



**Tafsir
of
Holy Quran
Surah**

**26 to 30
AGHA MAHDI
POOYA**



THE HOLY QURAN

Commentary - Tafsir By
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Surah 26 to 30



xkp

Tafsir of Holy Quran - Surah 26 to 30

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Chapter 1

26th - Tafsir Surah Ash - Shu'araa (The Poets)

1} طسم }

[Pooya/Ali Commentary 26:1] For Ta, Ha, Mim (*huruf muqatti-at*) see commentary of al Baqarah: 1.

2} تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ }

[Pooya/Ali Commentary 26:2] See commentary of Ma-idah 15;Yunus: I; Hijr: 1.

3} لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ }

[Pooya/Ali Commentary 26:3] Refer to the commentary of al Kahf: I to 6 to know about the Holy Prophet's concern for those who could not be brought to believe in the truth.

In verse 26 of Nuh, prophet Nuh says: "O my Lord leave not of the disbelievers, a single one on earth."

As "mercy unto the worlds" the Holy Prophet wanted to save all human beings from the sure punishment Allah will inflict upon those who have not believed and followed His religion.

4} إِنْ نَشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ }

[Pooya/Ali Commentary 26:4] Imam Ali bin Musa ar Rida said:

"When al Mahdi al Qa-im will again be sent by Allah in this world, an announcement will be heard: 'Be it known! The last argument (sign) of Allah has appeared? All will hear this announcement."

5} وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ }

[Pooya/Ali Commentary 26:5] The disbelievers who rejected the Quran had not been the first to belie the message and the messenger of Allah; earlier men like them had also belied the messengers of Allah and the scriptures they brought from Allah, but soon the truth prevailed and the disbelievers were humiliated.

6} فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءٌ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ }

[Pooya/Ali Commentary 26:6] (see commentary for verse 5)

7} أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَيْفَ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ }

[Pooya/Ali Commentary 26:7] See commentary of Taha : 53 and Hajj: 5

If those who are not blind and without faith look round at the physical world, they will surely find out in the signs displayed everywhere that the exalted author of nature is almighty and merciful.

Aqa Mahdi Puya says:

"Those who see the signs of Allah in the world of nature and creation yet refuse to be convinced of the supreme wisdom and authority of their author do not believe in any sign at all."

{إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ } 8

[Pooya/Ali Commentary 26:8] (see commentary for verse 7)

{وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ } 9

[Pooya/Ali Commentary 26:9] (see commentary for verse 7)

{وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ أَنْتِ الْقَوْمَ الظَّالِمِينَ } 10

[Pooya/Ali Commentary 26:10] For Musa, Harun, the children of Israil, Firawn and his people see commentary of Araf: 103 to 137; Yunus: 75 to 92; Taha: 9 to 98 and other references mentioned therein.

Aqa Mahdi Puya says:

In verse 21 "you" refers to the departure of Musa as an act to avoid the unjust ruler, not to defy the will of Allah. Allah bestowed wisdom, authority and power of judgement {*hakm*) on Musa to save or deliver the oppressed people from the tyranny of Firawn. All prophets acted under divine guidance from the day they were born.

In verse 51 "the first of the believers" refers to the sins they committed before becoming believers. The tradition that those who took part in the battle of Badr were not answerable to whatever they did afterwards is certainly spurious.

In verse 62 the fear of the followers of Musa and the consolation given to them resemble to that which took place in the cave when the Holy Prophet was migrating to Madina (see commentary of al Baqarah: 207 and Bara-at: 40).

{قَوْمَ فِرْعَوْنَ ۗ أَلَا يَتَّقُونَ } 11

[Pooya/Ali Commentary 26:11] (see commentary for verse 10)

{قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ } 12

[Pooya/Ali Commentary 26:12] (see commentary for verse 10)

{وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ } 13

[Pooya/Ali Commentary 26:13] (see commentary for verse 10)

{وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ } 14

[Pooya/Ali Commentary 26:14] (see commentary for verse 10)

{قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ } 15

[Pooya/Ali Commentary 26:15] (see commentary for verse 10)

{فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ } 16

[Pooya/Ali Commentary 26:16] (see commentary for verse 10)

{أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ } 17

[Pooya/Ali Commentary 26:17] (see commentary for verse 10)

{قَالَ أَلَمْ نُزِدْكَ فِيْنَا وَلِيدًا وَلَبِئْتَ فِيْنَا مِنْ عُمْرِكَ سِنِينَ } 18

[Pooya/Ali Commentary 26:18] (see commentary for verse 10)

{وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ } 19

[Pooya/Ali Commentary 26:19] (see commentary for verse 10)

{قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ } 20

[Pooya/Ali Commentary 26:20] (see commentary for verse 10)

{فَقَرَّرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ } 21

[Pooya/Ali Commentary 26:21] (see commentary for verse 10)

{وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ } 22

[Pooya/Ali Commentary 26:22] (see commentary for verse 10)

23 {قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ}

[Pooya/Ali Commentary 26:23] (see commentary for verse 10)

24 {قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ}

[Pooya/Ali Commentary 26:24] (see commentary for verse 10)

25 {قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ}

[Pooya/Ali Commentary 26:25] (see commentary for verse 10)

26 {قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ}

[Pooya/Ali Commentary 26:26] (see commentary for verse 10)

27 {قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ}

[Pooya/Ali Commentary 26:27] (see commentary for verse 10)

28 {قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ تَعْقِلُونَ}

[Pooya/Ali Commentary 26:28] (see commentary for verse 10)

29 {قَالَ لَئِنِ اتَّخَذَتِ الْهَآءُ غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ}

[Pooya/Ali Commentary 26:29] (see commentary for verse 10)

30 {قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ}

[Pooya/Ali Commentary 26:30] (see commentary for verse 10)

31 {قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ}

[Pooya/Ali Commentary 26:31] (see commentary for verse 10)

32 {فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ}

[Pooya/Ali Commentary 26:32] (see commentary for verse 10)

33 {وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاطِرِينَ}

[Pooya/Ali Commentary 26:33] (see commentary for verse 10)

34 {قَالَ لِلْمَلَآءِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ}

[Pooya/Ali Commentary 26:34] (see commentary for verse 10)

35 {يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ}

[Pooya/Ali Commentary 26:35] (see commentary for verse 10)

36 {قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ}

[Pooya/Ali Commentary 26:36] (see commentary for verse 10)

37 {يَأْتُوكَ بِكُلِّ سَحَابٍ عَلِيمٍ}

[Pooya/Ali Commentary 26:37] (see commentary for verse 10)

38 {فَجَمَعَ السَّحَرَةَ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ}

[Pooya/Ali Commentary 26:38] (see commentary for verse 10)

39 {وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ}

[Pooya/Ali Commentary 26:39] (see commentary for verse 10)

40 {لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ}

[Pooya/Ali Commentary 26:40] (see commentary for verse 10)

41 {فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَنَأْجُرُكَ إِن كُنَّا نَحْنُ الْغَالِبِينَ}

[Pooya/Ali Commentary 26:41] (see commentary for verse 10)

42 {قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ}

[Pooya/Ali Commentary 26:42] (see commentary for verse 10)

43 {قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ}

[Pooya/Ali Commentary 26:43] (see commentary for verse 10)

44 {قَالُوا حِبَالُهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ}

[Pooya/Ali Commentary 26:44] (see commentary for verse 10)

45 {فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ}

[Pooya/Ali Commentary 26:45] (see commentary for verse 10)

46 {فَأَلْفَى السَّحْرَةَ سَاجِدِينَ}

[Pooya/Ali Commentary 26:46] (see commentary for verse 10)

47 {قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ}

[Pooya/Ali Commentary 26:47] (see commentary for verse 10)

48 {رَبِّ مُوسَى وَهَارُونَ}

[Pooya/Ali Commentary 26:48] (see commentary for verse 10)

49 {قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آدَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۚ لَا تَقِطْعَنَ أَيِّدِيكُمُ وَأَرْجُلُكُمُ مِنْ خَلْفٍ وَلَا صَلْبَتِكُمْ أَجْمَعِينَ}

[Pooya/Ali Commentary 26:49] (see commentary for verse 10)

50 {قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ}

[Pooya/Ali Commentary 26:50] (see commentary for verse 10)

51 {إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ}

[Pooya/Ali Commentary 26:51] (see commentary for verse 10)

52 {وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِيَّاكُمْ مُتَّبِعُونَ}

[Pooya/Ali Commentary 26:52] (see commentary for verse 10)

53 {فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ}

[Pooya/Ali Commentary 26:53] (see commentary for verse 10)

54 {إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ}

[Pooya/Ali Commentary 26:54] (see commentary for verse 10)

55 {وَأِنَّهُمْ لَنَا لَغَائِظُونَ}

[Pooya/Ali Commentary 26:55] (see commentary for verse 10)

56 {وَأِنَّا لَجَمِيعٌ حَادِرُونَ}

[Pooya/Ali Commentary 26:56] (see commentary for verse 10)

57 {فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ}

[Pooya/Ali Commentary 26:57] (see commentary for verse 10)

58 {وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ}

[Pooya/Ali Commentary 26:58] (see commentary for verse 10)

59 {كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ}

[Pooya/Ali Commentary 26:59] (see commentary for verse 10)

60 {فَأَتَّبَعُوهُمْ مُشْرِقِينَ}

[Pooya/Ali Commentary 26:60] (see commentary for verse 10)

61 {فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ}

[Pooya/Ali Commentary 26:61] (see commentary for verse 10)

62 {قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ}

[Pooya/Ali Commentary 26:62] (see commentary for verse 10)

63 {فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطُّودِ الْعَظِيمِ}

[Pooya/Ali Commentary 26:63] (see commentary for verse 10)

64 {وَأَرْزَلْنَا تَمَّ الْأَخْرِينَ}

[Pooya/Ali Commentary 26:64] (see commentary for verse 10)

65 {وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ}

[Pooya/Ali Commentary 26:65] (see commentary for verse 10)

66} تَمَّ أَغْرَقْنَا الْآخِرِينَ

[Pooya/Ali Commentary 26:66] (see commentary for verse 10)

67} إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

[Pooya/Ali Commentary 26:67] (see commentary for verse 10)

68} وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

[Pooya/Ali Commentary 26:68] (see commentary for verse 10)

69} وَآتِلْ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ

[Pooya/Ali Commentary 26:69] See commentary of An-am 75 to 84 Maryam 41 to 50; Anbiya: 51 to 71; Bara-at : 114 and Ibrahim: 35 to 41, for Ibrahim.

For the "truthful tongue" in verse 84 refer to Maryam: 41 to 50.

70} إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ

[Pooya/Ali Commentary 26:70] (see commentary for verse 69)

71} قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُّ لَهَا عَاكِفِينَ

[Pooya/Ali Commentary 26:71] (see commentary for verse 69)

72} قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ

[Pooya/Ali Commentary 26:72] (see commentary for verse 69)

73} أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ

[Pooya/Ali Commentary 26:73] (see commentary for verse 69)

74} قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ

[Pooya/Ali Commentary 26:74] (see commentary for verse 69)

75} قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ

[Pooya/Ali Commentary 26:75] (see commentary for verse 69)

76} أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ

[Pooya/Ali Commentary 26:76] (see commentary for verse 69)

77} فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ

[Pooya/Ali Commentary 26:77] (see commentary for verse 69)

78} الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ

[Pooya/Ali Commentary 26:78] (see commentary for verse 69)

79} وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

[Pooya/Ali Commentary 26:79] (see commentary for verse 69)

80} وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

[Pooya/Ali Commentary 26:80] (see commentary for verse 69)

81} وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ

[Pooya/Ali Commentary 26:81] (see commentary for verse 69)

82} وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

[Pooya/Ali Commentary 26:82] (see commentary for verse 69)

83} رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنِي بِالصَّالِحِينَ

[Pooya/Ali Commentary 26:83] (see commentary for verse 69)

84} وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

[Pooya/Ali Commentary 26:84] (see commentary for verse 69)

85} وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

[Pooya/Ali Commentary 26:85] (see commentary for verse 69)

86} وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ

[Pooya/Ali Commentary 26:86] (see commentary for verse 69)

87} وَلَا تُخْرِنِي يَوْمَ يُبْعَثُونَ

[Pooya/Ali Commentary 26:87] (see commentary for verse 69)

88} يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

[Pooya/Ali Commentary 26:88] (see commentary for verse 69)

89} إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

[Pooya/Ali Commentary 26:89] (see commentary for verse 69)

90} وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ

[Pooya/Ali Commentary 26:90] (see commentary for verse 69)

91} وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ

[Pooya/Ali Commentary 26:91] (see commentary for verse 69)

92} وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ

[Pooya/Ali Commentary 26:92] (see commentary for verse 69)

93} مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ

[Pooya/Ali Commentary 26:93] (see commentary for verse 69)

94} فَكُفُّوا فِيهَا هُمْ وَالْغَاوُونَ

[Pooya/Ali Commentary 26:94] (see commentary for verse 69)

95} وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ

[Pooya/Ali Commentary 26:95] (see commentary for verse 69)

96} قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ

[Pooya/Ali Commentary 26:96] (see commentary for verse 69)

97} تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ

[Pooya/Ali Commentary 26:97] (see commentary for verse 69)

98} إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ

[Pooya/Ali Commentary 26:98] (see commentary for verse 69)

99} وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ

[Pooya/Ali Commentary 26:99] (see commentary for verse 69)

100} فَمَا لَنَا مِنْ شَافِعِينَ

[Pooya/Ali Commentary 26:100] (see commentary for verse 69)

101} وَلَا صَدِيقٍ حَمِيمٍ

[Pooya/Ali Commentary 26:101] (see commentary for verse 69)

102} قُلُوا أَنْ لَنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِينَ

[Pooya/Ali Commentary 26:102] (see commentary for verse 69)

103} إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ مُّؤْمِنِينَ

[Pooya/Ali Commentary 26:103] (see commentary for verse 69)

104} وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

[Pooya/Ali Commentary 26:104] (see commentary for verse 69)

105} كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

[Pooya/Ali Commentary 26:105] Refer to the commentary of Araf: 59 to 64; Yunus: 71 to 73; Hud 25 to 49; Muminun: 23 to 30 for prophet Nuh.

