



**Tafsir
of
Holy Quran
Surah**

**56 to 60
AGHA MAHDI
POOYA**



THE HOLY QURAN

Commentary - Tafsir By
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Surah 56 to 60



xkp

Tafsir of Holy Quran - Surah 56 to 60

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Chapter 1

56th - Tafsir Surah Al Waaqia (The Inevitable)

{ إِذَا وَقَعَتِ الْوَاقِعَةُ } 1

[Pooya/Ali Commentary 56:1]

The inevitable event is the resurrection for the final judgement. People may have doubts about its coming, but when it comes, as it shall certainly come suddenly upon them, all false notions about its incredibility shall vanish, and its reality shall penetrate every soul. Call to mind all that you have read about resurrection, reckoning and final judgement, in this book. Some references are given below:

Anam: 51, 128

Araf: 187

Nahl: 38 to 40, 77

Bani Israil: 49 to 52

Kahf: 47 to 49, 99 to 101

Maryam: 66 to 72

TaHa: 100 to 112, 124 to 127

Anbiya: 47, 97 to 104

Hajj: 1, 2, 5, 7

Muminun: 101 to 111

Furqan: 17 to 30

Naml: 88 to 90

Rum: 12, 13

Saba : 3 to 5

Ya Sin: 51 to 59

Saffat: 16 to 74

Zumar: 67 to 70

Mumin: 59

Zukhruf: 65 to 69

Jathiyah: 27 to 35

Ahqaf: 33, 34

Qaf: 3, 20 to 29, 41 to 44

Dhariyat: 5, 6, 12 to 16

Tur: 7 to 16, 45 to 47

Qamar: 6 to 8

Rahman: 35 to 44.

These verses will help you to understand many verses of this surah.

Aqa Mahdi Puya says:

According to the above verses resurrection must come and will come followed by the final

judgement, because the process of creation bears testimony to the inevitable end, therefore no one should belie it or have false notions about it.

2} {أَلَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ}

[Pooya/Ali Commentary 56:2] (see commentary for verse 1)

3} {خَافِضَةٌ رَافِعَةٌ}

[Pooya/Ali Commentary 56:3]

There will be a sorting out of good and evil. The disbelievers, even if they were high and mighty in this world, will be brought low; and the believers, irrespective of whether they occupied low or high position in this world, will be exalted to various ranks and degrees.

4} {إِذَا رُجَّتِ الْأَرْضُ رَجًا}

[Pooya/Ali Commentary 56:4]

The existing physical world will disappear in the new creation. Refer to Anbiya: 104; Hajj: 1 and 2; Furqan: 25, 26.

5} {وَبُيُوتِ الْجِبَالِ بَسًا}

[Pooya/Ali Commentary 56:5] (see commentary for verse 4)

6} {فَكَانَتْ هَبَاءً مُنْبَثًّا}

[Pooya/Ali Commentary 56:6] (see commentary for verse 4)

7} {وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً}

[Pooya/Ali Commentary 56:7]

There will be a sorting out of good and evil. There will be three main classes: (i) The people of the right hand are those who made mistakes but turned in repentance to Allah within reasonable time and thereafter lived a pious life. Their rewards are described in verses 27 to 40. (ii) The people of the left hand are those who did not believe in Allah, His book and His last Prophet lived in sin and died in disbelief. Their agony and torment is described in verses 41 to 56. (iii) "The foremost in faith" are those who were always the quickest and readiest to accept Allah's message and to give life, property and position in the service of Allah. They reached the highest degree in submission to Allah's will and spiritual understanding, such as the messengers and prophets of Allah and their divinely chosen successors. Refer to the commentary of Bara-at: 100 and Saffat: 40.

When the Holy Prophet made known his mission Ali ibn abi Talib and Khadijah Kubra were the foremost in accepting the truth. They were the first two who prayed *salat* behind the Holy Prophet. Refer to the commentary of Ali Imran: 52 and 53 for the event of "the feast of the relatives". Ali was the first man who agreed to help the Holy Prophet in his mission and throughout his life fulfilled his undertaking. The commentary of several verses so far read by you confirm the historical facts that in Badr, Uhad, Khandaq, Khaybar, Hunayn and all the battles the Holy Prophet had to fight in self defence Ali was not only in the forefront but also the exclusive hero who won every battle he fought. The commentary of Baqarah: 124 makes clear the fact that he alone was the person who did not worship any *ghayrullah* (other than Allah) and in wisdom, mercy and guidance he was with the Holy Prophet all the time.

Ahmad bin Hanbal says in his Musnad that the foremost in faith were three men (i) *mumin* of *ali* Firawn (ii) *mumin* of *ali* Ya Sin (iii) Ali ibn abi Talib.

The well-known commentator, Thalabi, reports on the authority of Ibn Abbas that Ali ibn abi Talib said: "I am the servant of Allah, the brother of the Holy Prophet, the *siddiq al akbar*, the greatest

testifier (of the Holy Prophet), He who claims this title is an impostor." Therefore Ali is the highest example of the foremost (*sabiqun*). There are others according to the degree they attain. Those who spent a long life in worship of idols, and even after accepting Islam, ran away from the battles, deserting the Holy Prophet, and deviated from the path shown by him can never be included in the category of the foremost.

Imam Ali said:

"The Holy Prophet told me that my devotees (shi-ahs) will be the first to enter the paradise."

The devotees of Ali are those who reflect Ali's character (like Salman and Abu Dhar). The light of faith will make their faces radiant on the day of resurrection. They will be nearest to Allah, enjoying the highest bliss.

Aqa Mahdi Puya says:

The people of "the right hand" in verse 8 are those who incline towards the absolute, and the people of "the left hand" in verse 9 are those who incline towards the illusory gains, and the foremost in verse 10 are those whose obedience to the absolute is total and exclusive. Refer to my note in the commentary of Maryam: 71. These are those referred to in Anbiya: 101 (freed from all afflictions in the hereafter), in Fatir: 32 (the inheritors of the book).

The number of the foremost between the time of Adam and the advent of the Holy Prophet are many because in the terms *sabiqun* and *muqarrabun* (the foremost and the nearest to Allah) all the prophets and their divinely commissioned successors (*awsiya*) are included.

The Holy Prophet said:

"The guides (leaders) after me are twelve".

Therefore the foremost among the followers of the Holy Prophet are very few.

According to Sahih Bukhari, the Holy Prophet said:

"He who does not recognise the Imam of his age and leaves this world dies the death of ignorance."

In verse 34 *furush* literally means carpet, or anything spread on the ground. In Dhariyat: 48 it has been used for the earth. Figuratively it has been used here for wives as the Holy Prophet has used it when he said: "The child belongs to the *farash* (bed-wife) and the wife belongs to the husband."

Verse 35 supports this interpretation.

The reward and punishment, the pleasure and torment, are described in terms of the physical world. The physical world is the manifestation of the spiritual world. The enjoyments and torments described in the terms of the physical world are figurative to give an idea of the real world.

See my note in the commentary of Maryam: 61.

8} {فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ}

[Pooya/Ali Commentary 56:8] (see commentary for verse 7)

9} {وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ}

[Pooya/Ali Commentary 56:9] (see commentary for verse 7)

10} {وَالسَّابِقُونَ السَّابِقُونَ}

[Pooya/Ali Commentary 56:10] (see commentary for verse 7)

11} {أُولَئِكَ الْمُقَرَّبُونَ}

[Pooya/Ali Commentary 56:11] (see commentary for verse 7)

12} {فِي جَنَّاتٍ النَّعِيمِ}

[Pooya/Ali Commentary 56:12] (see commentary for verse 7)

13} {ثَلَاثَةٌ مِنَ الْأَوَّلِينَ}

[Pooya/Ali Commentary 56:13] (see commentary for verse 7)

- 14} {وَقَلِيلٌ مِنَ الْآخِرِينَ} [Pooya/Ali Commentary 56:14] (see commentary for verse 7)
- 15} {عَلَىٰ سُرُرٍ مَّوْضُونَةٍ} [Pooya/Ali Commentary 56:15] (see commentary for verse 7)
- 16} {مُنْكَبِينَ عَلَيْهَا مُتَقَابِلِينَ} [Pooya/Ali Commentary 56:16] (see commentary for verse 7)
- 17} {يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ} [Pooya/Ali Commentary 56:17] (see commentary for verse 7)
- 18} {بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ} [Pooya/Ali Commentary 56:18] (see commentary for verse 7)
- 19} {لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ} [Pooya/Ali Commentary 56:19] (see commentary for verse 7)
- 20} {وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ} [Pooya/Ali Commentary 56:20] (see commentary for verse 7)
- 21} {وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ} [Pooya/Ali Commentary 56:21] (see commentary for verse 7)
- 22} {وَحُورٍ عِينٍ} [Pooya/Ali Commentary 56:22] (see commentary for verse 7)
- 23} {كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ} [Pooya/Ali Commentary 56:23] (see commentary for verse 7)
- 24} {جِزَاءً بِمَا كَانُوا يَعْمَلُونَ} [Pooya/Ali Commentary 56:24] (see commentary for verse 7)
- 25} {لَا يَسْمَعُونَ فِيهَا لُعْوًا وَلَا تَأْتِيهَا} [Pooya/Ali Commentary 56:25] (see commentary for verse 7)
- 26} {إِلَّا قِيْلًا سَلَامًا سَلَامًا} [Pooya/Ali Commentary 56:26] (see commentary for verse 7)
- 27} {وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ} [Pooya/Ali Commentary 56:27] (see commentary for verse 7)
- 28} {فِي سِدْرٍ مَخْضُودٍ} [Pooya/Ali Commentary 56:28] (see commentary for verse 7)
- 29} {وَطَلْحٍ مَنْضُودٍ} [Pooya/Ali Commentary 56:29] (see commentary for verse 7)
- 30} {وَوَظَلٍّ مَمْدُودٍ} [Pooya/Ali Commentary 56:30] (see commentary for verse 7)
- 31} {وَمَاءٍ مَسْكُوبٍ} [Pooya/Ali Commentary 56:31] (see commentary for verse 7)
- 32} {وَفَاكِهَةٍ كَثِيرَةٍ} [Pooya/Ali Commentary 56:32] (see commentary for verse 7)
- 33} {لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ} [Pooya/Ali Commentary 56:33] (see commentary for verse 7)
- 34} {وَفُرُشٍ مَرْفُوعَةٍ} [Pooya/Ali Commentary 56:34] (see commentary for verse 7)
- 35} {إِنَّا أَنْشَأْنَاهُنَّ إِنِشَاءً} [Pooya/Ali Commentary 56:35] (see commentary for verse 7)

