



THE HOLY QURAN

Commentary - Tafsir By
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Surah 51 to 55



xkp

Tafsir of Holy Quran - Surah 51 to 55

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Chapter 1

51st - Tafsir Surah Adh Dhaariyat (The Winnowing Winds)

1} وَالذَّارِيَّاتِ ذُرُوءًا

[Pooya/Ali Commentary 51:1]

As in the case of As Saffat the first four verses of this surah also begin with a swearing in the name of the entities or energies of nature, which discharge different functions in the working of the universe.

Aqa Mahdi Puya says:

It is said that once Imam Ali ibn abi Talib was asked by a (kharaji) critic, while he was delivering a sermon from the pulpit: "What is *dhariyat*?" He said: "The winds." "What is *hamilat*?" He said:

"The clouds carrying rain." "What is *jariyat* that flow with ease?" He said: "The ships". "What is *muqassimat*?" He said: "The angels."

There is scattering of matter, carrying of energy and weight and flowing of bodies in the universe, which are controlled and administered by various agencies appointed by the supreme creator. Even the microscopic corpuscles in the blood of living beings, which distribute sustenance, are controlled and regulated by such agencies. So man's attention is drawn to the reality of an universal plan, not haphazard but governed by precise laws, and a purpose pointed out in verses 5 and 6.

2} فَأَلْحَامِلَاتٍ وَفُجْرًا

[Pooya/Ali Commentary 51:2] (see commentary for verse 1)

3} فَأَلْجَارِيَّاتٍ يُسْرًا

[Pooya/Ali Commentary 51:3] (see commentary for verse 1)

4} فَأَلْمُقَسِّمَاتٍ أَمْرًا

[Pooya/Ali Commentary 51:4] (see commentary for verse 1)

5} إِنَّمَّا تُوَعْدُونَ لَصَادِقٌ

[Pooya/Ali Commentary 51:5]

Death is not the end of life. There is resurrection, reckoning, judgement- mercy and forgiveness to those who believe and follow the religion of Allah and to those who have sinned but turned to Allah in repentance and thereafter followed the right path; and punishment to the rebellious disbelievers, hypocrites and deviators. All does not end here, but there is a lasting life of hereafter, for which this life is but a preparation.

6} وَإِنَّ الدِّينَ لَوَاقِعٌ

[Pooya/Ali Commentary 51:6] (see commentary for verse 5)

7} وَالسَّمَاءِ ذَاتِ الْحُبُكِ

[Pooya/Ali Commentary 51:7]

The study of the numerous orbits of the planets and the various motions, visible or invisible, of the stars form in themselves an enquiry of a highly scientific nature, in the world of today after so many

years since the revelation of the Quran, conducted by the mathematicians and scientists who have barely reached its fringe. There are yet several unknown frontiers to cross.

Ya Sin: 38 says that the sun runs to its appointed term; Anbiya: 33 says that the sun and the moon float in an orbit; and Rad: 2 says that the sun and the moon run to a predetermined course.

In contrast to the harmony and order prevalent in the universe under Allah's dispensation, the confused medley of doctrines, views and conjectures put forward by the disbelievers are referred to in verses 8 to 12. They are in the abyss of ignorance. He who turns away from the truth in fact rejects order, harmony, unity and goodness. Denial of the Holy Prophet, the Quran and the hereafter come in the wake of false conjectures the disbelievers believe in by not understanding the *modus operandi* of the creation and the laws governing the creation.

8} {إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ}

[Pooya/Ali Commentary 51:8] (see commentary for verse 7)

9} {يُؤْفَكُ عَنْهُ مَنْ أُفِكَ}

[Pooya/Ali Commentary 51:9] (see commentary for verse 7)

10} {قُتِلَ الْأَخْرَاصُونَ}

[Pooya/Ali Commentary 51:10] (see commentary for verse 7)

11} {الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ}

[Pooya/Ali Commentary 51:11] (see commentary for verse 7)

12} {يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ}

[Pooya/Ali Commentary 51:12] (see commentary for verse 7)

13} {يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ}

[Pooya/Ali Commentary 51:13]

14} {ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ}

[Pooya/Ali Commentary 51:14]

15} {إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ}

[Pooya/Ali Commentary 51:15]

Gardens and springs are the two most frequent symbols, used in the Quran, for the highest satisfaction and bliss.

The qualities of the *muttaqin* described in these verses are found in the Ahl ul Bayt to the maximum degree. Refer to the commentary of Baqarah: 2. Therefore we are asked to follow in their footsteps, taking them as our guides, and disregarding all others who have defective character and conduct. For our benefit the Holy Prophet spoke these words:

"I leave behind me two very important things-the word of Allah (the Quran) and my Ahl ul Bayt. If you attach yourself to these two, you will never never go astray. These two shall never be separated from each other until they meet me at the 'fountain of kawthar' in paradise ."

"The likeness of my Ahl ul Bayt is that of the ark of Nuh. He who enters it would be saved, while he who turns away from it would be drowned and lost."

Aqa Mahdi Puya says:

The wicked and the pious are identified by how they receive the grace of Allah.

16} {أَجْزِينَ مَا آتَاهُمْ رَبُّهُمْ ۗ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ}

[Pooya/Ali Commentary 51:16] (see commentary for verse 15)

17} {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ}

[Pooya/Ali Commentary 51:17] (see commentary for verse 15)

18} وَيَا لَأَسْحَارٍ هُمْ يَسْتَعْفِرُونَ

[Pooya/Ali Commentary 51:18] (see commentary for verse 15)

19} وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

[Pooya/Ali Commentary 51:19] (see commentary for verse 15)

20} وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ

[Pooya/Ali Commentary 51:20]

There are signs and evidences of the existence of a supreme being in all nature and within the body and soul of man. He who understands his self, in fact, understands Allah.

For example, the differences in the sexes and their mysterious attachment to each other, and the mental faculties by which the human mind understands the secrets of the natural forces and discovers new methods and means for further advancement in knowledge and its application. See Sajdah: 53.

Aqa Mahdi Puya says:

These verses refer to the subjective and the objective phenomena giving evidence of the existence of the creator.

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Aqa Mahdi Puya says:

This verse refers to the sublime regions proceeding from the absolute in the arc of descent, and not to the physical heavens.

21} وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

[Pooya/Ali Commentary 51:21] (see commentary for verse 20)

22} وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

[Pooya/Ali Commentary 51:22]

23} فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِفُونَ

[Pooya/Ali Commentary 51:23]

The truth is as doubtless as the people's guaranteed ability to talk to each other.

Asma-yu relates that once he was returning from the *masjid* at Basra, where he met a Bedouin Arab highway man, with a sword and a bow.

The Arab asked Asma-yu his identity and where he was coming from. Asmayu replied: "I have come from the place where the word of Allah is recited." The Arab asked: "What is such word of Allah that men can recite it?" Asma-yu replied: "Yes, it is so." The Arab said: "Recite it." Asma-yu began to recite surah adh Dhariyat and when he reached verse 22 and said: "In the heavens is your sustenance", the Arab jumped down from his camel and slew the animal saying: "Help me to distribute this to the needy." He then broke his sword into pieces, buried his bow and arrows and ran away into the desert reciting this verse.

Asma-yu relates that he began to condemn himself: "Alas! a single recitation of this verse reformed the Bedouin Arab, but until now it has not affected me." After a long time Asma-yu met the Bedouin for the second time, during the hajj, in Makka. The Bedouin had been reduced to a skeleton by constant prayers and fasting. He led Asma-yu to the place of Ibrahim and requested him to recite the same surah once more. When Asma-yu recited verse 22 he said: "Certainly I had the promised sustenance." When Asma-yu began to recite the next verse "The Lord of the heavens and the earth" the Bedouin shouted aloud three times: "Who would defy such a Lord and enrage Him?" He died then and there.

Abu Khudri relates that the Holy Prophet said: "If any of you were to run away from your destined

sustenance, it would follow you and reach you as death follows and overtakes its victim."

Imam Ali ibn abi Talib said: "There is a sustenance that you seek which may or may not be made available; but there is another which seeks you and always reaches you."

{ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ } 24

[Pooya/Ali Commentary 51:24]

Refer to the commentary of Hud: 69 to 83 and Hijr: 51 to 77 for prophets Ibrahim and Lut and the people of Lut.

{ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ } 25

[Pooya/Ali Commentary 51:25] (see commentary for verse 24)

{ فَرَاعَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجَلٍ سَمِينٍ } 26

[Pooya/Ali Commentary 51:26] (see commentary for verse 24)

{ فَفَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ } 27

[Pooya/Ali Commentary 51:27] (see commentary for verse 24)

{ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحَفْ وَبَسِّرْهُ بِغُلَامٍ عَلِيمٍ } 28

[Pooya/Ali Commentary 51:28] (see commentary for verse 24)

{ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ } 29

[Pooya/Ali Commentary 51:29] (see commentary for verse 24)

{ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ } 30

[Pooya/Ali Commentary 51:30] (see commentary for verse 24)

{ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ } 31

[Pooya/Ali Commentary 51:31] (see commentary for verse 24)

{ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ } 32

[Pooya/Ali Commentary 51:32] (see commentary for verse 24)

{ لِنُرْسِلَ عَلَيْهِمْ جَارَآةً مِنْ طِينٍ } 33

[Pooya/Ali Commentary 51:33] (see commentary for verse 24)

{ مُسَوَّمَةٌ عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ } 34

[Pooya/Ali Commentary 51:34] (see commentary for verse 24)

{ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ } 35

[Pooya/Ali Commentary 51:35] (see commentary for verse 24)

{ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ } 36

[Pooya/Ali Commentary 51:36] (see commentary for verse 24)

{ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ } 37

[Pooya/Ali Commentary 51:37] (see commentary for verse 24)

{ وَفِي مُوسَىٰ إِذْ أُرْسِلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ } 38

[Pooya/Ali Commentary 51:38]

Refer to the commentary of Dukhan: 17 to 31 and other references mentioned therein for Musa and Firawn.

{ فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ } 39

[Pooya/Ali Commentary 51:39] (see commentary for verse 38)

{ فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ } 40

[Pooya/Ali Commentary 51:40] (see commentary for verse 38)

41} وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ العَاقِمِمْ }

[Pooya/Ali Commentary 51:41]

Refer to the Dukhan: 21 to 26 for the people of Ad.

42} مَا تَذُرُّ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّامِيمِ }

[Pooya/Ali Commentary 51:42] (see commentary for verse 41)

43} وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ }

[Pooya/Ali Commentary 51:43]

See commentary of Araf: 73 to 79 for the people of Thamud.

44} فَعَتَوْا عَنَ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ }

[Pooya/Ali Commentary 51:44] (see commentary for verse 43)

45} فَمَا اسْتَسْقَوْا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ }

[Pooya/Ali Commentary 51:45] (see commentary for verse 43)

46} وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ }

[Pooya/Ali Commentary 51:46]

Refer to the commentary of Araf: 59 to 64 for the people of Nuh.

47} وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ }

[Pooya/Ali Commentary 51:47]

Aqa Mahdi Puya says:

Although the frontiers of space are confined, they are not fixed. They can be expanded.

48} وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ }

[Pooya/Ali Commentary 51:48]

Refer to Baqarah: 22.

49} وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ }

[Pooya/Ali Commentary 51:49]

Refer to Ya Sin: 36.

Aqa Mahdi Puya says:

The pairing may refer to the composite nature of the created beings, or to the positive and negative aspects in creation.

50} فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ }

[Pooya/Ali Commentary 51:50]

If man understands nature and himself, he will know that Allah is all in all, and he will fly at once to Him. This is the teaching which the Holy Prophet had come to give in clear terms, openly to all.

51} وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ }

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

52} كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ }

[Pooya/Ali Commentary 51:52]

Refer to Sad: 4 and 5; Dhariyat: 39 and Dukhan; 14

The ways of evil in dealing with the messengers of Allah were similar in all ages.

{أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ} 53

[Pooya/Ali Commentary 51:53] (see commentary for verse 52)

{فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ} 54

[Pooya/Ali Commentary 51:54]

Aqa Mahdi Puya says:

Verse 54 gives the impression that Allah might send a destructive visitation as manifestation of His wrath, but the next verse quells this apprehension. The guidance may be general in appearance, but it is directed towards man as an individual so that free from collective opinion or pressure, he may submit to the commands of Allah according to his ability and achieve success by following the divine plan.

{وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ} 55

[Pooya/Ali Commentary 51:55] (see commentary for verse 54)

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} 56

[Pooya/Ali Commentary 51:56]

Refer to Sad: 27. Imam Jafar bin Muhammad As Sadiq said:

"Allah created man and gave him faculties of observation and contemplation to acquire knowledge with which he understands the manifestation of His power and then submits to Him."

Without knowledge man's adoration of Allah has no real worth. The actual meaning of adoration is not the performance of rituals or a few prescribed formal prayers, recited by the mouth. Adoration involves surrender of ego, self-control and discipline, so that he acts only in consonance with the expressed will of Allah, by abiding with His commands. The whole life-activity of the individual should be nothing but the fulfilment of the will of Allah.

"Say: Verily my prayer and my sacrifice, and my life and my death (all) are for the Lord of the worlds." (An-am: 163)

Aqa Mahdi Puya says:

This is the purpose of creation, as expressed in the holy book-to act according to the will and the command of Allah. The most perfect form of action is the absolute submission to His will, that is, Islam. Therefore of the creatures, whoever is better in manifesting His will and His command throughout life, will be closer to the purpose of creation, and therefore nearer to Him. The more perfect in obedience will be nearer to the creator, and the closer they are to Him, the more perfect they will be in the order of creation.

{مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونَ} 57

[Pooya/Ali Commentary 51:57]

Allah is free from all needs. Providing sustenance to His creatures is as good as "feeding Him." Allah is the sole supplier of the means of sustenance to all. The creatures in aggregate constitute one family of Allah's creation. Therefore to serve the creation is to serve Allah.

Aqa Mahdi Puya says:

It clarifies that the purpose of creation (worship and obedience) is of no advantage or benefit to Allah. On the contrary, it is in the interest of the creatures to abide by His commands.

{إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ} 58

[Pooya/Ali Commentary 51:58]

{فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ} 59

[Pooya/Ali Commentary 51:59]

Aqa Mahdi Puya says:

Dhanub literally means "a bucket full of water, tied to the end of a rope like a tail." Figuratively used it means the consequence of misdeeds and disobedience, tied to the rope of one's life.

Each generation, that acts like any of its predecessors, should meet a similar fate.

{فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ} 60

[Pooya/Ali Commentary 51:60]

Chapter 2

52nd - Tafsir Surah At Tur (The Mount)

1} وَالطُّورِ

[Pooya/Ali Commentary 52:1]

The adjuration is by five things to assert the certainty of future events in the most emphatic terms in verse 7 to 28-the coming of judgement and the passing away of this phenomenal world; the future ill consequences of ill deeds; and the future attainment of bliss and complete realisation of Allah's grace and mercy as recompense for good deeds.

Tur, the mountain of Sinai, stands for all that which happened during the ministry of Musa.

The book inscribed, according to Aqa Mahdi Puya, neither refers to the Tawrat nor to any other revealed book, but to that book which is preserved in *lawh mahfuz* (the secured tablet), unfolded by revelation to the Holy Prophet for the guidance of mankind in all ages.

Baytil ma-mur, (the much frequented house), according to Aqa Mahdi Puya, does not refer to any terrestrial sacred place of worship. "It refers to the place of worship in the heaven", Imam Ali said, "which is visited every day by thousands of angels around which they circuit and pray and then never come back again." It implies constant increase in the realm of creation.

"The roof elevated" is the canopy of heaven, to whose height or sublimity no limit can be assigned by the mind of man. The nebular ocean refers to the beyond physical expanse. Except Tur all abovenoted signs or things are celestial.

2} وَكِتَابٍ مَّسْطُورٍ

[Pooya/Ali Commentary 52:2] (see commentary for verse 1)

3} فِي رَقٍّ مَّنشُورٍ

[Pooya/Ali Commentary 52:3] (see commentary for verse 1)

4} وَالْبَيْتِ الْمَعْمُورِ

[Pooya/Ali Commentary 52:4] (see commentary for verse 1)

5} وَالسَّفْحِ الْمَرْفُوعِ

[Pooya/Ali Commentary 52:5] (see commentary for verse 1)

6} وَالْبَحْرِ الْمَسْجُورِ

[Pooya/Ali Commentary 52:6] (see commentary for verse 1)

7} إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

[Pooya/Ali Commentary 52:7]

Verses 7 to 10 refer to the coming of judgement and passing away of this phenomenal world.

