever is stated about the *ashab ul kahf* is a miracle of Allah. He is able to do all things. No one has yet found the bodies of *ashab ul kahf* who are said to be still sleeping. Allah has kept them invisible as He has kept Isa, Khizr, Idris and the living Imam Al Qa-im hidden from the sight of all people.

Aqa Mahdi Puya says:

When the people of the town found one of the *ashab ul kahf* in the market who went there to buy food they wanted to know who he was. He told them their story. They went with him to the cave. The man went inside in advance and informed his comrades that the emperor with his scholars is coming to see them. They fell prostrate before Allah and prayed that the sleep might come over them again. So when the royal entourage came in they were asleep. They decided to build a *masjid* over them. The act of giving recognition to the men of God has been appreciated by the Quran. To build a *masjid* over the graves of men of God or to treat the place where they are buried as a place of worship of Allah is permissible according to verse 21. On this basis the *tawaf* of *hajr* of Ismail, known as *hajr al aswad*, close to the Ka-bah, is obligatory during the performance of *hajj*.

According to a few schools of thought in Islam the Holy Prophet issued orders contrary to the

implication of this verse. They quote the following traditions:

- (i) Allah has cursed the Jews and the Christians for adopting the graves of their prophets as *masjids* (place of worship). Do not make my grave a place of worship.
- (ii) The Christians have chosen the place where their saints are buried as objects of worship. You should not do as they do.
- (iii) Do not glorify me as the Christians glorify Isa.

Even if these traditions are authentic, they do not in any way repeal the permissibility of worshipping Allah near or on the grave of a chosen servant of Allah. They only warn the people not to treat the servants of Allah like the Lord to whom they had submitted unconditionally in their lives. The place where a chosen servant of Allah is buried becomes a sacred place which makes the worshipper of Allah remember Allah in a more favourable and spiritual environment than anywhere else. There is no restriction on the devotees of Allah to avoid any blessed place for His worship. In order to save the Muslims from falling into the pit of *shirk* (polytheism), it has been made obligatory to recite *tashahud* in every *salat*. There is no god save Allah and Muhammad is His servant and His messenger, and blessings of Allah be on Muhammad and his Ahl ul Bayt. There is no possibility of adopting any created being as an object of worship, beside Allah, when a Muslim repeats *tashahud* in every *salat*, which makes it clear that even the Holy Prophet and his Ahl ul Bayt, inspire of their highest status, are created beings, therefore there is none equal to Him and He alone is the sole object of worship. The Quran gives permission to remember the chosen servants of Allah as sincere worshippers of Allah. To pay homage to them, bowing and prostrating before them, as the angels were commanded to prostrate before Adam (Baqarah: 34) or the family of Yusuf prostrated before him (Yusuf: 100), is not prohibited, because worship (*ibadat*) depends on intention, and the intention of a true Muslim can never be their worship which is for Allah alone.

8} وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

[Pooya/Ali Commentary 18:8] (see commentary for verse 7)

9} أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

[Pooya/Ali Commentary 18:9]

10} إِذْ أَوْى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

[Pooya/Ali Commentary 18:10]

11} فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

[Pooya/Ali Commentary 18:11]

12} ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِئُوا أَمَدًا

[Pooya/Ali Commentary 18:12]

13} نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَرَدْنَا لَهُمُ هُدًى

[Pooya/Ali Commentary 18:13]

14} وَوَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا

[Pooya/Ali Commentary 18:14]

15} هُوَ لَا يَأْتُونَنَا آلِهَةٌ إِلَّا أَن يَأْتُوا بِالْحَقِّ بَيْنَ يَدَيْهِمْ وَسَاءَ الَّذِي يَزْعُمُونَ أَنَّهُم مُّشْرِكُونَ عَلَى اللَّهِ كَيْدٌ



**[Pooya/Ali Commentary 18:15]**

{وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا } 16}

**[Pooya/Ali Commentary 18:16]**

{وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ لِيُنذِرَ مَنْ يُهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلَلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْسِدًا } 17}

**[Pooya/Ali Commentary 18:17]**

{وَتَحْسَبُهُمْ آيِقَاطًا وَهُمْ رُقُودٌ وَنُقِلْتُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكُنْتُمْ بِأَسِطٍ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتُمْ مِنْهُمْ فِرَارًا وَكُنْتُمْ مِنْهُمْ رُعبًا } 18}

**[Pooya/Ali Commentary 18:18]**

{وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِئْتُمْ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا } 19}

**[Pooya/Ali Commentary 18:19]**

{إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا } 20}

**[Pooya/Ali Commentary 18:20]**

{وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّ عُنْ وَبَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا } 21}

**[Pooya/Ali Commentary 18:21]**

{سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كُنْتُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كُنْتُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَنَامْنَاهُمْ كُنْتُمْ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَنَفِتْ فِيهِمْ مِنْهُمْ أَحَدًا } 22}

**[Pooya/Ali Commentary 18:22]**

{وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكِ غَدًا } 23}

**[Pooya/Ali Commentary 18:23]**

Aqa Mahdi Puya says:

If you wish to do anything do not say: "I shall certainly do it", without adding: "*Inshallah* (if Allah will)". It is a general directive to every true believer. He must not depend on his own will

and ability for the successful completion of his action, but rely on the will of Allah however strong may be his will-power and ability, because complete submission to the will of Allah is Islam.

Remember Allah whenever you neglect or postpone any decision; because He alone is able to direct you to the truth of the matter rightly.

{إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا } 24}

**[Pooya/Ali Commentary 18:24]** (see commentary for verse 23)

{وَأَلْبِسُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا } 25}

**[Pooya/Ali Commentary 18:25]**

In reply to a Jew's query Ali ibn abi Talib said:

"They stayed in the cave 309 years according to lunar calendar."

It is Allah's computation that is given here. He is the knower, seer and hearer of all that which is taking place in the heavens and the earth. He protected them (*ashab ul kahf*) from the tyranny of the

heathen ruler. He does not share His authority with any one whatsoever.

{قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا<sup>ط</sup> لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ<sup>ط</sup> أَنْبَصِرُ بِهِ وَأَسْمَعُ<sup>ط</sup> مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا } 26

[Pooya/Ali Commentary 18:26] (see commentary for verse 25)

{وَأَنْتَ مَا أَوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ<sup>ط</sup> لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا } 27

[Pooya/Ali Commentary 18:27]

The Holy Prophet is commanded to recite the verses, that have been revealed to him, from the book of his Lord, in reply to the query about the *ashab ul kahf* the Quraysh put to him as directed by the Jews.

The people are warned through the Holy Prophet not to try to change the words of Allah because His commands, decrees and orders are final and irrevocable.

See commentary of An-am: 116.

{وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ<sup>ط</sup> وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا<sup>ط</sup> وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا } 28

[Pooya/Ali Commentary 18:28]

The true servants of Allah are those whose hearts are turned to Him morning, noon and night, and who do not seek worldly gains, but desire only Allah's grace and His presence. They are poor in the world, but their company gives far more inward and spiritual satisfaction than worldly grandeur. Such a man was Salman. Qummi says in his commentary that this verse was revealed when A-inya bin Hasin asked the Holy Prophet to send away Salman whenever he or wealthy people like him came to see him because the social status of a poor man like Salman who had only one garment did not justify his presence among them. The Holy Prophet recited this verse and added: "Salman is one of my Ahl ul Bayt." It was a distinction which no other companion had ever enjoyed.

Aqa Mahdi Puya says:

The Holy Prophet, who only followed the revelations (Najm: 4), never paid any attention to the loose talk of those who have been referred to in this verse, in Al Qalam: 10 to 15 and in the early verses of al Ahzab.

The qualities described in this verse refer to the *ulil amr* whose obedience has been made obligatory. See commentary of Nisa: 59.

{وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ<sup>ط</sup> فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ<sup>ط</sup> إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا<sup>ط</sup> وَإِنْ يَسْتَعِثُّوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ<sup>ط</sup> بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا } 29

[Pooya/Ali Commentary 18:29]

{إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا } 30

[Pooya/Ali Commentary 18:30]

{أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ

31} فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا

[Pooya/Ali Commentary 18:31]

32} وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

[Pooya/Ali Commentary 18:32]

Here is a parable of the contrast between two men. One had much wealth from the gardens and plantations he owned. All this wealth made him very arrogant and proud. The other had nothing. His trust was in Allah. The worldly wealth of the first was destroyed because he had forgotten Allah who gave him the physical strength and intelligence to exploit the land and animals for his own advantage. The second was happier in the end because he believed that Allah was his Lord, and did not associate any one with his Lord. It was not wealth that ruined the wealthy man, but the attitude of his mind. In his love of the material possessions he forgot the spiritual share and openly defied the bestower of all bounties. The poor man remonstrates against the proud man who denied Allah. From his own spiritual experience he tells the proud man that Allah is good and the better way of enjoying His bounties is to remember Him and give thanks to Him. He warns him of the fleeting nature of worldly possessions and of the certainty of Allah's punishment for inordinate vanity.

Man should always safeguard himself against the arrogance he builds up within his conscious soul when he enjoys prosperity and authority over less fortunate fellow-beings, because what the Almighty Lord has given him can be taken away from him in a flash of an eyelid. Those who safeguard themselves against evil with full awareness of the laws made by Allah never yield to the lure of wealth, pomp and power. They shall abide in the land of eternal bliss for ever. Those who surrender to evil, wickedness and pride shall have nothing but torment of the fire, after the day of judgement, for ever and ever.

33} كَلْنَا الْجَنَّتَيْنِ أَتَتْ أَكْلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَافَهُمَا نَهْرًا

[Pooya/Ali Commentary 18:33] (see commentary for verse 32)

34} وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

[Pooya/Ali Commentary 18:34] (see commentary for verse 32)

35} وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا

[Pooya/Ali Commentary 18:35] (see commentary for verse 32)

36} وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا

[Pooya/Ali Commentary 18:36] (see commentary for verse 32)

37} قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

[Pooya/Ali Commentary 18:37] (see commentary for verse 32)

38} لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

[Pooya/Ali Commentary 18:38] (see commentary for verse 32)

39} وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنَّا أَقْلًا مِنْكَ مَالًا وَوَلَدًا

[Pooya/Ali Commentary 18:39] (see commentary for verse 32)

40} فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنَّ خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا

[Pooya/Ali Commentary 18:40] (see commentary for verse 32)

41} أَوْ يُصْبِحُ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا

[Pooya/Ali Commentary 18:41] (see commentary for verse 32)

42} وَأَجِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

**[Pooya/Ali Commentary 18:42]** (see commentary for verse 32)

43 {وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا }

**[Pooya/Ali Commentary 18:43]** (see commentary for verse 32)

44 {هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا }

**[Pooya/Ali Commentary 18:44]** (see commentary for verse 32)

45 {وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا }

**[Pooya/Ali Commentary 18:45]**

The rain-water is soon absorbed in the earth, and produces grain, grass and vegetation for a time. The produce of the earth is consumed by men and animals and when the summer comes the water disappears as if it was a dry straw which the winds scatter around. Such is the life of this world-temporary and consumable. Allah is the only enduring power we can look to, supreme over all.

46 {الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا }

**[Pooya/Ali Commentary 18:46]**

Material possessions, if spent in the way of Allah, for the overall welfare of the society, become the source of good deeds which not only earn rewards but also give us confidence that we shall receive His mercy in both the worlds.

The Holy Prophet said:

"There are people who do not desire to own much material possessions. They earn only what is sufficient for their livelihood. They are those for whom "there is no fear, nor shall they grieve." (Ahqaf: 13)

Those who earn wealth through lawful means and spend it to do good to others shall be examined in view of their mode of earning and spending, so that they may be rewarded for their good deeds and reprimanded for any non-performance or miscarriage of duties (laid down by Allah for people whom He gives large means).

Those who amass wealth through unfair and unlawful means, usurping the rights of other people, and do not spend in the way of Allah, do not even pay the prescribed share to the poor, and use it to indulge in unlawful pleasure, shall be thrown in the fire where they shall abide for ever."

47 {وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاَهُمْ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا }

**[Pooya/Ali Commentary 18:47]**

On the day of judgement none of our present landmarks will remain. We shall stand as we were created before the Lord with our record of deeds. Expressed in the forms of this world it will be a clear statement of all we did in this life. Refer to Bani Israil: 13 and 14.