Aqa Mahdi Puya says:

Those on whom Allah has bestowed His bounties in the form of worldly possessions "without measure" more often than not become sneering and supercilious; and unmindful of the fact that it is Allah who has given them the large means look down upon the less fortunate servants of Allah. The

Quran clearly asserts that good deeds, piety and love of fellow-beings make man great and honourable.

106} {إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ} [Pooya/Ali Commentary 26:106] (see commentary for verse 105)

107} {إِنِّي لَكُمْ رَسُولٌ أَمِينٌ} [Pooya/Ali Commentary 26:107] (see commentary for verse 105)

108} {فَاتَّقُوا اللَّهَ وَأَطِيعُوا} [Pooya/Ali Commentary 26:108] (see commentary for verse 105)

109} {وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ} [Pooya/Ali Commentary 26:109] (see commentary for verse 105)

110} {فَاتَّقُوا اللَّهَ وَأَطِيعُوا} [Pooya/Ali Commentary 26:110] (see commentary for verse 105)

111} {قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ} [Pooya/Ali Commentary 26:111] (see commentary for verse 105)

112} {قَالَ وَمَا عَلَّمِي بِمَا كَانُوا يَعْمَلُونَ} [Pooya/Ali Commentary 26:112] (see commentary for verse 105)

113} {إِنْ حَسَابُهُمْ إِلَّا عَلَى رَبِّي طَلُو تَسْعُرُونَ} [Pooya/Ali Commentary 26:113] (see commentary for verse 105)

114} {وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ} [Pooya/Ali Commentary 26:114] (see commentary for verse 105)

115} {إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ} [Pooya/Ali Commentary 26:115] (see commentary for verse 105)

116} {قَالُوا لَئِن لَّمْ تَنْتَهَ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ} [Pooya/Ali Commentary 26:116] (see commentary for verse 105)

117} {قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ} [Pooya/Ali Commentary 26:117] (see commentary for verse 105)

118} {فَأَفْتَحَ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجَّيْتُ وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ} [Pooya/Ali Commentary 26:118] (see commentary for verse 105)

119} {فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ} [Pooya/Ali Commentary 26:119] (see commentary for verse 105)

120} {ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ} [Pooya/Ali Commentary 26:120] (see commentary for verse 105)

121} {إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ} [Pooya/Ali Commentary 26:121] (see commentary for verse 105)

122} {وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ} [Pooya/Ali Commentary 26:122] (see commentary for verse 105)

123} {كَذَّبَتْ عَادٌ الْمُرْسَلِينَ} [Pooya/Ali Commentary 26:123] Refer to the commentary of Araf : 65 to 72 and Hud: 50 to 60 for prophet Hud and the people of Ad.

124} {إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ} [Pooya/Ali Commentary 26:124] (see commentary for verse 123)

125} {إِنِّي لَكُمْ رَسُولٌ أَمِينٌ}

[Pooya/Ali Commentary 26:125] (see commentary for verse 123)

126} {فَاتَّقُوا اللَّهَ وَأَطِيعُوا}

[Pooya/Ali Commentary 26:126] (see commentary for verse 123)

127} {وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ}

[Pooya/Ali Commentary 26:127] (see commentary for verse 123)

128} {أَتَنْبُؤُونَ بِكُلِّ رِيحٍ آيَةٌ تَعْبُتُونَ}

[Pooya/Ali Commentary 26:128] (see commentary for verse 123)

129} {وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ}

[Pooya/Ali Commentary 26:129] (see commentary for verse 123)

130} {وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ}

[Pooya/Ali Commentary 26:130] (see commentary for verse 123)

131} {فَاتَّقُوا اللَّهَ وَأَطِيعُوا}

[Pooya/Ali Commentary 26:131] (see commentary for verse 123)

132} {وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ}

[Pooya/Ali Commentary 26:132] (see commentary for verse 123)

133} {أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ}

[Pooya/Ali Commentary 26:133] (see commentary for verse 123)

134} {وَجَنَّاتٍ وَعُيُونٍ}

[Pooya/Ali Commentary 26:134] (see commentary for verse 123)

135} {إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ}

[Pooya/Ali Commentary 26:135] (see commentary for verse 123)

136} {قَالُوا سَوَاءٌ عَلَيْنَا أَوَّعْتُمْ أَمْ لَمْ تُكُنْ مِنَ الْوَاعِظِينَ}

[Pooya/Ali Commentary 26:136] (see commentary for verse 123)

137} {إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ}

[Pooya/Ali Commentary 26:137] (see commentary for verse 123)

138} {وَمَا نَحْنُ بِمُعَدِّبِينَ}

[Pooya/Ali Commentary 26:138] (see commentary for verse 123)

139} {فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ}

[Pooya/Ali Commentary 26:139] (see commentary for verse 123)

140} {وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ}

[Pooya/Ali Commentary 26:140] (see commentary for verse 123)

141} {كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ}

[Pooya/Ali Commentary 26:141] Refer to the commentary of Araf : 73 to 79 and Hud: 61 to 68 for prophet Salih and the people of Thamud.

142} {إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ}

[Pooya/Ali Commentary 26:142] (see commentary for verse 141)

143} {إِنِّي لَكُمْ رَسُولٌ أَمِينٌ}

[Pooya/Ali Commentary 26:143] (see commentary for verse 141)

144} {فَاتَّقُوا اللَّهَ وَأَطِيعُوا}

[Pooya/Ali Commentary 26:144] (see commentary for verse 141)

145} {وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ}

[Pooya/Ali Commentary 26:145] (see commentary for verse 141)

146} {أَتُنْشَرُونَ فِي مَا هَاهُنَا آمِنِينَ}

[Pooya/Ali Commentary 26:146] (see commentary for verse 141)

147} {فِي جَنَّاتٍ وَعُيُونٍ}

[Pooya/Ali Commentary 26:147] (see commentary for verse 141)

148} {وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ}

[Pooya/Ali Commentary 26:148] (see commentary for verse 141)

149} {وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ}

[Pooya/Ali Commentary 26:149] (see commentary for verse 141)

150} {فَاتَّقُوا اللَّهَ وَأَطِيعُوا}

[Pooya/Ali Commentary 26:150] (see commentary for verse 141)

151} {وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ}

[Pooya/Ali Commentary 26:151] (see commentary for verse 141)

152} {الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ}

[Pooya/Ali Commentary 26:152] (see commentary for verse 141)

153} {قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ}

[Pooya/Ali Commentary 26:153] (see commentary for verse 141)

154} {مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بَيِّنَاتٍ إِنْ كُنْتَ مِنَ الصَادِقِينَ}

[Pooya/Ali Commentary 26:154] (see commentary for verse 141)

155} {قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ}

[Pooya/Ali Commentary 26:155] (see commentary for verse 141)

156} {وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ عَظِيمٌ}

[Pooya/Ali Commentary 26:156] (see commentary for verse 141)

157} {فَعَقَرُوهَا فَاصْبَحُوا نَادِمِينَ}

[Pooya/Ali Commentary 26:157] (see commentary for verse 141)

158} {فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً^ط وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ}

[Pooya/Ali Commentary 26:158] (see commentary for verse 141)

159} {وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ}

[Pooya/Ali Commentary 26:159] (see commentary for verse 141)

160} {كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ}

[Pooya/Ali Commentary 26:160] Refer to the commentary of Araf: 80 to 84; Hud: 77 to 83; Hijr: 57 to 77 for prophet Lut.

161} {إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ}

[Pooya/Ali Commentary 26:161] (see commentary for verse 160)

162} {إِنِّي لَكُمْ رَسُولٌ أَمِينٌ}

[Pooya/Ali Commentary 26:162] (see commentary for verse 160)

163} {فَاتَّقُوا اللَّهَ وَأَطِيعُوا}

[Pooya/Ali Commentary 26:163] (see commentary for verse 160)

164} {وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ^ط إِنْ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ}

[Pooya/Ali Commentary 26:164] (see commentary for verse 160)

165} {أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ}

[Pooya/Ali Commentary 26:165] (see commentary for verse 160)

166} {وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاجِكُمْ^ط بَلْ أَنْتُمْ قَوْمٌ عَادُونَ}

[Pooya/Ali Commentary 26:166] (see commentary for verse 160)

167} {قَالُوا لَئِنْ لَمْ تَنْتَهَ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ}

[Pooya/Ali Commentary 26:167] (see commentary for verse 160)

168} {قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ}

[Pooya/Ali Commentary 26:168] (see commentary for verse 160)

169} {رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ}

[Pooya/Ali Commentary 26:169] (see commentary for verse 160)

170} {فَقَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ}

[Pooya/Ali Commentary 26:170] (see commentary for verse 160)

171} {إِلَّا عَجُوزًا فِي الْعَابِرِينَ}

[Pooya/Ali Commentary 26:171] (see commentary for verse 160)

172} {ثُمَّ دَمَّرْنَا الْآخَرِينَ}

[Pooya/Ali Commentary 26:172] (see commentary for verse 160)

173} {وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا مَفْسَاءً مَطَرُ الْمُنذَرِينَ}

[Pooya/Ali Commentary 26:173] (see commentary for verse 160)

174} {إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ}

[Pooya/Ali Commentary 26:174] (see commentary for verse 160)

175} {وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ}

[Pooya/Ali Commentary 26:175] (see commentary for verse 160)

176} {كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ}

[Pooya/Ali Commentary 26:176] Refer to the commentary of Araf: 85 to 93; Hud: 84 to 95 for prophet Shu-ayb.

177} {إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ}

[Pooya/Ali Commentary 26:177] (see commentary for verse 176)

178} {إِنِّي لَكُمْ رَسُولٌ أَمِينٌ}

[Pooya/Ali Commentary 26:178] (see commentary for verse 176)

179} {فَاتَّقُوا اللَّهَ وَأَطِيعُوا}

[Pooya/Ali Commentary 26:179] (see commentary for verse 176)

180} {وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ}

[Pooya/Ali Commentary 26:180] (see commentary for verse 176)

181} {أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ}

[Pooya/Ali Commentary 26:181] (see commentary for verse 176)

182} {وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ}

[Pooya/Ali Commentary 26:182] (see commentary for verse 176)

183} {وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُسِيدِينَ}

[Pooya/Ali Commentary 26:183] (see commentary for verse 176)

184} {وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولَى}

[Pooya/Ali Commentary 26:184] (see commentary for verse 176)

185} {قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسْحَرِينَ}

[Pooya/Ali Commentary 26:185] (see commentary for verse 176)

186} {وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطَّلُكَ لَمِنَ الْكَادِبِينَ}

[Pooya/Ali Commentary 26:186] (see commentary for verse 176)

187} {فَأَسْوِطْ عَلَيْنَا كِسْفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ}

[Pooya/Ali Commentary 26:187] (see commentary for verse 176)

188} {قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ}

[Pooya/Ali Commentary 26:188] (see commentary for verse 176)

189} فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

[Pooya/Ali Commentary 26:189] (see commentary for verse 176)

190} إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

[Pooya/Ali Commentary 26:190] (see commentary for verse 176)

191} وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

[Pooya/Ali Commentary 26:191] (see commentary for verse 176)

192} وَإِنَّهُ لَنُنزِلُ رَّبِّ الْعَالَمِينَ

[Pooya/Ali Commentary 26:192] After mentioning the attitude of the disbelievers to the messengers of Allah, it is asserted that the Quran was revealed to the Holy Prophet. See commentary of al Baqarah: 2 and Aqa Mahdi Puya's essay "The genuineness of the Holy Quran".

Refer to the commentary of Nahl: 102 and 103 for the *ruhul amin* (Jibrail) and the Arabic language.

For the mention of the Quran in the Tawrat and the Injil refer to Deuteronomy and John.

"Then the Lord said to me, 'what they have said is right. 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, and if anyone does not listen to the words which he will speak in My name I will require satisfaction from him.'" Deuteronomy 18: 18 and 19

The following verses of the new Testament confirm the above noted verses of the Old Testament .

"I will ask the Father, and He will give you another to be your advocate, who will be with you for ever-the spirit of truth."

"It is for your good that I am leaving you. If I do not go, your advocate will not come, whereas if I go, I will send him to you."

"Whenever, when he comes who is the spirit of truth, he will guide you into the truth; for he will not speak on his own authority, but tell only what he hears; and he will make known to you the things that are coming." John 14: 16; 16: 7 and 8 and 12 and 13.

193} نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

[Pooya/Ali Commentary 26:193] (see commentary for verse 192)

194} عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

[Pooya/Ali Commentary 26:194] (see commentary for verse 192)

195} بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

[Pooya/Ali Commentary 26:195] (see commentary for verse 192)

196} وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ

[Pooya/Ali Commentary 26:196] (see commentary for verse 192)

197} أَوْلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ

[Pooya/Ali Commentary 26:197] (see commentary for verse 192)

198} وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ

[Pooya/Ali Commentary 26:198] Although Islam is a universal religion and the Holy Prophet was sent to guide mankind in all ages, in these verses the Arab pagans are addressed to tell them that if a non-Arab messenger recited the Quran they could not believe him.

199} فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ

[Pooya/Ali Commentary 26:199] (see commentary for verse 198)

200} كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

[Pooya/Ali Commentary 26:200] The obstinate infidelity of the disbelievers does not allow them to believe in the truth, but when the grievous punishment will come to them of a sudden they will in vain ask for a respite. No respite will be given. It will be of no use because they would do the same as they did before. They used to ask the Holy Prophet to hasten on the punishment. See commentary of Hajj: 47.

201} {لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ}

[Pooya/Ali Commentary 26:201] (see commentary for verse 200)

202} {فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ}

[Pooya/Ali Commentary 26:202] (see commentary for verse 200)

203} {فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ}

[Pooya/Ali Commentary 26:203] (see commentary for verse 200)

204} {أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ}

[Pooya/Ali Commentary 26:204] (see commentary for verse 200)

205} {أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ}

[Pooya/Ali Commentary 26:205] (see commentary for verse 200)

206} {ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ}

[Pooya/Ali Commentary 26:206] (see commentary for verse 200)

207} {مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ}

[Pooya/Ali Commentary 26:207] Allah is just, so He has sent messengers to all people.

