

# Surah Saad

سوره ساد

Ali bin Abi Talib wrote it

(Signature of Imam Ali)

Urdu translation and exegesis

(with Tafseer e Ahl-al-Bayt)

By

**Dr. S. M. Hasan Rizvi**

And

**S. Muhammed Rizvi (M. S. USA)**

English translation

By

**Sibt e Haider**

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سہ عا و ط

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Bismillah Ar-Rahman Ar-Raheem

**The excellence of Surah Saad**  
**And its holy attributes**

The Apostle said, "Allah gives him reward equaling the mountains, which HE subdued to the prophet Daud (David), who recites Surah Saad by understanding its meanings. Besides, he is kept away from committing sins".

Imam Baqir said, "He, who recites Surah Saad thoughtfully in the night of Friday, gets virtues equivalent to those of the prophets and close angels. Moreover, he and his family shall abide in the paradise". (Tafseer Majma' ul Bayan)





كسہ غیاث طاف

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 1-3)

Saad is an Arabic alphabet. Here it has been used as an abbreviated letter.

Subject wise this Surah is the continuation of the previous one. Here the emphasis is on the collective effects of the temporal and the esoteric powers. The latter is far more powerful than the former. The example is of the prophets Daud and Sulaiman who were kings as well. Thus they enjoyed both the powers. (Usuf Ali)

1. Saad. By the Quran – full of advices and reminders (or which carries great respect and honor)

ص وَالْقُرْآنِ ذِي الذِّكْرِ ۝

Imam Jafar Sadiq said that Saad is one of the

names of Allah. Allah has sworn here by this name.  
(Majma' ul Bayan)

Imam Raazi said that Saad is an abbreviation of certain name of Allah like Seher, Sadiq or Sani'.  
(Tafseer Kabeer, Ma'aalim)

Ibn Abbas said that Saad means Sadiq (truthful) or Sidq (truthfulness). (Kabeer)

'Zikr' means advice and the Quran has been named as 'Zikr' since it advises. It also means respect, honor, excellence and preference. Being Allah's word, no doubt, it has all the respect and honor.  
(Majma' ul Bayan)

'Zikr' also means:

- A reminder
- To remove unawareness
- To remember Allah, the Apostle and the hereafter, the purpose of man's creation and/or Allah's bounties

Allah has emphasised the importance of 'Zikr' at many occasions as under:

- Do not become like those who forgot Allah. So Allah made them forgetful of their own selves (59: 19).
- You remember ME and I shall remember ye (2: 152).

'Zikr' means to remind. This Surah reminds about the people who were chosen by Allah and were HIS genuine slaves. (Agha Mahdi Poya)

2. But those who denied (it) are stubborn and splitters.

بَلِ الَّذِينَ كَفَرُوا فِي  
عِزَّةٍ وَشِقَاقٍ ۝

Imam Baqir relates that once a big group of Quraysh led by Abu Jihl visited Abu Talib, the Apostle's uncle and guarantor, and said that his nephew vexed them a lot. They offered that if he (the Apostle) sopped reviling their gods they would also not reciprocate. Abu Talib called the Apostle. When he came and saw the Quraysh surrounding him he pronounced, "Peace be upon him who is the guided one". Abu Talib presented their demand before him. He replied that would they be ready to favor me by one word only. If so they would rule the whole Arab peninsula. Abu Jihl agreed happily. The Apostle said, "Then say that there is no god but Allah". They all got upset, put their fingers in the ears and fled saying that it was a strange word. They belied the word. Thereupon this verse was descended. (Usul Kaafi, Noor us Saqalayn)

### **Two basic elements of the infidels:**

In this verse two attributes of the infidels have been mentioned, which are the basic cause of their denial.

1. The word 'Izzah' has been derived from 'I'zaaz' meaning hard and strong. 'Izzah' means not to confess or give up. Here it is with bad perspective i. e. not to accept the truth (Haqq). They denied because of their arrogance that they were a big power. Their 'Izzah' (honor) was debasement in fact.
2. The word 'Shiqaaq' has been derived from 'Sheqq' meaning a hole or a difference. A hole creates difference or split. The infidels always differed with



the truth. They thought if they confessed the truth they would be dishonored. (Lisaan ul Arab, Tafseer Kabeer)

Quran says: And when he is advised to be fearful of Allah he is led by arrogance to commit more crimes. So the hell suffices him (2: 206).

To create difference or split is one of the signs of the infidels. It is applicable on today's circumstances as well. Whoever does so he acts on the infidels' agenda. Quran declares them infidels and such people call others as infidels. (Muhammed Rizvi)

3. We destroyed many generations before them. In the end they cried (for mercy) when there was no time for being saved.

كَمْ أَهْلَكْنَا مِنْ  
قَبْلِهِمْ مِنْ قَرْنٍ فَنَادُوا  
وَلَاتَ حِينَ مَنَاصٍ ۝

The word 'Manaas' is from 'Naus' meaning a refuge. At the climax of a war the Arab would cry Manaas, Manaas, meaning where to find a shelter. Then its meaning changed to fleeing.

The verse means that there was enough time for the infidels to ponder as well as to earn virtues. But instead of seeking the refuge of Allah and the Apostle they showed arrogance and stubbornness. They differed and lost the game.

Now when the respite was over they were seeking cover. They knew the bad ending of the old nations but did not reflect. (Tafseer Namunah)

Imam Ali said that wisdom is protecting the experiences. (Nahj ul Balaghah)

Imam Husain said that experiences add to wisdom. (Balagha tul Husain)



کسہ غیاث طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 4-5)

4. So they wonder that a Warner has come to them from among themselves. And the disbelievers say that he is a sorcerer telling lies.

وَعَجِبُوا أَنْ جَاءَهُمْ  
مُنْذِرٌ مِّنْهُمْ وَقَالَ  
الْكَافِرُونَ هَذَا  
الْكَافِرُونَ هَذَا  
سِحْرٌ كَذَّابٌ ۝۴

5. Has he made (all) the gods into one God? Truly it is a wonderful thing.

أَجَعَلَ الْآلِهَةَ إِلَهًا  
وَّاحِدًا إِنَّ هَذَا  
لَشَيْءٌ عَجَابٌ ۝۵

The infidels wondered that how come one became a Messenger and a Warner who was from within them. Instead they should have wondered if the messenger was some alien creation.

They called the Apostle a witch-craft because everyone who visited him and listened to him carefully would become his fan. People embraced



Islam leaving their kin and tribes. The society boycotted them but they never minded. They underwent hardships but did not leave the Apostle. (Tafseer Kabeer, Majma' ul Bayan, Tafhim ul Quran)

The infidels might have wondered that how come an insignificant person was made a messenger instead of any of them. They were not ready to give this status to anyone, due to their arrogance. They believed in many gods and addition of one more was no problem for them. The problem was to leave all of them and believe in just one. Besides, HE should have been visible and tangible, too. Above all they had to obey HIM as well, whereas their idols never demanded the submission. Leaving gods and accepting the Great Allah - the Benevolent and Merciful was absolutely incomprehensible for them. In fact it was a journey from low down position to ascension but they could not grasp it. They thought how come Allah can accomplish so many things, which their lot many idols could not do collectively. (Muhammed Rizvi)

6. And their leaders went away saying: Walk away and be persistent to your gods, for it is truly a thing designed (against ye)
- وَإِنْ طَلَقَ الْمَلَأُ مِنْهُمْ  
أَنْ أَمْشُوا وَأَصْبِرُوا  
عَلَىٰ إِيهَتِكُمْ ۚ إِنَّ  
هَذَا لَشَيْءٌ يُرَادُ ۚ

This verse points towards the leaders of the polytheists who left the meeting suspecting the Apostle that he was alluring them to come to 'La ilah illallah ....'. He meant something else. They took it as a trap and thought the real intention was to make them obedient to him (the Apostle). (Tafseer Kabeer, Majma' ul Bayan, Tafhim ul Quran)

7. We never heard (the like) of it among
- مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ



كسہ غیاث و طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 6-7)

people of the later  
time. It is nothing but  
a made-up tale.

الْآخِرَةُ ۖ إِنَّ هَذَا إِلَّا  
اِخْتِلَاقٌ ۝

It means they thought that their Jew and Christian elders never talked of one god. None from East to West claimed that there is just a single Sustainer of the worlds to be worshipped and obeyed. How come we can be content with just one god? Why to leave so many gods for the sake one only? The whole world worships these idols, asks their needs from them. How can we annul them? This man (Muhammed SAVAVS) talks strange. How come one god alone could manage the whole universe without any aides? It is impossible. (Tafseer Kabeer, Tafhim ul Quran)

Once, Abu Talib said to the Apostle, "The Quraysh has complained that you are misleading their youth by creating differences. They have also offered to



gather wealth for you to make you rich and they also agree to chose you their leader (provided you leave all this)'.

The Apostle replied, "I shall not agree even if they bring me the moon in my one hand and the sun on the other. But if they accept 'La ilah illallah ....' then they will rule the Arabs and the non Arabs will also accept their faith. They will also be made kings in the Paradise".

Another narration say that he said, "O my uncle! I shall not surrender the message of Monotheism. I shall disseminate and implement it in the society. Or I may be killed".

Thereupon Abu Talib said: My nephew! You carry on your mission. By Allah! I shall not withdraw my support.

When Abu Talib conveyed the Apostle's determination to them they said: We never heard so from any people. So it is is nothing but a thing invented. (Tafseer Qumi, Majma' ul Bayan, Nur us Saqalayn)

Allamah Iqbal said: A nation faces two hard phases in its life. One is to be afraid of the new constitution and the other is adherence to the ancient style.

One of the basic reasons of the nations' deterioration had always been to follow the beaten path. It is the Christian history that their clergymen would call the scientists as infidels who made some discovery. They even killed them. Galileo, who revealed that the earth moves around the sun and not the vice versa, was killed for this crime. That is why the people in Europe and USA hated the religion and revolted against the clergymen. Today even the two are arch rivals.

To oppose the latest scientific research is not only enmity with the knowledge and intellect but also worse ignorance than that of Arab before Islam. But it does not mean that one should endorse every research blindly. Doing so in also stupidity and worse than orthodoxy rather foolish fondnes

for innovation.

Allamah Iqbal well said about the Western culture and education: Your culture will commit suicide with its own dagger. Every abode is weak, which is erected on weak tree branch.

He further said: Apparently the college youth looks to be alive but in fact he is a corpse having borrowed the soul from Europeans.

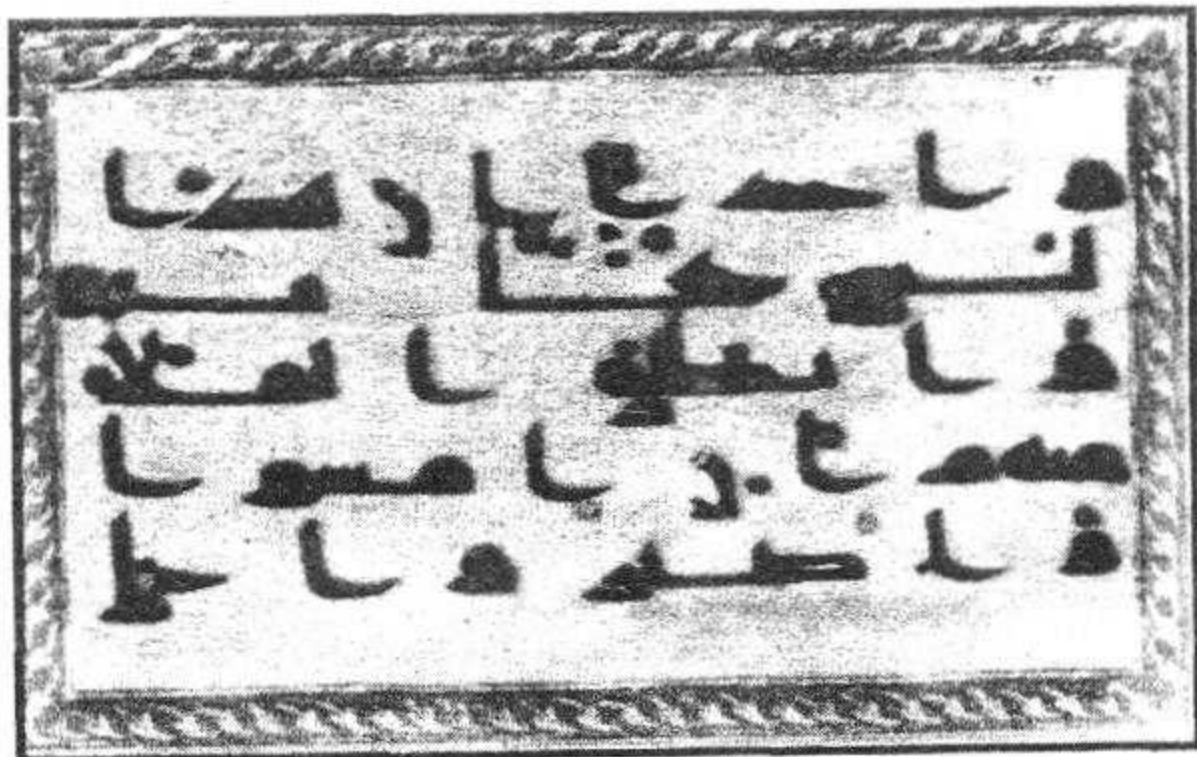
Akber Ilahabadi also said very well: Now I recall the late shaikh's saying that the hearts also change with the changing syllabi.

The human beings must always be open minded and everything should be accepted or rejected on its merits. Islam urges to take into consideration the moderation and intellect. Quran says: Be just as it is near to abstinence.