48 {وَعَرَضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا }

**[Pooya/Ali Commentary 18:48]** (see commentary for verse 47)

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا  
{وَوَجَدُوا مَا عَمِلُوا حَاضِرًا<sup>ط</sup> وَلَا يَظْلِمُ رَبُّكَ أَحَدًا } 49

[Pooya/Ali Commentary 18:49] (see commentary for verse 47)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ<sup>ط</sup> أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ  
{عَدُوٌّ<sup>ع</sup> بِنَسِ لِلظَّالِمِينَ بَدَلًا } 50

[Pooya/Ali Commentary 18:50]

Refer to the commentary of al Baqarah: 34; Hijr: 28 to 31 and Bani Israil: 61.

{مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ تُنْذِرُونَ<sup>ط</sup> مَتَّخِذَ الْمُضِلِّينَ عَضُدًا } 51

[Pooya/Ali Commentary 18:51]

{وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا } 52

[Pooya/Ali Commentary 18:52]

{وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا } 53

[Pooya/Ali Commentary 18:53]

{وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ<sup>ع</sup> وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا } 54

[Pooya/Ali Commentary 18:54]

Refer to the commentary of Bani Israil: 41.

{وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا } 55

[Pooya/Ali Commentary 18:55]

{وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ<sup>ع</sup> وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ<sup>ط</sup> وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا  
{هُزُوا } 56

[Pooya/Ali Commentary 18:56]

{وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ<sup>ع</sup> إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا<sup>ط</sup> وَإِنْ  
{تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا } 57

[Pooya/Ali Commentary 18:57]

Refer to the commentary of Araf: 179; Nahl: 108 and Bani Israil: 45.

{وَرَبُّكَ الْعَفْوُ ذُو الرَّحْمَةِ<sup>ط</sup> لَوْ يُوَاجِدُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ<sup>ع</sup> بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا } 58

[Pooya/Ali Commentary 18:58]

{وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا } 59

[Pooya/Ali Commentary 18:59]

Refer to the commentary of verses pertaining to the destruction of cities in Al Araf and Hud.

{وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا } 60

[Pooya/Ali Commentary 18:60]

In these verses the Quran describes the meeting which took place between Musa and a chosen servant of Allah, whose name, as per Islamic traditions, was Khizr. Allah told Musa that if he wanted to see a more knowledgeable person then he should go to meet him at the place where the two seas

come together. The sign for that meeting-place was that a fish would disappear in the water.

Musa was the most learned man of his times, but even his wisdom did not comprehend everything. Therefore he was commanded by Allah to go in search of Khizr who would impart to him such knowledge as even he did not possess.

To meet him Musa had to reach the junction of the two seas where he lived. The distance was very long. *Huquba* means a long space of time, sometimes it is limited to 80 years. Musa took Yusha, his attendant, with him. When they reached the junction of the two seas where the two arms of the Red Sea join together viz., the Gulf of Aqaba and the Gulf of Suez, they stopped and took rest. Yusha put the cooked fish on a nearby rock. While Yusha was looking on, the fish took its way into the sea in a strange manner. When they had passed the meeting-place, Musa felt hungry and asked Yusha to bring the fish. Then Yusha cursed the avowed enemy of man, Shaytan, who made him forget the mentioning of it to Musa. So they immediately turned back retracing their tracks and reached the meeting place where they found Khizr, a servant from among the servants of Allah, whom He had granted mercy and whom He had taught knowledge from Himself. Verses 66 to 77 describe the actions of Khizr, during their onward journey, which baffled Musa and forced him to question Khizr inspite of the warning Khizr gave to him in the beginning that he would not be able to bear patiently with the events he could not comprehend. In verses 79 to 82 Khizr explains to Musa the interpretation of his actions which he could not bear with patience.

Musa learned from Khizr that the mysteries of life are diverse and countless. The finite mind cannot easily disentangle the web of secrets unless the all-wise Lord shows the way to have a glimpse of the unknown; that patience is essential to face the vicissitudes of life and to know the inner meanings of the external manifestations; that the working of the divine plan always brings good in the end; that in the larger interest of the human society the loss of a few lives is not a loss at all; and that good deeds should be done for the sake of good not for immediate return in terms of material gain.

Aqa Mahdi Puya says:

In verse 79 Khizr says: "I intended to damage it (the boat)"; in verse 81 he says: "We intended that their Lord would give them in exchange (a son) better in purity"; and in verse 82 he says: "So your Lord intended that they should attain their maturity." In the end he says: "I did it not of my own accord."

The reason for taking the responsibility of damaging the boat in verse 79, is not to attribute such an act to Allah as a matter of courtesy. In verse 81 the slaying of the boy deprived him of his life but it was a service to his parents, therefore "we" is used. The deprivation refers to Khizr and the advantage refers to Allah. The act referred to in verse 82 is purely good, so it has been attributed to Allah exclusively. Khizr's statement is based upon the fact that every manifestation has a cause in the final analysis. In verse 79 he refers to himself as the causative agent; in verse 81 he takes the apparent and the real causes into consideration; and in verse 82 by stating that "he did not do anything" he discards human or any created agency and points towards the real author of all events. Whatever takes place is a divine blessing in disguise even if the manifestation is apparently not favourable to an individual or a group of individuals. The knowledge of even those who have received divine

revelation is not all-encompassing, and is limited according to the excellence Allah bestowed on them as mentioned in verse 253 al Baqarah and explained in the commentary of Bani Israil: 1.

- 61} {فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا }  
[Pooya/Ali Commentary 18:61] (see commentary for verse 60)
- 62} {فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا }  
[Pooya/Ali Commentary 18:62] (see commentary for verse 60)
- 63} {قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا }  
[Pooya/Ali Commentary 18:63] (see commentary for verse 60)
- 64} {قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّ عَلَى آثَارِهِمَا قَصَصًا }  
[Pooya/Ali Commentary 18:64] (see commentary for verse 60)
- 65} {فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتِيَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا }  
[Pooya/Ali Commentary 18:65] (see commentary for verse 60)
- 66} {قَالَ لَهُ مُوسَى هَلْ أَتَيْتَكَ عَلَى أَنْ تُعَلِّمَ مِمَّا عَلَّمْتَ رُشْدًا }  
[Pooya/Ali Commentary 18:66] (see commentary for verse 60)
- 67} {قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا }  
[Pooya/Ali Commentary 18:67] (see commentary for verse 60)
- 68} {وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا }  
[Pooya/Ali Commentary 18:68] (see commentary for verse 60)
- 69} {قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا }  
[Pooya/Ali Commentary 18:69] (see commentary for verse 60)
- 70} {قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا }  
[Pooya/Ali Commentary 18:70] (see commentary for verse 60)
- 71} {فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا فَذُكِرَ أَهْلُهَا لَعْنَةً لِمُتَّخَذِهَا لِقَاءَ رُجُومٍ أَوْ لِقَاءِ عَذَابٍ أَلِيمٍ }  
[Pooya/Ali Commentary 18:71] (see commentary for verse 60)
- 72} {قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا }  
[Pooya/Ali Commentary 18:72] (see commentary for verse 60)
- 73} {قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا }  
[Pooya/Ali Commentary 18:73] (see commentary for verse 60)
- 74} {فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ زَكِيَّةٍ بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا }  
[Pooya/Ali Commentary 18:74] (see commentary for verse 60)
- 75} {قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا }  
[Pooya/Ali Commentary 18:75] (see commentary for verse 60)
- 76} {قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي فَدَعْ بَلْعَتَ مَنْ لَدُنِّي عُدْرًا }  
[Pooya/Ali Commentary 18:76] (see commentary for verse 60)
- 77} {فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْفُقَ فَاقَامَهُ فَذُكِرَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا }  
[Pooya/Ali Commentary 18:77] (see commentary for verse 60)
- 78} {قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا }  
[Pooya/Ali Commentary 18:78] (see commentary for verse 60)
- 79} {أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا }  
[Pooya/Ali Commentary 18:79] (see commentary for verse 60)
- 80} {وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا }

**[Pooya/Ali Commentary 18:80]** (see commentary for verse 60)

81} {فَارَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا}

**[Pooya/Ali Commentary 18:81]** (see commentary for verse 60)

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا  
82} {كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا}

**[Pooya/Ali Commentary 18:82]** (see commentary for verse 60)

83} {وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ ۖ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا}

**[Pooya/Ali Commentary 18:83]**

Aqa Mahdi Puya says:

*Qarn* literally means a distinctive mark in a man, animal or thing which is distinguished and known by it. Therefore any person who possesses two such distinctive qualifications is described as *dhul qarnayn*. Whether Dhul Qarnayn was Alexander or Darius or some one else is not the issue in these verses but the Quran aims to provide guidance to man through the narrative of a man who possessed two qualities, knowledge and strength, like Talut. Dhul Qarnayn was an upright and righteous king, a true servant of Allah, whose sway extended over east and west, and over people of diverse civilisations. His first expedition was to the west. A spring of murky water refers to Lychintis (now Ochrida). There he protected the weak and punished the unlawful and the turbulent.

He possessed the qualities, a god-fearing man must own, to administer the affairs of men. Great was his power and great were his ways and means which he used for justice and righteousness, but he always remembered that his power and capabilities were given to him by Allah. He never said like Firawn: "I am your Lord, most high." He declared that his punishment to the wicked was tentative to preserve the balance of this life as he could appraise it but the real consequences of the evil-doing will be encountered by the evildoers on the day of judgement.

Then he went to the east. Those who lived there were a primitive but simple people. The climate was hot, and they required neither roofs over their heads, nor much clothing. He did not disturb their simple mode of living. He left them as they were. Dhul Qarnayn was a man of God. He was not a despot who would forcibly change that which he did not find agreeable to him. He knew his limitations in the sight of his Lord.

Then he reached a tract between two mountains (most probably Armenia and Azerbaijan). The people of this land did not understand the speech of the conqueror. Dhul Qarnayn was now among a people who were different in speech and race from him. They were a peaceable and industrious race, much subject to incursions from wild tribes who were called Yajuj and Majuj (Gog and Magog). Against these tribes they were willing to pay him tribute in return for protection. The permanent protection they wanted was the closing of a mountain gap through which the incursions were made. Dhul Qarnayn was not greedy. He did not impose any tribute, nor was he in need of monetary help or subsidy from them. He had the organising skill. He only asked for material and labour. A barrier was constructed with blocks or bricks of iron, and the cracks were filled up with molten lead, so as to form an impregnable mass of metal. After all the effort which he made for their protection, he claimed no credit for himself beyond that of discharging his duties as a ruler. He turned their attention to Allah who provided the ways and means by which they could be helped and protected, but a time would come when all their precautions would crumble into dust, because it was a promise of Allah.



{إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا} 84

[Pooya/Ali Commentary 18:84] (see commentary for verse 83)

{فَاتَّبَعَ سَبَبًا} 85

[Pooya/Ali Commentary 18:85] (see commentary for verse 83)

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقُرْنَيْنِ إِنَّمَا أَنْ تَعَذِّبَ وَإِنَّمَا أَنْ تَتَّخِذَ فِيهِمْ

{حُسْنًا} 86

[Pooya/Ali Commentary 18:86] (see commentary for verse 83)

{قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نَكْرًا} 87

[Pooya/Ali Commentary 18:87] (see commentary for verse 83)

{وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا} 88

[Pooya/Ali Commentary 18:88] (see commentary for verse 83)

{ثُمَّ اتَّبَعَ سَبَبًا} 89

[Pooya/Ali Commentary 18:89] (see commentary for verse 83)

{حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا} 90

[Pooya/Ali Commentary 18:90] (see commentary for verse 83)

{كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا} 91

[Pooya/Ali Commentary 18:91] (see commentary for verse 83)

{ثُمَّ اتَّبَعَ سَبَبًا} 92

[Pooya/Ali Commentary 18:92] (see commentary for verse 83)

{حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا} 93

[Pooya/Ali Commentary 18:93] (see commentary for verse 83)

{قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَا جُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا} 94

[Pooya/Ali Commentary 18:94] (see commentary for verse 83)

{قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا} 95

[Pooya/Ali Commentary 18:95] (see commentary for verse 83)

{أَثُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آثُونِي أُفْرِغْ عَلَيْهِ قِطْرًا} 96

[Pooya/Ali Commentary 18:96] (see commentary for verse 83)

{فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا} 97

[Pooya/Ali Commentary 18:97] (see commentary for verse 83)

{قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعَدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا} 98

[Pooya/Ali Commentary 18:98] (see commentary for verse 83)

{وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا} 99

[Pooya/Ali Commentary 18:99]

On the day of resurrection all human barriers will be swept away. There will be tumultuous rush. The trumpet will be blown, and the judgement will begin. The disbelievers will encounter the terrible reality. Those very men who refused to believe in the signs of Allah in this world will then see the consequences fully brought up before them. Some commentators say that "Do the disbelievers think that they can take My servants as protectors besides Me?" refer to the Christians who worship Prophet Isa as God or son of God. In verse 30 of Maryam Isa says: "I am indeed a servant of Allah."

{وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا} 100

[Pooya/Ali Commentary 18:100] (see commentary for verse 99)

101 {الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي وَكَانُوا لَا يَسْمَعُونَ سَمْعًا}

[Pooya/Ali Commentary 18:101] (see commentary for verse 99)

102 {أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا}

[Pooya/Ali Commentary 18:102] (see commentary for verse 99)

103 {قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا}

[Pooya/Ali Commentary 18:103]

Mere exertion and toil, even in apparently good works, will be of no avail, if there is no belief in Allah. Verse 106 refers to those who ridicule the signs of Allah. Among the signs of Allah, the Quran, the Holy Prophet and his Ahl ul Bayt are the most important.

104 {الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا}

[Pooya/Ali Commentary 18:104] (see commentary for verse 103)

105 {أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا}

[Pooya/Ali Commentary 18:105] (see commentary for verse 103)

106 {ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَوَلَّوْا آيَاتِي وَرُسُلِي هُمْزًا}

[Pooya/Ali Commentary 18:106] (see commentary for verse 103)

107 {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا}

[Pooya/Ali Commentary 18:107]

108 {خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا}

[Pooya/Ali Commentary 18:108]

109 {قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا}

[Pooya/Ali Commentary 18:109]

The words and signs and mercies of Allah are in all creation, and can never be fully set out in human language, however extended our means may imagine to be.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ  
110 {أَحَدًا}

[Pooya/Ali Commentary 18:110]

Aqa Mahdi Puya says:

The theoretical and practical fundamentals of faith have been summed up in this verse:

(i) The messengers of Allah were human beings but they were sent to convey the message of Allah to other human beings. The revelations revealed to them had exalted them above all the created beings. Refer to the commentary of Bani Israil: 1. It would be an evil thought if the Holy Prophet who reached the highest stage of *qaba qawsayni aw adna* (two bows or yet nearer) nearness to Allah (Najm: 9), is brought to the level of ordinary human beings by the misguided votaries of his companions.

(ii) *Tawhid*-Oneness of Allah.

(iii) Every one shall meet the Lord, so man should do good, and in the obedience of the Lord should not associate any one as His partner.

# 4

## Chapter

### 19th - Tafsir Surah Maryam (Mary)

1} كهيعص

[Pooya/Ali Commentary 19:1]

For Kaf, Ha, Ya, Ayn, Sad (*huruf muqatta-at*) refer to the commentary Baqarah: 1.

2} ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

[Pooya/Ali Commentary 19:2]

Refer to the commentary of Ali Imran: 38 to 41 for the prayer of Zakariyya.

Zakariyya invoked Allah to give him a son, not only as the inheritor of his family but also as an upholder of his mission and the mission of his ancestors.

It is interesting to recall here that when the Holy Prophet passed away and Abu Bakr was made caliph to rule over the Muslim community he dispossessed the Holy Prophet's daughter Fatimah of the agricultural land or estate known as Fadak which had been gifted to her by the Holy Prophet during his life time and given in her possession. When Fatimah asked Abu Bakr to restore her estate as it had been gifted to her by the Holy Prophet along with possession, he demanded evidence and refused to accept the evidence of witnesses produced by Fatimah. Then she claimed the estate as the sole heir to her father, the Holy Prophet. This request was rejected by Abu Bakr saying that he had heard the Holy Prophet say that "We the messengers of Allah neither inherit nor leave inheritance."

In the light of verses 5 and 6 the statement of Abu Bakr should be treated as an instantaneous excuse, he thought of, to deprive Bibi Fatimah from the lawful inheritance, her father left for her, otherwise the words of Allah become vague and meaningless. In reply she quoted these verses to prove that he had reported a false tradition because when the Quran has used the word "*warith*" the Holy Prophet could not say that which the caliph reported. The mention of these verses by her means that the word "*warith*" refers to all that which a messenger of Allah leaves as inheritance. She was the daughter of the Holy Prophet (tutored and educated by him from the day she was able to talk and understand) to whom the Quran was revealed, and she was the wife of Ali ibn abi Talib whose authority on the Quran stands established in view of several traditions mentioned on page 5-both of them only knew the hidden and the manifest meanings of every word of the Quran. Therefore her understanding of the Quran must be preferred over those who never had been credited with even a cursory knowledge of the book of Allah. Please refer to the commentary of Bani Israil: 26, Nahl . 90 and the Biography of Bibi Fatimah Zahra, published by our Trust, to know the full details pertaining to the issue of Fadak.

Aqa Mahdi Puya says:

These verses prove that the prophets of Allah inherit and leave inheritance. To interpret "*Warith*" as reference to knowledge and wisdom only is a deviation from the real, direct and plain meaning of this word, without any external or internal evidence. If inheritance of personal belongings is excluded, the repetition of the verb becomes meaningless because Zakariyya himself was a descendant of ali Yaqub, who inherited the prophethood and wisdom of his ancestors, and his son would do the same if Allah so willed as He chooses whomsoever He wills as His messenger (An-am: 124), therefore Zakariyya said: "inherit me and inherit *ali* Yaqub". Zakariyya is referring to his belongings and the belongings of the posterity of Yaqub separately. The first verb refers to the inheritance of his property which Zakariyya thought would be appropriated by his relatives if he remained childless; and the second verb refers to the prophethood, he wanted for Yahya, for which there was no need to fear that it would be taken by any one. Verse 16 of An Nahl confirms that which has been explained here.

No doubt the prophets of Allah did not give any importance to the material possessions and laid emphasis on the knowledge and wisdom, but it does not mean that they did not possess property or did not leave what they had as inheritance to their next to kin. The tradition quoted to deprive Bibi Fatimah of her lawful inheritance was tampered with by the narrator for political reasons. He omitted a clause indicating that they leave knowledge as inheritance, and added a clause, which is not correct from the grammatical point of view, unless it is an objective clause subordinate to the principal clause "We the group of prophets", and the word be read as "*sadaqtan*", the second object to the verb "*taraknahu* ", but he read the clause as co-ordinative and conjunctive, and read "*sadaqtan*" as the predicate to the word "*ma*", which according to the recitation means "whatever", whereas according to the correct recitation "*ma* " means "that which".

The mother of the son given to Zakariyya was a born barren woman, so he was named Yahya, derived from *hayat* (life), a name which was given to him for the first time. The Hebrew form of Yahya is Johanan which means "Jehvah (God) has been gracious". *Hananan* (see verse 13) means compassion.

The births of Isa and Yahya were the miraculous signs of the will of Allah. Isa was born to a virgin without a father and Yahya was born to a born barren woman, and both of them were so disinterested in the physical life that they never married.

Aqa Mahdi Puya says:

According to the Ahl ul Bayt, the names of Muhammad, Ali, Hasan and Husayn were also chosen for the first time under divine inspiration.

Imam Jafar bin Muhammad as Sadiq said:

"Before Yahya and Husayn, no one was ever named by either of their names. For no one the heavens wept for forty days save Yahya and Husayn.

The murderers of Yahya and Husayn were illegitimate. The heads of both of them were severed from their bodies and displayed in the streets and the courts which (according to Imam Husayn) prove the worthlessness of this world in the estimation of Allah. The head of Yahya was presented before the depraved wife of the Egyptian king and her pervert daughter and the head of Husayn was presented to the sons of whores.")

("The heavens wept" means the sun became extraordinarily red according to the Imam).

It was as easy for Allah to give a son to a born barren woman from an old and decrepit man as He brought them into being when they were nothing.

*Awaha*, the root of which is *wahi*, is used in verse 11 to indicate communication by signs.

Verse 12 says that *hukm* (strength, power of judgement and prophethood) was given to Yahya in his childhood. Likewise Isa was also appointed as the prophet of Allah while he was in the cradle. Therefore there is no justification for the misconceived idea propagated by a large number of Muslims that the Holy Prophet was an illiterate person (see commentary of al Baqarah: 97).

Ayyashi quotes Ali bin Asbath as under:

"While going to Egypt I met Imam Ali bin Musa in Madina. Then he was a five year old boy. I was greatly impressed by his knowledge when we talked about on various topics. I had decided to tell everyone in Egypt about his extraordinary wisdom and judgement. As soon as the idea came into my mind, he recited: 'We gave him (Yahya) wisdom, while yet a child.'"

Aqa Mahdi Puya says:

In *dawat dhil ashirah* Ali ibn abi Talib was the only person who came forward in response to the call of the Holy Prophet:

"Who among you will help me and join me in my task, and be my brother, my lieutenant, my vicegerent and my successor?"

So then and there the Holy Prophet declared: "Verily Ali is my brother, my vicegerent and my successor. From this day it has been made obligatory upon every one to obey the superior authority of Ali." Please refer to the commentary of Ali Imran: 52 and 53. In view of this verse and verse 46 of Ali Imran no sincere Muslim is in a position to bypass the vicegerency of Ali on the ground that he was at the time a very young boy. Likewise the *imamah* and *wilayah* of Imam Muhammad bin Ali at Taqi and Imam Muhammad bin Hasan al Qa-im cannot be disputed on account of their age in presence of these verses in the Quran.

Refer to verse 1 to 4 of Ar Rahman to know that Allah Himself taught wisdom to the Holy Prophet

because of which the word *ummi* has been used in the Quran (refer to the commentary of al Baqarah : 97).

Yahya boldly denounced sin. He had pity and love for all creatures of Allah, lived among the humble and lonely, despised worldly comforts, and never used violence nor entertained a spirit of rebellion against human or divine law.

He did not live long. He was beheaded by Herod, the provincial ruler under the Roman empire, at the instigation of the woman with whom Herod was infatuated. For full details of Yahya's life refer to our publication "The Glimpses of the Prophets" based upon the well-known book "Hayatul ul Qulub" by Allama Majlisi.

Peace and Allah's blessings were on him when he was born; they continued when he was about to die an unjust death at the hands of a tyrant; and they will be manifest at the day of resurrection.

3} {إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا}

[Pooya/Ali Commentary 19:3] (see commentary for verse 2)

4} {قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا}

[Pooya/Ali Commentary 19:4] (see commentary for verse 2)

5} {وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا}

[Pooya/Ali Commentary 19:5] (see commentary for verse 2)

6} {يَرْتُنِّي وَيْرِثُنِي وَيَرْثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا}

[Pooya/Ali Commentary 19:6] (see commentary for verse 2)

7} {يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا}

[Pooya/Ali Commentary 19:7] (see commentary for verse 2)

8} {قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا}

[Pooya/Ali Commentary 19:8] (see commentary for verse 2)

9} {قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئْ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا}

[Pooya/Ali Commentary 19:9] (see commentary for verse 2)

10} {قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا}

[Pooya/Ali Commentary 19:10] (see commentary for verse 2)

11} {فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا}

[Pooya/Ali Commentary 19:11] (see commentary for verse 2)

12} {يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا}

[Pooya/Ali Commentary 19:12] (see commentary for verse 2)

13} {وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا}

[Pooya/Ali Commentary 19:13] (see commentary for verse 2)

14} {وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا}

[Pooya/Ali Commentary 19:14] (see commentary for verse 2)

15} {وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا}

[Pooya/Ali Commentary 19:15] (see commentary for verse 2)

16} {وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا}

[Pooya/Ali Commentary 19:16]

Refer to the commentary of Ali Imran : 42 to 64 for Maryam and Isa.

Aqa Mahdi Puya says:

In addition to their apparent meanings, the east (in this verse) and the west (in verse 44 of Qasas) imply reference to the distinctive aspects of the missions of Isa and Musa. The mission of Isa which laid greater emphasis on the spiritual perspective of the human life has been compared to the east from where the light of guidance emanates; and the mission of Musa which dealt with the temporal issues pertaining to the human society has been compared to the west where the light of guidance completes its purpose. In this sense the sentence "neither of the east nor of the west" refers to the mission of the Holy Prophet which is not localised. It is neither of the east nor of the west. It is universal.

17} فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

[Pooya/Ali Commentary 19:17] (see commentary for verse 16)

*Ruhana* (Our spirit) refers to angel Jibra-il. Maryam went into privacy, from her people and from people in general, for prayer and devotion. It was in this state of purity that Jibra-il appeared to her in the form of a man. It means the spiritual power of Jibra-il made her see him as a man otherwise he remained a spirit, so as to solace her which he could not do unless she was able to see him with her own eyes. Also refer to the commentary of Hud: 69 to 78 for appearance of angels in human form before Ibrahim and Lut.

Aqa Mahdi Puya says:

Some commentators, with ulterior motives, translate *fa* as "and" and *ruh* as "inspiration", in order to indicate that Maryam did not conceive Isa through the divine light but it was a man of flesh and blood who gave her a son. It is done to deny the miraculous birth of Isa in particular and miracles wrought by Allah through His messengers in general. They say that the spirit appeared before Maryam in her vision; and on this basis deny the physical ascension (*mi-raj*) of the Holy Prophet. For such people the Quran says:

"As to those who do not believe in the hereafter, their (stubborn) hearts are unyielding (to the truth), and they are arrogant" (Nahl:22)

18} قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

[Pooya/Ali Commentary 19:18] (see commentary for verse 16)

19} قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

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

20} قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

[Pooya/Ali Commentary 19:20] (see commentary for verse 16)

21} قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئْهُ وَلِنَجْعَلُهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَفْضِيًّا

[Pooya/Ali Commentary 19:21] (see commentary for verse 16)



The miraculous birth of Isa and his wonderful advent was to be a sign to turn the ungodly followers of Musa, who had sunk themselves in pagan rituals and dogmas, back to God. The Israelites, to whom Isa was sent, were a hardened people, for whom the message of Isa was truly a gospel of mercy. They were given a respite so that by repentance and self-discipline they might sincerely follow the ten commandments made known by Musa and earn the mercy of their Lord.

22} {فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا}

[Pooya/Ali Commentary 19:22] (see commentary for verse 16)

23} {فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا}

[Pooya/Ali Commentary 19:23] (see commentary for verse 16)

The birth pangs led her to the trunk of a date-palm tree. It is said that it was a barren tree but as soon as she rested herself on its trunk it became green and new leaves and fruit grew on its naked branches. A similar miracle was seen by all when, while migrating from Makka to Madina, the Holy Prophet rested upon the trunk of a barren tree on a road side. The leaves of the tree were used by the sick to cure their different ailments.

Maryam was worried about the whispering campaign the people would start when they would come to know that she gave birth to a child without being married. They would not believe the truth that the holy ghost caused her conception. Overcome with shame and pain she cried: "Would that I had died before this and become a thing forgotten, lost in oblivion!"

24} {فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا}

[Pooya/Ali Commentary 19:24] (see commentary for verse 16)

25} {وَهُرِّي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا حَمِيمًا}

[Pooya/Ali Commentary 19:25] (see commentary for verse 16)

26} {فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا طَفِيمًا تَرِيًّا مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا}

[Pooya/Ali Commentary 19:26] (see commentary for verse 16)

Maryam was asked to keep from talking to people so that she might not give her own answers to the expected censure from the people. The answer was to be given by Isa himself as a child in the cradle.

27} {فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ طَفَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا}

[Pooya/Ali Commentary 19:27] (see commentary for verse 16)

28} {يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْيًّا}

[Pooya/Ali Commentary 19:28] (see commentary for verse 16)

Aqa Mahdi Puya says:

Many Christian scholars have failed to understand the term "O sister of Harun", although, according to the Bible, Maryam and Zakariyya's wife were related to each other, and Zakariyya's wife was a descendant of the house of Harun. Generally any female belonging to a family is described as a sister or daughter of the head of the family. The Quran and the Bible assert that Maryam and Zakariyya's wife were the descendants of Harun, the brother of Musa, a prophet of God, and through him belonged to the tribe of Levi, noted for virtue and piety, and not to the house of Dawud. In order

to remove the discrepancies between the two genealogies, given in Matthew and Luke, the Christian Church wrongly tries to establish that one refers to Maryam and the other refers to Joseph, the alleged husband of Maryam, which is entirely based upon conjecture and is against the clear wordings of the Quran and the Bible.

When Isa was born the people of the town declared that Maryam had fallen and disgraced the name of her progenitors.

{فَأَشَارَتْ إِلَيْهِ فَقَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا}

[Pooya/Ali Commentary 19:29] (see commentary for verse 16) As stated in the commentary of verse 26 the child in the cradle, Isa, was selected by Allah to give the answer. This verse and verse 46 of Ali Imran clearly say that Isa, lying in the cradle, spoke clearly to defend his holy mother. It is downright mischief-making based upon meaningless interpretation to say, as the commentator of a man-made religion tries to argue, that Isa declared his prophethood in his advanced age and not from the cradle while he was yet an infant. The people questioned Maryam about her giving birth to a child without a husband as soon as Isa was born, not when he grew up and attained maturity.

In verse 26 she was asked not to give her own answers, therefore when she brought him to them and was reprimanded, she pointed to the baby in the cradle as stated in verse 27, 28 and 29. That this event took place immediately after the birth of Isa is also confirmed by verse 29 since the people asked as to how they could talk to one who was a child in the cradle. It would be sheer nonsense if they had spoken these words when Isa was a grown up man.

When the self-interest oriented people do not find the exalted excellence the chosen servants of Allah possess in their favourite leaders whom they themselves choose to lay hands on worldly possessions, they have no alternative but to deny the possibility of such excellence altogether. They twist the appropriate meanings of the verses of the Quran and introduced remote and obscure inferences to confuse the people in order to put forward their conjecture and false theories. As mentioned in Baqarah: 117; Ali Imran: 40; Nahl: 40; Bani Israil: 35 and Ya Sin: 28 the will of Allah takes immediate effect without any time gap. His will is independent of any causative factor, nor is it necessary for Allah even to say the word "Be", because as soon as His will activates that which it wills comes into being or takes place with or without a causative effect at once without a delay in terms of time or space.

From the cradle Isa says: "Allah has given me a book (Injil) and made me a prophet." Compare the Quran's declaration that Isa was a prophet of Allah from the day he was born and the Injil was revealed to him simultaneously with the opinions of the majority of Muslim scholars and their followers about the Holy Prophet mentioned in the commentary of verse 12 of this surah and al Baqarah: 97.

The Holy Prophet said:

"I was a prophet of Allah when Adam was yet in the making."

Like Isa Ali ibn abi Talib was also a believer in Allah from the day he was born in Ka-bah, and was the first person to believe in the prophethood of the Holy Prophet, and never worshipped *aghayrallah*. Refer to the commentary al Baqarah: 124; Ali Imran: 52 and 53 and Bara-at: 100.

In verse 30 Isa declares at the very outset that he is a servant of Allah, thus negating the false notion that he was God or the son of God. Refer to the commentary of al Baqarah: 255 and Ali Imran: 2 and 3. Isa said: "I am Jesus, son of Mary, of the seed of David, a man that is mortal and fears God,"

Ragg's "The Gospel of Barnabas")

30 { قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا }

[Pooya/Ali Commentary 19:30] (see commentary for verse 16)(see commentary for verse 29)

31 { وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا }

[Pooya/Ali Commentary 19:31] (see commentary for verse 16)As a child Isa refutes the charges of illegitimate birth by declaring that Allah has made him blessed wheresoever he be. The will of Allah, as creator of nature and the laws of nature, controls their working without any limitation on its independent activity, because any kind of limitation would circumvent His absolute omnipotence. Leave aside causing birth of a man without the agency of a father or even without a mother and father (Dahr:1), Allah has the absolute power to create children for Ibrahim out of stones, as stated in Luke 3: 8.

*Salat* and *zakat* have been enjoined on him by Allah as long as he lived. *Salat* does not mean only movements of the parts of the body but it refers here to the spirit or mental attitude of prayer, because the soul of a prophet of Allah is always in communion with his Lord who has sent him in the world with a purpose. Likewise *zakat* here refers to the generosity a prophet of Allah necessarily displays in his thought and action.

32 { وَبِرًّا بِوَالِدَيْهِ وَلَمْ يَجْعَلْنِي جَبَّارًا شَفِيًّا }

[Pooya/Ali Commentary 19:32] (see commentary for verse 16)

33 { وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا }

[Pooya/Ali Commentary 19:33] (see commentary for verse 16)

34 { ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ }

[Pooya/Ali Commentary 19:34] (see commentary for verse 16)

Those who thought that the birth of Isa without a father was not possible and Maryam was making up a story were in fact questioning the omnipotent powers of Allah. What has been said in the commentary of verse 16 to 40 in connection with the will of Allah is sufficient to silence those who rely on ignorance to dispute the miraculous birth of Isa and other miracles wrought by the chosen representatives of Allah under His command.

35 { مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ }

[Pooya/Ali Commentary 19:35] (see commentary for verse 16)

Refer to the commentary of verses 29 and 30.

In view of the declaration of Isa in verse 30, which also appears in the gospels of the Bible, the

introduction of the idea of son of God by John and thereafter by the Christian Church can be described as pure mischief. The Quran says that Allah neither begets nor was He begotten.

36} وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ

[Pooya/Ali Commentary 19:36] (see commentary for verse 16)

37} فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ

[Pooya/Ali Commentary 19:37] (see commentary for verse 16)

Aqa Mahdi Puya says:

As said in Ali Imran: 19 and in several other verses of the Quran the various groups of the people of the book, including the Muslims, differ among themselves because on account of their rebellious tendency, created in them by the devil (Shaytan), they deny and bypass the unequivocal announcements of Allah.

38} أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ

[Pooya/Ali Commentary 19:38] (see commentary for verse 16)

39} وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

[Pooya/Ali Commentary 19:39] (see commentary for verse 16)

40} إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

[Pooya/Ali Commentary 19:40] (see commentary for verse 16)

Refer to the commentary of Ali Imran : 180 and Hijr: 23.

41} وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۗ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

[Pooya/Ali Commentary 19:41]

Refer to the commentary of Baqarah : 124 to 129; An-am: 74 to 87; Bara-at: 113 and 114 and Ibrahim : 35 to 41 to know about Ibrahim, particularly the fact that the parents of Ibrahim were believers, but Azar, the patriarch of his tribe and his uncle, was a disbeliever.

Aqa Mahdi Puya says:

In verse 84 of Shu-ara Ibrahim prays to Allah to appoint a truthful tongue for him in his latest generation. The earlier generation of Ibrahim, the Israelite branch, in which many prophets of Allah were appointed, had not been selected by Allah, after prophet Isa to be honoured with prophethood. The Ismaelite branch, his latest generation, began with the Holy Prophet and continued through Ali ibn abi Talib upto Imam Mahdi al Qa-im. See commentary of al Baqarah: 124. The mood and manner of this prayer is also present in his prayer mentioned in al Baqarah: 127 to 129 and in the prayers of Is-haq and Yaqub and other prophets of Allah-the appointment of a truthful tongue to represent them all.

Is *aliyyan*, in verse 50, an adjective qualifying the tongue, or the second object of the verb *ja-alna*? However, unless a particular person is implied by the truthful tongue, *aliyyan* does not belong here. Therefore it must be read as "the truthful tongue", the sublime and exalted Ali ibn abi Talib; or Ali be taken as a proper noun. There is no difference between these two alternatives because he was not

only *ali* by his name but also, in all aspects of his personality, he was *ali* in the real sense of the adjective. He was created *ali* by the *aliyyul ala*, the highest high, the Lord of the worlds. As the gate to the city of knowledge (the Holy prophet) he was the "truthful tongue" of all the previous prophets of Allah, because whoever represents the Holy Prophet represents all the prophets of Allah. Therefore he is rightly known as the *kitabullah al natiq*, the speaking book of Allah.

{إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا 42}

[Pooya/Ali Commentary 19:42] (see commentary for verse 41)

{يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا 43}

[Pooya/Ali Commentary 19:43] (see commentary for verse 41)

{يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا 44}

[Pooya/Ali Commentary 19:44] (see commentary for verse 41)

{يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا 45}

[Pooya/Ali Commentary 19:45] (see commentary for verse 41)

{قَالَ أَرَأَيْتَ إِنْ يَأْتِيكَ مِنْ بَنِي إِسْرَائِيلَ عِدَّةٌ مِنْ أَنْفُسِهِمْ فَطُغِيَ أَفْئِدَتُهُنَّ ثُمَّ أَصْنَعُ مِنْهُنَّ عِجَابًا وَمَا يَذَّكَّرُ 46}

[Pooya/Ali Commentary 19:46] (see commentary for verse 41)

{قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا 47}

[Pooya/Ali Commentary 19:47] (see commentary for verse 41)

{وَأَعْتَزَلَكُمُ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا 48}

[Pooya/Ali Commentary 19:48] (see commentary for verse 41)

{فَلَمَّا اعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا 49}

[Pooya/Ali Commentary 19:49] (see commentary for verse 41)

{وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا 50}

[Pooya/Ali Commentary 19:50] (see commentary for verse 41)

{وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا 51}

[Pooya/Ali Commentary 19:51]

Aqa Mahdi Puya says:

*Mukhlasan*, in this verse, means one who has been liberated from all the taints and fetters of the unspiritual inclinations. *Nabi* (prophet) is he who receives communication from Allah; and *rasul* (messenger) is he who is sent to mankind by Allah to convey His message. Every *rasul* is necessarily a *nabi*, but every *nabi* is not necessarily a *rasul*. Therefore if *nabuwwat* ends, there is no room for any *rasul*.

{وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا 52}

[Pooya/Ali Commentary 19:52]

Musa heard a voice from the right side of mount Sinai, saying:

"I am Allah, the Lord of the worlds."

Aqa Mahdi Puya says:

*Ayman* and *maysarah*, *maymanah* and *maysarah*, *yaman* and *shimal*, are opposite terms used in the Quran, literal translation of which is right and left, but they mean blessed and cursed respectively. *Ayman* always refers to godliness and *aysar* refers to worldliness.

This verse refers to the ascension of Musa to the suitable state of communion with Allah according to his devotedness to Him. See commentary of Bani Israil: 1

{وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا} 53

**[Pooya/Ali Commentary 19:53]**

In verse 25 to 35 of Ta Ha prophet Musa prayed to Allah to appoint for him a successor (*wazir*) from his family, his brother Harun, so as to strengthen by him his back; and associate him in his affairs so that they might glorify Allah much and often. In verse 36 Musa's prayer is granted by Allah. On several occasions the Holy Prophet had said that Ali was to him as Harun was to Musa. See commentary of al Baqarah : 51. He actually prayed to Allah for appointment of Ali as his *wazir* (successor) as Musa prayed for Harun. See commentary of Ma-idah: 67. Allah granted his prayer also. See commentary of Ali Imran: 52 and 53 and Ma-idah: 67.

Aqa Mahdi Puya says:

In the state of ascension (refer to verse 52) Allah informed Musa that his prayer (Ta Ha: 25 to 36) had been accepted (Taha: 36), and Harun was made a prophet. Likewise Ali was appointed as the successor of the Holy Prophet at the time of his ascension (see commentary of Bani Israil: 1). Ali was not a prophet because prophethood terminated in the Holy Prophet as the religion of Allah was completed on the day of Ghadir when the Holy Prophet, under the command of Allah, established the *wilayah* and *imamah* of Ali ibn abi Talib, so there was no need of any prophet after the Holy Prophet (see commentary of Fatihah: 7). Therefore Ali was an Imam (see commentary of al Baqarah: 124).

{وَادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا} 54

**[Pooya/Ali Commentary 19:54]**

For the sublime status of Ismail, in whose progeny the Holy Prophet and the twelve Imams were born, see the commentary of al Baqarah: 124.

{وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا} 55

**[Pooya/Ali Commentary 19:55]** (see commentary for verse 54)

{وَادْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا} 56

**[Pooya/Ali Commentary 19:56]**

Prophet Idris is mentioned twice in the Quran. In verse 85 of Anbiya he is among those who patiently persevered. He was the grandfather of the father of Nuh, and son of the grandson of Shith. He was born a hundred years after the death of Adam. He introduced the art of writing, weights and measures and tailoring to mankind. He was also well versed in the science of astronomy. For his life

account study our publication "The Glimpses of the Prophets", based upon the well-known book Hayat ul Qulub by Allama Majlisi.

Aqa Mahdi Puya says:

As said in the commentary of Bani Israil: 1, all the prophets of Allah had their ascensions according to the degree of their devotedness to Allah. So verse 57 says that Idris was also raised to a high position. This raising to the closeness or nearness of Allah is termed as *wilayah*, without which no one could be honoured with prophethood.

57} {وَرَفَعْنَاهُ مَكَانًا عَلِيًّا}

[Pooya/Ali Commentary 19:57] (see commentary for verse 56)

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۝

[Pooya/Ali Commentary 19:58]

Aqa Mahdi Puya says:

After mentioning all the prophets from Adam to Isa and their sincere followers who were obedient and God-fearing and devout worshippers of Allah, it is said that in their posterity there were people who abandoned His worship and followed lusts, except those who have been true believers whose attitude and rewards are described in verses 60 to 63. Verse 32 of al Fatir refers to these believers as those chosen persons who were foremost in good deeds upon whom Allah had bestowed His highest grace.

The word unseen (*gayb*) in verse 61 suggests that the pleasures of paradise or hardships of hell, mentioned in the Quran, are not like the pleasures and pains of the world. It is a figurative description to give a general idea to man whose senses are not able to perceive the true state of affairs in the life of hereafter. For this very reason the phrase "morning and evening" has been used in relative sense in verse 62, so as to be comprehended by us, as there will be no actual sunset in paradise.

Also refer to Yunus: 10, Ibrahim: 23 and Waqi-ah: 26 for "salutations of peace" mentioned in verse 62.

59} {فَخَلَفَ مِنْ بَغْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا}

[Pooya/Ali Commentary 19:59] (see commentary for verse 58)

60} {إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا}

[Pooya/Ali Commentary 19:60] (see commentary for verse 58)

61} {جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا}

[Pooya/Ali Commentary 19:61] (see commentary for verse 58)

62} {لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا}

[Pooya/Ali Commentary 19:62] (see commentary for verse 58)

63} {تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا}

[Pooya/Ali Commentary 19:63] (see commentary for verse 58)

{وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ طَلَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا } 64

[Pooya/Ali Commentary 19:64]

{رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا } 65

[Pooya/Ali Commentary 19:65]

{وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا } 66

[Pooya/Ali Commentary 19:66]

{أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا } 67

[Pooya/Ali Commentary 19:67]

{فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا } 68

[Pooya/Ali Commentary 19:68]

Refer to Hijr: 44 for the seven gates of the hell. There are many ways leading to hell (evil), and people following these ways of Shaytan will get to it from all sides seized with terror.

{ثُمَّ لَنُنزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عَذَابًا } 69

[Pooya/Ali Commentary 19:69]

The ring leaders of the rebels (deviators, hypocrites and disbelievers), whom Allah knows best, will be thrown into the lowest depth of hell to suffer the greatest degree of torment.

{ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا } 70

[Pooya/Ali Commentary 19:70] (see commentary for verse 69)

{وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا } 71

[Pooya/Ali Commentary 19:71]

Aqa Mahdi Puya says:

Every soul must pass through or by or over the fire, but verses 101 to 107 of Anbiya exclude those who are the first and foremost in receiving the blessings and grace of Allah, a group clearly mentioned in Waqi-ah: 10 and 11 . Also refer to the commentary of verses 58 to 63 of this surah. The two other groups, people of the right hand and the people of the left hand (Waqi-ah: 8 and 9) shall be gathered round the hell and they will pass through or by or over the hell, but the people of the right hand will come out of it to go into paradise, and the people of the left hand, the unjust, will abide in hell for ever.

{ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا } 72

[Pooya/Ali Commentary 19:72] (see commentary for verse 71)

{وَإِذَا تَنَالَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا } 73

[Pooya/Ali Commentary 19:73]

Aqa Mahdi Puya says:

Whosoever is in error, Allah prolongs his span of life as much as He likes because the respite does not give him any advantage until he sees that which has been promised, either the chastisement in this world or the hour of doom (resurrection). Then he will know who is worst in position and weakest in



forces. The phrase *fal yamdu* (shall prolong) appears to be imperative. The real sense is "let him do", a challenge, but actually it is a conditional clause meaning "even if Allah prolongs". There is no promise of prolonging the life span of those who are in error. Verse 96 of al Baqarah throws light on the actual meaning of this verse which is "whosoever is in error Allah shall allow him sufficient respite."

74 { وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِئِيًا }

[Pooya/Ali Commentary 19:74] (see commentary for verse 73)

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ۗ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا  
75 { وَأَضْعَفُ جُنْدًا }

[Pooya/Ali Commentary 19:75] (see commentary for verse 73)

76 { وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا }

[Pooya/Ali Commentary 19:76]

77 { أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا }

[Pooya/Ali Commentary 19:77]

78 { أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا }

[Pooya/Ali Commentary 19:78]

79 { كَلَّا ۗ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا }

[Pooya/Ali Commentary 19:79]

80 { وَنُرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا }

[Pooya/Ali Commentary 19:80]

81 { وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا }

[Pooya/Ali Commentary 19:81]

82 { كَلَّا ۗ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا }

[Pooya/Ali Commentary 19:82]

83 { أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا }

[Pooya/Ali Commentary 19:83]

This verse indicates that the Holy Prophet was fully aware of the satanic forces which were misleading the disbelievers.

84 { فَلَا تَعْجَلْ عَلَيْهِمْ ۗ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا }

[Pooya/Ali Commentary 19:84]

85 { يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا }

[Pooya/Ali Commentary 19:85]

86 { وَتَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا }

[Pooya/Ali Commentary 19:86]

87 { لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا }

[Pooya/Ali Commentary 19:87]

Those who have taken a covenant from Allah shall have the power of intercession. Please refer to the commentary of al Baqarah: 48.

88} وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

[Pooya/Ali Commentary 19:88]

The Christian belief that Isa was the son of God has been refuted in several verses of Quran. Please refer to the commentary of al Baqarah: 255 and Ali Imran: 2 and 3.

89} لَقَدْ جِئْتُمْ شَيْئًا إِدًّا

[Pooya/Ali Commentary 19:89] (see commentary for verse 88)

90} تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا

[Pooya/Ali Commentary 19:90] (see commentary for verse 88)

91} أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

[Pooya/Ali Commentary 19:91] (see commentary for verse 88)

92} وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

[Pooya/Ali Commentary 19:92] (see commentary for verse 88)

93} إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا

[Pooya/Ali Commentary 19:93]

94} لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

[Pooya/Ali Commentary 19:94]

95} وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

[Pooya/Ali Commentary 19:95]

96} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

[Pooya/Ali Commentary 19:96]

Those who believe in Allah and do good deeds love Allah, the Holy Prophet and his Ahlul Bayt whose love has been made obligatory in verse 23 of ash Shura; and it is said in it that whoso earns good by loving them Allah multiplies for him more and more good.

97} فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِئُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لُدًّا

[Pooya/Ali Commentary 19:97]

98} وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحْسِبُ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا

[Pooya/Ali Commentary 19:98]

# 5

## Chapter

### 20th - Tafsir Surah Taa-Haa (Ta-Ha)

1} طه }

**[Pooya/Ali Commentary 20:1]**

According to Imam Jafar bin Muhammad as Sadiq Ta Ha is one of the names of the Holy Prophet .

2} مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى }

**[Pooya/Ali Commentary 20:2]**

Aqa Mahdi Puya says:

According to the holy Imams (among the Ahl ul Bayt) the Holy Prophet used to worship Allah through prayers every night, almost all the night, for ten years. Refer to surah Muzzammil also. Then Allah sent down this verse to console him and his devout followers when the attitude of the disbelievers and the slow progress of the divine mission cast a gloom upon them. They prayed day and night for the triumph of the religion of Allah.

3} إِلَّا تَذَكَّرَ لِمَنْ يَخْشَى }

**[Pooya/Ali Commentary 20:3]**

This verse should be understood in the light of verse 2 of al Baqarah and verse 138 of Ali Imran. The Quran is a guidance to those who safeguard themselves against evil with full awareness of Allah's laws, but it is a plain statement to ordinary human beings.

4} نَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى }

**[Pooya/Ali Commentary 20:4]**

5} الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى }

**[Pooya/Ali Commentary 20:5]**

Refer to the commentary of al Baqarah: 255 and Yunus: 3.

Aqa Mahdi Puya says:

*Arsh* is the symbol of authority of the almighty, all-wise and eternal sovereign. *Istawa* means the perfect and complete hold and sway over all that which has been created by *al hayy al qayyum* creator. The whole universe is encompassed by the *arsh* (the divine authority). The divine attention is universal and equitable everywhere-in the heavens, on the earth and in between them, never more or less.

He who created the universe and owns it is mentioned here as AR RAHMAN, the beneficent, the most gracious, because His mercy and grace encompasses all that which have been created by Him. Refer to the introduction of al Fatihah and commentary of al Fatihah: 1.

6} لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

**[Pooya/Ali Commentary 20:6]**

Refer to the commentary of verses 5 and 6 of this surah.

7} وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

**[Pooya/Ali Commentary 20:7]**

As His authority encompasses the whole universe nothing is hidden from Allah, be that a loud voice or a whisper. His knowledge is all-pervading. He knows innermost thoughts and hidden motives, be they sincere or insincere.

8} اللَّهُ لَا إِلَهَ إِلَّا هُوَ طَلَّهُ الْأَسْمَاءُ الْحُسْنَى

**[Pooya/Ali Commentary 20:8]**

Refer to the commentary of Bani Israil: 110.

9} وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

**[Pooya/Ali Commentary 20:9]**

These verses narrate the events relating to Musa, Harun, Firawn and the children of Israil some of which have already been stated in the commentary of al Baqarah: 49 to 61; Araf: 103 to 156; Yunus: 75 to 97 and Bani Israil: 101 to 103

When Musa grew up, he left the palace of Firawn and went to Sinai peninsula. He married the daughter of the prophet Shu-ayb, and was now travelling with his family. The night was cool in the open desert. He saw a fire and went to bring an ember from it for his wife and two sons. When he approached it Allah called him "O Musa" in order to give him heart and confidence, and announced: "I am your Lord, so take off your shoes." *Tuwa* literally means "a thing twice done", or "twice blessed". As a proper noun it is the name of the valley below mount Sinai. The command "to take off the shoes" is interpreted as a mark of humility for self and respect for Allah, or to renounce the thought of family, so as to be present before the Lord in utter devotedness and concentration of heart and mind. According to almost all the Sunni commentators the renunciation of self and family implied in this verse is *tabarra*, enacted as an article of faith by Shi-ahs.

Exodus 3: 2 to 5 also relates this event.

Musa was chosen as a prophet and a messenger of Allah to whom Tawrat was revealed. He was commanded to worship Allah alone, because there is no god save He, and establish prayer(*salat*) for

His remembrance. It was made clear to him that the hour of reckoning would certainly come to pass, but its exact time was kept hidden in order that every individual may be recompensed according to that which he or she has strived for in this world. "No one who carries a burden shall bear the burden of another" says verse 15 of Bani Israil.

It must be noted that throughout the Quran mostly address has been made to *al nas*, the people, through the prophets or messengers, because the prophets were sent to the people who are accountable for their deeds. Therefore it was not Musa but the people who are commanded not to be misled by those who follow their own vain desires and lusts in verse 16.

Then the miracle of the transformation of the rod, Musa used to carry with him, into a serpent was shown to Musa by Allah. The second miracle given to him was the "white and shining hand". His hand was glorified, and it shone as with a divine light. Refer to Exodus 4: 1 to 9 for the above-noted miracles.

Musa, having been prepared, was commanded to go to Firawn, Rameses II, who had transgressed all bounds. Then Musa requested his Lord to appoint for him another person like him to strengthen his back and assist him in his task. Refer to the commentary of Maryam: 53 and Ali Imran: 52 and 53 for parallelism between Musa and Harun and Muhammad and Ali. The task before the Holy Prophet was much more difficult and hazardous. Musa had to face one Firawn but the Holy Prophet had to deal with a great many Firawns; every tribal chief of the Quraysh was more dangerous than the Firawn of Musa. Musa asked for Harun and the Holy Prophet asked for Ali. Allah accepted the prayers of both of them.

Refer to Exodus 4: 10, 13 to 16 for the appointment of Harun as the spokesman of Musa by the Lord.

The Holy Prophet said:

"O Ali, you are to me as Harun was to Musa, but there is no prophethood after me."

(Refer to the commentary of Baqarah: 51 and Maryam: 53).

The following is a traditionally transmitted invocation by the Holy Prophet:

"O Allah, my brother Musa begged You saying: 'O my Lord, delight my heart and make my task easy and undo the knot in my tongue so that they may understand my talk and appoint from among my kinsmen Harun, my brother, as my *wazir* and strengthen my back with him and make him participate in my mission.' You inspired him: 'We shall soon strengthen your arm with your brother and make you both dominant.' O Allah, I am Your servant and Your messenger Muhammad. I beg You to delight my heart and make my task easy and appoint from among my kinsmen Ali, my brother, as my *wazir*."

It is reported that in response to this prayer verse 55 of al Ma-idah was revealed. Refer to its commentary.

Abu Is-haq al Thalabi has recorded the above prayer in his Tafsir Kabir while commenting on the verse occurring in al Ma-idah. Al Balakhi in his Yanabi has copied the same version from Ahmad bin Hanbal's Musnad.

Please also refer to verses 1 to 6 of al Inshirah which make it known that the Holy Prophet's prayer was accepted by Allah, and in verse 7 He commands the Holy Prophet to establish his successorship.

Please refer to the commentary of al Baqarah 52 and 53 to know that the Holy Prophet had appointed Ali as his successor on the first day he made public his mission in the assembly of the "near relatives"; and refer to the commentary of al Ma-idah: 67 to know that the Holy Prophet, under the command of Allah, appointed Ali as the guardian, master and commander of all believing men and believing women, as his successor.

In verse 38 *awhayna* means "We inspired". When Firawn was told by his courtiers that a boy would soon be born to an Israelite woman who would cause his downfall and destroy his kingdom, he ordered Israelite male children to be killed when they were born. So, as soon as Musa was born, Allah inspired his mother to put her child into a chest and send the chest floating down the Nile. It flowed on into a stream that passed through Firawn's garden. It was picked up by Firawn's wife Asiya. Firawn was an enemy to Allah and an enemy to Musa, but Allah made Musa so comely, attractive and loveable as to be adopted by Firawn and Asiya. Refer to Exodus 2 : 3 to 9 for these events.

After the child was floated on the water, the anxious mother sent Musa's sister to follow the chest from the bank and see where and by whom it was picked up. When it was picked by Firawn's family and they seemed to love the child, she appeared before them and promised to bring a good wet-nurse for the child. That was exactly what they wanted. Like that Allah's providence looked after Musa in bringing his mother to him, and nourishing him on his mother's milk, and thus the mother's heart was also comforted.

Years passed. Musa grew up. He saw the Egyptian oppression under which the Bani Israel laboured. One day He saw an Egyptian smiting an Israelite with impunity. There and then, he smote the Egyptian. He did not intend to kill him, but the Egyptian died of his blow. After this Musa went to the Sinai peninsula and married the daughter of prophet Shu-ayb. After many years spent in grazing his father-in-laws' flocks, one day he came to the valley of Tuwa and the incident of fire took place. He was addressed by Allah and was chosen to be His messenger. He was granted his request that his brother should be his *wazir*. Then Allah commanded them both to go to Firawn because he had transgressed all bounds.

"Speak to him a gentle word (mildly), haply he may take warning or fear (Allah)" is an everlasting lesson for mankind that before taking the final step to correct even a transgressor like Firawn kind exhortation in soft spoken words is the best course.

In the first place their mission was to preach the word of Allah to Firawn and the Egyptians so that they might be shown the right path (Allah, in His infinite mercy, always offers peace even to the most hardened sinners) and then stop the oppression inflicted upon the Bani Israil.

Firawn refused to accept the Lord of Musa and Harun (who gave to each created thing its form and nature, and further gave it guidance) as his Lord because he preferred the idols worshipped by his ancestors. Musa enumerated all the bounties of the beneficent Lord given to man in this world, but Firawn belied them and refused to believe even when the signs (the miracles of transformation of the rod into a serpent and his "white shining hand") were shown to him.

Please refer to the commentary of Baqarah: 49 and 50, 57, 63; Araf: 103 to 137,160 and Yunus : 75 to 92 for the miracle of the rod and the magicians, the children of Israil, crossing the sea; making of a covenant on mount Sinai and commentary of Hud: 96 to 99.

When Umer bin Abdawud, a Firawn of his times, at the time of the battle of Khandaq, challenged the Holy Prophet to send some one from the party of his "God" as an answer to his might, the Holy Prophet sent Ali as the sign of Allah to overcome the arrogant infidel. See commentary of al Baqarah: 214 and 251.

Aqa Mahdi Puya says:

Ali ibn abi Talib says in Nahj al Balagha that the fear mentioned in verse 67 felt by Musa was not the fear of the serpents, nor was Musa afraid of the harm that could occur to him but he was apprehensive of the possible confusion that could mislead the people. Verses 70 and 71 indicate that miracles are real whereas sorcery is unreal and lasts a few moments only.

The sinners will abide in hell for ever. They will in vain desire cessation of consciousness to escape the unending and unbearable torment, but there will be no release from the conscious "living through" of the torture. Escape from existence will not be possible, and living will be worse than loss of life.

The life in paradise will be a continuous conscious existence amid bliss and grace provided by the Lord of the worlds. Allah forgives the sinners again and again if they repent, believe and make amends and do good deeds. In contrast to this condition of earning divine forgiveness which generates good, peace and harmony among the people, there is the Christian theory of unconditional redemption of all sinners by prophet Isa when he paid the price of all sins committed and to be committed by all the human beings. Instead of putting an end to evil and sin this theory gives licence to people to spread corruption in the world as and when they deem necessary to fulfil their selfish desires.

10} إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى }

[Pooya/Ali Commentary 20:10] (see commentary for verse 9)

11} فَلَمَّا أَنَاهَا نُودِيَ يَا مُوسَى }

[Pooya/Ali Commentary 20:11] (see commentary for verse 9)

12} إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوًى }

[Pooya/Ali Commentary 20:12] (see commentary for verse 9)

13} وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى }

[Pooya/Ali Commentary 20:13] (see commentary for verse 9)

- 14 {إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي}
- [Pooya/Ali Commentary 20:14] (see commentary for verse 9)
- 15 {إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ}
- [Pooya/Ali Commentary 20:15] (see commentary for verse 9)
- 16 {فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ}
- [Pooya/Ali Commentary 20:16] (see commentary for verse 9)
- 17 {وَمَا تَلْكَ بِيَمِينِكَ يَا مُوسَىٰ}
- [Pooya/Ali Commentary 20:17] (see commentary for verse 9)
- 18 {قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ}
- [Pooya/Ali Commentary 20:18] (see commentary for verse 9)
- 19 {قَالَ أَلْقَهَا يَا مُوسَىٰ}
- [Pooya/Ali Commentary 20:19] (see commentary for verse 9)
- 20 {فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ}
- [Pooya/Ali Commentary 20:20] (see commentary for verse 9)
- 21 {قَالَ خُذْهَا وَلَا تَخَفْ سَتُعِيدُهَا سِيرَتَهَا الْأُولَىٰ}
- [Pooya/Ali Commentary 20:21] (see commentary for verse 9)
- 22 {وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ}
- [Pooya/Ali Commentary 20:22] (see commentary for verse 9)
- 23 {لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ}
- [Pooya/Ali Commentary 20:23] (see commentary for verse 9)
- 24 {أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ}
- [Pooya/Ali Commentary 20:24] (see commentary for verse 9)
- 25 {قَالَ رَبِّ اشْرَحْ لِي صَدْرِي}
- [Pooya/Ali Commentary 20:25] (see commentary for verse 9)
- 26 {وَيَسِّرْ لِي أَمْرِي}
- [Pooya/Ali Commentary 20:26] (see commentary for verse 9)
- 27 {وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي}
- [Pooya/Ali Commentary 20:27] (see commentary for verse 9)
- 28 {يَفْقَهُوا قَوْلِي}
- [Pooya/Ali Commentary 20:28] (see commentary for verse 9)
- 29 {وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي}
- [Pooya/Ali Commentary 20:29] (see commentary for verse 9)
- 30 {هَارُونَ أَخِي}
- [Pooya/Ali Commentary 20:30] (see commentary for verse 9)
- 31 {اشْدُدْ بِهِ أَزْرِي}
- [Pooya/Ali Commentary 20:31] (see commentary for verse 9)
- 32 {وَأَشْرِكْهُ فِي أَمْرِي}
- [Pooya/Ali Commentary 20:32] (see commentary for verse 9)
- 33 {كَيْ نُسَبِّحَكَ كَثِيرًا}
- [Pooya/Ali Commentary 20:33] (see commentary for verse 9)
- 34 {وَنَذْكُرَكَ كَثِيرًا}
- [Pooya/Ali Commentary 20:34] (see commentary for verse 9)
- 35 {إِنَّكَ كُنْتَ بِنَا بَصِيرًا}
- [Pooya/Ali Commentary 20:35] (see commentary for verse 9)



36} {قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى}

[Pooya/Ali Commentary 20:36] (see commentary for verse 9)