208} {وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ}

[Pooya/Ali Commentary 26:208] (see commentary for verse 207)

209} {ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ}

[Pooya/Ali Commentary 26:209] (see commentary for verse 207)

210} {وَمَا تَنْزَّلَتْ بِهِ الشَّيَاطِينُ}

[Pooya/Ali Commentary 26:210] Aqa Mahdi Puya says:

[The Makkan pagans imagined that the devils had brought down the Quran. Such a beneficent, perfect and lofty message could never suit the purpose of the evil ones, nor would it be in their power to produce it.]

211} {وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَظِيلُونَ}

[Pooya/Ali Commentary 26:211] (see commentary for verse 210)

212} {إِنَّهُمْ عَنِ السَّمْعِ لَمْعَرٌ وَّلُؤُنَ}

[Pooya/Ali Commentary 26:212] (see commentary for verse 210)

213} {فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ}

[Pooya/Ali Commentary 26:213]

214} {وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ}

[Pooya/Ali Commentary 26:214] Refer to the commentary of Ali Imran: 52 and 53 for "warn you your near kinsmen."

215} {وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ}

[Pooya/Ali Commentary 26:215]

216} {فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بِرِيءٍ مِمَّا تَعْمَلُونَ}

[Pooya/Ali Commentary 26:216] Aqa Mahdi Puya says:

Refer to that which Musa said to his people in Ma-idah: 25; and then refer to the Holy Prophet's declaration in Nisa: 65 *khadith al qartas*) when his companions refused to give him pen and paper.

217} وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ }

[Pooya/Ali Commentary 26:217]

218} الَّذِي يَرَاكَ حِينَ تَقُومُ }

[Pooya/Ali Commentary 26:218] By these verses Allah makes known the fact of the purity and excellence of the Holy Prophet whose being was transferred from Adam to his father through purified loins and wombs, one after another. All his ancestors were believers and true devotees of Allah.

The Holy Prophet said:

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

The infallibility *{ismat}* of the Holy Prophet and Ali continued in the descendants of Ali through Bibi Fatimah.

Refer to the commentary of al Baqarah: 124 and 127 to 129 and Ibrahim: 24 and 25.

219} وَتَقَابَلَكُ فِي السَّاجِدِينَ }

[Pooya/Ali Commentary 26:219] (see commentary for verse 218)

220} إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ }

[Pooya/Ali Commentary 26:220] (see commentary for verse 218)

221} هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ }

[Pooya/Ali Commentary 26:221] Aqa Mahdi Puya says:

These verses refer to the promptings of the devil, its nature and consequences.

Refer to the commentary of Anbiya: 5 for the false accusations based on conjectures the disbelievers made against the Holy Prophet.

Poetry and other arts are not in themselves evil when used in the cause and service of Allah, His servants and righteousness as mentioned in verse 227. If the poets are insincere and are divorced from actual life, its goodness and serious purpose, they become instruments of evil, then they seek the dark depths of wickedness rather than the heights of enlightenment and goodness. In pagan Arabia they were held in esteem and awe. They were believed to be under the power of jinn. Before Islam they were the leaders of their tribes. Abdullah bin Zubayr, Abu Sufyan bin Harith, Zuhayra bin abi Wahab and Sami bin Abd Munaf used to compose poems in praise of idols and in denunciation of their enemies, always indulging in fancies and phantasms divorced from truth. They very often painted viciousness so vividly and alluringly as to excite passions and darken the intellect and erode the power of reasoning. They used to condemn the Holy Prophet and his faithful followers.

Husayn bin Thabit and Ibn Rawahil, the two famous Muslim poets, came to the Holy Prophet and sought his advice concerning their future involvement in writing poetry.

The Holy Prophet said:

"You compose poetry in praise of Allah and righteousness and in condemnation of falsehood."

The unjust tyrants and persecutors of the Ahl ul Bayt, Yazid bin Mu-awiyah being the most accursed among them, will be wiped out as if they never existed, as has been foretold in verse 227.

Aqa Mahdi Puya says:

Those poets who remember Allah in their verses, highlight the sufferings of the oppressed, condemn the persecutors and beliers of the truth and the truthful, have been excluded from the category of the poets mentioned above.

{تَنْزَلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ} 222

[Pooya/Ali Commentary 26:222] (see commentary for verse 221)

{يُلْفُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ} 223

[Pooya/Ali Commentary 26:223] (see commentary for verse 221)

{وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ} 224

[Pooya/Ali Commentary 26:224] (see commentary for verse 221)

{أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ} 225

[Pooya/Ali Commentary 26:225] (see commentary for verse 221)

{وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ} 226

[Pooya/Ali Commentary 26:226] (see commentary for verse 221)

{إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا^{٢٢٦} وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ} 227

[Pooya/Ali Commentary 26:227] (see commentary for verse 221)

Chapter 2

27th - Tafsir Surah An - Naml (The Ant)

1} طس تَتْلِكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ }

[Pooya/Ali Commentary 27:1]

Refer to the commentary of al Baqarah: 1 for Ta, Sin (*huruf muqatti-at*); and Ma-idah : 15; Yunus: 1 and Hijr: 1 for the verses of the Quran and the book that makes truth manifest.

2} هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ }

[Pooya/Ali Commentary 27:2]

Refer to the commentary of al Baqarah: 2 to 5, wherein the Quran describes the qualities of true believers as it does in these verses. It does not mention names. When a quality is spoken in general terms it obviously refers to its highest degree of excellence. As said in the commentary of verses 2 to 5 of al Baqarah the perfection had only been attained by the Holy Prophet and his Ahl ul Bayt. Other believers also possess such qualities in different degrees depending on resignation and submission to the will of Allah.

3} الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ }

[Pooya/Ali Commentary 27:3] (see commentary for verse 2)

4} إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ }

[Pooya/Ali Commentary 27:4]

As AR RAHMAN (see commentary of al Fatihah: 1) Allah gives His bounties to one and all, whether believers or disbelievers, but the disbelievers, self-conceited, deny the beneficent Lord and follow evil by using the bounties given to them, to spread corruption in the earth. In this way they not only deceive their own souls but lead others astray. This verse particularly refers to men of means and rulers.

Zayyanna lahum amalatum (We have made their deeds fairseeming to them) refers to the bounties which make most of men self-conceited and arrogant, whereas they should be grateful to the Lord. A true believer always gives thanks to Allah, glorifies and remembers Him.

In verse 43 of An-am it is said that "Shaytan made their deeds fairseeming to them" which refers to their hardened hearts and inherent wickedness created and developed in them on account of following the satanic promptings.

5} أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسِرُونَ }

[Pooya/Ali Commentary 27:5]

6} وَإِنَّكَ لَتَلْقَىٰ الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ }

[Pooya/Ali Commentary 27:6]

7} إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ }

[Pooya/Ali Commentary 27:7]

Refer to the commentary of Ta Ha: 9 to 98 and other references mentioned therein for prophet Musa, and Bani Israil: 101 for the "nine signs" given to Musa.

Aqa Mahdi Puya says:

The fire Musa saw was a divine manifestation, so whosoever was in it and around it (Musa and the angels) were blessed. There is no possibility to take it as the identification or incarnation of God. "Glory be to Allah, the Lord of the worlds" confirms it. It was Allah (not the fire) who called unto Musa. The voice came from the direction of the fire, or the right side of the valley, or from the tree (Qasas: 30).

The fear Musa felt 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. No Prophet could have any fright in the presence of Allah. So the false accusation of fright attributed to the Holy Prophet when Jibrail came with the first revelation should be rejected outright as a blasphemy. Refer to the commentary of Ali Imran: 48.

8} فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ }

[Pooya/Ali Commentary 27:8] (see commentary for verse 7)

9} يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ }

[Pooya/Ali Commentary 27:9] (see commentary for verse 7)

10} وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ }

[Pooya/Ali Commentary 27:10] (see commentary for verse 7)

11} إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ }

[Pooya/Ali Commentary 27:11] (see commentary for verse 7)

12} وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ طَافِي تَسْعَ آيَاتِ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ }

[Pooya/Ali Commentary 27:12] (see commentary for verse 7)

13} فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ }

[Pooya/Ali Commentary 27:13] (see commentary for verse 7)

14} وَجَادُوا بِهَا وَأَسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ }

[Pooya/Ali Commentary 27:14] (see commentary for verse 7)

15} وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ }

[Pooya/Ali Commentary 27:15]

Refer to the commentary of Anbiya: 78 to 82 for the wisdom given to Dawud and Sulayman.

"We gave knowledge to Dawud and Sulayman" refers to the general divine design and arrangement of giving knowledge and wisdom to messengers and prophets directly. As stated in the commentary of al Baqarah: 78 and Ali Imran: 48 all the divinely appointed representatives of Allah, prophets and Imams of the Ahl ul Bayt, never received knowledge or learned anything from any one save Allah, because of which they were the fountainheads of knowledge and wisdom.

It is stated in Minhaj al Sadiqin that prophet Dawud had nineteen sons, and every one of them wanted to inherit his father's kingdom. Allah sent Dawud nine questions with answers and asked him to appoint the son who gives the correct answers as his successor.

	QUESTIONS	ANSWERS
(i)	Which is the nearest thing?	Hereafter.
(ii)	Which is the farthest thing?	Time passed away
(iii)	What phenomenon manifests love?	Body with soul.

(iv)	What phenomenon manifests dread?	Body without soul.
(v)	Which things remain the same?	Sky and earth.
(vi)	Which things ever remain different?	Day and night.
(vii)	Which things are opposed to each other.	Life and death.
(viii)	What ends in - goodness?	Patience and forbearance at the time of anger.
(ix)	What ends in evil?	Haste at the time of anger

None save Sulayman, the youngest son, gave the correct answers, so he was made the heir of Dawud.

Aqa Mahdi Puya says:

The law of inheritance stated in this verse is the law of the Lord, and no one can ever make changes in the laws of the Lord save Himself or the Holy Prophet under His command (Bani Israil : 77). Now refer to the commentary of Bani Israil : 26; Nahl: 90 and Maryam: 2 to 15 for the issue of Fadak. To deprive Bibi Fatimah of her rightful inheritance a false tradition (The prophets of Allah neither inherit nor leave inheritance) was quoted. The Holy Prophet was a law-giver, therefore he could never break any law made by Allah. He was the best exemplar of the laws and doctrines preached by him.

The Holy Prophet said:

"Whenever you hear a tradition attributed to me, compare it with the Quran, and, if there is no contradiction between the two, accept it, otherwise reject it outright."

Dawud who chose Sulayman, a prophet, to inherit his kingdom was also a prophet, therefore the tradition quoted to deprive Bibi Fatimah of her rightful inheritance was undoubtedly false. Please note that the superior most prophet of Allah, Muhammad al Mustafa, was granted all the wisdom, knowledge and authority over all created beings which was given to other prophets, in the highest degree by the most generous giver of all givers.

{وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْنَا مِنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ وَإِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ } 16

[Pooya/Ali Commentary 27:16] (see commentary for verse 15)

{وَحُسْبِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ } 17

[Pooya/Ali Commentary 27:17]

All varieties of Allah's creation (men, animals, birds, jinn and spirits) were among the hosts of Sulayman.

{حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمَلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ } 18

[Pooya/Ali Commentary 27:18]

When Sulayman with his large army of men, jinn, spirits and animals entered a valley where several thousand ants were carrying on their daily routine on the surface of the earth, they at once decided to enter into their holes inside the earth so that they might not be inadvertently crushed by the hosts of Sulayman.

According to Imam Jafar bin Muhammad as Sadiq there were large deposits of gold, silver and other very useful metals in that valley.

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي
{بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ} 19

[Pooya/Ali Commentary 27:19]

As Sulayman was given supernatural powers, he understood the language of the ants and ordered a halt to his hosts till the ants clear the way.

The ant is a very small and humble creature, yet they are given necessary intellect to manage their lives in orderly manner by doing that which is useful and avoiding that which is harmful. In spite of his great kingdom and supernatural powers, Sulayman humbly prays that his power and wisdom and all other gifts may be used for righteousness and for the benefit of all around him.

Awzini actually means-"Make me refrain from all activities save being thankful."

{وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ} 20

[Pooya/Ali Commentary 27:20]

These verses narrate the story of Saba or the queen of Sheba of the Bible (refer to chapters 10 and 11 of I Kings) whose Arabic name was Bilqis. Hudhud (hoopoe) is a light, graceful bird, with a yellow crest on its head. This bird served Sulayman as an efficient scout, and also used to discover water beneath the surface of the earth, as if a X-ray device was fixed in its eyes.

Tafaqqad literally means to find out a defect, but in verse 20 it is used for making an enquiry.

When Sulayman took a muster of the birds, he did not find the hoopoe, because he had a good reason for his absence. At that time he was surveying the vast realm of Saba, the queen of Sheba, where he went along with another hoopoe who met him while he was flying to report to Sulayman and (the other hoopoe) gave him an explicit description of the grandeur of her dominion, after hearing the might and glory of Sulayman's kingdom. Sulayman's hoopoe came back and told him what he saw, particularly about their religion that she and her people were the worshippers of the sun.

It is desirable (*mustahab*) to prostrate one's self in adoration before Allah after reciting verse 26.

To test the hoopoe's report Sulayman wrote a letter to Saba; and asked the hoopoe to go and deliver his letter to her and bring her reply.

Sulayman expressly began his letter with *bismillahir rahmanir rahim*, on which is based the true religion of unity of Allah, and invited her and her people to the true faith, not for worldly conquest but for the spreading of the light (guidance and wisdom) of Allah.

The queen, after consultation with her courtiers, decided to send a few gifts to Sulayman in order to find out that Sulayman was not like ordinary kings who conquer by violence. When her embassy came to Sulayman with the gifts, he refused to accept them because firstly Allah had given him better than that which He had given her, and secondly he was expecting her submission to the true religion. He told the embassy that soon his army would drive them forth from there, disgraced and humbled. After the embassy had departed he asked his chiefs: "Who can bring me her with her throne, before they come to me in submission." A large, powerful jinn offered his services and assured Sulayman that he would do it before he would rise from his council. However strong and big a creature might be, it was not possible for him to go to a distant land and bring her and her throne in a few moments, unless the jinn had supernatural powers to do it. Although the jinn had boasted of his strength and supernatural power, yet when a man who had knowledge of the book said that he would bring them to him within the twinkling of an eye, Sulayman gave him permission. Soon the Queen, with her throne, was before him. See commentary of Rad: 43 to know about him who had the knowledge of the book. It is reported by Abu Ishaq Thalabi that Abdullah bin Salam asked the Holy Prophet to give the name of the man who had knowledge of the book and brought the queen of Sheba with her throne within the

twinkling of an eye. The Holy Prophet said: "It was Ali."

