



THE HOLY QURAN

Commentary - Tafsir By
Ayatullah Agha Mehdi Pooya
&
S.V. Mir Ahmed Ali

Surah 6 to 10



xkp

Chapter 1

6th - Tafsir Surah Al-An'aam (The Cattle)

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Alhamdu lillah - refer to the commentary of al Fatihah : 2. See commentary of al Baqarah : 164 for the "creation of the heavens and the earth."

This verse repudiates the theory of duality of old Persian theology, preached by the Magians, that light and darkness are eternal. They are both creatures of the Lord of the worlds. *Adala*, here, means to hold something as equal to something else. As the ultimate cause of every created thing, in the universe, is Allah, no reasonable person, except a disbeliever, can set up any of His creatures as equal, particularly when He cherishes and loves His creatures. To confound the eternal being of the true God with false ideas and superstitions is *shirk* (polytheism), which must be punished. He has created light and darkness to help man to distinguish the true from the false. He alone should be praised and glorified.

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[Pooya/Ali Commentary 6:2]

Allah created Adam from clay, and through him He brought into being the whole mankind. (See Adam on page 67). The first term, life in this world till death, is a period of probation; and the second term leads upto the time of resurrection, known to Him alone (Nazi-at : 42 to 44), yet the disbelievers have doubt concerning resurrection.

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[Pooya/Ali Commentary 6:3]

It is folly to suppose that Allah only reigns in the heavens (see page 11). He also reigns on the earth. He knows all our secret thoughts and motives, and the real worth of all that is behind what we care to show. It is by our deeds that He judges us; for our deeds, whether good or evil, we shall get due recompense in due time.

Allah is one, the (only) creator, the Lord-cherisher of the worlds. Hidden and disclosed are the terms related to man. Allah knows everything. His knowledge encompasses the whole universe (see commentary of al Baqarah : 255).

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[Pooya/Ali Commentary 6:4]

Ayat (signs) means revelations, communications and the messengers of Allah and the divinely appointed successors of the Holy Prophet (the holy Imams among his Ahl ul Bayt), who put forward conclusive arguments to establish the truth of Allah's message, but the rejectors of faith turned away from it, and, at last, they learned the reality of what they used to mock at. The shortsighted and arrogant pagans (who supposed that they were firmly established on this earth, secure in their privileges) were reminded of much greater nations in the past, who failed in their duty and were wiped out.

If a book, written on paper, was sent to the Holy Prophet the pagans would have said (in sheer pugnacity) that it was obvious magic, and they were not helped at all in attaining faith, because their hearts were diseased. A similar demand was made by the Jews (see Nisa : 153).

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[Pooya/Ali Commentary 6:5] (see commentary for verse 4)

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

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[Pooya/Ali Commentary 6:7] (see commentary for verse 4)

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[Pooya/Ali Commentary 6:8]

As demanded by the infidels, if Allah did send down an angel (who is by nature invisible to human eye) he would have certainly appeared as a human being, and the paganish nature would also have rejected him. In any event severe punishment is the ultimate fate of the disbelievers. See commentary of al Baqarah : 210.

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[Pooya/Ali Commentary 6:9]

Even if an angel was sent to act as a prophet, he would also appear to them, in form and appearance, like a man; in which case their already confused notions about spiritual life would be still more confounded.

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[Pooya/Ali Commentary 6:10]

Many prophets (Nuh, Lut and Thamud), before the Holy Prophet, were also mocked at, but the scoffers were subdued and destroyed by the thing that they mocked at. The mockers of Isa were destroyed by Titus in Jerusalem. The mockers, who drove out the Holy Prophet from Makka, were overpowered; and they begged for mercy and the "mercy unto the worlds" granted it to them.

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[Pooya/Ali Commentary 6:11]

Look at the ruins of the disobedient nations with great and glorious past.

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[Pooya/Ali Commentary 6:12]

All that exists in the universe belongs to Allah. Human experience (history) proves the mercy of Allah and the law that without His mercy man would have lost his soul and destroyed himself completely He mercifully deals with those who repent sincerely, adopt piety and avoid evil.

Those who have destroyed their souls by refusing to give ear to the Holy Prophet shall be punished on the day of resurrection, because they did not exercise their will to believe in Allah and His last Prophet and obey them, inspite of his clear warnings.

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[Pooya/Ali Commentary 6:13]

Sakana means to dwell, to rest, to be still - which implies time and space. All that exists in time and space belongs to Allah. So He is the owner of whatever is in time as well as of whatever is in space; so believe in His unity and profit by His mercy.

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[Pooya/Ali Commentary 6:14]

Islam means total submission to the will of Allah In this sense all creatures in the heavens and on the earth, willingly or unwillingly, have submitted to His will, accepted Islam, according to verse 83 of Ali Irrnan; and in verse 93 of Maryam the word *abdiyat* also refers to total submission of all creatures to the beneficent Lord of the worlds.

The Holy Prophet was the first *abid* (worshipper of Allah) among all His creation, therefore it is wrong to say that he was the first convert, which implies that before that he was not a Muslim. "If Allah had a son, I would be the first to worship", in Zukhruf : 81, proves the fact that the Holy Prophet was the first worshipper of Allah among all His creation.

"Feeds but is not fed", is true both literally and figuratively. To Allah we owe the satisfaction of all needs, but He is independent of all needs.

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[Pooya/Ali Commentary 6:15]

Mankind is addressed through the Holy Prophet that whoso disobeys Allah should be ready to face the consequences, in the shape of a severe and eternal punishment, on the day of reckoning.

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[Pooya/Ali Commentary 6:16]

Those who receive mercy from their Lord shall be able to avert the torment of the day of judgement. It is deliverance, the obvious fulfilment of all desires - that is a supreme achievement, a manifest triumph.

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[Pooya/Ali Commentary 6:17]

The vulgar worship false gods out of fear that they would harm them, or hope that they would confer some benefits on them. These false gods can do neither. All power, all goodness, is in the hands of one true God. All else is pretence or illusion.

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[Pooya/Ali Commentary 6:18]

Allah is the absolute supreme in His infinite power, and in his infinite knowledge and awareness.

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[Pooya/Ali Commentary 6:19]

The mission of the Holy Prophet was universal. The Holy Prophet was sent to the whole mankind as a messenger for all times. Matthew 10 : 5, 6; and 15 : 22 to 26 confirm that Isa was sent to the lost sheep of the house of Israil. Also refer to Araf : 158; Anbiya : 107 and Saba : 28. The Quran, revealed to him, is a divine evidence of his prophethood.

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[Pooya/Ali Commentary 6:20]

Refer to al Baqarah : 146.

As explained in the commentary of al Baqarah : 40 to 42, 75, 78 to 91, 101, 105, 109 and 124 the Jews and the Christians knew that the Holy Prophet was the promised prophet as clearly mentioned in their books, but they obstinately refused to accept the truth.

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[Pooya/Ali Commentary 6:21]

He who says things like "Isa is the son of God," or "He has daughters", or "He has coequals acting on His behalf", or denies the description of the Holy Prophet in the old scriptures, is a fabricator of lies. Those who have associated others with Allah shall be brought before the true God, the Lord of the worlds, on the day of reckoning for a just requital, then their subterfuge will not help them, their sedition will earn eternal damnation for them, because the acceptance of the falsity of their notions will practically convict them.

Aqa Mahdi Puya says:

Unzur implies that the Holy Prophet had seen the scene of the day of resurrection, in advance, and was fully aware of that which will take place. Once he had said:

"I and the final hour have been sent together; and everything is moving towards this end."

It shows that he is viewing all that which is taking place in the universe.

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[Pooya/Ali Commentary 6:22] (see commentary for verse 21)

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[Pooya/Ali Commentary 6:23] (see commentary for verse 21)

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[Pooya/Ali Commentary 6:24] (see commentary for verse 21)

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[Pooya/Ali Commentary 6:25]

Some of the pagans used to visit the Holy Prophet not to listen to what he said but to dispute with him. They were not seekers of truth at all, and they never wanted to profit by the signs (miracles) of Allah. By keeping themselves and others away from it they destroyed their own souls.

It is reported that when Nasr bin Khalid had said to Abu Sufyan, Atbah and Shaybah that the Holy Prophet only recited the tales of the

ancients, and he could also relate many fables of the Persians, these verses were revealed.

Aqa Mahdi Puya says:

The Quran is meaningful and a guidance to those whose minds and hearts accept it (verse 19 of this surah), but it is recited as a *hujjat* (argument) to those also whose hearts do not receive it as said in verse 26.

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[Pooya/Ali Commentary 6:26] (see commentary for verse 25)

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[Pooya/Ali Commentary 6:27]

Their falsity was not due to want of knowledge, but on account of perversity and selfishness. In their hearts was a disease (al Baqarah : 10), therefore neither their understanding, nor their ears, nor their eyes do the proper work. They twist what they see, hear, or are taught, and go deeper and deeper into the mire. The deceptions which they used to practise on their people will, on the day of reckoning, become clear to their own eyes.

Every soul reveals its inherent nature in whatever form it assumes.

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[Pooya/Ali Commentary 6:28] (see commentary for verse 27)

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[Pooya/Ali Commentary 6:29]

The pagans were no less materialistic than superstitious, therefore, they did not accept the doctrine of resurrection. They totally denied the life of hereafter and believed that, if at all there was another life, they would be sent back again in this world.

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[Pooya/Ali Commentary 6:30]

Aqa Mahdi Puya says:

Resurrection is an evolutionary stage (from the terrestrial to the heavenly and spiritual) where one feels the presence of Allah.

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[Pooya/Ali Commentary 6:31]

Grievous is the burden of sins which the wicked will bear on their backs when they will meet Allah on the day of reckoning - meeting is not seeing with the eyes but communion with Him in a way agreeable to His absoluteness and suitable to His infiniteness.

Aqa Mahdi Puya says:

Consciousness of the worldly life (its sorrows and pleasures) is an essential feature of the life of hereafter. It renders the theory of transmigration null and void.

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[Pooya/Ali Commentary 6:32]

This life is a preparation for the eternal home to which we are going. It is far more important than the ephemeral and empty pleasures which seduce us in the life of this world.

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[Pooya/Ali Commentary 6:33]

The pagans used to say that the Holy Prophet was certainly truthful (they called him *al sadiq* and *al amin*) as he had never uttered a falsehood. They did not call in question his honesty. What they stoutly denied was the message he claimed to have received from Allah.

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[Pooya/Ali Commentary 6:34]

In "There is none that can alter the words of Allah", the words of Allah means the decrees and promises of Allah (Allah's creative or legislative will) to send "help" to the Holy Prophet, as it was provided to His messengers and prophets before him.

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[Pooya/Ali Commentary 6:35]

The Holy Prophet, as the "mercy unto the worlds", sincerely wanted to save all the people from the degradation of polytheism. There were many signs of a divine mission in the Holy Prophet's life and in the message he delivered. If so many signs and evidences had failed to convince the believers, no sign, miracle or wonder would carry conviction to those ignorant dissenters.

The followers of the Holy Prophet, to whom the persistent aversion of the polytheists seemed unyielding and vengeful, have been addressed here through the Holy Prophet. Allah's plan is that only those shall find guidance who would seek it.

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[Pooya/Ali Commentary 6:36]

Only those who pay attention to the call of the Holy Prophet with an open heart and with fairness of mind will accept the truth and believe in the Holy Prophet, because if people listen to the truth sincerely and earnestly, they must believe. If their spiritual faculty is dead, then they are like the dead. They cannot escape being brought to face the judgement on the day of resurrection.

Aqa Mahdi Puya says:

Notwithstanding the universality of the teachings of the Holy Prophet, the real purpose of the divine guidance is to provide guidance to those who have enlightened minds and spiritual integrity to use their free will and intention in order to choose the right path and walk on it.

Imam Jafar bin Muhammad al Sadiq said:

"Do not try to increase the number of the true faithfuls by inviting those who do not possess the essential intelligence and tendency for development and progress. Certainly Allah has pointed out, in verse 17 and 18 of al Zumar, the men of understanding who study, examine, rationalize, and, through their free will and candid intention, make a choice of the path of Allah and reject the suggestions made by Shaytan ."

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[Pooya/Ali Commentary 6:37]

Refer to the commentary of verse 35 of this surah. Signs were all around them, but they did not understand. They picked holes in anything that descended to their level of intelligence. Also refer to the commentary of the preceding verse. By "most of them do not know" majority has been censured.

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[Pooya/Ali Commentary 6:38]

In our pride we may exclude animals (living in air, sea and land), but they all live a life, social and individual, like ourselves, and all life is subject to the plan and will of Allah. They are all answerable to His will and plan ("shall be gathered to their Lord in the end"). Everything is registered in the book of creation (nothing is left out or misplaced) of which the Quran is the condensed demonstration .

The religion, in detail, has been explained in the Quran, and knowledge of everything (in the universe) has been given to the Holy Prophet; therefore, the people have been commanded to carry out the orders of the Holy Prophet (Ali Imran : 32, 132; Ma-idah : 92; Hashr : 7) because "nor does he speak of his own desire, it is not but revelation revealed" (Najm : 3, 4); and the Quran contains everything (An-am: 59). On this basis the Holy Prophet declared that he is the city of knowledge and Ali is its gate. So the Holy Prophet, and after him, Ali and the holy Imams among the Ahl ul Bayt (Nisa : 59; Ma-idah : 55 and 67) are authorised to deal with and make known details pertaining to nature and all that which has been created by Allah.

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[Pooya/Ali Commentary 6:39]

If man sees the signs but shuts his ears to the true message and refuses (like a dumb) to speak out the message which all nature proclaims, then

according to the divine plan he must suffer and wander, just as, in the opposite case, he will receive grace and salvation.

Allah bestows His pleasure according to inclination and competence.

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[Pooya/Ali Commentary 6:40]

The pagans, who believe in false gods, must call upon the imaginary deities whom they worship, but instead they cry out to Allah in moments of extreme helplessness, danger and affliction.

In utter helplessness, unable to find help from any quarter, the "inner self" of every human being, be he an unbeliever, is liberated from the obstinacy of personal views, and commands to cry for the help of the omnipotent and omniscient Lord.

When a man asked Imam Jafar bin Muhammad al Sadiq to enable him to see Allah, the Imam advised him to meet him some other day. On one occasion he met the Imam while he was standing beside a river, and repeated his request. As directed by the Imam, his companions tied the hands and legs of the man and threw him in the river. While struggling to save himself from drowning he solicited help from every man standing there one by one, but none came to his rescue. Losing all hopes, he cried "O God! Help me", when he was about to go down under the water. Then the Imam took him out from the river and asked him "Did you see Allah?" He said: "Yes, my master." The Imam said: "You cannot see Allah with your eyes. You can see Him through your insight by realizing His essential existence."

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[Pooya/Ali Commentary 6:41] (see commentary for verse 40)

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[Pooya/Ali Commentary 6:42]

Please refer to the commentary of al Baqarah : 136, 177, 285; Ali Imran : 84; Nisa : 136, 152, 164.

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[Pooya/Ali Commentary 6:43]

Having inadvertently sinned, if man does not turn repentant to Allah so that he would have been forgiven, but, on the contrary, becomes stubborn and hardhearted, Shaytan gets his opportunity to exploit him by putting forward the alluring pleasures of his vanity fair.

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[Pooya/Ali Commentary 6:44]

The good things of life must teach us not only goodness but also develop sensitiveness and spiritual awareness, otherwise we are puffed up in prosperity which is a punishment from a higher point of view. We go deeper and deeper into sin, until we are pulled up all of a sudden, and then, instead of being contrite, we merely become desperate.

The Holy Prophet said:

"When you see a man, more and more blessed with bounties of Allah, inspite of his repeated sinfulness, then be sure that he is enjoying a respite, either to repent and walk on the right path, or be prepared for a sudden affliction from Allah."

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[Pooya/Ali Commentary 6:45]

Allah's punishment to wrongdoers is a measure of justice. To protect the righteous from their depredations and maintain His just decrees, the last remnant of the unjust had to be cut off, so they were completely destroyed.

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[Pooya/Ali Commentary 6:46]

Allah explains His signs in various ways in order to admonish the wrongdoers, yet they turn aside (see commentary of al Baqarah 7).

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[Pooya/Ali Commentary 6:47]

The punishment of Allah comes to the wrongdoers without warning or with many warnings. All wrongdoing must eventually have its

punishment. A general calamity may not destroy the righteous, because they receive Allah's mercy and pleasure both in this world and in the hereafter.

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[Pooya/Ali Commentary 6:48] Allah sent His messengers to preach and teach, to give hope (glad tidings), to the repentant and to warn the rejectors and the ungodly of the wrath to come.

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[Pooya/Ali Commentary 6:49] (see commentary for verse 48)

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[Pooya/Ali Commentary 6:50]

This verse implies that the Holy Prophet was not like deceitful soothsayers, who pretend to reveal hidden treasures, or see into the future, or claim to be the masters who control everything. In a wider sense the Holy Prophet dealt out great treasures of truth, given to him by Allah; he had received Allah's inspiration to know all about everything, and always made clear to the people that his power, his wisdom and his glory reached the highest position by Allah's permission. Outwardly to the common man he was a "plain preacher", who presented the truth in its pristine purity, without any misleading ambiguity about his relationship with Allah, so that his unwary followers might not idolize him as the Christians worshipped Isa.

At all events the Holy Prophet demonstrated his total submission to Allah as all human beings are commanded to do, notwithstanding his singular achievements, on the basis of which he could be tempted to present himself as a being whose nature is partly divine so that the people who, for centuries, had been accustomed to the worshipping of supernatural phenomena, should demi-deify him; but he never gave to his followers any room to raise him to godhead.

For "can the blind (disbelievers) be held equal to the seeing (believers)" see commentary of Ma-idah : 100.

"Will you not then reflect?" indicates that Islam invites man to use his intellect and power of reasoning for arriving at a rational conclusion.

Aqa Mahdi Puya says:

The Holy Prophet and his Ahl ul Bayt have been distinguished from other human beings because their physical and spiritual lives attained perfection through divine guidance and inspiration which they earned because whatever they did, natural or supernatural, was in total submission to Allah's will and in compliance with His commands, by His permission. It is a state of absolute *ubudiyat* (obedience).

Besides Allah, no one knows and controls the unseen, and he who claims knowledge of the unseen and control over it, either by his own inherent skill and effort or through some other agency not connected with and subservient to Allah, is a vulgar soothsayer - deaf, dumb and blind. Also refer to Tur : 37, 38; Qalam : 47.

According to verses 112 and 121 of this surah the evil ones among men and jinn inspire each other.

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[Pooya/Ali Commentary 6:51]

Aqa Mahdi Puya says:

There are some men (sinners) who, aware of the warnings given by the Holy Prophet, believe in the day of reckoning; and eventually realize their responsibility to guard themselves against evil, so they adopt piety, and rely upon Allah.

For intercession see commentary of al Baqarah : 48, 123.

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[Pooya/Ali Commentary 6:52]

Wajh (face) means Allah's grace or pleasure, the highest aim of spiritual aspiration.

Some of the rich and influential Quraysh thought it beneath their dignity to listen to the Holy Prophet's teachings in company with the less fortunate companions like Ammar, Bilal, Salman, Abu Dharr, Miqdad and Suhayb known as *ashab al sufah* (the sincere and devout companions), who were true seekers of Allah's grace, nearness and pleasure. The Holy Prophet took care of and looked after them. Whether wealthy or poor, black or white, every companion was treated alike, and preference over each other was given according to the degree of piety. Bani Israil :

15; Fatir : 18; Zumar : 7; Hujurat : 13; and Zilzal : 7 and 8 say that no bearer of burdens bears the burden of another. Every individual is accountable for what he does in this life.

In fact the true sincerity of the abovenoted less fortunate companions entitled them to precedence over worldly men in the kingdom of Allah; whose justice was vindicated in the Holy Prophet's daily life. The rich and influential persons were on trial. More often than not they failed to match the faith of the poor companions who were always grateful to Allah and His Prophet for their guidance.

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[Pooya/Ali Commentary 6:53] (see commentary for verse 52)

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[Pooya/Ali Commentary 6:54]

Refer to the commentary of verse 12 of this surah for "your Lord has prescribed mercy for Himself". When one is blessed with the mercy of Allah, his sins are wiped out. He wipes out what He pleases (Rad : 39), and He even changes the sins of some people into goodness (Furqan : 70), provided the inadvertent sinner turns repentant to Him and amends.

The humble and sincere believers were not avoided or kept at a distance to humour the wealthy, but on the contrary were highly respected and greeted by the Islamic salutation (*salamu alaykum*).

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[Pooya/Ali Commentary 6:55] (see commentary for verse 54)

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[Pooya/Ali Commentary 6:56]

There are a number of arguments put forward by the Holy Prophet, in these verses, against the pagans who refused to believe in Allah's message.

- (i) I have received light and will follow it.
- (ii) I prefer my light to your vain desires.

(iii) Punishment rests with Allah. If it rested with me, it would be for me to take up your challenge - "if there is a God, why does He not finish the blasphemers at once?" Be sure that He will call you to account; He is the best of deciders; and he knows best those who are unjust.

(iv) It is a matter between you and Allah; I am only a warner and a bearer of the good tidings of salvation .

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[Pooya/Ali Commentary 6:57] (see commentary for verse 56)

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[Pooya/Ali Commentary 6:58] (see commentary for verse 56)

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[Pooya/Ali Commentary 6:59]

Mafatih (plural of *miftah* - a key; or plural of *maftah* - a treasure).

Everything seen and unseen is ordered and regulated by the laws made by Him; the fresh and the withered, the living and the dead - nothing is outside the plan of His creation. Allah knows that which takes place, manifest or hidden, because it is an effect of His supreme will.

Ayyashi reports that according to Imam Musa bin Jafar al Kazim, Imam Ali, while explaining verse 43 of al Rad, said: The book, mentioned in this verse, knowledge of which is stated to be with the witness who testifies to the prophethood of the Holy Prophet along with Allah; and the book, mentioned in verse 12 of Ya Sin, containing all things, which has been confined in a manifest or declared Imam, is the same clear book mentioned in verse 59 of An-am.

It means that the witness, who has the knowledge of the book is the *imamum mubin* and knows everything in the universe, is endowed with the divine wisdom and is chosen by Allah.

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[Pooya/Ali Commentary 6:60]

This verse confirms the meaning of *tawaffa* referred to in verse 55 of Ali Imran - to take away. *Tawaffa* does not always mean death.

As the rest of His creation is subject to His law and plan, so is man's life at every moment, awake or asleep. We go to sleep by night (He takes our souls) with the record of all we have done in our waking moments, and by day we awaken again to our activities, and so it goes on until we fulfil the term of our life appointed for this world. Then comes death with the full record of our whole life; and then in the end, comes the final awakening on the day of reckoning.

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[Pooya/Ali Commentary 6:61]

Aqa Mahdi Puya says:

Allah is the subduer of His creatures by His absolute and sovereign power and authority, with or without their will. The angels or "the sent ones" (*rusul*) carry out His commands all over the universe as His subordinate agents. His absolute authority is supreme. Attribution of any activity to any person or thing for which there is no divine decree or declaration means assigning a parallel authority which is *shirk* (polytheism).

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[Pooya/Ali Commentary 6:62]

Aqa Mahdi Puya says:

Mawla (Lord-master) has been used by the Holy Prophet for himself and Imam Ali on the day of Ghadir Khum (see commentary of Ma-idah : 67) in the same sense Allah has used it for Himself in this verse. The Holy Prophet as Allah's vicegerent and Ali as the Holy Prophet's vicegerent, appointed by him at the command of the Lord of the worlds, have also been entrusted with the divine power of judgement. Judgement requires the full knowledge of truth and perfect ability to distinguish between right and wrong. No one possesses it save Allah and His messenger and his successors appointed by Him.

