

Request: Sura 78 Aya 1 to 40



عَمَّ يَتَسَاءَلُونَ {1}

[Shakir 78:1] Of what do they ask one another?
[Pooya/Ali Commentary 78:1]

Aqa Mahdi Puya says:

Naba-il azim (the great news) here and in verse 67 of Sad, refers to the vicegerency of man to represent Allah on the earth in order to exercise authority on His behalf, i.e. *imamah* or *wilayah*.

According to many commentators it may refer to the day of resurrection, or the prophethood of the Holy Prophet, or the Quran. Refer to my arguments given in the commentary of Sad: 67. Although all of them are great and fundamental yet discussion, opposition or disagreement among the human beings concerning their actuality is a regular exercise. So far as the angelical realm is concerned we find no trace of any such behaviour save at the time of the appointment of Adam (man) as the vicegerent (*khalifah*) of Allah. The angels expressed their disapproval, but yielded to reason when it was proved to them that they were inferior to Adam in knowledge and wisdom because of which Adam was appointed as the vicegerent of Allah. So it was the beginning of controversy regarding the vicegerency of Allah. In every age *imamah* or *wilayah* is the most bitterly disputed issue.

Even those who believe in Allah, the revealed scriptures, the angels, the resurrection and the prophets of Allah refuse to accept the fact that there is always a divinely chosen representative of Allah on the earth who by his absolute submission to Allah (*abdiyat*) and total control over human shortcomings reaches the stage of *fanafiallah* (absolute absorption of divine attributes) and *baqiya-billah* (acting on behalf of Allah as His instrument) as explained in the commentary of Ma-idah: 54 to 58 and Anam: 17.

Hafiz Abu Nu-aym in Hilyatul Awliya says that the Holy Prophet told his companions: "*Naba-il-azim* (the great news) refers to the *wilayah* of Ali ibn abi Talib."

Refer to the commentary of Ma-idah: 67 for the *wilayah* of Ali ibn abi Talib.

Therefore *wilayah* of Imam Ali is the decisive test of man's submission to Allah's authority. Man shall not be able to avoid or escape from acceptance of Ali's *wilayah* as verses 4 and 5 assert.

In subsequent verses the process of creation demonstrates the evidence of divine plan and purpose which shall culminate in resurrection after which a new world will come into being. The process of developing matter from its lowest form to the highest form, which is human form, has to be carried out by the help of a pivotal entity to function as a medium between the finite and the infinite. Not only in the human society functioning in this world but also in the greater society which will come into being after the day of judgement the pivotal agency is indispensable. In fact the centre of gravitation of any collective existence has to be created before its formation. On this basis *imamah* or *khilafat* was bestowed on man and then the human

race began to spread over the world and it shall continue to function till the human society reaches its final destination.

Ibn Arabi has rightly observed:

"The day of resurrection and *wilayah* of Ali ibn abi Talib are the two sides of one reality."

Ali is "the great news". He is the ark of Nuh. In him and in every Imam in his progeny is confined all that which has been created (Ya Sin: 12). Khawja Muinuddin Chishti, a great saint of India, has said: "Those who sought protection through "Ya Sin" killed the *imamun mabin*".

So he clearly says that "*imamun mabin*" in verse 12 of Ya Sin refers to Imam Husayn son of Ali ibn abi Talib. It refers to all the Imams of the Ahl ul Bayt. Also see commentary of Baqarah: 2 and Ya Sin: 12.

Imam Muhammad bin Ali al Baqir said:

"*Naba-il azim* refers to Ali ibn abi Talib".

Alqama says that in the battle of Siffin a soldier came out from the army of Mu-awiyah and recited Ya Sin in front of Imam Ali. He asked him: "Do you know what is *naba-il-azim*?" He did not know. Ali said: "I am the *naba-il azim*." A similar event also took place in the battle of Jamal.

Amr ibn As, an avowed enemy of Ali, once said:

"Ali is the *naba-il azim*. He is the *babullah* (the door through which one enters into the realm of the realisation of Allah)."