37} {وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى}

[Pooya/Ali Commentary 20:37] (see commentary for verse 9)

38} {إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ}

[Pooya/Ali Commentary 20:38] (see commentary for verse 9)

39} {أَنْ أَذْفَبِيهِ فِي النَّبُوتِ فَأَذْفَبِيهِ فِي الْيَمِّ فَلْيُفِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذُهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۗ وَالْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي}

[Pooya/Ali Commentary 20:39] (see commentary for verse 9)

40} {إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَوَقَّلتُ نَفْسًا فَجَعَيْنَاكَ مِنَ الْعَمِّ وَقَتْنَاكَ فُنُونًا ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَى}

[Pooya/Ali Commentary 20:40] (see commentary for verse 9)

41} {وَاصْطَنَعْتُكَ لِنَفْسِي}

[Pooya/Ali Commentary 20:41] (see commentary for verse 9)

42} {أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنبِئَا فِي ذِكْرِي}

[Pooya/Ali Commentary 20:42] (see commentary for verse 9)

43} {أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ}

[Pooya/Ali Commentary 20:43] (see commentary for verse 9)

44} {فَقُولَا لَهُ قَوْلًا لَّيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ}

[Pooya/Ali Commentary 20:44] (see commentary for verse 9)

45} {قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ}

[Pooya/Ali Commentary 20:45] (see commentary for verse 9)

46} {قَالَ لَا تَخَافَا ۖ إِنَّنِي مَعَكُمْ ۗ أَسْمَعُ وَأَرَىٰ}

[Pooya/Ali Commentary 20:46] (see commentary for verse 9)

47} {فَأَنبِئَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ۗ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ ۗ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَىٰ}

[Pooya/Ali Commentary 20:47] (see commentary for verse 9)

48} {إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ}

[Pooya/Ali Commentary 20:48] (see commentary for verse 9)

49} {قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَىٰ}

[Pooya/Ali Commentary 20:49] (see commentary for verse 9)

50} {قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ}

[Pooya/Ali Commentary 20:50] (see commentary for verse 9)

51} {قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ}

[Pooya/Ali Commentary 20:51] (see commentary for verse 9)

52} {قَالَ عَلَّمَهَا عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ}

[Pooya/Ali Commentary 20:52] (see commentary for verse 9)

53} {الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَوَّلَ لَكُم فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ}

[Pooya/Ali Commentary 20:53] (see commentary for verse 9)

54} {كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النَّهْيِ}

[Pooya/Ali Commentary 20:54] (see commentary for verse 9)

55} {مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ}

[Pooya/Ali Commentary 20:55] (see commentary for verse 9)

56} {وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ}

[Pooya/Ali Commentary 20:56] (see commentary for verse 9)

{قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَىٰ} 57

[Pooya/Ali Commentary 20:57] (see commentary for verse 9)

{قُلْنَا تَبْتَئِكُ بِسِحْرِ مِثْلِهِ فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى} 58

[Pooya/Ali Commentary 20:58] (see commentary for verse 9)

{قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْسِرَ النَّاسُ وُجُوهَهُمْ} 59

[Pooya/Ali Commentary 20:59] (see commentary for verse 9)

{فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ} 60

[Pooya/Ali Commentary 20:60] (see commentary for verse 9)

{قَالَ لَهُمْ مُوسَىٰ وَيَلَكُمْ لَا تَقْتُلُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَىٰ} 61

[Pooya/Ali Commentary 20:61] (see commentary for verse 9)

{فَتَنَزَّ عِوَا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ} 62

[Pooya/Ali Commentary 20:62] (see commentary for verse 9)

{قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّىٰ} 63

[Pooya/Ali Commentary 20:63] (see commentary for verse 9)

{فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّخُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ} 64

[Pooya/Ali Commentary 20:64] (see commentary for verse 9)

{قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ} 65

[Pooya/Ali Commentary 20:65] (see commentary for verse 9)

{قَالَ بَلْ أُلْقُوا إِذَا جَاءَهُمْ وَعَصِيهِمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ} 66

[Pooya/Ali Commentary 20:66] (see commentary for verse 9)

{فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ} 67

[Pooya/Ali Commentary 20:67] (see commentary for verse 9)

{قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ} 68

[Pooya/Ali Commentary 20:68] (see commentary for verse 9)

{وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلْفَافًا مَّا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَىٰ} 69

[Pooya/Ali Commentary 20:69] (see commentary for verse 9)

{فَأَلْقَىٰ السَّحْرَةَ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ} 70

[Pooya/Ali Commentary 20:70] (see commentary for verse 9)

{قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آدَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطِعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أَصْلَابَكُمْ فِي جُدُوعِ النَّخْلِ} 71

[Pooya/Ali Commentary 20:71] (see commentary for verse 9)

{قَالُوا لَنْ نُؤْتِيَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَٰذِهِ الْحَيَاةَ الدُّنْيَا} 72

[Pooya/Ali Commentary 20:72] (see commentary for verse 9)

{إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَبِيرٌ وَأَبْقَىٰ} 73

[Pooya/Ali Commentary 20:73] (see commentary for verse 9)

{إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ} 74

[Pooya/Ali Commentary 20:74] (see commentary for verse 9)

{وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ} 75

[Pooya/Ali Commentary 20:75] (see commentary for verse 9)

{جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ} 76

[Pooya/Ali Commentary 20:76] (see commentary for verse 9)

{وَلَقَدْ أُوحِيَ إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ} 77

[Pooya/Ali Commentary 20:77] (see commentary for verse 9)

{فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ} 78

[Pooya/Ali Commentary 20:78] (see commentary for verse 9)

79} وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ

[Pooya/Ali Commentary 20:79] (see commentary for verse 9)

80} يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَٰى

[Pooya/Ali Commentary 20:80] (see commentary for verse 9)

81} كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

[Pooya/Ali Commentary 20:81] (see commentary for verse 9)

82} وَإِنِّي لَعَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

[Pooya/Ali Commentary 20:82] (see commentary for verse 9)

Aqa Mahdi Puya says:

Imam Muhammad bin Ali al Baqir said:

"Then let himself (remain) guided" means "remain faithful and completely attached to the Ahl ul Bayt". By Allah, if a man worships Allah all his life between the holy Ka-bah and the maqam of Ibrahim without remaining attached to us, Allah will throw him headlong in the hell when he dies.

the grant of *manna wa salwa*. Also refer to the Hakim has mentioned the above narration as a tradition through his own chain-of narrators; and Ayyashi has also mentioned it through several chains of narrators.

The Holy Prophet, therefore, declared through *hadith al thaqalayn* (see page 6) that the word of Allah, the Quran (His guidance, mercy and wisdom), can neither be understood nor put into practice unless the Muslims refer to Ahl ul Bayt and follow their teachings. To love them or to remain attached with them has been commanded in verse 23 of Shura.

When Musa was summoned to the mount for forty days (Baqarah: 51), he left Harun behind him as his representative among the people. Similarly the Holy Prophet left Ali as his vicegerent and executor of his will when he migrated from Makka to Madina, and also when he went on the expedition of Tabuk. See commentary of Baqarah; 51 and 207; Anfal: 30; and Bara-at: 41 and 42.

While Musa was on the mount his people were tested and tried, and they failed in the trial. The Israelites had brought from Egypt jewels of gold and silver and raiments. Samiri, an Egyptianised Hebrew, who came with them, made a golden calf from the said ornaments. All of them began to worship the image of the calf which made a hollow sound (see commentary of Araf: 148). Harun admonished them and made every effort to keep them from worshipping a meaningless and lifeless object which had no power either to harm them or to do them good. He warned them that they were being tested by their Lord. They did not listen to him.

Aqa Mahdi Puya says:

The questions Musa asks in verses 92 and 93 and the reply Harun gives in verse 94 are used as a medium to make the position of Harun clear by making known the fact to the people that Harun prevented them from falling a prey to Samiri's guile and discharged his duty of guiding them to the right path. He did not want to cause a division among the children of Israil.

Samiri's answer is an example of mixing truth with falsehood. He says that he took a handful of dust from the footprint of the angel Jibra-il and threw it into the calf's image.

Like Musa the Holy Prophet also left Ali as his successor among the people, and the Samiries among the Muslims made their own images of authorities by distorting and discarding the word of Allah and the word of the Holy Prophet. On the day of judgement all Samiries shall be afflicted with the wrath of Allah.

Aqa Mahdi Puya says:

All infringements in the unity of a religion are made by mixing half truth; with imposture. It played a very important role in the development of various sects in Islam.

83 { وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى }

[Pooya/Ali Commentary 20:83] (see commentary for verse 9)

84 { قَالَ هُمْ أَوْلَاءٌ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى }

[Pooya/Ali Commentary 20:84] (see commentary for verse 9)

85 { قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ }

[Pooya/Ali Commentary 20:85] (see commentary for verse 9)

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي }

[Pooya/Ali Commentary 20:86] (see commentary for verse 9)

87 { قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ }

[Pooya/Ali Commentary 20:87] (see commentary for verse 9)

88 { فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ }

[Pooya/Ali Commentary 20:88] (see commentary for verse 9)

89 { أَفَلَا يَرَوْنَ أَلَّا يَرْجِعَ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا }

[Pooya/Ali Commentary 20:89] (see commentary for verse 9)

90 { وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي }

[Pooya/Ali Commentary 20:90] (see commentary for verse 9)

91 { قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ }

[Pooya/Ali Commentary 20:91] (see commentary for verse 9)

92 { قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا }

[Pooya/Ali Commentary 20:92] (see commentary for verse 9)

93 { أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي }

[Pooya/Ali Commentary 20:93] (see commentary for verse 9)

94 { قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي }

[Pooya/Ali Commentary 20:94] (see commentary for verse 9)

95 { قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ }

[Pooya/Ali Commentary 20:95] (see commentary for verse 9)

96 { قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي }

[Pooya/Ali Commentary 20:96] (see commentary for verse 9)

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا {97}

[Pooya/Ali Commentary 20:97] (see commentary for verse 9)

{إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا {98}

[Pooya/Ali Commentary 20:98] (see commentary for verse 9)

{كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۗ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا {99}

[Pooya/Ali Commentary 20:99]

{مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا {100}

[Pooya/Ali Commentary 20:100]

The chastisement that will be inflicted on the sinners and the deviators on the day of judgement will be more grievous than the torment they will suffer after their deaths in their graves and the period between the two will appear to them as if they have tarried not longer than ten days, but in the opinion of the more discerning among them the interval will be not longer than a day.

When some people asked the Holy Prophet as to what would become of the solid mountains or the eternal hills, he recited verses 105 to 107: "My Lord will uproot them and scatter them as dust, and will leave them as plains, smooth and level, without any crookedness or unevenness," The scene of the day of judgement will be a level plain in which there will be no places of concealment.

The angel Israfil as the summoner will blow the trumpet to assemble all souls who will follow him.

Verse 109 makes it clear that those who have been granted permission by Allah shall have the authority to intercede and obtain forgiveness for those whom they find suitable and deserving. Refer to the commentary of al Baqarah: 48 and 255; Nisa: 85; Yunus: 3; Maryam: 87 and Zukhruf: 86.

Aqa Mahdi Puya says:

The knowledge acquired through the faculties of the senses by the finite being can never comprehend the Infinite Supreme Being.

{خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا {101}

[Pooya/Ali Commentary 20:101] (see commentary for verse 100)

{يَوْمَ يُنْفَخُ فِي الصُّورِ ۗ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا {102}

[Pooya/Ali Commentary 20:102] (see commentary for verse 100)

{يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا {103}

[Pooya/Ali Commentary 20:103] (see commentary for verse 100)

{نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْ تُلْهُمُ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا {104}

[Pooya/Ali Commentary 20:104] (see commentary for verse 100)

{وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا {105}

[Pooya/Ali Commentary 20:105] (see commentary for verse 100)

106} {فَيَذَرُهَا قَاعًا صَفْصَفًا}

[Pooya/Ali Commentary 20:106] (see commentary for verse 100)

107} {لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا}

[Pooya/Ali Commentary 20:107] (see commentary for verse 100)

108} {يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ<sup>ط</sup> وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا}

[Pooya/Ali Commentary 20:108] (see commentary for verse 100)

109} {يَوْمَئِذٍ لَا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا}

[Pooya/Ali Commentary 20:109] (see commentary for verse 100)

110} {يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا}

[Pooya/Ali Commentary 20:110] (see commentary for verse 100)

111} {وَعَنْتِ الْأُجُوهُ لِلْحَيِّ الْقَيُّومِ<sup>ط</sup> وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا}

[Pooya/Ali Commentary 20:111]

The just as well as the unjust shall be humbled before the everliving, the self-subsisting and eternal Lord, but the just will have no fear of harm-they will be rewarded to the full and they will get ten rewards for one good deed (An-am: 161)-while the unjust will be in absolute despair.