Asra ul hasibin - when asked "How Allah would take account of all the created beings simultaneously" Imam Ali replied: Just as He provides sustenance to one and all at the same time.

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[Pooya/Ali Commentary 6:63] Calling upon Allah in times of danger shows that in the depths of their hearts people feel His need. Allah's providence saves them, and yet they ungratefully run after false gods. In addition to the physical calamities that they have to fear, there are their mutual discords and craving for vengeance which are much more destructive, and only faith in Allah can save them from all types of calamities.

The pagans of Makka had, as a body, not only rejected Allah's message but were persecuting His messenger. The Holy Prophet's duty was to deliver His message, which he did. He was not responsible for their conduct. All warnings from Allah had their time-limit. The leaders of the resistance came to an evil end, and their whole system of fraud and selfishness was destroyed in order to make room for the religion of Allah. Apart from the particular warning in these verses there is a general warning for the present and for all time.

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[Pooya/Ali Commentary 6:64] (see commentary for verse 63)
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[Pooya/Ali Commentary 6:65] (see commentary for verse 63)
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[Pooya/Ali Commentary 6:66] (see commentary for verse 63)
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[Pooya/Ali Commentary 6:67] (see commentary for verse 63)
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[Pooya/Ali Commentary 6:68]
Refer to Nisa : 140.

The followers of the Holy Prophet are warned not to sit in the company of those who ridicule the truth revealed through the Holy Prophet. According to verse 42 of al Hijr Shaytan has no authority (influence) over

Allah's servants, of whom His chosen prophets and their successors are the best example .

Aqa Mahdi Puya says:

The prophets of Allah did not commit mistakes intentionally, or unintentionally, or by forgetfulness.

The Holy Prophet said:

"My eyes sleep, but my heart always remains awake."

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[Pooya/Ali Commentary 6:69]

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[Pooya/Ali Commentary 6:70]

See commentary of verse 32 of this surah.

Worldly people are deceived by the allurements of this life and the illusion of vicarious atonements. Every soul delivers itself to ruin by its own act. They do not profit by admonition and pay no heed to the voice of reason.

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[Pooya/Ali Commentary 6:71]

If, after receiving guidance from the self-subsisting eternal Lord who created the universe (with every increase of knowledge we see in what true and perfect proportions all creation is held together), we turn to lifeless idols, it would indeed show that we were made into fools, wandering to a precipice; therefore, we must accept the only true guidance, the guidance of Allah, and only His law, for we shall have to answer His questioning on the day of reckoning when the trumpet sounds for the last day and His judgement will, with perfect justice, establish the

dominion of right and reality. [DILP Note: The original text had split verse 73 into two, and therefore, this commentary applied to verses 71 through 74. Subsequent references to verse numbers in the remaining commentaries in this chapter may be one off.]

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[Pooya/Ali Commentary 6:72] (see commentary for verse 71)

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[Pooya/Ali Commentary 6:73] (see commentary for verse 71)

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[Pooya/Ali Commentary 6:74]

It is a historical fact that in the days of Ibrahim the patriarch of the family was addressed as father. The Christians address their priests as father, and in the same sense they refer to God as the father in heaven. Many traditions say that the real father of Ibrahim died before his birth and he was brought up by Azar, his uncle, who was the patriarch of his family. It is also said that Azar, his uncle, married his mother after his father's death, therefore Azar was also his step-father. The Holy Prophet's claim that impurity of ignorance and infidelity never touched any of his ancestors from Adam to Abdullah also confirms the above-noted fact. The word *ab* may mean an uncle or an ancestor as Ismail, the uncle of Yaqub, has been addressed as *ab* in verse 133 of al Baqarah. According to Genesis 11 : 27 the name of Ibrahim's father was Terah. In the Talmud his name is Therach. In verse 41 of Ibrahim, Ibrahim prays for his parents along with the other believers which shows that his father was a believer, otherwise a prophet of Allah could never have associated an infidel with believers and prayed to cover him with Allah's mercy. Azar was his uncle or the brother of his grandfather.

Ibrahim lived among the Chaldeans, who had great knowledge of the stars and heavenly bodies. The Babylonian religion was an admixture of animism and nature worship. The two powers most commonly chosen were the sun and the moon. Allah showed him the spiritual glories behind the magnificent powers and laws of the physical universe. When he saw the waning of the stars, the moon and the sun, he saw through the folly of idol-worship and the futility of worshipping distant beautiful

things that shine, to which the ignorant ascribe a power which is not in them. They rise and set according to laws whose author is Allah. Its worship is therefore futile. Appearances are deceptive. That is not God. It is a folly to worship created things and beings when the author and the creator is there. All must turn to the true God, renounce all these follies, and proclaim one true Allah.

Ibrahim was free from superstitious fears, for he had found the true God, without whose will nothing can happen. He admonished his people to come in the security of faith instead of wandering in the wilderness of fear by worshipping the "setting ones" creatures created by Him.

Those who believe and do not intermix belief with iniquity (*zulm*) are the rightly guided. In view of this Quranic condition the position of those companions, who deserted the Holy Prophet in battlefields, now and then, doubted his integrity and judgement, becomes dubious.

The spiritual education of Ibrahim (given to him by Allah) enabled him to preach the truth among his people.

Aqa Mahdi Puya says:

Zulm means (any) evil or transgression in thought or action. In their supplications, the prophets and the Imams have used the word *zalim* for themselves in order to describe their humble position before Allah at the time of seeking His mercy (refer to *Anbiya* : 87) because all created beings, be they prophets or Imams, need His mercy at all times in their lives here and hereafter. They have used it to avoid vanity or pride so that through utmost humility they could become thoroughly devoted to the service of Allah. Such a confession is a part of the *tasbih* (glorification of Allah) they used to recite again and again, sitting, standing, walking or reclining.

The Holy Prophet said:

"We do not know Thee, O Lord, as Thou should be known, nor do we worship Thee as Thou should be worshipped."

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[Pooya/Ali Commentary 6:75] (see commentary for verse 74)

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[Pooya/Ali Commentary 6:76] (see commentary for verse 74)

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[Pooya/Ali Commentary 6:77] (see commentary for verse 74)

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[Pooya/Ali Commentary 6:78] (see commentary for verse 74)

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[Pooya/Ali Commentary 6:79] (see commentary for verse 74)

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[Pooya/Ali Commentary 6:80] (see commentary for verse 74)

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[Pooya/Ali Commentary 6:81] (see commentary for verse 74)

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[Pooya/Ali Commentary 6:82] (see commentary for verse 74)

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[Pooya/Ali Commentary 6:83] (see commentary for verse 74)

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[Pooya/Ali Commentary 6:84]

All the prophets mentioned in these verses were the descendant of Ibrahim. In fulfilment of His promise made with Ibrahim, Allah chose them, preferred them above the worlds and guided them unto the right path. All of them followed the religion of Ibrahim, Islam. Only those who are guided by Allah are commissioned by Him to guide mankind.

In verse 84 the pronoun "his" (*min dhuriyyatihi*) refers to Ibrahim.

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[Pooya/Ali Commentary 6:85] (see commentary for verse 84)

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[Pooya/Ali Commentary 6:86] (see commentary for verse 84)
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[Pooya/Ali Commentary 6:87] (see commentary for verse 84)
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[Pooya/Ali Commentary 6:88]
 Mere good deeds, without the essential belief in Allah, are useless. The prophets of Allah never associated any one with Allah because they knew that even the highest form of good conduct would have gone waste if even the slightest trace of *shirk* was found in their faith. They were pure, therefore, Allah gave them the book, authority and prophethood. When the followers of those prophets rejected the book and their authority it was taken away from them and entrusted to the Holy Prophet and his descendants, whom Allah Himself thoroughly purified (Ahzab : 33).

Fa-bi-huda humuq-tadih means follow the guidance they received and manifest all the goodness, that was endowed in the previous missions, in their character as a consolidation of all the goodness preached and practised until now. What every prophet of Allah individually possessed, the Holy Prophet was commissioned to demonstrate in his divinely integrated personality as the final, complete and perfect guide because there was no other prophet of Allah to come after him.

All the prophets were commanded by Allah not to seek from the people any recompense for their service except the Holy Prophet who was directed by Allah to announce "No reward do I ask of you for it save the love of (my) relatives (Shura : 23)." This recompense was also in the interest of the people because love of Ahl ul Bayt is a self generating goodness as has been said in verse 23 of al Shura.

Verses 86 to 88 of al Sad also say that the mission of the Holy Prophet is a reminder to the worlds. It is clearly made known that his mission is to guide mankind till the end of this world. It also means that the recompense of his toils is to let his message continue through the Imams, among his Ahl ul Bayt, until the day of resurrection.

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[Pooya/Ali Commentary 6:89] (see commentary for verse 88)

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[Pooya/Ali Commentary 6:90] (see commentary for verse 88)

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[Pooya/Ali Commentary 6:91]

The infidels in general and the Jews in particular went so far in their perversity as to deny the gift of revelation altogether.

The Tawrat was a light and guidance. It was one book. The present Old Testament is a collection of "sheets" of various kinds: see "The Tawrat" in the commentary of al Ma'idah : 116 to 120. The Jews disclose that which suits their purpose and conceal much of its contents particularly the prophecies about the advent of the Holy Prophet (see al Baqarah : 40).

The Muslims have been taught that which neither they nor their ancestors knew (they were not left at the mercy of the Jews). It is Allah who has sent down the law. If people do not believe, then let them plunge in to vain discourse.

Aqa Mahdi Puya says:

Man, more often, fails to have a clear view of Allah's attributes and the scope and the effects of His will. Some men accept His authority in the sphere of creation, but leave out legislation and deny revelation and prophethood. This and the next verses confirm that He has manifested His legislative authority through revelations revealed to His chosen prophets. The Tawrat revealed to Musa, has been cited as an example. It was a light and a guidance, containing knowledge and wisdom, taught to his followers, which neither they nor their ancestors knew. The Quran not only bears witness to its own truth but also testifies the previous scriptures revealed to Musa, Isa and other prophets (refer to the commentary of An'am : 19). In many verses of the Quran Allah Himself bears witness to His prophets and their divinely commissioned missions; and His testimony is based upon the light and the miracles referred to in the heavenly scriptures.

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[Pooya/Ali Commentary 6:92]

Mubarak means abounding in good and blessed - bringing more blessings of knowledge and wisdom than the previously revealed books.

Ummul Qura - mother of cities refers to Makka the *qibla* and centre of Islam, also asserted to be in the middle of the earth; and before it was made the *qibla* of Islam, Makka was associated with Ibrahim and Ismail, the ancestors of the Holy Prophet and his Ahl ul Bayt.

"All around" would mean "the whole world" if we look upon Makka as the centre. Also see commentary of al Baqarah : 125 and Ali Imran : 96.

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[Pooya/Ali Commentary 6:93]

This verse was revealed to condemn the half brother of Uthman, Abdullah bin abi Sarah (and men like him). He was a Jew but joined the group of pagans after renouncing his faith. After becoming Muslim he was sometimes asked to write down the revealed verses but he used to change the words of the revealed verses while writing them, and then claimed that whatever he had composed should have also been accepted as revelation.

"Surrender your souls" indicates that soul is an entity which is separated from the body at the time of death.

To know about the human soul, please refer to the commentary of al Baqarah : 30.

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[Pooya/Ali Commentary 6:94]

In this verse "intercessors" are the false religious leaders, demi-gods and gods, whom the polytheists, out of ignorance regard as their saviours. Please refer to the commentary of al Baqarah : 48 and 123 to know about the divinely approved intercessors.

When this verse was revealed and the Holy Prophet explained to Fatimah binti Asad the mother of Ali ibn abi Talib, the meaning

of *furada* (bare or naked), she burst into tears. The Holy Prophet called upon Allah to raise her duly clothed on the day of resurrection; and when she dies he used his mantle to shroud her body.

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[Pooya/Ali Commentary 6:95]

The seed-grain and the date-stone are selected as types in the vegetable kingdom, showing the dependence of our physical life on it.

"Split and sprout": both ideas are included in the root *falaqa*, and third is expressed by the word "cleave", in verse 96, for the action of evolving daybreak from the dark. For vegetables, "split and sprout" represent a double process: (i) the seeds divide, and (ii) one part shoots up. seeking the light and forming leaves and the visible parts of the future tree, and the other part digs down, forming the roots and seeking sustenance from the inside depth. This is just one small instance of the measure or disposition (judgement and decree) of the almighty and all-knowing Lord. For *taqdir* refer to the commentary of al Fatihah : 2 under "*rububiyat*". For "He brings forth the living from the dead" refer to the commentary of al Baqarah : 258 to 260.

Aqa Mahdi Puya says:

In verse 91 and 92 it has been said that only divine revelations, not conditioned by trial and error, give knowledge and guidance. In the same manner it is stated here that the process of nature cannot be fully explained by the empirical method. Therefore existence of the divine factor has to be acknowledged .

The term life and death are not absolute or independent. The elemental matter of a body-cell may be described as a living being, but, in view of the properties manifested in the cell, it is non-living.

The Quranic explanation is based upon the actual phenomena active in nature.

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[Pooya/Ali Commentary 6:96] (see commentary for verse 95)

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[Pooya/Ali Commentary 6:97]

At sea, on lands, or over mountains, whenever we sweep over wide spaces, it is the stars that act as our guides, just as the sun and moon have already been mentioned as our measure of time in the preceding verse.

Aqa Mahdi Puya says:

It is true that Allah has provided guiding stars to man for his material benefit. It is also true that He has not left man to bewilder in spiritual darkness, therefore, He has sent down His chosen representatives to guide mankind to the right path. According to Ali ibn Ibrahim's Tafsir *nujum* means the holy Imams among the Ahl ul Bayt of the Holy Prophet.

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[Pooya/Ali Commentary 6:98]

It is one of the wonders of Allah's creation, that from one person (Adam) we have grown to be so many, and each individual has so many faculties and capacities, different from one another, yet we are all one. Refer to commentary of al Nisa : 1.

Aqa Mahdi Puya says:

Allah has produced two sexes from a single soul. The male is termed as the depository and the female as the repository. In al Hajj : 5, al Mursalat : 21 and in many other verses, the mother has been described as the resting place.

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[Pooya/Ali Commentary 6:99]

Although the source (rain) is single, but the produce is of diverse varieties. See commentary of verses 95 and 96 of this surah.

In these things there are signs for people who believe in the real fruits of spiritual life. Understanding is a higher faculty than knowledge, and is necessary for knowing the meaning and purpose of this life.

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[Pooya/Ali Commentary 6:100]

According to al Rahman : 14 and 15 man is stated to have been created from clay, while Jinn from fire. See commentary of al Baqarah : 30 under "Jinn".

Some people believe that God is the creator of good and Shaytan (Jinn) is the creator of evil. They also believe that Shaytan is the cause of loss and sorrow. Surah al Falaq refutes this assumption. It is stated in this verse that such people are polytheists because it is Allah who created the jinn.

Aqa Mahdi Puya says:

The pagans worship the wonders of nature, because they can not understand them as hidden spiritual forces, so they commit *shirk* by associating them with Allah.

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[Pooya/Ali Commentary 6:101]

See commentary of al Baqarah : 163 and 255.

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[Pooya/Ali Commentary 6:102]

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[Pooya/Ali Commentary 6:103]

Allah is neither matter nor spirit. He is the creator of matter and spirit. He is invisible to the eye and imperceptible to the senses, because human eyes can only see and human senses can only perceive material phenomena. He is the incomprehensible. By His knowledge as well as His power He is all-pervading. See Aqa Mahdi Puya's notes on al Fatihah under "Allah" particularly the opinions of Imam Ali ibn abi Talib, Imam Muhammad bin Ali al Baqir and Imam Jafar bin Muhammad al Sadiq.

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[Pooya/Ali Commentary 6:104]

There is no compulsion in religion (al Baqarah : 156). Islam has given complete freedom of thought and action to man so that he may use his intellect and reason and follow the right course, shown by the Holy

Prophet and his Ahl ul Bayt. If he wanders in the wilderness of ignorance and superstition he shall surely come to a sad end.

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[Pooya/Ali Commentary 6:105]

For *nusarriful ayati* see commentary of al Baqarah : 7 with reference to verse 46 of this surah.

The Quran explains things by displaying signs through symbols, parables, narratives, and appeals to reason.

Those who are in search of knowledge and have thus acquired some knowledge of spiritual things are greatly helped to understand more clearly the things of which they had only one-sided knowledge.

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[Pooya/Ali Commentary 6:106]

Mankind has been asked to follow the commandments of the Quran revealed to the Holy Prophet. "There is no god save He" is the sum total of the divine message on which the whole structure of the religion of Allah is built and preserved. The polytheists are the outcasts. Some commentators say that through this verse Allah commanded the Holy Prophet to leave Makka and migrate to Madina.

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[Pooya/Ali Commentary 6:107]

Allah's plan is to let man use his will and reason to find out the truth, follow it, and preserve it. Allah can destroy evil, but He has given complete freedom to man to distinguish between right and wrong. The Holy Prophet was sent only to preach, to guide and show the right path.

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[Pooya/Ali Commentary 6:108]

In the early years of preaching some of the believers, while arguing with the infidels, did not use discreteness and the skill of spiritual teachers like the Holy Prophet and his Ahl ul Bayt, and in the heat of

disputation resorted to harsh language. When the idolaters of Makka went to Abu Talib and sought his mediation to stop the show of disrespect to their idols, this verse was revealed.

Islam combats against what is wrong and unpardonable (Luqman : 13 and Nisa : 116) through spiritual light so as to dispel darkness and show the right path.

Although idolatry has been condemned, yet vilification of the weakness of the opponents has been discouraged in order that the infidels may not, as a reaction, persist in their self-obsession, and obstinately refuse to see the light of guidance. Kind words and show of compassion has brought many an adversary to the fold of Islam. Moreover Allah does not want that through the uncivilised behaviour of the believers His most glorious name is drawn into mud-slinging.

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[Pooya/Ali Commentary 6:109]

Some of the disbelievers assured the Holy Prophet that if he could, like Musa and Isa, display a miracle they would believe in Allah and him. As some of the Muslims imagined that the infidels might yet be won over if a miracle of their choice did really occur, it was made plain to them that no miracle would bring them to the right path.

Please refer to the commentary of al Baqarah : 118, according to which the Holy Prophet and his Ahl ul Bayt had the authority, given by Allah, to work miracles but as Islam is a religion based upon reason, intelligence and knowledge of the laws of creation, miracles displayed in the days of ignorance of earlier prophets had been discontinued.

Aqa Mahdi Puya says:

Imam Ali mentions in Nahj al Balagha that once some infidels assured the Holy Prophet that if he commanded a tree to come to him they would believe in him and his God. The Holy Prophet did as they wished. They asked him to order the tree to go back to its original place. He again did as they desired. Then they asked him to divide the tree in two equal portions and bring one portion only to him and then send it back to join the stationary portion. He again did exactly what they wanted .

The infidels said: "You are a sorcerer."

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[Pooya/Ali Commentary 6:110]

Where there is obstinate hostile attitude to ridicule the truth, the result will be that such a sinner's heart will be hardened and his eyes will be sealed, so that he rushes towards evil and wickedness. There is no hope or refuge for him.

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[Pooya/Ali Commentary 6:111]

This is a continuation of verse 110.

If the whole pageant of the spiritual world were brought before them, the infidels would not have believed, because they - of their own choice and will - refuse knowledge, reason and faith.

"They would not believe unless Allah so pleases" means they will believe only when compulsion is applied which is contrary to Allah's plan. There is no compulsion in religion (Baqarah : 256).

Aqa Mahdi Puya says:

In *yajhaluna* "ignorance" refers to the false assumption that man is not free to act according to his will, therefore, he is not responsible for his deeds.

Man has been given full freedom to choose belief or disbelief. He is responsible for what he does. Please refer to the commentary of al Fatihah : 2 and 5.

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[Pooya/Ali Commentary 6:112]

Aqa Mahdi Puya says:

The spirit of evil is ever active and leads man astray by false theories of compulsion and predestination, and prevents him from making the right choice. As said in the preceding verse Allah neither prevents the instigators nor the followers through His creative will.

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[Pooya/Ali Commentary 6:113]

People who have no faith in the hereafter listen to and are taken in by the deceit of evil (devilish suggestions). The end of evil must be evil.

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[Pooya/Ali Commentary 6:114]

The Holy Prophet seeks no other standard of judgement save Allah's will. He knows that Allah, in His grace, has explained His will in the Quran. The people are warned not to be among those who doubt.

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[Pooya/Ali Commentary 6:115]

Tammam - fulfilment or perfection - refers to the following conclusions.

1. Perfection of the religion of Allah after the announcement of the *wilayah* of Imam Ali at Ghadir Khum - refer to verses 67 and 3 of al Ma-idah .
2. The fulfilment of the promise of sending the comforter, the spirit of truth (the Holy Prophet). Refer to the commentary of al Baqarah : 40.
3. The fulfilment of the promise of help given to the Holy Prophet on several occasions - Badr, Uhad, Khaybar etcetera - when the Holy Prophet and Islam were saved through Imam Ali, the hand of Allah (*Yadullah*).

"There is none who can change His words" is a challenge that the Quran, the revealed word of Allah, will never, like the earlier heavenly scriptures, be tampered with or made to lose its originality and genuineness, as has been explained by Aqa Mahdi Puya in his essay "The originality of the Holy Quran". To save the Quran from *tahrif* (change), under the command of Allah, the Holy Prophet left the Quran in the safe hands of his Ahl ul Bayt. Refer to *hadith al thaqalayn* in the introduction under "Essentials: For the readers of the Holy Quran".

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[Pooya/Ali Commentary 6:116]

The followers of the Holy Prophet are warned that the majority of the people are weak, therefore, liable to be misled by false theories. Allah

knows those who follow the right guidance and also those who go astray.

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[Pooya/Ali Commentary 6:117] (see commentary for verse 116)

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[Pooya/Ali Commentary 6:118]

In al Baqarah : 173 and al Ma-idah : 3 the description of unlawful food has been given. Only (the meat of) those *halal* (lawful) animals are allowed to be eaten who are slaughtered in the name of Allah. What has been forbidden has been made known unless one is compelled to eat such forbidden animals by sheer necessity.

(This sanction indirectly proves the necessity of *taqiyah*).

Those animals, even though lawful, become *haram* (unlawful) over which the name of Allah has not been pronounced at the time of slaughter.

The sin, actually committed by any of the part of the body, can be described as "open sin"; and the evil which lurks in the mind, though not carried out, can be named as "secret sin".

In Minhaj us Sadiqin it is said that to a true lover of Allah it is an "open sin" if he is mentally engrossed all the time in the bounties of Allah available in this world, and it is a "secret sin" if he spends much time in visualizing the blessings he will get in the hereafter, because in both situations he detaches himself from the remembrance of Allah. In both cases "sin" has not been used in the sense of transgressing the limits of *shariah*.

The term *wahi* has been used for the inspiration Shaytan creates in his friends, who follow his suggestions and eat forbidden food.

It is reported that the infidels, who used to eat carrion, told the Holy Prophet that it was Allah who killed the animals which they ate, so what was wrong in eating animals killed by Allah when the Muslims ate the animals killed by man. This argument created doubts in the minds of some of the Muslims. So it has been clarified that those who listen to the satanic suggestions are indeed polytheists.

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[Pooya/Ali Commentary 6:119] (see commentary for verse 118)
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[Pooya/Ali Commentary 6:120] (see commentary for verse 118)
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[Pooya/Ali Commentary 6:121] (see commentary for verse 118)
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[Pooya/Ali Commentary 6:122]

Ignorance is death. Knowledge (light) is life. Ignorance puts the conscience to sleep. Knowledge directs the inner self to the right path.

According to Minhaj us Sadiqin Abu Jahal's infidelity has been compared with Ammar bin Yasir's faith.