- 36} {فَجَعَلْنَاهُنَّ أَبْكَارًا} [Pooya/Ali Commentary 56:36] (see commentary for verse 7)
- 37} {عُرْبًا أَتْرَابًا} [Pooya/Ali Commentary 56:37] (see commentary for verse 7)
- 38} {لِأَصْحَابِ الْيَمِينِ} [Pooya/Ali Commentary 56:38] (see commentary for verse 7)
- 39} {ثَلَاثَةٌ مِنَ الْأُولَىٰ} [Pooya/Ali Commentary 56:39] (see commentary for verse 7)
- 40} {وَتَلَاثَةٌ مِنَ الْآخِرِينَ} [Pooya/Ali Commentary 56:40] (see commentary for verse 7)
- 41} {وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ} [Pooya/Ali Commentary 56:41] (see commentary for verse 7)
- 42} {فِي سَمُومٍ وَحَمِيمٍ} [Pooya/Ali Commentary 56:42] (see commentary for verse 7)
- 43} {وَوَظَلٍّ مِنْ يَحْمُومٍ} [Pooya/Ali Commentary 56:43] (see commentary for verse 7)
- 44} {لَا بَارِدٍ وَلَا كَرِيمٍ} [Pooya/Ali Commentary 56:44] (see commentary for verse 7)
- 45} {إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ} [Pooya/Ali Commentary 56:45] (see commentary for verse 7)
- 46} {وَكَانُوا يُصِرُّونَ عَلَى الْحَنْثِ الْعَظِيمِ} [Pooya/Ali Commentary 56:46] (see commentary for verse 7)
- 47} {وَكَانُوا يَقُولُونَ أَيُّدَا مِنَّنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} [Pooya/Ali Commentary 56:47] (see commentary for verse 7)
- 48} {أَوْ آبَاؤُنَا الْأَوَّلُونَ} [Pooya/Ali Commentary 56:48] (see commentary for verse 7)
- 49} {قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ} [Pooya/Ali Commentary 56:49] (see commentary for verse 7)
- 50} {الْمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَعْلُومٍ} [Pooya/Ali Commentary 56:50] (see commentary for verse 7)
- 51} {ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ} [Pooya/Ali Commentary 56:51] (see commentary for verse 7)
- 52} {لَا تَكُلُونَ مِنْ شَجَرٍ مِنْ رَقُومٍ} [Pooya/Ali Commentary 56:52] (see commentary for verse 7)
- 53} {فَمَا لَتَوْنَ مِنْهَا الْبُطُونَ} [Pooya/Ali Commentary 56:53] (see commentary for verse 7)
- 54} {فَسَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ} [Pooya/Ali Commentary 56:54] (see commentary for verse 7)
- 55} {فَسَارِبُونَ شُرَبَ الْهَيْمِ} [Pooya/Ali Commentary 56:55] (see commentary for verse 7)
- 56} {هَذَا نُزِّلُهُمْ يَوْمَ الدِّينِ} [Pooya/Ali Commentary 56:56] (see commentary for verse 7)
- 57} {نَحْنُ خَلْقْنَاكُمْ فَلَوْلَا نُنصِّفُونَ} [Pooya/Ali Commentary 56:57]

Aqa Mahdi Puya says:

To prove the evolutionary process of the development of the life from physical to transcendental the Quran refers to the process of creation-the development of a most intricate living being out of the most insignificant human seed (see Anam: 2; Araf: 12; Kahf: 37; Hajj: 5; Rum: 20; Muminum: 12 to 16; Fatir: 11 and Zumar: 6).

58} {أَفَرَأَيْتُمْ مَا تُمْنُونَ}

[Pooya/Ali Commentary 56:58] (see commentary for verse 57)

59} {أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ}

[Pooya/Ali Commentary 56:59] (see commentary for verse 57)

60} {نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ}

[Pooya/Ali Commentary 56:60]

The time between life and death is the respite given to man. Just as Allah has created life, so He has decreed death which is inevitable. If he can give life and death, He can give us other forms when this life is over. The future life will be on a wholly different plane not known to us.

61} {عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئْكُمْ فِي مَا لَا تَعْلَمُونَ}

[Pooya/Ali Commentary 56:61] (see commentary for verse 60)

62} {وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ}

[Pooya/Ali Commentary 56:62]

Aqa Mahdi Puya says:

It is asserted that the life in the unknown realm is comparable to the life known to man therefore it is proved that man will have a conscious awareness of the life known to him.

63} {أَفَرَأَيْتُمْ مَا تَحْرُثُونَ}

[Pooya/Ali Commentary 56:63]

The real cause of growth, development and changes is Allah. Though the action is attributed to man but the effect is always due to Allah's administration. Innumerable bounties of nature are made available to man by Allah's *rahmaniyyat* (grace).

The creation of fire which serves many needs of man is a reminder.

Seeing all these signs in nature and their symbolical meaning in the spiritual world, man must turn to Allah, surrender to His will and carry out His plan.

64} {أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ}

[Pooya/Ali Commentary 56:64] (see commentary for verse 63)

65} {لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ}

[Pooya/Ali Commentary 56:65] (see commentary for verse 63)

66} {إِنَّا لَمُعْرَمُونَ}

[Pooya/Ali Commentary 56:66] (see commentary for verse 63)

67} {بَلْ نَحْنُ مَحْرُومُونَ}

[Pooya/Ali Commentary 56:67] (see commentary for verse 63)

68} {أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ}

[Pooya/Ali Commentary 56:68] (see commentary for verse 63)

69} {أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ}

[Pooya/Ali Commentary 56:69] (see commentary for verse 63)

70} لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ

[Pooya/Ali Commentary 56:70] (see commentary for verse 63)

71} أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ

[Pooya/Ali Commentary 56:71] (see commentary for verse 63)

72} أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ

[Pooya/Ali Commentary 56:72] (see commentary for verse 63)

73} نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَنَمَازًا لِلْمُقِيمِينَ

[Pooya/Ali Commentary 56:73] (see commentary for verse 63)

74} فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

[Pooya/Ali Commentary 56:74] (see commentary for verse 63)

75} فَلَا أُفْسِدُ بِمَوَاقِعِ النُّجُومِ

[Pooya/Ali Commentary 56:75]

An oath when pronounced by Allah means His calling to witness some of the great and special objects of His creation to make an extraordinary announcement-the Quran is *karim*, well guarded in a hidden book, and only the thoroughly purified can achieve real contact with its true meaning; see verses 77 to 79.

76} وَإِنَّهُ لَفَقْسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ

[Pooya/Ali Commentary 56:76] (see commentary for verse 75)

77} إِنَّهُ لَقُرْآنٌ كَرِيمٌ

[Pooya/Ali Commentary 56:77]

All shades of meanings associated with the word "*karim*" are applicable. The Quran gives out, imparts, makes available openhandedly knowledge, justice, mercy, awareness of laws made by Allah, relationship between man and God, and interrelation among all that has been created, in all directions, covering every aspect and dimension.

The *maknun* (hidden, precious, well-guarded) Quran in the *lawh mahfuz* is beyond the reach of earthly understanding, based upon empirical conclusions. Only the thoroughly purified, mentioned in Azhab: 33, come in contact or achieve real contact with its true meaning (refer to Ali Imran: 7), sense, grasp and handle (various meanings of the word *mass*) the real purport of the word of Allah. Refer to the commentary of Ahzab :33.

The Quran is amidst the people, sent by the beneficent Lord, to give guidance to whosoever seeks it as promised in verse 69 of Ankabut, but in the light of *hadith al thaqalayn* (on page 6) the Holy Prophet made it clearly known that unless the seeker of guidance comes to his Ahl ul Bayt, he will not find it.

Verse 78 says that the Quran is treasured and preserved in a well guarded book (*maknun*) implying that it is the recitation which is in our hands, not the actual book. In support verses 3 and 4 of Zukhruf say: "Verily, We have made it an Arabic Quran that you may haply understand. Verily it is in the mother (of the) book with Us, the most exalted, full of wisdom." According to Shu-ara: 192 to 194 it was sent down to the heart of the Holy Prophet through the trusted spirit. It was taught to the Holy Prophet by Allah as per Najam: 5. Ankabut: 49 says that the Quran, a collection of clear or manifest signs or verses, is treasured in the hearts of those who are endowed with divine wisdom-the Holy Prophet and his thoroughly purified Ahl ul Bayt. Therefore the well-guarded book preserved in the *lawh mahfuz* (also described in Anam: 59) was known to the Holy Prophet, and from the heart of the Holy Prophet this heavenly treasure was transferred to the twelve Imams of the Ahl ul Bayt, the

thoroughly purified.

Aqa Mahdi Puya says:

(i) According to Buruj: 21 and 22 the Quran has a pre-revealed existence in the *lawh mahfuz* (the preserved tablet).

(ii) This existence is not material or physical, knowable to human senses.

(iii) The nature of this existence is spiritual and intellectual, so the word *mass* cannot refer to the sense of touch. It implies intellectual grasp because the inseparable pronoun in objective case (*yamassuhu*) either refers to the *maknun* book or the Quran which is hidden in the *maknun* book.

(iv) The clause *la yamassuhu* should be taken as purely of indicative and not of imperative significance.

(v) If there is a tradition which prohibits impure persons to touch the revealed version of the Quran, it should be taken as an imperative based on the indicative preposition as has been pointed out in the commentary of Saffat: 102-Ibrahim told Ismail his dream in an indicative form but Ismail treated the indicative as imperative.

(vi) The phrase *al mutahharun* (the purified) does not refer to those who purify themselves by a material purifying agent or by embracing Islam. In Abasa: 13 to 16 and Bayyinah: 2 and 3 this phrase has been used for purifying the book by Allah Himself. In Baqarah: 25 it is used to describe the wives purified by Allah.

(vii) The physical touch is partial because the surface of one thing touches the surface of another thing. In the case of intellectual touch the knower grasps the known in such a way that the known, the knowing and the knower become identifiable with each other. It is a total touch.

(viii) As the term touch requires, the toucher and the touched should be of the same class, otherwise the touch or grasp would be not possible.