8} مِمَّا لَهُ مِنْ دَافِعٍ

[Pooya/Ali Commentary 52:8] (see commentary for verse 7)

9} يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا

[Pooya/Ali Commentary 52:9] (see commentary for verse 7)

10} {وَتَسِيرُ الْجِبَالُ سَيْرًا}

[Pooya/Ali Commentary 52:10] (see commentary for verse 7)

11} {فَوَيْلٌ لِلْمُكَذِّبِينَ}

[Pooya/Ali Commentary 52:11] The day of reckoning will be a day of woe to the unjust who belied the signs of Allah, just as it will be a day of joy and bliss to the righteous believers. Every evil thought or deed has its own retributive and punishable chain of consequences. Whatever is done in this life is a preparation for the hereafter, which the disbelievers will find a reality after the day of judgement, not a farce. They did not take notice of the signs of Allah nor paid attention to the warnings the messengers of Allah gave them, so there will be no time for repentance. They will roast in hell, whether they endure it or not.

12} {الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ}

[Pooya/Ali Commentary 52:12] (see commentary for verse 11)

13} {يَوْمَ يُدْعَوْنَ إِلَىٰ نَارٍ جَهَنَّمَ دَعَاً}

[Pooya/Ali Commentary 52:13] (see commentary for verse 11)

14} {هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ}

[Pooya/Ali Commentary 52:14] (see commentary for verse 11)

15} {أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ}

[Pooya/Ali Commentary 52:15] (see commentary for verse 11)

16} {اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْرُونَ مَا كُنْتُمْ تَعْمَلُونَ}

[Pooya/Ali Commentary 52:16] (see commentary for verse 11)

17} {إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ}

[Pooya/Ali Commentary 52:17]

The righteous believers will be in the land of eternal bliss. By their own effort and striving they won Allah's grace and mercy.

Everyone, as an individual, will have full satisfaction (in whatever he or she does) dignity and joy of companionship. Every one will be purified but will not be merged into one sameness. There will be a general social satisfaction shared with all whom they loved in this earthly life, all near and dear ones, provided they had believed and done good deeds, because each individual is responsible for his conduct and none shall bear another's burden, as stressed in Baqarah: 48, 123, 254; An-am: 165; Bani Israil: 15; Fatir: 18; Zumar: 7 and Najm: 38.

Relationship of this life has no value in the hereafter unless it is sanctioned by the ties of true faith.

18} {فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ}

[Pooya/Ali Commentary 52:18] (see commentary for verse 17)

19} {كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ}

[Pooya/Ali Commentary 52:19] (see commentary for verse 17)

20} {مُتَّكِنِينَ عَلَىٰ سُرُرٍ مَّصْنُوفَةٍ وَرَوَّجْنَاهُمْ بِحُورٍ عِينٍ}

[Pooya/Ali Commentary 52:20] (see commentary for verse 17)

21} {وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ}

[Pooya/Ali Commentary 52:21] (see commentary for verse 17)

22} {وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ}

[Pooya/Ali Commentary 52:22] (see commentary for verse 17)

23} {يَتَنَزَّاعُونَ فِيهَا كَأْسًا لَا لَعْنٌ فِيهَا وَلَا يَأْتِمُمُ}

[Pooya/Ali Commentary 52:23] (see commentary for verse 17)

24 {وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ}

[Pooya/Ali Commentary 52:24] (see commentary for verse 17)

25 {وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ}

[Pooya/Ali Commentary 52:25] (see commentary for verse 17)

26 {قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ}

[Pooya/Ali Commentary 52:26] (see commentary for verse 17)

27 {فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّانَا عَذَابَ السَّمُومِ}

[Pooya/Ali Commentary 52:27] (see commentary for verse 17)

28 {إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ}

[Pooya/Ali Commentary 52:28] (see commentary for verse 17)

29 {فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ}

[Pooya/Ali Commentary 52:29]

30 {أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ}

[Pooya/Ali Commentary 52:30]

31 {قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُنْتَرِبِينَ}

[Pooya/Ali Commentary 52:31]

Refer to Bara-at: 52.

32 {أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا ؕ أَمْ هُمْ قَوْمٌ طَاغُونَ}

[Pooya/Ali Commentary 52:32]

33 {أَمْ يَقُولُونَ تَقَوَّلَهُ ؕ بَلْ لَا يُؤْمِنُونَ}

[Pooya/Ali Commentary 52:33]

34 {فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِن كَانُوا صَادِقِينَ}

[Pooya/Ali Commentary 52:34]

Refer to commentary of Baqarah : 23; Yunus: 38; Hud: 13; Bani Israil: 88 and (vi) on page iv.

35 {أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ}

[Pooya/Ali Commentary 52:35]

Aqa Mahdi Puya says:

This verse refers to the fundamental rule of all sciences that there is no effect if there is no cause.

Nothing can come into being out of nothing or by itself.

36 {أَمْ خَلِقُوا السَّمَاوَاتِ وَالْأَرْضَ ؕ بَلْ لَا يُوقِنُونَ}

[Pooya/Ali Commentary 52:36]

37 {أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ}

[Pooya/Ali Commentary 52:37]

Refer to An-am: 50.

38 {أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ؕ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ}

[Pooya/Ali Commentary 52:38]

Refer to An-am: 35; Hijr: 17 and 18; Safat: 8 to 10.

39 {أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبُنُونَ}

[Pooya/Ali Commentary 52:39]

Refer to Nahl: 57 to 59.

{أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ } 40

[Pooya/Ali Commentary 52:40]

{أَمْ عِنْدَهُمُ الْعَيْبُ فَهُمْ يَكْتُمُونَ } 41

[Pooya/Ali Commentary 52:41]

{أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ } 42

[Pooya/Ali Commentary 52:42]

{أَمْ لَهُمْ آلٌ غَيْرُ اللَّهِ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ } 43

[Pooya/Ali Commentary 52:43]

{وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ } 44

[Pooya/Ali Commentary 52:44]

{فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ } 45

[Pooya/Ali Commentary 52:45]

{يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ } 46

[Pooya/Ali Commentary 52:46]

{وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ } 47

[Pooya/Ali Commentary 52:47]

{وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۗ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ } 48

[Pooya/Ali Commentary 52:48]

{وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ } 49

[Pooya/Ali Commentary 52:49]

About spending a part of the night in prayers see Bani Israil: 78 and 79.

Chapter 3

53rd - Tafsir Surah An Najm (The Stars)

{ وَالنَّجْمِ إِذَا هَوَىٰ } 1

[Pooya/Ali Commentary 53:1]

It is reported by Ibn Abbas that one night, after praying the *Isha salat*, the Holy Prophet told his companions: "At dawn, tomorrow, a star will descend on the earth from the heaven. On whomsoever's house it will come upon will be my heir, my successor, and he is the divinely commissioned guide." The star descended on Ali's house. The hypocrites began to whisper that in love of Ali the Holy Prophet had gone astray. On this occasion these verses were revealed. The Holy Prophet is mentioned as *sahib* (companion) because he was living among the people addressed in this verse.

"He does not speak of his own will" has also been mentioned in Deuteronomy 18: 18:-

"Then the Lord said to me (Musa) : "I will raise up for them a prophet like you, one of their own race, and I will put my words into his mouth. He shall convey all my commands to them."

It is also mentioned in John 16: 18:

(Isa said): "However, when he comes who is the spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming."

The Holy Prophet was always in communion with Allah. Whatever he said was the word of Allah and

his actions were the fulfilment of the divine will, yet at the time of the treaty of Hudaibiya his close companion had doubts about his prophethood despite many verses of the Quran which assert that which has been said in verse 2 to 4, and his reputation as the most trustworthy and truthful among the people of Makka. (See commentary of Fat-h: 1).

{ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ } 2

[Pooya/Ali Commentary 53:2] (see commentary for verse 1)

{ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ } 3

[Pooya/Ali Commentary 53:3] (see commentary for verse 1)

{ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ } 4

[Pooya/Ali Commentary 53:4] (see commentary for verse 1)

{ عَلَّمَهُ شَدِيدُ الْقُوَىٰ } 5

[Pooya/Ali Commentary 53:5]

To know who is the teacher of the Holy Prophet see commentary of verses 2 to 4 of Ar Rahman.

Shadidul Quwa, "the supreme in power", is Allah. To translate and interpret it as the angel Jibrail is to belie the verses 30 to 38 of Baqarah (see commentary) and verse 75 of Sad, because Jibrail was one of the angels who prostrated themselves before Adam when Adam taught them "the names" they did not know. As mentioned in the commentary of the verses of al Baqarah, on the authority of well

known Muslim scholars. (Refer to Durr al Manthur, Kanzul Ammal, Yanabi al Mawaddat, Riaz al Nuzra and Arjah al Mutalib), "the names" were-Muhammad, Ali, Fatimah, Hasan, Husayn. Even if "the names" are interpreted as wisdom, then too Jibrail cannot be the teacher of the Holy Prophet, as the Holy Prophet is the superior most prophet among all the prophets of Allah in wisdom and all other attributes. In verse 75 of Sad Allah asks Shaytan: "Are you arrogant, or are you one of the *alin* (the high ones)?" It means there were some servants of Allah described as *alin* (plural of *ali*) who were superior to Adam, therefore, exempted from prostrating themselves before Adam on account of their superiority over him. So it is proved that it is Allah who taught the Holy Prophet and from no mortal created being he received any kind of knowledge as mentioned in the commentary of Baqarah: 78 and other verses in connection with the interpretation of the word "*ummi*".