Aqa Mahdi Puya says:

The terms of death and life are relative. Their application varies from the simplest form of matter to the most sophisticated form of human beings, among whom there are further grades according to inherent intellect and power of execution, the highest example is of the prophets and the chosen representatives of Allah. Death has been used in this verse in the sense of the absence of the light of faith, and life in the sense of a fully aware conscience guiding the soul to the right path; but wherever the "bringing of the dead to life" is mentioned in the Quran this interpretation (an ignorant disbeliever is shown light to make him a believer) does not apply.

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[Pooya/Ali Commentary 6:123]

The tribal chiefs of Makka devised intrigues against the life and mission of the Holy Prophet. Such influential leaders always opposed the messengers of Allah right from the beginning in every community; and even today their followers work against Allah's religion, but they cause their own ruin. It is the divine plan to show the people that the might of the powerful chiefs and leaders becomes ineffective and worthless before the ever-prevalent omnipotence of Allah.

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[Pooya/Ali Commentary 6:124]

It was Walid bin Mugirah who told the Holy Prophet that as he had more wealth and power the prophethood should have been given to him. This verse is a reply to him, and men like him, that Allah alone, in His infinite wisdom, knows who is fit to carry out His commission as a prophet or as a vicegerent (*Imam or Khalifa*).

Aqa Mahdi Puya says:

Verses 12 to 15 of as Saffat and verse 7 of al Ahqaf also confirm that the Holy Prophet showed some signs (miracles) to the people when it was absolutely necessary but disbelieving infidels said: "This is only magic" or "This is pure sorcery", because their repulsive nature would not allow them to believe in the clear evidences of the Holy Prophet's singular powers Allah had bestowed on him.

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[Pooya/Ali Commentary 6:125]

Allah's universal plan is unalterable. In the spiritual world, as in the physical world, there are laws which are operating according to His will. If a man refuses faith, he becomes a rebel and to take spiritual breath is as difficult as if he has to climb up to the sky. On the other hand, the godly will find, with each step, the next step easier. Therefore, it is not Allah who renders the disbelievers incapable of believing in the truth, but according to the divine plan they are given full freedom to go astray if they desire to do so.

According to the Holy Prophet an enlightened heart dislikes the allurements of this world and make full preparation to go to the next world through the medium of death.

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[Pooya/Ali Commentary 6:126]

The religion of Islam, the only right path shown by the Quran, is followed by those whose hearts and minds have been enlightened. They

understand the signs of Allah and receive guidance. Their abode, in the hereafter, is the eternal land of peace and happiness (*darussalam*).

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[Pooya/Ali Commentary 6:127] (see commentary for verse 126)

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[Pooya/Ali Commentary 6:128]

According to the root meaning of *jinn* (to be covered or hidden) they are invisible beings. Jinn are stated to have been created from fire. In many verses jinn and men (created from clay) are spoken of together. The angels are the spirit of goodness and jinn are the spirit of evil. For further information, see commentary of al Baqarah : 30 under "Jinn". As an illustration the word jinn is also used for the mischief-makers among the disbelievers (for whom the word *shayatin*, the devils, has also been used). Ibn Abbas says that in this verse jinn means "the leaders of the infidels", because they used to plan their wicked intrigues in secret meetings, and in times of turmoil and defeat used to hide themselves behind their worldly positions.

Aqa Mahdi Puya says:

This verse asserts the existence of invisible beings who establish communication with the human beings and influence the weak-minded among them so as to lead them astray from the right path. Evil consorts with evil because of their mutual bargains, bound as they are to each other in the planning and execution of evil.

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[Pooya/Ali Commentary 6:129] (see commentary for verse 128)

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[Pooya/Ali Commentary 6:130]

Aqa Mahdi Puya says:

Minkum (from among you) indicates that messengers of Allah had also been sent to the jinn (a separate people) because the Quran says: "We have sent a guide to every people." As man is superior to all the created beings the messengers sent to the jinn must have worked under the human-prophets, but the Holy Prophet was the sole guide for all the created beings, men, jinn and angels, and for this reason the jinn have been addressed in the Quran - Ahqaf : 29; Rahman : 33; Jinn : 1.

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[Pooya/Ali Commentary 6:131]

Aqa Mahdi Puya says:

As a principle no one is punished unless the divine guidance is made available to him.

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[Pooya/Ali Commentary 6:132]

There will be degrees in our spiritual position according to the degrees of good and evil in our deeds and motives.

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[Pooya/Ali Commentary 6:133]

Allah is self-sufficient, independent, standing in no need of our worship of Him or our good, nor does our evil affect Him in the least. It is out of His mercy that for our good He sent His messengers. Any race or people whom He gives opportunities to follow the right path should know that in the event of their deviation and disobedience He may create others in their place, as He did in the past.

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[Pooya/Ali Commentary 6:134]

Tu-aduna literally means "promised", but here it implies the warning of punishment to be inflicted upon the disbelievers on the day of judgement.

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[Pooya/Ali Commentary 6:135]

"Do your utmost. Nothing will deter me (the Holy Prophet) from my duty. We shall see who wins in the end" is a challenge and a warning to the disbelievers. This declaration is true for all time. The evil ones do their worst. Those who follow the right path do what they are told by Allah and His Prophet. In the end Allah will judge, and His judgement is always true and just.

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[Pooya/Ali Commentary 6:136]

The pagans of Arabia had generally a big pantheon, though, above it, they had a vague idea of a supreme God. They used to set apart a certain portion of the produce of their fields and flocks and assign a share to Allah and a share to their idols, which the priests took as the representatives of the idols. The share assigned to Allah was meant to relieve the poor and the wayfarer but usually the priests appropriated it for their use. It is said that when heaps were thus laid out, if any portion of God's heap fell into the heaps of the idols, the priests greedily and promptly appropriated it, while in the contrary case they were careful to reclaim any such portion from what they called "God's heap". The absurdity of the whole ritual is ridiculed. Allah created everything. Everything in the heavens and the earth and in between them belongs to Him. He is the absolute owner of all that which has been created.

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[Pooya/Ali Commentary 6:137]

The custodians of the temples had convinced their followers that the killing of their children was desirable in order to ruin them and falsify their faith; so their religion was a confused bundle of revolting superstitions.

If Allah had so willed He would have stopped them but as man has been given freedom of choice and action it would have been contrary to

the divine universal plan. Man must understand the law made by Allah and follow the right course in order to find peace, harmony and happiness.

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[Pooya/Ali Commentary 6:138]

To dedicate cattle and produce to idols and declare them as taboo was a device of the priests to get special things for themselves. They never pronounced the name of Allah at any time, either when milching them, or riding them, or slaughtering them. They took all these superstitious customs as acts of devotion and service to Him. It was a lie against Him. Most superstitions are.

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[Pooya/Ali Commentary 6:139]

These are some more pagan superstitions about cattle.

Aqa Mahdi Puya says:

The superstitious rites and rituals of the pagans, mentioned in verses 137 to 140, were deliberately introduced by the priests to exploit the ignorant people in the name of God. The laws and ordinances decreed by Allah are based upon reason and wisdom. Those who attribute such stupid superstitions to Him will be severely punished.

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[Pooya/Ali Commentary 6:140]

Refer to verse 138 of this surah.

The practice of infanticide was almost universal. The reform effected by Islam is a world reform. The Arab pagans used to bury alive their daughters because, as the females were neither allowed to earn their livelihood nor to own property, they were considered a burden. Moreover the more powerful among them usually took away the females by force and in this way the relatives of the female were put to shame.

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[Pooya/Ali Commentary 6:141]

The beneficent Lord (*rahman*) has provided enough natural resources on the earth for human beings. All can have necessary provisions if man follows the rules and regulations the religion of Allah, Islam, has laid down for the common good of all humanity. "Give His share and do not be extravagant" is the guidance for the overall welfare of the human society.

For giving Allah's share (*zakat, khums, sadqa* etcetera) please refer to *fiqh*.

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[Pooya/Ali Commentary 6:142]

Farsh implies those animals (goats, sheep etcetera) which are thrown down on the ground for slaughter. *Farasha* means to spread on the floor. Also beds and mats are made from their skins and wool.

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[Pooya/Ali Commentary 6:143]

The superstition referred to in verses 137 to 140 of this surah have been further ridiculed and condemned in these verses.

Aqa Mahdi Puya says:

"Who then is more unjust than he who forges a lie against Allah to lead mankind astray without knowledge" is applicable to all kinds of conjectures in the matters of religion.

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[Pooya/Ali Commentary 6:144] (see commentary for verse 143)

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[Pooya/Ali Commentary 6:145]

Please refer to the commentary of al Baqarah :173.

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[Pooya/Ali Commentary 6:146]

Zufur means claw or hoof. *Zu Zufurin* means the animals or the birds who have undivided hoofs - camel, ostrich, goose and duck.

The camel, the coney and the hare were made unlawful to the Jews as a punishment.

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[Pooya/Ali Commentary 6:147]

The Lord of the worlds is full of all-embracing mercy, so He is not hasty in His judgement, but His wrath will not be turned back from the guilty beliers and slayers of the prophets.

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[Pooya/Ali Commentary 6:148]

The arguments that man has no personal responsibility, that he is the victim of a determinism against which he is helpless. and that he may therefore go on doing what he is doing, have been attributed to the polytheists in this verse. Therefore those who believe in determinism and reject freedom of action and the responsibilities thereof, unwittingly join the camp of the polytheists who will be the fuel of the hell-fire. Allah is omnipotent. He does what He wills. But He, in His universal plan, has given man the freedom of choice and action. He has helped man to find the right path by sending His messenger - guides. It is His mercy and

grace. Man can thankfully accept Allah's guidance or ungratefully deny it to go astray.

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[Pooya/Ali Commentary 6:149] (see commentary for verse 148)

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[Pooya/Ali Commentary 6:150]

The pagan superstitions were baseless, harmful and debasing. If Allah's name was pronounced to support their falsehood, no true believer in Allah could be deceived.

Those who set up false gods fail to understand Allah's true authority and their own true destiny.

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[Pooya/Ali Commentary 6:151]

Instead of following pagan superstitions, and being in constant terror of imaginary taboos, we should study, understand and follow the laws made by Allah. He is the one and only Lord - cherisher. The mention of goodness to parents immediately after "belief in one Allah" suggests that Allah's love of us and care for us - in a higher sense - must be understood by reference to the parental love, which is purely unselfish; therefore, our first duty among our fellow creatures is to our father and mother, whose love leads us to the conception of divine love. Arising from our goodness to parents is our duty and love to our children. As said in verse 142 of this surah, the bounties of the Lord are in abundance, so, for fear of poverty, it is ungodly to slay our children. Then comes the moral prohibitions against the lewdness and all unseemly acts, relating to sex or otherwise, open or secret; and the prohibition of killing and fighting. All these injunctions are in our own interest, if we understand the divine plan.

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[Pooya/Ali Commentary 6:152]

Please refer to the commentary of an Nisa : 6. And for "fulfil Allah's covenant" refer to the last covenant taken from the people by Allah through His Prophet at Ghadir Khum. Please refer to the commentary of al Ma-idah : 67.

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[Pooya/Ali Commentary 6:153]

The religion of Islam, when perfected and completed after the declaration of the *wilayah* or *imamah* of Imam Ali ibn abi Talib, at Ghadir Khum, became the only right path for all mankind till eternity (Please refer to the commentary of al Ma-idah : 67 and 3) and according to *hadith al thaqalayn* (see "Essentials: For the readers of the Holy Quran" in the introduction) and as verified by Ahzab : 33 and Waqi-ah : 77 to 79 the Quran and the Ahl ul Bayt together are the right path, therefore, whoever goes in another direction, other than what has been shown by the Holy Prophet at Ghadir Khum, will deviate from the true path of Allah.

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[Pooya/Ali Commentary 6:154]

The Tawrat was given to Musa for the guidance of the Jews. Isa, with the Injil, was also sent for the guidance of the children of Israil. Isa said: "I was sent to the lost sheep of the house of Israil, and to them alone (Matthew 15 : 24 and 25)."

Please refer to the commentary of al Baqarah : 40 to know that both these prophets gave the glad tidings of the advent of the Holy Prophet who finally brought the eternally blessed(*mubarak*) book of Allah, the Quran (refer to Aqa Mahdi Puya's essay "The Genuineness of the Holy Quran" and the commentary of al Baqarah : 2). After the revelation of the final word of Allah to the last prophet of Allah, no man of any race, colour or clime can ever say at any time that he has not been guided.

"The signs of Allah", which the disbelievers belie, include, in addition to the verses of the Quran, the lives and teachings of the Holy Prophet and his Ahl ul Bayt. A sign is the manifestation of Allah's will. There is nothing in the universe which does not point to the eternal and self-subsisting (*hayy al qayyum*) existence of Allah, therefore, whatever there is in the universe is a sign of Allah, but all signs are not alike in their manifestation of the original cause. Some are direct and clear. Others are vague and unclear. For example, there are many things which a man uses in his day-to-day life. It is very difficult for another man who has not seen the user of these things to positively describe him by looking at his clothes etcetera used by him when they are separated from him, but if one sees his portrait or image he is at once identified. As the attributes and the glory of the Lord are manifested to their possible perfection only in His messengers and His chosen representatives, they are His direct, clear and perfect signs. The foremost among them are the Holy Prophet and his Ahl ul Bayt.

The verses of the Quran, the miracles displayed by Allah's chosen representatives and all the divine commandments and decrees are also the signs of Allah.

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[Pooya/Ali Commentary 6:155] (see commentary for verse 154)

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[Pooya/Ali Commentary 6:156] (see commentary for verse 154)

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[Pooya/Ali Commentary 6:157] (see commentary for verse 154)

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[Pooya/Ali Commentary 6:158]

Aqa Mahdi Puya says:

Through the Jews and the Christians the pagans had heard about the coming of the angels, and the Lord and His signs in the times of their prophets. So they pretended that if these types of events would take place they also would believe in the Holy Prophet's preaching. Through this verse Allah has made clear to them that nothing of this sort would happen, but certainly the angel of death will come and the day of final judgement will come when belief in them will not do any good to the disbelievers, who had not believed in them before. Please refer to the commentary of al Baqarah : 255 to have a clear understanding of the words in the Quran or in the traditions which refer to the movement or visibility of Allah. His absolute unity and infinite existence renders null and void the conjectural idea of His corporeality.

The believer is waiting for the fruits of true belief and righteousness - which, in a higher state of spiritual elevation, is nearness to Allah, a sure thing to happen.

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[Pooya/Ali Commentary 6:159]

According to Imam Muhammad bin Ali al Baqir this verse is in continuation of verse 154. Those who abandoned the path shown by the Holy Prophet through *hadith al thaqalayn* and his final announcement at Ghadir Khum, in fact sowed the seeds of discord and sectarianism in Islam, otherwise the directions given by the Holy Prophet, as commanded by Allah, were clear.

"My Ahl ul Bayt are like the ark of Nuh. Whoso gets into it is saved, and whoso stays away is drowned and lost" said the Holy Prophet.

The Holy Prophet also said:

"Out of the seventy-one sects of the followers of Musa, only one was on the right path. The followers of Isa also divided their religion into seventy two sects, out of which only one was on the right path. Likewise there will be seventy three sects among my followers, out of which only one will be on the right path."

The followers of true Islam hold fast to the Quran and the Imams of the Ahl ul Bayt as had been directed by the Holy Prophet.

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[Pooya/Ali Commentary 6:160]

Allah is just as well as generous. To the good the reward is multiplied ten times (far above merits) by virtue of His generosity. To the evil, the punishment is no more than commensurate with their sin; and even so the door of mercy is always open to those who sincerely repent and show it by their conduct.

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[Pooya/Ali Commentary 6:161]

Please refer to the commentary of al Baqarah : 124 to 129.

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[Pooya/Ali Commentary 6:162]

The highest achievement of a human being is to understand and follow the laws decreed by Allah, which alone generate good in individual and collective life. All the aspects of living with reference to self, family, relatives and possessions should be employed in the service of Allah, out of His love, if one completely surrenders oneself to the will of Allah. There was no better or greater manifestation of a perfect submission to Allah than the Holy Prophet and his Ahl ul Bayt. They were divinely commissioned to establish themselves as everlasting ideals or models for mankind till the day of judgement. An all-comprehensive manifestation of such a perfect submission was seen in Karbala, where the grandson of the Holy Prophet, Imam Husayn, had sacrificed all that he had in the way of Allah. The Bible informs us that Isa said on the cross: "O my Lord! Why Thou has forsaken me?" Ibrahim covered his eyes before going to slaughter his son.

Imam Husayn, every pour of his body a bleeding wound, slid over the burning sand of Naynawa from his horse at the time of Asr prayers, rested his forehead on the ground in prostration and said:

"O Merciful Lord of the worlds! Husayn, Your servant, has given You everything he had received from You, in Your way.

Accept the humble sacrifice of your servant.

If the grandson of your messenger had more, he would have given it to you willingly.

O my Lord! Be merciful and oft-forgiving to the faithfals."

There was no despair,. no remorse, no sense of loss in his last words. He did not ask anything for himself. He only remembered the faithfals

and asked forgiveness for them. He is an ideal who every refined, high-minded and virtuous person follows and glorifies.

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[Pooya/Ali Commentary 6:163]

The Holy Prophet was the first ideal and perfect model of a true Muslim.

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[Pooya/Ali Commentary 6:164]

After the emphatic denunciations of idolatry there remains no alternative but to say: "There is no god save Allah, the Lord of the worlds". The doctrine of personal responsibility is decisive. We ourselves are responsible for our deeds. We cannot transfer the consequences to someone else. Nor can any one vicariously atone for our sins. The idea of redemption renders Allah helpless against the evil done freely in His kingdom. Because of this conception the evil-doers run scot-free, without fear of punishment, and destroy peace, harmony and rule of law in the world .

In Islam every individual is answerable for his faith and deeds when he returns to Allah on the day of reckoning. The faithful who have done good and followed the teachings of Allah and his Prophet shall be rewarded and the disbelievers and the sinners will be punished. Those believers who made mistakes but sincerely repented and amended their conduct shall receive His mercy and forgiveness. This system of accountability creates a viable discipline in the human society.

The tradition attributed to the Holy Prophet that the dead will be punished if his friends and relatives weep and mourn over his death is disapproved by this verse.

Aqa Mahdi Puya says:

The Christians have a misconceived idea that the intercessor bears the burden of the sins of the person whom he has saved from punishment. They also say that all the prophets were sinners except Isa who alone will bear the sins of the sinners. But intercession does not mean bearing the burden of the sinner, therefore, all the prophets are able to intercede on behalf of the sinners for obtaining Allah's forgiveness, because no prophet had ever committed a sin.

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[Pooya/Ali Commentary 6:165]

The word *khala-if*, in this verse, means deputies. Every human being has been created to manifest the divine attributes in his or her life. If one lives in this world, keeping in view this sacred assignment, it will make man reach the glorious heights of divine perfection.

Aqa Mahdi Puya says:

The theory that every believer is a vicegerent of Allah cannot be used to assume that men have the right to select or elect anyone from among themselves to exercise authority on their behalf. The verse clearly says that Allah has raised some of His deputies over others in ranks, on account of their wisdom, piety and total dedication to the cause of Allah (*jihad*); therefore they should be allowed to exercise the divinely delegated authority, followed and obeyed.

Chapter 2

7th - Tafsir Surah Al-A'araaf (The Heights)

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Refer to the commentary of al Baqarah: 1.

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[Pooya/Ali Commentary 7:2]

See Aqa Mahdi Puya's essay "The Genuineness of the Holy Quran" on page (i) and the commentary of al Baqarah: 2.

The theory of changing or amending the divine commandments or making new laws contrary to what has been revealed in the Quran through *ijtihad* has been rendered null and void by verse 3, therefore whosoever, be he a relative or a companion of the Holy Prophet, had resorted to this type of *ijtihad*, in fact, had done injustice to himself and his followers.

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[Pooya/Ali Commentary 7:3] (see commentary for verse 2)

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[Pooya/Ali Commentary 7:4]

Ruined civilisations, found buried under lands and seas, prove the divine declaration made in verse 4. Expert archaeologists, by the help of science and technology, not only determine the exact time of existence of each civilisation but also almost write its history as if they witnessed what actually took place in the destroyed cities.

Verse 5 says that they were destroyed because they were unjust, evil and wicked.

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[Pooya/Ali Commentary 7:5] (see commentary for verse 4)

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[Pooya/Ali Commentary 7:6]

As has been said in al Hadid: 25 and Ibrahim: 4 messengers of Allah were sent to every people to show them the right path, therefore, all people will be questioned as to how they treated the messengers of Allah and followed their teachings. The messengers of Allah will bear witness over their followers when they will be asked to give their report about them. The Holy Prophet (see commentary of an Nisa: 41) will be a witness over all the witnesses, which means he was present in the times of all the prophets. It is obvious that the omniscient creator, all-aware of everything that took place, will lay bare before them what they used to do. (see Ya Sin: 65-"We will put a seal upon their mouths, and their hands will speak to Us and their feet will bear witness as to what they used to do").

In verse 8 *wazn* literally means weight, but verse 9 implies that the deeds will be examined in the light of the mental attitude unto the signs of Allah.

Imam Jafar bin Muhammad as Sadiq said:

Deeds are not material substance to be weighed, therefore "heavy weighing" means good deeds outbalance the bad deeds. Even if a man prays the whole night and fasts throughout his life, his deeds will not benefit him if he does not regulate his life in the light of the teachings and guidance of the guide-leaders appointed by Allah.

Yazlimuna refers to those who treated the signs of Allah with injustice. The Holy Prophet and his Ahl ul Bayt are the signs of Allah, so those who persecuted and killed them are referred to as *zalimin* and *kafirin*.

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

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[Pooya/Ali Commentary 7:8] (see commentary for verse 6)

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[Pooya/Ali Commentary 7:9] (see commentary for verse 6)

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[Pooya/Ali Commentary 7:10]

Ma-ayish means the means for the fulfilment of life. In addition to all the material things necessary to sustain life, it also refers to all those powers and faculties which help man to rise to a higher plane to prepare for his spiritual destiny, on account of which the angels were asked to prostrate themselves before Adam. Iblis refused to be of those who bowed down, because he arrogantly despised the angels who bowed down as well as man to whom they bowed down. Arrogance, envy and rebellion were his crimes .

As said above the spiritual destiny of man put him above the angels and jinn, so the refusal of Shaytan (Iblis) to accept man's superiority was unreasonable. It was egotism which prompted him to impertinent rebellion.

Allah created man with His own hands from clay and gave him His own spirit (*ruh*). The essential quality of clay is softness which makes it adaptable to any form or shape-obedience and submission, and total submission to Allah's will is Islam-the spiritual destiny of man. So Shaytan, a product of fire, not having the qualities of adaptability, nor blessed with the holy spirit, was the first creature of Allah who resorted to conjecture, therefore was thrown out, eternally accursed. On his request Allah gave him respite (by saying): Be you among those who have respite. It implies that there are others, like him, under respite.

Shaytan has a large army of wicked seducers, and those who are their associates, helpers and deputies. The assault of Shaytan's evil is from all sides, and as said in verse 17; most men are led astray by him, while verse 18 says that Allah will fill hell with all of them.

For verses 19 to 25 see commentary of al Baqarah: 21 to 38.

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[Pooya/Ali Commentary 7:11] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:12] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:13] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:14] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:15] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:16] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:17] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:18] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:19] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:20] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:21] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:22] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:23] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:24] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:25] (see commentary for verse 10)

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[Pooya/Ali Commentary 7:26]

Allah created man "bare and alone" (An-am: 94). The soul in its naked purity knew no shame because there was no guilt, but after it was touched by guilt, covering (garment) became necessary. The best clothing and adornment is righteousness which covers the nakedness of sin and adorns man with virtue.