(ix) Taking into consideration all these arguments, many commentators have said that the word *mutahharun* refers to the angels, accepting the principle that touching of the Quran in its original state of "well guarded tablet" is possible only if the toucher has been purified. Now if the application of the term is confined to the angels, the superior status given to man by Allah-He has appointed him as His vicegerent and commanded the angels to prostrate before him (see commentary of Baqarah: 30 to 39)-will be brought low which amounts to rebellion against Allah; particularly when Allah has thoroughly purified a group of human beings, the Ahl ul Bayt of the Holy Prophet, by His will and command in verse 33 of Ahzab. These verses are inseparably linked with Ahzab: 33. On the basis of all these verses the Holy Prophet joined the Quran and his Ahl ul Bayt together (see *hadith al thaqalayn* on page 6) so that guidance, mercy and knowledge be available to mankind in all ages.

The Quran and *sunnah*, in unequivocal terms, have asserted the infallibility of the Ahl ul Bayt as well as the book of Allah.

78} فِي كِتَابٍ مَكْنُونٍ

[Pooya/Ali Commentary 56:78] (see commentary for verse 77)

79} لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

[Pooya/Ali Commentary 56:79] (see commentary for verse 77)

80} تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ

[Pooya/Ali Commentary 56:80]

The message (the Quran) is from Allah. No reasonable man ignores it or treats it with contempt or

refuses to follow its commandments save the obstinate ignorant and the disbeliever.

81} {أَقْبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ}

[Pooya/Ali Commentary 56:81] (see commentary for verse 80)

82} {وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ}

[Pooya/Ali Commentary 56:82]

The worst punishment the opponents of the revelation impose on themselves is that they let falsehood and corruption upset and destroy their day to day life.

83} {فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ}

[Pooya/Ali Commentary 56:83]

Aqa Mahdi Puya says:

If man thinks that life and death is not controlled by a supreme authority then he, as a conscious being having independent existence, should demonstrate his control over life and death, by bringing back the life after dying but he cannot do so as neither he is independent nor has he authority.

84} {وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ}

[Pooya/Ali Commentary 56:84] (see commentary for verse 83)

85} {وَوَحْنٌ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ}

[Pooya/Ali Commentary 56:85] (see commentary for verse 83)

86} {فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ}

[Pooya/Ali Commentary 56:86] (see commentary for verse 83)

87} {تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ}

[Pooya/Ali Commentary 56:87] (see commentary for verse 83)

88} {فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ}

[Pooya/Ali Commentary 56:88]

Refer to the commentary of verses 7 to 56 for the certainty of resurrection, judgement, reward and punishment.

89} {فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ}

[Pooya/Ali Commentary 56:89] (see commentary for verse 88)

90} {وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ}

[Pooya/Ali Commentary 56:90] (see commentary for verse 88)

91} {فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ}

[Pooya/Ali Commentary 56:91] (see commentary for verse 88)

92} {وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ}

[Pooya/Ali Commentary 56:92] (see commentary for verse 88)

93} {فَنُزُلٌ مِنْ حَمِيمٍ}

[Pooya/Ali Commentary 56:93] (see commentary for verse 88)

94} {وَتَصْلِيَةٌ جَهِيمٍ}

[Pooya/Ali Commentary 56:94] (see commentary for verse 88)

95} {إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ}

[Pooya/Ali Commentary 56:95]

96} {فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ}

[Pooya/Ali Commentary 56:96]

Chapter 2

57th - Tafsir Surah Al Hadid (The Iron)

{سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ} 1}

[Pooya/Ali Commentary 57:1]

See commentary of Bani Israil: 44.

"The heavens and the earth (the universe) celebrate the glory of Allah" means they obey the laws made by Allah to govern their working. See commentary of Rahman: 5; Jathiya: 3 to 11; Baqarah: 164; Rad: 2; Anbiya: 33; Ya Sin: 38 and Fatihah: 2 (*rabbul alamin*)-*taqdir* and *hidayat* on page 20.

Obedience implies submission or surrender. If surrender is made due to helplessness or under compulsion, the surrenderer follows a given pattern, and in the course of following realises the wisdom and the grace ingrained in the pattern and fortifies the authority controlling all activities. If the submission or surrender is voluntary, the surrenderer follows a model pattern, in thought and action, by exercising freedom of choice and discretion after knowing the wisdom and grace ingrained in the suggested pattern, and willingly keeps himself away from the loss and straying if the said pattern is rejected. The willing and voluntary surrender to reap the harvest of order, harmony, justice and welfare is Islam. The mission of guidance is to present and manifest the suggested pattern, in theory and practice, to let every man use his faculties of understanding and discretion, given to him by Allah, to see the light, distinguish between good and evil, right and wrong, truth and falsehood (see commentary of Baqarah: 256), and then make a choice of the right path. With the wisdom and insight he develops by following true guides (the Holy Prophet, his Ahl ul Bayt and the Quran) he is in a position to avoid sealing of his eyes, ears and heart or mind with falsehood and prejudice as stated in the various verses of the book of Allah, which inevitably lead to destruction, deprivation and punishment. This voluntary course of action brings him into the fold of the accepted religion of Allah preached by the Holy Prophet. See Baqarah: 112, Ali Imran: 19; Nisa: 125 and Maidah: 3.

{لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} 2}

[Pooya/Ali Commentary 57:2]

Refer to the summary of al Fatihah pertaining to the Biblical "Lord's prayer" on page 11.

To Allah belongs the kingdom of the whole universe. It is His will which operates the heavens and the earth and whatsoever is between them and controls their functions through the laws made by Him.

Aqa Mahdi Puya says:

He is the first and the last, the manifest and the hidden, the real ever-existing supreme being. These attributes in their true sense cannot be applied to any save the infinite, the absolute and the eternal. Nothing can be said about Him save negation of the ideas and concepts applicable to the created beings of composite nature.

His presence with the created beings refers to His all embracing omnipresence and renders null and void all anthropomorphic concepts of godhead.

Refer to the commentary of Ha Mim: 9 to 12; Araf: 54 and Yunus: 3 and Baqarah: 255.

{ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ } 3

[Pooya/Ali Commentary 57:3] (see commentary for verse 2)

{ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ } 4

[Pooya/Ali Commentary 57:4] (see commentary for verse 2)

{ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ } 5

[Pooya/Ali Commentary 57:5] (see commentary for verse 2)

{ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ ۗ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ } 6

[Pooya/Ali Commentary 57:6] (see commentary for verse 2)

{ آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ } 7

[Pooya/Ali Commentary 57:7]

Refer to the commentary of Baqarah: 3; 177, 195, 215, 245, 254, 261 to 268, 270 to 273; Ali Imran: 92, 134; Ma-idah: 55; Bara-at: 34, 44 for spending in the cause of Allah. Those who inherit wealth must remember that what came into their hands should have been spent in the cause of Allah by their ancestors, who by hoarding it have already earned the displeasure of Allah and now they must not follow into their fathers' footsteps.

Imam Ali said:

"Allah told the Holy Prophet: "Wealth is Mine. The possessor of it is a trustee. The poor and the have-nots of this world are My family. Woe unto those possessors of wealth who do not discharge their duty concerning My trust."

Aqa Mahdi Puya says:

The gifts from Allah are both physical and intellectual. Close-fistedness in either field is punishable.

{ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۗ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ } 8

[Pooya/Ali Commentary 57:8]

In the light of what has been stated in verses 1 to 6 every man must believe in Allah particularly when He has sent the Holy Prophet with the verses of the Quran and his life pattern (*sunnah*) in which Allah's plan and purpose were unfolded, to guide man to the right path.

Some commentators say that the covenant refers to the promise taken by Allah from every soul in the spiritual realm that it would serve and worship Him alone.

There is also the implied covenant that he who accepts the invitation of the Holy Prophet to believe in the gospel of unity will believe in Allah and serve Him and His servants.

{ هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ } 9

[Pooya/Ali Commentary 57:9] (see commentary for verse 8)

{ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۗ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ } 10

[Pooya/Ali Commentary 57:10]

For spending in the cause of Allah refer to the commentary of verse 7.

Before the fall of Makka the Muslims were a very poor community, so those who spent in the cause of Allah in such days of distress are superior to those who spent after the removal of poverty when economic prosperity was achieved. It is a historical fact that the wealth of Khadijah Kubra inherited by Fatimah Zahra and her children was spent to feed not only the displaced *muhajirs* but also to

finance the battles fought by the Holy Prophet to defend the small community of Muslims. As far as the fighting in the way of Allah is concerned none can be cited save Ali whose valour and courage won all the battles fought by the Holy Prophet. Refer to the commentary of Ali Imran: 13 and Anfal: 5 (Badr); Ali Imran: 121 to 168 and Anfal: 16 (Uhad); Bara-at: 25 to 27 (Hunayn) Baqarah: 214, 251 and Ahzab: 1 to 3, 9 to 27 (Khandaq) and Fat-h: 20 (Khaybar). There is no *sahabi* equal to Ali in this regard because, leave alone comparison, many of them used to run away from the battlefields whenever odds were against the Holy Prophet, as stated in the commentary of abovenoted verses.

{ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ } 11

[Pooya/Ali Commentary 57:11]

Refer to the commentary of Baqarah: 245 and Ma-idah: 12 for the goodly loan.

The goodly loan given in the way of Allah:

- (i) must have been earned through lawful means,
- (ii) must be free from harmfulness
- (iii) must be needed by the giver, not discarded or unusable,
- (iv) must be given before death occurs because after death he is no longer in need of any worldly possession,
- (v) must be given without strings attached, particularly not to promote self interest and reputation,
- (vi) must be given to the most needy,
- (vii) must be given to please Allah, not for fame or show-off,
- (viii) must be given with the idea that whatever is given is very less.

{ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ } 12

[Pooya/Ali Commentary 57:12]

On the day of judgement the light of their faith and their good deeds will guide the righteous to their destination. The light in the right hand mentioned is the light of their good deeds, because as per Bani Israil: 71 the blessed will receive their record in their right hand. According to Araf: 44; Hijr: 46 and Jathiyah: 30, they will be admitted into the paradise which is the highest achievement.

{ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ } 13

[Pooya/Ali Commentary 57:13]

See commentary of Araf: 44.