It is stated in Minhaj al Sadiqin and Umdat al Bayan that then the Holy Prophet said to Ali:

"O Ali, you helped all the prophets of Allah *incognito* (concealed from view), and you help me *in propria persona* (in person) manifestly."

Ali ibn abi Talib is known as *mazhar al aja-ib* and *mazhar al ghara-ib* because, as willed by Allah, he used to appear in different forms to carry out divine plans under very special circumstances. These two epithets are exclusively reserved for Ali. Even today the true believers invoke Allah to send him for help. The famous *dua*, known as *Nadi Ali*, which the Holy Prophet recited, as commanded by Allah, at Khaybar refers to Ali as *mazhar al aja-ib*. Ali ibn abi Talib is also known as *mushkil kusha*, the remover of hardships. In every age, to many persons he comes personally to remove hardships. Through his name great spiritual achievements are attained. The Holy Prophet, and after him, Ali are acknowledged as the most superior possessors of the spiritual powers.

Aqa Mahdi Puya says:

The last sentence of verse 40 asserts that man's submission and devotion to Allah is in his own interest. Allah is supreme in glory. He is self sufficient. He is free of all needs.

The queen was lodged in another building of the palace. To make the queen see the fallacy of outward appearance the floor of the palace was made of slabs of smooth glass that glistened like water. When she was brought into the palace she thought it was water, and tucked up her clothes to pass through it, showing her bare feet and ankles. Sulayman told her the real fact. She then realised that she had been wrongly worshipping the creation of God, the sun, deceived by outward appearance, instead of worshipping the creator. At once she submitted herself to Allah, the Lord of the worlds, whom Sulayman worshipped.

21 {لَا عَذِيبَتَهُ عَذَابًا شَدِيدًا أَوْ لَادُبْحَنَهُ أَوْ لِيَأْتِيَنِي بِسُلْطَانٍ مُّبِينٍ }

[Pooya/Ali Commentary 27:21] (see commentary for verse 20)

22 {فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنْدَاءٍ يَقِينٍ }

[Pooya/Ali Commentary 27:22] (see commentary for verse 20)

23 {إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ }

[Pooya/Ali Commentary 27:23] (see commentary for verse 20)

24 {وَجَدْتُنَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ }

[Pooya/Ali Commentary 27:24] (see commentary for verse 20)

25 {أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ }

[Pooya/Ali Commentary 27:25] (see commentary for verse 20)

26 {اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝ }

[Pooya/Ali Commentary 27:26] (see commentary for verse 20)

27 {قَالَ سَتَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ }

[Pooya/Ali Commentary 27:27] (see commentary for verse 20)

28 {أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ }

[Pooya/Ali Commentary 27:28] (see commentary for verse 20)

29 {قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ }

[Pooya/Ali Commentary 27:29] (see commentary for verse 20)

30 {إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

[Pooya/Ali Commentary 27:30] (see commentary for verse 20)

31 {أَلَّا تَعْلَمُونَ عَلَيَّ وَأُتُونِي مُسْلِمِينَ }

[Pooya/Ali Commentary 27:31] (see commentary for verse 20)

32 {قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُون}

[Pooya/Ali Commentary 27:32] (see commentary for verse 20)

33 {قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأَوْلُو بِأْسِ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ}

[Pooya/Ali Commentary 27:33] (see commentary for verse 20)

34 {قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَءَ أَهْلِهَا أُذْلًا ۗ وَكَذَلِكَ يَفْعَلُونَ}

[Pooya/Ali Commentary 27:34] (see commentary for verse 20)

35 {وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ}

[Pooya/Ali Commentary 27:35] (see commentary for verse 20)

36 {فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيِكُمْ تَفْرَحُونَ}

[Pooya/Ali Commentary 27:36] (see commentary for verse 20)

37 {ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ}

[Pooya/Ali Commentary 27:37] (see commentary for verse 20)

38 {قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ}

[Pooya/Ali Commentary 27:38] (see commentary for verse 20)

39 {قَالَ عِفْرِيثٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۗ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ}

[Pooya/Ali Commentary 27:39] (see commentary for verse 20)

40 {قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۗ فَلَمَّا رآه مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۗ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ}

[Pooya/Ali Commentary 27:40] (see commentary for verse 20)

41 {قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ}

[Pooya/Ali Commentary 27:41] (see commentary for verse 20)

42 {فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ ۗ قَالَتْ كَأَنَّهُ هُوَ ۗ وَأَوْتَيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ}

[Pooya/Ali Commentary 27:42] (see commentary for verse 20)

43 {وَوَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۗ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ}

[Pooya/Ali Commentary 27:43] (see commentary for verse 20)

44 {قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۗ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِيهَا ۗ قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي ۗ وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ}

[Pooya/Ali Commentary 27:44] (see commentary for verse 20)

45 {وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ}

[Pooya/Ali Commentary 27:45]

Refer to the commentary of Araf: 73 to 79; Hud: 61 to 68 for prophet Salih and the people of Thamud.

There were nine men among the people of Thamud who hatched a plan to kill prophet Salih, but their plot was foiled, and the whole community, which was involved in evil, was destroyed. A similar plot was made against the Holy Prophet by the tribal chiefs of Makka. See commentary of al Baqarah: 207.

46 {قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۗ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ}

[Pooya/Ali Commentary 27:46] (see commentary for verse 45)

47 {قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۗ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ ۗ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ}

[Pooya/Ali Commentary 27:47] (see commentary for verse 45)

48 {وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ}

[Pooya/Ali Commentary 27:48] (see commentary for verse 45)

{قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ} 49

[Pooya/Ali Commentary 27:49] (see commentary for verse 45)

{وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ} 50

[Pooya/Ali Commentary 27:50] (see commentary for verse 45)

{فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ} 51

[Pooya/Ali Commentary 27:51] (see commentary for verse 45)

{فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا^ط إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ} 52

[Pooya/Ali Commentary 27:52] (see commentary for verse 45)

{وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ} 53

[Pooya/Ali Commentary 27:53] (see commentary for verse 45)

{وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ} 54

[Pooya/Ali Commentary 27:54]

Refer to the commentary of Araf: 80 to 84; Hud: 77 to 83 and Hijr 57 to 77 for prophet Lut.

{أَأَنْتُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ^ع بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ} 55

[Pooya/Ali Commentary 27:55] (see commentary for verse 54)

{فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ^ط إِنَّهُمْ أَنْاسٌ يَتَطَهَّرُونَ} 56

[Pooya/Ali Commentary 27:56] (see commentary for verse 54)

{فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ فَدَرَّهَا مِنَ الْعَابِرِينَ} 57

[Pooya/Ali Commentary 27:57] (see commentary for verse 54)

{وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا^ط فَسَاءَ مَطَرُ الْمُنْذَرِينَ} 58

[Pooya/Ali Commentary 27:58] (see commentary for verse 54)

{قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى^ط اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ} 59

[Pooya/Ali Commentary 27:59]

According to the Ahl ul Bayt "His (Allah's) servants whom He has chosen for His message" are the Holy Prophet and his Ahl ul Bayt.

{أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا^ط أَلَيْسَ اللَّهُ بِذِي بَلَدٍ} 60

[Pooya/Ali Commentary 27:60]

Refer to the commentary of An-am: 100.

{أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيًا وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِرًا^ط أَلَيْسَ اللَّهُ بِذِي بَلَدٍ أَكْثَرُ هُمْ لَا يَعْلَمُونَ} 61

[Pooya/Ali Commentary 27:61]

Refer to the commentary of Nahl: 15 and Furqan: 53.

{أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ^ط أَلَيْسَ اللَّهُ بِذِي بَلَدٍ أَكْثَرُ هُمْ لَا يَعْلَمُونَ} 62

[Pooya/Ali Commentary 27:62]

Recite this verse 12000 times to remove humanly unmanageable distress and hardships.

Aqa Mahdi Puya says:

Man is the vicegerent of Allah on the earth, but all are not equal in spiritual excellence. Refer to the commentary of An-am: 166. According to verse 11 of Mujadilah there are grades among the believers. The highest position is occupied by those whom Allah gave knowledge and wisdom.

{أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَلَيْسَ اللَّهُ بِتَعَالَىٰ عَمَّا يُشْرِكُونَ} 63

[Pooya/Ali Commentary 27:63]

Refer to the commentary of Furqan: 48.

{أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِعَلِيمٌ} 64

[Pooya/Ali Commentary 27:64]

Refer to the commentary of Yunus: 34.

{قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ} 65

[Pooya/Ali Commentary 27:65]

What has been stated in this verse is true (refer to the commentary of al Baqarah: 3), but the prophets and divinely appointed Imams also know the secrets taught to them by Allah (refer to the commentary of *rasikhuna fil ilm* in Ali Imran: 7).

{بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ ۗ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۗ بَلْ هُمْ عَنْهَا عَمُونَ} 66

[Pooya/Ali Commentary 27:66]

Refer to the commentary of Rad: 5; Bani Israil: 49 and An-am: 25.

{وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاءُنَا أَيْنَا لِمُخْرَجُونَ} 67

[Pooya/Ali Commentary 27:67] (see commentary for verse 66)

{لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاءُنَا مِنْ قَبْلُ ۗ إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ} 68

[Pooya/Ali Commentary 27:68] (see commentary for verse 66)

{قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ} 69

[Pooya/Ali Commentary 27:69]

Aqa Mahdi Puya says:

"Travel" in this verse implies study of the history of nations to know the consequences of their theories, policies and actions.

Imam Ali said:

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

{وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ} 70

[Pooya/Ali Commentary 27:70]

Refer to the commentary of Nahl: 127.

{وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ ۖ إِنْ كُنْتُمْ صَادِقِينَ} 71

[Pooya/Ali Commentary 27:71]

{قُلْ عَسَىٰ أَنْ يَكُونَ رَدِفٌ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ} 72

[Pooya/Ali Commentary 27:72]

{وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ} 73

[Pooya/Ali Commentary 27:73]

Aqa Mahdi Puya says:

Refer to the verse 10 of an Nur to understand the grace of Allah mentioned in this verse.

74} وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ }

[Pooya/Ali Commentary 27:74]

75} وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ }

[Pooya/Ali Commentary 27:75]

The manifest book is inscribed in the *lawhin makfuz* (Buruj: 21 and 22); and verses 77 to 79 say that its knowledge is with no one except those thoroughly purified (Ahzab: 33). Verse 12 of Ya Sin says that Allah has confined everything in a manifest Imam (guide) for which refer to the commentary of al Baqarah: 2. Historically the Holy Prophet and the Imams of the Ahl ul Bayt were the only persons who did not receive knowledge, or learned anything, from any teacher or scholar. They were taught by Allah, therefore they were the fountainheads of knowledge and wisdom.

76} إِنَّ هَذَا الْقُرْآنَ يَفُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ }

[Pooya/Ali Commentary 27:76]

77} وَإِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ }

[Pooya/Ali Commentary 27:77]

78} إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ }

[Pooya/Ali Commentary 27:78]

79} فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ }

[Pooya/Ali Commentary 27:79]

80} إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ }

[Pooya/Ali Commentary 27:80]

The dead, the deaf and the blind are the disbelievers whose obstinancy and perversity never allowed them to pay attention to the call of the Holy Prophet, so they turned away from Allah's signs and rejected the truth.

81} وَمَا أَنْتَ بِهَادِي الْعُمَىٰ عَنِ ضَلَالَتِهِمْ ۗ إِنَّ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ }

[Pooya/Ali Commentary 27:81]

Aqa Mahdi Puya says:

Allah can make whomsoever He wills to hear the call inviting to truth, but only the men of understanding who have the ability to believe will listen to the preaching of the Holy Prophet.

82} وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ }

[Pooya/Ali Commentary 27:82]

The literal meaning of *dabbah* is slowly moving, crawling animal; beast of burden. Generally all commentators have chosen the word "beast" and interpreted the phrase *dabbatan minal ard* as the beast coming forth as the first sign of the day of judgement, touching the believers with the staff of Musa and marking the faces of the disbelievers with the seal of Sulayman. The last portion of this verse says that "he" who shall be brought forth from the earth will speak to the unjust that they did not believe with sure conviction in the signs of Allah, so it should be translated as an alive created being. The following note of Aqa Mahdi Puya correctly interprets the true meaning of this verse.

Aqa Mahdi Puya says:

Read verse 82 in the light of the commentary of verse 110 of Ali Imran wherein Allah addresses the best group raised among men to enjoin good and to prevent them from doing evil and mischief. In the end, before the final judgement is to be passed, the alive created being who will be brought forth from the earth to speak to the people should be of the same class and category, a human being of utmost accomplishments duly privileged to address the good as well as the wicked people. It is stated in the next verse that a group of disbelievers from every people will be gathered together before the day of resurrection. This is a day of partial resurrection (*qiyamat sughra orraj-at*). According to authentic traditions of the Ahl ul Bayt the living being referred to here is Imam Ali ibn abi Talib.

{ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ } 83

[Pooya/Ali Commentary 27:83] (see commentary for verse 82)

{ حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَدًا كُنْتُمْ تَعْمَلُونَ } 84

[Pooya/Ali Commentary 27:84]

{ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ } 85

[Pooya/Ali Commentary 27:85]

{ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ } 86

[Pooya/Ali Commentary 27:86]

Aqa Mahdi Puya says:

The purpose the day and the night serve bears clear evidence to the purposefulness of the plan of the creator.

{ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَرَعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۗ وَكُلُّ أَتَّوَهُ دَاخِرِينَ } 87

[Pooya/Ali Commentary 27:87]

Refer to the commentary of An-am: 73; Kahf: 99 and Ta Ha: 102 to 109 for the day of resurrection.

Aqa Mahdi Puya says:

The continuous change in the material substance or substantial change in the matter is the basis of evolution and is the evidence of the purposefulness of the creation in the sense that motion means change—from past to present and from present to future. What follows is the summing up of that which has passed. The ultimate is a sum total of the whole process that has taken place. The term *sun-allah* (the work of Allah) refers to the soundness and thoroughness of the divine artistry of creation.

{ وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنِعَ اللَّهُ الَّذِي أَنْفَقَ كُلَّ شَيْءٍ ۗ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ } 88

[Pooya/Ali Commentary 27:88] (see commentary for verse 87)

{ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَرَعٍ يَوْمَئِذٍ آمِنُونَ } 89

[Pooya/Ali Commentary 27:89]

{ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ } 90

[Pooya/Ali Commentary 27:90]

{ إِنَّمَا أَمْرُهُ أَنْ عَبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۗ وَأَمْرُهُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ } 91

[Pooya/Ali Commentary 27:91]

{ وَأَنْ أَتْلُو الْقُرْآنَ ۗ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ } 92

[Pooya/Ali Commentary 27:92]

{ وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ } 93

[Pooya/Ali Commentary 27:93]

3

Chapter

28th - Tafsir Surah Al - Qasas (The Stories)

1} طسم }

[Pooya/Ali Commentary 28:1]

See commentary of al Baqarah: 1 for Ta, Sin, Mim (*huruf muqatta-at*).

2} تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ }

[Pooya/Ali Commentary 28:2]

See commentary of Ma-idah: 15; Yunus: 1; Hijr: 1.

3} نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ }

[Pooya/Ali Commentary 28:3]

The history of Musa and Firawn has been narrated in the commentary of several verses of the surahs so far covered.

4} إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةً مِنْهُمْ يُدَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ }

[Pooya/Ali Commentary 28:4]

Refer to the commentary of al Baqarah: 49; Araf: 127 and 141 and Ibrahim: 6 for slaying the new born male children of Bani Israil.

5} وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعَفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَيْمَةً وَنَجْعَلَهُمُ الْوَارِثِينَ }

[Pooya/Ali Commentary 28:5]

Imam Ali ibn abi Talib says in the Nahj al Balagha that "those who were deemed weak" refers to the Ahl ul Bayt.

When Imam Muhammad bin Hasan al-Mahdi would appear and Islam would be established in the whole world with his coming, the entire earth would be ruled by him and all disbelievers will vanish from the face of the earth (see commentary of Araf: 137).

Aqa Mahdi Puya says:

This is a positive proof that Imams appointed by Allah come from those whom the world considered weak and poor. They do not belong to the arrogant and ignorant ruling class (see commentary of al Baqarah: 247).

6} وَتَمَكَّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ }

[Pooya/Ali Commentary 28:6]

Firawn was warned by scholars of ancient scriptures that a son born among Bani Israil would bring destruction to his kingdom. He passed orders that all male children born to them be killed.

When Musa was born, the midwife was determined either to kill him or inform Firawn, but the wonderful beauty of the baby so enchanted her that she changed her mind. Instead, she advised Musa's

mother to take care of the boy and hide him from people. She went out to report that a dead girl was born and has been buried.

Spies of Firawn came to search. Musa's sister put him in the oven, but the aunt of Musa, not knowing that he was hidden there. Lit the oven and flames started shooting out.

The informers searched the house and finding flames coming out of the oven did not go near it and went away. When Musa's mother heard of the oven being lit, she came full of grief to see what had happened to her baby. She found Musa sitting in the flames and playing with them.

The mother of Musa approached Hazkil, a carpenter, to make a small box for her. He asked the purpose and was told the plan by Musa's mother who was unable to tell a lie. Hazkil made the box, but he also went to Firawn's informers to tell them what he had heard from Musa's mother. However, when he came to them, he turned dumb and on his attempt to talk by making signs, the informers considered him mad and drove him away. When he returned to his shop he was not dumb any more. Again he went to the informers but this time he not only became dumb but also lost sight. This time, again, he was driven away, but when he returned home he was fit and sound again.

Now, being convinced that the child must be the promised messenger of Allah Hazkil came to Musa's mother and declared his belief in Allah. Since Musa was the prophet of Allah Hazkil is called the believer among Firawn's people *mumin min ali Firawn*.

Haman is here coupled with Firawn, as the former, next to the king, was the highest authority of the state .

Refer to the commentary of Ta Ha: 38 to 40 and Nur :55.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خَفَتْ عَلَيْهِ فَأَلْقَيْهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾

[Pooya/Ali Commentary 28:7] (see commentary for verse 6)

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ ﴿٨﴾

[Pooya/Ali Commentary 28:8]

Aqa Mahdi Puya says:

Lam in *liyakuna* does not refer to the motive of "picking up Musa" but to the consequences that Musa would be their destroyer.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ ۗ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

[Pooya/Ali Commentary 28:9]

One of Firawn's daughters had patches on her body. Scholars of ancient scriptures had predicted that a creature like a human child would come floating in the river, if the saliva of that child is applied on the patches, they will be gone.

When Musa came floating in the box, it was picked up and the astronomers were consulted to know if the baby is the promised deliverer of Bani Israil. They said: "No." Asi-ya, the wife of Firawn, said that they might be benefited by the child. The child's saliva was tried and the white patches on the body of Firawn's daughter disappeared.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِعًا ۗ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

[Pooya/Ali Commentary 28:10]

وَقَالَتْ لِأُخْتِهِ قُصِّيهٖ ۖ فَصَبَّرَتْ بِهِ عَنِ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

[Pooya/Ali Commentary 28:11]

وَحَزَّ مَنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

[Pooya/Ali Commentary 28:12]

Musa was forbidden milk except that of his mother. This was Allah's plan to bring back Musa to his restless mother and at the same time give Musa all the care and protection to grow up containing the excellence of character and conduct of the spiritual heritage of his ancestry. Refer to the commentary of Ta Ha: 38 to 40.

When Ali ibn abi Talib was born in Ka-bah, he neither opened his eyes nor sucked his mother's milk, unless the Holy Prophet took him in his arms, then he opened his eyes and sucked his tongue.

Aqa Mahdi Puya says:

The mother of Musa is referred to as Ahli Bayt, not as the wife of Imran but as the mother of Musa. Likewise Sara is referred to as Ahli Bayt in verse 73 of Hud as the mother of Is-haq. As the wives, even of prophet's can be divorced, and Allah would give him better wives in return (Tahrim: 5), they cannot be included in the Ahl ul Bayt. The wives of Nuh and Lut were wicked. Nevertheless, so far as any woman remains the wife of a prophet she should be respected.

{فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ } 13

[Pooya/Ali Commentary 28:13]

{وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ } 14

[Pooya/Ali Commentary 28:14]

Aqa Mahdi Puya says:

Hukm means authority and prophethood.

Istawa refers to the state of perfect equity which is an essential quality or attribute for being appointed as the prophet of Allah. It is a state of perfect balance for viewing both the aspects of creation-manifest and hidden.

{وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَىٰ الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۗ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۗ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ } 15

[Pooya/Ali Commentary 28:15]

One day, Musa found an Egyptian cook of Firawn beating a poor helpless Jew who sought Musa's help. Musa asked the Egyptian to spare the poor Jew but he did not cease beating him whereupon Musa gave a blow to make him stay away from the Jew but the Egyptian fell dead.

Musa had killed the offender in an effort to help the oppressed Jew, but fearing that Egyptians would retaliate for the death of a fellow Egyptian, Musa prayed to Allah to keep his deed hidden from the men of Firawn.

Faghfir-li here means "protect me".

{قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ } 16

[Pooya/Ali Commentary 28:16] (see commentary for verse 15)

{قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ } 17

[Pooya/Ali Commentary 28:17] (see commentary for verse 15)

{فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۗ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ } 18

[Pooya/Ali Commentary 28:18]

Aqa Mahdi Puya says:

These two events took place before Musa was allowed by Allah to declare war against the infidels. This stage is called *taqiyyah* "hiding the faith" but self defence is not prohibited.

Thus, in the first quarrel Musa had put aside *taqiyyah* and killed the infidel. That action

encouraged his companion to quarrel with another offender. Musa blamed him for being hot tempered and not able to observe *taqiyyah*, which compelled Musa to take his side. But legally there was nothing against Musa on both occasions.

The infidels of Makka expected a compromising attitude from the Holy Prophet, therefore they approached Abu Talib to ask the Holy Prophet not to abuse their gods and be confined to his own way of worship.

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ {19}

[Pooya/Ali Commentary 28:19] (see commentary for verse 18)

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ {20}

[Pooya/Ali Commentary 28:20]

Aqa Mahdi Puya says:

Among the people of Firawn, Hazkil was the believer in Allah but kept his faith hidden in order to help Musa (see Mumin: 18), and so was Abu Talib who protected the cause of Islam and the Holy Prophet against the strong and powerful non-believers of Makka.

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ {21}

[Pooya/Ali Commentary 28:21]

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ {22}

[Pooya/Ali Commentary 28:22]

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ {23}

[Pooya/Ali Commentary 28:23]

When going away from Egypt, Musa went towards Midian, and wandering in the desert, arrived at an oasis, weak and hungry, after a week. He sat under a tree near a well and saw shepherds giving water to their flocks while two girls waited with their flocks for their turn. The shepherds were drawing water for their own flocks but none drew water for the girls. These two girls were Safura and Safra, daughters of prophet Shu-ayb, who was very old and could not come to give water to the flocks which compelled the young ladies to go out but because of their modesty and personal nobility they could not thrust themselves into the crowd of males.

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ {24}

[Pooya/Ali Commentary 28:24]

Musa could not tolerate the highhandedness and went over to the girls to help, who stood quiet and helpless. Musa asked the shepherds to help the young ladies but they told Musa to draw water for the flocks of the girls himself.

The robust figure and strong arms of Musa kept the shepherds away and he drew the huge bowl from the well alone which the shepherds used to pull out jointly, several of them, and gave water to the flocks of the girls.

Another version says that Musa asked the girls if there was another well. The girls pointed out a well whose mouth a huge rock, almost immovable, had kept shut. Musa, at once, removed it and took out water from the well.

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَفَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ

{نَجَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ} 25

[Pooya/Ali Commentary 28:25]

News of this event went to Shu-ayb through one of his daughters who invited Musa home.

While walking, he told the girl to walk behind him and in case he needed guidance she might point the direction by throwing a small stone in that direction before him.

When Shu-ayb ordered food to be served, Musa declined it because he would not sell any of his good deeds for a profit of this world; he did not give water to his flock for any return from him. On this, Shu-ayb replied that it was not in return that he served food, but as his custom to welcome and receive a guest. Musa then accepted the food.

{قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ} 26

[Pooya/Ali Commentary 28:26]

One of his daughters recommended to Shu-ayb that Musa be taken in employment because he was strong and trustworthy.

Imam Musa bin Jafar al Kazim says that Shu-ayb asked his daughter: "I know by his removing the huge rock from the mouth of the well that he is strong, but how do you know that he is also trustworthy?" Then the girl narrated to her father how Musa had asked her to walk behind him and point the way by throwing a small stone before him, for he said that he did not belong to those people who cast their eyes upon the backs of women.

Syed Safdar Husain in his Early History of Islam refers to W. Irving's Succ. of Mohd., and says that at the time of going to Siffin, the army made a halt at a place where there was no water. Imam Ali, with some of his warriors, went in search of water. In a nearby monastery, a monk informed him that water is available at a place five miles away from there. Not only the soldiers but the horses and other beasts of burden were so thirsty that there was no possibility of taking them to the pointed out place. The Imam asked his men to dig the earth on a particular spot. After some digging a huge rock appeared. All the men, who could gather round the rock, did their best to lift and remove it, but the rock did not move an inch. Then the Imam, who had once lifted the door of the fort of Khaybar, put his hand under the rock, lifted it and threw it several feet away. There was abundant water under the earth covered by the rock. The monk asked Ali if he was a prophet. Ali said: "No. I am the successor of the last prophet of Allah." The monk said: "It is written in our holy books that there is a well in this vicinity but none save a prophet of Allah or a divinely chosen successor will discover it. Now I become a Muslim." He took part in the battle of Siffin and was martyred.

At the time of departure Ali covered the well with the earth. While returning from the battle Ali asked his men if they could find the well again. They thought it was easy, but in spite of extensive search they could not. Ali informed them that the well would remain hidden till the day of resurrection .

{قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۗ
{سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ} 27

[Pooya/Ali Commentary 28:27]

{قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجْلِينَ فَصْنَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ} 28

[Pooya/Ali Commentary 28:28]

{فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ
{النَّارِ لَعَلَّكُمْ تَصْطَلُونَ} 29

[Pooya/Ali Commentary 28:29]

{فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ } 30

[Pooya/Ali Commentary 28:30]

Aqa Mahdi Puya says:

Refer to Maryam: 52 and Ta Ha: 13. This was the place where Musa came in direct communion with Allah. The Holy Prophet had direct communion with Allah in *mi-raj* (see commentary of Bani Israil: 1); and the stage of *aw adna* (Najm: 9) is beyond *sidratil muntaha* (Najm: 14).

{وَأَنْ أَلْقَ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ } 31

[Pooya/Ali Commentary 28:31]

Refer to the commentary of Araf: 107, 108 Ta Ha: 19 to 22.

{اسْأَلْكَ يَدَكْ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ } 32

[Pooya/Ali Commentary 28:32] (see commentary for verse 31)

{قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ } 33

[Pooya/Ali Commentary 28:33]

Refer to the commentary of Ta Ha: 25 to 36.

{وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ } 34

[Pooya/Ali Commentary 28:34] (see commentary for verse 33)

{قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمْ ۚ الْعَالِيُونَ } 35

[Pooya/Ali Commentary 28:35]

Imam Muhammad bin Ali al Baqir said that when Musa returned to his wife from mount Sinai, she asked him from where he was returning. Musa replied that he was coming from Allah who is the creator of fire. He then left to see Firawn.

When Musa reached Firawn's palace and started inviting people to the true faith someone informed Firawn that there was a man at his door who claimed to be a prophet from Allah.

It was Firawn's habit to throw the victims of his anger before wild animals who ate them before his eyes. He ordered some lions and other animals to be brought and Musa to be presented in chains. When Musa was brought and turned towards wild beasts they began to wag their tails and lick Musa's feet. Firawn was surprised and said that he had never seen such a person. Then Musa turned his face to the throne and Firawn recognised him and said: "Did we not nourish you and brought you up?" He ordered Musa to be beheaded by the executioner. When the executioner raised his sword on Musa, Jibrail caused the sword to cut the executioner himself and thereafter whoever attempted to slay Musa was himself beheaded. At last, Firawn ordered Musa to be released.