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[Pooya/Ali Commentary 7:27]

These verses are a warning to mankind that Shaytan along with his associates and their followers involves them into conflict and discord because he and his confederates through power, influence and riches make fair-seeming to them the progress in the field of material gains, having no trace of godliness, and obtained by total rejection of Allah's commands pertaining to the lawful and the unlawful. It is a disguise, therefore, man does not see Shaytan's plan of action. His activities engender willingness to carry out his mischief only in those people who possess the in-built complex of his characteristics. The irrationality of the devils prompts the disbelievers to put forward the lame excuse (for their rejection of true faith) that they are following age-old customs and theories.

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[Pooya/Ali Commentary 7:28] (see commentary for verse 27)

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[Pooya/Ali Commentary 7:29]

See commentary of al Baqarah: 142 and 144 for "setting faces to Allah at every time and place of worship"-*qibla*; and see commentary of Ali Imran: 18 for justice (*qist*)-Allah is just, therefore, He enjoins justice. Refer to the commentary of *nufkhus sur* in al Fatihah: 4 on page 22 for ultimate return to Allah.

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[Pooya/Ali Commentary 7:30]

Those who take Shaytan and his agents as their guardians have been described in the commentary of verses 10 to 28 of this surah.

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[Pooya/Ali Commentary 7:31]

Zinat refers to adornment or clean, graceful and dignified style of living. When one solemnly applies one's mind to being in the presence of Allah one must honour the most honourable Lord by presenting oneself in the best of his available adornments. According to Imam Hasan bin Ali: "Allah is absolute beauty, therefore He loves beauty." Along with physical manner of presentation, *zinat* also implies purity and refinement of character, spiritual excellence and full attention to Allah.

"But waste not by excess" refers to luxury and extravagance which Allah does not like.

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[Pooya/Ali Commentary 7:32]

Asceticism often means the negation of beauty. *Zinatallah* means those beautiful things made lawful by Allah.

The beautiful and beautifying things are available in this world for a short time to the believers as well as disbelievers; but the eternal beauty and grace in the life of hereafter has been reserved for those who have believed and done good deeds in the life of this world.

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[Pooya/Ali Commentary 7:33]

This verse contains some of the divine prohibitions. "Do not say that which you do not know" refers to the conjectures put forward to amend or deny the commandments of Allah.

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[Pooya/Ali Commentary 7:34]

The time is limited for an individual or for a group of people. If they do not do good and believe during that time of probation, the chance is lost, and it cannot come back.

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[Pooya/Ali Commentary 7:35]

Refer to the commentary of al Baqarah: 38. Piety and self-development are not possible unless one follows the teachings of the Holy Prophet and his Ahl ul Bayt.

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[Pooya/Ali Commentary 7:36]

"Signs" refers to the guidance made available by Allah and the divinely appointed guides.

Was-takbaru refers to those who arrogantly defy and belie the divinely appointed guides-the Holy Prophet and the Imams among his Ahl ul Bayt. Those who had persecuted or killed them are the inmates of the fire, wherein they shall abide for ever.

These verses describe that which will be the fate of the beliers of the Holy Prophet and his Ahl ul Bayt, for whom to enter the gate of paradise will be as impossible as for a camel to pass through the eye of a needle.

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[Pooya/Ali Commentary 7:37] (see commentary for verse 36)

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[Pooya/Ali Commentary 7:38] (see commentary for verse 36)

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[Pooya/Ali Commentary 7:39] (see commentary for verse 36)

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[Pooya/Ali Commentary 7:40] (see commentary for verse 36)

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[Pooya/Ali Commentary 7:41] (see commentary for verse 36)

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[Pooya/Ali Commentary 7:42]

Those who believe in Allah, the Holy Prophet and his Ahl ul Bayt, follow their teachings and do good will dwell in everlasting bliss, where harmony of thoughts and feelings among the believers, on account of higher intellectual awareness, will be one of the pleasures of eternal life.

Verses 36 to 41 and 42 to 43 show the difference between the beliers of the Holy Prophet and his Ahl ul Bayt and the followers of the Holy Prophet and his Ahl ul Bayt in the life of hereafter.

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[Pooya/Ali Commentary 7:43] (see commentary for verse 42)

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[Pooya/Ali Commentary 7:44]

"A crier shall cry between them"-according to Ibn Marduwayh, in Kashf al Ghummah, this crier is Imam Ali ibn Abi Talib.

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[Pooya/Ali Commentary 7:45]

This verse refers to those who misinterpret the Quran, change or omit the sayings of the Holy Prophet and fabricate traditions in order to hinder or turn away people from the true path of Allah.

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[Pooya/Ali Commentary 7:46]

The men of exalted spiritual honour (e.g. the Holy Prophet and his Ahl ul Bayt identified in Ahzab: 33) shall occupy the heights (araf) overlooking those described in verses 36 to 41 and those mentioned in verses 42 and 43, waiting in two separate areas divided by a partition, before going into hell or paradise respectively. The men on the heights will recognise them all by their marks.

Aqa Mahdi Puya says:

These verses clearly establish the fact that the Holy Prophet and his Ahl ul Bayt have the permission of Allah to intercede on behalf of those whom they recognise as their true followers. Refer to the commentary of al Baqarah: 48

Imam Ali said:

What you beget is buried under the earth. What you build will be demolished. What you do is recorded and will be referred to (as material evidence) on the day of reckoning.

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[Pooya/Ali Commentary 7:47] (see commentary for verse 46)

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[Pooya/Ali Commentary 7:48] (see commentary for verse 46)

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[Pooya/Ali Commentary 7:49]

The men of the heights (*araf*) will point out men like Salman, Ammar, Abu Dharr and Bilal to the inmates of fire and ask: "Are these not the men whom you swore that Allah would never bless them with His mercy?" Then to them Allah will say: "Enter you the garden; no fear shall be on you, nor shall you grieve."

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[Pooya/Ali Commentary 7:50]

The dwellers of paradise will have Allah's mercy and His pleasure. They will enjoy the bliss of Allah's nearness. The provision, Allah gives to the believers in return of their true faith (belief in Allah, the Holy Prophet and his Ahl ul Bayt) and the good deeds they did in accordance with their teachings are not transferable. The inmates of hell shall remain deprived of these provisions.

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[Pooya/Ali Commentary 7:51]

The disbelievers deliberately turned away and ignored the hereafter in spite of clear warnings given to them through the Quran-a guide and a mercy. Allah shall ignore and neglect them on the day of judgement.

The Quran, a complete book (see commentary of al Baqarah: 2 and "Genuineness of the Holy Quran" on page (i)), was a guide and a mercy to the believers, but the disbelievers who remained unmoved by its teachings will learn the truth too late. As there will be no salvation except on their own record, they will wish that they may have another chance, but their chance will be gone.

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[Pooya/Ali Commentary 7:52] (see commentary for verse 51)

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[Pooya/Ali Commentary 7:53] (see commentary for verse 51)

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[Pooya/Ali Commentary 7:54]

Refer to the commentary of al Baqarah: 255 for *arsh or kursi*; and refer to al Fatihah: 4 for *yawm* (day), on page 22.

Aqa Mahdi Puya says:

From the lowest form of creation to the highest level of intellectual and spiritual existence, there are finite beings, but the latter control the former, and the infinite supreme being, through His omnipotence (*arsh or kursi*) encompasses and controls the entire mass of finite beings, low or high. This hold and domination of the infinite over the finite is implied in the word *istawa*. It does not mean "Allah sitting on any throne" as some anthropomorphic schools of thought imagine. *Istawa alal*

arsh means that the process of creation, its operation and administration belong to Allah.

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[Pooya/Ali Commentary 7:55]

Man, a humble creature, cannot show arrogance and vanity before the omnipotent Lord who knows all. Humility and earnestness prepare the ground for his spiritual progress. The creation of the Lord is a harmonious order.

Man should not upset the divine order by introducing evil and mischief.

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[Pooya/Ali Commentary 7:56] (see commentary for verse 55)

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[Pooya/Ali Commentary 7:57]

From sending the heralding winds to raising all kinds of produce Allah's grace (as the *rahman*) has been described. The same process is applicable to the resurrection of our bodies and souls after we die in this world.

His mercy, the guidance revealed through the Holy Prophet, has been compared to rain. The fertile land is good and the barren land is evil. The rain, His beneficence, is there for all, but the good obtain profit and the evil suffer loss. The guidance is true but the response varies according to the nature developed by every individual.

VERSES 59 to 177

THE PREACHINGS OF SOME OF THE PROPHETS FROM NUH TO MUSA POINT OUT THE UNITY OF THE PURPOSE OF THEIR MISSION, THE METHOD OF PREACHING, AND THE REACTION OF THE PEOPLE. THE THEORY OF INCARNATION WAS COMMON AMONG THE POLYTHEISTIC PEOPLE, SO THEY THOUGHT THAT ALL MORTALS LAYING CLAIM TO PROPHETHOOD WERE

IMPOSTERS. IT IS A LESSON AND A WARNING FOR THE FOLLOWERS OF THE HOLY PROPHET.

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[Pooya/Ali Commentary 7:58] (see commentary for verse 57)

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[Pooya/Ali Commentary 7:59]

When Nuh tried to put fear of the torment of a dreadful day in the hearts of the people they laughed at him. Allah's retribution came soon afterwards-the great flood, in which his unbelieving people were drowned, but he and those who believed and came into the ark were saved.

The Holy Prophet said:

"My Ahl ul Bayt are like the ark of Nuh. He who sails on it will be safe, but he who holds back shall be drowned."

The great flood has been described in verses 37 to 48 of al Hud. Chapters 6 and 7 of Genesis in the Old Testament describe the great flood.

Nuh literally means one who weeps. He used to weep continuously in fear of Allah. There were ten prophets between him and Adam. Nuh lived for two thousand five hundred years. He used to live in a small hut. He never built a permanent dwelling abode for himself. In spite of his ceaseless preaching the people were corrupt and full of violence. The men, women and children used to throw stones at him. Whenever he was buried under the heap of stones, wounded and helpless, Jibra-il was deputed to save him and nurse him. His preaching of goodness and godliness continued in the face of violent opposition by his loathsome people. At last the waters of the great flood came upon the earth. Allah wiped out every thing on the earth, and only Nuh and his companions in the ark survived.

Nuh was standing in the sun when the angel of death came. He asked Izra-il to let him go into a nearby shade before his soul was taken away from his body. After coming under the shade he said: "The life of this world is as long as the time he took to come under the shade from the sun, even shorter."

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[Pooya/Ali Commentary 7:60] (see commentary for verse 59)

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[Pooya/Ali Commentary 7:61] (see commentary for verse 59)

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[Pooya/Ali Commentary 7:62] (see commentary for verse 59)

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[Pooya/Ali Commentary 7:63] (see commentary for verse 59)

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[Pooya/Ali Commentary 7:64] (see commentary for verse 59)

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[Pooya/Ali Commentary 7:65]

Prophet Hud, in the progeny of Nuh through Sam, was sent to preach the message of Allah to the people of Ad, who were physically very strong and lived in Arabian peninsula. They were zealous idolaters. In vain Hud tried to bring them to true faith. On account of their ever increasing corruption a three years' famine visited them, but they took no warning and challenged Hud to bring on them what he threatened them with. At last dark clouds appeared on the sky. Thinking that it was going to rain they all assembled under the clouds. A terrible blast of wind destroyed them and their land. It continued for eight days. Under the command of Allah Hud along with his virtuous companions had left the scene of calamity before it fell on the people of Ad. The people mentioned here are known as the tribe of first Ad.

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[Pooya/Ali Commentary 7:66] (see commentary for verse 65)

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[Pooya/Ali Commentary 7:67] (see commentary for verse 65)

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[Pooya/Ali Commentary 7:68] (see commentary for verse 65)

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[Pooya/Ali Commentary 7:69] (see commentary for verse 65)

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[Pooya/Ali Commentary 7:70] (see commentary for verse 65)

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[Pooya/Ali Commentary 7:71] (see commentary for verse 65)

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[Pooya/Ali Commentary 7:72] (see commentary for verse 65)

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[Pooya/Ali Commentary 7:73]

Akhakum (their brother) does not mean "real brother" but "one of them".

Thamud has often been mentioned along with Ad in the Holy Quran. The people of Thamud are known as the tribe of second Ad who lived in Ahqaf, from Umman to Hadhramawt (Ahqaf: 21). Their prophet and warner was Salih. Their territory included both rocky country and fertile valley of Qura, and the crisis in their history is connected with a wonderful she-camel. They were also, like the tribe of Ad, godless and idol worshippers. They used to worship a part of a mountain and offer sacrifices on it. There was scarcity of water and the arrogant privileged classes tried to prevent the access of the poor or their cattle to the springs, while Salih used to intervene on their behalf (Shu-ara: 155 and Qamar: 28), also they tried to monopolise the pasture, a free gift of Allah as per verse 73 of this surah. This particular she-camel was made a test case (Qamar: 27) to see if the arrogant people would see light and come to reason. On their demand Salih, with the pemmission of Allah, made a she-camel come out from the mountain with a baby camel. It was decided that one day the she-camel would drink water from the spring and on the next day the people would take it. The she-camel, after drinking

the water, gave as much milk as the whole town could drink, but in spite of Salih's warning that the she-camel was a sign of Allah and if they let her come to any harm, they would be seized with a grievous punishment, they hamstrung her, and insolently defied the order of their Lord. Consequently they were destroyed by a dreadful earthquake, which threw them on the ground and buried them with their houses and their buildings. Salih was saved by Allah's mercy. There was no survivor. His speech is a warning as well as a reference to the sin and folly of the people who belie the signs of Allah in any time.

Thalabi writes in his Tafsir that the Holy Prophet said to Ali:

"The worst of men in the days gone by were those who killed the she camel of Salih. The worst men among the present generation are those who will slay you."

Thalabi says that the name of the killer of the she camel was Qaddar and his mother's name was Quttama. So also Qaddar was the name of Ibn Muljim and Quttama was his mother's name .

Aqa Mahdi Puya says:

In verse 74 it is said that the people of Thamud had hewed the mountains to make houses, which shows that they were a nation of architects, well versed in the art of masonry. They also built palaces in the plains as their abodes but used the houses in the mountains after nightfall to protect themselves, and also kept there those among them who were about to die. Professor Nicholson says that according to the monuments found in Madayan al Salih in the mountain-houses the people of Thamud buried their dead. It does not disprove the Quran. Obviously when the sick died they must have been buried there.

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[Pooya/Ali Commentary 7:74] (see commentary for verse 73)

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[Pooya/Ali Commentary 7:75] (see commentary for verse 73)

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[Pooya/Ali Commentary 7:76] (see commentary for verse 73)

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[Pooya/Ali Commentary 7:77] (see commentary for verse 73)

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[Pooya/Ali Commentary 7:78] (see commentary for verse 73)

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[Pooya/Ali Commentary 7:79] (see commentary for verse 73)

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[Pooya/Ali Commentary 7:80]

Lut was a cousin of Ibrahim, his maternal aunt's son. Lut's own sister, Sara, was the first wife of Ibrahim. He was sent as a prophet to the people of Mutafikat, a complex of five towns, Sodom being the largest. He was not one of them but looked upon them as his brethren (Qaf: 13). He was a messenger of Allah, and was therefore free from the shameful features attributed to him in Genesis 19: 30 to 38. The people of Mutafikat were wicked and extremely niggardly. The road connecting Egypt with Syria went through their towns. Those who travelled on this road had to break journey and stay in their towns which they did not like. It is reported that one day Shaytan came to them as a male human being and taught them homo-sexuality in order to stop the travellers from taking shelter with them. From then on they became so addicted to this unnatural wickedness that the word sodomy now literally means male homo-sexuality. They turned a deaf ear to all the warnings given by Lut. Then angel Jibra-il along with some other angels visited Ibrahim and told him that they were going to Sodom to carry out Allah's command. When they entered the town in human form, Lut was watering the fields. He warned them to be on guard against the wickedness of the people and took them to his own house. The wife of Lut was in league with the people and as their agent at once informed them that Lut had brought some travellers as guests. They surrounded Lut's house and shouted at him to deliver the guests to them. Jibra-il made them blind and asked Lut to leave the place along with those who believed. After their departure Allah rained down on them a shower of stones. Everything was buried under the mountain of stones. Nothing was left, no trace of anything could ever be found. According to verse 84 they were criminals.

Once a slave, charged with the murder of his master, was brought to Imam Ali. The slave told him that his master copulated with him by force at midnight when they were alone in the house, therefore, he killed him. When asked by Imam Ali the slave said that his master neither repented nor asked pardon of Allah when he struck him. It was the Holy Prophet who had told him that: "The dead body of a sodomist who had not repented before death is removed from his grave and thrown into the heap of the sodomists of Sodom so that they all shall be raised together on the day of judgement." Accordingly when the grave of the slain master was opened it was found empty. The slave was set free. Then the people came to know that the jurisdiction of Ali's authority was equally applicable over the dead and the alive.

Aqa Mahdi Puya says:

For the first time sodomy is declared a crime, a most horrible crime; and capital punishment has been ordained. Refer to fiqh.

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[Pooya/Ali Commentary 7:81] (see commentary for verse 80)

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[Pooya/Ali Commentary 7:82] (see commentary for verse 80)

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[Pooya/Ali Commentary 7:83] (see commentary for verse 80)

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[Pooya/Ali Commentary 7:84] (see commentary for verse 80)

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[Pooya/Ali Commentary 7:85]

Madyan was the name of one of the sons of Ibrahim. Madyan was married to one of the daughters of Lut. The land Midian takes its name from him.

Shu-ayb, a descendant of Ibrahim, was sent as a prophet by Allah to guide the people of Midian and A-ikah.

Giving short measure or weight, depriving people of rightful dues, creating mischief and disorder, taking to highway robbery, cutting off people from access to the worship of Allah and abusing and exploiting religion itself for their crooked ends, were some of their sins which Shu-ayb wanted to eradicate. The gentle and persuasive arguments of Shu-ayb fell on hard hearts.

The fate of Midian people was the same as that of the people of Thamud. A shower of ashes and cinders accompanying a volcanic eruption seized them, and then an earthquake by night buried all of them in their own homes.

The miraculous staff, which Musa had, is reported to have been given to him by Shu-ayb. Another miracle associated with him was that whenever he wanted to climb a mountain to reach its peak, it used to lower itself for him.

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[Pooya/Ali Commentary 7:86] (see commentary for verse 85)

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[Pooya/Ali Commentary 7:87] (see commentary for verse 85)

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[Pooya/Ali Commentary 7:88] (see commentary for verse 85)

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[Pooya/Ali Commentary 7:89] (see commentary for verse 85)

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[Pooya/Ali Commentary 7:90] (see commentary for verse 85)

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[Pooya/Ali Commentary 7:91] (see commentary for verse 85)

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[Pooya/Ali Commentary 7:92] (see commentary for verse 85)

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[Pooya/Ali Commentary 7:93] (see commentary for verse 85)

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[Pooya/Ali Commentary 7:94]

The prophets of Allah were sent to eradicate corruption and evil-a natural consequence of polytheism. Allah gave enough rope to the people, but neither affluence nor suffering taught them patience, humility, gratitude and kindness to others because they belied the signs of Allah and rejected belief and guidance preached to them by the messengers of Allah. They thought such things happened in all ages, but they were found napping and helpless when wrath of Allah seized them in the midst of their obstinate infidelity. The prophets who were rejected by their own people stood firm on Allah's message, and were able to convince a few to believe in Allah and His message. Those who had heard the message and rejected it found it more difficult to retrace their steps. Evil had blocked the channels of Allah's grace to them. With each step they fell deeper and deeper into the mire.

It must be noted that while all the prophets, having tried their best to reform their people, left them to their fate when nothing positive could be done, but the Holy Prophet, as the "mercy unto the worlds", notwithstanding a more adamant and clever opposition, always felt deeply concerned about the human race. "You may perhaps wear out your heart because they do not come to belief" says Allah to him in ash-Shu-ara: 3.

As said in al Baqarah: 7 (see its commentary) Allah seals up the hearts of those who do not believe.

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[Pooya/Ali Commentary 7:95] (see commentary for verse 94)

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[Pooya/Ali Commentary 7:96] (see commentary for verse 94)

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[Pooya/Ali Commentary 7:97] (see commentary for verse 94)

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[Pooya/Ali Commentary 7:98] (see commentary for verse 94)

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[Pooya/Ali Commentary 7:99] (see commentary for verse 94)

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[Pooya/Ali Commentary 7:100] (see commentary for verse 94)

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[Pooya/Ali Commentary 7:101] (see commentary for verse 94)

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[Pooya/Ali Commentary 7:102] (see commentary for verse 94)

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[Pooya/Ali Commentary 7:103]

"The Moses of Quran is a Muhammad in disguise" is an interesting comment of a Christian scholar. There is an instructive parallelism in Musa's mission to Muhammad's mission.

The Quran never mentions the Egyptian king or kings by name. It uses the general designation, viz., Firawn, a dynastic title.

During the time of prophet Yusuf the children of Israil prospered in Egypt, but times changed and the Egyptians treated them as their slaves. Musa was raised up as one who had been brought up among themselves to preach unity of Allah to them and to unite and reclaim his own people, rescue them and lead them to a new life. Astrologers had informed Firawn that a boy would be born among the children of Israel who would put an end to his life. Firawn issued orders to all midwives to kill the male babies born to the Israelites but spare the female babies. When Musa was born the attending midwife was overawed by the light radiating from his face and advised his mother to hide him. She reported to the king that a dead girl was born and buried.

Allah revealed to his mother.

"Suckle him. If you are afraid for him, cast him in the river without any fear or regret, for We shall restore him to you, and make him a prophet. (Qasas: 7) Put him in a wooden box and cast it in the river. The river will cast it on the bank. An enemy of Ours, and his, will retrieve it." (Ta Ha: 39)

The mother of Musa did as was directed. Then he was picked up by the family of Firawn unaware that he was the boy who would destroy them. Asiya, the wife of Firawn, requested Firawn not to kill him and let her adopt him as a son. Musa refused the wet nurse appointed by them. Through his sister his mother was appointed as his nurse. So Musa grew up in the palace of Firawn. Refer to the following verses to know more about Musa- Baqarah: 49 to 71 ; Nisa: 153; Ma-idah: 20 to 26; Yunus: 75 to 92; Hud: 96 to 99; Bani Israil: 101 to 104; Kahf: 60 to 82; Maryam: 51 to 53; Ta Ha: 9 to 98; Muminun: 45 to 49; Shu-ara: 10 to 68; Naml: 7 to 14; Qas-as: 7 to 48; Saffat: 114 to 122; Mumin: 23 to 55; Zukhraf: 46 to 56; Ahqaf: 12; Dhariyat: 38 to 40; Saf: 5; Nazi-at: 15 to 26.

When Musa came before Firawn to tell him that he was a prophet from the Lord of the worlds, Firawn was sitting in his court with his ministers and chiefs around him relying upon their own superior worldly power aided by the magic which was a part of the Egyptian religion. Confronting them stood two men, Musa with his mission from Allah, and his brother Harun who was his lieutenant (note the instructive parallelism between "Musa and Harun" and "Muhammad and Ali"- "Ali is to me as Harun was to Musa save that prophethood terminated with me", said the Holy Prophet) .