On the day of judgement none shall carry the burden of another, nor any will be able to rescue others as per Baqarah: 48; Anam: 165; BaniIsrail : 15; Fatir: 18; Zumar: 7 and Najm: 38; but those who are given permission by Allah will advocate and recommend whosoever they find suitable for receiving mercy and forgiveness from Allah as per Baqarah: 255; Nisa: 85; Yunus: 3 Maryam: 87; Ta Ha: 109; Anbiya: 28; Saba: 23. On the day of judgement a wall or barrier (record of deeds) will divide the true believers (the good) from the hypocrites (the evil), but the communication between them will not be cut off, so that the evil doers must realise that the mercy and grace available to those who do good was within their reach but due to their own rejection of mercy now the wrath of Allah, would envelope them.

Aqa Mahdi Puya says:

The righteous will bring the light from (the life of) the world because according to the Quran it will

be running before them.

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ
{الْعُرُورُ 14}

[Pooya/Ali Commentary 57:14]

The evil will refer to its association or proximity with the good in the earthly life, but, as it chose temptation for itself, used its power to ruin the good, doubted Allah's very existence, belied His messengers and guides, followed its own lusts and neglected reason and truth on the promptings of the arch deceiver (Shaytan), death (*amr*) seized it, there will be no accommodation available. It will be thrown into the eternal punishment of burning fire.

Aqa Mahdi Puya says:

Physical companionship, even with the Holy Prophet, will be of no avail to the hypocrites, disbelievers, and evildoers.

{فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۚ مَأْوَاكُمُ النَّارُ ۗ هِيَ مَوْلَاكُمْ ۗ وَبِئْسَ الْمَصِيرُ 15}

[Pooya/Ali Commentary 57:15] (see commentary for verse 14)

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ
{قُلُوبُهُمْ ۗ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ 16}

[Pooya/Ali Commentary 57:16]

According to Ibn Abbas this verse was revealed after 13 years, and according to Ibn Masud after 14 years, from the day the Holy Prophet began his mission. It shows how shallow was the faith of the companions, like the faith of the Jews who became arrogant and corrupt; and their hearts grew hard.

{اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ 17}

[Pooya/Ali Commentary 57:17]

Allah gives life to the earth after its death. There is a sign in it to demonstrate that in a similar way He will bring to life the dead on the day of resurrection.

{إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ 18}

[Pooya/Ali Commentary 57:18]

Refer to the commentary of verse 11 and other references mentioned therein.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ ۗ وَالشُّهَدَاءُ ۗ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۗ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
{الْجَحِيمِ 19}

[Pooya/Ali Commentary 57:19]

Those who believe in Allah should also believe in the Holy Prophet. The belief in the Holy Prophet is essential. By accepting the prophetship of the Holy Prophet the faith in the unity of Allah is established. To demonstrate and manifest belief in the Holy Prophet the believer must submit himself unconditionally to the Holy Prophet and obey his commands, because it is Allah (Najm 2 to 5) who speaks, commands and acts through him. The devotion of the believers to the Holy Prophet should be total in every walk of life and at all events. Any doubt, deviation or desertion reflects hypocrisy. So when a believer believes in Allah and the Holy Prophet and demonstrates his belief with unconditional surrender to their will and command he becomes *siddiq* (truthful) and *shahid* (witness). For the perfect example of the truthful refer to the commentary of Bara-at: 119. The authentic books concur in reporting that this verse (Bara-at: 119) refers to the Ahl ul Bayt. See Hafiz Abu Nu-aym;

Muwaffaq ibn Ahmed; and Ibn Hajar in his Sawa-iq al Muriqah, chapter 11, page 90.

For the witness refer to the commentary of Rad: 43 and Hud: 17. There are other truthfals and witnesses in the sense referred to in this verse according to the degree of their submission to Allah and His prophet, but the highest and perfect degree of truthfulness and testification is found in the Ahl ul Bayt.

According to Luqman: 13 polytheism is the greatest injustice. Refer to the commentary of Baqarah: 124 to know that there was none among the companions of the Holy Prophet who had not worshipped a ghayrallah; and after becoming Muslim they can be described as pardoned idolaters. Even after embracing Islam most of them used to abandon and desert the Holy Prophet at the slightest hint of defeat or destruction (see commentary of Bara-at: 25 to 27) or had doubts in his prophethood (see commentary of Fat-h: 1).

Those who proved the truth, by suppressing their mortal egotism in order to let their individuality merge into the eternal, universal and absolute supreme being so as to reflect His authority, wisdom and mercy, are in fact the witnesses referred to in this verse. Their life pattern became the proof of the divine attributes. They gave their lives, property and children in the cause of Allah which was not possible without a sure conviction in the omnipotent, omnipresent and omniscient existence of the supreme being. They were the living example of the following verse:

"Verily my worship, my sacrifice, my life and my death are for Allah, the Lord of the worlds (Anam: 163)

They are the thoroughly purified Ahl ul Bayt of the Holy Prophet (Ahzab: 33) whom the Holy Prophet presented to the world as his "selves, children and women" (Ali Imran: 61). They are the ideal guides for mankind in all ages.

Aqa Mahdi Puya says:

Ayyashi narrates that once a disciple of Imam Jafar bin Muhammad as Sadiq requested him to pray to Allah to bless him with martyrdom. The Imam said: "Every true believer is a martyr." Then he recited this verse. He further observed: "Whoever recognises the true vicegerents of Allah and sincerely expects that ultimately they shall take charge of the kingdom of Allah, is like him who fought with the Holy Prophet and gave his life in the cause of Allah in the presence of the Holy Prophet."

اعلموا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيْجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيْدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُوْرِ } 20

[Pooya/Ali Commentary 57:20]

Refer to the commentary of Anam: 32; Ankabut: 64 and Muhammad: 36.

In this life people not only play and amuse themselves and each other, but they show off, boast, and pile up riches, manpower and influence, in rivalry with each other.

In childhood man is enamoured of sport and play, in adult age he is seized with feelings of self display, and in old age he is dominated by pride at wealth and offspring.

Allah's mercy, pleasure and pardon are free and open to all, like His rain. Those who love the pleasures of this world are delighted with the green of the growth, which soon withers, becomes dry and crumbles to pieces, like the worldly pleasures, pomps, boastings and possessions. The good men take the real spiritual harvest and store it for the hereafter.

Once the Holy Prophet drew the attention of his companions to the swollen, rotten and stinking dead body of a goat lying on the ground, and asked them if any of them would buy it for a penny. All refused. Then he said: "The value of the worldly possessions is lower than this corpse."

Imam Ali said:

"The world is a corpse. Whoever seeks it is a dog."

"O Ammar, grieve not if the pleasures of this world are kept away from you.

Honey, the best and sweetest food, is the saliva of an insect, the bee.

The nicest dress is made of silk which is the refuse of a small worm.

The most refreshing scent, musk, is the blood of an animal, the deer.

The best drink is water which is also used by animals to quench their thirst.

The most passionate act is cohabiting in which urinate organs are used."

The Holy Prophet said:

"This world is a prison for the believers, and a garden for the disbelievers."

"Treat this world as a land to cultivate harvest for the hereafter."

Aqa Mahdi Puya says:

This world is a test, and the life hereafter is its consequence-punishment or reward.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ؕ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ
{ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ } 21

[Pooya/Ali Commentary 57:21]

Refer to the commentary of Ali Imran: 133.

{ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلٍ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ } 22

[Pooya/Ali Commentary 57:22]

Aqa Mahdi Puya says:

All things happen as consequences that follow in accordance with the laws made by Allah. The recording of these consequences in a book refers to Allah's infinite knowledge, which is announced to man so that he may avoid distress.

Misfortune or good fortune may turn out to be illusory, therefore, men of God do not envy those who possess material possessions, nor do they exult if they have them, nor covet nor boast. If they are given bounties of Allah, they share them with other people as they consider them gifts of Allah.

{ لَكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ } 23

[Pooya/Ali Commentary 57:23] (see commentary for verse 22)

{ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۗ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ } 24

[Pooya/Ali Commentary 57:24]

The avaricious and the niggardly not only keep the gifts of Allah from other men but also dry up the streams of charity in others.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۗ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ
{ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ } 25

[Pooya/Ali Commentary 57:25]

Refer to Nahl: 36 and Rahman: 8 and 9.

Mizan refers to justice which gives to each person his due. Also see commentary of Shura: 17.

Hadid (iron), according to the Ahl ul Bayt, refers to the *Dhulfiqar*, the sword given to Ali by the Holy Prophet. It also implies laws made by Allah to create discipline.

Aqa Mahdi Puya says:

(i) All prophets of Allah came with clear evidences.

(ii) To every nation a prophet was sent who had a book with him (also refer to Nahl: 36).

(iii) The three aspects of divine sovereignty referred to here are (a) legislative (b) judicial (c) executive, by the terms (a) the book (b) the scale (c) and the iron.

(iv) Everything which exists here, whether concrete or abstract, is the revealed form of what is with Allah (see Hijr: 21).

(v) No book is without a scale. The relation of the scale to the book is the relation of a scale of a map to the map. The books represent the map of divine knowledge in revealed form, and no map can be of any use without a precise (infallible) scale. There is no doubt that the true scale for a book can only be an infallible man who himself is the microcosm of the whole universe (see Rahman: 7 to 9)

(vi) The scriptures prior to the Quran, limited in scope and application, had their corresponding scale; and the Quran (the final, completed, perfect and universal book) has its perfect and universal scale. Therefore the revealed scale, in this verse, does not refer to weighing or measuring physical objects.

(vii) Iron stands for strength, power, discipline and sanctions of law, and also one of the sources to have political and economic power, therefore it is a means of testing man's attitude towards the divine law and order.

{وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ } 26

[Pooya/Ali Commentary 57:26]

Aqa Mahdi Puya says:

It is asserted that prophethood and revelation have been exclusively reserved for the offspring of Nuh and Ibrahim. See Ali Imran: 33 and 34. Also refer to Fatir: 32. Those, among them, who were unjust, were discarded.

{ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ } 27

[Pooya/Ali Commentary 57:27]

{يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ } 28

[Pooya/Ali Commentary 57:28]

{لَيْلًا يَعْلَمُ أَهْلَ الْكِتَابِ إِلَّا يَفْدِرُونَ عَلَىٰ شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ } 29

[Pooya/Ali Commentary 57:29]

3

Chapter

58th - Tafsir Surah Al Mujaadila (The Pleading Woman)

{قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ 1}

[Pooya/Ali Commentary 58:1]

Khula hint Thalaba, wife of Aws bin Thamit, had complained to the Holy Prophet that her husband had put her away for no good reason by employing an old formula of the pagan Arabs, known as *zihar*, which consists of the words: "You are to me as the back of my mother." Refer to the commentary of Ahzab: 4. This was held by pagan custom to imply a divorce and freed the husband from any responsibility for conjugal duties but do not leave the wife free to leave her husband's home, or to contract a second marriage. She pleaded that she had little children whom she had no means to support, and, under *zihar*, her husband was not bound to support. Her prayer to Allah containing her just plea was accepted, and this brutal and unjust custom was abolished through these verses.

The penalty prescribed for the husband, who repents his hasty act, is to set a slave free. Then only he can claim his conjugal rights. Such laws served the abolition of slavery in a rational and evolutionary way without creating chaos and disorder in the society. Refer to the commentary of Baqarah: 177.

Aga Mahdi Puya says

The effectiveness of *du-a* (invocation) has been asserted in these verses. The laws of Islam are not irrational or arbitrary but sense the needs of the people.

{الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْتَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُؤٌ غَفُورٌ 2}

[Pooya/Ali Commentary 58:2] (see commentary for verse 1)

{وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ 3}

[Pooya/Ali Commentary 58:3] (see commentary for verse 1)

{فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۚ فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِنُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ وَتِلْكَ آيَاتُ الَّتِي يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ كُنْتُمْ كُفْرًا كَمَا كُنْتُمْ كُفْرًا ۚ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ 4}

[Pooya/Ali Commentary 58:4] (see commentary for verse 1)

{إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ كُنْتُمْ كُفْرًا كَمَا كُنْتُمْ كُفْرًا ۚ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ 5}

[Pooya/Ali Commentary 58:5]

The enemies of Allah were humiliated and abased in the battle of Khandaq. Refer to the commentary of Baqarah: 214, 251; Ahzab: 1 to 3 and 9 to 27. They will also be punished with a humiliating punishment on the day of judgement.

Also refer to the commentary of Nisa: 65 for "those who opposed the Holy Prophet" when he asked for pen and paper.

{يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا ۗ أَحْصَاهُ اللَّهُ وَنَسُوهُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ} 6

[Pooya/Ali Commentary 58:6]

See commentary of Ma-idah: 48, 108; Anam: 160; Bar-at: 94 for "Allah will tell them about what they used to do." On the day of judgement man, who conceives likes and dislikes on insufficient grounds and conjecture in this world, will see the true value of all the aspects of his thoughts and deeds as he never could see before.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} 7

[Pooya/Ali Commentary 58:7]

Usually secrecy implies distrust, plotting and evil schemes, "a way of life" greatly liked and practiced by the hypocrites; but as secrecy is a relative term, applicable to mortal men, it has no effect on Allah and the Holy Prophet who was always in communion with Allah. See commentary of Hadid: 4.

Aqa Mahdi Puya says:

This verse refers to the omnipresence of Allah at all places with all things and beings, yet He is not one of any created being, nor He is part and parcel of any event or thing. Refer to the commentary of Baqarah: 255; All Imran: 2 and 3 and Ma-idah: 73 to know about the falsehood of the theory of trinity. His omnipresence should be understood in the sense of the holder and that which is held. For example a cognitive self has complete hold over the ideas it creates, but does not become the integrated part and parcel of any of them.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِاللَّيْلِ وَالنَّهَارِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ ۗ حَسْبُ لَهُمْ جَهَنَّمُ يَصَلُّونَهَا فَفَيَسُّنَ الْمَصِيرُ} 8

[Pooya/Ali Commentary 58:8]

When the believers grew from strength to strength in Madina, destroying the power base of evil, the wicked, particularly the Jews, and the hypocrites resorted to duplicity and intrigues, whose *modus operandi* has been frequently referred to in the Quran; see Baqarah: 8 to 16 and Nisa: 142 and 145.

Instead of the standard "peace be to you" (*assalamu alaykam*) the enemies of Islam, who had not the courage to fight openly, often twisted the words, and by using a word like *sam* (death), they thought they were secretly giving vent to their spite. Also refer to Baqarah: 104.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِاللَّيْلِ وَالنَّهَارِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَاجَوْا بِالْبَيْرِ وَالنَّفْقَىٰ ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ} 9

[Pooya/Ali Commentary 58:9]

Believers are forbidden to take part in any secret movement to spread evil and terror. They must work for righteousness with self-restraint.

{إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ} 10

[Pooya/Ali Commentary 58:10]

Secret counselling, whispering and scheming is the style of Shaytan. After seeing a frightening dream recite this verse and add:

ALLAAHUMMA BIHAQQI MUHAMMADIN WA ALI MUHAMMAD,
ALLAAHUMMA SALLI ALA MUHAMMADIN WA ALI MUHAMMAD,
WAQINI SHARRA MA RA-AYTU FI MANAMI.

(Allah, for the sake of Muhammad and the children of Muhammad-send blessings on Muhammad and on the children of Muhammad-save me from the evil effects of that which I saw in my dream.)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {11}

[Pooya/Ali Commentary 58:11]

For "those who have been granted knowledge" see commentary of Ali Imran: 7 and 18; Nisa: 162 and Ankabut: 49.

The Holy Prophet said:

A scholar is superior to a martyr.

The superiority of a scholar over other men is like my superiority over all the human beings.

Imam Jafar bin Muhammad as Sadiq said:

The ink a scholar uses to write is superior to the blood a martyr sheds. As has been proved in the commentary of the abovenoted verses, the Holy Prophet, Ali, Fatimah and the eleven holy Imams, in their progeny, are the fountainheads of knowledge and wisdom (see commentary of Baqarah: 124). It is a historic fact that none of them ever received any tutoring from any mortal. It is Allah who thoroughly purified them, taught them and granted wisdom to them from His infinite wisdom.

The Holy Prophet said:

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

Umar bin Khattab used to say after receiving guidance from Ali to solve intricate issues:

"Had Ali been not there, Umar would have perished."

Aqa Mahdi Puya says:

Allah exalts some over others on account of merit. It is neither an arbitrary action nor it is due to worldly possessions or position. In Hujurat: 13 it is said that all human beings are equal in birth, came into existence from a male and female, so those who have more integrity (*taqwa*) -and according to this verse have belief and knowledge which are the inseparable essentials of *taqwa*-are exalted by Allah. See Nisa: 95 and Anam: 116.

In the light of Ankabut: 49, Muhammad: 16 and this verse those who have been given knowledge are exalted to the highest degree. All other created beings are inferior to them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرٌ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ {12}

[Pooya/Ali Commentary 58:12]

In the presence of the Holy Prophet all instructions or consultations were open and free, but there were many men among his companions who could only be satisfied by a private interview in order to display their false dignity, or out of selfishness wanted to monopolise his time, or were not willing to disclose their secrets to their brethren. In order to discourage such weaknesses it was therefore decided that they should spend something in charity for the good of their poorer brothers before availing the facility of private consultation.

The word *sadqah* makes it clear that neither the Holy Prophet nor the Ahl ul Bayt could be

benefited as it is forbidden to them.

Al Muttaqi in Kanz al Ummal and Mulla Ali Qari in Surah Mishqat narrate the slanders with which the hypocrites tried to defame the Holy Prophet. Mulla Muinuddin in the commentary of this verse has mentioned the names of some prominent companions in the list of hypocrites.

Abdullah bin Umar said that his father, Umar bin Khattab, used to say that he coveted for the three distinctions which only Ali had:

- (i) his marriage with Fatimah;
- (ii) the standard of Islam given to him on the day of Khaybar;
- (iii) the *sadqah* given by him alone in compliance with this verse.

Aqa Mahdi Puya says:

Since none save Ali paid the *sadqah* this ordinance was abrogated by verse 13, because the divine plan to test and distinguish the true servants of Allah was fulfilled. It was only Ali who, like always, readily complied with Allah's command. All others drew back from carrying out this order due to niggardliness and fear of loss.

It is clear from the subsequent verses that the tone of the abrogating verse is reproachful.

Some partisan commentators try to change the past tense into present tense in verse 13 in order to save their heroes. The verse clearly reproaches the companions by saying: "You did not do it."

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۗ وَاللَّهُ
{ خَبِيرٌ بِمَا تَعْمَلُونَ } 13

[Pooya/Ali Commentary 58:13] (see commentary for verse 12)

{ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ } 14

[Pooya/Ali Commentary 58:14]

Aqa Mahdi Puya says:

These verses refer to the hypocrites who pretended to be believers but were in league with the disbelievers and the Jews.

Once, when Abdullah bin Nabil came to join the assembly of the companions, the Holy Prophet said: "Here comes he who is puffed up with rebellious pride and peers and pries like Shaytan. He and his friends abuse me." Abdullah and his friends took false oaths to assure the Holy Prophet that they did not do it. A false man, by swearing that he is true, makes his falsehood all the more heinous.

The hypocrites arrogantly boasted of riches, alliances, followers and manpower, but they shall come to utter misery on the day of judgement, notwithstanding their habitual false swearing before the Lord that they were believers as they used to try to deceive the true believers and the Holy Prophet.

Those who opposed Allah and the Holy Prophet in his lifetime and after his departure and those who will oppose him and his commands till the end of the world will be disgraced and humiliated. In order to satisfy their selfish desires the so-called followers of the Holy Prophet harassed, persecuted and killed the children of the Holy Prophet in his departure from this world, although they were commanded by Allah in verse 23 of Shura to love, respect and follow the Ahl ul Bayt who had been thoroughly purified by Him as per Ahzab: 33.

All the time the hypocrites were under the false impression that any day the sway of Islam would come to an end. They did not know that Allah had decreed that He and His messenger, the Holy Prophet, would always prevail.

{أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ} 15

[Pooya/Ali Commentary 58:15] (see commentary for verse 14)

{اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ} 16

[Pooya/Ali Commentary 58:16] (see commentary for verse 14)

{لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} 17

[Pooya/Ali Commentary 58:17] (see commentary for verse 14)

{يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ} 18

[Pooya/Ali Commentary 58:18] (see commentary for verse 14)

{اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ} 19

[Pooya/Ali Commentary 58:19] (see commentary for verse 14)

{إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ} 20

[Pooya/Ali Commentary 58:20] (see commentary for verse 14)

{كَتَبَ اللَّهُ لَأَعْلَبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ} 21

[Pooya/Ali Commentary 58:21] (see commentary for verse 14)

{لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ} 22

[Pooya/Ali Commentary 58:22]

The merits and excellences of the thoroughly purified Ahl ul Bayt (Ahzab: 33) mentioned in the commentary of several verses so far studied on the authority of well-known Muslim scholars must inevitably convince you that the highest degree of faith referred to in this verse was demonstrated by them only.