Hundred wrongs cannot be equal to one right or thousand fake currency notes cannot equal a genuine note. Due to their weak beliefs the infidels could not differentiate between the true and false. It was incomprehensible for them to leave so many gods and adopt just one. How would he suffice? They considered the quantity only while history tells that quantity never sufficed. Imam Ali said: Due to your disobedience I wish to exchange ten of you for one (of Mu'avyah). Because you do not trust your Imam and they trust their false leader. (S. Muhammed Rizvi)

8. What! Has the message been sent to him (of all the persons) among us? But they are in doubt about MY message.

ءَاُنْزِلَ عَلَيْهِ الذِّكْرُ  
مِنْ بَيْنِنَا بَلْ هُمْ فِي  
شَكٍّ مِّنْ ذِكْرِي بَلْ



كسہ علی ابی طالب

(Signature of Imam Ali)  
Ali bin Abi Talib wrote it (Verse 8)

Nay they have not  
yet tasted my  
punishment.

لَمَّا يَذُوقُوا عَذَابِ ۝

Here, Allah says to the Apostle that the infidels do not belie you but ME. They have been calling you a true man (Sadiq) for years. Now they suspect not you but MY Quran, which is full of advices (Zikr). (Tafseer Kabeer, Majma' ul Bayan, Tafhim ul Quran)

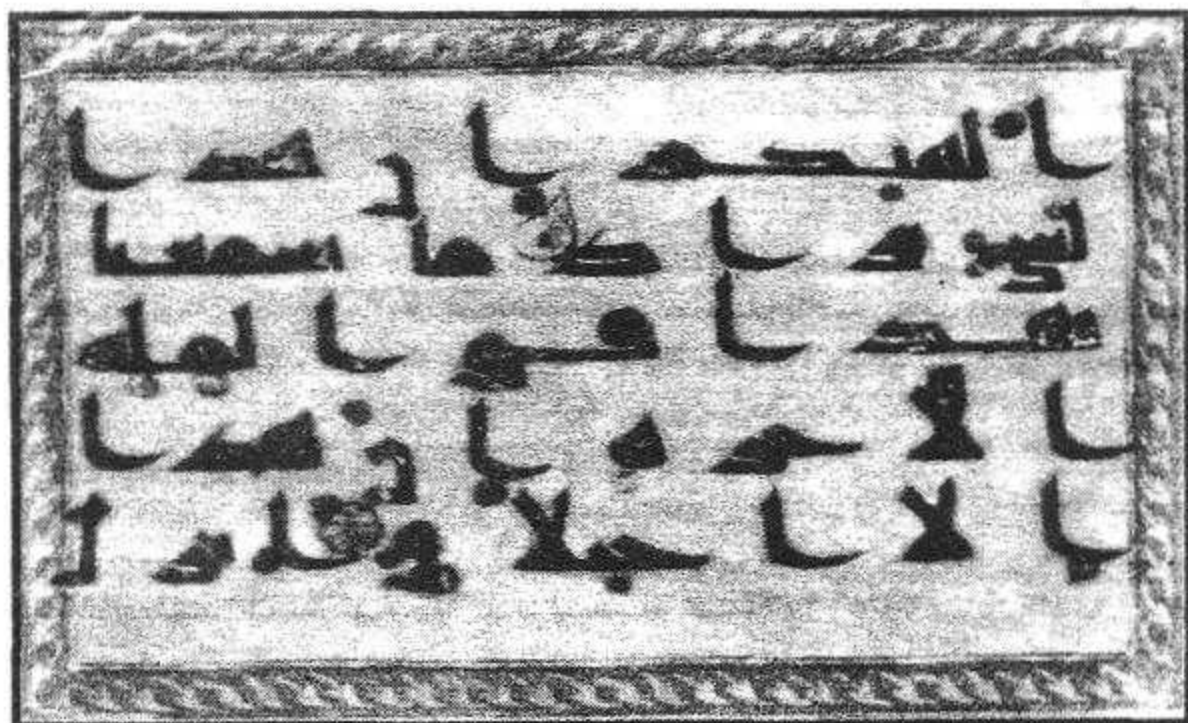
**Loftiness causes enmity with truth (Haqq):**

According to the above saying they (the infidels) were highly arrogant. And due to the same they were not accepting the truth. (Tafseer Kabeer, Tafseer Majidi)

Imam Baqir said: Haughtiness is one of the foundations of infidelity.

Imam Jafar Sadiq said: The biggest hauteur is to





کے علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 9-10)

consider people as debased, to take a truth as a folly, to mock at the truthful and not to recognise the truth. He further said: Loftiness is Allah's mantle. One who commits arrogance it means he tries to snatch Allah's mantle. HE will throw him in the hell. (Usul Kaafi)

Here their arrogance and hatred were exposed i. e. how come an orphan got this position leaving aside the rich like us. (S. V. Meer, Usuf Ali)

Quran presented their words only and no book can reproduce the tone, tune and satire hidden behind them. But one can judge, from the words, the arrogance with which they would have been uttered. Allah's reply also indicates their loftiness as HE said: Nay they have not yet tasted my punishment. (Muhammed Rizvi)

9. Or have they the  
treasures of the mercy

أَمْ عِنْدَهُمْ خَزَائِنُ

of thy Lord, the  
Exalted in Power.  
The Grantors of  
bounties without  
measure?

رَحْمَةً رَبِّكَ الْعَزِيزِ  
الْوَهَّابِ ①

10. Or have they the dominions of the heavens and the earth and all between? If so let them mount up with the ropes and means (to reach the end)

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا  
فَلْيَرْتَقُوا فِي الْأَسْبَابِ ②

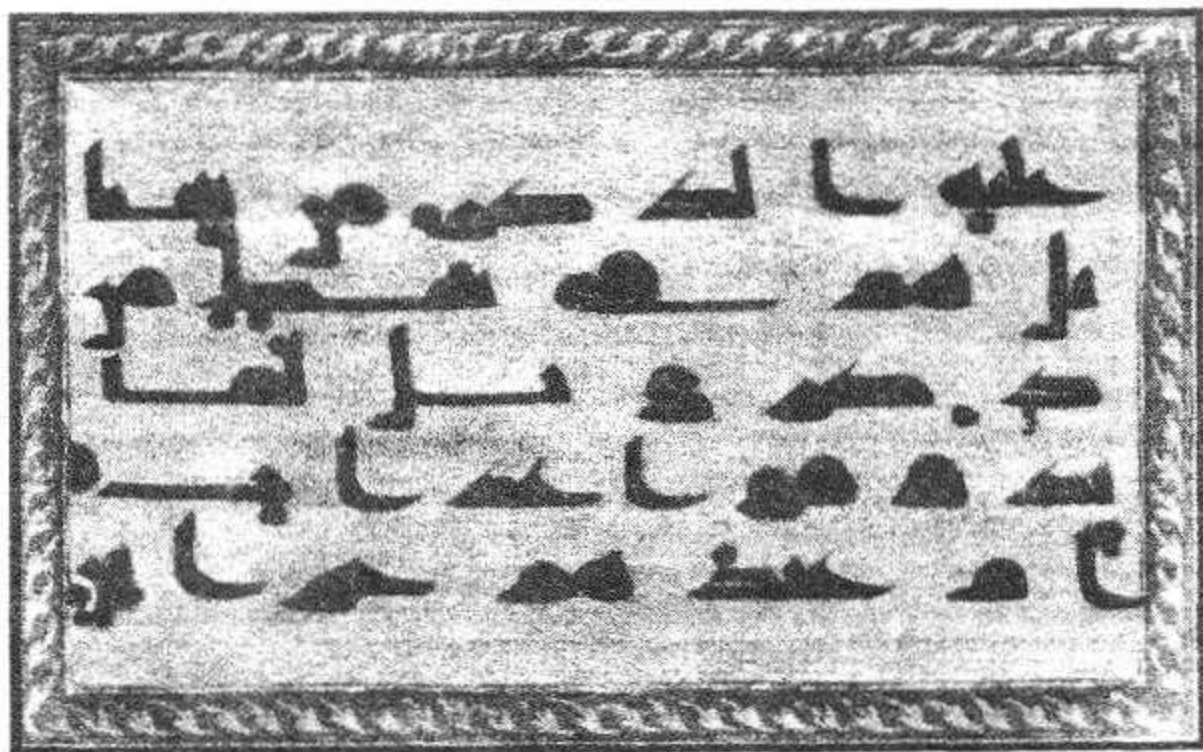
These two verses are in reply to the infidels who said: Has the message been sent to him (of all the persons) among us? Allah says: Do they distribute MY mercy to give it (the prophethood) to the person of their choice? It is absolutely MY discretion to make someone the prophet. If you want to make a prophet you ascend, if you can, the Throne to possess the universe's rule. (Tafseer Kabeer, Majma' ul Bayan, Tafhim ul Quran)

Neither we can make a prophet of our option nor we can appoint a prophet's caliph or legatee (Vasi). Never in the history a caliph was made by a nation. It is the job of Allah only and Quran says that Allah's way (Sunnah) is not changed'.

A Persian couplet says: The Apostle sat on the pulpit and pronounced Ali's vilayah and caliphate.

11. But there will be put to flight even a host of confederates.

جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ  
مِّنَ الْأَحْزَابِ ③



کے غیاث کا

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 11-14)

It is a Makkan Surah so it is being forecast here that the huge army of infidels shall taste a bad defeat. And it was proven in the Badr war. The Quraysh left so many bodies of their great warriors in the battle field. (Tafseer Kabeer, Majma' ul Bayan)

12. Before them (were many who) rejected apostles, the people of Nuh and 'Aad and Pharaoh - the lord of stakes (nails)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ  
نُوحٍ وَعَادٌ وَفِرْعَوْنُ  
ذُو الْأَوْتَادِ ﴿١٣﴾

Someone asked Imam Baqir as to why Pharaoh was called the lord of stakes. He replied when Pharaoh would award death penalty to someone he would make him lie on the ground (or on a wooden plaque) and his hands and feet were fixed



therein with nails. That is why he was called the lord of stakes (nails). (Tafseer Safi, Ilal ush Sheraai)

He was also called so, due to his rule that was firm like a nailed thing.

Another version is that his military was so huge that one could see all around tent-pegs fixed in the earth.

It may also mean the Egyptian pyramids that are fixed on the earth like nails. (Kabeer, Tafseer Kashshaaf)

13. And Samud and  
the people of Lut.  
And the companions  
of the wood. Such  
were the  
confederates

وَشُعُودُ وَقَوْمُ لُوطٍ  
أَصْحَابُ الْاَيْكَةِ اُولَٰئِكَ  
الْاَحْزَابُ ۝

'Aikah' means forest and the companions of the wood means wild people. This piece of land was situated between Hijaz and Syria and trees and water was available therein abundantly.

14. All of them rejected  
the apostles but MY  
punishment came  
justly and inevitably  
(on them)

اِنَّ كُلَّ الْاَكْذَابِ الرُّسُلِ  
فَحَقَّ عِقَابُ ۝

All the nations living in Aikah belied Allah's apostles and bounties. Eventually they met HIS torment. (Kabeer, Namunah)

15. They only wait for  
single mighty blast,  
which (when it  
comes) will brook  
no delay

وَمَا يَنْظُرُوْهُلَّا اِلَّا صِيْحَةً  
وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ۝



كسہ علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 15-16)

16. They say: Our Lord hasten to us our sentence (even) before the day of account

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا  
قَطْنَآ قَبْلَ يَوْمِ الْحِسَابِ ①

The Quran repeatedly mentioned the demand (to bring the torment) of the opponents of Islam. But to comprehend it depends on their tone and tune. In fact it was a sign of their desperation, enmity, quibbling and mockery, which they underwent hearing the warnings from Allah and the Apostle. They were fed up of such warnings and would demand it in a flaring state. They would also challenge the Apostle, in mockery, to bring the same. (Fasl ul Khitaab)

'Favaaq' means a pause or delay. It means the interval given between one milking of a she-camel and another, either to give her a breathing space





كسہ علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 17)

or to give her offsprings to suck or perhaps the milking person to adjust his fingers. Such intervals are quite short. It means that when the inevitable just torment arrives, it will not tarry but do the needful without delay. (Usuf Ali)

It was their most nonsense demand. No sane person can invite the torment. (Dr. Hasan Rizvi)

17. Have patience at what they say, and recall Our servant Daud, the man of strength, for he always turned to Allah (with patience)

إِصْبِرْ عَلَىٰ مَا يَقُولُونَ  
وَإِذْ كُنَّا عَبْدًا لِّدَاوُدَ  
ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ۝

Imam Baqir said that 'yed' means a hand. It also means strength, reward, benevolence and advice.

Then he recited the above verse. (Tafseer Safi)

Ibn Abbas said: 'Avvab' means 'musabbih' i. e. the glorifier of Allah or the one who tells his beads (rosary).

'Abd e Hameed said it means a believer in Allah (mu'min). (Lughaat ul Quran by Nu'mani)

The prophet Daud was called 'Zel Ayd' as he owned physical, intellectual and spiritual strength. He established an Islamic government by defeating all his opponents. He was a saintly person and feared and obeyed Allah's enjoinders.

It means that the real success or ascension of a man is:

- To remain dervish in richness
- To help others
- To obey Allah's enjoinders
- To make others do so
- To attain Allah's caliphate (viceroyship)

18. It was WE to make  
the hills declare in  
unison with him  
OUR Praise at eve  
and morn

إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ  
يُسَبِّحُنَ بِالْغُيُوبِ وَالْأَشْرَاقِ ۝

19. And the birds  
gathered (in  
assemblies) all with  
him did turn (to  
Allah)

وَالطَّيْرُ مَحْشُورَةٌ كُلُّ  
لَهُ أَوَاتٍ ۝



كس على اوطاف

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 18-20)

20. WE strengthened  
his kingdom and  
gave him wisdom  
and sound  
judgment in speech  
and decision

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَهُ  
الْحِكْمَةَ وَفَضْلَ الْخِطَابِ ②

Imam Ali said that here wisdom may mean the Shari'ah law. (Safi, Javaami')

Imam Reza said that 'Fasl ul Khitaab' also means to know all the languages. The Imams of Ahl e Bayt were also given the both (wisdom and sound judgment in speech and decision).