"I am a messenger from the Lord of the worlds", Musa introduced himself to Firawn and said: "Let the people of Israil go with me; because I have come with a clear sign." Firawn asked Musa to display the sign. Musa threw down his staff and it became a live serpent. He also drew forth his hand from his garment, it was shining bright and white. (See Exodus 4: 1 to 8). These miracles were displayed to prove that Egyptian magic was nothing before the true power of Allah. In Islam the "white hand" of Musa has passed into a proverb, for a symbol of divine glory dazzling to the beholders. Although the Egyptians were impressed by the two signs but they thought that Musa was a clever magician, so, on the advice of his courtiers Firawn summoned the best magicians of Egypt. They cast their spell first. The ropes they threw on the floor turned into swirling snakes. Their trickery made a great impression on the people. Then Musa threw down his staff, it swallowed up their

conjurations in no time. The falsehood was exposed and the truth was confirmed. Vanquished and humiliated the magicians fell down prostrate in adoration and said, "We believe in the Lord of the worlds, the Lord of Musa and Harun." Firawn was furious. He threatened them with severe punishment. They answered: "We have (in any case) to go back to our Lord." The same reply the faithful companions of Imam Husayn gave in Karbala. Along with the magicians a large number of Egyptians also came into the fold of true faith. Firawn arrested all of them and kept them in captivity. Musa and his followers camped outside the city. Allah afflicted the people of Firawn with famine and dearth of everything that they might take heed, but they did not believe. Then Allah let loose on them floods and locusts and vermin, but they were a people full of sin (see Exodus 7: 19, 20; and 8: 2 to 6 and 16 to 17 and 21 to 24; and 9: 3 to 6, and 9 to 11, and 22 to 24; and 10: 12 to 14 and 22; and 12: 29). Then Musa and his followers crossed the Red Sea, while Firawn's host which came in pursuit was drowned. See commentary of al Baqarah: 50. After crossing the Red Sea they were in Sinai peninsula. There they met the people who were idol worshippers. The Israelites were at once attracted by their idols, and asked Musa to make them also an idol like theirs. See Exodus 32 : 1. When Allah had exalted them over all the nations of the world, why did they want to seek a god other than Allah? Because idolatry is a national characteristic of the Jews.

For verse 141 see commentary of al Baqarah: 49; and for verse 142 see commentary of al Baqarah: 51, wherein the similarity between "Musa and Harun" and "Muhammad and Ali" has been made clear.

Aqa Mahdi Puya says:

The importance of the number 40 (days, nights, weeks, months or years) for spiritual attainments has been confirmed by many authentic traditions.

The desire of Musa to see Allah was not because he was unsure but like Ibrahim (al Baqarah: 260) he wanted to witness the glory of Allah. Also his companions wanted to see Allah (see al Baqarah: 55). Musa could not withstand the manifestation of the divine glory, because it was reserved for the Holy Prophet about whose advent Musa and Isa had made clear announcement, in advance. See commentary of al Baqarah: 40.

Please refer to An-am: 104 according to which no one can see Allah, neither in this world nor in the hereafter. *Lan* in verse 143 means "never". Musa turned repentant to Allah and declared his firm belief in Him.

"First" means not the first in time, but most firm in faith. Only finite beings or things which can be arrested by vision are seen and Allah is an infinite being. So to say that Allah can be visible is an ignorant conjecture, put forward by those who do not believe in the absoluteness of His existence.

Imam Ali said:

O He! O He whom none knows what He is, nor how He is, nor where He is, nor in what respect He is, but He.

Allah chose Musa, above other men and gave him the Tawrat, with instructions to warn his followers that if they rejected the word of Allah, calamities would seize them as in the case of ancient Egyptians, the Ad and the Thamud.

Aqa Mahdi Puya says:

Manifestation in verse 143 does not mean taking form or appearance. In Najm: 18 it is stated that the Holy Prophet witnessed much greater signs (manifestations) of Allah. Allah's absolute infiniteness makes it impossible to attribute corporeality to Him, but it is possible to have spiritual awareness of His being through the faculties developed by devoted concentration of heart and mind-the "meeting with the Lord" in An-am: 155 and Ha Mim: 54 must be understood in this sense.

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[Pooya/Ali Commentary 7:104] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:105] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:106] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:107] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:108] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:109] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:110] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:111] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:112] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:113] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:114] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:115] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:116] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:117] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:118] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:119] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:120] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:121] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:122] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:123] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:124] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:125] (see commentary for verse 103)
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[Pooya/Ali Commentary 7:126] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:127] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:128] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:129] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:130] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:131] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:132] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:133] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:134] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:135] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:136] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:137] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:138] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:139] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:140] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:141] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:142] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:143] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:144] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:145] (see commentary for verse 103)

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[Pooya/Ali Commentary 7:146]

Refer to the commentary of An-am: 110.

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[Pooya/Ali Commentary 7:147]

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[Pooya/Ali Commentary 7:148]

Aqa Mahdi Puya says:

The making of the golden calf and its worship by the Jews during the absence of Musa on the mountain have been discussed in the commentary of al-Baqarah: 51. Also refer to Ta Ha: 85 to 97, which say that Harun was, in no way, connected with the Samiri's plot to hoodwink the people, on the contrary he warned them to beware as it was a test of their faith, but they did not listen to him. The anger of Musa, in fact, was directed against the mischief-makers, but he brought Harun into picture so that it could be established that he had discharged his responsibility faithfully. It proves that if people accept any one as authority without divine or prophetic sanction, they are led astray as the followers of Musa were duped by Samiri.

Allah forgives those who turn repentant unto Him sincerely and amend, with firm determination not to sin again.

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[Pooya/Ali Commentary 7:149] (see commentary for verse 148)

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[Pooya/Ali Commentary 7:150] (see commentary for verse 148)

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[Pooya/Ali Commentary 7:151] (see commentary for verse 148)
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[Pooya/Ali Commentary 7:152] (see commentary for verse 148)
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[Pooya/Ali Commentary 7:153] (see commentary for verse 148)
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[Pooya/Ali Commentary 7:154]
It is clearly mentioned in this verse that Musa did not break the tablets as mentioned in Exodus 32: 19. He took up the tablets which were a guidance and mercy from Allah, and guided the people through the laws written on them.

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[Pooya/Ali Commentary 7:155]
Refer to the commentary of al Baqarah: 55. Seventy of the elders were taken up to the mountain, but when they insisted upon seeing Allah, they were dazed with lightning and thunder, and were raised up on the intercession of Musa. It was a trial to establish the fact that there is freedom of choice by which some go astray and some walk on the right path.

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[Pooya/Ali Commentary 7:156]
"My mercy encompasses everything" shows that the canvas of Allah's mercy enfolds all those sinners who turn repentant unto Him as mentioned in verse 153. While warning people in Bani Israil: 15(No one shall carry another's burden), and in Zilzal: 7 (whosoever has done even an

atom's weight of good shall be rewarded), Islam assures the sinners that the doors of Allah's mercy always remain open for those who sincerely turn repentant to Allah (see commentary of al Fatihah: 3).

The theory of a general and unconditional pardon propagated by any religion that the price of the sins committed, being committed and to be committed by all the human beings has been paid by a prophet, gives birth to evil, disorder and corruption. It becomes a licence to sin and make mischief in the world. See Jathiyah: 21 and 22.

Verse 157 says that the divine mercy is available to those who safeguard themselves against evil and follow the teachings of the Holy Prophet, again repeated in verse 158. See commentary of Nisa: 80.

For *ummi* see commentary of al Baqarah: 78.

The advent of the Holy Prophet had been announced by Musa and Isa. See commentary of al Baqarah: 40.

For *amr bil maruf* and *nahya anil munkar* see commentary of Ali Imran : 101 to 115 (Aqa Mahdi Puya's note on page 245).

The Holy Prophet was sent to the whole mankind as a messenger of Allah for all times. See also Nisa: 7 ; Anbiya: 107 and Saba: 28. Matthew 10: 5, 6; and 15: 22 to 26 confirm that Isa was sent to the lost sheep of the children of Israil.

See commentary of al Baqarah: 255 for "There is no god but He and to Him belongs the kingdom of the heavens and the earth"; and for "He gives life and death" refer to the commentary of al Baqarah: 259 and 260.

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[Pooya/Ali Commentary 7:157] (see commentary for verse 156)

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[Pooya/Ali Commentary 7:158] (see commentary for verse 156)

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[Pooya/Ali Commentary 7:159]

Incidents in Jewish history have been referred to in many verses of the Quran. Here they have special reference to their bearing when Islam was preached. See commentary of al Baqarah: 60 for water gushed forth from the rock for the twelve tribes of the Jews when Musa used his staff as directed by Allah. See commentary of al Baqarah: 57 for the shades of clouds and manna and quails.

See commentary of al Baqarah: 57 for the injustice they had done to themselves; and al Baqarah: 58 for entering the gate bowing; and al Baqarah: 59 for wrongfully changing the words; and al Baqarah: 65 for exceeding the limits of the Sabbath.

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[Pooya/Ali Commentary 7:160] (see commentary for verse 159)

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[Pooya/Ali Commentary 7:161] (see commentary for verse 159)

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[Pooya/Ali Commentary 7:162] (see commentary for verse 159)

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[Pooya/Ali Commentary 7:163] (see commentary for verse 159)

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[Pooya/Ali Commentary 7:164]

This verse refers to amr bil maruf and nahyal anil munkar. See commentary of Ali Imran : 101 to 115 (Aqa Mahdi Puya's note on page 245).

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[Pooya/Ali Commentary 7:165]

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[Pooya/Ali Commentary 7:166]

See commentary of al Baqarah: 65.

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[Pooya/Ali Commentary 7:167]

The beliers of the signs of Allah and the prophethood of the Holy Prophet, in spite of clear prophecies in their book, among the Jews are an accursed group whom Allah shall continue to punish till the day of resurrection in this world, and a painful torment awaits them in the hereafter.

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[Pooya/Ali Commentary 7:168] (see commentary for verse 167)

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[Pooya/Ali Commentary 7:169]

See commentary of al Baqarah: 80 and 88.

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[Pooya/Ali Commentary 7:170]

"Hold fast by the book" refers to the Quran and the Ahl ul Bayt of the Holy Prophet-see *hadith al thaqalayn* on page 6. Also refer to al Baqarah: 2 for *kitab* (the book).

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[Pooya/Ali Commentary 7:171]

See commentary of al Baqarah: 63.

The word *farwq* (over) in this verse and al Baqarah: 63 and *rafa-na* (we raised) in al Baqarah : 63 clearly establish the fact that the mountain was hanging as if it was a canopy or a covering over the heads of the people. To say that the people were made to stand at the foot of the mountain is to change the meaning and application of the words of Allah, because a mountain is always higher and towering than the people if they stand beside it, therefore, the use of words "we raised the mountain over their head as if it was a canopy" become unnecessary.

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[Pooya/Ali Commentary 7:172]

Aqa Mahdi Puya says:

Some commentators refer to *mithaq ul alast*-that after the creation of Adam Allah brought forth from the loins of Adam all his descendants (all humanity, born or unborn, without any limit of time), conscious of their existence, on the earth or in some state before coming on earth, and that a covenant about His *rububiyat* was taken from all of them, which is binding on each individual. Some Shia commentators say that the covenant also included the finality of the prophethood of the Holy Prophet and *imamat* of Ali ibn abi Talib. It is also said that some accepted and some rejected the covenant. Those who accepted it there accept it here also, and those who rejected it there reject it here also. The theory of a covenant taken in the state of pre-existence is found unreasonable in view of the following facts:

(1) The words in the text refer to the descendants (*dhurriyyatahum*) of the children of Adam, who were brought forth from their loins, not from the loins of Adam.

(2) The question "Am I not your Lord?" was addressed to all. All of them said "yes". It was a unanimous reply. There was no difference of opinion.

(3) Allah made each of them witness over himself so that no one may say: "I was not aware (conscious) of this," or that, having no choice of his or her own, blindly followed the ancestors. If this refers to the state of pre-existence nobody would remember it, nor the reminders or warnings of any prophet would help to recall as to what took place prior to existence, therefore, on the day of reckoning every person will say: "I do not remember."

(4) It suggests compulsion, whereas man has free choice to believe or not to believe.

The true meaning of the verse is that Allah brings forth from every human being his offspring and makes each one aware of one's self or soul when one reaches maturity; and at that stage of full consciousness he knows that there is a (supreme and uncaused) creator who has brought him into existence. This acknowledgement is the result of an inherent awareness in every human being, which makes him responsible for his belief or disbelief, his good deeds or evil deeds. At this stage each individual becomes free from the blind influence of others.

This verse does not refer to any state of development prior to the state when every man becomes a witness over himself.

To presume the existence of the cognitive self (I) prior to the present life, is to accept the possibility of the transmigration of the soul from one body to another body—a doctrine rejected by Islam on the basis of theological and rational arguments. There are stages through which the human soul passes till it reaches full consciousness, but there is no possibility of the existence of any conscious stage, prior to the present consciousness, which cannot be remembered. All that has been said in this connection about the existence of cognitive self in the state of pre-existence is based upon conjecture relied upon by the old pagan cults to believe in the false theories of transmigration. Sayyid Murtada, Shaykh Mufid and Abul Ali Tabrasi have rejected the possibility of a conscious life in any state of pre-existence.

Also refer to the commentary of Ali Imran: 81. Another interpretation of this verse is as under:

Allah, the omnipotent creator, after creating Adam from clay, asked him and every soul to be born in his progeny, who, in the infinite knowledge of the almighty Allah, would come on this earth: "Am I not your Lord?" All of them said: "Yes. We bear witness". It was done so that men may not say that they did not know who their Lord-Creator is. This applies to verse 173 also. The Holy Prophet said that if only men knew when Ali was appointed *mawla* and *amir al muminin*, they would not deny his superiority over all other created beings. According to Firdaws al Akhyar by Dayami, chap. 14, p. 274; and Tafsir of al Ayyashi, when the almighty Lord decided to create the universe, He assembled all His creatures together before Himself and asked them: "Who is your Lord?" Thereupon the first to answer was the Holy Prophet, and next was Ali ibna abi Talib, and then all the Imams who were to be his descendants. They all said: "You are our Lord." Then the almighty Lord made them the repositories of divine knowledge and said to the angels: "Behold, these are the repositories of My knowledge and these are the trusted ones from among all My creatures and they shall be the guides of all in everything."

Then the Lord commanded all the descendants of Adam to acknowledge Him as their Lord and to promise obedience to them, and all said: "We promise." The angels also said: "We bear witness".

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[Pooya/Ali Commentary 7:173] (see commentary for verse 172)

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[Pooya/Ali Commentary 7:174]

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[Pooya/Ali Commentary 7:175]

It is said that "The news of the man whom We gave Our signs" refers to Balam, in the days of Firawn, who knew the *ism al azam*. Firawn asked him to pray for Musa's arrest. He agreed and sat on his donkey to go to a particular place to recite the *ism al azam* for Musa's arrest, but the donkey did not budge. He beat the animal to its death. Then he realised that he had totally forgotten the *ism al azam*. He died as an infidel.

Aqa Mahdi Puya says:

Some commentators think the narrative relates to Balam. Some think the person referred here is Umayya ibn Abu Salt who read the old

scriptures and knew that Allah would send a prophet about that time, but when the promised prophet, the Holy Prophet did arrive, he refused to acknowledge him. Some think it relates to Amru ibn Numan ibn Sayfi, an ascetic, who believed in the creed of Ibrahim but mixed it with the false beliefs of Christian monks, and when he was censured by the Holy Prophet, he turned against him.

Imam Muhammad bin Ali al Baqir said: "Though it relates to Balam, but Allah intends to set an example for those who receive true guidance from Allah, yet prefer to act according to their own desires in order to lay hands on the worldly gains."

Earthly desires eventually bring man low to the level of beasts and even worse. If he follows the guidance he receives from Allah he is blessed with exalted spiritual honour. He who rejects Allah and His guidance is like a dog who lolls out his tongue, whether he is attacked and pursued, or left alone. It is part of his nature to slobber and be contemptible. Imam Ali has compared such men to a restive she camel who shows unwillingness to tackle when her rider draws rein, and goes aimlessly in any direction, and stumbles when he applies no check to her.

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[Pooya/Ali Commentary 7:176] (see commentary for verse 175)

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[Pooya/Ali Commentary 7:177] (see commentary for verse 175)

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[Pooya/Ali Commentary 7:178]

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[Pooya/Ali Commentary 7:179]

Those who do not use the profit yielding faculties, given to them, which can help them to find out the truth, have been referred to in this verse. Those who misuse or neglect the faculties, which can make them real human beings, superior to all created beings, finally deteriorate to the animal state.

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[Pooya/Ali Commentary 7:180]

Excellent or most beautiful names of Allah are those which give us the idea of His infinite attributes, such as *rahman* and *rahim*, *rabbul alamin* and *maliki yawmiddin* etcetera. There are people who use His names profanely- which suggest things derogatory to His unity and infiniteness-such as calling Him the father of Isa. Violating the sanctity of His holy names, assigning to Him attributes which negate His absoluteness, omnipotence and *hayy al qayyum* (self-subsisting) existence, or calling others with names exclusively owned by Him is polytheism. Only the names the Holy Prophet has taught us in view of His unity, wisdom, might and will, and the names mentioned in the Quran should be used.

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[Pooya/Ali Commentary 7:181]

Those who have been thoroughly purified by Allah (Ahzab: 33), the Ahl ul Bayt of the Holy Prophet, are the people who guide mankind with truth. Also refer to the commentary of al Baqarah: 143.

Aqa Mahdi Puya says:

Since the creation of man there had been and should always be a person, present in this world, to guide others with truth. In view of this fact the Holy Prophet has said: "Whosoever dies without recognising the Imam (guide) of his age (in order to follow his guidance) dies the death of an ignorant pagan." According to many authentic traditions this condition remains valid up to the reappearance of the last Imam of the house of the Holy Prophet, the *al Qa-im*, because after the Holy Prophet, the number of such persons was restricted to twelve by the Holy Prophet himself.

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[Pooya/Ali Commentary 7:182]

The most important signs of Allah have been referred to in the preceding verse. The beliers of His signs in verse 182 may enjoy a temporary respite but Allah shall punish them in a way that they will not know.

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[Pooya/Ali Commentary 7:183] (see commentary for verse 182)

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[Pooya/Ali Commentary 7:184]

Aqa Mahdi Puya says:

The total absorption of the Holy Prophet in prayer and communion with Allah misled his opponents to think that he was seized with madness. Refer to Najm: 2 to 5. If he was possessed he was possessed by Allah. That is why he was never dazzled by worldly power, wealth or position. True in thought, word and deed, kind and considerate to the weak, merciful even to adversaries, undeterred by fear of the strong or the mockery of the cynics or the indifference of the heedless, he stood out firmly against the evil of polytheism.

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[Pooya/Ali Commentary 7:185]

The universe, created by Him, should convince a thinking mind of man's limitations and Allah's power, glory and goodness. Man's term will draw to an end. If he does not pay attention to His signs and believe, he shall never have another chance.

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[Pooya/Ali Commentary 7:186]

Refer to the commentary of al Baqarah: 8 to 20.

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[Pooya/Ali Commentary 7:187]

Isa also gave a similar reply when asked about the end of this world and the day of judgement.

"But about that day and hour no one knows, not even the angels in heaven, not even the son; only the Father." (Matthew 24: 36 and Mark 13: 32)

Aqa Mahdi Puya says:

About the *sa-at* (hour) and "when will be its appointed time" the Quran says that none knows it save Allah. See Nazi-at 42 to 44. "To your Lord is the end of it" says verse 44 of an Nazi-at.

The word *sa-at* refers to the end of the creatures' striving unto their destiny. The destiny is fixed. It may be individual or collective. There are many grades also. It is a relative term applicable to resurrection or destiny of an individual, or a community or any part of the universe. Many worlds have been created and reached their destinies and experienced their resurrections. There are many worlds which are in the early stages of becoming, and many are drawing to their end. So no finite being knows the hour of termination. Allah is the end, unto Him everything is journeying and to Him everything shall return. He is free and independent of the application of time and space, because they are finite, applicable only to dimensional beings. The resurrection is beyond dimensions.

The fact of coming of the final hour is a certainty. The appointed time is not known to finite beings. Our duty is to be prepared for it at all times.

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[Pooya/Ali Commentary 7:188]

The Holy Prophet had to pronounce these words, lest his followers may deify him as the followers of Isa made him god or son of God. It should be remembered that he was the last prophet of Allah, so he could not leave behind the slightest possibility of this nature.

He was a *nadhir* (warner) to the sinners-the eternal punishment they will be afflicted with in the hereafter.

He was a *bashir* (giver of glad tidings) to the virtuous-the reward of eternal happiness they will enjoy in the hereafter.

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[Pooya/Ali Commentary 7:189]

Refer to an Nisa: 1.

Aqa Mahdi Puya says:

There is a general reference to the creation of man, whether male or female, from a single source. They must live in peace and harmony with love and affection for each other. When a child is born to a mother, the parents vow to make the child a true servant of Allah if He gives them a goodly child, but neglect their duties when the child begins to grow. That is how polytheism took roots in human society.

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[Pooya/Ali Commentary 7:190] (see commentary for verse 189)

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[Pooya/Ali Commentary 7:191] (see commentary for verse 189)

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[Pooya/Ali Commentary 7:192] (see commentary for verse 189)

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[Pooya/Ali Commentary 7:193]

See commentary of al Baqarah: 6.

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[Pooya/Ali Commentary 7:194]

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[Pooya/Ali Commentary 7:195]

When the Holy Prophet asked the idolaters not to associate others as partners of Allah, they thought that for the Holy Prophet's denial of their (false) gods he would be punished by them. This verse was revealed to put a stop to the wishful thinking of the polytheists.

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[Pooya/Ali Commentary 7:196]

The Holy Prophet says that Allah who sent down His book to him is a sufficient protector for him, but the false gods of the polytheists would never be able to come to their help.

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[Pooya/Ali Commentary 7:197] (see commentary for verse 196)

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[Pooya/Ali Commentary 7:198]

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[Pooya/Ali Commentary 7:199]

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[Pooya/Ali Commentary 7:200]

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[Pooya/Ali Commentary 7:201]

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[Pooya/Ali Commentary 7:202]

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[Pooya/Ali Commentary 7:203]

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[Pooya/Ali Commentary 7:204]

Aqa Mahdi Puya says:

Listening to the recital of the Quran is highly commendable, but it becomes obligatory when it is recited in congregational prayer or in the sermon of Friday prayer. Refer to *fiqh*.

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[Pooya/Ali Commentary 7:205]

In congregational prayers those who are praying the *salat* should only listen the verses of the Quran the *imam* of *jamat* recites as if they are repeating them.

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[Pooya/Ali Commentary 7:206]

To celebrate His praises after the *salat*; and then to prostrate oneself in adoration before Allah (*sajdah*) is said to be the *sunnah* of the Holy Prophet.

Sajdah becomes obligatory, according to the Ahl ul Bayt, when the particular verse of *sajdah* in the following surahs is recited.

- (1) Sajdah
- (2) Ham Mim
- (3) Najm
- (4) Alaq

Chapter 3

8th - Tafsir Surah Al-Anfaal (The Spoils of War)

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The root of *anfāl* is *nafl* which means addition or accession-of the property, movable or immovable, for which there is no owner or claimant, particularly the spoils of war, at the end of a battle.

Aqa Mahdi Puya says:
Anfal:

- (i) Enemy's property, movable or immovable, abandoned by the enemy soldiers.
- (ii) The movable or immovable property of those who have migrated to another place, leaving behind no owner-known as *fayi* (Hashr: 6 and 7).
- (iii) The inheritance of a person who has left no inheritor.
- (iv) The land which is owned by no one.

This verse was revealed when those, who participated in the battle of Badr, claimed the enemy's property, which they appropriated, as their own. It says that *anfāl* belongs to Allah and the Holy Prophet, who is authorised to distribute or dispose it as he likes. It is because Allah is the

absolute sovereign. He owns everything. He has delegated His authority to the Holy Prophet. In this way the discord, cropped up among the people, has been solved. It is a permanent principle and a guideline for all times to come.

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[Pooya/Ali Commentary 8:2]

The qualities mentioned in these verses are found, in their completeness and perfection, in the Holy Prophet and his Ahl ul Bayt.