(i) "Allah is well pleased with them and they are well pleased with Him" should make you think of the declaration of the Holy Prophet on the day of Khaybar: "Tomorrow I shall give the standard of Islam to him who loves Allah and His prophet and Allah and His prophet love him." (Tabari, Rawdatul Ahabab, Sirat al Muhammadia, Tadhkirat al Khulafa). See commentary of Ma'idah: 54 and Fat-h: 20. In "the party of Allah" only those who possess highest degree of purity of body and soul are included as the entire *Muslim ummah* knows beyond all doubts that verse 61 of Ali Imran, verse 33 of Ahzab and verse 23 of Shura refer to the Ahl ul Bayt exclusively.

(ii) The quality of faith in Allah referred to here could not be had by those who deserted the Holy Prophet in the battlefields (Bara-at: 25 to 27), or watched the battles from a safe distance (Baqarah: 214, 251; Ahzab: 1 to 3 and 9 to 27), or always had doubts about the religion of Allah and the prophethood of the Holy Prophet (Fat-h: 1), or refused to obey the commands of the Holy Prophet (Nisa: 65). Such people show lack of faith and courage in the hour of trial because they do not believe in the life of hereafter or "the last day". Those who firmly believe in the life of hereafter do not usurp temporal power by hook or crook, nor undeservedly occupy the seat of leadership.

Imam Ali said:

"O yellow gold, O white silver, do not waste your glamour on me. Beguile others. I have divorced you thrice. Now there is no link between us."

(iii) When "Allah has inscribed faith in their hearts", there remains no chance whatsoever that they may have doubts about the religion of Allah and the prophethood of the Holy Prophet. He who had doubted (Fat-h: 1) obviously has not been favoured with the divine blessing of "faith inscribed in his heart".

(iv) He who is "strengthened with a spirit" from Allah, rises to the heights of courage, bravery and glory seen by the whole world in the battles of Badr, Uhud, Khandaq, Hunayn and Khaybar, or on the

night of *hijrat*. See commentary of Ali Imran : 13 and Anfal: 5; Ali Imran: 121 to 168 and Anfal: 16; Baqarah: 214, 251 and Ahzab: 1 to 3, 9 to 27; Bara-at: 25 to 27; Fat-h: 20; and Baqarah: 207 and Anfal: 30.

A few exclusive merits of Ali ibn abi Talib, written by Jalal al Din al Suyuti in Tarikh al Khulafa, are given below:

(i) Ahmad bin Hanbal says: "There had not come down to us regarding the merits of any one of the companions of the Holy Prophet what has been transmitted concerning Ali." (Al Hakim).

(ii) Ibn Asakir from Ibn Abbas says: "There has not been revealed in the book of Allah regarding any one what has been revealed concerning Ali and that 300 verses have been revealed concerning Ali."

(iii) Al Tabarani and Ibn Abi Hatim record from Ibn Abbas that he said: "The Lord never revealed the words: "O true believers" but, Ali was understood to be the Lord and the chief of them, and verily the Lord has reproved the companions of the Holy Prophet in various places but has never mentioned Ali save with approval."

(iv) Al Tirmizi, Al Nisai and Ibn Maja from Habshi bin Junada say that the Holy Prophet said: "All is a part of me and I of Ali."

(v) Al Tabarani records in the Awsat from Jabir bin Abdullah that the Holy Prophet said: "The people are of various stocks but I and Ali are of one stock."

(vi) Al Tabarani records in the Aswat and Saghir from Ummi Salima that she narrates: "I heard the Holy Prophet say: "Ali with the Quran and the Quran with Ali shall not be separated until they arrive at the fountain of Kawthar in paradise."

(vii) Ibn Sad records on the authority of Ali that he said: "By Allah a verse of the Quran was never revealed but I know regarding what it was revealed and where it was revealed, for my Lord has given unto me a wise heart and an eloquent tongue."

(viii) Ibn Sad and others on the authority of Abu Tufayl record that Ali said: "Ask me regarding the book of Allah, for verily there is not a verse but I know whether it was revealed by night or by day, in the plains or on the mountains."

(ix) Al Tirmizi and Al Hakim record from Ali that the Holy Prophet said: "I am the city of knowledge and Ali is its gate."

(x) Ibn Masud says that the Holy Prophet said: "To look at Ali is devotion."

(xi) Muslim records on the authority of Ali that he said: "By Him who had cleft the seed and created the soul, verily the Holy Prophet stated to me that none but a true believer would love me, and none but a hypocrite would hate me."

(xii) Al Tirmizi from Abu Sa-id al-Khudri says that he said: "We used to distinguish the hypocrites by their hatred of Ali."

(xiii) Ibn Asakir on the authority of Abu Bakr records that the Holy Prophet said: "Looking at Ali is worship."

(xiv) Al Tabarani from Ummi Salima says that the Holy Prophet said: "He who has loved Ali has verily loved me, and he who has hated Ali has verily hated me, and he who has hated me, verily hated the Lord."

(xv) Abu Yula and Al-Bazzaz from Sad bin Abi Waqqas say that the Holy Prophet said: "He who annoys Ali, has annoyed me."

(xvi) Ahmed bin Hanbal records and Al-Hakim, on the authority of Umme Salima verifies that she narrates: "I heard the Holy Prophet say: "He who has reviled Ali verily he has reviled me."

(xvii) Sad bin Al-Musyib says that Umar bin Khattab used to pray to Allah to preserve him from a

perplexing case which the father of Hasan (Ali), was not present to decide and that Umar said: "None of the companions used to say 'Ask me' except Ali."

(xviii) Al Tabarani says in the *Awsat* from Ibn Abbas that he said: "Ali possessed eighteen eminent qualities which belonged to no other of the people."

(xix) Al Bazzaz records on the authority of Sad that the Holy Prophet said to Ali: "It is not lawful for anyone to be in the Masjid while under the obligation of performing a total ablution, except for me and for you."

(xx) Abu Yula says that Umar bin Khattab said: "Verily Ali had been endowed with three qualities of which had I but one it would be more precious to me than were I given high bred camels." It was asked of him what they were, he replied: "His remaining in the *masjid* while that is permitted to him which is not lawful for me, his carrying the standard on the day of Khaybar and his wedding the Holy Prophet's daughter."

(xxi) The two Shaykhs (Bukhari and Muslim) record on the authority of Sad ibne Al-Waqqas that the Holy Prophet left Ali ibn Abi Talib behind as his vicegerent during the expedition to Tabuk, and Ali said: "O Messenger of Allah, do you leave me behind among the women and children?" He replied: "Are you not content to be to me in the relation of Harun to Musa save that there shall be no prophet after me?"

(xxii) And from Sahl ibn Sad said that the Holy Prophet said on the day of Khaybar: "I will surely give the standard tomorrow to one at whose hands the Lord will give victory, one who loves Allah and His Prophet and whom Allah and His Prophet love." The people passed the night in perplexity as to whom it would be given. When they entered upon the dawn, they went early to the Holy Prophet, each one of them hoping that it would be given to him, but he said: "Where is Ali the son of Abu Talib?" They said to him: "He complains of pain in his eyes." He said: "Then send for him." They brought him and the Holy Prophet applied his saliva in his eyes and prayed for him, and he was healed so that it was as if he had no pain, and he gave him the standard.

(xxiii) Muslim records on the authority of Sad ibn Abi Waqqas that when verse 61 of Ali Imran was revealed, the Holy Prophet summoned Ali, Fatima, Hasan and Husayn and said: "O Allah, these are my Ahl ul Bayt."

(xxiv) Al Tabarani records in the *Awsat* and Abu Nu-aym in the *Dala-il*, on the authority of Zadan, that Ali was relating a tradition when a man accused him of speaking falsely, and Ali said to him: "Shall I curse-"and Ali cursed him, and he did not quit the place till his sight left him.

(xxv) Abul Qasim-al-Zajajaji narrates in his dictations that Ali composed a work on the principles of the Arabic language, and the grammar of the Arabic language.

As has been stated at several places that praiseworthy qualities are described in the Quran in general terms but they were manifested in full perfection by the Ahl ul Bayt, as recorded in authentic books of history and commentary written by well known Muslim scholars. These qualities are, no doubt, also found in other true believers according to their degree of submission to the will of Allah.

Aqa Mahdi Puya says:

This verse lays down the basis by which a true believer is distinguished from a hypocrite.

The prophets and the *imams* are always helped by a spiritual power from Allah which may be described as *ruhul qudus* (holy spirit), and the true believing followers are helped by the spirit of faith

(*ruhul iman*). Also see commentary of Ha Mim: 30.

4

Chapter

59th - Tafsir Surah Al Hashr (The Exile)

{سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ} 1

[Pooya/Ali Commentary 59:1]

This verse is identical with Hadid: 1. All that which has been created in the universe obey and fulfil the will of Allah - the wonderful working of Allah's plan and providence. Refer to the commentary of Bani Israil: 44.

{هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَّتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ} 2

[Pooya/Ali Commentary 59:2]

After the battle of Badr, the Jews of Bani Nadir accepted the fact that the Holy Prophet was the messenger of Allah whose advent has been clearly mentioned in their scripture and made a pledge not to help or abet the enemies of Islam.

The hypocrites had sympathized with the Jews of Bani Nadir, whose opposition had grown strong since the Muslim reverse at Uhad (when many well-known companions had fled), and had promised to side with them if it came to a collision with the Muslims; and to emigrate with them if they were forced to emigrate.

When the Holy Prophet visited their habitation to conduct an inquiry concerning of killing of some Muslims, they tried to kill him. Then, because of their treason and projected murder of the Holy Prophet, they were asked to leave the strategic position which they occupied, about 3 miles south of Madina, endangering the very existence of the Muslims. At first they disagreed, relying on their fortresses and their secret alliances with the pagans of Makka and the hypocrites among the Muslims. When the Muslims marched against the Bani Nadir and besieged them while they were in their strong towers, the hypocrites did nothing; and when at length they were exiled, the hypocrites did not go with them into exile. Some went to Syria and some joined their brethren in Khaybar. The Bani Nadir deserved punishment for treason and projected murder of the Holy Prophet, but their lives were spared, and they were allowed to carry away their goods and chattels.

{وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبْتُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ عَذَابُ النَّارِ} 3

[Pooya/Ali Commentary 59:3] (see commentary for verse 2)

{ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ} 4

[Pooya/Ali Commentary 59:4]

Verse 4 was revealed to announce punishment of the fire in the hereafter for those who opposed the Holy Prophet in his lifetime or after his departure from this world. The application is not restricted to the Jews of Bani Nadir, but as a general principle it is applicable in all ages. Therefore those who became Muslims but continued to disobey and oppose the Holy Prophet in order to corrupt and distort the religion of Allah should be dealt with in the light of this verse.

The early history of Islam records the behaviour of the companions which brings to light the following events;

(i) When the companions, present beside his bed on the eve of his departure from this world, refused to give him pen and paper for writing that which would keep them on the right path and prevent them from backsliding into error, he commanded them to leave his presence at once. See commentary of Nisa: 65 for *hadith al qirtas*. Umar bin Khattab said: "The man wanders in delirium. The book of Allah is sufficient for us." A large body of Muslims take this announcement of Umar as a move of separation from the religion established by the Holy Prophet, who directed all to follow the Quran and his Ahl ul Bayt (see *hadith al thaqalayn* on page 6). Some said that the writing material should be given; others sided with Umar. Voices rose high. The Holy Prophet recited verse 2 of Hujurat and said: "Begone, let me alone. The women (who wanted to provide pen and paper but rebuked by Umar) are much better than you."

Hadith al qirtas has been reported by Bukhari, Muslim, Tabarani, Ahmed bin Hanbal and Shahrastani.

While the Holy Prophet lay dead in the apartment, the *ansar* assembled at Saqifa Bani Sa-ada to choose Sad bin Obada as their leader. Receiving the news, Abu Bakr, Abu Obayda and Umar with their supporters hurried to Saqifa. As they used to run away from the battlefield in the face of danger, they now deserted him in the lure of temporal power. All, unconcerned of the movement outside, performed the prescribed funeral rites with the Holy Prophet's uncle Abbas, his two sons Qutham and Fadal, Usama and Salih. Refer to Ibn Sad in *Tabaqat*; *Tairkh al Khamis*; *Tarikh Abul Fida*.

(iii) The drama staged at Saqifa Bani Sa-ada was a clear violation, transgression and deviation in view of the covenant they made with the Holy Prophet at Ghadir Khum. See commentary of Ma-idah: 67.

{مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ } 5

[Pooya/Ali Commentary 59:5]

Aqa Mahdi Puya says:

As a military necessity, to put pressure on the rebellious transgressors and disgrace them, cutting of trees, not uprooting, was recommended. "By leave of Allah" implies that destruction or preservation of anything created is the sole prerogative of the creator Lord or of those whom He delegates His authority.

{وَمَا أَفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ } 6

[Pooya/Ali Commentary 59:6]

As has been asserted in several verses of the Quran whatsoever is in the heavens and the earth and between them belongs to Allah. They are made available to people as a trust. When disbelieving possessors turn hostile and aggressive against Allah and His Prophet, then, if their possessions are returned to the prophet of Allah without any effort or exertion on the part of the believers, such possessions become the property of His prophet. In this way it is distinguished from *anfal* (spoils), taken after fighting. Even in the case of *anfal* the authority of the prophet of Allah is unchallengeable. See commentary of Anfal: 1.

The voluntary submission of the enemy in verse 2 has been referred to here.

The Jews of Madina had come from outside and seized the lands of the original inhabitants. Since then they had been scheming and plotting to retain the usurped properties by hook or by crook. Seeing

the growth of Islam they became more active and aggressive against the people of Madina. It was a just and wise decree of the Lord of the worlds to restore the lands to their original owners and thus bring peace and order in the region.

Fa-i is derived from *afa* which means "returned to". The warriors are not entitled to any share in the property of *fa-i* as stated above. It belongs to Allah and His Prophet and is to be distributed among the relatives of the Holy Prophet (see commentary of Anfal: 41; Nahl: 90; Rum: 38), orphans, the needy and the wayfarer, so that it does not concentrate in the hands of a few rich-this serves as a basis for the socio-economic system of Islam.

After the Holy Prophet his share has to be given to the Imam of his Ahl ul Bayt in addition to the share of his relatives. To know the real and genuine relatives (Ahl ul Bayt) of the Holy Prophet see commentary of Baqarah: 124; Ali Imran: 61; Ahzab: 33 and Shura: 23.

Also see commentary of Bani Israil: 26; Naml: 15, 16; Nahl: 90 and Maryam: 2 to 15 for the unjust, unislamic and unquranic deviation of the so-called followers of the Holy Prophet resorted to for depriving the Ahl ul Bayt from their rightful share decreed by Allah. They began to misappropriate the share of the Holy Prophet in the name of "*baytul mal*" (public treasury), which is an open transgression of the explicit ordinance of Allah.

مَا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿7﴾

[Pooya/Ali Commentary 59:7] (see commentary for verse 6)

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿8﴾

[Pooya/Ali Commentary 59:8]

Among the beneficiaries were the *mahajirin*, who forsook their homes and property in Makka in order to have the freedom to believe in the religion of Allah and comply with its commands. Their devotion and sincerity were proved by their sacrifice, so they should be rewarded.

Aqa Mahdi Puya says:

In addition to all that which has been said concerning the rights of the Ahl ul Bayt in Bani Israil: 26; Naml: 15 and 16; Nahl: 90, and Maryam: 2 to 15 and Hashr: 6 and 7, the fact that Fatimah was a *mahajir* should have been taken into consideration. Why not the share of other *mahajirin* was confiscated to enrich the public funds?

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ ۚ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شَحْنًا نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿9﴾

[Pooya/Ali Commentary 59:9]

This verse refers to the *ansar* (the helpers), the people of Madina, who accepted Islam when it was opposed tooth and nail by the pagans of Makka, and who invited the Holy Prophet to settle down in Madina and become their leader. The ties of brotherhood were established between *mahajirin* and *ansar*. When the confiscated land and property of Bani Nadir was divided, and the major portion was given to the *mahajirin*, there was not the least jealousy on the part of the *ansar*, although there were poor among them also. They rejoiced in the good fortune of their brothers. We give below a few events pertaining to the generosity of Imam Ali mentioned in Minhajul Sadiqin.

(i) Once, having come to know that there was no food in the house, Ali borrowed a dinar and went to the market to buy some cereals. There he found Miqdad crossing a street. He was strolling to fritter

away time as in his house also there was no food. He could not bear the sorry plight of his children. The Imam found out the real cause of his distressed appearance and gave him the dinar and resumed to home with empty hands.

(ii) Abdullah bin Masud reports that once, after the *isha salat*, a man from among the prayers stood up and said: "I am very poor. I am hungry." The Holy Prophet said: "Who among you will give food to this man?" Ali stood up and took the poor man to his home. There was food in the house, but barely enough for one man which was kept for him. Ali put out the lamp and gave it to Fatimah asking her to bring it back when the guest had eaten the food. It was done so that the guest might not feel discomforted and uneasy. Ali sat with him and acted as if he too was eating.

The house of Ahl ul Bayt always put their trust wholly in Allah under all circumstances and gave whatever they had in the way of Allah.

Once a group of men came to Ali and said: "We always rely upon Allah. We eat when we have food, and if we do not have it we bear with patience." Ali said: "Real dependence on Allah is to thank Him when there is nothing with you, and when you have anything to give it to others who are more in need of it than you."

Shuhha is not niggardliness. Niggardliness is not giving from that which is in hand. *Shuhha* is covetousness-desire to deprive others of what they have and own everything for personal use.

The Holy Prophet said:

"To acquire forbidden possessions is *shuhha*. Never resort to it because *shuhha* and faith (in Allah) never exist together in the heart of a true believer. There is nothing more destitute than a masjid where the people living around it do not come to pray; or the book of Allah (Quran) in a house dwellers of which never recite; or a scholar among the careless people none of whom goes to him to learn from his wisdom; or a helpless believer in the captivity of disbelievers."

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ {10}

[Pooya/Ali Commentary 59:10]

The Muslims have been classified in three groups:

- (i) Those who accepted Islam as soon as the Holy Prophet made known his mission and invited them to the worship of Allah, and migrated to Madina, leaving their possessions in Makka.
- (ii) Those who came into the fold of Islam after migration.
- (iii) Those who come and will come into the house of Islam till the end of the world.

The description applies to the true believers in any age. To harbour ill will and grudge against any true believer is infidelity.

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ {11}

[Pooya/Ali Commentary 59:11]

For the alliance between the Jews and the hypocrites, see commentary of verses 2 and 3 of this Surah. All hopes founded on iniquity and treachery are vain and illusory.

Allah creates fear in the hearts of the transgressors, so in spite of numerical strength they are defeated whenever they come to fight against the true believers.

In verse 15 the reference is to the tribe of Bani Qa-inuqa who were settled in a fortified township near Madina. They were punished and banished for their treachery about a month after the battle of

Badr, long before the banishment of Bani Nadir upon whom that lesson was lost.

{لَيْنٌ أُخْرَجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَيْنٌ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَيْنٌ نَصَرُوهُمْ لِيُوَلِّنَ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ } 12

[Pooya/Ali Commentary 59:12] (see commentary for verse 11)

{لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ } 13

[Pooya/Ali Commentary 59:13] (see commentary for verse 11)

{لَا يُفَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي فُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ } 14

[Pooya/Ali Commentary 59:14] (see commentary for verse 11)

{كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُ أُولِي الْأَرْحَامِ بَالِ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ } 15

[Pooya/Ali Commentary 59:15] (see commentary for verse 11)

{كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ } 16

[Pooya/Ali Commentary 59:16]

Shaytan (evil) tempts man in all sorts of ways and allures him with seductive promises and alliances to delude him to deny Allah and goodness and to disobey His laws and deviate from the right path. When the sinner goes deep into the mire, he forsakes him and disconnects all ties of false friendship. The sinner is left alone to bear the consequences of rebellion and transgression.