{ذُو مِرَّةٍ فَاسْتَوَىٰ ۖ 6}

[Pooya/Ali Commentary 53:6]

Refer to the commentary of Bani Israil: 1 for *mi-raj* (ascension). The Holy Prophet held in view the entire universe from the highest position, where he found Jibrail. Then the Holy Prophet drew near to Allah "till a distance of two bows or still nearer." The nearness described by "still nearer" cannot be imagined by human mind. It is the nearest nearness possible between the finite and the infinite. Arabic idiom *qaba qawsayn* indicate extreme nearness. "The drawn bows, with their chords touching," make a circle of union, yet the Holy Prophet is not to be considered as totally absorbed into divinity. The nearness stands for the highest position of the Holy Prophet in the order of creation-the nearest to Allah. It was a custom among the Arabs that when two individuals joined their bows it implied that both of them were united or bound by an agreement to shoot their arrows simultaneously in one direction.

Fatadalla implies that the Holy Prophet brought himself low in utmost humility before the manifest glory of the Lord of the worlds to express his gratitude for the unique divine grace bestowed on him.

For all the details of ascension (*mi-raj*) see commentary of Bani Israil: 1.

The nature of communion with Allah at their nearest point is incommunicable and incomprehensible to any one who is not from the Holy Prophet.

Aqa Mahdi Puya says:

Verses 1 to 8 assert the infallibility of the Holy Prophet in his movement between the creator and the creation, similar to the movement of the star in its orbit. He neither deviates nor does or say anything other than what is revealed to him. The degree of his realisation and knowledge of all that which has been created is as perfect as the creator, save the finest span between the finite and the infinite.

The first degree of realisation he reached is the scene of *istiwa* in the highest part of the horizon which is the highest stage of the angelic force, at which appear the two arcs-the arc of creation and the arc of godhead-to meet each other. Here the Holy Prophet and Jibrail heard a voice (saying):

"Glory be to Me. I am the Lord of the angels and the spirits. My mercy subdues My wrath."

Then moving further beyond the dualistic view, he entered the state of awaiting or pending (not terminated) between the finite and the infinite, joining point of the two arcs, after which comes the phase of *aw adna* where all dualistic considerations concerning the two arcs disappear. The whole becomes a circle wherein the absolute infinite manifests overall encompassment and penetration. At this stage of total submission and absorption, the Holy Prophet comes into direct communion with the infinite absolute and receives most important message which is known to him and his Lord.

Imam Jafar bin Muhammad as Sadiq said:

"It was in this state the command relating to *wilayah* or *imamah* with finality was revealed to the Holy Prophet."

The Imam further said that "what he saw" has nothing to do with the ordinary sense of seeing but it refers to the realisation the cognitive self of the Holy Prophet achieved.

Hawa, in the sense of inclination, implies that the stars in their movement are inclined to either go up or down. As their movement is regular, it becomes a guidance for mankind. The Quran draws man's attention to the conduct of the Holy Prophet which is nothing but carrying out the commands of Allah in letter and spirit-a guidance to mankind to find the right path in the darkness of worldly wanderings and temptations.

The assertion made in verses 2 to 4 concerning his life in this world is not restricted to any particular event, aspect or period but applies to his entire life from the day he came in this world to the day he departed. Ali ibn abi Talib in the *Nahj al Balagha* describes the infallibility and the unique excellences of the Holy Prophet in the highest form of style and substance ever thought or said by any one till today

7} وَهُوَ بِالْأُفُقِ الْأَعْلَى

[Pooya/Ali Commentary 53:7] (see commentary for verse 6)

8} ثُمَّ دَنَا فَتَدَلَّى

[Pooya/Ali Commentary 53:8] (see commentary for verse 6)

9} فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

[Pooya/Ali Commentary 53:9] (see commentary for verse 6)

10} فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

[Pooya/Ali Commentary 53:10] (see commentary for verse 6)

11} مَا كَذَّبَ الْفُؤَادُ مَا رَأَىٰ

[Pooya/Ali Commentary 53:11]

Eyes can see matter. Allah is the creator of matter. He Himself is not matter. No finite being can ever see the infinite. The Holy Prophet saw the manifestation of His glory and power in the heaven. The quality of glory the Holy Prophet saw there was different from any that is visible on the earth, so when he narrated what he saw to the dwellers of the earth, those among them who did not have the elementary knowledge of the spiritual existence disputed with him concerning what he saw during his ascension

12} أَفْتَمَارُونَهُ عَلَىٰ مَا يَرَىٰ

[Pooya/Ali Commentary 53:12] (see commentary for verse 11)

13} وَلَقَدْ رَأَاهُ نَزَّلَةً أُخْرَىٰ

[Pooya/Ali Commentary 53:13]

The Holy Prophet saw Jibrail at *sidratil muntaha* beyond which neither any angel nor any other created being could pass. Then Jibrail told him: "I shall not take another step from here." The Holy Prophet went ahead and that which happened there is mentioned in verses 8, 9 and 10.

14} عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ

[Pooya/Ali Commentary 53:14] (see commentary for verse 13)

15} عِنْدَهَا جَنَّةُ الْمَأْوَىٰ

[Pooya/Ali Commentary 53:15]

In the region of bliss beyond *sidratil muntaha* the Holy Prophet saw the glory of the kingdom of

Allah, and became fully aware of the wisdom governing it.

There were wonders both spiritual and sensible but the Holy Prophet, neither dazzled nor confounded, remained firm and self-possessed, engrossed in the unique experience of beholding the glory of the Lord. There was no visual delusion nor any intellectual or emotional disturbance.

The *arsh* or throne (the seat of divine authority) and Allah's presence are figuratively localised in the highest heaven because human knowledge and imagination are unable to understand the dimensionless existence and sway of the eternal Lord of the worlds with the theories of time and space. Verse 255 of al Baqarah: says: "His throne (presence, wisdom and authority) extends over the heavens and the earth (whole universe)". See commentary of Baqarah : 255. In the case of Musa it was but a prefiguration of the divine effulgence on this earth. See commentary of Ta Ha: 10 to 14; Qasas: 30; and also Exodus 3: 1 to 6 in the Old Testament. Through a fire in the bush Allah granted Musa a little manifestation of His glory on the mountain of Sinai. Refer to Araf: 143 for what took place when Musa saw the manifestation of divine glory. In case of the Holy Prophet it was divine glory in its full splendour in the highest heaven which he saw, understood and absorbed as verse 18 confirms.

16} {إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى}

[Pooya/Ali Commentary 53:16] (see commentary for verse 15)

17} {مَا زَاغَ الْبَصَرُ وَمَا طَغَى}

[Pooya/Ali Commentary 53:17] (see commentary for verse 15)

18} {لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى}

[Pooya/Ali Commentary 53:18] (see commentary for verse 15)

19} {أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ}

[Pooya/Ali Commentary 53:19]

When the Holy Prophet was reciting verses one of the idolators recited: "There are the lofty idols, verily their intercession is sought." See commentary of Hajj: 52 and 53 on page 743 for full details.

20} {وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ}

[Pooya/Ali Commentary 53:20] (see commentary for verse 19)

21} {الْكُفْرَ الذَّكْرَ وَلَهُ الْأُنثَىٰ}

[Pooya/Ali Commentary 53:21]

See commentary of Nahl: 57, 58, Zukhruf: 16, 17 and Tur: 39.

22} {تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ}

[Pooya/Ali Commentary 53:22] (see commentary for verse 21)

23} {إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ۗ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ}

[Pooya/Ali Commentary 53:23]

Refer to Araf: 71 and Yusuf: 40.

The false gods the idolaters worship are nothing but names they give to sticks or stones, ideas or men living or dead.

24} {أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ}

[Pooya/Ali Commentary 53:24]

Man's desires are dictated by his whims and fancies, so he worships false gods and ideas and

generates evil and disorder. The true source of guidance and light is Allah. He is the ultimate goal to which all persons and things (all existence) return. Sovereignty, from beginnings to end, exclusively belongs to Allah.