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[Pooya/Ali Commentary 8:3] (see commentary for verse 2)

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[Pooya/Ali Commentary 8:4] (see commentary for verse 2)

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[Pooya/Ali Commentary 8:5]

See commentary of Ali Imran: 10 to 13; 123 to 127 for the battle of Badr which has been referred to in these verses. The Holy Prophet learnt that a caravan of the Quraysh laden with merchandise, under Abu Sufyan, was coming from Syria. Abu Sufyan sent a message to Abu Jahl that the Muslims were planning to attack his caravan in order to seize the merchandise he was bringing from Syria. The Holy Prophet, as guided by Allah, decided to leave the caravan and march out boldly against the well-armed and well equipped Quraysh army coming from Makka under the command of Abu Jahl in order to destroy the Muslims in Madina, even though some of the very close companions opposed this policy. There was a party which was not wholeheartedly submissive to the divine order, but Sad bin Ma-adh and Miqdad said: "We will do as the Holy Prophet commands." The Quraysh army, full of zeal and fury, advanced to annihilate from the face of the earth the meagre band of 313 ill-fed and poorly equipped Muslims. The Holy Prophet met the advancing army of Quraysh at Badr situated at a three day's journey from Madina.

Those who were averse to fighting were not convinced that it was a wise or prudent decision, therefore, they felt as if they were being driven to death while death was staring them in the face. They were frightened and perturbed. It was the first trial Muslims were put to in order to prove their faith in the truth. It was also a clear proof that the Holy Prophet was the true messenger of Allah, because unless it was so he would have not risked total annihilation of the handful of Muslims, certain to take place if Allah had not assured him that they would win the battle. By Allah's help they won a splendid victory and the standard of truth was established, never to be lowered again.

Hamza, Ubaydah and Ali were sent by the Holy Prophet to fight against Utbah, Shaybah and Walid in single combat. Ali and Hamza killed all the three combatants but Ubaydah was seriously wounded and succumbed to his injuries. He is the first martyr. Then the general combat began. Ali and Hamza destroyed the army of Quraysh beyond recovery. They ran away to Makka. See commentary of Ali Imran 123 to 127. While Ali and Hamza were in the battlefield, a large number of the Holy Prophet's companions, acclaimed as the heroes of Islam, after his departure from this world, watched the fighting from a safe distance as unconcerned spectators.

In addition to the decision the Holy Prophet took (not to attack the caravan and take possession of the rich booty but to fight against the Quraysh army), the other facts which clearly show that it was the pagans of Makka who took the initiative to attack the Muslims are: the 13 days distance between Makka and Madina-the Muslim travelled 3 days to meet the pagans of Makka at Badr, who had already left Makka 10 days before with full readiness to destroy the Muslims; and the material as well as the mental condition of the Muslims who were so unprepared for such an encounter that they saw nothing but death waiting for them.

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[Pooya/Ali Commentary 8:6] (see commentary for verse 5)

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[Pooya/Ali Commentary 8:7]

These verses refer to the two alternatives mentioned in the commentary of verse 5 and 6-the merchandise of the caravan or to face the Makkan army in self-defence. Some of the companions desired to capture the caravan with merchandise guarded by only 40 unarmed men, instead of confronting the strong army of 1000 fully equipped warriors, but the Lord willed otherwise. He desired to put to test their faith and cut off the roots of the infidels.

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

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[Pooya/Ali Commentary 8:9]

Refer to the commentary of Ali Imran: 123 to 127 for the fulfilment of Allah's promise of victory and the help with a thousand angels. Whatever the means all help comes ultimately from Allah. It may take special forms to give heart and confidence to the believers.

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[Pooya/Ali Commentary 8:10] (see commentary for verse 9)

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[Pooya/Ali Commentary 8:11]

The Muslim army, wearied with its long march needed a refreshing rest, therefore the Lord arranged it for them. It rained during the night, rendering the hard soil on which the pagans were moving heavy and fatiguing, and making the soft sand which the Muslims had to cross hard and more firm to walk upon. The "pollution of Shaytan" refers to his evil suggestions that had Allah willed to assist them they would not face such distress and hardship. The rain which fell in the night formed a little pool of water to be used for necessary purification.

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[Pooya/Ali Commentary 8:12]

To help the Muslims Allah instilled terror into the hearts of the infidels in order to destroy their morale and sent angels to fight the foe along side the believers, so that the power base of the polytheism could be destroyed, otherwise, as always, they would oppose the religion of Allah and His Prophet. Thereafter whosoever opposes Allah and His Prophet shall be severely punished. This rule also applies to those who opposed the declaration of the Holy Prophet at Ghadir Khum (see commentary of Al Maidah: 67), persecuted and deprived Ali and Fatimah of their rights, killed and tortured their children, the progeny of the Holy Prophet, particularly Imam Husayn, the grandson of the messenger of Allah, in Karbala, and held captive his family after Karbala. Refer to the commentary of al Baqarah: 84, 97 and 98. Please refer to the punishment that will be inflicted on those who harassed and persecuted Bibi Fatimah and his children on page 51 and 105. Also refer to an Nisa: 93 and 115; Ahzab: 57 and Shura: 23.

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[Pooya/Ali Commentary 8:13] (see commentary for verse 12)

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[Pooya/Ali Commentary 8:14] (see commentary for verse 12)

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[Pooya/Ali Commentary 8:15]

To turn one's back to the enemy in the battlefield is a shameful sin. Refer to the commentary of Ali Imran: 121, 122, 128, 140 to 142, 144, 151 to 156 and 166 to 168 and Bara-at: 25 to 27 to know about those who either used to watch the fighting from a safe distance or run away from the scene of battle when defeat appeared to them as a certainty.

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[Pooya/Ali Commentary 8:16] (see commentary for verse 15)

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[Pooya/Ali Commentary 8:17]

This verse clearly states that it was (the hand of) Allah who in fact always destroyed the enemies of Allah and his prophet in the battles the Holy Prophet fought. The unexpected victory over the enemy was a gift of Allah. Although Allah takes for Himself the full credit for the defeat of the enemy but does not exclude the agency of His loyal and faithful agents whose every action is ascribed to Allah Himself. The throwing of the dust by the Holy Prophet was a reaction to His will. It is a historical fact that in all the battles it was Ali, known as *yadullah* (hand of Allah), who always played the decisive role in inflicting crushing defeat on the enemy-Badr, Uhad, Khandaq, Khaybar, Hunayn etcetera. Those companions of the Holy Prophet who became the "heroes of Islam" after him had nothing to do with the victories the Holy Prophet won for the glory of Islam. Through the agency of His chosen representatives He rendered the crafty plans of the infidels ineffective.

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[Pooya/Ali Commentary 8:18] (see commentary for verse 17)

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[Pooya/Ali Commentary 8:19]

It is reported that the Quraysh of Makka and Abu Jahl had prayed for victory for those who were on the side of justice. They were confident that their superior numbers, equipment and experience would be decisive at Badr, but they were completely routed. It was the judgement of Allah. The infidels have been reminded to desist from mischief making and accept the true faith. Their superiority in men and material would be of no avail to them because Allah is with the believers. To know that it was the advance planning of the pagans of Makka to destroy the handful of

Muslims in Madina which forced the Holy Prophet to encounter them at Badr, see commentary of verses 5 and 6 of this surah.

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[Pooya/Ali Commentary 8:20]

It is a warning to those who participated in the battle of Badr that the promise made in the preceding verse (Allah is with the believers) will not save them from punishment if they ever turn away from the Holy Prophet and his commands, because as soon as any one turns away from the Holy Prophet he becomes a disbeliever or a hypocrite. (Refer to the commentary of al Baqarah: 8 to 20 and 93).

Whenever the Holy Prophet made known Ali's special relationship with Allah and himself, all his notable companions were present, particularly in Ghadir Khum where he declared: "Of whomsoever I am *mawla* Ali is his *mawla* " (see commentary of al Ma-idah 67), yet they paid no attention to his last and final call which completed and perfected the religion of Allah, although verse 24 again ordains that the call of Muhammad is the call of Allah. The call of the Holy Prophet invited the people to follow the divinely commissioned Imams among his Ahl ul Bayt who alone were chosen to guide the people unto the right path. It is the duty of every believer to answer the call of the Holy Prophet or any of the Imams of his Ahl ul Bayt to strive in the way of Allah to defend the faith (*Jihad*).

Aqa Mahdi Puya says:

Every person responds to the call of his desires, but when he submits to the call of Allah or the Holy Prophet his act of submission is due to "the coming of Allah in between a man and his desires", and thus he is prevented from going astray on account of the dictates of his vain desires.

In verse 25 it is made clear that the consequences of social, political and religious deviation will not only harm those who have done injustice to themselves but also equally jeopardise the well-being of those who

have done no wrong, therefore all the believers should safeguard themselves against evil by observing the laws made by Allah.

On several occasions the Muslims were put to test and trial (Ahzab: 11). Abu Ayyub Ansari narrates that once the Holy Prophet said to Ammar: "After me you will encounter many troubles. My followers will kill each other. They will sow the seeds of discord among themselves. In such events adhere to Ali, even if all of my followers form an alliance against him. Follow Ali and leave the people to follow whichever way they desire. Ali will not turn you away from the right path shown by me. To obey Ali is to obey me, and to obey me is to obey Allah."

Hakim Abul Qasim Asqani says, when this verse was revealed, the Holy Prophet said:

To oppose Ali's successorship after me is to deny my prophethood and the prophethood of all the prophets before me.

According to Imam Hasan bin Ali al Mujtaba verse 25 gives report of the battle of Jaml engineered by Talha, Zubayr and A-isha against Ali. Tafsir al Khashshaf says that once Zubayr asked the Holy Prophet as to how much he loved Ali. The Holy Prophet said:

I love him as no man has ever loved any other man, not even his own son. How evil it will be when you will go to fight against him?

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[Pooya/Ali Commentary 8:21] (see commentary for verse 20)

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[Pooya/Ali Commentary 8:22] (see commentary for verse 20)

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[Pooya/Ali Commentary 8:23] (see commentary for verse 20)

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[Pooya/Ali Commentary 8:24] (see commentary for verse 20)

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[Pooya/Ali Commentary 8:25] (see commentary for verse 20)

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[Pooya/Ali Commentary 8:26]

This verse refers to the times in Makka before *hijrat*. See commentary of al Baqarah: 207.

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[Pooya/Ali Commentary 8:27]

"Nor be unfaithful to the trusts" refers to the book of Allah (the Quran) and the Ahl ul Bayt. See *hadith al thaqalayn* on page 6. Do not forsake either of them for the sake of worldly possessions and gains.

OCCASION OF REVELATION:

It is reported that after 21 days siege of Bani Qurayza they agreed to make a settlement. They would leave Madina and go to Syria. The Holy Prophet appointed Sad bin Ma-adh as an arbitrator, but the Jews wanted to consult Abu Lababa who was their old friend and relative, before accepting the arbitration of Sad bin Ma-adh. When they sought Abu Lababa's advice, he pointed his finger to his throat, to indicate that it would be as if cutting their own throats. The Holy Prophet came to know about the treachery of Abu Lababa through Jibra-il. Abu Lababa at once realised what he had done-he had knowingly defrauded Allah and His prophet. Then he tied himself to a pillar of the *masjid al nabawiyy* and avowed that he would neither drink nor eat until he was forgiven by Allah and His prophet. The Holy Prophet went to him and told him that he had been forgiven.

Another narration of treachery had been reported by Jabir bin Abdullah Ansari that when Jibra-il informed the Holy Prophet that Abu Sufyan is secretly planning to attack very soon, the Holy Prophet asked his close companions to make urgent preparation for the expected confrontation. One of the hypocrites wrote a secret letter to Abu Sufyan, informing him about the defensive readiness of the Muslims.

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[Pooya/Ali Commentary 8:28] (see commentary for verse 27)

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[Pooya/Ali Commentary 8:29]

Those who safeguard themselves against evil with full awareness of divine laws receive guidance from Allah to distinguish between good and evil, so that they may follow the right path-the path of deliverance. Then, even if they have sinned but turn repentant unto Allah sincerely, Allah forgives them their sins.

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[Pooya/Ali Commentary 8:30]

This verse refers to the event of *hijrat*. See commentary of al-Baqarah: 207.

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[Pooya/Ali Commentary 8:31]

Please refer to the commentary of Anam: 25 and 26, for "the tales of the ancients"; and al Baqarah 23 and 24-the challenge of the Quran to the infidels (who said: "We have heard this before, and we could say words

like these which are the tales of the ancients") to "produce a chapter like it, and you will never do it."

All attempts have failed. History is the witness. Verse 32 refers to the utter disappointment and frustration the opponents of Islam feel at their failure, and as a last resort asked for a punishment in a miraculous "super" natural way, but Allah said that so far as the "mercy unto the worlds" was among them no such punishment would be inflicted.

In Sawa-iq al Muhriqah, chap. 11, in the commentary of verse 33, Ibn Hajar al Makki says that this verse refers to the merits and excellence of the Ahl ul Bayt.

OCCASION OF REVELATION OF VERSE 32:

When Numan bin Harith returned from his business trip to Iran, he brought with him the stories of Suhrab and Rustam he had translated in Arabic, and told the people that he had also written, like the Quran, stories of some well-known persons. Uthman bin Madh told him that the Holy Prophet was a true prophet of Allah and whatever he said was from Allah. Numan replied: "I also say: There is no god save Allah, but the angels are His daughters." When the Holy Prophet tried to exhort him, he said: "If what Muhammad says is true then let Allah rain down on me a shower of stones." Numan was killed in the battle of Badr.

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[Pooya/Ali Commentary 8:32] (see commentary for verse 31)

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[Pooya/Ali Commentary 8:33] (see commentary for verse 31)

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[Pooya/Ali Commentary 8:34]

The true custodians of the *masjid al haram* are the divinely commissioned guardians of faith- the Imams of the Ahl ul Bayt. After the Holy

Prophet there is no one equal to them in *taqwa*(piety) (see commentary of al Baqarah: 2).

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[Pooya/Ali Commentary 8:35]

The infidels used to go round the Kabah naked, both men and women, whistling through their fingers and clapping their hands. Use of musical instruments for *sama* (ecstasy occasioned by hearing song or music, or a circular dance performed by devotees in ecstasy) has no sanction in Islam in day-to-day life, leave alone at the time of worship. It is a pagan-ish institution.

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[Pooya/Ali Commentary 8:36]

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[Pooya/Ali Commentary 8:37]

Refer to the commentary of Ali Imran: 179.

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[Pooya/Ali Commentary 8:38]

Allah is oft-forgiving and merciful, and the Holy Prophet is "the mercy unto the worlds", therefore, this verse says that even those who persecuted and opposed the Holy Prophet tooth and nail may receive Allah's pardon if they sincerely accept Islam, forsake polytheism and hostility against the Holy Prophet and his mission.

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[Pooya/Ali Commentary 8:39]

Refer to the commentary of al Baqarah: 193.

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[Pooya/Ali Commentary 8:40]

In spite of the amnesty offered to the infidels in verse 38 if they turn away from the true religion and persist in their idolatry, Allah shall go on helping and protecting the believers against them.

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[Pooya/Ali Commentary 8:41]

KHUMS MEANS ONE FIFTH.

Ghanayam means the property, movable and immovable, surrendered by the enemy in any battle. Verse 1 of this surah has already stated that it belongs to Allah and the Holy Prophet. Although the Sunni jurists have restricted its meaning to the spoils of war, but actually, according to Shia scholars, on every profit obtained by trade and labour, or from mines, or from sea or by means mentioned in the books of fiqh, payment of *khums* is obligatory, because as per the rules of lexicography the word *ghanimat* applies to all these things. Well-known commentators like Razi and Qartabi admit that the real meaning of *ghanimat* does not justify its restriction to the spoils of war only. See Tafsir Razi vol. 15, p.164 and Tafsir Qartabi vol. 4, p. 2840. Tafsir al Manar also gives the same verdict.

According to this verse out of every profit, from wherever it comes, including the spoils of wars, *khums* has to be paid, because both *ma* (a relative pronoun-*mawsulah*) and *shay* are of a general nature and carry no restrictions.

The amount of *khums* payable is divided into six equal parts to be disbursed as under:

- (1) Allah's share.
- (2) The Holy Prophet's share.
- (3) The Holy Prophet's relatives' share.
(The Holy Prophet used to receive all these three shares).
- (4) Share of the orphans of Bani Hashim.
- (5) Share of the poor.
- (6) Share of the wayfarers.

As *sadqa* has been forbidden for the relatives of the Holy Prophet, Allah has decreed *khums* for them.

In the present age the total amount of *khums* is divided into two equal parts and disbursed as under:

(1) *Sahm al Sadat*-the share of the descendants of the Holy Prophet.

(2) *Sahm al Imam*-the share of the Imam, which is given to the *mujtahid* the payer of *khums* follows, or can be distributed or utilised by his permission. The *mujtahid* uses it for the good of the faithful and for the propagation of the faith. For details refer to *fiqh*.

Verse 26 of Bani Israil says: "Give the kinsman his due". They are Fatimah and her children, the Ahl ul Bayt, according to Tafsir Durr al Manthur, vol. 4, p. 177. Unless and until a Muslim sets aside the *khums* he cannot be deemed to have paid his dues. Tafsir Ruh al Mani, vol.3, p.637; Tafsir Naysaburi, vol. 3, p . 215, and other commentaries mention that *khums* is for Allah and for the messenger and for his kinsmen. They are the people to whom the abandoned wealth belongs, about which Allah has revealed in the Quran:

That which Allah gives as wealth unto His messenger from the people of the towns, it is for Allah and His messenger and for the near of kin, (Hashr: 7)

The Holy Prophet said:

"Recognise the rights of my pious and upright relatives for the sake of Allah, and as for those among my kinsmen who are less careful in the matters of religion, pay their dues for my sake, because *sadqa* has been forbidden to them."

The day of distinction is the day of the battle of Badr.

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[Pooya/Ali Commentary 8:42]

These verses refer to the battle of Badr. Refer to the commentary of Ali Imran: 123 to 127 and verses 5 to 14 of this surah.

Aqa Mahdi Puya says:

The Quraysh wanted to save their caravan and then annihilate the Muslims; and the Muslims decided to let the caravan alone and defend against Quraysh army coming from Makka-and they confronted each other at Badr, an appointment made possible by the legislative, not creative, will of Allah, because the last portion of verse 42 makes it clear that by distinguishing between right and wrong, relying upon Allah's help, a correct decision was made by the Holy Prophet, which was the legislative will of Allah so that what Allah wanted to accomplish through this battle could become a criterion-those who had gone astray even after witnessing the clear sign did so by their own choice, and those who decided to follow the right path did so after seeing and understanding the evident proof.

Allah showed the Makkans to be few in the eyes of the Muslims, because if their real number and strength in equipment were made known to the Muslims they would have never agreed to go with the Holy Prophet for the decisive battle of Badr; and the Muslims were made to appear fewer in the eyes of the Makkan so that they might not lose courage and run away. It was done so because Allah had decided to make the battle of Badr a landmark and a criterion for the believers as well as the

disbelievers. The pagans of Makka came to know after the battle of Badr that Allah was on the side of the truth, the believers, otherwise a handful of poorly equipped men could never overpower a large army of formidable strength.

Aqa Mahdi Puya says:

The Holy Prophet and his successors (the Imams among his Ahl ul Bayt) were free from hallucination in dream or wakefulness, but Allah had communicated His decisions to His chosen representatives in their dreams-In verse 102 of Saffat Ibrahim said to Ismail: "O my son I saw in a dream that I was sacrificing you", to which Ismail replied: "Father, do as you are commanded." The interpretation of Ibrahim was indicative whereas the interpretation of Ismail was imperative. Similarly the qualitative weakness of the enemy was shown to the Holy Prophet in terms of numerical weakness. Figurative expression of a fact to achieve success for a just cause is called *tawriyah*.

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[Pooya/Ali Commentary 8:43] (see commentary for verse 42)

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[Pooya/Ali Commentary 8:44] (see commentary for verse 42)

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[Pooya/Ali Commentary 8:45]

These verses describe the virtues the believers must cultivate and own. If they disobey Allah and His prophet there will be humiliation and failure.

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[Pooya/Ali Commentary 8:46] (see commentary for verse 45)

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[Pooya/Ali Commentary 8:47]

The Muslims have been warned not to show off in vainglory and ostentation, not to be arrogant and above all not to be hypocritical.

The Holy Prophet said:

Ri-a (hidden polytheism-doing good for show off and not for Allah) among my followers is more harmful to the religion of Allah than the declared polytheism, because the concealed infidelity is more deceptive than the progress of a black ant on a coal-like stone in a dark night."

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[Pooya/Ali Commentary 8:48]

The leaders of evil, like Shaytan, wash their hands off their followers and leave them to face destruction when they find their plans have failed.

See commentary of al Baqarah: 8 to 20 for the hypocrites and those in whose hearts is a disease.

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[Pooya/Ali Commentary 8:49] (see commentary for verse 48)

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[Pooya/Ali Commentary 8:50]

Allah had been destroying the beliers of His signs from Nuh to Musa (see commentary of Araf: 59 to 177) and likewise the beliers of His last prophet also had likewise to suffer punishment.

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[Pooya/Ali Commentary 8:55]

The disbelievers are the vilest animals. They are not human beings.

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[Pooya/Ali Commentary 8:56]

The immediate occasion was the repeated treachery of the Banu Qurayza after their treaties with the Holy Prophet.

Violation of a covenant has been described as a treacherous crime. The Muslims also broke the covenant they made with the Holy Prophet, after his departure from this world. See commentary of al Ma-idah: 67.

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[Pooya/Ali Commentary 8:57]

If you apprehend treachery from a people with whom you have a treaty break off relations with them; and to put an end to treachery it is essential to inflict an exemplary punishment on those enemies who attack you by breaking treaties made with you so that no one from among them or after them may dare harass you again.

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[Pooya/Ali Commentary 8:58] (see commentary for verse 57)

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[Pooya/Ali Commentary 8:59] (see commentary for verse 57)

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[Pooya/Ali Commentary 8:60]

Every infidel community was a prospective enemy of Islam.

Quwwat literally means "force or strength". It implies: Be always on the alert, fully prepared for defence and offence, and keep yourselves well armed and quipped with the best weapons, fully trained in the art of war, so that the enemy may not think that you are weak and surprise you with a sudden attack as was done by the Makkans at Badr.

The preparation is to maintain peace by preventing the enemy to commit aggression against you. If you are fully ready to counter their attack they will think twice before launching an offensive adventure.

If the enemy offers peace, rely on Allah and accept it. In case of deception on their part have faith in Allah. He will help and protect you through His chosen friend, Ali ibn abi Talib.

Refer to the commentary of al Baqarah: 190 to 193 and 217.

In Tafsir Durr al Manthur, Jalal al Din al Suyuti quotes Ibn Asakir for reporting the following sentences, written on the *arsh*, on the authority of the Holy Prophet:

Allah! I am alone. There is no partner with Me. Muhammad is My servant and messenger. I help him with Ali.

The history of Islam fully confirms this declaration.

Aqa Mahdi Puya says:

Ali played a decisive role in Badr, Khandaq, Uhad, Khaybar, Hunayn and other battles, but Allah attributes the actions of the Holy Prophet

and Ali to Himself because both of them were the hands of Allah, and through them He made effective His will. On this basis the Holy Prophet declared before the conquest of the fort of Khaybar:

Ali will not come back until Allah wins victory for us through his hands.

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[Pooya/Ali Commentary 8:61] (see commentary for verse 60)

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[Pooya/Ali Commentary 8:62] (see commentary for verse 60)

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[Pooya/Ali Commentary 8:63]

Through the grace of Allah the erstwhile disorganised, prone to rivalries and jealousies, and addicted to internecine warfare Arabs were united under the gentle, firm and wise guidance of the Holy Prophet.

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[Pooya/Ali Commentary 8:64]

Refer to that which the Holy Prophet said about Ali, quoted in the commentary of verses 60 to 62.

Mulla Abdur Razzaq Muhaddith Hanbali says that this verse was particularly revealed about Ali.