'Fasl ul Khitaab' means to judge rightly. (Abu Bakr Hisaas)

'Fasl ul Khitaab' means that Daud's speech had no ambiguity at all. Whatever he talked was crystal



clear (as every prophet did). He would raise the core issues and replied flatly. It is an argument for his wisdom and articulacy. (Tafseer Kabeer, Majma' ul Bayan, Tafhim)

A Persian poet said: This auspiciousness can never be had by force. But it is the Allah's bestowal.

### **Daud's attributes:**

- His characteristics were so desirable that Allah advised our Apostle to follow him and get from him firmness and courage
- Allah called him 'Zel Ayd' meaning strong and enterprising
- HE also called him 'Avvab' meaning the one who turns to Allah
- Due to his rosary mountains were made subdued to him
- He got a vast kingdom
- He got wisdom and intellect
- He got 'Fasl ul Khitaab' meaning wisdom and sound judgment in speech and decision

By these verses the infidels are being informed that even animals, birds and mountains accompanied the prophets in glorifying the Al-Mighty Allah. So why do you belie HIM and the Apostle being the most eminent of the creatures? (Muhammed Rizvi)



كسبي علي طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 21-22)

21. Has the story of disputants reached thee? Behold! They climbed over the wall of the private chamber

وَهَلْ أَتَاكَ نَبْوُ الْخَصِمِ  
إِذْ تَسَوَّرُوا الْمِخْرَابَ ﴿٢١﴾

22. When they reached Daud he was afraid of them. They said fear not, we are two disputants. One of us has wronged the other. Now you decide between us with truth and do not be unjust and

إِذْ دَخَلُوا عَلَى دَاوُدَ  
فَفَزَعَ مِنْهُمْ قَالُوا  
لَا تَخَفْ خَصِمَيْنِ بَغَى  
بَعْضُنَا عَلَى بَعْضٍ فَاحْكُمْ  
بَيْنَنَا بِالْحَقِّ وَلَا تَشْطِطْ





كس على الوطاف

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 23-24)

guide us to the even path ۞ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ

'Khesem' means the brawler. (Mufridaat Imam Raghīb)

Daud was startled due to their sudden jumping in. He feared their intention. The expression of natural feelings is not against the status of prophethood. (Tafseer Kabeer, Tafseer Majidi)

23. (One of the two said)

"This man is my brother and owns ninety nine ewes.

And I have (just) one.

Yet he asks me to commit it to his care.

(Moreover) He is

إِنَّ هَذَا أَخِي وَقَالَ

تَسَعٌ وَتَسْعُونَ نَعْجَةً

وَلِي نَعْجَةٌ وَاحِدَةٌ

فَقَالَ الْكُفْلَنِيهَا وَعَزَّنِي

harsh to me in speech".

## في الخطاب ٢٣

24. (Daud) said he has undoubtedly wronged thee in demanding thou (single) ewe to be added into his (flock of) ewes. Truly many business partners do wrong to one another. But the believers and righteous do not do so but they are few. And (then) Daud got the point that WE tried him. He asked pardon from his Lord, fell down in prostration (in repentance).

قَالَ لَقَدْ ظَلَمَكَ بِسُوءٍ  
تُعْجِبُكَ إِلَىٰ نِعَاجٍ  
وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ  
لَيَبْغِي بَعْضُهُمْ عَلَىٰ  
بَعْضٍ إِلَّا الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ  
مَّا هُمْ وَظَنَّ دَاوُدُ  
أَنَّمَا فَتْنَهُ فَاستَغْفَرَ رَبَّهُ  
وَخَرَّ رَاكِعًا وَأَنَابَ ۝٢٣

There is a (love) story about Daud. Ahl e Sunnah relate to Ibn Abbas who said: Daud did nothing more than this that he wished a person (Oryah) to marry his wife to him. It was the custom of the time and not an objectionable thing at all. (Tabari)

The narration of Daud in Quran proves only this much that he wished the woman's husband (Oryah) to leave his wife for his sake. (Tafseer Kashshaaf by Zemekhsheri)

That woman was not Oryah's wife but his fiancé. Daud simply proposed her. Allah punished him for it that he proposed a woman who was already

proposed by his mu'min brother, especially when Daud had already many wives. (Ahkaam ul Quran by Abu Bakr Jessaas)

Daud was a laborious person who also adored Allah a lot, due to which people could meet him on appointed timings only. Once, two of his opponents broke in the house to kill him. But finding his guards alert they came out with an excuse of a scuffle. They wanted Daud to decide and he did so. Meanwhile Daud got their real intention (of killing him) and wanted to avenge but rethought that revenge of what? The offence was uncommitted. So he repented and sought Allah's forgiveness. (Kabeer, Rooh ul Ma'aani)

In Daud's narration two things have been revealed. One proves his crime and the other proves his quittance. Shi'ah scholars believe in the latter.

The gist of the first argument is that Daud fell in love with one of his companion's (Sahabi's) wife and married her after getting her husband killed. Allah warned him by sending two angels with a fake dispute as he had already got ninety nine wives. And he decided in favor of the person having one ewe. Thereafter he realised that it was his trial rather admonish. Then he wept and sought Allah's forgiveness for forty days. (Anvaar un Najaf)

The second argument is that Daud wished before Allah to attain the status of Ibrahim. HE replied that HE gave him Imamate after trying him. Daud agreed for any such trial. On an appointed time Allah sent an angel in shape of a beautiful bird while Daud was busy in prayers. He tried to catch that and during the struggle he saw Oryah's wife nude (while bathing). He fell in acute love with her. Oryah was on the battlefield. Daud ordered the army commander to send Oryah on the battle front and thus, he was killed. Then he married the widow. It is said that the Prophet Sulaiman was from this wife. (Anvaar un Najaf)



'Uyun ul Akhbaar says that Imam Reza was sad to know this narration and pronounced "Inna lillah .....". He lamented that people tolerated such an insult to a prophet that he broke/undid his divine service for a bird and then fell in love with a woman seeing her nude. And then he got her husband killed and married her. People asked as to what was the factual position. He replied: Daud made a decision in haste. That is all. (The narration is all nonsense and absolutely wrong).

Then the Imam narrated the cause of allegation saying that in those days none married the widows (causing many wrong doings in the society). Daud was the first to make this act lawful. The coincidence of Oryah's death in the battlefield and Daud's marriage with widow caused unrest among the people. (They fabricated stories to defame Daud otherwise no prophet can commit such a vice)

The researchers concluded that Daud might have committed some 'leaving the best' (Terk e Olaa), which had resemblance with ewes' story. That is why he realised after his verdict that it was his trial. His fault must not have been unpardonable. That is why Allah said that he was forgiven and he detained his status in both the worlds. (Kabeer, Tafhim)

Imam Ali gave the verdict that he (Ali) would give two punishments to a person who alleged Daud marrying Oryah's wife wrongfully, one for alleging a prophet and the other for alleging Islam. (Majma' ul Bayan)

Another relation says that the Imam said that he would flog him one hundred and sixty times. (Anvaar un Najaf)

According to a narration Imam Ali said: Daud requested Allah to bestow upon him the knowledge of truth (Haqq) so that he may decide with it. Allah replied that you cannot bear it. When he insisted



كسہ علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 25-26)

Allah agreed. Thereafter a suit was presented before him wherein one usurped the wealth of another. Allah revealed on David that the accused got the wealth after killing the petitioner's father. On it Daud gave the verdict that the accused may be killed and his wealth may be returned to the plaintiff. People criticized the decision. Then on Daud's request the swearing and witnesses were made mandatory for any verdict. (Anvaar un Najaf)

25. So WE forgave him for this (lapse). And verily he enjoyed a near approach to us and a beautiful place of (final) return

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ  
لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ  
مَآبٍ ﴿٢٥﴾

26. O Daud! Indeed WE made you a vicegerent on earth. So you judge between men with truth (justice) and do not follow the lust (of thy self) so that you may not be misled from Allah's path. There is a grievous penalty for those who turn away from Allah's path for forgetting the day of reckoning.

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً  
فِي الْأَرْضِ فَاحْكُم بَيْنَ  
النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ  
الْهَوَىٰ فَيُضِلَّكَ عَنْ  
سَبِيلِ اللَّهِ إِنَّ الَّذِينَ  
يُضِلُّونَ عَنْ سَبِيلِ اللَّهِ  
لَهُمْ عَذَابٌ شَدِيدٌ بِمَا  
نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

Here Allah has appreciated Daud and offered him , HIS nearness (*zulfa*) the caliphate beautiful place in the hereafter and. Had the narration about Daud been correct Allah would not have added to his blessings and given the title of Avvab. On the contrary he would have been debased.

Allah asked the Apostle to be patient on what the infidels called him. HE asked him to recall Daud – who was a strong man, Avvab and oft turning to HIM. (Verse 7 of Saad)

In Nahj ul Balaghah Imam Ali says that the Apostle condemned the two following things saying that they both will make you (the Ummah) forget your death and the last day.

- To follow the self lusts
- To have long and lofty hopes



Imam Baqir said that three things kill a person.

- To be miser in obeying Allah and in spending in HIS way
- To follow one's bad wishes
- To take oneself as a big shot (boastful)

### **Caliph:**

Shah Valiullah translated the word caliph as a king but his son disagreed and translated it as 'Naaib' meaning assistant or vicegerent which is near to the fact. Allah appointed Daud his caliph for he ruled in the capacity of an assistant or vicegerent to Allah. (He ruled as per Allah's enjoiners and not on his own). (Fasl ul Khitaab)

Caliphate, government, knowledge and wisdom are Allah's bounties with which HE bestowed Daud.

Allah's enjoiner to Daud to rule with justice and not to follow his own lusts tells that he had some own wish in certain matter, which did not match his position. It means he committed 'leaving the best' (Terk e Ola).

Allah told the Apostle all about Daud (Verses 17-26) advising him to be patient. HE told that although Daud had a vast government and the birds and mountains were made subdued to him yet he was tried. He did not succeed completely so he asked pardon and he was given. HE, then, made him HIS caliph on the earth. So the Holy Prophet (SAVAVS), who is HIS mercy for the whole universe and also the leader of the all the prophets, must have patience on his trial.

The Apostle had no personal pain or fear at the end of the non believers but he feared the torment for them. It was his mercy for the mankind which disturbed him that he would not be able to save



كسره عا ابو طالف

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verse 27)

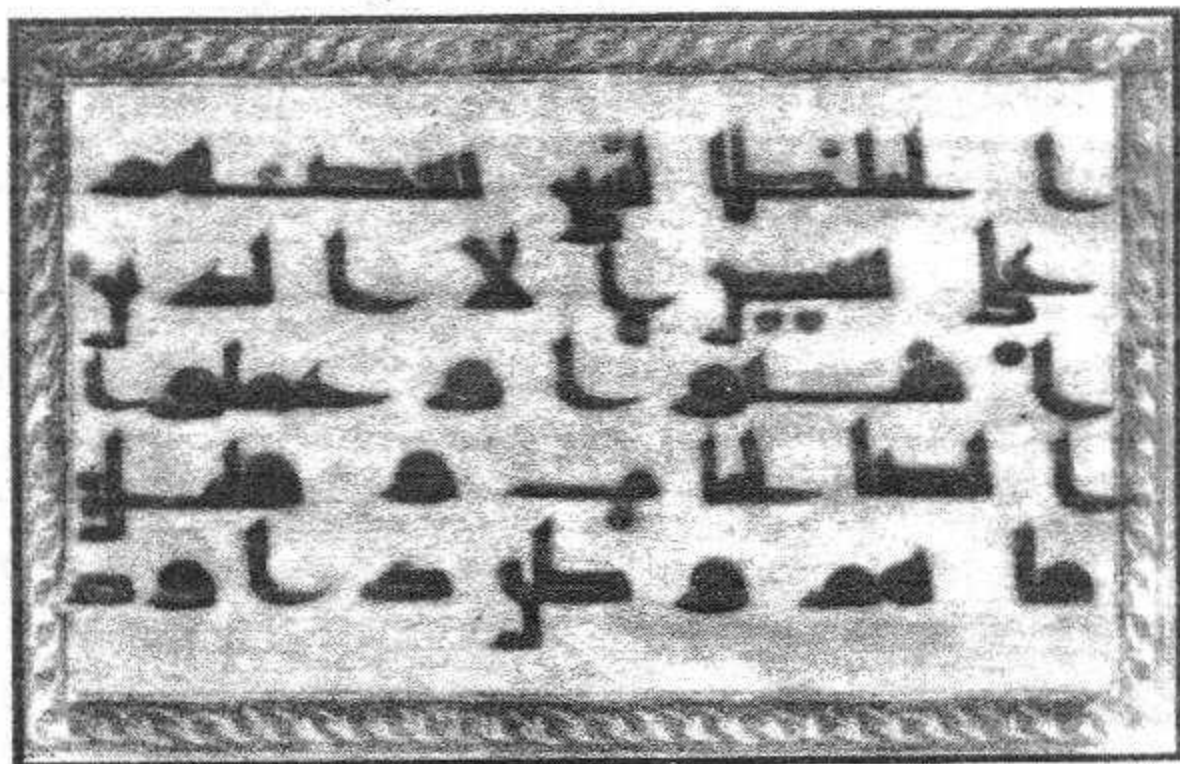
the infidels on their denial. So Allah said: Have patience and do not be sad as WE have already punished such people. (Muhammed Rizvi)

But it proves that the Apostle, in fact, is Allah's mercy for the whole universe. He was depressed for punishment to inflict his foes. Thus, he must be more merciful for his faithful followers.