It is said that on the eve of the departure for the battle of Badr, Shaytan in the guise of the chief of Bani Kananah assured Abu Jahl that he would certainly prevail over the Holy Prophet but when he saw the angels descending from heaven ran away from the scene of the battle, forsaking Abu Jahl and his comrades to defeat and disgrace. The fate of the seducer and the seduced is the same-burning in the fire for ever.

{فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ } 17

[Pooya/Ali Commentary 59:17] (see commentary for verse 16)

{يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ } 18

[Pooya/Ali Commentary 59:18]

The "fear of God" is akin to love. *Taqwa* implies full awareness of the laws made by Allah-which prevents and safeguards man from transgressing the boundaries laid down by Allah, creates self-control, keeps away from sin and injustice and stimulates positive doing of good. It is not merely a feeling or an emotion; it is an act, a doing of things which become a preparation and provision for the hereafter.

{وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ } 19

[Pooya/Ali Commentary 59:19]

To forget Allah is to forget the only reality. As man is only a reflected existence, if he does not remember Allah, he is bound to lose himself. So remembrance of Allah is in the interest of man. Allah is free from all needs.

{لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ } 20

[Pooya/Ali Commentary 59:20]

{لَوْ أَنْزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ لِنَصْرِيبِهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ } 21

[Pooya/Ali Commentary 59:21]

Refer to the commentary of Araf: 143. A mere reflection of divine glory reduced the mountain to

cyst. Also refer to Ahzab: 72 where the mountains, mentioned allegorically as rocky, stony and hard, an emblem of stability, refused to accept the trust.

Aqa Mabdi Puya says:

Quran is so forceful and convincing that it would affect a heartless mountain, but hearts of many men remain unmoved.

{ هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ } 22

[Pooya/Ali Commentary 59:22]

These verses contain the most beautiful names of Allah which give us the fundamental basis on which we can have a glimpse of the glory of Allah. Refer to the commentary of Fatihah: 1.

Aqa Mahdi Puya says:

The goodness found in the created beings are the reflection of His inseparable attributes. He is the real owner of all excellences.

Imam Ali said:

Total dedication to Allah is correspondingly related to mature understanding of His Supreme Being.

(He is) the (absolute) being, not 'happened for the first time', nor His being is on account of an accident or event; the (ever) existing, not after "missing" or "be wanting", nor there is any "before" before Him.

He is along with everything, not allied, related or circumstanced;

aloof, by Himself, (but) not detached, nor missing or slipping over any thing;

making, doing, operating, effective, not in terms of movement or motion, nor through any medium; seeing, even when there was 'nothing' to look at.

Utmost degree of involvement (with Him) tells the truth that "He is single". Ultimate of "He is single" belief generates sincere love with Him. The most possible in sincere love is not to associate qualifying terms with Him, because every adjective demonstrate its exclusion from the substance, and every substance certifies that it is other than the adjective.

There is no adjective, limiting definition of His attributes, at hand to give a character to the actual and make it agree with the same; and incomputable is the space of time (to record His beginning), and no "time to come" will arrest the end, therefore, whoso gives Allah a character joins one thing to another; and he who joins together, adds (addition in effect is collection of bit and pieces); and to divide Him into parts and portions is to be unwittingly ignorant of Him; and to stipulate direction or position is to circumscribe Him. He who outlines Him in fact computes Him. "In" infers He is that which is implied; "upon, at or by" assumes void devoid of Him. He was "there" before the created beings could describe Him.

He who describes Him in terms of qualities, gives simile or example, or estimates relatively, in fact, does not subscribe to His singleness. He, who draws a parallel or brings to mind a likeness to convey an image of Him, has not indeed referred to Him. He who makes a conjecture and employs guesswork goes wrong and does not have in him to know Allah as the independent, everlasting and free of wants Lord master.

(Selected sentences taken from various sermons of the Nahj al Balagha).

{ هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللهِ عَمَّا يُشْرِكُونَ } 23

[Pooya/Ali Commentary 59:23] (see commentary for verse 22)

{ هُوَ اللهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ } 24

[Pooya/Ali Commentary 59:24] (see commentary for verse 22)

60th - Tafsir Surah Al Mumtahina (She That is to Be Examined)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {1}

[Pooya/Ali Commentary 60:1]

The immediate occasion for the revelation of this passage was a letter, secretly despatched from Madina, through a slave songstress of Makka who came to Madina posing as a destitute but was a spy, by Hatib, a *muhajir*, addressed to the Makkans, giving them notice of the intended Muslim expedition to Makka, and advising them to arm themselves to fight against the Holy Prophet. Jibrail revealed the affair to the Holy Prophet who immediately sent Ali, Miqdad and Ammar after her. The spy, when intercepted, readily presented herself for a search, denying the charge she was accused of. Having full faith in the knowledge of the Holy Prophet, Ali threatened her with slaughter if she did not produce the letter. Then she brought the letter from the long tresses of her hair. On being questioned, Hatib offered the excuse that it was solely due to his natural desire to save his unprotected family at the hands of the Makkan pagans. The Holy Prophet, in view of his past conduct, graciously asked him to seek pardon from Allah.

This was shortly before the conquest of Makka, but the principle is of universal importance. There cannot be any intimacy with the enemies of your faith and people, who are persecuting your faith and seeking to destroy you and your faith. You should not do so even for the sake of your relatives, as it compromises the life and existence of your whole community. For treachery the plea of children and relatives will not be accepted when the day of judgement comes. Children, family and friends will be of no avail.

The command to avoid contact with the enemies of the truth is the basis of the doctrine of *tabarra*. *Tabarra* is not vulgar vilification or wanton abuse. It is that which has been commanded in this verse.

{إِنْ يَتَفَقَّحُوا يَكُونُوا لَكُمْ أَعْدَاءَ وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ } 2

[Pooya/Ali Commentary 60:2] (see commentary for verse 1)

{لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ } 3

[Pooya/Ali Commentary 60:3] (see commentary for verse 1)

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلِّمْنَا لِسَانَ الْإِسْلَامَ وَتُجَازَى الْعَادُونَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ هُمُ الصَّابِرُونَ } 4

[Pooya/Ali Commentary 60:4]

Refer to the commentary Anam: 75 and Bara-at: 114 and Maryam: 41 to 48 for "there is for you an excellent pattern in Ibrahim." Ibrahim warned Azar, not his father but the patriarch of his family and his people, against idolatry and prayed for Azar, but when they became open enemies of Allah, he dissociated himself from them and left his home, his family and his people. "Those with him" were

his wife and nephew Lut and those who believed in Allah who went into exile with him. The enemies of Allah are the enemies of the believers. Therefore the believers must cut themselves off from them, unless they repent and submit themselves to Allah.

The believers must put their trust in Allah and seek His protection from becoming so weak as to tempt the disbelievers to try to attack and destroy them.

For *fitnat* see commentary of Baqarah: 102 and Anfal: 25.

Imam Jafar bin Muhammad as Sadiq said:

"In ancient times every believer was poor and a great number of disbelievers were men of large means, but when Ibrahim prayed to Allah to make believers strong and able to stand up to the disbelievers, riches or poverty became the fruit of one's labour and efforts."

5} رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

[Pooya/Ali Commentary 60:5] (see commentary for verse 4)

6} لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ ۖ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

[Pooya/Ali Commentary 60:6] (see commentary for verse 4)

7} عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً ۗ وَاللَّهُ قَدِيرٌ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

[Pooya/Ali Commentary 60:7]

That which has been stated in this verse happened on taking of Makka, when some of the leading Quraysh, who had till then been invertebrate enemies of Islam, apparently embraced the faith and their hostility was neutralised.

8} لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

[Pooya/Ali Commentary 60:8]

Fairness and equity are made obligatory in dealing with every creature of Allah whatever his beliefs may be, unless they exceed all bounds and come out to destroy the faith and the faithful.

Aqa Mahdi Puya says:

Islam enjoins kindness, fairplay and justice to non-violent non-muslims.

9} إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ ۗ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

[Pooya/Ali Commentary 60:9] (see commentary for verse 8)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ إِنَّ اللَّهَ يَعْلَمُ بِإِيمَانِهِنَّ ۗ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۚ وَأَتَوْهُنَّ مَا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفِرِ ۚ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ فِي بَيْنِكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

[Pooya/Ali Commentary 60:10]

Under the treaty of Hudaibiya [see Fat-h: 1 clause (ii) and (iii),] whosoever wished to join the Holy Prophet had the liberty to do so, but if claimed back by the guardian should be returned. A party of men and women came to the Holy Prophet and embraced Islam among whom was Saba daughter of Harith. Her husband came and demanded her return under clause (iii). But as the Quraysh had already broken the treaty, some instructions were necessary as to what should be done in such circumstances. Muslim women married to pagan husbands were oppressed for their faith and some of them came to Madina as refugees. After this verse, they were not to be resumed to the custody of their pagan husbands, as the marriage of believing women with non-muslims is held to be dissolved if the husbands do not accept Islam. In order to give no room of complaint to the pagans, the dower they had given on marriage should be repaid to the husband.

Islam recognises the change of faith as one of the causes of separation.

The believers are told to examine women who come to them as fugitives from the idolaters and find out their real and inner motives that they are prompted by the sole desire of serving Islam and of saving their faith, and are not pretenders. The examination should be directed, among other things, to the points mentioned in verse 12. They were required

- (i) not to worship any god save one true God, Allah;
- (u) not to steal;
- (iii) not to indulge in sex outside the marriage tie;
- (iv) not to commit infanticide,
- (v) not to disobey the laws and principles of Islam.

Ma arjulihanna literally means "not to utter slander which they have forged between their hands and feet", which implies the practice of ascribing their spurious (illegitimate) children to their husbands.

La yaqtulna awladahunna (not to kill their children) also refers to abortion.

{ وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَرْوَاجُهُمْ مِثْلَ مَا أَنْفَعْتُمْ ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ } 11

[Pooya/Ali Commentary 60:11] (see commentary for verse 10)

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ لِقَبَائِعِهِنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ } 12

[Pooya/Ali Commentary 60:12] (see commentary for verse 10)

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ } 13

[Pooya/Ali Commentary 60:13]

See commentary of Mujadilah: 14 and verses 1 to 3 of this surah for not turning to disbelievers for friendship.

Aqa Mahdi Puya says:

The last portion of this verse asserts that to believe that the people of the grave have no existence at all and are just dust and decayed bones is kufr (infidelity).

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