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[Pooya/Ali Commentary 8:65]

In any battle, odds of ten to one are surely disheartening, but they do not discourage the men of faith. Whether they personally win or die, their cause prevails. They are sure to win because they have divine support, and those who take up arms against truth are misled dupes, unaware of the forces assisting those who are on the right path.

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[Pooya/Ali Commentary 8:66] (see commentary for verse 65)

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[Pooya/Ali Commentary 8:67]

A *jihad* is fought under strict conditions, under a righteous leader, purely for the sake of faith and Allah's laws. All baser motives (territory, trade, revenge or military glory-"temporal goods of this world") are strictly excluded. The greed of gain in the form of ransom from captives has no place in such warfare.

It is reported that once some people asked Ali as to why he always went in the battlefield astride a mule when all the great warriors used thorough bred horses, Ali said: "A thorough bred horse is needed either to run away from the battle when odds against the warrior are very heavy or to pursue the escaping enemy to collect their possessions- neither of which I do, therefore I do not need a thorough bred horse."

Although some companions (Abu Bakr, Sad bin Ma-adh and others) advised the Holy Prophet either to take ransom from the captives of Badr or kill them but the Holy Prophet decided to set those free who could not pay ransom, yet the companions collected ransom from every captive in contravention of the directions of the Holy Prophet. The next day the Holy Prophet told Abu Bakr that due to the greed of the

Muslims the chastisement of Allah was as near as the tree standing close to them. Then this verse was revealed.

Aqa Mahdi Puya says:

For the first portion of the verse refer to verse 4 of Muhammad-the enemy soldiers should be killed while the battle is in progress but as soon as they are thoroughly subdued, killing should be stopped. After that they can be held as captives, either to be set free after taking ransom or letting those go free who cannot pay ransom. In both the verses *yuthkhina* does not mean slaughtered but thoroughly subdued. It is the command of Allah to fight with unyielding courage until the enemy is thoroughly subdued.

In verse 7 it is stated that the Muslims desired to capture the caravan carrying merchandise instead of going to fight the Makkan army.

Taking ransom from those who can pay it is allowed, but to say that *yuthkhina* means "killing" is to forge a lie against Allah. Some of the companions who were always afraid to fight the enemy in the battlefield wanted to kill them when they were held as helpless captives.

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[Pooya/Ali Commentary 8:68]

Any motive of worldly gains is condemned as worthy of a severe penalty. If taking of ransom had not already been legalised those who had taken the ransom would have been punished. This verse condemns the selfish desire for obtaining worldly gains. It does not give permission to kill the captives.

Among those taken prisoners were the Holy Prophet's uncle Abbas and Ali's brother Aqil, who afterwards became Muslims.

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[Pooya/Ali Commentary 8:69]

Since taking of ransom has been described as love of the worldly gains, some of the believers refused to take any share from the ransom money. For such faithfuls this verse was revealed.

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[Pooya/Ali Commentary 8:70]

This verse confirms that which has been said in the commentary of verse 67. The good in the hearts of Abbas and Aqil led them to embrace Islam and the ransom they paid was given back to them by the Holy Prophet on many occasions, much more than what they paid. The leniency and tolerance shown to the captives indicate that Allah never wanted to put an end to their lives, but intended to give them respite.

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[Pooya/Ali Commentary 8:71]

Even if the pardoned prisoners of war carry out treacherous plans after their release Allah promises to give the believers power over them, but "killing of captives" has not been approved.

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[Pooya/Ali Commentary 8:72]

Hijrat is not escape or flight, but to leave home, property and possessions and strive hard in the cause of Allah with a religious motive. See commentary of al Baqarah: 207.

After reaching Madina the Holy Prophet united the *muhajirs* (the people who forsook their homes and possessions and adopted voluntary exile from Makka) and *ansars* (the residents of Madina who gave the *mahajirs* asylum and every kind of assistance, moral and material) as brothers, like blood-brothers, and they were so treated in matters of inheritance during the period when they were cut off from their kith and kin and birth place. After the battle of Badr when verse 75 of this surah was revealed this arrangement became inoperative.

Aqa Mahdi Puya says:

Announcements in verse 75 of this surah and verse 6 of al Ahzab do not abrogate this verse but contain a substitute ordinance corresponding to the changed circumstances. For details see *fiqh*.

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[Pooya/Ali Commentary 8:73]

Aqa Mahdi Puya says:

The brotherhood formed between the *mahajirs* and *ansars* for the purpose mentioned in the preceding verse, was also used to encounter the brotherhood of the infidels, who supported each other like brothers, therefore those Muslims who stayed in Makka needed help from the *mahajirs* and *ansars* to face the persecution of the infidels, which was to be extended to them if they had not entered into any agreement with the infidels, because if the believers had not taken into consideration the sorry plight of those believers who did not migrate, there would have been trouble and sedition.

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[Pooya/Ali Commentary 8:74]

Those who believed and migrated in the sense mentioned in the commentary of verse 72 and strived hard in the cause of Allah and those who

gave them shelter and assistance are the believers of better quality than those who came into the fold of Islam afterwards, after the *hijrat*-because *hijrat* was a voluntary rejection of the social order of the infidels and a willing acceptance of the laws and purpose of a society based upon the laws of the true faith, therefore the application of these verses remains valid for ever.

In al Nusus, al Saduq quotes Imam Husayn bin Ali who said that when Allah sent down the verse-the blood relations are nearer one to another in the book of Allah-the Imam requested the Holy Prophet to explain it. The Holy Prophet said: "When I die, your father, Ali, who is nearest to me, has a better title than anybody else for succeeding me. When your father passes away then your brother Hasan has a better title than others, and when Hasan passes away you have a better title for succeeding him."

There were men among the companions of the Holy Prophet who deserted him in the midst of many battles, and did not carry out his orders, after his death, given by him concerning his Ahl ul Bayt although the Quran (verse 24 of this surah) says that the call of the prophet is the call of Allah, so obey Allah and His messenger (verse 46 of this surah). Leave alone following the teachings of the Ahl ul Bayt and the Quran (*hadith al thaqalayn*-see page 6) they not only deprived them of their divinely bestowed rights but also persecuted and killed them.

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[Pooya/Ali Commentary 8:75] (see commentary for verse 74)

Chapter 4

9th - Tafsir Surah At-Tawba (The Repentance)

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Bara-at implies freedom from obligation and uncompromising severance of relations with the infidels. Please refer to the introduction of this surah.

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[Pooya/Ali Commentary 9:2] (see commentary for verse 1)

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[Pooya/Ali Commentary 9:3]

The epithet "great" is only added to distinguish *hajj* from *umra*. Every *hajj* is called *hajj al ak-bar* and *umra* is called *hajj al asghar*. The verses of al Bara-at were recited on the occasion of *hajj* in 9 Hijra, when a large number of pagans were present in Ka-bah. From 10 Hijra their entry into Ka-bah had been totally banned. Allah and the Holy Prophet have severed all connections with the polytheists who had deliberately and persistently violated the pledges and acted treacherously.

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[Pooya/Ali Commentary 9:4]

Fulfilling all obligations even to non-muslims who had not proved traitors was enjoined as a cardinal principle. The Muslims were commanded to fight against those infidels who violated the pledges and acted treacherously, in order to destroy the power base of evil.

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[Pooya/Ali Commentary 9:5]

The command to fight against the perfidious and treacherous group of infidels who persistently violated the treaties and tried to destroy peace and security, was to restore law and order in the society. The command was not general but only refers to particular groups of the Makkan idolaters who were notorious offenders. They used to harass the Muslims whenever they found them helpless and when overpowered prayed for amnesty by making treaties which they used to break before their ink was dried.

When war becomes inevitable it must be fought with vigour. It may take the form of slaughter, or capture, or siege or ambush, but even then there is room for repentance and amendment, and if that takes place forgiveness is enjoined for the establishment of peace and harmony.

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[Pooya/Ali Commentary 9:6]

The injunction to give asylum to those enemies who seek protection is to provide them opportunities for hearing the true message of Allah, so that they may see the light of reason and accept the true religion of Allah. It is the highest form of tolerance.

It is said that after hearing the verses of this surah from Ali ibn abi Talib some of the pagans asked him if they went to the Holy Prophet to know about Islam would they be killed? In reply Ali recited this verse.

Aqa Mahdi Puya says:

Islam enjoins upon its followers to give people every kind of facility to hear and understand the word of Allah. No other scripture contains such

a provision for those who do not believe in the faith it propagates. The pagans of Makka, the worst enemies of Allah, were allowed to enjoy protection so that they might first know the teachings of the religion of Allah and then decide about their future conduct.

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[Pooya/Ali Commentary 9:7]

More emphasis has been laid on that which has been said in the preceding verses about the fulfilment of promises and covenants and under what circumstances they can be treated as cancelled. The treacherous trend and tendency of the polytheists necessarily urged them to break pacts, destroy good faith, barter away the words of Allah for a petty price, and to have no regard for kinship or treaties with the believers. They had transgressed all bounds, therefore severance of relations with them became necessary, yet those who repented and came into the fold of the true faith were not only considered for forgiveness but accepted as brothers in faith.

At all events the believers have been reminded to safeguard themselves against evil with full awareness of Allah's commands and laws.

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[Pooya/Ali Commentary 9:8] (see commentary for verse 7)

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

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[Pooya/Ali Commentary 9:10] (see commentary for verse 7)

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[Pooya/Ali Commentary 9:11]

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[Pooya/Ali Commentary 9:12]

The idolaters not only broke their pledge after giving their word but also reviled Allah's religion. Against such specimens of faithlessness (leaders of infidelity) fighting has been enjoined.

According to the Holy Prophet, *a-immatal kufr* (leaders of infidelity) are also those who opposed and fought against the divinely commissioned Imams of the Ahl ul Bayt.

The Holy Prophet said:

"O Ali you will fight against three types of apostates-*nakithin* (oath-breakers), *qasitin* (wrongdoers), and *marigin* (strayed ones)."

Ali ibn abi Talib had recited this verse at the battle of Jamal and quoted the above noted prophecy of the Holy Prophet.

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[Pooya/Ali Commentary 9:13]

In view of the shameless disregard of treaties by the enemy, their underhand plots to discredit the Holy Prophet and turn him out of Madina as he had been turned out of Makka, the believers have been asked to fight against the evil of polytheism and prove their sincere faith by test and trial, struggle and sacrifice. Allah shall punish them by the hands of those believers who have striven hard in the cause of Allah and have not allied themselves ever with any one save Allah and His Prophet.

It was Ali who worked wonders as *yadullah* (the hand of Allah) in all the battles fought by the Holy Prophet. See commentary of al Ma-idah: 54. When evil was destroyed (through Ali), many of those who were enticed by evil came into the fold of truth and righteousness-"Allah turns (in mercy) to whom He pleases."

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[Pooya/Ali Commentary 9:14] (see commentary for verse 13)

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[Pooya/Ali Commentary 9:15] (see commentary for verse 13)

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[Pooya/Ali Commentary 9:16] (see commentary for verse 13)

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[Pooya/Ali Commentary 9:17]

After the battle of Badr Ali asked Abbas, the uncle of the Holy Prophet, to tell him as to how could he come to fight against his own flesh and blood? Abbas replied: "You have pointed out our evil but have not taken into consideration our virtues-we maintained the Ka-bah, supplied water to the pilgrims, and set captives free."

This verse says that good deeds earn no profit for a polytheist who opposes Allah and His Prophet.

Ya-muru (from *amara*-to inhabit or visit) as applied to a *masjid* implies to keep in a good state or in repair as well as to make it function purposefully.

Aqa Mahdi Puya says:

It has been made clear that it is the light of spiritual teachings of Islam in the hearts and minds of the worshippers of Allah which keeps the place of worship alive, not the outward grandeur nor the frequent visits of the visitors who come to perform acts of worship as mere rituals. Islam teaches man to keep in mind the fact that the whole world is like a *masjid* where every moment and every activity should be in the service of Allah.

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[Pooya/Ali Commentary 9:18]

It is with reference to the superiority of Ahl ul Bayt, the ideal believers, as compared with those who boasted about their customary privileges that these verses were revealed.

Wahidi and Suyuti and other commentators have reported that one day Abbas ibn Abd al Muttalib and Talhah ibn Shaybah boasted with one another about their special privileges and honours. Talha said: "I am the keeper of the sacred Ka-bah and I have its keys in my charge." Abbas said: "I am the trustee of the sacred well of Zamzam, and the privilege of

supplying water to the pilgrims belongs to me." Ali said: "I do not understand why you take pride in these things. I started saying my prayers seven years before you and I am a warrior who fights for the cause of Allah." On that occasion verse 19 was revealed.

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[Pooya/Ali Commentary 9:19] (see commentary for verse 18)

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[Pooya/Ali Commentary 9:20] (see commentary for verse 18)

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[Pooya/Ali Commentary 9:21] (see commentary for verse 18)

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[Pooya/Ali Commentary 9:22] (see commentary for verse 18)

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[Pooya/Ali Commentary 9:23]

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[Pooya/Ali Commentary 9:24]

Islam does not preach asceticism. Man is allowed to involve himself in his earthly ties and comforts, profits and gains, so far as his involvement does not hinder him from walking on the right path of Allah, but when the call of duty to the Lord of the worlds is made he must sacrifice all his worldly possessions, children and interests in the service of Allah and His cause, which alone earns for him the blissful spiritual life of the hereafter, not the material gains he has obtained in this world.

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[Pooya/Ali Commentary 9:25]

Immediately after the conquest of Makka, the pagan idolaters, under the command of Malik bin Awf, organised a great gathering of 4000 soldiers near Hunayn which is on the road to Tayf from Makka to make plans for attacking the Holy Prophet. The Holy Prophet, with a force of 12000, marched towards Hunayn. For the first time the Muslims had tremendous odds in their favour. On leaving the narrow oasis of Hunayn the road enters winding gorges, suitable for ambushes. As soon as the Muslim vanguard entered the hilly country, the enemy fell upon them with full fury and caused havoc with their arrows from their places of concealment. Many were slain, and many ran away from the battle as they had done in the battle of Uhad. Those who were acclaimed as the heroes of Islam, after the departure of the Holy Prophet from this world, were among the deserters.

Abu Qatada says:

"The Muslims took to flight. I was also among them. Suddenly I saw Umar ibn Khattab among those who were running away. I asked him: 'What has happened?' He said: 'It is the will of Allah.'"(Sahih Bukhari Vol. 3, p. 45.)

According to some traditions Ali ibn abi Talib, Abbas ibn Abd al Mutalib, Abu Sufyan ibn Harith and Abdullah ibn Masud were the only four persons who stayed with the Holy Prophet. Some say there were ten persons who did not run away. Ali stood in front of the Holy Prophet and stopped every attack made by the enemy to slay him. The Holy Prophet called those who were deserting to come back. Some of them returned and joined Ali to launch a counter attack on the enemy. When Ali killed Abu Jarul, the standard bearer of the enemy army, a general retreat began to take place among the invaders, which soon turned into chaos and then flight. In this way a most crushing defeat was inflicted on the enemy.

After the battle, on the instructions of the Holy Prophet, the spoils of war taken by the Muslims, were returned to those who embraced Islam. Some refused to comply with his orders. In such cases the Holy Prophet compensated them.

When one companion protested that the Holy Prophet had not done justice in the matter of distributing the spoils of war, some people

wanted to kill him, but the Holy Prophet stopped them and said: "Wait. Such people, on their own, one day will go out of the true faith, then the best of men among you will kill him." And that man was killed by Ali in the battle of Nahrawan.

Aqa Mahdi Puya says:

The believers who stayed with the Holy Prophet on the day of Hunayn also received the divine tranquillity (*sakinah*), along with the Holy Prophet. In verse 40 of this surah it is said that the companion of the Holy Prophet in the cave was deprived of this tranquillity.

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[Pooya/Ali Commentary 9:26] (see commentary for verse 25)

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[Pooya/Ali Commentary 9:27] (see commentary for verse 25)

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[Pooya/Ali Commentary 9:28]

The infidels are unclean both literally and metaphorically. It refers to their physical uncleanliness as well as to their impure hearts and souls. According to the holy Imams anything wet touched by an idolater should not be used unless properly purified.

When the unclean pagans were debarred from entering the sacred precinct of Ka-bah, the Muslims began to worry about the profits from trade and commerce, but Allah assured them that their welfare and economic position will not suffer. This actually happened.

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[Pooya/Ali Commentary 9:29]

Aqa Mahdi Puya says:

According to this verse a disbeliever, or a polytheist, or an infidel (*kafir*) is he who (i) does not believe in Allah, nor in His oneness and

unity, but associates other created beings as partners or co-equals with Him (ii) does not believe in the day of judgement (iii) does not follow what Allah and His Prophet have enjoined (iv) does not accept and submit to the true religion.

As the above noted negations are correlative and interrelated, one is the necessary consequence of the other. Apart from the corrupted and distorted beliefs of the people of the book (described in the succeeding verses) their denial and rejection of the true religion of Allah, Islam, is sufficient to put them in the category of disbelievers. The Jews and the Christians are the people of the book, and according to the jurists of the school of Ahl ul Bayt Zoroastrians are also included in the people of the book, because in verse 17 of al Hajj they have been grouped with the Jews and the Christians, and the Holy Prophet and Imam Ali also treated them in the same manner as the Jews and the Christians were treated.

Allah enjoins upon the believers to fight against the disbelievers and the people of the book until they are subdued and agree to pay *jizyah* (the root meaning is compensation) with willing submission to live under the protection of Islam, enjoying personal liberty of conscience, free to profess and practice their own faith, not interfering with the preaching and progress of Islam. They were exempted from military service, therefore in effect *jizyah* was a nominal compensation paid by them in return for the protection of their property and lives for which the Islamic government was responsible .

It was a necessary step that had to be taken in view of the treacherous attitude of the Jews and the pagans who had been harassing and creating chaos all the time during the lifetime of the Holy Prophet. When defeated they readily made pacts to avoid the consequences of the defeat, but always jumped at every opportunity to kill the Holy Prophet and the believers and destroy the progress of Islam by breaking promises and covenants and hatching secret schemes.

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[Pooya/Ali Commentary 9:30]

In these verses the corrupted and distorted beliefs of the Jews and the Christians have been pointed out, because of which they have been grouped with idolaters in the preceding verse.

Please refer to the commentary of Ali Imran: 64.

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[Pooya/Ali Commentary 9:31] (see commentary for verse 30)

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[Pooya/Ali Commentary 9:32]

False teachers and preachers try to distort the message of Allah by the false words (conjectures) of their mouths, so that they may put out the "light", for they are people of darkness and ignorance, but Allah has perfected His light- light implies the light of guidance completed and perfected at Ghadir Khum by declaring the *wilayah* of Imam Ali (see commentary of Ma-idah: 67).

Through the Holy Prophet and his Ahl ul Bayt, Allah made His (true) religion a signal success. For the men of understanding the true teaching of Islam is the best code of law for human society. The ultimate triumph of Islam will be witnessed when Imam Muhammad bin Hasan al Mahdi al Qa-im, the last true successor of the Holy Prophet, will come in this world, with the permission of Allah, to unite the whole mankind as a single community, to live in peace and harmony, doing away with injustice, exploitation and polytheism, guided by the divine laws made by Allah. The divine laws have been perfected and completed and named Islam, after which the laws given to other people in the days of earlier prophets, preceding the Holy Prophet, became inoperative and subservient to Islamic laws. In theory and practice Islamic laws and teachings surpass all creeds. However much the polytheists and the hypocrites may try to stop the ultimate victory of Islam under the guidance of the living Imam, the al Qa-im, it is certain to take place. Verse 28 of Fat-h and verse 9 of Saff also give the glad tidings of the ultimate victory of Islam when al Qa-im comes in this world.

Abu Dawud, Tirmidhi, Ahmad ibn Hanbal, Abu Yula, Hakim, Suyuti, Tabarani, Darqatni, Abu Nu-aym, Khatib and Ibn Asakir and many others have accepted the fact of the ultimate rule of Imam Mahdi, who is the last of the twelve successors of the Holy Prophet from among his Ahl ul Bayt. Even the precursor of Wahabi sect, Ibn Taymiyah, has accepted as true all the traditions pertaining to the "reign of Imam Muhammad bin Hasan al Mahdi" (refer to his book "Majmu-atul Fatawa".)

Also refer to the commentary of al Baqarah: 124.

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[Pooya/Ali Commentary 9:33] (see commentary for verse 32)

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[Pooya/Ali Commentary 9:34]

Gold and silver means wealth. Misuse of wealth and resources has been frequently condemned in the Quran. Treat yourself as the trustee of that which Allah has given to you. Do not acquire anything wrongfully or on false pretences, do not hoard or amass wealth for its own sake but use it freely for the good of the people; do not waste it for idle purposes or for ostentation. Pay *zakat*, *khums* and *sadaqa*. Abu Dhar al Ghaffari used to recite this verse before the rulers of his time. Refer to the commentary of al Baqarah: 3, 177, 219 and 245; Ali Imran 116 and 180.

Verse 35 describes the penalties to be suffered by those who misuse wealth-for such misuse is as much a spiritual sin as any other kind of disobedience to Allah's will.

Aqa Mahdi Puya says:

The reward of our good deeds and the punishment of our bad deeds, done in this world, shall be blissful or painful in the life of the hereafter in such a way that the life of hereafter shall reflect the actions done in this world.

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[Pooya/Ali Commentary 9:35] (see commentary for verse 34)

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[Pooya/Ali Commentary 9:36]

Please refer to the commentary of al Baqarah: 189, 190 and 194 for the lunar months and the four sacred months-Dhilqad, Dhilhijj, Muharram and Rajab and the orders to fight the enemies of Allah; and particularly to al Baqarah: 84, 97 and 98 for the persecution of the Ahl ul Bayt by the Muslim rulers. In the month of Rajab Imam Husayn was forced to leave his home and in the month of Muharram he was martyred. For details see the biography of Imam Husayn, the King of Martyrs, published by this Trust.

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[Pooya/Ali Commentary 9:37]

Aqa Mahdi Puya says:

The pagans of Arabia used to observe a year of 13 months after two years to combine the solar and lunar years, due to which they had to transfer the observance of Muharram to the succeeding month, Safar. This verse condemns their interference with that which Allah has ordained.

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[Pooya/Ali Commentary 9:38]

The reference is to the defensive expedition of Tabuk in 9 Hijra, to counter the aggression by the Byzantine empire. The people who hesitated to follow the call of Tabuk were deterred by:

- (i) a very long journey in the heat of the summer,
- (ii) the fear of losing the fruit harvest, which was ripe for gathering,
- (iii) the dread of a highly organised, large and formidable foe.

They have been reminded that the comforts of this life are little as compared with the hereafter. Those who hesitated on account of clinging to worldly gains were suffering from a spiritual disease, therefore they have been warned of severe punishment if they failed to obey the Holy Prophet. If a nation receives favours and fails to deserve them, it will be replaced by another, as has often happened in history.

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[Pooya/Ali Commentary 9:39] (see commentary for verse 38)

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[Pooya/Ali Commentary 9:40]

See commentary of al Baqarah: 207. As has been mentioned therein, inside the cave, the companion of the Holy Prophet, Abu Bakr, was frightened and had started crying in anguish when he heard the voices of the enemy. Then the Holy Prophet said:

"Do not fear. Allah is with us."

Compare this fear to the tranquillity of Ali described in the commentary of verse 207 of al Baqarah which was revealed to honour and glorify Ali. It also points out the fact that wherever in the Quran those who received tranquillity (*sakinah*) from Allah have been mentioned Abu Bakr must be excluded because his fear has been historically recorded and referred to in this verse. "His companion" (*sahibihi*) and the "second of the two" imply no merit. See verse 37 of Kahf in which out of the two "mutual companions" one was a believer and the other was a disbeliever.