27. WE did not create the heaven and the earth, and all between, aimlessly. The unbelievers thought so but woe to the unbelievers because of the fire (of hell)

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ  
وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ  
ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ  
لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ۖ





كسہ علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 28)

The verse reminds the mankind that the universe and the creatures living in it have not been created without goals. It is absolutely wrong to think that one may do whatever he likes since the end result is dust (grave). And there shall be no reckoning.

It is mockery of Allah's creativity. The world is not a play land. Quran negates this version saying: Do ye, then, think that WE created ye in jest. And that ye would not be brought back to US (for account.. (23: 115).

It further says: WE did not create the heavens and the earth including what is in between merely in sport. But WE created them for just ends (haqq) but most of them do not understand. Verily the Day of Sorting Out is the time appointed for them all. (44: 38-40)



28. Shall WE treat the believers earning virtues at par with the mischievous on the earth? Shall WE treat the pious the same as the sinners?

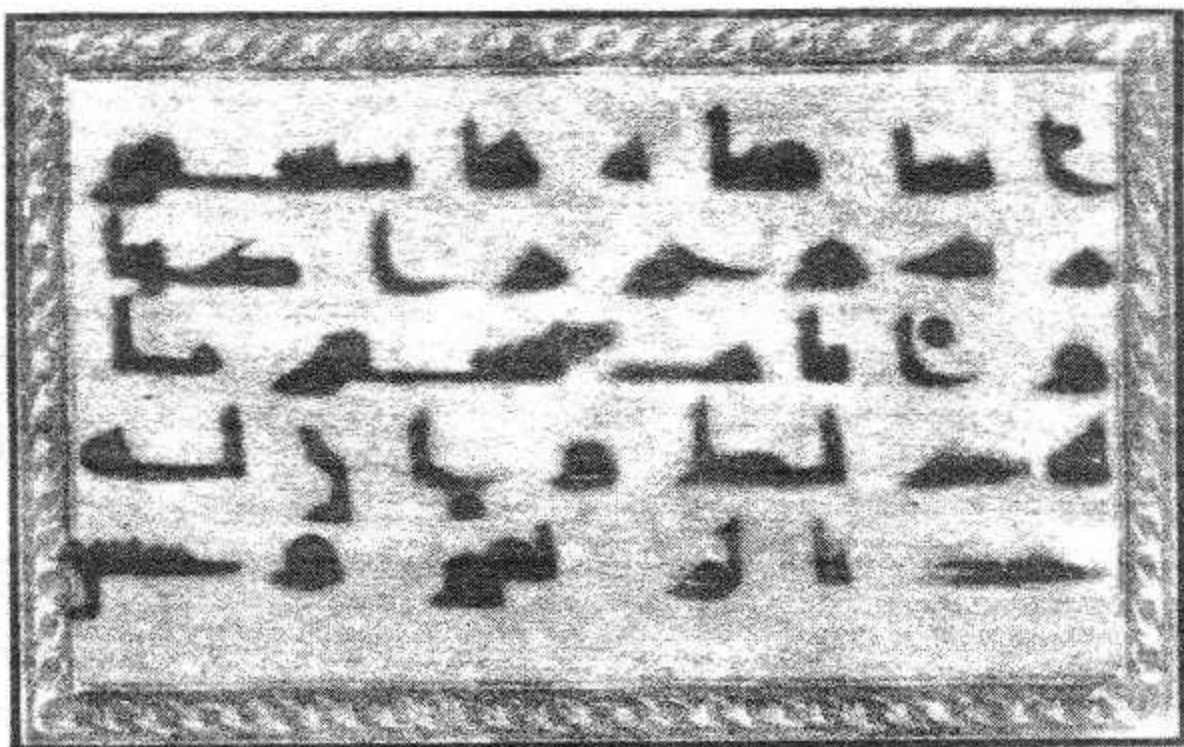
أَمْ نَجْعَلُ الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ  
كَالْمُفْسِدِينَ فِي الْأَرْضِ  
أَمْ نَجْعَلُ الْمُتَّقِينَ  
كَالْفُجَّارِ ۚ

The exegetical experts say that the verse proves Allah's absolute justice ('Adl) in two ways.

- HE says 'Shall WE treat the contrast equally'? Here the common sense confesses that HE is the absolute Just
- It has been the approach of the infidels not to believe HIS justice and to believe HIS cruelty. The believers do not think so. (Fasl ul Khitaab)

Thus the faith, that to do justice is not necessary for Allah, is totally wrong. To think so is tantamount to HIS insult (God forbid). HE is the Omnipotent and has the unlimited authority. HE may do whatever he wills. In fact this ideology was invented, by the cruel rulers of Umayyad and Abbasid dynasties, to support their oppression. Their cronies Mullas and Muftis gave the verdict, and made it common among the public that it is not a must for Allah to be just as HE has limitless powers.

It is true that none can impose justice on Allah but he has declared it mandatory for HIM. For Allah there is no crime bigger than tyranny and HE has cursed the cruel. Allah is devoid of any defect. (Dr. Hasan Rizvi)



كسہ علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 29-30)

29. (Here is) The book  
that WE have  
descended on thee  
is full of blessings  
(so that) they  
meditate on its  
signs and the men  
of understanding  
may receive  
admonition

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ  
مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ  
وَلِيَتَذَكَّرُوا أَلْوَابِ ۝۲۹

30. WE gave Sulaiman  
to Daud. How  
excellent in OUR  
service he always  
turned to

وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ  
نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ۝۳۰

In Arabic 'berket' also means 'long lasting'. Quran is also called 'baa berket' as it is everlasting. It is

never to be abrogated. That is why its meanings and facts are unending whatever we may ponder on them. (Tafseer Majidi, Mufridaat ul Quran)

Imam Baqir said that the excellence of Quran can never be estimated and its subjects are not to perish. (Al-Kaafi)

The verse clarifies that Quran was not sent for just recitation in tune or to repeat persistently like a parrot. It is for reflection and learning lessons. Thus they are wrong and against the Quran who say that recite it without understanding it.

Imam Ali said: Recitation of Quran without thoughtfulness is no recitation. One cannot ponder over the Quranic verses if he does not understand the meanings. Hence, recitation means learning its meaning.

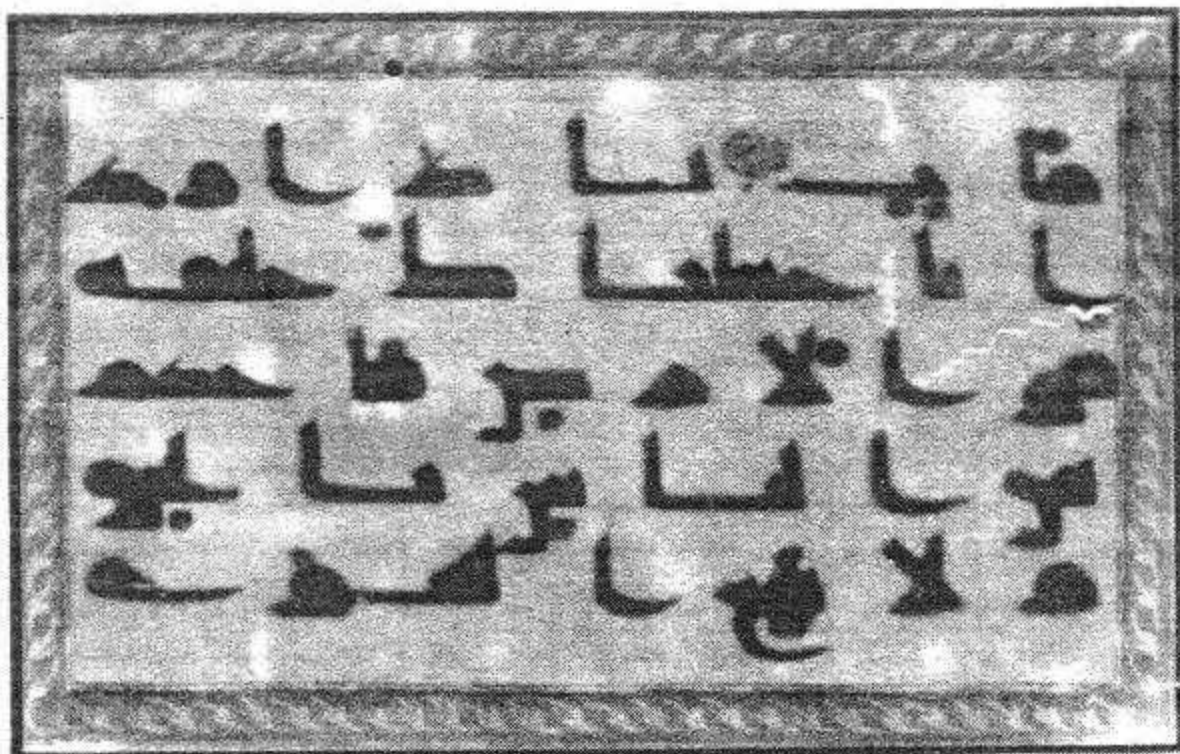
31. Behold! When the light footed horses of highest breed were presented before him at the evening

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ  
الصُّفُنُتُ الْجَيَادُ ۝ ٢١

32. And he said: Truly do I love to love the good, with a view to the glory of my Lord until (the sun) set in the veil (of night)

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ  
الْخَيْرِ عَنْ ذِكْرِ رَبِّي  
حَتَّى تَوَارَتْ بِالْحِجَابِ ۝ ٢٢





كسہ علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 31-33)

33. Bring them back to me, then he began to massage (their) legs and necks
- رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا  
بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

'As saafinaat ul jiad' means very fast running, calm and quiet horses not jumping all the time. (Lisaan ul Arab, Lughaat ul Quran, Mufridaat)

'As saafinaat ul jiad' is plural of 'saafin'. It is the horse that stands on three legs and the forth just touches the ground. They are the best species.

'Jiad' means the horses that run fast. (Anvaar un Najaf)

The word khayr, in Arabic, is used both for the wealth and horses. Since Sulaiman prepared them for jihad so he called them khayr. (Kabeer)

The Apostle said that one evening Sulaiman was busy in inspecting his horses and the sun set. He asked the angels to bring it back so that he may offer the 'Asr prayer on time. It was done. He stood and wiped his legs and neck and enjoined his companions to do the same. It was the ablution of that time. He offered the prayer and thereafter the sun set and the stars appeared. (Safi)

Some scholars interpreted that Sulaiman rubbed the legs and necks of the horses with love and affection as they were meant for jihad. It means that the things used in jihad are worthy of attention. Meanwhile he forgot to offer some extra prayers (navafil). For this negligence he sacrificed the horses and feasted the poor. (Kabeer)

Some scholars objected that how come it is possible that first Allah praises Sulaiman and then condemns him for missing the prayer due to horses' checking. Its appropriate answer is that his love and interest in horses was due to Allah's love for they were meant for jihad. (Tanzeel ul Anbiya)

Allamah Majlisi says that Sulaiman committed no sin since he did not miss the prayer deliberately. He was so much busy in inspecting the horses that the time lapsed. That is why the sun was turned back on his request. (Bihar ul Anvaar)

The answer to the question, as to how come he forgot to offer the prayer, is that it was not the mandatory (wajib) prayer but the extra ones (navafil). He also did not prefer the love for horses over that of Allah. If so, the word "alaa" must have been used instead of "un". (Namunah)



كسره عا او طاب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verse 34)

34. And WE tried Sulaiman and placed a body (without life) on his throne but he turned (to US in devotion)

وَلَقَدْ فَتَنَّا سُلَيْمَانَ  
وَالْقَيْنَا عَلَى كُرْسِيِّهِ  
جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾

Most of its interpretations are based on Israeli background. They are worthless and their gist is as under:

- Sulaiman did not know that his wife worshipped idols for forty days in his palace
- He remained confined to his palace and

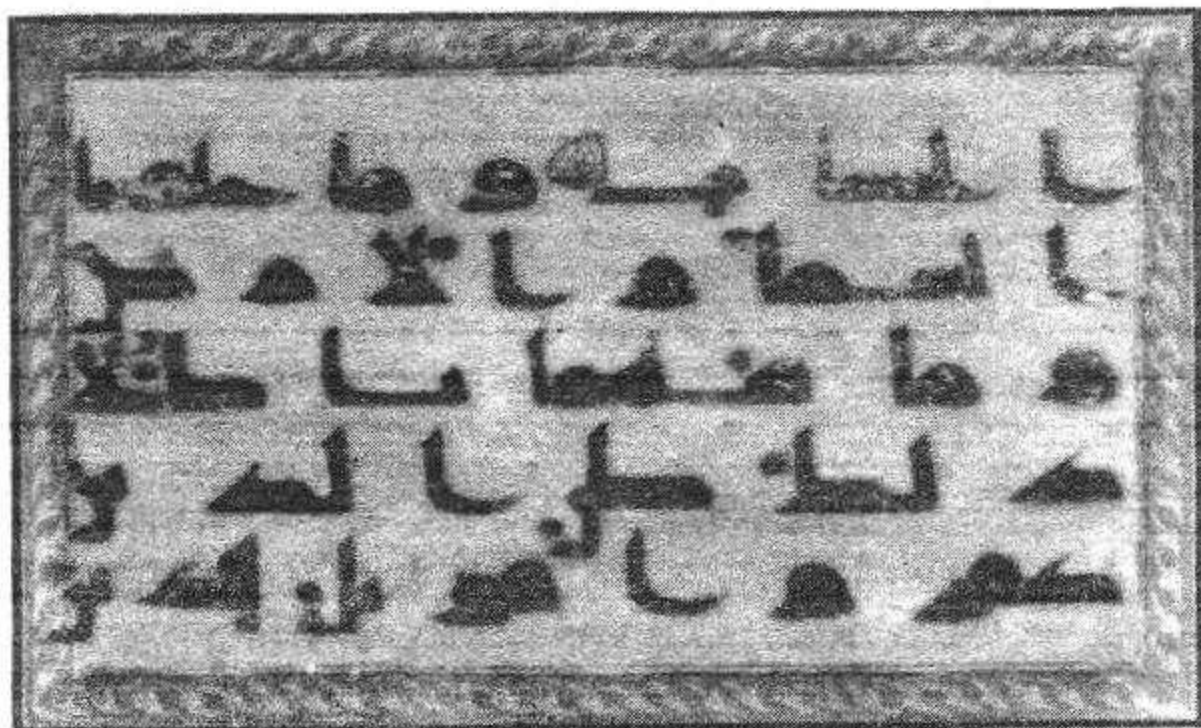


did not attend the complainants

- Meanwhile the Satan stole his ring and ruled his domain by sitting on his chair. Sulaiman also ruled due to that ring
- He got a son after twenty years and the satans wanted to kill him so that he may not rule them. Sulaiman handed his son to the clouds for protection sake instead of trusting Allah. Due to this negligence the child died and his body was put in the chair.
- One night, to get seventy sons, he swore to visit his seventy wives. But he got just one and that too, was a still birth. The maid put him in Sulaiman's chair saying that it was his heir. (Bukhari, Muslim)
- It was Sulaiman's 'leaving the best' act 'that trusting his own strength' he swore but did not say 'Insha Allah' (Namunah)

'The body without life' on his throne has been variously interpreted. The most appropriate to me is that his worldly power, great as it was, was like a body without soul, unless it was vivified by Allah's spirit. But Sulaiman did turn to God in true devotion, and his real power lay there. He did his best to root out idolatry, and he completed the temple in Jerusalem for the worship of the One True God.