Refer to the commentary of Ma-arij: 1 to know about the fate of those who did not accept the *wilayah* of Ali ibn abi Talib. Also refer to the commentary of Ma-idah: 67 and 3.

عَنِ النَّبِيِّ الْعَظِيمِ {2}

[Shakir 78:2] About the great event,
[Pooya/Ali Commentary 78:2] (see commentary for verse 1)

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ {3}

[Shakir 78:3] About which they differ?
[Pooya/Ali Commentary 78:3] (see commentary for verse 1)

كَلَّا سَيَعْلَمُونَ {4}

[Shakir 78:4] Nay! they shall soon come to know
[Pooya/Ali Commentary 78:4] (see commentary for verse 1)

ثُمَّ كَلَّا سَيَعْلَمُونَ {5}

[Shakir 78:5] Nay! Nay! they shall soon know.
[Pooya/Ali Commentary 78:5] (see commentary for verse 1)

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا {6}

[Shakir 78:6] Have We not made the earth an even expanse?
[Pooya/Ali Commentary 78:6]

Refer to the commentary of Rad: 3 and 4; Ha Mim: 9 and 10; Hijr: 19; Nahl: 15; Muminun: 17; Furqan: 61 ; Ahzab: 46; Ya Sin: 33 to 36; Talaq: 12; Mulk: 3 and Nuh: 15 and 16 for the expanse of the earth, mountains, seven heavens and the sun.

The spacious expanse of the earth, the rain and the abundant harvests, the succession of night and day, the firmaments above with their splendid lights are the signs of Allah with which man is affiliated. These point to a future life. The universe and the laws governing the universe have been created to serve man in his physical, mental and spiritual endeavours on the basis of which Allah shall sort out good and evil on an appointed day with justice and authority as mentioned in subsequent verses.

وَالْجِبَالِ أَوْتَادًا {7}

[Shakir 78:7] And the mountains as projections (thereon)?
[Pooya/Ali Commentary 78:7] (see commentary for verse 6)

وَخَلَقْنَاكُمْ أَزْوَاجًا {8}

[Shakir 78:8] And We created you in pairs,
[Pooya/Ali Commentary 78:8] (see commentary for verse 6)

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا {9}

[Shakir 78:9] And We made your sleep to be rest (to you),
[Pooya/Ali Commentary 78:9] (see commentary for verse 6)

وَجَعَلْنَا اللَّيْلَ لِبَاسًا {10}

[Shakir 78:10] And We made the night to be a covering,
[Pooya/Ali Commentary 78:10] (see commentary for verse 6)

وَجَعَلْنَا النَّهَارَ مَعَاشًا {11}

[Shakir 78:11] And We made the day for seeking livelihood.
[Pooya/Ali Commentary 78:11] (see commentary for verse 6)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا {12}

[Shakir 78:12] And We made above you seven strong ones,
[Pooya/Ali Commentary 78:12] (see commentary for verse 6)

وَجَعَلْنَا سِرَاجًا وَهَاجًا {13}

[Shakir 78:13] And We made a shining lamp,
[Pooya/Ali Commentary 78:13] (see commentary for verse 6)

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا {14}

[Shakir 78:14] And We send down from the clouds water pouring forth abundantly,
[Pooya/Ali Commentary 78:14] (see commentary for verse 6)

لُنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا {15}

[Shakir 78:15] That We may bring forth thereby corn and herbs,
[Pooya/Ali Commentary 78:15] (see commentary for verse 6)

وَجَنَّاتٍ أَلْفَافًا {16}

[Shakir 78:16] And gardens dense and luxuriant.
[Pooya/Ali Commentary 78:16] (see commentary for verse 6)

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا {17}

[Shakir 78:17] Surely the day of decision is (a day) appointed:
[Pooya/Ali Commentary 78:17]

The day of judgement is the day of sorting out, as between good and evil.