25} {قُلِّلِ الْآخِرَةَ وَالْأُولَىٰ}

[Pooya/Ali Commentary 53:25] (see commentary for verse 24)

26} {وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ}

[Pooya/Ali Commentary 53:26]

There will be no intercession available to the disbelievers, but Allah has given permission to the Holy Prophet and his Ahl ul Bayt to intercede and advocate on behalf of the believers. Refer to the commentary of Baqarah: 48. There are several verses in the Quran in which it is clearly stated that Allah gives permission of intercession to whom He pleases. So the theory of "no intercession at all" is unquranic and contrary to the will of Allah.

27} {إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُؤْنَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَىٰ}

[Pooya/Ali Commentary 53:27]

28} {وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا}

[Pooya/Ali Commentary 53:28]

29} {فَاعْرُضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا}

[Pooya/Ali Commentary 53:29]

30} {ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَىٰ}

[Pooya/Ali Commentary 53:30]

31} {وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ}

[Pooya/Ali Commentary 53:31]

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ

32} {أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنْ اتَّقَىٰ}

[Pooya/Ali Commentary 53:32]

Lamam stands for the intention (to sin) and the sins committed before coming into the fold of Islam, most likely to be forgiven after repentance and amended conduct. Allah's attributes of mercy and forgiveness are unlimited. They come into action without our asking if we surrender our wills to Him. Our prayer helps us to surrender our wills to Him.

As Allah knows our inmost being, it is absurd to justify ourselves, either by pretending that we are better than we are, or by finding excuses for our misconduct. If we try to safeguard ourselves against evil with full awareness of the laws made by Him He will appreciate our striving and may forgive us.

33} {أَفَرَأَيْتَ الَّذِي تَوَلَّىٰ}

[Pooya/Ali Commentary 53:33]

"He who turns back" refers to those who forsake the faith like those who left the Holy Prophet in the midst of danger and ran away from the battles of Uhad and Hunayn.

According to Minhajul Sadiqin Uthman bargained with Abdullah bin Ubay for a camel load of merchandise if Abdullah would take upon himself the sins of Uthman. After giving the merchandise Uthman put a stop to alms giving relying upon Abdullah's undertaking. Then these verses were revealed. If we accept Islam, we must accept it whole-heartedly and not look back to pagan superstitions. No man can bargain about spiritual matters, for he cannot see what his end will be in the hereafter. It is the unchangeable law of Allah in every age that no bearer of burden can bear the

burden of another. See commentary of Baqarah: 48, 123, 254; An-am: 165 ; Bani Israil: 15 ; Fatir: 18 and other such verses.

34} {وَأَعْطَى قَلِيلًا وَأَكْدَى}

[Pooya/Ali Commentary 53:34] (see commentary for verse 33)

35} {أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَى}

[Pooya/Ali Commentary 53:35] (see commentary for verse 33)

36} {أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى}

[Pooya/Ali Commentary 53:36] (see commentary for verse 33)

37} {وَأِبْرَاهِيمَ الَّذِي وَفَّى}

[Pooya/Ali Commentary 53:37] (see commentary for verse 33)

38} {أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى}

[Pooya/Ali Commentary 53:38] (see commentary for verse 33)

39} {وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى}

[Pooya/Ali Commentary 53:39] (see commentary for verse 33)

40} {وَأَنَّ سَعْيَهُ سَوْفَ يُرَى}

[Pooya/Ali Commentary 53:40] (see commentary for verse 33)

41} {ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى}

[Pooya/Ali Commentary 53:41] (see commentary for verse 33)

42} {وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ}

[Pooya/Ali Commentary 53:42]

43} {وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ}

[Pooya/Ali Commentary 53:43]

44} {وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا}

[Pooya/Ali Commentary 53:44]

45} {وَأَنَّهُ خَلَقَ الرُّوحَيْنِ الذَّكَرَ وَالْأُنثَىٰ}

[Pooya/Ali Commentary 53:45]

46} {مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ}

[Pooya/Ali Commentary 53:46]

47} {وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ}

[Pooya/Ali Commentary 53:47]

48} {وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ}

[Pooya/Ali Commentary 53:48]

49} {وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ}

[Pooya/Ali Commentary 53:49]

Aqa Mahdi Puya says:

In astronomy, Sirius is the highest star, also called day star, in the firmament. It was worshipped by the Egyptians, the Greeks, the Romans and the pagan Arabs. Allah is the creator, the Lord-nourisher of the most magnificent creation, therefore worship is due to Him alone.

50} {وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ}

[Pooya/Ali Commentary 53:50]

For the people of Ad see Araf: 65 to 72; for the people of Thamud see Araf: 73 to 79; and for the people of Nuh see Araf: 59 to 64.

51 { وَتَمُودَ فَمَا أَبْقَى }

[Pooya/Ali Commentary 53:51] (see commentary for verse 50)

52 { وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَى }

[Pooya/Ali Commentary 53:52] (see commentary for verse 50)

53 { وَالْمُؤْتَفِكَةَ أَهْوَى }

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

54 { فَغَشَّاهَا مَا عَشَّى }

[Pooya/Ali Commentary 53:54] (see commentary for verse 50)

55 { فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى }

[Pooya/Ali Commentary 53:55]

There is a similar query in surah ar Rahman. Every gift man has is from Allah and to save him from the just punishment of his sins, He sent messengers and prophets to warn him.

Aqa Mahdi Puya says:

The minutest functions in the universe are subject to Allah's sovereignty, so the whole universe is before him in a single view at every moment.

56 { هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَى }

[Pooya/Ali Commentary 53:56]

57 { أَزْفَتِ الْأَرْفَةَ }

[Pooya/Ali Commentary 53:57]

Aqa Mahdi Puya says:

According to Ibn Arabi it may refer to the advent of Imam Mahdi al Qa-im. See commentary of Bara-at: 32 and 33, Fat-h: 28 and Saff: 9.

58 { أَلَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ }

[Pooya/Ali Commentary 53:58]

59 { أَفَمِنَ هَذَا الْحَدِيثِ تَعَجُّبُونَ }

[Pooya/Ali Commentary 53:59]

60 { وَتَضْحَكُونَ وَلَا تَبْكُونَ }

[Pooya/Ali Commentary 53:60]

61 { وَأَنْتُمْ سَامِدُونَ }

[Pooya/Ali Commentary 53:61]

62 { فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا } ﴿۱﴾

[Pooya/Ali Commentary 53:62]

Prostration is compulsory after reciting this verse.

4

Chapter

54th - Tafsir Surah Al Qamar (The Moon)

1} اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ }

[Pooya/Ali Commentary 54:1]

The reference is a famous miracle of the Holy Prophet, recorded in several authentic traditions of the companions, particularly of the Ahl ul Bayt whose evidence is always true, performed at the insistent demand of the pagans and the Jews. The Jews who saw this miracle became Muslims but Abu Jahl said: "This is magic continuous". It is written in the Book of Joshua 10: 13: "So the sun stood still and the moon halted until a nation had taken vengeance on its enemies." So the Jews and the Christians cannot deny the possibility of "divine adjustment" in the solar system.

Some commentators think that the past tense is used here for the future-the moon will be rent asunder at the approach of the resurrection. Firstly authentic traditions relate the cleaving asunder of the moon, secondly the observation "this is magic continuous" in verse 2 leaves no room for the speculation of the enemies of the Holy Prophet. Even the Qadiani commentators, who habitually deny miracles, accept the incident to have taken place.

Aqa Mahdi Puya says:

Those who deny the miracle performed by the Holy Prophet will be punished as the people of Nuh were punished. Refer to verses 9 to 15.

2} وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ }

[Pooya/Ali Commentary 54:2] (see commentary for verse 1)

3} وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ وَكُلُّ أُمَّرٍ مُسْتَقِرٌّ }

[Pooya/Ali Commentary 54:3]

The prevalence of evil and the persecution of the truthful may have their day, but there is an end when the evil shall be punished.

4} وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ }

[Pooya/Ali Commentary 54:4]

The recounting of the sins of past generations, having been punished with exemplary punishments, when they belied the messengers sent to them with the message of Allah, should open the eyes of the disbelievers and check them in their obstinate belying and sinning. For a time godlessness seems to triumph, but this triumph is shortlived. There is inevitable reckoning on the day of judgement. Refer to Ta Ha: 108 to 111 for the callers who will summon all created beings on the day of reckoning and direct them to the presence of the Lord of the worlds. It will be terrible day for the disbelievers.

Five of the stories of the sins of past generations are referred to in the verses 9 to 42 of this surah.