Men may worship worldly power as they may worship an idol, and there is great temptation in



كس عي ا و ط ا ف

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verse 35-39)

such power, though Sulaiman withstood such temptations.

The seeking of worldly power, even if intended to be used for God's service, has a little of 'self' in it. It may be quite legitimate and even meritorious in ordinary men, but such a thought in a Prophet is to be apologized for. (Usuf Ali)

When the domain of Sulaiman, the vastest possible, is like a lifeless body while he got hold of the satans too, then what is the position of today's governments that consist of a few millions people only. No comparison. A poet said very well: Everything belongs to Allah rest is our conjecture. (Muhammed Rizvi)

35. He said: O my Lord!  
 Forgive me and  
 grant me a kingdom  
 suiting none after  
 me. For YOU are the

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ  
 لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ  
 مِّنْ بَعْدِي إِنَّكَ أَنْتَ

Grantor of bounties  
(without measure)

الْوَهَّابُ ٣٥

36. Then WE subjected  
the wind to his  
power to breeze to  
his order wherever  
he willed

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي

بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ٣٦

37. And also the evil  
ones of all kinds – the  
builders the divers.

وَالشَّيْطِينَ كُلَّ بَنَّاءٍ

وَعَوَّاصٍ ٣٧

38. And also others  
bound in fetters

وَآخَرِينَ مُقَرَّنِينَ فِي

39. Such are our  
bounties: Whether  
thou bestow them  
(on others) or  
withhold them. No  
account will be  
asked

الْأَصْفَادِ ٣٨

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ

أُمْسِكْ بِغَيْرِ حِسَابٍ ٣٩

Imam Baqir said: Sulaiman got a gigantic domain and also got the authority bestowing the bounties to whom he willed and to withhold from the ones he wished. But our Prophet (SAVAVS) was given far more than that. About him people were told: ... So take what the Apostle assigns to ye and deny that he withholds from ye .... (59: 07). (Safi)

Allamah Iqbal said in a Persian couplet: Try to reach the Apostle (by following him) since he is the essence of the faith (Deen). If not done so then there is nothing but infidelity.





كسره على ابو طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verse 40-42)

40. And he enjoyed,  
indeed, a near  
approach to US. And  
a beautiful place  
of (final) return

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ  
وَحُسْنَ مَّآبٍ ﴿٤٠﴾

Allah bestowed high ranks upon Sulaiman due to his virtuous attributes.

41. And mention OUR  
servant Ayyub.  
Behold! He cried to  
his Lord. The Satan  
has inflicted me with  
distress and  
suffering

وَإِذْ كُرِعَ عَبْدًا نَّآئِيُوبَ مَرِضًا  
نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ  
الشَّيْطَانُ بِنُصْبٍ وَ  
عَذَابٍ ﴿٤١﴾

42. (We ordered) Strike you foot in water, which is cool and refreshing to drink and is for washing as well

أَرْكُضْ بِرِجْلِكَ هَذَا  
مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ ﴿٢٢﴾

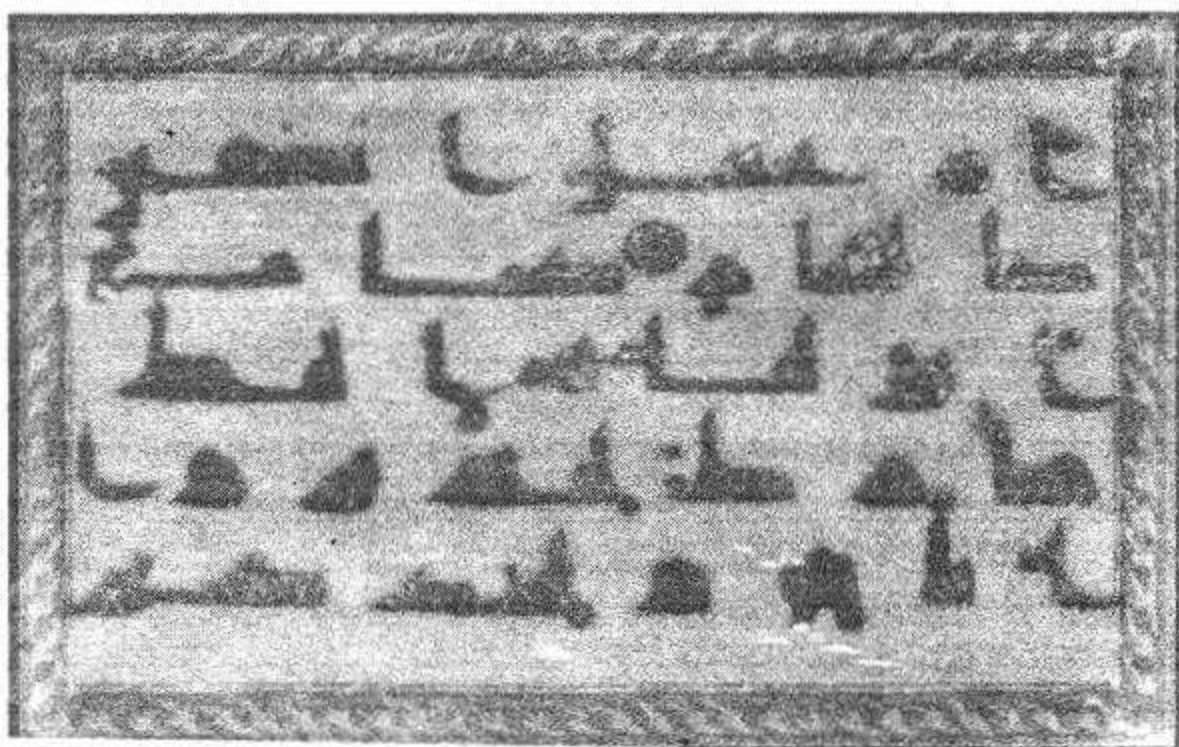
The Satan said to Allah: Ayyub is thankful to YOU since YOU gave him countless bounties but he may not be so if you deprive him all of them. So HE usurped all his facilities like grasslands, animals, wealth and family one by one but Ayyub was firm in thanksgiving rather it increased. The Satan asked Allah to make Ayyub ill and HE did so. But he kept on thanking HIM. Once people visited him and asked as to what happened to him for being in such a distress. He replied: By Allah I did no wrong at all. I always worshipped HIM and there was always someone to share my meals with me.

Then he invoked before Allah and HE opened the doors of HIS mercy upon him. He gave him far more blessings than before so that people may know the happy ending of patience and thanksgiving. (Kabeer, Namunah, Qumi, Qurtabi, Safi, A'laam ul Quran)

Here distress and infliction does not mean the physical problems. But it was mental torture and desperation which inflicted Ayyub after his facilities were taken away. He called it the Satan's activity. It means he thought it to be wrong. (Tafseer Tibyaan)

It could be that his ailment was not hateful but the Satan had propagated so to make people hate him. If so, there is nothing against the prophethood in it. (Fasl ul Khitaab)

To attribute an infliction towards the Satan, not to Allah, had been the trend of the God-loving people. (Murshid Thanvi)



کے علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 43-44)

People visited Ayyub to get their incurable patients cured through his supplications and they got well. During his own ailment they asked: Why don't you pray for you? He replied Allah amused me with good health for eighty years so it does not suit me to show impatience. He never complained during his seven year infliction. He remained serene and offered thanks. It was height of endurance and thanksgiving and also ascension of service. (S. V. Meer)

43. And WE gave him  
(back) his kin and  
doubled them. It was  
OUR Mercy and a  
thing to mention for  
all who understand

وَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ  
مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا  
لِّأُولِي الْأَلْبَابِ ﴿٤٣﴾



44. And take in thy hand a little grass (a bunch of thin tree branches) and strike with it and break not (thy oath). Truly WE found him full of patience and constancy. How excellence is OUR service. Verily he turned (to US)

وَحُذِّبِيكَ ضَعْفًا فَاضْرِبْ  
بِهِ وَلَا تَخْنَثُ إِنَّا وَجَدْنَاهُ  
صَابِرًا نَعْمَ الْعَبْدُ إِنَّهُ  
أَوَّابٌ ﴿٢٢﴾

It is said that the Satan came to Ayyub's wife Rahmah daughter of Usuf and said: I can cure your husband provided he proclaims that I cured him. And I shall charge nothing for the treatment. She, being fed up of his illness, agreed. But Ayyub got angry on it.

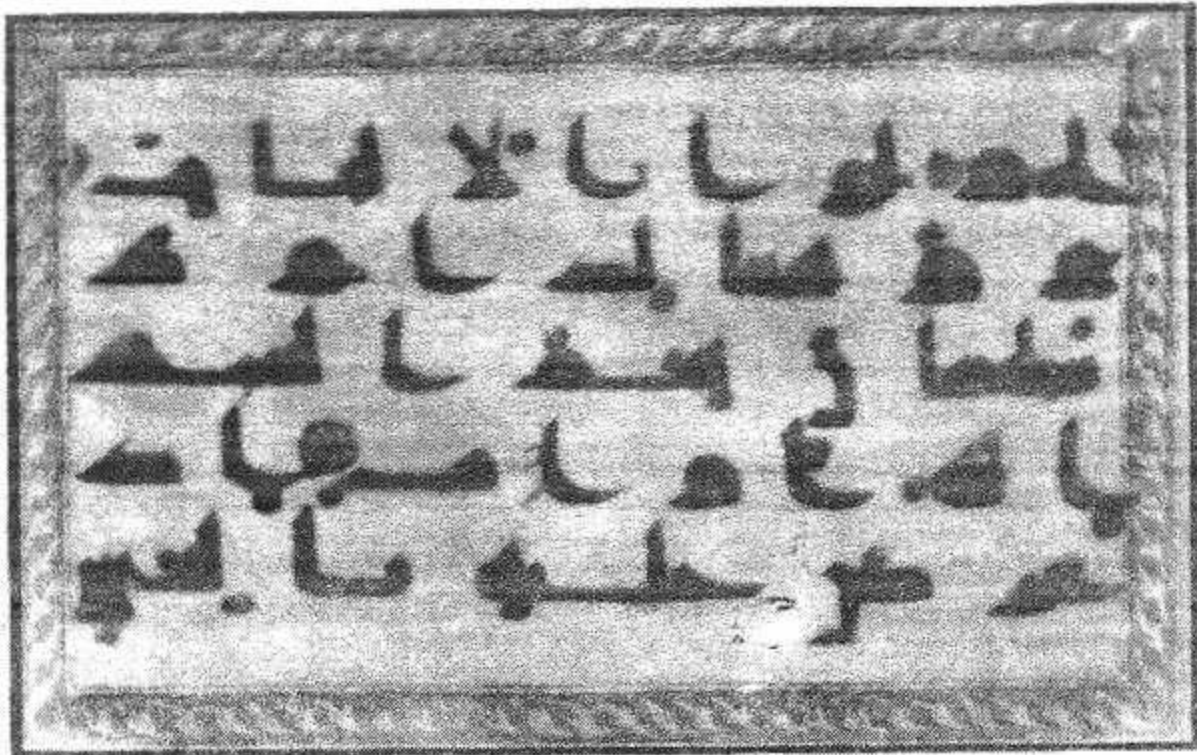
Another narration tells that Ayyub sent her for a piece of work and she returned very late so he pledged to flog her hundred times. (Namunah)

Here he is being advised to use a bunch of (hundred) thin tree branches to strike his wife with. (Lughaat ul Quran)

So Ayyub took a branch of palm tree, with hundred strings, and struck his wife with it. As such his oath was accomplished. (Anvaar un Najaf)

Imam Ali said: When hardship is at climax the ease and happiness draws near. And the more the distress inflicts the more pleasing it is (Nahj ul Balaghah)

Imam Jafar Sadiq said: The most inflicted and tried persons were the prophets, then those closer to them followed by others.



كسہ علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 45-46)

He further said: There is a place in paradise that none can reach but after passing through great adversities and tests. (Safinah Bihar)

45. And mention OUR servants Ibrahim, Ishaq and Yaqub, possessor of power and vision
- وَ اذْكُرْ عَبْدَنَا اِبْرٰهِيْمَ  
وَ اِسْحٰقَ وَ يَعْقُوْبَ اُولٰٓئِ  
الْاَيْدِي وَ الْاَبْصَارِ ﴿٤٥﴾

46. Verily WE chose them for a special (purpose) of proclaiming the message of the hereafter
- اِنَّا اَخْلَصْنٰهُمْ بِخَالِصَةٍ  
ذِكْرِ الدَّلٰلِ ﴿٤٦﴾

'Ulul Aydi' means a very strong person. All the prophets were strong patience wise. They never



کے کیا و کال

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 47-49)

flawed in obeying Allah and were strong in disseminating Allah's faith (Deen).