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا {18}

[Shakir 78:18] The day on which the trumpet shall be blown so you shall come forth in hosts,
[Pooya/Ali Commentary 78:18]

Israfil will sound the trumpet. It will herald judgement. See commentary of Anam: 74; Ya Sin: 51; Zumar: 68; Qaf: 20; Qamar: 6 and 7. As mentioned in Bani Israil: 71, every group of people will come before the Lord along with the leader they followed in this world. See commentary of Bani Israil: 71 ; Nisa: 41; Nahl: 84 and 89.

In the house of Abu Ayub Ansari, the Holy Prophet told Ma-adh bin Jabal:

"On the day of judgement the backbiters' faces will be like the monkey; the faces of those who take forbidden things as food will be like the swine; those who make money by usury will walk upside down on their heads; the unjust will be blind as a bat, the proud boasters (inspite of their good deeds, if any) will be deaf and dumb; the tongues of the corrupt judges and the hypocritic scholars will hang on their breasts polluting the air with foul smell; those who harassed and annoyed their neighbours will be there without their hands and legs; the maligners will be hanging in the columns of fire; those who transgress the boundaries laid down by Allah in order to indulge in carnal passions will emit foul stench; and like their will be those who obstruct dispensation of justice, deprive others from their rights; and those who are puffed up with pride and arrogance will be seen in garments made of *qaratan*, a kind of sticking matter.

Aqa Mahdi Puya says:

On the day of resurrection, both the Shi-ah and Sunni scholars agree, all human beings will be sorted out according to the deeds each had done in this world and men and women of similar character will be gathered in groups representing their disposition, and each group will take a form which will identify their dominant quality. For example the worst among them will take the form of dogs and swines-the body will be a manifestation of soul. As those changes refer to the life of hereafter, therefore the doctrine of transmigration (the return of the departed soul in another physical body in this world) cannot be proved by such verses in the Quran.

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا {19}

[Shakir 78:19] And the heaven shall be opened so that it shall be all openings,
[Pooya/Ali Commentary 78:19]

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا {20}

[Shakir 78:20] And the mountains shall be moved off so that they shall remain a mere semblance.

[Pooya/Ali Commentary 78:20]

Aqa Mahdi Puya says:

Mountains give the idea of firmness and stability, but they will vanish on the day of resurrection as if they were a mirage which means everything material is transitory.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا {21}

[Shakir 78:21] Surely hell lies in wait,

[Pooya/Ali Commentary 78:21]

Hell is lying in wait like an ambush for the transgressors.

Ahqab is the plural of *huqub*. According to Imam Ali there are 360 days in one *huqub* (a period of time) and each day is equal to one thousand years (of this world). When some transgressors will be forgiven and taken out from the hell, then one *huqub* will follow another and the transgressors condemned for ever will live therein. Refer to the commentary of Hud: 106 to 108.

Ghassaq is an extremely foul smelling liquid. See Yunus: 4 and Sad: 57.

The life of every transgressor is a continued course of evil conduct. They repudiated the moral and spiritual responsibility for their lives in this world, impudently denied the life of hereafter, belied the signs of Allah, hated and ridiculed the warnings given by the prophet of Allah, and persecuted and killed his divinely chosen representatives (the Imams of the Ahl ul Bayt and their families).

Every deed has been preserved on record which will be exhibited as an evidence to send the transgressors to the eternal abode of ever increasing torment.

لِلطَّاغِيْنَ مَا بَأَ {22}

[Shakir 78:22] A place of resort for the inordinate,

[Pooya/Ali Commentary 78:22] (see commentary for verse 21)

لَا يَبْنِيْنَ فِيْهَا أَحْقَابًا {23}

[Shakir 78:23] Living therein for ages.