Musa showed his hand shining as a bright star and said that this is my sign of being a prophet and then he threw his staff which turned into a big snake and opened its wide mouth big enough to swallow Firawn sitting on his throne.

Firawn got frightened and ran out requesting Musa to hold back the snake. He held it, and it came back to its original state of an ordinary stick.

Imam Ali said:

By Allah I see Musa with his large arms, clad in a woollen shirt, his waist tied with a rope, his shoes made of mule's skin in his feet, his staff in his hand, standing on the door of Firawn and inviting him to declare his belief in the Lord of the worlds."

This verse also contains the prophecy of the fall of Makka when the Holy Prophet and Ali entered

the city and Ali removed the idols in Ka-bah by standing on the shoulders of the Holy Prophet.

{فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ } 36

[Pooya/Ali Commentary 28:36]

Firawn termed these miracles as mere tricks but acknowledged that he had never seen such a thing. Similarly although the non-believers called the Holy Prophet a sorcerer but they did not dare to call him a liar.

{وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ } 37

[Pooya/Ali Commentary 28:37]

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ } 38

[Pooya/Ali Commentary 28:38]

Aqa Mahdi Puya says:

Firawn wanted to reach the heavens by building a tower of bricks to go into outer space (the heaven) and see if there is any God there. The modern scientists are also making efforts to reach and investigate the higher realms. According to verse 33 of Rahman such attempts may bear fruit if done with authority (after knowing the laws made by Allah), but it is in vain to search for God whether here on earth or in the farthest space, in such ways.

In search of God, one's mind should cross the material world and aims.

{وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ } 39

[Pooya/Ali Commentary 28:39]

Aqa Mahdi Puya says:

As the last sentence of this verse says the arrogant and the insolent of every age will be punished when they will come before Allah for the final judgement.

{فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ } 40

[Pooya/Ali Commentary 28:40]

{وَجَعَلْنَاهُمْ أُمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ } 41

[Pooya/Ali Commentary 28:41]

Refer to the commentary of Bani Israil: 71 wherein it is said that on the day of judgement every group of people will come with their Imam.

{وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ } 42

[Pooya/Ali Commentary 28:42]

Reference to the encounters of Musa and Harun with Firawn was to provide an example and a warning to all those people who would defy the Holy Prophet and Ali. If they follow in the footsteps of Firawn the wrath of Allah will be on them, both in this world and in the hereafter.

{وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ } 43

[Pooya/Ali Commentary 28:43]

{وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ } 44

[Pooya/Ali Commentary 28:44]

The valley of Tuwa where Musa was commissioned as prophet is situated in Sinai. Refer to Aqa

Puya's note in the commentary of Maryam : 16 to 40.

Here, the Holy Prophet is addressed "O Our Messenger Muhammad you were not physically present when Musa was appointed prophet to have witnessed that event to have it related to the people as you do it now."

Several generations and a lot of time had passed between Musa and the Holy Prophet yet he had the inspired knowledge of the distant and obscure past. This is to indicate that he is none else other than a prophet of Allah.

{وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ وَمَا كُنْتَ تَأْوِيًّا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ } 45

[Pooya/Ali Commentary 28:45] (see commentary for verse 44)

{وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مِمَّا آتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ } 46

[Pooya/Ali Commentary 28:46]

Though the people did not believe in the messengers of Allah yet Allah sent the Holy Prophet as a warner and bearer of glad tidings to mankind in order to save them from eternal chastisement, and more so because if messengers were not sent then disbelievers could say that if one had been sent they would have followed Allah's signs and obeyed the prophets, and become believers.

{وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ } 47

[Pooya/Ali Commentary 28:47] (see commentary for verse 46)

{فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ ۚ أَوْلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ ۗ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا 48

[Pooya/Ali Commentary 28:48]

It may mean the same miracles as were given to Musa or the same form of book which came all at once, complete. However, the coming of a divine book either gradually or all at once makes no difference.

The two books referred to in comparison are the Tawrat and the Quran.

Aqa Mahdi Puya says:

Whether the original uncorrupted Tawrat or the Quran, man must follow the true guidance sent by Allah through His messengers. This also indicates that man must follow the true guidance which is the basis of *imamah* as well as the doctrine of *ijtihad* .

{قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ } 49

[Pooya/Ali Commentary 28:49] (see commentary for verse 48)

{فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ } 50

[Pooya/Ali Commentary 28:50]

Aqa Mahdi Puya says:

The permissibility of using one's discretion without being supported by divine revelation is denied in this verse and it is said that divine guidance is not given to unjust people (refer to the commentary of al Baqarah: 124).

{وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ } 51

[Pooya/Ali Commentary 28:51]

The revelation of the word of Allah, verse after verse, was continuous. In order to keep the continuity of wisdom and guidance it was necessary to choose and appoint *ahlul dhikr* (the people of the book) or *natiq* Quran (speaking Quran) as guides (see commentary of al Baqarah: 2). So this

verse draws reference to the decree of Allah for *Imamat* i.e. the series of twelve Imams to follow the conclusion of Muhammad's prophethood, the last prophet of Allah.

{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ} 52

[Pooya/Ali Commentary 28:52]

These two verses are said to have come in praise of those 32 Christians who had come from Abyssinia with the Holy Prophet's cousin Jafar Tayyar and 8 from Syria including Buhayra.

These converts, even before their open declaration of Islam, are called Muslims or those who had submitted themselves to the will of Allah. In this sense, it will be true to call all the prophets of Allah preceding the Holy Prophet as Muslims because there could not be a prophet of Allah who would not have submitted himself to Allah's will.

Similarly, extending the argument further, there cannot be any doubt about Abu Talib, under whose protection Islam and the Holy Prophet lived to thrive and flourish, being a Muslim.

{وَإِذَا يُنْتَلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ} 53

[Pooya/Ali Commentary 28:53] (see commentary for verse 52)

{أُولَٰئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ} 54

[Pooya/Ali Commentary 28:54]

The believers are those who return good for evil bearing all torture and maltreatment done to them. Islam was started by one lonely helpless prophet with the help of Ali (see commentary of Ali Imran: 52 and 53) and his father in the face of all opposition around.

Islam has always stood for peace and harmony despite all provocations of the enemies.

{وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ} 55

[Pooya/Ali Commentary 28:55] (see commentary for verse 54)

{إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ} 56

[Pooya/Ali Commentary 28:56]

Some misinformed commentators, out of their latent evil, have called Abu Talib a nonbeliever-despite the clear evidence of Abu Talib being the foremost believer in the truth of Allah's message. Refer to the commentary of al Bara-at: 113 for Abu Talib's faith and his help to the Holy Prophet and the religion of Allah.

Aqa Mahdi Puya says:

There is no difference between the liking and disliking of Allah and the Holy Prophet, because the Holy Prophet never did or said anything on his own accord, independent of the divine will (Najm: 2 to 10 and Jumu-ah: 2).

{وَقَالُوا إِن نَّبَّعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا ۗ أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجَبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ} 57

[Pooya/Ali Commentary 28:57]

{وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَاكِينُهُمْ لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۗ وَكُنَّا نَحْنُ الْوَارِثِينَ} 58

[Pooya/Ali Commentary 28:58]

{وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۗ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ} 59

[Pooya/Ali Commentary 28:59]

{وَمَا أوتيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۗ أَفَلَا تَعْقِلُونَ} 60

[Pooya/Ali Commentary 28:60]

{أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَا يَأْتِيهِ كَمَنْ مَتَعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ } 61

[Pooya/Ali Commentary 28:61]

{وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ } 62

[Pooya/Ali Commentary 28:62]

{قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ } 63

[Pooya/Ali Commentary 28:63]

Aqa Mahdi Puya says:

Those who submit to or worship the authority of others than Allah are, in reality, worshipping or submitting to their own inclinations (Furqan: 43).

{وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ } 64

[Pooya/Ali Commentary 28:64]

{وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ } 65

[Pooya/Ali Commentary 28:65]

{فَعَمِيَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ } 66

[Pooya/Ali Commentary 28:66]

{فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ } 67

[Pooya/Ali Commentary 28:67]

Aqa Mahdi Puya says:

Allah gives hope which is as good as an assurance. "Asa" (may be) is used in the sense of giving assurance.

{وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ } 68

[Pooya/Ali Commentary 28:68]

Aqa Mahdi Puya says:

Creation and legislation is by Allah's will alone and man has no choice in either of these fields.

Those who claim that the question of supreme authority in Islam, meaning *khilafat*, is to be decided by human choice are mistaken.

{وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ } 69

[Pooya/Ali Commentary 28:69]

{وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۗ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ } 70

[Pooya/Ali Commentary 28:70]

{قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ۗ أَفَلَا تَسْمَعُونَ } 71

[Pooya/Ali Commentary 28:71]

{قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ ۗ أَفَلَا تُبْصِرُونَ } 72

[Pooya/Ali Commentary 28:72]

{وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ } 73

[Pooya/Ali Commentary 28:73]

{وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ } 74

[Pooya/Ali Commentary 28:74]

{وَنَزَّ عَنَّا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ } 75

[Pooya/Ali Commentary 28:75]

{إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مَوْسَىٰ فَبَغَىٰ عَلَيْهِمْ ۗ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۗ إِنَّ

{اللَّهُ لَا يُحِبُّ الْفَرِحِينَ} 76

[Pooya/Ali Commentary 28:76]

Qarun was a cousin of Musa who believed in his ministry but when Allah tested him with abundance of wealth he proved to be a disbeliever.

Aqa Mahdi Puya says:

Though there is no restriction on the legitimate enjoyments, but the purpose of life is to seek nearness and pleasure of Allah in the life of the hereafter. According to the Holy Prophet the fundamental principle of life given by Islam is balance and harmony in all spheres, worldly and spiritual.

{وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ} 77

[Pooya/Ali Commentary 28:77] (see commentary for verse 76)

{قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا ۗ وَلَا يُسْأَلُ عَنِ الدُّنْيَا ۗ إِنَّهَا لَمَّا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ} 78

[Pooya/Ali Commentary 28:78]

{فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۗ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ} 79

[Pooya/Ali Commentary 28:79]

{وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُفَقِّهَا إِلَّا الصَّابِرُونَ} 80

[Pooya/Ali Commentary 28:80]

After Firawn and his people had been drowned in the Nile, Musa delegated the authority to Harun. This caused envy in Qarun towards Musa and Harun. To degrade Musa he employed a woman, bribing her with two purses of gold, and told her to say before public that Musa had committed adultery with her.

Next day when Musa was preaching to the crowd against adultery, Qarun stood up and asked if the same punishment would be against Musa also if he committed the crime? Musa said that it would certainly be, at which Qarun pointed out to the woman and said that the woman alleged that Musa had committed adultery with her. Musa called the woman and asked her to tell the truth. When face to face with Musa the woman divulged the secret plan of Qarun saying that she had been hired by Qarun to lay this false charge against him.

Musa got angry and prayed to Allah to punish Qarun. Allah responded to Musa's prayer and asked Musa to order the earth to swallow Qarun and his fellow disbelievers who were with him.

When the earth had taken up Qarun and his party to their waists they shouted for mercy but Musa did not stop the earth and they were completely swallowed. Allah addressed Musa, at this stage, and said to Musa that Qarun and his men cried for mercy several times but Musa commanded the earth to swallow them completely. "Had they called Me even once, I would certainly have forgiven them and saved them."

Here the grief of the Holy Prophet for the disbelievers should be remembered.

{فَحَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ} 81

[Pooya/Ali Commentary 28:81]

{وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَافُرُ اللَّهُ بِبَيْسُطِ الرِّزْقِ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۗ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۗ وَيَكَافُرُ لَهُ لَا يُفْلِحُ الْكَافِرُونَ} 82

[Pooya/Ali Commentary 28:82]

{تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ} 83

[Pooya/Ali Commentary 28:83]

Quran assures that no matter what be the fortune of individuals and nations in this world, at the end success is only for the pious ones.

{مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ} 84

[Pooya/Ali Commentary 28:84]

{إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ} 85

[Pooya/Ali Commentary 28:85]

{وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ} 86

[Pooya/Ali Commentary 28:86]

Aqa Mahdi Puya says:

Whatever is given to any man in return of his or her efforts is of Allah's will because unless laws made by Him are followed, there can be no success. Thus Allah alone should be trusted and none should attempt to make any compromise with the infidels who deny and reject the laws of Allah.

{وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتَ إِلَيْكَ وَادْعَ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ} 87

[Pooya/Ali Commentary 28:87]

{وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ} 88

[Pooya/Ali Commentary 28:88]

4

Chapter

29th - Tafsir Surah Al - Ankaboot (The Spider)

1} الم }

[Pooya/Ali Commentary 29:1]

Refer to the commentary of al Baqarah: 1 for Alif, Lam, Mim (*huruf muqatta-at*).

2} أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ }

[Pooya/Ali Commentary 29:2]

Islam aims at the actual practice and not a mere verbal declaration of faith. There is no salvation of any individual at mere profession of faith without disciplining his self in line with the dictates of Islam. No one will be let off merely on saying that they have believed.

Aqa Mahdi Puya says:

Ayyashi narrates from Imam Ali bin Muhammad an Naqi that Ibn Abbas, after the departure of the Holy Prophet from this world, told Ali:

"Go to the people. They will pay allegiance to you."

In reply Ali quoted this verse.

3} وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ }

[Pooya/Ali Commentary 29:3]

Imam Ali said:

" 'Allah knows' means that He examines and tests the believers to distinguish the righteous from the wicked."

The Holy Prophet said that with his departure from this world the guidance coming from Allah by revelation through Jibrail will end, but the evil of mischief mongers will continue. Muslims will be tried and tested in times of discord among people so as to distinguish the genuine believers from the bogus pretenders in faith (see commentary of al Bara-at: 64). The Holy Prophet and the Imams in his Ahl ul Bayt are the thoroughly purified ideals for the true believers. The opportunist pretenders deviated from the true path of Allah and did not follow the Imams of the Ahl ul Bayt in order to usurp the temporal authority, but these Imams, in all ages, remain the true guides for all Muslims.