'Absaar' means vision of heart and mind. Here it means that the prophets walked in the light of truth (haqq), knowledge and gnosis.

Allamah Iqbal said: Ask Allah for the vision of heart as the eye's light is not the heart's vision.

He further said in a Persian couplet: If I am not worthy of getting Ali's sword then (O Allah) please bestow me with the vision as sharp as his sword.

47. Truly to US they  
were a group of the  
elect and the good.

وَإِنَّهُمْ عِنْدَنَا لَمِنَ  
الْمُصْطَفَيْنِ الْأَخْيَارِ ﴿٤٧﴾



48. And mention  
Ismaeel, Yesa',  
and Zel-Kifl

وَإِذْ ذُكِّرُوا سَمْعِيلَ وَيَسَعَ وَ  
ذَا الْكِفْلِ وَكُلٌّ مِّنَ  
الْآخِيَارِ ﴿٤٨﴾

49. It is an admonition.  
And verily for the  
righteous there is  
a place of (final)  
return

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ  
لَحُسْنَ مَّآبٍ ﴿٤٩﴾

Yesa' was the son of Akhtub. The prophet Ilyas appointed him his caliph for the Children of Israel. Afterwards Allah appointed him the prophet. Zel-Kifl was the second name of Ushe' bin Nun who was legatee (Vasi) of Musa. (Safi)

Some people think Zel-Kifl was the Buddha since Zel means the owner and Kifl is the Arabic pronunciation of Keppel. So it becomes the one from Keppel. Buddha belonged to Keppel Vestu. (Tafseer Majidi)

50. Gardens of eternity,  
the doors of which  
are always open for  
them

جَنَّاتٍ عَدْنٍ مُّفْتَحَةٌ لَهُمْ  
الْأَبْوَابُ ﴿٥٠﴾

51. Therein they will  
recline (at ease) and  
therein they can  
demand the fruits  
in abundance and  
(delicious) drink

مُتَكِّئِينَ فِيهَا يَدْعُونَ فِيهَا  
بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾



كَبِيرٌ عَالِيٌّ طَالٌ

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 50-52)

52. And beside them  
will be chaste  
women restraining  
their glances,  
(companions) of  
equal age

وَعِنْدَهُمْ قَصِرَتُ الْأَبْصَارِ  
اِثْرَابٌ ۝٥٢

Doors always open means they do not need to knock or seek permission to enter. They would already be open to welcome them. The same has been repeated ahead in verse 73. (Kabeer, Tafhim)

'Atraab' means the coeval women. It also means compatible women in taste, habits and emotions. (Imam Raghib)

The scholars inferred that men's legitimate leaning towards women and vice versa is not against excellence.

'Women restraining their glances' mean they are shy and always keep their eyes down except before their spouses. (Mufridaat by Imam Raghīb)

The gist is that in the Gardens of eternity the women would be absolutely perfect to satisfy their spouses. The ideal match, one may call them.

53. It is the promise made to you for the day of account

هَذَا مَا تُوْعَدُونَ لِيَوْمِ  
الْحِسَابِ ٥٣

54. Truly such will be OUR bounty (to you) – never failing

إِنَّ هَذَا الرِّزْقُ نَامَالَةٌ مِنْ  
نَفَادٍ ٥٤

55. Yea, such. But for the wrong-doers will be an evil place of (final) return

هَذَا وَإِنَّ لِلظَّالِمِينَ  
لَشَرَّ مَا بٍ ٥٥

56. Hell. They will burn therein- an evil bed (to lie upon).

جَهَنَّمَ يَصْلَوْنَهَا فِئْسَ  
الْمِهَادُ ٥٦

57. Yea, such. Then they will taste it, the boiling fluid, and a fluid dark, murky, of blood and puss

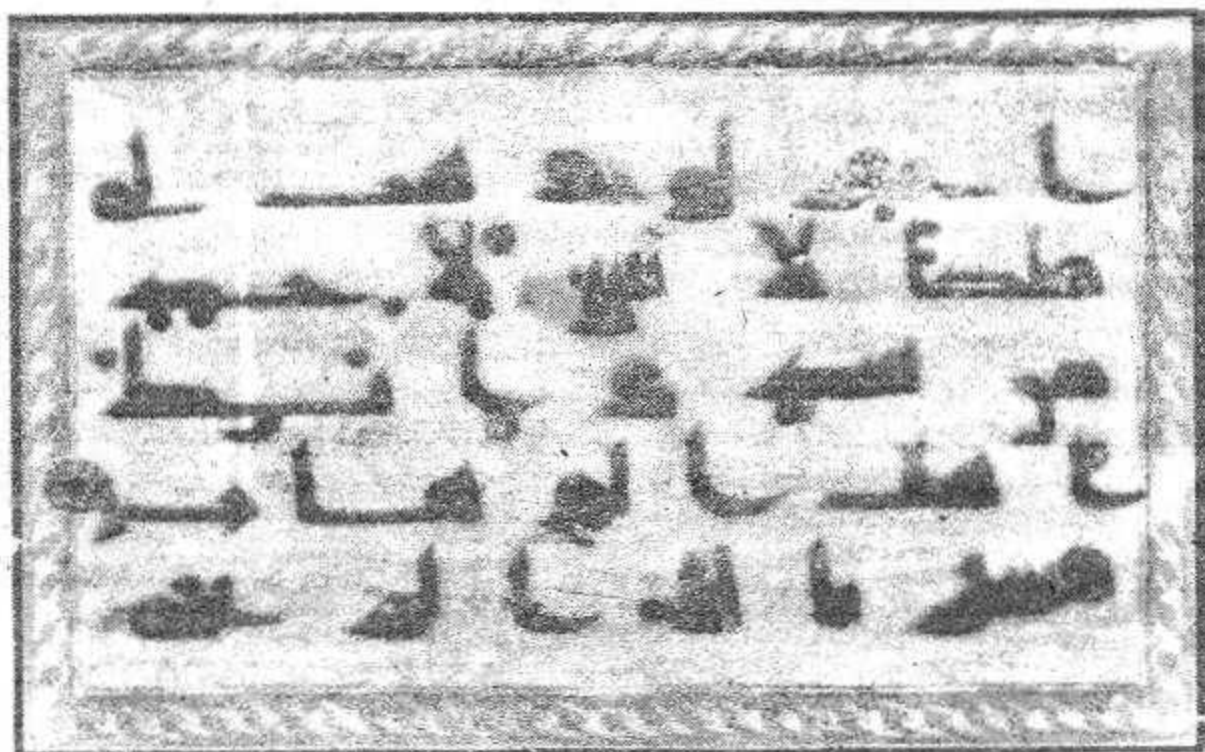
هَذَا أَفْلَيْدٌ وَقَوٌّ حَمِيمٌ  
وَوَغَسَاقٌ ٥٧

58. And other (penalties) of the similar kind to match them

وَأُخْرَى مِنْ شَكْلِهِ أَزْوَاجٌ ٥٨

'Ghessaag' means the toxic secretions of the body like pus, blood etc. (Lughaat ul Quran)





كسہ علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 53-59)

To make the metaphor of social happiness complete, we want companionship of equal age. Age and youth cannot be happy together. It is not suggested that in the timeless state figured here, there will be old age; but it is possible to conceive temperamental differences, then the company will be so arranged that it will be congenial. Or we can accept the type of youth and freshness as common to all in that happy state. (Usuf Ali)

59. Here is a troop  
rushing headlong  
with you. No  
welcome for them.  
Definitely they will  
burn in the fire

هَذَا افوج مقتحم معكم  
لا مرحبا بهم انهم صالوا

النار ٥٩



كسره على ابو طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 59-60)

60. (The followers shall cry to their misleaders) Nay, ye (too)! No welcome for ye. It is ye who brought it upon us. Now evil is (this) place to stay in

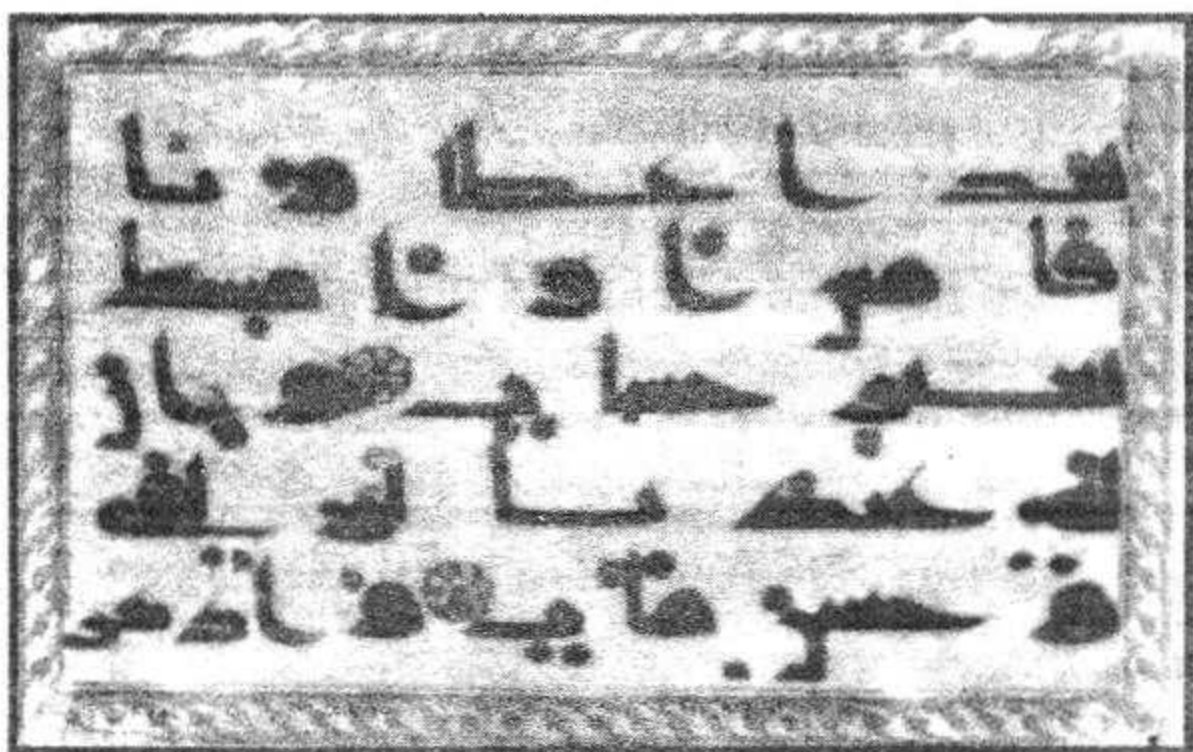
قَالُوا بَلْ أَنْتُمْ قَوْمٌ مَرْحَبًا  
بِكُمْ أَنْتُمْ قَدْ مُتَّوَدَلْنَا  
فَبِئْسَ الْقَرَارُ ٦٠

It is the scene when the cruel chieftains (including the *peers and murshids*) would enter the hell accompanied by the hosts of their followers.

The noun of 'Muqtahim' is 'Iqtihaam' that means small entrance for a big crowd. The hell's door shall be for a large number of people to enter. (Safi)

The Apostle said: Due to great number of cruel and infidels the hell would be like the holder of (excessive) arrows. (Qumi)





كسره على ابو طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 61-63)

It is the nature of evil to shift the blame to others. Here they ask for double penalty for their misleaders but forget their own personal responsibility. (Usuf Ali)

Allah has prepared fire for the followers of Satan since he is made up of fire, and was proud of the same fire. On the contrary HE has prepared paradise – full of mercy, bounty, forgiveness, light (Noor) and delight. The Satan argued because of his creation from the fire while Allah promised all HIS mercies for the believers. (Muhammed Rizvi)

61. They will say our Lord! Whoever brought it upon us, add to him a double penalty in the fire

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا  
هَذَا فِرْزَهُ عَذَابًا ضِعْفًا

فِي النَّارِ ﴿٦١﴾



62. And they will say  
(to one another)  
what has happened  
to us that we see  
not the men whom  
we considered  
mischievous?

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا

كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾

63. We ridiculed them  
or have our eyes  
failed to perceive  
them?

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ

زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾

The people in hell will search for the followers of  
Ahl e Bayt.