[Pooya/Ali Commentary 78:23] (see commentary for verse 21)

لَا يَذُوقُوْنَ فِيْهَا بَرْدًا وَلَا شَرَابًا {24}

[Shakir 78:24] They shall not taste therein cool nor drink

[Pooya/Ali Commentary 78:24] (see commentary for verse 21)

إِلَّا حَمِيْمًا وَغَسَّاقًا {25}

[Shakir 78:25] But boiling and intensely cold water,

[Pooya/Ali Commentary 78:25] (see commentary for verse 21)

جَزَاءً وَفَاقًا {26}

[Shakir 78:26] Requital corresponding.
[Pooya/Ali Commentary 78:26] (see commentary for verse 21)

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا {27}

[Shakir 78:27] Surely they feared not the account,
[Pooya/Ali Commentary 78:27] (see commentary for verse 21)

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا {28}

[Shakir 78:28] And called Our communications a lie, giving the lie (to the truth).
[Pooya/Ali Commentary 78:28] (see commentary for verse 21)

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا {29}

[Shakir 78:29] And We have recorded everything in a book,
[Pooya/Ali Commentary 78:29] (see commentary for verse 21)

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا {30}

[Shakir 78:30] So taste! for We will not add to you aught but chastisement.
[Pooya/Ali Commentary 78:30] (see commentary for verse 21)

إِنَّ لِلْمُتَّقِينَ مَفَازًا {31}

[Shakir 78:31] Surely for those who guard (against evil) is achievement,
[Pooya/Ali Commentary 78:31]

Aqa Mahdi Puya says:

Refer to the commentary of Furqan: 74. The muttaqin shall obtain salvation through their Imams.
Also refer to the commentary of Bani Israil: 71.

حَدَائِقَ وَأَعْنَابًا {32}

[Shakir 78:32] Gardens and vineyards,
[Pooya/Ali Commentary 78:32] (see commentary for verse 31)

وَكَوَاعِبَ أُنثَرَابًا {33}

[Shakir 78:33] And voluptuous women of equal age;
[Pooya/Ali Commentary 78:33] (see commentary for verse 31)

وَكَأْسًا دِهَاقًا {34}

[Shakir 78:34] And a pure cup.
[Pooya/Ali Commentary 78:34] (see commentary for verse 31)

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا {35}

[Shakir 78:35] They shall not hear therein any vain words nor lying.
[Pooya/Ali Commentary 78:35] (see commentary for verse 31)

جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا {36}

[Shakir 78:36] A reward from your Lord, a gift according to a reckoning:
[Pooya/Ali Commentary 78:36] (see commentary for verse 31)

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ ۗ لَا يَمْلِكُونَ مِنْهُ خِطَابًا {37}

[Shakir 78:37] The Lord of the heavens and the earth and what is between them, the Beneficent Allah, they shall not be able to address Him.

[Pooya/Ali Commentary 78:37]

Aqa Mahdi Puya says:

None shall have the right to address Allah to seek blessings or address others to convey His blessings save those whom He gives permission (the Holy Prophet and his Ahl ul Bayt). See commentary of Baqarah: 143; All Imran: 18; and Najm: 2 to 5.

Verse 4 of Qadr confirms verse 38 of this surah that *ruh* (spirits) and *malak* (angels) are two different entities of the spiritual world.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۗ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا {38}

[Shakir 78:38] The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing.

[Pooya/Ali Commentary 78:38] (see commentary for verse 37)

ذَلِكَ الْيَوْمِ الْحَقُّ ۗ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَا بَاءًا {39}

[Shakir 78:39] That is the sure day, so whoever desires may take refuge with his Lord.

[Pooya/Ali Commentary 78:39]

Aqa Mahdi Puya says:

Refer to the commentary of Furqan: 57. The only way to salvation is the love of those attached with the Holy Prophet in body and soul as mentioned in Shura: 23.

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا {40}

[Shakir 78:40] Surely We have warned you of a chastisement near at hand: the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! would that I were dust!

[Pooya/Ali Commentary 78:40]

The belier of Allah, His prophet and his Ahl ul Bayt will find no place to escape. He will neither live nor die (Ta Ha: 74). He will wish that he could be reduced to nothingness, but even that would not be possible.