The Holy Prophet said: "My Ahl ul Bayt are like the ark of Nuh. Whoso sails on it is safe, but he who holds back shall perish." Also refer to the commentary of Ali Imran: 140 and 141. Even the great prophet Ibrahim was tested (al Baqarah : 124). Everyone is tested and tried (al Baqarah: 155). The greatest test to manifest the highest qualities of a true servant of Allah was held in Karbala in 61 Hijra. See the biography of Imam Husayn "The King of Martyrs" published by our Trust.

4} أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفُتُونَا سَاءَ مَا يَحْكُمُونَ }

[Pooya/Ali Commentary 29:4]

{مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ} 5}

[Pooya/Ali Commentary 29:5]

"Meeting with Allah" does not imply seeing Him. It refers to the resurrection and the final judgement on the day of reckoning.

{وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ} 6}

[Pooya/Ali Commentary 29:6]

Jihad, in its total rational perspective, does not mean a war against some enemy. It means striving, specially against one's own self, which is the greatest *jihad*. One who strives in the way of Allah, does it for his own good.

{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ} 7}

[Pooya/Ali Commentary 29:7]

Allah gives incentive and encouragement to the sinners to amend themselves and become righteous. It is a self-destructive theory to believe that mere faith in some prophet or saint will save from punishment despite indulgence in the gravest sins and crimes, because this way the offenders will remain habitual sinners.

The Christian doctrine advocating salvation of Christian believers through the blood of Jesus is ridiculous, since it implies that Allah has lost His authority over sinners.

The sins of those who believe, turn repentant to Allah and amend themselves will be wiped out by Allah.

For effective intercession by those whom Allah has given permission see commentary of al Baqarah: 48, 255; Nisa: 48; Yunus: 3; Maryam: 87; Ta Ha: 109; and Anbiya: 28

{وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ} 8}

[Pooya/Ali Commentary 29:8]

Islam commands all children to obey their parents, making it compulsory as long as they are not asked by parents to do anything against Allah; but in everything else, not forbidden by Allah, the children must obey their parents. See commentary of Bani Israil : 23.

{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ} 9}

[Pooya/Ali Commentary 29:9]

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ} 10}

[Pooya/Ali Commentary 29:10]

Those who deserted the Holy Prophet in the battles of Uhad and Hunayn were weak in faith. Islam had not entered their hearts, it was only skin deep and some of them ran away, disappearing from the city for days together (refer to the commentary of al Bara-at: 25 to 27 and verses of Ali Imran mentioned therein).

{وَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلْيَعْلَمَنَّ الْمُنَافِقِينَ} 11}

[Pooya/Ali Commentary 29:11] (see commentary for verse 10)

{وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ} 12}

[Pooya/Ali Commentary 29:12]

{وَلْيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنْقَالًا مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ} 13}

[Pooya/Ali Commentary 29:13]

{وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ} 14

[Pooya/Ali Commentary 29:14]

Nuh lived for 950 years. It is also testified by a version of the Bible (Genesis: 29). Refer to the commentary of Hud: 25 to 48 and Shu-ara: 105 to 119.

Aqa Mahdi Puya says:

According to the Holy Prophet his Ahl ul Bayt are like the ark of Nuh. Those who have boarded the ship of salvation are saved but those who hold back are drowned and lost for ever.

{فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ} 15

[Pooya/Ali Commentary 29:15] (see commentary for verse 14)

{وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ} 16

[Pooya/Ali Commentary 29:16]

Refer to the commentary of Anbiya: 52.

{إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ ۚ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ} 17

[Pooya/Ali Commentary 29:17] (see commentary for verse 16)

{وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ ۖ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ} 18

[Pooya/Ali Commentary 29:18]

Aqa Mahdi Puya says:

The prophets of Allah are not concerned whether people believe or disbelieve.

{أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ} 19

[Pooya/Ali Commentary 29:19]

{قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 20

[Pooya/Ali Commentary 29:20]

Aqa Mahdi Puya says:

Refer to my note in the commentary of verse 69 of an Naml. The nature of journey is intellectual, not physical. History is the development of the past into the present and the present into the future as stated in my note of verses 87 and 88 of an Naml.

{يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ ۖ وَإِلَيْهِ تُقْلَبُونَ} 21

[Pooya/Ali Commentary 29:21]

{وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 22

[Pooya/Ali Commentary 29:22]

{وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَكْفُرُوا بِرَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ} 23

[Pooya/Ali Commentary 29:23]

{فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ} 24

[Pooya/Ali Commentary 29:24]

Refer to the commentary of Anbiya: 51 to 70 for Ibrahim; and al Baqarah: 124.

{وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ ۖ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَأَتُهُمُ النَّارُ ۖ وَمَا لَكُمْ مِنْ نَاصِرِينَ} 25

[Pooya/Ali Commentary 29:25] (see commentary for verse 24)

26 {فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ}

[Pooya/Ali Commentary 29:26] (see commentary for verse 24)

27 {وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ}

[Pooya/Ali Commentary 29:27] (see commentary for verse 24)

28 {وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأنتأثونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ}

[Pooya/Ali Commentary 29:28]

Refer to the commentary of Hud: 69 to 82 for Lut and his people.

29 {أَنتأثمُ لَأنتأثونَ الرِّجَالِ وَتَقَطُّعُونَ السَّبِيلَ وَتَأثونَ فِي نَادِيكُمُ الْمُنكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ}

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

30 {قَالَ رَبِّ انصُرني عَلَى الْقَوْمِ الْمُفْسِدِينَ}

[Pooya/Ali Commentary 29:30] (see commentary for verse 28)

31 {وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ ط إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ}

[Pooya/Ali Commentary 29:31] (see commentary for verse 28)

32 {قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ}

[Pooya/Ali Commentary 29:32] (see commentary for verse 28)

33 {وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ}

[Pooya/Ali Commentary 29:33] (see commentary for verse 28)

34 {إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْرًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ}

[Pooya/Ali Commentary 29:34] (see commentary for verse 28)

35 {وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ}

[Pooya/Ali Commentary 29:35] (see commentary for verse 28)

36 {وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ}

[Pooya/Ali Commentary 29:36]

Refer to the commentary of Araf: 85 to 93 for prophet Shu-ayb and his people.

37 {فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ}

[Pooya/Ali Commentary 29:37] (see commentary for verse 36)

38 {وَإِلَىٰ عَادَ وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِينِهِمْ ذُرِّيَّتُهُمُ الشَّيْطَانُ أَعْمَالُهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ}

[Pooya/Ali Commentary 29:38]

Refer to the commentary of Araf: 65 to 72 for the people of Ad; and Araf: 73 to 79 for the people of Thamud.

39 {وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ ط وَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ}

[Pooya/Ali Commentary 29:39]

Refer to the commentary of Qasas: 76 to 82 for Qarun; Qasas: 6 for Haman and Araf: 103 to 137; Yunus: 75 to 92; Hud: 96 to 99; Ta Ha: 42 to 53 and 56 to 79 and Shu-ara: 10 to 69 for Firawn and Musa.

40 {فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ}

[Pooya/Ali Commentary 29:40]

Refer to the commentary of the verses mentioned above in 24 to 27, 28 to 35, 36 to 37, 38 and 39 for the punishment inflicted upon the beliers of the messengers of Allah.

{مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بِئِنْيًا وَإِنْ أَوْهَنَّ الْأُبْيُوتِ لَبِيتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ } 41

[Pooya/Ali Commentary 29:41]

Belief in falsehood is like a fragile spider's web which cannot withstand the slightest of wind. Whenever the reason behind any logical argument is brought to bear upon the false dogmas of wrong belief the whole fabric of falsehood is torn to pieces, as a spider's web is blown away by wind.

Aqa Mahdi Puya says:

To the spider, who artistically construct an intricate combination of network, his abode is like a fortress, but a slight disturbance proves that it was the flimsiest of houses. Likewise theories built upon conjecture by human minds to challenge the laws or will of Allah are more feeble than spider's web.

{إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ } 42

[Pooya/Ali Commentary 29:42]

{وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ } 43

[Pooya/Ali Commentary 29:43]

The disbelievers used to ridicule the example of spider's web. Quran says that its analogies and parables can only be understood by those endowed with the power of understanding.

Aqa Mahdi Puya says:

The physical world of senses is an allusive illustration of the reality of spiritual existence.

The Holy Prophet said:

"Man's life in this world is a dream. He comes out of sleep when he dies."

Verse 22 of Qaf says:

"You were completely heedless of this day (the day of resurrection). We have removed the veil from your eyes."

{خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ } 44

[Pooya/Ali Commentary 29:44]

{اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ } 45

[Pooya/Ali Commentary 29:45]

Through the Holy Prophet, the believers are addressed to pray *salat* regularly because it is the greatest remembrance of Allah. See commentary of Baqarah: 45 and Ta Ha: 132.

For the recitation of the Quran refer to the commentary of Baqarah: 121. The recitation of the Quran implies-reciting it, studying it, understanding it and preaching it-which cannot be properly carried out unless one follows the Ahl ul Bayt (see *hadith al thaqalayn* on page 6).

{وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۗ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۗ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَإِلَيْكُمُ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ ۗ وَنَحْنُ لَهُ مُسْلِمُونَ } 46

[Pooya/Ali Commentary 29:46]

Disputes about religious belief are considered futile and the use of force in religious controversy is not allowed.

Islam recognises the truthfulness of every prophet of Allah and the genuineness of what was

revealed to him, but that which was given to the prophets, preceding the Holy Prophet, was sectional and seasonal, not universal and permanent as the message of Islam conveyed to mankind through the Holy Prophet.

{وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ ۚ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ ۖ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ } 47

[Pooya/Ali Commentary 29:47]

The Quran was revealed to the Holy Prophet. The Holy Prophet joined his Ahl ul Bayt with the Quran to establish them as total guidance inseparable from each other (refer to *hadith al thaqalayn* on page 6). They are those whom Allah gave the knowledge of the book (see commentary of al Baqarah: 2 and 124 and Ali Imran: 7). Those who have the knowledge of the Quran are also fully aware of the books given to other prophets. The Holy Prophet and his Ahl ul Bayt are the signs of Allah. Only the disbelievers deny the signs of Allah.

{وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكُمْ ۖ إِذَا لَارْتَابَ الْمُبْطِلُونَ } 48

[Pooya/Ali Commentary 29:48]

The Holy Prophet received knowledge and wisdom directly from Allah. Refer to the commentary of al Baqarah: 78.

This passage shows that the Holy Prophet did not acquire knowledge of reading or writing as other scholars do after taking lessons from tutors and teachers.

This view is supported by the first four verses of ar Rahman which declare that Allah Himself taught "Quran" and "Bayan" (expression) to the Holy Prophet. It is therefore incorrect to hold that he was incapable of reading or writing, otherwise he who was deprived of the capacity of reading or writing would not be commissioned by Allah as a prophet to teach the book and wisdom to the people (see Jumu-ah: 2 and Alaq: 4 and 5).

The Holy Prophet was divinely gifted with all knowledge, and so were the Ahl ul Bayt who were the heavenly depositories of knowledge of the word of Allah revealed through the Quran and previous scriptures. To ordinary men their knowledge and wisdom is a miracle.

{بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ } 49

[Pooya/Ali Commentary 29:49]

Refer to the commentary of verse 47.

The Holy Prophet said: "I am the city of knowledge and Ali is its gate."

Refer to the commentary of Ali Imran: 7 and 18 and Nisa: 162.

No previously revealed scripture was ever made to be preserved in the memory of people, it is only the Quran's miracle that it is preserved in the memory of millions with such precision that if all written copies be made extinct, the Quran can be reproduced without the slightest error.

{وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ ۖ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ } 50

[Pooya/Ali Commentary 29:50]

Miracles are wrought only at Allah's independent will and not at the demand of people as and when they ask for them. Previously, the miracles shown to them did not have much convincing effect except satisfy their playful nature. Now, the Holy Prophet was sent not to repeat any miracles but to present the word of Allah which, as said in verse 48, itself is a great miracle.

{أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ } 51

[Pooya/Ali Commentary 29:51] (see commentary for verse 50)

52 {قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۗ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ }

[Pooya/Ali Commentary 29:52]

Refer to the commentary of An-am: 19.

53 {وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ ۚ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ }

[Pooya/Ali Commentary 29:53]

Allah's plan is executed by Allah Himself. It could neither be hastened by anyone nor deferred. It will come when Allah wills. See commentary of Yunus: 51 and Hajj: 47.

54 {يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ }

[Pooya/Ali Commentary 29:54]

It is to be emphasised that there is no use asking for early punishment, hell would certainly encompass all the disbelievers.

55 {يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ }

[Pooya/Ali Commentary 29:55]

Refer to the commentary of An-am: 65.

56 {يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ }

[Pooya/Ali Commentary 29:56]

The Muslims who had stayed behind in Makka passed their life in a miserable state owing to the tortures given by disbelievers. This verse conveys that if they were bothered at Makka too much they might migrate to Madina where they would be safe and free. It carries the clear instruction that attachment to one's homeland should not make one yield to any authority other than Allah.

57 {كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ ثُمَّ إِلَيْنَا تُرْجَعُونَ }

[Pooya/Ali Commentary 29:57]

58 {وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ نِعْمَ أَجْرُ الْعَامِلِينَ }

[Pooya/Ali Commentary 29:58]

59 {الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ }

[Pooya/Ali Commentary 29:59]

60 {وَكَأَيِّنْ مِنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ }

[Pooya/Ali Commentary 29:60]

It is a tacit injunction that control on reproduction of life (family planning) for economic considerations is to be avoided, for it is Allah who provides all sustenance. Refer to the commentary of Bani Israil: 31.

61 {وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ۗ فَأَنَّى يُؤْفَكُونَ }

[Pooya/Ali Commentary 29:61]

Aqa Mahdi Puya says:

To remove man's economic apprehensions, the Quran draws attention to the fact that the creation of heavens, the earth and the heavenly bodies including man himself, and the destruction and death of all are beyond human will and choice.

{اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} 62

[Pooya/Ali Commentary 29:62]

{وَلَيْنِ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ} 63

[Pooya/Ali Commentary 29:63]

{وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۗ لَوْ كَانُوا يَعْلَمُونَ} 64

[Pooya/Ali Commentary 29:64]

Aqa Mahdi Puya says:

Refer to the commentary of An-am: 32. The comforts and hardships of the life of this world are not important. They are a test and trial. The life of hereafter is real and eternal.

{فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ} 65

[Pooya/Ali Commentary 29:65]

{لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۗ فَسَوْفَ يَعْلَمُونَ} 66

[Pooya/Ali Commentary 29:66]

{أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُنَخِطُفُ النَّاسُ مِنْ حَوْلِهِمْ ۗ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ} 67

[Pooya/Ali Commentary 29:67]

{وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ} 68

[Pooya/Ali Commentary 29:68]

{وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ} 69

[Pooya/Ali Commentary 29:69]

Aqa Mahdi Puya says:

Allah is always with those who do good to others; and He guides those who strive in His way. This is the most promising assurance held out for those who sincerely strive in the way of Allah.

5

Chapter

30th - Tafsir Surah Ar - Room (The Romans)

{ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ } 3

[Pooya/Ali Commentary 30:3]

This verse was sent to console the grieved Muslims bringing the prophesy that soon the Romans will defeat the Persians. Inter alia, this also meant that the pagans of Makka, who were so happy about the defeat of the Romans, would very soon be disillusioned both about the fate of the Persian fire-worshippers and their own fate against the Muslims.

This prophesy of the Quran was fulfilled in 624 A.D. when Heraclius defeated the Persians; and at the battle of Badr (in 2 A.H.) the disbelievers of Makka were defeated by the Muslims.

According to Imam Muhammad bin Ali al Baqir, when the Holy Prophet migrated from Makka and arrived in Madina, he sent out two letters, one to the Byzantine emperor and the other to the emperor of Persia, inviting them to embrace Islam. The Muslim envoy received honour in Constantinople and the emperor returned him with valuable gifts despite his not accepting the invitation to join Islam. While the emperor of Persia insulted the Muslim envoy and tore the Prophet's letter into pieces.

The Byzantine emperor was rewarded by Allah for the respect he paid to the Holy Prophet' envoy and to the invitation to Islam whereas the Persian emperor met the return for his pride and insulting arrogance with which he rejected the divine invitation.

In this way the prophesy that came with the verses of Quran was fulfilled and the Muslims rejoiced at it.

{ فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ ۗ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ } 4

[Pooya/Ali Commentary 30:4] (see commentary for verse 3)

{ بِنَصْرِ اللَّهِ ۗ يَنْصُرُ مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ } 5

[Pooya/Ali Commentary 30:5] (see commentary for verse 3)

{ وَوَعَدَ اللَّهُ لَّا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ } 6

[Pooya/Ali Commentary 30:6] (see commentary for verse 3)

{ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ } 7

[Pooya/Ali Commentary 30:7]

Aqa Mahdi Puya says:

The human nature is heedless (*ghafilun*), but not to the extent that man is not endowed with consciousness of the life of hereafter at all. It is only that he has been so attracted and fascinated by this world that he has become inattentive. As pointed out in the next verse human cognitive self bears more affinity to spiritual life (hereafter) than the life of the senses.

{ أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ } 8

[Pooya/Ali Commentary 30:8]

Refer to the commentary of Hijr: 85.

All power belongs to Allah and therefore no one should be misled by whatever power is given to him and believes that it is for all times and that Allah will not snatch it away if it is abused. Also, whoever exercises authority should do so on his own responsibility because on the day of reckoning he shall be examined.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا
9} عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ }

[Pooya/Ali Commentary 30:9]

Everyone should keep in view the end of bygone people and their kingdoms which were numerous, strong and prosperous but when they disobeyed the word of Allah, all was destroyed.

Refer to the commentary of Yusuf: 109 and Hajj: 46.

Aqa Mahdi Puya says:

Thus a strong warning is sounded for the sinners that their sinfulness might result in complete disbelief in Allah and denial of truth.

This very passage was quoted by Bibi Zaynab, Imam Husayn's sister, when she was brought as a prisoner in the court of Yazid, in answer to his observation:

"The Hashimites had played a game for acquiring power to rule otherwise neither there came any message nor any revelation from heaven."

10} ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ آسَاءُوا السُّوْأَى أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ }

[Pooya/Ali Commentary 30:10] (see commentary for verse 9)

11} اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ }

[Pooya/Ali Commentary 30:11]

Aqa Mahdi Puya says:

This verse and others on this subject, confirm the fact that everything returns to the point of its origin or beginning. Thus, the process of creation although evolutionary is circular by nature.

12} وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ }

[Pooya/Ali Commentary 30:12]

13} وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءٌ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ }

[Pooya/Ali Commentary 30:13]

Aqa Mahdi Puya says:

Instead of Allah, the infidels worshipped false gods and associated false deities with Allah, but on the day of judgement they will themselves reject the associate-gods.

The day of resurrection, as referred to here and elsewhere, is presented as a day when people will be separated while in Hud: 103 and Taghabun: 9 it is said to be the day of gathering people, which might appear contradictory. However, there is no contradiction as these statements refer to two different aspects of the day of resurrection.

14} وَيَوْمَ تَقُومُ السَّاعَةُ يُؤْمِنُونَ بِمَا كَانُوا يَكْفُرُونَ }

[Pooya/Ali Commentary 30:14]

15} فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ }

[Pooya/Ali Commentary 30:15]

16} وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُخَضَّرُونَ

[Pooya/Ali Commentary 30:16]

17} فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

[Pooya/Ali Commentary 30:17]

Aqa Mahdi Puya says:

"Glory be to Allah" refers to the time of the five canonical prayers.

Tumsun refers to Maghrib and Isha prayers. *Tusbihun* refers to Fajr prayer. *Ashiyyan* refers to Asr prayer. *Tuzhirun* refers to Zuhr prayer. All these changes in times of a day i.e. morning, mid-day, afternoon, evening and night are manifestations of His glory.

18} وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

[Pooya/Ali Commentary 30:18] (see commentary for verse 17)

19} يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَلِكَ تُخْرَجُونَ

[Pooya/Ali Commentary 30:19]

Refer to the commentary of Baqarah: 164 and Yunus: 31.

In this world, nothing is to exist forever. The process of extinction and revival is constantly at work. The cycle of appearance and disappearance of things in this world is a continuous process by which principle the Quran assures mankind that "You shall be brought forth", on the day of resurrection.

Imam Musa bin Jafar al Kazim said:

"By giving life after death to a "being" implies that Allah sends His chosen representatives to mankind to guide them and keep them on the right path, in all ages."

"Allah gives life to the earth after it is dead" refers to the principle of growth, and in the same way the final resurrection will come to pass."

20} وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

[Pooya/Ali Commentary 30:20]

Refer to the commentary of Kahf: 37.

21} وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

[Pooya/Ali Commentary 30:21]

Aqa Mahdi Puya says:

The love between man and woman (husband and wife) is the grace of Allah. This forms the fundamental base of alliance between couples of the same species. Love and compassion provides the cohesive force of this union.

Refer to the commentary of Nisa: I; Araf: 189 and Nahl: 72.

22} وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

[Pooya/Ali Commentary 30:22]

Aqa Mahdi Puya says:

This verse refers to the development of various languages and classes among human beings which is the most complicated aspect of the evolution of human civilisation.

23} وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ

[Pooya/Ali Commentary 30:23]

24 {وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ }

[Pooya/Ali Commentary 30:24]

25 {وَمِنْ آيَاتِهِ أَنْ نَقُومَ السَّمَاءَ وَالْأَرْضَ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ }

[Pooya/Ali Commentary 30:25]

Aqa Mahdi Puya says:

The cohesive force which holds together the dimensional realms is not material and cannot be explained save as Allah's will.

26 {وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَه قَانِثُونَ }

[Pooya/Ali Commentary 30:26]

27 {وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

[Pooya/Ali Commentary 30:27]

28 {ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ }

[Pooya/Ali Commentary 30:28]

Aqa Mahdi Puya says:

All forces, physical and spiritual, working and dominating in this universe are like a slave whose power and actions are subordinate to the will of the master. Therefore these forces should not be given a status of the master himself.

29 {بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ }

[Pooya/Ali Commentary 30:29]

30 {فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَائِمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

[Pooya/Ali Commentary 30:30]

Steadfastness on Islam, the religion, means submitting to Allah's will by living according to His law.

Refer to the commentary of Baqarah: 112, 135; Ali Imran: 95 and Bara-at: 36.

Aqa Mahdi Puya says:

The doctrine of original sin has been refuted.

The Holy Prophet said:

"Every child is born a Muslim (with the nature of submitting to Allah and following His laws) but the parents make the child a Jew, a Christian, or a Magian."

Refer to the commentary of Nur: 35.

31 {مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ }

[Pooya/Ali Commentary 30:31]

32 {مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ }

[Pooya/Ali Commentary 30:32]

Aqa Mahdi Puya says:

As also said in Araf: 38 those groups of people who rejoice in their success in this world will curse each other on the day of judgement .

33} وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ

[Pooya/Ali Commentary 30:33]

Refer to the commentary of Yunus: 12 and Nahl: 53.

34} لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ

[Pooya/Ali Commentary 30:34]

Refer to the commentary of Nahl: 55.

35} أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ

[Pooya/Ali Commentary 30:35]

36} وَإِذَا أَنْقَضْنَا النَّاسَ رَحْمَةً فَرَحُوا بِهَا وَإِنْ نُصِيبُهُمْ سَبِيَّةً بِمَا قَدَّمْت أَيْدِيَهُمْ إِذَا هُمْ يَقْنَطُونَ

[Pooya/Ali Commentary 30:36]

Refer to the commentary of Yunus: 12, and Nahl: 53 and 54.

37} أَوْلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

[Pooya/Ali Commentary 30:37]

Refer to the commentary of Qasas: 83.

38} فَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

[Pooya/Ali Commentary 30:38]

Refer to the commentary of Anfal: 41; Nahl: 90; Bani Israil: 26; Narnl: 15 and 16 and Maryam: 2 to 5 for "Give what is due to kindred," and the issue of Fadak.

After the revelation of this verse the Holy Prophet gave the garden of Fadak to Bibi Fatimah.

39} وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُو فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْغِفُونَ

[Pooya/Ali Commentary 30:39]

Lending money on the condition that it will be repaid with a certain increase in the amount lent is called riba and collecting such an increase is forbidden in Islam.

One has to show practical sympathy to someone in need by lending the monetary help needed without any such condition of enhanced repayment.

The reward from Allah for such selfless service to fellow beings will be manifold-the return shall be multiplied many times the amount lent.

Refer to the commentary of Baqarah: 275, and 277.

40} اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

[Pooya/Ali Commentary 30:40]

41} ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

[Pooya/Ali Commentary 30:41]

Corruption prevalent before the advent of Islam is now a matter of history. All kinds of vices were freely practiced in the name of religious order of the ages. No doubt, there is corruption in the world even today, but it is condemned, not sanctified as the sacred principles of any religion or creed.

Islam came with the knowledge and learning to enlighten mankind.

Aqa Mahdi Puya says:

The setbacks man experiences in this world is the consequence of his misdeed. It must serve him as a warning because the sins he commits will land him in the abode of eternal punishment in the

hereafter.

{قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلَ ۚ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ۚ} 42

[Pooya/Ali Commentary 30:42]

The world had become infested with false beliefs. Even Christianity had lost the message of divine unity preached by Isa and was lost in the fanciful belief of trinity. Refer to the commentary of Baqarah: 255 and Ali Imran: 2.

{فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّعُونَ ۚ} 43

[Pooya/Ali Commentary 30:43]

{مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ يَمْهَدُونَ ۚ} 44

[Pooya/Ali Commentary 30:44]

{لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ۚ} 45

[Pooya/Ali Commentary 30:45]

{وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۚ} 46

[Pooya/Ali Commentary 30:46]

{وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَاذْنَقْنَا مِنْ الَّذِينَ آجَرُوا ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ۚ} 47

[Pooya/Ali Commentary 30:47]

{اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُنِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَنَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ فَإِذَا أَصَابَ بِهِ مَنْ ۚ} 48

{يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ۚ}

[Pooya/Ali Commentary 30:48]

{وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْسِلِينَ ۚ} 49

[Pooya/Ali Commentary 30:49]

{فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَى ۖ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۚ} 50

[Pooya/Ali Commentary 30:50]

{وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ۚ} 51

[Pooya/Ali Commentary 30:51]

{فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ۚ} 52

[Pooya/Ali Commentary 30:52]

Aqa Mahdi Puya says:

Preachings and guidance made available by the prophets can only affect the minds of those who have a positive inclination towards truth. For those who are adamant, it shall be of no use.

{وَمَا أَنْتَ بِهَادٍ الْعُمِّي عَنْ ضَلَالَتِهِمْ ۚ إِنَّ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ۚ} 53

[Pooya/Ali Commentary 30:53] (see commentary for verse 52)

{اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ ۖ وَهُوَ الْعَلِيمُ الْقَدِيرُ ۚ} 54

[Pooya/Ali Commentary 30:54]

Refer to the commentary of Hajj: 5.

{وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِئُوا غَيْرَ سَاعَةٍ ۚ كَذَلِكَ كَانُوا يُؤْفَكُونَ ۚ} 55

[Pooya/Ali Commentary 30:55]

Aqa Mahdi Puya says:

The tarrying refers to the intermediary after death to the day of resurrection.

{وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ ۚ فَهَذَا يَوْمُ الْبَعْثِ ۚ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ۚ} 56

[Pooya/Ali Commentary 30:56] (see commentary for verse 55)

57 {فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ}

[Pooya/Ali Commentary 30:57]

58 {وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ}

[Pooya/Ali Commentary 30:58]

59 {كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ}

[Pooya/Ali Commentary 30:59]

60 {فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ}

[Pooya/Ali Commentary 30:60]

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68 Qalam (The Pen)

69 Haaaqqah (The Reality)

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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 Buruuj (The Mansions of the Stars)

86 Taariq (The Morning Star)

87 'A'-laa (The Most High)

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- 90 Balad (The City)
- 91 Shams (The Sun)
- 92 Layl (The Night)
- 93 Zuhaa (The Morning Hours)
- 94 Inshiraah (Solace)
- 95 Tiim (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 (Soccour)
- 111 Lahab (Palm Fibre)
- 112 'Ikhlaas (The Unity)
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- 114 Naas (Mankind)

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