5} حِكْمَةٌ بِاللِّغَةِ لِمَا تَعْنُ النَّذُرُ }

[Pooya/Ali Commentary 54:5] (see commentary for verse 4)

6} {فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نَّكَرٍ}

[Pooya/Ali Commentary 54:6] (see commentary for verse 4)

7} {خُسْعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ}

[Pooya/Ali Commentary 54:7] (see commentary for verse 4)

8} {مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ}

[Pooya/Ali Commentary 54:8] (see commentary for verse 4)

9} {كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ}

[Pooya/Ali Commentary 54:9]

For the people of Nuh refer to Araf 59 to 64; Hud: 25 to 48 and Shu-ara: 105 to 122.

10} {فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ}

[Pooya/Ali Commentary 54:10] (see commentary for verse 9)

11} {فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ}

[Pooya/Ali Commentary 54:11] (see commentary for verse 9)

12} {وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ}

[Pooya/Ali Commentary 54:12] (see commentary for verse 9)

13} {وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوَاحِ وَدُسِّرِ}

[Pooya/Ali Commentary 54:13] (see commentary for verse 9)

14} {تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ}

[Pooya/Ali Commentary 54:14] (see commentary for verse 9)

15} {وَلَقَدْ نَرَكْنَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ}

[Pooya/Ali Commentary 54:15] (see commentary for verse 9)

16} {فَكَيْفَ كَانَ عَذَابِي وَنُذِرِ}

[Pooya/Ali Commentary 54:16] (see commentary for verse 9)

17} {وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ}

[Pooya/Ali Commentary 54:17]

While the Quran contains profundities of thought and subtleties of meaning; but so far a lessons of meekness, humility and willing surrender to Allah are to be deduced from it, there is no difficulty.

18} {كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذِرِ}

[Pooya/Ali Commentary 54:18]

For the people of Ad see Araf: 65 to 72; Hud: 50 to 60; Ha Mim: 15 and 16.

19} {إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ}

[Pooya/Ali Commentary 54:19] (see commentary for verse 18)

20} {تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنْقَعِرٍ}

[Pooya/Ali Commentary 54:20] (see commentary for verse 18)

21} {فَكَيْفَ كَانَ عَذَابِي وَنُذِرِ}

[Pooya/Ali Commentary 54:21] (see commentary for verse 18)

22} {وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ}

[Pooya/Ali Commentary 54:22]

23} {كَذَّبَتْ ثَمُودُ بِالنُّذُرِ}

[Pooya/Ali Commentary 54:23]

For the people of Thamud see Araf 73 to 79; Hud: 61 to 68 and Ha Mim: 17 and 18

- 24 {فَقَالُوا أَبَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِدَّا لَفِي ضَلَالٍ وَسُعُرٍ}
- [Pooya/Ali Commentary 54:24] (see commentary for verse 23)
- 25 {الَّذِي الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَابٌ أَشْرٌ}
- [Pooya/Ali Commentary 54:25] (see commentary for verse 23)
- 26 {سَيَعْلَمُونَ غَدًا مِنَ الكَذَابِ الأَشْرُ}
- [Pooya/Ali Commentary 54:26] (see commentary for verse 23)
- 27 {إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ}
- [Pooya/Ali Commentary 54:27] (see commentary for verse 23)
- 28 {وَنَبِّئُهُمْ أَنَّ المَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ}
- [Pooya/Ali Commentary 54:28] (see commentary for verse 23)
- 29 {فَنَادَوْا صَاحِبِهِمْ فَتَعَاطَى فَعَقَرَ}
- [Pooya/Ali Commentary 54:29] (see commentary for verse 23)
- 30 {فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ}
- [Pooya/Ali Commentary 54:30] (see commentary for verse 23)
- 31 {إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ المُحْتَضِرِ}
- [Pooya/Ali Commentary 54:31] (see commentary for verse 23)
- 32 {وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ}
- [Pooya/Ali Commentary 54:32] (see commentary for verse 23)
- 33 {كَذَبْتَ قَوْمٌ لُو طٍ بِالنُّذْرِ}
- [Pooya/Ali Commentary 54:33]
- 34 {إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُو طٍ طَجَّيْنَاَهُمْ بِسَحَرٍ}
- [Pooya/Ali Commentary 54:34]
- 35 {نِعْمَةٌ مِنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ}
- [Pooya/Ali Commentary 54:35]
- 36 {وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذْرِ}
- [Pooya/Ali Commentary 54:36]
- 37 {وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذْرٍ}
- [Pooya/Ali Commentary 54:37]
- 38 {وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ}
- [Pooya/Ali Commentary 54:38]
- 39 {فَذُوقُوا عَذَابِي وَنُذْرٍ}
- [Pooya/Ali Commentary 54:39]
- 40 {وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ}
- [Pooya/Ali Commentary 54:40]
- 41 {وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذْرُ}
- [Pooya/Ali Commentary 54:41]

For Musa and Firawn see Ta Ha: 9 to 98.

- 42 {كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاَهُمْ أَحْذًا عَزِيزٍ مُّقْتَدِرٍ}
- [Pooya/Ali Commentary 54:42] (see commentary for verse 41)
- 43 {أَكْفَارُكُمْ خَيْرٌ مِنْ أَوْلِيكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الرُّبْرِ}
- [Pooya/Ali Commentary 54:43]

These verses refer to the battle of Badr. See Ali Imran: 13; Anfal: 5 to 19 and 42: to 48.

44 { أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ }

[Pooya/Ali Commentary 54:44] (see commentary for verse 43)

45 { سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ }

[Pooya/Ali Commentary 54:45] (see commentary for verse 43)

46 { بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ }

[Pooya/Ali Commentary 54:46]

The unjust men are puffed up with pride on account of their numbers and their resources, but more often they are punished in this world, and certainly in the hereafter. Their punishment is for ever. The unjust think that the godly are straying, and mad, particularly when they are in power and in the enjoyment of all the good things of this life. Refer to Ya Sin: 63 to 67.

47 { إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ }

[Pooya/Ali Commentary 54:47] (see commentary for verse 46)

48 { يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ }

[Pooya/Ali Commentary 54:48] (see commentary for verse 46)

49 { إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ }

[Pooya/Ali Commentary 54:49]

50 { وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ }

[Pooya/Ali Commentary 54:50]

Refer to Baqarah: 117; Nahl: 40; Maryam: 35; Ya Sin: 83; Mumin: 68.

51 { وَلَقَدْ أَهْلَكْنَا أَشْيَاءَكُمْ فَهَلْ مِنْ مُدْكِرٍ }

[Pooya/Ali Commentary 54:51]

Refer to the references mentioned in the commentary of verses 9 to 16; 18 to 21; 23 to 32; 33 to 39; 41 and 42 of this surah for the destruction of the disbelievers.

52 { وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ }

[Pooya/Ali Commentary 54:52]

53 { وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ }

[Pooya/Ali Commentary 54:53]

54 { إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ }

[Pooya/Ali Commentary 54:54]

55 { فِي مَفْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ }

[Pooya/Ali Commentary 54:55]

Chapter 5

55th - Tafsir Surah Ar Rahman (The Beneficent)

1} الرَّحْمَنُ }

[Pooya/Ali Commentary 55:1]

Refer to the summary of surah al Fatihah and commentary of verse 1 of al Fatihah for AR RAHMAN, the beneficent. For His all-embracing mercy or beneficence see Araf: 156.

2} عَلَّمَ الْقُرْآنَ }

[Pooya/Ali Commentary 55:2]

It is the beneficent Lord who taught the Quran to the Holy Prophet. Allah is the teacher. The book is that which was taught. The book is the manifestation of the universal grace of Allah who Himself is its teacher; and according to the Quran the sole manifestation of His *rahmaniyyat* is the Holy Prophet. Refer to Anbiya: 107.

3} خَلَقَ الْإِنْسَانَ }

[Pooya/Ali Commentary 55:3]

Refer to the commentary of Baqarah: 30 to 38; Hijr: 26 to 29 and Sajdah: 9. The first man, Adam, was created pure, free from sin. Verse 9 of Hijr says that Allah breathed His spirit (*ruh*) into man (Adam), so he reflected divinity which carried knowledge originating from the beneficent Lord as stated in verse 31 of al Baqarah-Allah taught Adam "the names" (the actuality of the *panjatan*), the source of knowledge of all things. According to verse 59 of An-am the knowledge of everything, wet or dry, is in the Quran. This is the man who has been referred to in verse 3. Sinning was introduced to man by Iblis after man's creation. Allah asked the angels to prostrate before Adam after breathing His spirit into him. The prostration was not made before the body of Adam but before the spirit of Allah which carried life or existence (*hayat*), knowledge (*ilm*) and authority (*qudrat*). As the angels did not have the knowledge taught to Adam, the command to accept Adam's superiority was just. It means that the integration of divine faculties in Adam took place because of the spirit of Allah which purified him. Adam was the grand sire of the thoroughly purified Ahl ul Bayt mentioned in Ahzab: 33.