112} {وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا}

[Pooya/Ali Commentary 20:112] (see commentary for verse 111)

113} {وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا}

[Pooya/Ali Commentary 20:113]

Refer to the commentary of Yusuf: 2 and Rad: 37.

Verse 114 makes it clear that the whole Quran had been revealed to the Holy Prophet before he recited its chapters and verses to the people as and when commanded by Allah which is known as gradual revelation. Refer to the commentary of Baqarah: 2 and Aqa Puya's essay "Genuineness of the Holy Quran."

Aqa Mahdi Puya says:

Verses 113 and 114 and verses 32 of Furqan, 4 of Muzzammil and 16 to 19 of Qiyamah refer to the recitation of the Quran-Quran means recitation-and the pronoun *wahyuhu* refers to the recitation, implying: "Do not hasten with the recitation of the book already revealed to you before you receive the command to recite i.e. "When We recite it, you follow the reciting thereof (Qiyamah: 18)" and in a manner mentioned in verse 4 of Muzzammil-*tartila*, with ease and correctness. Refer to my essay "Genuineness of the Holy Quran."

114} {فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ<sup>ط</sup> وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ<sup>ط</sup> وَقُلْ رَبِّ زِدْنِي عِلْمًا}

[Pooya/Ali Commentary 20:114] (see commentary for verse 113)

115} {وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ قَنسِي<sup>ط</sup> وَلَمْ نَجِدْ لَهُ عَزْمًا}

[Pooya/Ali Commentary 20:115]

Aqa Mahdi Puya says:

Adam was advised not to approach the tree if he wanted to live in the blissfulness he was in, otherwise he would have to leave it and go into the world to face its hardship and its tests and trials. Adam apparently chose the life of the world. See commentary of Baqarah: 30 to 38; Araf: 11 to 25; Hijr: 28 to 42; Bani Israil: 61 to 65 and Kahf : 50.

All his needs and comforts had been provided for in the life of bliss Adam and Hawwa were living in, but there is no mention of the heavenly bliss (the nearness and the pleasure of Allah) described as the greatest enjoyment in verse 15 of Ali Imran and verse 72 of Bara-at. Shaytan had no idea of such a place. He only saw the comforts of the place Adam was inhabiting and, out of spite and vengeance, decided to take him out from there and throw him in the land of test and trial, toil and hardship. Those who fail to understand the story of Adam should study the following facts to have a clear view:

Adam and his progeny were sent in this world to fulfil the covenant they made with Allah. For those who followed the guidance sent down by Allah it was a blessing.

Adam was created to represent Allah on the earth as His vicegerent (Baqarah: 30). His stay in the place of bliss (not the paradise) was temporary. Adam was not a weak-willed being who even was not able to control himself when Shaytan lured him through his wife. Certainly Allah would not choose such a weakling as His vicegerent whom the angels had to accept as their superior (Baqarah: 31 and 32). Allah has created man in the best mould (Tin: 4), and on account of this superiority He commanded the angels to prostrate before Adam (Baqarah: 34).

Ibrahim was chosen as an Imam for the whole mankind when he passed the test (Baqarah: 124). Adam established his superiority over the angels when he displayed the knowledge of the names Allah taught to him (Baqarah: 31). Adam also passed the test. Therefore the behaviour of Adam should be understood in the light of the test after completion of which he was appointed as the vicegerent of Allah. Verses 40 and 42 of Hijr; 65 of Bani Israil; 51 of Maryam and 33 of Ahzab assert that Shaytan has no authority over those servants of Allah who have been freed from the taint of evil and purified; and Adam was one of them, so there was no question of Shaytan misleading Adam after he was selected as the vicegerent of Allah. As Imam Ali bin Musa ar Ridha has pointed out these events (of test and trial) took place in the place of bliss where Adam was not yet aware of the names, therefore was not yet chosen as the vicegerent of Allah.

116} وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى }

[Pooya/Ali Commentary 20:116] (see commentary for verse 115)

117} فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَنْتَفَى }

[Pooya/Ali Commentary 20:117] (see commentary for verse 115)

118} إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى }

[Pooya/Ali Commentary 20:118] (see commentary for verse 115)

119} وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى }

[Pooya/Ali Commentary 20:119] (see commentary for verse 115)

120} فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى }

[Pooya/Ali Commentary 20:120] (see commentary for verse 115)

121} فَأَكَلَا مِنْهَا فَبَدَتَ لهُمَا سَؤَاتُهُمَا وَطُفُوعًا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى }

[Pooya/Ali Commentary 20:121] (see commentary for verse 115)

122} {ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ}

[Pooya/Ali Commentary 20:122] (see commentary for verse 115)

123} {قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَلِمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ}

[Pooya/Ali Commentary 20:123] (see commentary for verse 115)

124} {وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ}

[Pooya/Ali Commentary 20:124]

For those who turn away from the divine guidance, the life of the world is a visionless and aimless apathy which will persist beyond this life, because they have ignored the signs of the Lord and therefore rightly deserve to be visionless on the day of resurrection. Blindness in the eternal life of the hereafter is far worse than physical blindness in the world of test and trial.

125} {قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا}

[Pooya/Ali Commentary 20:125] (see commentary for verse 124)

126} {قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْنَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَىٰ}

[Pooya/Ali Commentary 20:126] (see commentary for verse 124)

127} {وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ}

[Pooya/Ali Commentary 20:127] (see commentary for verse 124)

128} {أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَىٰ}

[Pooya/Ali Commentary 20:128]

129} {وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى}

[Pooya/Ali Commentary 20:129]

Refer to the commentary of Yunus: 19 and Hud :11.

Aqa Mahdi Puya says:

In the light of verse 77 of Furqan this verse indicates that the respite is allowed by Allah to give a chance to the people to amend their behaviour, turn repentant to Allah, avoid evil and do good by constantly remembering Allah and invoking His mercy and forgiveness.

130} {فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ}

[Pooya/Ali Commentary 20:130]

Refer to the commentary of Hud: 11. This verse also refers to the five daily obligatory prayers.

(i) The prayer before sunrise is Fajr *salat*.

(ii) The two prayers, before sunset, are Zuhr and Asr *salats*. Zuhr is the noon prayer and Asr is the afternoon prayer.

(iii) The two prayers in the "part of the hours of the night" are Maghrib and



Isha *salats*. Maghrib *salat is* prayed just after sunset and Isha *salat is* prayed in the first quarter of the night.

According to Ibn Abbas in "the hours of the night" also refers to *tahajjud* and other optional prayers.

{ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرَزَقُكَ رَبُّكَ حَيْرٌ وَأَبْقَىٰ } 131

**[Pooya/Ali Commentary 20:131]**

The people (*al nas*) are addressed through the Holy Prophet in this verse.

After the revelation of this verse the Holy Prophet said:

He who seeks grace from any, other than Allah, shall depart from this world in despair and disappointment.

He who covets the wealth of others shall always be in grief.

He who has received Allah's bounties in abundance but does not spend in the way of Allah, fearing poverty, shall carry a heavy burden on the day of judgement.

Do not have a feeling of chagrin or rancour at the fortune of another.

Do not look down upon the poor.

{ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ } 132

**[Pooya/Ali Commentary 20:132]**

The first, foremost and unavoidable duty of a true believer is to worship Allah regularly and punctually through the five daily obligatory prayers. *Salat is* not a "stereotyped force of the habit" ritual. It is the truest outward expression of truthful hearts and intelligent minds. It is because of this physical show of obedience unto Allah by His "created" servants (willing to submit to His will and laws, accepting total dependence on Him, worshipping Him alone, declaring to follow prophets and the Imams, appointed by Him undertaking to discard and avoid evil and evildoers) *salat is* accepted as the pivot, the pillar and the foundation of the true faith. Refer to Baqarah : 21, 43, 45; Nisa: 103, 142; An-am: 72; Taha: 14; Hud: 14; Ankabut: 45; Rum: 31; Hijr :99 and Muddaththir :42 and 43.

The five daily obligatory *salats* have to be prayed under all circumstances. If a man cannot stand on account of genuine reasons,, he or she must perform it in sitting posture, or lying down if it is not possible, even by signs in extreme disability, but at all costs *salat* has to be prayed. For exemptions see books of *fiqh*.

The Holy Prophet said:

"The 'daily prayers schedule' is like a fountain of clean water right in your home which removes,

five times a day, dirt that settles on your body and soul.

Be firm, and steadily make your family members pray *salat* regularly.

*Salat* will be the first item on the agenda of cross-examination on the day of judgement.

A Muslim will be exposed to the danger of reverting to obstinate waywardness (*kufr*) if he wilfully or negligently fails to pray the *salat*. Whoso hears the "call for prayers" and leaves the premises of the *masjid* without praying the *salat*, with no inclination to come back, is a hypocrite *munafiq*).

A faithful *mumin*) makes use of the *salat* as a ladder to reach the closest nearness of Allah *miraj*).

*Salat* is the mainstay of the religion of Allah (Islam). Approval of the prayed *salat* is the precondition for the acceptance of good deeds done, otherwise its non-acceptance renders other deeds null and void.

*Salat* is the chief constituent of (the theory of) worship.

*Salat* wards off disasters.

*Salat* opens the lock to let in (the prayer) into the (house of) eternal peace and happiness (paradise).

Imam Ali said:

Beware! Pray *salat* regularly. To grow intimacy with Allah pray as much as possible.

If one knows how many blessings are bestowed upon the prayer during the time of praying the *salat*, one would not leave the prayer-mat at all.

Dispel the darkness of the doubtful heart by the light of prayers.

Imam Jafar bin Muhammad as Sadiq said:

Whoso gives no importance to *salat* and takes it lightly is not ours, therefore, he rightly will be deprived of our support.

Once a man comes into the fold of Islam through his own free will, he submits to the will of Allah and worships Him as has been told in the above noted verses and traditions.

At every call (*adhan*) he puts off worldly duties and willingly surrenders to the Almighty Allah because there is no god save Allah who takes care of His servant, gives him love, happiness and peace in this world and the hereafter.

In 61 Hijra, on the 10th Muharram, our beloved Imam Husayn bin Ali astride the "Dul Jinnah", was

alone in the middle of the tightening circle of the blood-thirsty killers; swords, arrows, spears, daggers, lances, and stones hit him from all directions. Every pore of his holy body was a bleeding wound.

It was the time for Asr prayer.

In the midst of such impending danger he slid over the burning sand of Karbala and rested his forehead on the ground to prostrate himself in adoration of the Almighty Creator. The accursed Shimer came close and severed the sacred head of the Holy Imam from his blessed body. It was his last *sajdah* through which he preserved the *salat* for ever.

Now whoso claims to be a true friend and follower of the holy Imam prays the *salat* regularly to worship the Almighty Allah and says:

"Verily my worship and my sacrifice, my life and my death are for Allah, the Lord of the worlds."  
(An-Aam: 163)

{وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ؕ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ } 133

[Pooya/Ali Commentary 20:133]

Refer to the commentary of Anam: 112, 125 and Bani Israil: 90 to 93.

{وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذَلَ وَنَحْزَىٰ } 134

[Pooya/Ali Commentary 20:134]

{قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ } 135

[Pooya/Ali Commentary 20:135]

Refer to the commentary of Bara-at: 52.

After showing the right path and identifying the divinely commissioned guides to be followed after the Holy Prophet a general respite was given to the people, with a free choice to either follow the right guides (Imams) identified by Allah and His last prophet, or go astray and choose those guides who will lead to hell.

Call to mind that which has been mentioned in the commentary of several verses so far studied from al Fatihah to this surah to establish clearly and positively the *imamah* and *wilayah* of Ali ibn abi Talib and the Imams of Ahl ul Bayt in his progeny (the twelve divinely chosen and appointed guides) and then read the following verses:

Say: "Of your associate-gods, is there any who can guide to the truth?" Say: "It is Allah who guides to the truth. Is then He who guides to the truth more worthy to be followed, or he who cannot find the right path unless he is guided? What ails you? How (ill) you judge?" (YUNUS: 35)

Is he who goes groping on his face more rightly guided, or he who walks upright on straight path?  
(MULK: 22)

Verily, We have shown him (man) the way, whether he be grateful (follow the guidance), or ungrateful (disobey). (DAHR: 3)

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- 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)
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