Imam Jafar Sadiq said: You (the Shi'ahs) would  
be enjoying the bounties of the paradise and your  
foes would be searching you in the hell. But you  
would not be there. The enemies of Ahl e Bayt  
called the Shi'ahs rafizis, infidels and roguish in  
the world. (Safi)

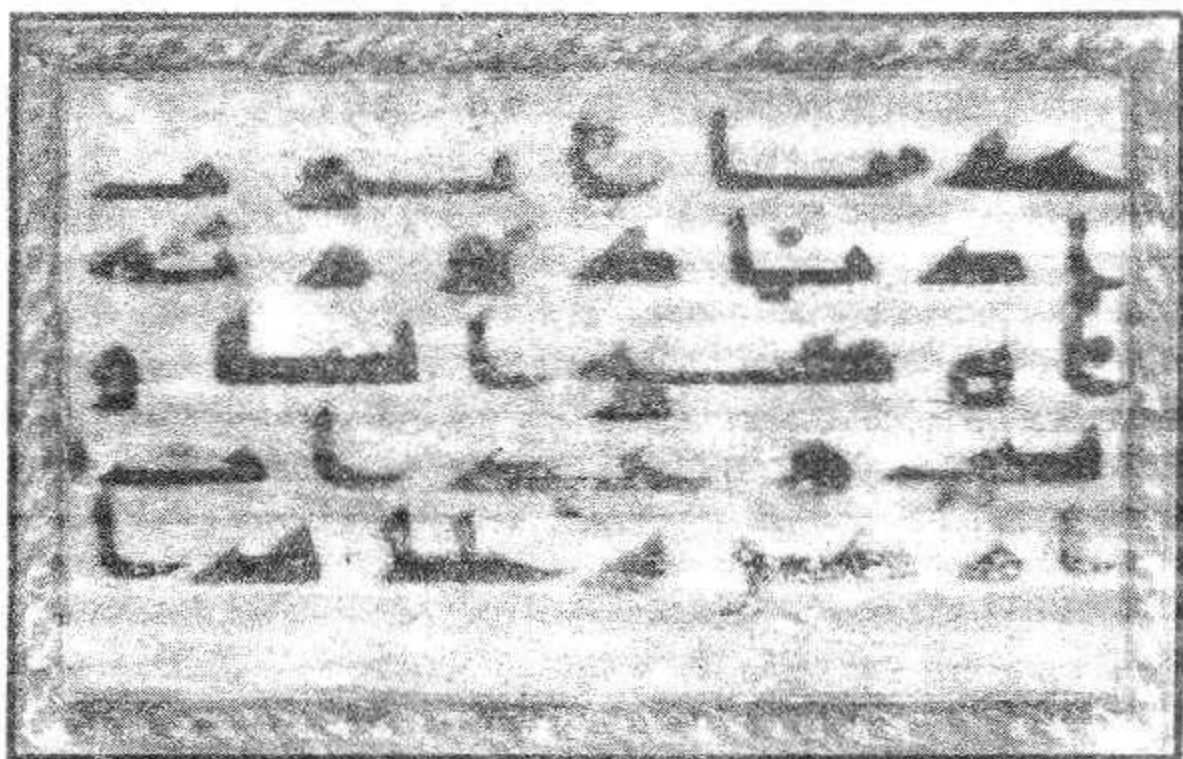
During the seven hundred years' rule of Umayyad  
and Abbasid so much malice was spread against  
the Ahl e Bayt and their followers and most of the  
Muslim world became their enemy. This enmity  
became their second nature and it prevails today  
even.

That is why, in the hell, they would search calling  
them mischievous. But how come they would be  
there? They must be in the luxuries of the paradise.

64. Truly that is just  
(haqq), the mutual  
recrimination of the  
people of the fire

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ

أَهْلِ النَّارِ ﴿٦٤﴾



كسره على ابو طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 64-70)

65. Say: In fact I am a warner. There is no god but One – Allah the Supreme and Irresistible
- قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَنْ مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾
66. The Lord of the heavens and the earth and all between. The Mighty (to enforce HIS Will), the Forgiving (again and again)
- رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾
67. Say it is a Message Supreme (above all)
- قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾
68. From which ye turn away
- أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

69. I do not know about the exalted chiefs of high, when they discussed the (matters) among themselves

مَا كَانَ لِي مِنْ عِلْمٍ  
بِالْمَلِكِ الْأَعْلَى إِذِ يَخْتَصِمُونَ ﴿٦٩﴾

70. Only this much has been revealed to me that I am an open warner

إِنْ يُوحَى إِلَيَّ إِلَّا أَنَّمَا أَنَا  
نَذِيرٌ مُبِينٌ ﴿٧٠﴾

The Apostle said: Allah told me that the angels discussed two things there – the expiations and the ranks.

There are three atonements for faults and wrong-doings.

- Ablution in winter
- To go to collective prayer
- To await the next prayer after the one

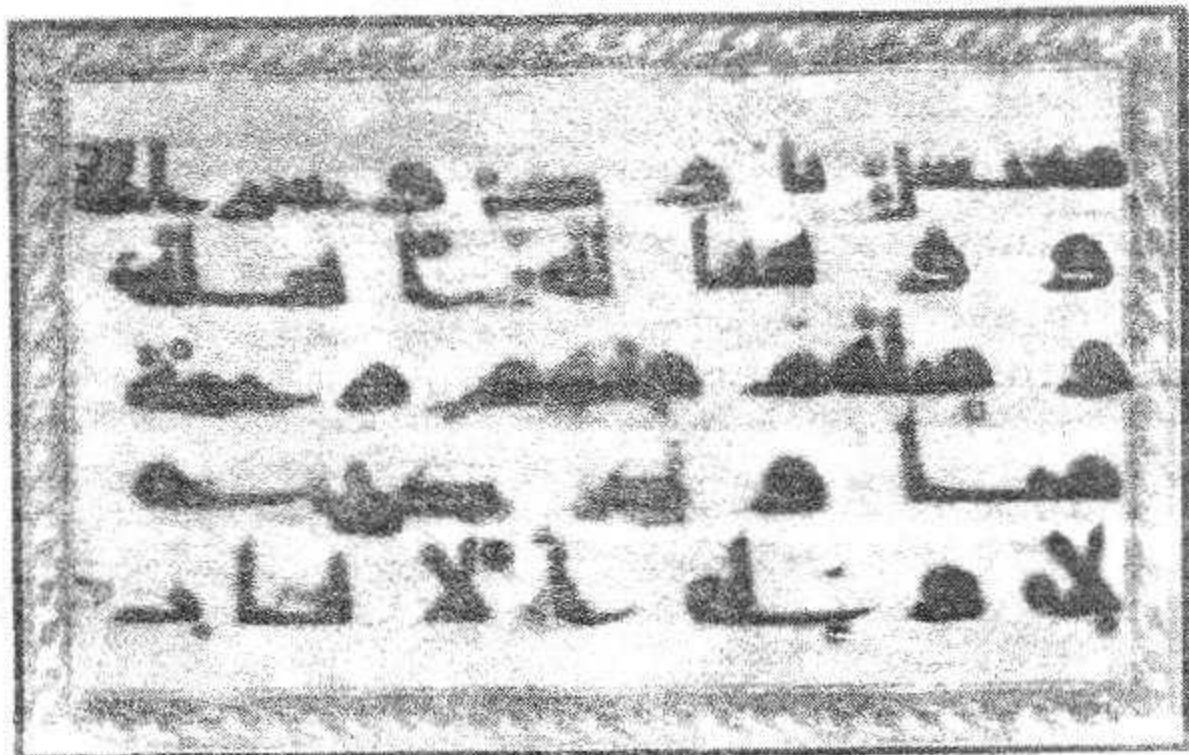
And there are three ranks, too.

- To send peace (Salaam) abundantly
- To feed the maximum people
- To offer the night prayer (Tahajjud) (Durr e Mansur, Anvaar un Najaf)

Another tradition adds in the above: To love my Ahl e Bayt (Noor us Saqalayn)

A poet said: I have brought the dust of Kerbela in my shroud. As such I am not a traveler without means but fully equipped.





کے علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 71-76)

71. When thy Lord said  
to the angels: I am  
about to create a  
man from clay

إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ  
إِنِّیْ خَالِقٌ بَشَرًا مِّنْ طِیْنٍ ﴿٧١﴾

72. When I have  
fashioned him and  
breathed into him  
My spirit, ye fall  
down unto him in  
obedience

فَإِذَا سَوَّیْتُهُ وَنَفَخْتُ  
فِیْهِ مِنْ رُّوْحِیْ فَقَعُوْا  
لَهُ سٰجِدِیْنَ ﴿٧٢﴾

73. So all the angels  
prostrated him  
together

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ  
اٰجَمَعُوْنَ ﴿٧٣﴾

74. Except Iblees. He was haughty and became an infidel

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٤٣﴾

75. (Allah) said: What prevented thee from prostrating the one whom I created with My own hands? Are you haughty? Or are thou one of the high (mighty) ones?

قَالَ يَا بَلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٤٤﴾

76. (Iblees) replied: I am better than he. YOU created me from fire and created him from clay

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٤٥﴾

The Apostle said: High ones ('Aaleen) include me, Ali, Fatimah, Hasan and Husain. We used to glorify Allah in the vicinity of the Throne. The angels copied us. It was two thousand years before the Adam's creation. Due to us the angels were ordered to prostrate before Adam [since our light (Nur) was present in his forehead]. So they all prostrated but not Iblees. That is why he asked: Are thou one of the high ones? The aim to ask was that was he included among those whose names were written on the Throne?

He added: We are the door of Allah passing through which one can approach HIM. His birth would be auspicious. And through us only people get the guidance. Allah will love him and will make him enter the paradise who loves us. And HE will show enmity to our foes and will make him enter the hell. (Tafseer Burhaan, Anvaar un Najaf)

Iblees's saying: 'I am better than he. YOU created me from fire and created him from clay' was due to his conjecture that fire was better than dust and as such prostration to Adam did not suit him. He was wrong to assume so (since Allah never enjoins a wrong act). (Anvaar un Najaf)

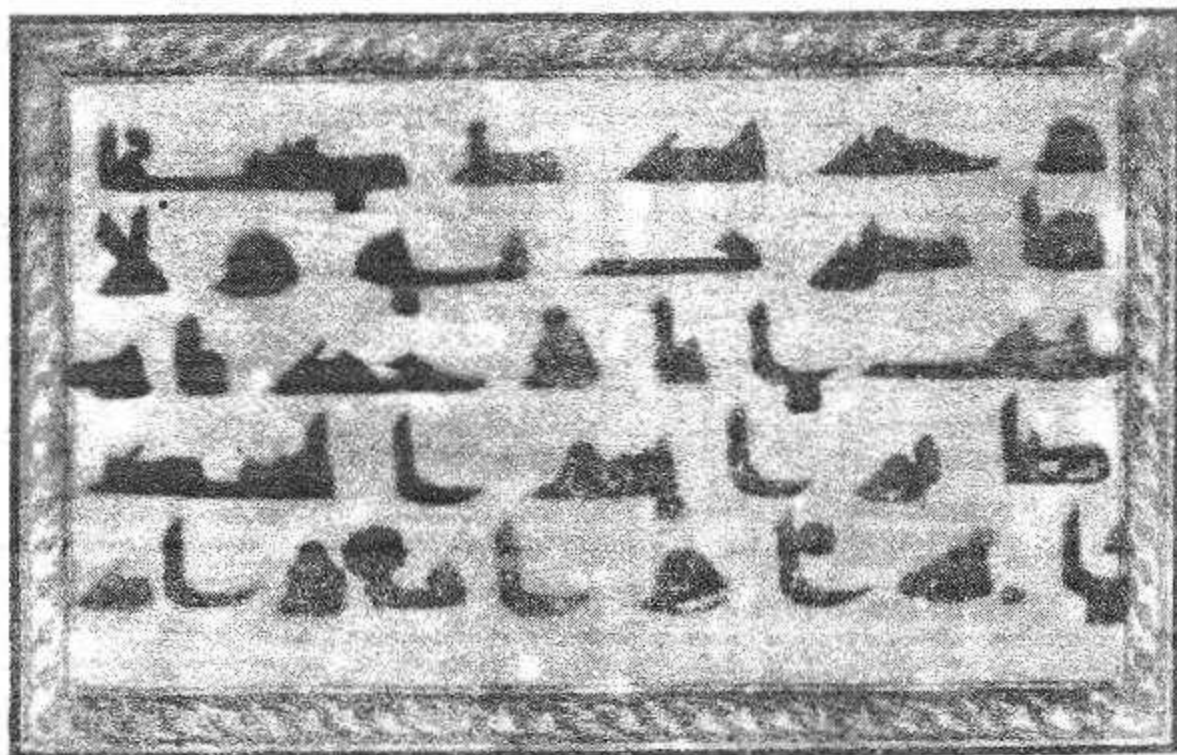
The perspective of repeating here, the narration of Adam and Iblees was that some people were reluctant to obey the Apostle. They were being warned not to be arrogant. Iblees's bigheadedness brought him curse, shame and debasement as he was the first who conjectured.

Allah made angels to prostrate before Adam after breathing HIS spirit into him. Then he was not merely a dust. Allah's spirit was therein. Iblees saw only the effigy and not the Spirit. Or maybe he thought that he deserved that Spirit more. As such, it is rebellion to assume one's right on his own without Allah's sanction. What Allah gives is HIS mercy. Adam also never boasted before Allah that YOU made the angels to prostrate before me.

The summary is that:

- The blessings and rewards we get are due to Allah's mercy only
- The preference that the man got (over other creations including the angels) was due to Allah's spirit. This spirit makes him differentiate between the wrong and right (*haqq o batil*). By pondering over the things around him he gets the gnosis and love of HIM and he becomes thankful to HIM. Allah's obedience adds to his pleasure and he hates all the vices. At last he becomes Allah's beloved





كسہ علی ابی طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 77-79)

Quran says: Say (to the believers) If ye do love Allah then obey me, (Thus) Allah will love ye. (3: 31)

It further says: As to the righteous, they will be amid the gardens and rivers, in the assembly of Truth, in the presence of the Sovereign Omnipotent. (54: 54, 55)

It was due to that spirit which Allah breathed in Adam that every human being tries to search Allah. He is the caliph at large of Allah on earth. He uses all the bounties, considering them as HIS trust, as per Allah's enjoinders. (Muhammed Rizvi)

77. (Allah) said: Be off from here as you are accursed (and rejected)

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ

رَجِيمٌ ﴿٧٧﴾



كسره عيا ابو طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 80-83)

78. And My curse shall be on you till the day of judgment وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٨٠﴾
79. (Iblees) said: O my Lord! Then give me the let-up till the day the dead are raised قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٨١﴾

Imam Ali said that the Satan had worshipped Allah for thousands of years. But the arrogance of a while led him to the hell. Likewise no one can escape HIS wrath if he repeats the same. (Nahj ul Balaghah)

A poet said: The Satan lost his worth just for the sake of one prostration. His prostration for millions of years was of no avail to him.