The Holy Prophet said:

"I was the prophet of Allah when Adam was yet in the (womb) of water and clay.

It was my light (*nur*) which Allah created before all creation."

Thus "man" (*insan*) referred to in this verse is the divinely conditioned, integrated and perfected being of the Holy Prophet. It was this original purity of the Holy Prophet which, when was invested with Adam, entitled him to receive obeisance from the angels. The Holy Prophet's light passed through the progeny of Adam, manifested in the messengers and prophets of Allah, and reached Abdul Muttalib. Then it bifurcated into his two sons Abdullah and Abu Talib; and from Abdullah it manifested in Muhammad and from Abu Talib it manifested in Ali.

The Holy Prophet said:

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

Then again these two rays of the divine light were united, through Ali and Fatimah, and manifested in Hasan, Husayn and the nine Imams in their progeny mentioned in the commentary of Baqarah :124.

The light of the perfected man, the Holy Prophet, carried wisdom, purity and authority and manifested them in the chain of prophets as mentioned above. Verse 14 of Ala and verse 9 of Shams say: "He indeed will succeed who cleanses (purifies) himself." So those who desire to attain success have to attach themselves to the thoroughly purified Ahl ul Bayt and follow their teachings and life pattern. Any deviation from them will lead to pollution, evil and wickedness. *Bayan* means intelligent speech, power of expression, capacity to understand clearly the relations of things and revelation in nature and to explain them. The revelation given to man through prophets is the highest example of *bayan* as verse 138 of Ali Imran asserts. The Quran (*bayan*) the Holy Prophet recited to mankind has no equal. Refer to Baqarah: 23; Yunus: 37 and 38; Hud: 13; Bani Israil: 88 and Tur: 34.

Aqa Mahdi Puya says:

Man has been endowed with the faculties of contemplation and expression. The degree and the time of development of these endowments distinguishes one man from another. In prophets and their divinely chosen successors they are found in fully developed form from the day they are created. According to Najm: 1 to 10 the Holy Prophet, as the manifestation of the universal beneficence, precedes and surpasses all the messengers and prophets of Allah.

Imam Jafar bin Muhammad as Sadiq said that *bayan* is the greatest name of Allah, through which everything is known. It implies that man reflects whatever he receives from the divine source.

4} {عَلَّمَهُ الْبَيَانَ}

[Pooya/Ali Commentary 55:4] (see commentary for verse 3)

5} {الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ}

[Pooya/Ali Commentary 55:5]

The precise laws, made by Allah, governing the universe, bear witness to Allah's wisdom and justice and also to His favours to His creatures. Man relies upon the laws operating the universe and, without fear of any arbitrary change, directs his activities in the light of knowledge he has acquired about its working. Although Allah has absolute power over all things yet it is His justice, a consequence of His beneficence (*rahmaniyyat*) that He makes no arbitrary changes in His laws, otherwise there would be chaos and disorder in the whole universe. This fact of order and harmony prevailing in the working of universe was made known to man at a time when only conjectures and superstitions prevailed. It gave stimulus and sense of direction to man to observe, contemplate and find out the laws operating the creation. Refer to the commentary of Jathiyah: 3 to 11.

Refer to Rad: 2; Anbiya: 33 and Ya Sin: 38.

6} {وَالنَّجْمِ وَالشَّجَرِ يَسْجُدَانِ}

[Pooya/Ali Commentary 55:6]

Refer to Rad: 15; Nahl: 48, 49 and Hajj : 18.

Prostration here means precise functioning of creation according to the laws made by Allah.

7} {وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ}

[Pooya/Ali Commentary 55:7]

Balance refers to justice mentioned in verse 5. Justice is a divine attribute. Men must act justly to each other and observe balance in all their actions, not transgressing due bounds in anything.

Aqa Mahdi Puya says:

The perfect man, as a model or epitome of the universal balance or scale, is the infallible measure by which right and wrong in human conduct is evaluated.

Abu Talib said:

"Muhammad is the scale of truth which measures accurately to the minutest possible practice of quantity and quality."

Refer to the commentary of Shura: 17.

8} {أَلَّا تَطْغَوْا فِي الْمِيزَانِ}

[Pooya/Ali Commentary 55:8] (see commentary for verse 7)

9} {وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ}

[Pooya/Ali Commentary 55:9] (see commentary for verse 7)

10} {وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ}

[Pooya/Ali Commentary 55:10]

Aqa Mahdi Puya says:

The right to avail of the benefits and advantages emanating from the earth is given to every man by the beneficent (*rahman*) Lord. No one is deprived of the right. See commentary of "*rahman*" in al Fatihah: 1.

11} {فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ}

[Pooya/Ali Commentary 55:11] (see commentary for verse 10)

12} {وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ}

[Pooya/Ali Commentary 55:12] (see commentary for verse 10)

13} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:13]

The question is directed towards the two species of rational creatures (human beings and jinn, other than mankind) accountable for their acts.

Refer to the commentary of Baqarah: 30 to 38.

Whenever the reciter reads this verse in this surah he or she must say: "Nothing of any bounty from You, O Lord, I belie."

14} {خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ}

[Pooya/Ali Commentary 55:14]

Refer to Araf: 12 and Hijr: 27.

15} {وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ}

[Pooya/Ali Commentary 55:15] (see commentary for verse 14)

16} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:16]

17} {رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ}

[Pooya/Ali Commentary 55:17]

Refer to Araf: 137 and Saffat: 5.

18} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:18]

19} {مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ}

[Pooya/Ali Commentary 55:19]

Refer to Furqan: 53 and Fatir: 12.

20} {بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ}

[Pooya/Ali Commentary 55:20]

Aqa Mahdi Puya says:

According to the Ahl ul Bayt the two streams refer to *nabuwwah* (prophethood) and *imamah* (divinely commissioned guides) which flow together and yet with a distinguishing line between them, assigning separate functions to each of them, so as not to create confusion. The Holy Prophet is the most perfect manifestation of *nabuwwah* and Ali is the most perfect manifestation of *wilayah* or *imamah*, and Fatimah is the distinguishing line between them which connects both of them. According to a tradition related by Salman Farsi, Ibn Jubayr and Sufyan Sawri recorded by Ibn Marduwayh and Jalal al Din al Suyuti the two oceans are Ali and Fatimah and the Holy Prophet is the link between them, Hasan and Husayn are the pearls.

21} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:21] (see commentary for verse 20)

22} {يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ}

[Pooya/Ali Commentary 55:22] (see commentary for verse 20)

23} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:23]

24} {وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ}

[Pooya/Ali Commentary 55:24]

25} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:25]

26} {كُلُّ مَنْ عَلَيْهَا فَانٍ}

[Pooya/Ali Commentary 55:26]

27} {وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}

[Pooya/Ali Commentary 55:27]

Aqa Mahdi Puya says:

All things in nature will pass away at their appointed time, but the only one that will endure for ever is the "face" of Allah. Refer to Qasas: 88. Face expresses glory, power, majesty, essence and all the noble attributes which we associate with the beautiful names of Allah. Refer to Baqarah: 122; Araf: 180 and Bani Israil: 110.

28} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:28]

29} {يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ}

[Pooya/Ali Commentary 55:29]

Aqa Mahdi Puya says:

In addition to the day of 24 hours of the earth, *yawm* includes all the divine days and periods

mentioned in Ibrahim: 5, in which any development takes places which points to the evolutionary process working in the universe.

30} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:30]

31} {سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ}

[Pooya/Ali Commentary 55:31]

32} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:32]

33} {يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ}

[Pooya/Ali Commentary 55:33]

Refer to Anam: 129 to 134.

Aqa Mahdi Puya says:

Verse 33 clearly recognises the possibility of man going beyond the zones separating the heavens and the earth if he acquires knowledge by observation and contemplation, mentioned in the commentary of verse 5, a theory considered impossible till the journey of man began in space.

If any attempt is made without knowing the laws made by Allah to govern the creation the consequence will be as mentioned in verse 35- failure, disaster and destruction.

34} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:34] (see commentary for verse 33)

35} {يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ}

[Pooya/Ali Commentary 55:35] (see commentary for verse 33)

36} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:36]

37} {فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ}

[Pooya/Ali Commentary 55:37]

38} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:38]

39} {فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ}

[Pooya/Ali Commentary 55:39]

Aqa Mahdi Puya says:

The final resurrection is not referred to in this verse, because on that day all the prophets and those to whom they were sent will be questioned as per verses 6 to 8 of Araf.