80. (Allah) said: So the respite is granted قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾
81. Till the appointed time إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾
82. (Iblees) said: Then by THY honor I would beguile all of them قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾
83. Except THY servants amongst them, sincere and purified (by THY grace) إِلَّا عِبَادَكَ مِنْهُمْ الْمُخَاصِينَ ﴿٨٣﴾

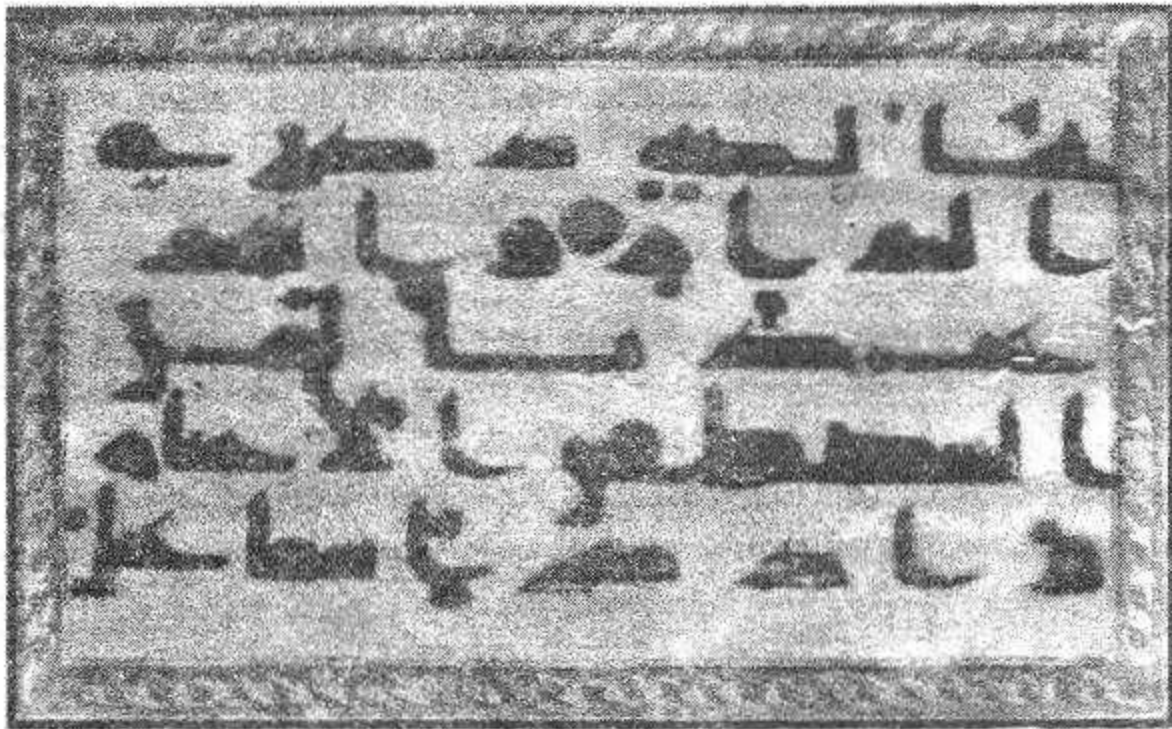
Imam Jafar Sadiq said: The Satan demanded the reprieve till the last day but Allah give him that till an appointed time. The day shall be known when the Apostle shall slaughter him on a rock of Bayt ul Muqaddas.

He further said that Iblees was wrong to say that he was created out of fire as Quran says: "The same (Allah) Who produces fire for ye out of the green tree, when behold ye kindle therewith". Thus the tree is a product of the earth. So Iblees too, was a product of clay (He was a fool to claim so). (Qumi)

A pertinent question here is as to why Allah gave him the respite. Why did HE not squander him there and then? The answer is that Allah created the men and jinns to try them. They must avoid vices by using the sense to earn Allah's ranks. (Namunah)

The Satan said that I shall mislead the people while at another place he said that YOU (Allah)





كعبه على ابي طالب

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 84-85)

beguiled me. Thus he was confused as to whom the act of misguidance should be attributed? (Kabeer)

An exegesis by the Ahl e Bayt says that the act of misleading cannot be attributed to Allah. Bad act is for bad ones and vice versa. The example is of Ayyub who said: The Satan has inflicted me with distress and suffering (Verse 41 above). He did not attribute the evil to Allah.

84. Allah said: (Yes) it is just and fitting. And I (always) say what is just and fitting

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾

85. That I shall certainly fill hell with thee and your followers, everyone

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ  
وَمِمَّنْ تَتَّبِعُكَ مِنْهُمْ  
أَجْمَعِينَ ﴿٨٥﴾

"To fill the hell with thee and thy followers" means that whoever is arrogant and gone astray, be it a human being or a jinni, shall enter the hell. Here the Makkans are being warned of their arrogant behavior. Iblees too, was inflicted with this ailment.

In fact to make the caliph is the absolute right of Allah. The Satan denied this right and did not prostrate before Adam. Exactly same way the Makkan refused to bow before the Apostle. As such they are being warned of their bad ending. (Kabeer, Majma' ul Bayan, Tafhim)

Due to their utmost haughtiness the Makkans were not ready to tolerate Allah's act of making a common man his Apostle. They were angry as to why did HE not consult them before doing it. They thought that the Apostle must have been of their choice.

More specifically the man was not rich even but just a common man. Had there been some big name they would have thought to agree. They considered it their insult just as the Satan did.

86. Say I ask no reward  
of you for it nor I  
am a pretender

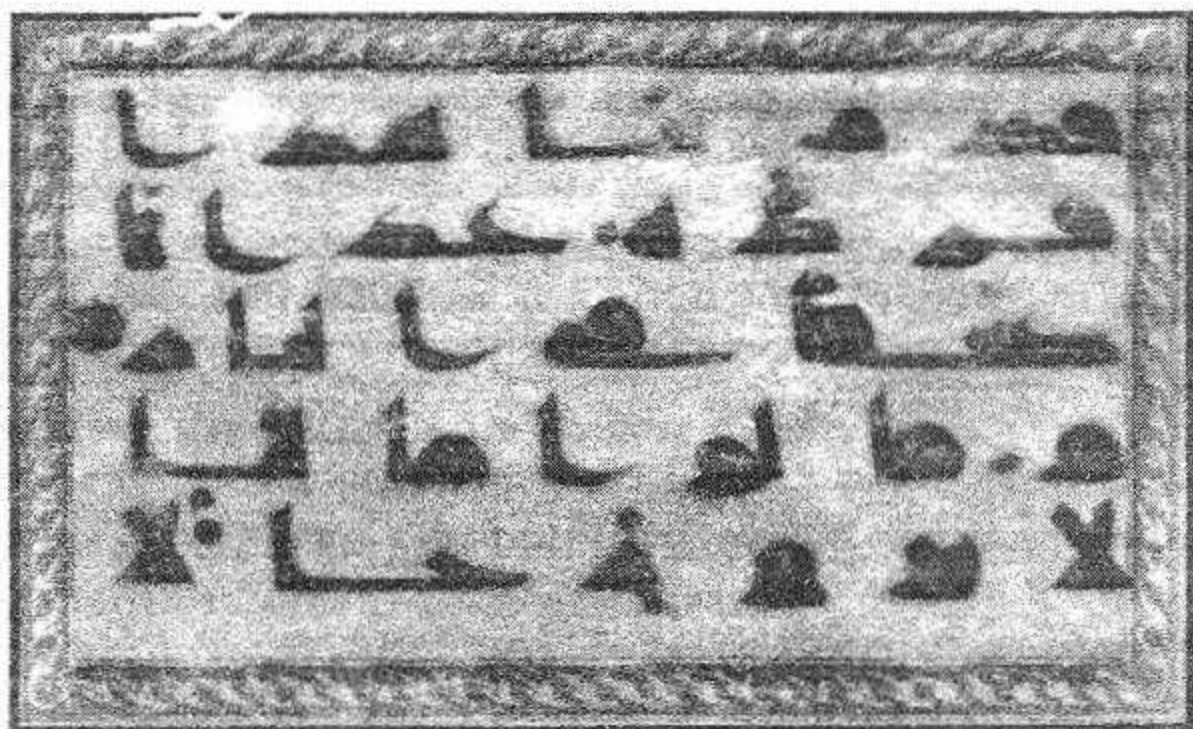
قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ  
مِنْ أَجْرٍ وَمَا أَنَا مِنَ  
الْمُتَكَلِّفِينَ ﴿٨٦﴾

'Mutakallifeen' means 'I have not invented so on my own' but it is due to Allah's revelation.

The Apostle said if someone knows something he must talk otherwise say 'Allah knows the best'. This reference to Allah is also knowledge.

Imam Jafar Sadiq said that 'mutakallif' is the one who talks without knowledge and such a person always faces humiliation. It is not at all a sign of the pious. Allah has negated that his apostle talks





کے کیا اوتال

(Signature of Imam Ali)  
Ali bin Abi Talib wrote it (Verses 86)

without knowledge. (Anvaar un Najaf)

'Mutakallifeen' are those who fabricate false and foolish talks. Instead of clarity and truth they are full of confusion. (Kabeer, Namunah)

The Apostle said a mutakallif (pretender) has three signs. 1. He always brawls 2. He tries to do undoable things 3. He talks what he does not know. (Tafseer Mizaan)

Another tradition says: A pretender has three additional qualities. 1. To flatter the people 2. To backbite 3. To taunt the distressed. (Nur us Saqalayn)

Allah's apostle neither seeks any reward nor hopes from men. On the contrary he suffers much at their hands. He is unselfish and offers his service under Allah's inspiration. He is satisfied with the hope that every one may take straight path to his



Lord. That is his reward. And the reward he expects from Allah is also unselfish. He earnestly hopes to win Allah's pleasure or "to see HIS face". (Usuf Ali)

But in a unique move, unlike all other prophets, Allah asked our Apostle to demand the ransom saying "I ask no reward for it (the prophethood) except loving my kin" (42: 23).

This demand was also in their favor who wanted to gain Allah's gnosis as said at two other occasions:

- I ask ye no recompense (for my ministry) but that he, who will, take the way unto his Lord (25: 57)
- I ask no reward from ye but it is in your own interest (34: 47). (Agha Mahdi Poya)

Loving (obeying) Ahl e Bayt means loving Allah. Resultantly HE would love you.

The Apostle said: Allah loves him who loves Husain. (Tirmizi)

The hypocrites said, "Muhammad (SAVAVS) pressed us for twenty years and now he wants to impose his progeny on us. If he dies or killed we would scuffle with his progeny and would never let them have the caliphate".

Immediately Allah asked him to say: I am not a pretender. I asked nothing on my own but Allah enjoined so. What I asked is in your interest. (Safi)

A poet said: You adopted other routes otherwise the heart's way was quite straight.



بسم الله الرحمن الرحيم

(Signature of Imam Ali)

Ali bin Abi Talib wrote it (Verses 87- 88)

87. It is but a message  
to (all) the worlds      **إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ** ٨٧
88. And ye shall  
certainly know the  
truth of it after a  
while      **وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ  
حِينٍ** ٨٨

Allah has used many words like hand, face and shin for HIM (Yed ullah, Vajh ullah, Saaq ullah etc). Some people try to prove Allah's physique by these verses. It is absolutely wrong.

Imam Jafar Sadiq said: "One who proves body parts for Allah is an infidel. Do not accept his evidence and his animal-slaughter is also unlawful. HIS face means the prophets and the friends (Aulyaa). HIS hand means the Divine Omnipotence". "Those people only think so who are disobedient to Allah, they do not have HIS gnosis and do not

love HIM. You must not be beguiled by their prayers and fasting. They are donkey-like men. O Unus! The correct knowledge is with us (the Ahl e Bayt) and we are its inheritors. Allah has bestowed us with its exegesis, intellect and eloquence. ....". (Anvaar un Najaf)

Allah said, "And ye shall certainly know the truth of it after a while" means that after the worldly trial you will come to know about the Quranic truth, when you die. Because Allah's real objective is to try us through our wisdom and acts. That is why Allah has kept a veil in between and we cannot see the hell and the paradise. Due to this veil people think that Quranic talks are fake having no reality whatsoever.

But death shall raise the curtain since the trial period would be over. There is no act but recompense only.

The modern science also proves that the world (earth) is coming to its end.

- A meteorite or a piercing flame can strike the earth any moment to ruin it
- The gaseous rays can destroy it
- The wandering planets in the atmosphere may colloid
- The roaming black holes, in the galaxy, wherein the planets disappear may engulf the earth some day
- The heat of the sun increases day by day. After every eleven year it emits huge flames creating magnetic storms, which throw atomic particles on the earth. The twinkling of star is due to



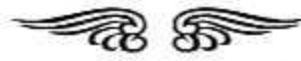
these flames, which are so hot that they can boil the earth in a few hours

- Holes have erupted in the ozone layer. It is due to sun's increasing heat as well as the pollution on earth. The reason of increase in the heat of sun is still unknown
- Scientists say that the earth's direction of magnetic field changes, from North to South Pole, after every forty thousand years. The time of this change is approaching near to have drastic effects on our earth. During the past century the earth's magnetic field, which is a protective shield around it, has reduced by 5%. When it changes, the sun's poisonous atomic particles destroy its surroundings. Once the bubonic plague, caused by these atomic particles, played havoc in Europe. Scientists say that they can do nothing to stop it (Daily Jang's articles)

It proves that not only we are to die but the world will also diminish. Thus it is appropriate that by understanding the Quranic truths we must correlate with Allah. Everything is to expire and to be accounted for.

A poet said: He only can overcome the worldly rotation/revolution who creates perpetual life out of every soul.

**The end**



## **Publications of the translator**

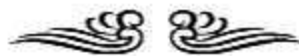
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14. English translation of commentary on Surah Ahed (under print)
15. English translation of Imam Ali's poetry (under print)

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- . Khulasa-tu-Tafaseer: A summary of most important commentaries of different schools of thought in simple urdu.
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