Verses 39, 41, 43 and 44 state that on the day of reckoning their tongues, hands and feet will bear witness against them as to their actions (Nur: 24). Every man will bear marks on his person, showing his classification (Araf: 48). The all-knowing Lord knows all, but to give every chance to the accused his record will be produced and shown to him (Kahf: 49 and Araf: 7). In this way their personal responsibility will be enforced.

40} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:40]

41} {يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأُقْدَامِ}

[Pooya/Ali Commentary 55:41]

42} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:42]

43} {هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ}

[Pooya/Ali Commentary 55:43]

44} {يَطُوفُونَ فِيهَا وَبَيْنَ حَمِيمٍ أَنْ}

[Pooya/Ali Commentary 55:44]

45} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:45]

46} {وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ}

[Pooya/Ali Commentary 55:46]

These verses describe the state of bliss the God-fearing will enjoy in a number of allegories.

The two springs are known as Tasnim and Salsabil.

Aqa Mahdi Puya says:

All sorts of fruits in pairs correspond to various aspects of (i) faith and (ii) good deeds.

VERSE 60:

This is the summing up of all the symbolism used to express the bliss of the eternal life in paradise, the best expression that can be given to the idea of equity.

Aqa Mahdi Puya says:

Each blessing in the life of hereafter corresponds to some good done in this world. Ayyashi narrates from Imam Jafar bin Muhammad as Sadiq that the standard principle stated in this verse applies to every man, believer or disbeliever. To whomsoever good is done, he must return it with good with more good if he wants to have an edge over the man who took the first step to do good to him. This principle is also operative between the creator and the created beings, save that the creator free from all needs, does not need any favours.

VERSE 62:

Whatever a dweller of paradise desires it will be made available to him or her-blessings and blessings, more and more, with no limitations.

Abu Basir asked Imam Jafar bin Muhammad as Sadiq: "Will a pious believing couple remain united in the paradise if both the husband and wife desire so?" The Imam said: "If the quality of piety and faith of husband is better, he will have the option, and if the quality of the piety and faith of the wife is better, she will have the option. If one desires the other they will certainly live together." There will be grades in the living conditions of the dwellers of paradise according to the quality of their faith and deeds. It is said that the people of higher regions will be allowed to visit the comparatively lower parts, but the residents of the lower parts will be unable to visit higher regions.

47} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:47] (see commentary for verse 46)

48} {ذَوَاتَا أَفْنَانٍ}

[Pooya/Ali Commentary 55:48] (see commentary for verse 46)

49} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:49] (see commentary for verse 46)

50} {فِيهِمَا عَيْنَانِ تَجْرِيَانِ}

[Pooya/Ali Commentary 55:50] (see commentary for verse 46)

51} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

[Pooya/Ali Commentary 55:51] (see commentary for verse 46)

- 52} {فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ}
- [Pooya/Ali Commentary 55:52] (see commentary for verse 46)
- 53} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}
- [Pooya/Ali Commentary 55:53] (see commentary for verse 46)
- 54} {مُنْكَرِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۗ وَجَنَى الْجَنَّتَيْنِ دَانٍ}
- [Pooya/Ali Commentary 55:54] (see commentary for verse 46)
- 55} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}
- [Pooya/Ali Commentary 55:55] (see commentary for verse 46)
- 56} {فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّ أَنْسَ قَبْلَهُمْ وَلَا جَانٌّ}
- [Pooya/Ali Commentary 55:56] (see commentary for verse 46)
- 57} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}
- [Pooya/Ali Commentary 55:57] (see commentary for verse 46)
- 58} {كَأَتَتْهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ}
- [Pooya/Ali Commentary 55:58] (see commentary for verse 46)
- 59} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}
- [Pooya/Ali Commentary 55:59] (see commentary for verse 46)
- 60} {هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ}
- [Pooya/Ali Commentary 55:60] (see commentary for verse 46)
- 61} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}
- [Pooya/Ali Commentary 55:61] (see commentary for verse 46)
- 62} {وَمِنْ دُونِهِمَا جَنَّتَانِ}
- [Pooya/Ali Commentary 55:62] (see commentary for verse 46)
- 63} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}
- [Pooya/Ali Commentary 55:63] (see commentary for verse 46)
- 64} {مُدْهَامَّتَانِ}
- [Pooya/Ali Commentary 55:64] (see commentary for verse 46)
- 65} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}
- [Pooya/Ali Commentary 55:65] (see commentary for verse 46)
- 66} {فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ}
- [Pooya/Ali Commentary 55:66] (see commentary for verse 46)
- 67} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}
- [Pooya/Ali Commentary 55:67] (see commentary for verse 46)
- 68} {فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَانٌ}
- [Pooya/Ali Commentary 55:68] (see commentary for verse 46)
- 69} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}
- [Pooya/Ali Commentary 55:69] (see commentary for verse 46)
- 70} {فِيهِنَّ خَيْرَاتٌ حِسَانٌ}
- [Pooya/Ali Commentary 55:70] (see commentary for verse 46)
- 71} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}
- [Pooya/Ali Commentary 55:71] (see commentary for verse 46)
- 72} {حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ}
- [Pooya/Ali Commentary 55:72] (see commentary for verse 46)
- 73} {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}
- [Pooya/Ali Commentary 55:73] (see commentary for verse 46)

74} لَمْ يَطْمِئْنُوهُنَّ إِنَّسٌ قَبْلَهُمْ وَلَا جَانٌّ

[Pooya/Ali Commentary 55:74] (see commentary for verse 46)

75} فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

[Pooya/Ali Commentary 55:75] (see commentary for verse 46)

76} مُتَّكِنِينَ عَلَى رُفُوفٍ خُضِرَ وَعَبَقْرِيٍّ حِسَانٍ

[Pooya/Ali Commentary 55:76] (see commentary for verse 46)

77} فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

[Pooya/Ali Commentary 55:77]

78} تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

[Pooya/Ali Commentary 55:78]

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52 Tuur (The Mount)

53 Najm (The Star)

54 Qamar (The Moon)

55 Rahmaan (The Benficient)

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Tafsir of

61 Saff (The Ranks)

62 Jumu-'ah (The Congregation)

63 Munaafiquun (The Hypocrites)

64 Tagaabun (Mutual Disillusion)

65 Talaq (Divorce)

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66 Tahriim (Banning)

67 Mulk ulk (The Sovereignty)

68 Qalam (The Pen)

69 Haaaqqah (The Reality)

70 Ma-'aarij (The Asending Stairways)

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71 Nuuh (Noah)

72 Jinn (The Jinn)

73 Muzzammil (The Enshrouded One)

74 Muddassir (The Cloaked One)

75 Qiyaamah (The Rising of the Dead)

- 76 'Insaan or Dahr (Time or Man)
- 77 Mursalaat (The Emissaries)
- 78 Naba' (The Tidings)
- 79 Naazi-'aat (Those Who Drag Forth)
- 80 'Abasa (He Frowned)
- 81 Takwiir (The Overthrowing)
- 82 'Infitaar (The Cleaving)
- 83 Tatfiif (Defrauding)
- 84 'Inshiqaaq (The Sundering)
- 85 Buruj (The Mansions of the Stars)
- 86 Taariq (The Morning Star)
- 87 'A'-laa (The Most High)
- 88 Gaashiyah (The Overwhelming)
- 89 Fajr (The Dawn)
- 90 Balad (The City)
- 91 Shams (The Sun)
- 92 Layl (The Night)
- 93 Zuhaa (The Morning Hours)
- 94 Inshiraah (Solace)
- 95 Tiin (The Fig)
- 96 'Alaq (The Cloth)
- 97 Qadr (Power)
- 98 Bayyinah (The Clear Proof)
- 99 Zilzaal (The Earthquake)
- 100 'Aadi-yaat (The Coursers)
- 101 'Al-Qaari-'ah (The Calamity)
- 102 Takaasur (Rivalry in Worldly Increase)
- 103 'Asr (The Declining Day)
- 104 Humazah (The Traducer)
- 105 Fil (The Elephant)
- 106 Quraysh ('Winter' or 'Qureysh')
- 107 Maa-'uun (Small Kindness)
- 108 Kawsar (Abundance)
- 109 Kaafiruun (The Disbelievers)
- 110 Nasr (Socour)
- 111 Lahab (Palm Fibre)
- 112 'Ikhlaas (The Unity)
- 113 Falaq (The Daybreak)
- 114 Naas (Mankind)

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