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[Pooya/Ali Commentary 9:41]

In these verses the arts and excuses of the hypocrites (who either watched the battles as unconcerned spectators from a safe distance or took to flight when, in their opinion, defeat was certain) have been exposed. If there had been booty in sight or an easy walk-over, they would gladly have come. All their oaths were false, and by taking the false oaths they destroyed their souls. They planned to stay in Madina to plunder the city and enslave the women and children in the absence of the Holy Prophet. When the Holy Prophet came to know their plot, he left Ali in Madina as his deputy. In utter frustration the hypocrites

spread the vile rumour that Ali was not found suitable to accompany the Holy Prophet in the battle of Tabuk because he had started disliking Ali. Ali at once went to meet the Holy Prophet outside the city and informed him about the vilifying whispers of the hypocrites. The Holy Prophet replied: "O Ali! You are to me as Harun was to Musa, save that prophet-hood has terminated with me. You are my successor. Your flesh is my flesh, your blood is my blood, you and me are created from one light."

The expedition of Tabuk ended without a fight, because the enemy forces did not come to the battlefield.

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[Pooya/Ali Commentary 9:42] (see commentary for verse 41)

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[Pooya/Ali Commentary 9:43]

Aqa Mahdi Puya says:

Like verse 2 of Fat-h, the companions are addressed here through the Holy Prophet. The manner, mode and trend of expression is the same as in verse 1 of Tahrim or verse 68 of Anfal. The Holy Prophet had the option of giving permission (Nur: 62), and there was no prohibitory order prior to his action. He did not want to expose the hypocrites on his own, unless Allah condemns them as He does here and in other places.

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[Pooya/Ali Commentary 9:44]

The sure faith of the true believers has been compared with the doubt of the disbelievers. Doubt takes away all stability of character and conduct. Faith makes a man firm in action, and cool and collected in mind.

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[Pooya/Ali Commentary 9:45] (see commentary for verse 44)

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[Pooya/Ali Commentary 9:46] (see commentary for verse 44)

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[Pooya/Ali Commentary 9:47]

A large number of hypocrites were with the Holy Prophet in the expedition of Tabuk, although most of them stayed at Madina, not only to create disorder and dissatisfaction but also to give report of all that was taking place to their comrades in Madina. Even in 9 Hijra a large number of hypocrites were present among the believers and were actively plotting to undermine the divine mission of the Holy Prophet. They successfully persuaded many a companion to run away from the battlefields-not only in Uhad, in the beginning, but also in Hunayn, almost in the end, but history written by their associates and followers do not mention them at all after the departure of the Holy Prophet from this world.

Aqa Mahdi Puya says:

There were hypocrites who stayed in Madina and refused to go with the Holy Prophet in the expedition of Tabuk. After the battle of Hunayn they were plotting to kill him at the first available opportunity. At the time when he was passing through a low land, while returning from the Tabuk expedition, twelve hypocrites tried to carry out their plot but failed, because in that very moment when they were about to strike, a lightning flashed and they ran away. The Holy Prophet disclosed their names to Hudhayfa and asked him to keep them as a secret.

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[Pooya/Ali Commentary 9:48] (see commentary for verse 47)

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[Pooya/Ali Commentary 9:49] (see commentary for verse 47)

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[Pooya/Ali Commentary 9:50] (see commentary for verse 47)

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[Pooya/Ali Commentary 9:51]

A true believer bravely faces the consequences of misfortune, and offers thanks when he receives blessings and bounties. In all events he relies upon Allah. For the best example of total dependence on Allah study the events of Karbala in the "King of Martyrs" published by this Trust.

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[Pooya/Ali Commentary 9:52]

"Two glorious things" are victory or martyrdom.

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[Pooya/Ali Commentary 9:53]

The hypocrites, who used to plot secretly against the Holy Prophet and his mission, sometimes made a show of spending in the cause of Allah, but their reluctant spending was not accepted because they did not believe and their prayers were not earnest-nothing is acceptable to Allah which does not proceed from a pure, believing and sincere heart.

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[Pooya/Ali Commentary 9:54] (see commentary for verse 53)

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[Pooya/Ali Commentary 9:55]

The wealth and the children of the hypocrites, in reality, were a snare, so the believers were advised not to envy them. Their wealth filled them with pride, obscured their understanding and led them to their destruction. Their children either perished like themselves or adopted the true faith which they had fought against.

Aqa Mahdi Puya says:

Material gains and children without spiritual purification (essential for true belief and obedience to Allah's laws and the teachings of the Holy Prophet which are the only means for achieving deliverance and

obtaining eternal happiness in the life of the hereafter) become a source of torment and agony.

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[Pooya/Ali Commentary 9:56]

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[Pooya/Ali Commentary 9:57]

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[Pooya/Ali Commentary 9:58]

On the authority of Bukhari, Nisa-i and other traditionists, it has been reported in Tafsir Durr al Manthur that while the Holy Prophet was distributing some spoils of war a man from the Banu Tamim, Dhul Khuyasarah, came and said: "O Messenger of Allah, please do justice." The Holy Prophet replied: "Woe to you. Who would do justice if I am doing injustice?" Umar bin Khattab said: "O Messenger of Allah, give me permission to kill him." The Holy Prophet said: "Leave him alone. There are men like him among you whose observance of prayers and fasting will make you feel small, but one day they will go out of the faith as an arrow leaves the bow. They are called *mariqin*. There will be discord among the Muslims and these men will revolt under the leadership of a man with one breast like a woman." Abu Sayeed Khudhri says: "When Ali killed such people in the battle of Naharwan, I was with him. I saw the slain body of the man described by the Holy Prophet lying on the ground."

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[Pooya/Ali Commentary 9:59]

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[Pooya/Ali Commentary 9:60]

Please refer to the commentary of al Baqarah: 273.

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[Pooya/Ali Commentary 9:61]

"Among them" refers to the Holy Prophet's companions and followers. Refer to the commentary of Ali Imran: 159; Nisa: 115 and Anfal: 13.

Refer to page 51 and know that to hurt or displease the Holy Prophet and his Ahl ul Bayt is to hurt and displease Allah. It will earn a grievous punishment.

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[Pooya/Ali Commentary 9:62]

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[Pooya/Ali Commentary 9:63]

This verse refers to those who defied the Holy Prophet in his lifetime, and after his departure from this world opposed his declaration made at Ghadir Khum (refer to the commentary of Ma-idah: 67), and in his last moments refused to give him pen and paper (refer to *hadith al qirtas* in the commentary of Nisa: 65).

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[Pooya/Ali Commentary 9:64]

Refer to the commentary of verse 48 of this surah about the twelve hypocrites who wanted to kill the Holy Prophet. They were afraid lest a surah would be sent down to identify them.

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[Pooya/Ali Commentary 9:65]

Hypocrisy is infidelity. Refer to the commentary of al Baqarah: 8 to 20. The true believers have been described in verses 71 and 72.

Tirmidhi, Nisa-i and other traditionists relate that the Holy Prophet said: "O Ali, none will love you save a believer and none will bear ill-will against you save a hypocrite." It is also reported by them that in the life-time of the Holy Prophet people used to identify the true believers by their love for Ali and the hypocrites by the ill-will they showed against Ali.

According to Fat-hul Bari (Sharha Sahih Bukhari), Musnad ibn Ham-bal, Tarikh al Tabari and others A-isha hated Ali so much that she did not like to mention his name whenever she wanted to make a reference to him, nor she liked any one mentioning his name. At last she organised a revolt against him, fought a battle at Jaml but lost it miserably.

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[Pooya/Ali Commentary 9:66] (see commentary for verse 65)

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[Pooya/Ali Commentary 9:67] (see commentary for verse 65)

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[Pooya/Ali Commentary 9:68] (see commentary for verse 65)

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[Pooya/Ali Commentary 9:69] (see commentary for verse 65)

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[Pooya/Ali Commentary 9:70] (see commentary for verse 65)

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[Pooya/Ali Commentary 9:71] (see commentary for verse 65)

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[Pooya/Ali Commentary 9:72] (see commentary for verse 65)

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[Pooya/Ali Commentary 9:73]

The order is to strive hard against the disbelievers and the hypocrites with arms as well as with words and arguments.

Aqa Mahdi Puya says:

Here and in verse 9 of Tahrim the Holy Prophet has been commanded to fight against the hypocrites as was being done against the disbelievers, but no war was waged against the hypocrites during the lifetime of the Holy Prophet, nor in the times of the first three rulers. The order did not remain unattended, but was carried out by Ali as the Holy Prophet's true successor (see introduction of this surah to know that the command of Allah could only be carried out by the Holy Prophet himself or by one who was from him) in fulfilment of his prophecy that Ali would fight and destroy the *nakithin* (oath breakers), *qasitin* (deviators) and *mariqin* (apostates).

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[Pooya/Ali Commentary 9:74]

Please refer to the commentary of verse 48 of this surah about the twelve hypocrites who plotted to kill the Holy Prophet when he was returning from Tabuk.

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[Pooya/Ali Commentary 9:75]

Tha-laba bin Hatib was a very poor man. He used to come to the *masjid* daily for prayer and used to ask the Holy Prophet to pray for his prosperity. The Holy Prophet told him that the little he had for which

he could give thanks to Allah was better than that abundance which would make him forgetful of his duties to Allah, and it was better to follow the messenger of Allah and lead a simple life. But he insisted and promised that he would observe all the commands of Allah if he became rich. After a few days a very rich cousin of his died and he inherited all his wealth. Then he began to enjoy the new-found wealth and stopped to visit the *masjid*, and when he was asked to pay *zakat*, he replied that to collect *zakat* from the Muslims is like charging *jizya* to the non-Muslims. Then these verses were revealed.

It shows the trend and tendency of the hypocrites. Please refer to the commentary of verses 12 and 13 of Mujadilah for the niggardliness of the companions who refused to pay a small amount of charity when it was commanded that before asking a question from the Holy Prophet they had to pay it. None complied with this command save Ali.

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[Pooya/Ali Commentary 9:76] (see commentary for verse 75)

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[Pooya/Ali Commentary 9:77] (see commentary for verse 75)

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[Pooya/Ali Commentary 9:78] (see commentary for verse 75)

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[Pooya/Ali Commentary 9:79]

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[Pooya/Ali Commentary 9:80]

Aqa Mahdi Puya says:

The Holy Prophet did not ever think of asking forgiveness for the hypocrites and the disbelievers. Verses 2, 3 and 4 of Najm have laid down the indisputable principle-he errs not, nor is led astray; nor he speaks of his own inclination; it is but revelation revealed. He followed nothing but the divine guidance.

To lay emphasis on the impossibility of awarding pardon to the hypocrites and the infidels Allah prevents the Holy Prophet in this verse from asking forgiveness for them, by using the word seventy which according to the usage of Arabic language implies indefinitely much.

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[Pooya/Ali Commentary 9:81]

These verses refer to the hypocrites who stayed in Madina and refused to go with the Holy Prophet in the expedition of Tabuk.

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[Pooya/Ali Commentary 9:82] (see commentary for verse 81)

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[Pooya/Ali Commentary 9:83] (see commentary for verse 81)

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[Pooya/Ali Commentary 9:84]

The prohibition is-not to pray for any hypocrite or infidel that dies, nor to stand at his grave. To pray for the believers or to stand at their graves is permissible. It was in vogue during the lifetime of the Holy Prophet and had never been forbidden. The story that the Holy Prophet attended the funeral prayers of Abdullah bin Obayy is doubtful, firstly because he died after the revelation of this verse (al Mizan vol. 9 page 385) and secondly on account of what has been stated in the commentary of verse 80 of this surah.

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[Pooya/Ali Commentary 9:85]

Refer to the commentary of verse 55 of this surah.

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[Pooya/Ali Commentary 9:86]

The possessors of opulence, in their utter cowardice and extreme impudence, used to stay at home like womenfolk; and because of their habits of cowardice and hypocrisy their hearts were sealed. Refer to the commentary of Baqarah: 8 to 20.

Aqa Mahdi Puya says:

The verses of this surah, the last revealed in Madina, indicate that the number of the hypocrites was steadily increasing, and continued to multiply during the next two years, particularly after the covenant the Holy Prophet took from all the Muslims at Ghadir Khum (see commentary of Ma-idah: 67). It was due to their influence and growing power that even the close companions refused to comply with the order of the Holy Prophet when he asked for pen and paper to write down his final directions. See commentary of Nisa: 65 for *hadith al qartas*. Ibn Sad says that they also refused to accept Usamah ibn Zayd as their commander when the Holy Prophet asked all his companions including Abu Bakr and Umar ibn Khattab to go to war under his leadership.

The Holy Prophet said:

"You opposed his father as you are opposing him. In my opinion his father deserved command more than others, and likewise he (Usamah) is more dear to me than others". (Sahih Bukhari vol.2, p.283)

The hypocrites did not suddenly disappear after the Holy Prophet, as the Muslim historians give impression in their books, but took total control in their hands, deprived Ali and Fatimah and their children, the progeny of the Holy Prophet, of their rights, persecuted them and killed them during their long reign.

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[Pooya/Ali Commentary 9:87] (see commentary for verse 86)

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[Pooya/Ali Commentary 9:88]

See commentary of al Baqarah: 2 to 5.

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[Pooya/Ali Commentary 9:89] (see commentary for verse 88)

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[Pooya/Ali Commentary 9:90]

The desert Arabs were of two classes. One of them, the weak-spirited, the timid-hearted, came to the Holy Prophet and gave him false excuses for their staying at home, and the other class, growing large everyday, consisted of hypocrites-see commentary of verse 86 and 87 of this surah.

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[Pooya/Ali Commentary 9:91]

Those who can rightly be exempted from going to war are described in these verses.

There were seven men of the ansar who came to the Holy Prophet and told him that they did not have suitable provisions for going with him on the expedition of Tabuk. On hearing from the Holy Prophet that there was nothing left with him after providing others, they went away weeping.

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[Pooya/Ali Commentary 9:92] (see commentary for verse 91)

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[Pooya/Ali Commentary 9:93]

Refer to the commentary of verses 86 and 87 of this surah. These verses also refer to the hypocrites.

The true state of matters concerning the hypocrites was known to Allah who knows what is hidden and what is manifest as has also been stated in verse 8 of al Jumu-ah.

Aqa Mahdi Puya says:

Verse 94 clearly asserts that the Holy Prophet witnesses the deeds of all people in all ages as Allah does. Refer to the commentary of al Baqarah: 143 and also verse 105 of this surah and verse 78 of al Hajj. It also states that the Holy Prophet always received information from Allah through revelation and not through any human agency.

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[Pooya/Ali Commentary 9:94] (see commentary for verse 93)

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[Pooya/Ali Commentary 9:95]

The hypocrites, because of their hard-heartedness and ignorance, were wicked and abominable. Refer to the commentary of verses 86 and 87 of this surah.

The believers have been asked not to accept their false oaths as true and be kind to them, because Allah is not pleased with those who disobey.

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[Pooya/Ali Commentary 9:96] (see commentary for verse 95)

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[Pooya/Ali Commentary 9:97] (see commentary for verse 95)

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[Pooya/Ali Commentary 9:98] (see commentary for verse 95)

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[Pooya/Ali Commentary 9:99]

Now the reference is to the believing among the wandering Arabs of the desert.

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[Pooya/Ali Commentary 9:100]

This verse clearly proclaims the equality of *muhajirs* and *ansar* in general sense. The preference given to one individual over another by Allah or the Holy Prophet was due to the degree of submission to Allah and *taqwa* (piety). So the argument put forward by Umar bin Khattab at the time of deciding the issue of taking hold of the reins of power in the conference hall of Saqifa bani Sa-ada by reciting this verse without *wa* after *ansar* to establish the superiority of *muhajirs* over *ansar* (if *wa* is dropped it means the *ansar* should obey or follow the *muhajirs*) was unislamic or contrary to the teachings of the Quran. It is mentioned in Sahih Bukhari that when Obay ibn Ka-ab pointed out this omission Umar replied that he always thought this verse to be a proof of the *muhajir's* superiority over the *ansar*.

This verse and other verses like it in praise of the companions of the Holy Prophet, whether *muhajirs* or *ansar*, are applicable only to those who were sincere in faith. The hypocrites, who were also "companions" (*sahabah*) as per its definition laid down by the Muslim scholars, cannot be accepted as those praised by the Quran. So to say that all the companions, even the deserters, were true believers is illogical and contrary to historical facts.

All the commentators unanimously agree that "the first of the foremost" among women was Khadijah, wife of the Holy Prophet, and among men was Ali ibn abi Talib.

Hakim Nayshapuri, in his Mustadrak Alal Sahihayn, writes on page 22 of kitab al Ma-rafat:

"There is no difference of opinion among the historians that Ali ibn abi Talib was the first Muslim."

Ibn Abd al Bar, Qartabi, Suyuti, Tabarani, Bayhaqi and others also have confirmed it.

Please refer to the event of *dawat dhil ashirah* on page 4. Among others refer to Tarikh Tabari vol. 2, page 63, for authenticity of the tradition, according to which Ali was the first Muslim, and his faith was not only accepted by the Holy Prophet but also he was declared by him, whose words were always revelation revealed (Najm: 4), to be his brother, lieutenant and successor-and on that day obedience to him was made obligatory by the Holy Prophet for all the believers. Whosoever raises the issue of his age either does not know that whomsoever Allah wills He makes him His representative even if he is a baby in the cradle (Ali Imran: 46-Isa was a messenger of Allah in the cradle just as he was a messenger of Allah in maturity), or with ulterior motives, wants to introduce some one else as the first Muslim.

The Holy Prophet said:

"Ali prayed with me seven years before the other Muslims. He is the *siddiq al akbar* (the greatest truthful) and the *faruq al azam* (the greatest distinguisher of truth from falsehood). Whoso claims either of these titles is a liar."

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[Pooya/Ali Commentary 9:101]

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[Pooya/Ali Commentary 9:102]

To condemn those, who did not go with the Holy Prophet on the expedition of Tabuk, several verses were revealed when he returned to Madina, because of which Abu Lababa Ansari and two other companions from among the *ansar*, certain of receiving punishment from Allah, tied themselves to the pillars of the *masjid* and said that they would continue to remain tied to pillars unto death until the Holy Prophet himself untied them as a gesture of forgiveness. The Holy Prophet untied them only when this verse was sent down to him.

On being loosed those three persons presented the Holy Prophet with gifts which he refused saying that he could not accept anything from them unless he received Allah's command. Then verse 103 was revealed.

Aqa Mahdi Puya says:

The Holy Prophet's prayer has been stated to be a source of security and assurance to those who pay *zakat*, *khums* and *sadaqas*, therefore there must be his representative, divinely commissioned like him, in all times, in every age, to pray for those who spend in the way of Allah as ordained by Him. Verse 104 confirms that it is Allah who receives alms and accepts repentance (when the Holy Prophet or his successor prays and recommends)-through the Holy Prophet or his appointed representatives and successors.

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[Pooya/Ali Commentary 9:103] (see commentary for verse 102)

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[Pooya/Ali Commentary 9:104] (see commentary for verse 102)

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[Pooya/Ali Commentary 9:105]

"Act. Allah sees your deeds, and His messengers, and the believers." Allah sees and knows the hidden and the manifest, the known and the unknown. So also the Holy Prophet is aware of every action-how, when and where it is carried out, in every age, through out the world. He is a witness over all people till the day of resurrection (Nisa: 41, Nahl: 84 and 89). This verse also says that there are some believers who have been entrusted and endowed with the same divine quality to witness the deeds of all men, at all times, in all places. They are those who, like the Holy Prophet, have been thoroughly purified (Ahzab: 33).

Imam Jafar bin Muhammad as Sadiq said:

"Deeds of the believers are witnessed by the Imam of the age. Good deeds give him joy and satisfaction and bad deeds grieve him. Blessed are the believers who please their Imam."

Aqa Mahdi Puya says:

This verse is in continuation of verse 103. The believers referred to in this verse are those successors mentioned in verse 55 of an Nur.

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[Pooya/Ali Commentary 9:106]

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[Pooya/Ali Commentary 9:107]

Abu Amir was a Christian monk. Before the arrival of the Holy Prophet in Madina, he used to tell the people of Madina that a promised prophet was about to appear, but when he came and conquered the hearts of the people, Abu Amir lost his position in the community and people completely forgot him. He went to Makka and encouraged and prepared the pagans to fight against the Holy Prophet. He took part in the battles of Uhad and Hunayn. Then he went to Hercules, the emperor of Byzantine empire, to raise an army to crush the Muslims. From there he wrote letters to his comrades (hypocrites in Madina) to build a *masjid* of their own, so that when he returned it could serve as a centre from where they could operate their plans against the Holy Prophet. At once the hypocrites built a *masjid* in Quba, a suburb of Madina, about 3 miles to the south-east, known as *masjid dhirar* (mischief). This place was selected because the Holy Prophet had rested in Quba for four days before entering the city on his emigration from Makka, and had built the first *masjid* there to which he frequently came to pray *salat*. It is said that offering of *salat* in this *masjid* is equal to one *umrah*.

By the time *masjid dhirar* was completed Abu Amir died in Syria. The hypocrites requested the Holy Prophet to consecrate it by praying therein. He did not, and after his return from Tabuk it was demolished.

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[Pooya/Ali Commentary 9:108] (see commentary for verse 107)

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[Pooya/Ali Commentary 9:109] (see commentary for verse 107)

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[Pooya/Ali Commentary 9:110] (see commentary for verse 107)

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[Pooya/Ali Commentary 9:111]

The spirit of self-surrender in a true believer always keeps him ready to surrender his self and possessions to Allah without ever having in mind the idea of victory or martyrdom. He fights in Allah's cause and carries out His universal will. In return Allah gives him everlasting bliss, eternal salvation and fulfilment of his highest spiritual hopes.

For the perfect example of a bargain between man and Allah refer to the commentary of al Baqarah: 207, revealed when Ali slept on the bed of the Holy Prophet on the night of *hijrat*.

The highest example of the entire surrender of selves, children and possessions to Allah is found nowhere save in Karbala. To know how Imam Husayn and his family and friends and relatives surrendered themselves and their children and possessions to Allah read our publication "The King of Martyrs".

Aqa Mahdi Puya says:

In the previous verses the trend and tendency of the hypocrites has been described. In this verse the qualities of the true believers are made known. Now there is no room to treat all the companions of the Holy Prophet as sailing in the same boat, in the ark of Nuh. There were two entirely different groups among the companions(*sahabah*), opposed to each other, in faith and character. As has been pointed out by the Holy Prophet only those who attached themselves with his Ahl ul Bayt, likened to the ark of Nuh, and followed them were in safe waters, and those who rejected them were drowned and lost.

"It is in praise of the Ahl ul Bayt", Imam Ali bin Husayn al Zayn al Abidin has said, "for their success in many a trial and vicissitude, and for

their patient and cheerful endurance of many a hardship that these verses were revealed."

Sa-ihuna literally means those who journey in search of something. Fasting is a spiritual journey in search of Allah's pleasure. It also applies to those who seek knowledge about Allah or any godly movement.

For *amr bil ma-ruf* and *nahya anil munkar* see commentary of Ali Imran : 101 to 115 (Aqa Puya's note).

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[Pooya/Ali Commentary 9:112] (see commentary for verse 111)

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[Pooya/Ali Commentary 9:113]

Abu Talib followed the creed of Ibrahim, i.e. Islam. Abu Talib died as a Muslim before *hijrat* and this verse was revealed in 9 Hijra, therefore all the false traditions reported by the Muslim traditionists were fabricated by the enemies of Ali ibn abi Talib to present his father as an unbeliever.

Abd al Muttalib, the Holy Prophet's grandfather, on his deathbed embraced Muhammad for the last time and then entrusted him to Abu Talib, saying: "Take care of this boy, nothing in our kindred is more precious than he." Abu Talib affectionately brought him up, loved him fondly, made him sleep by his own bed-side and took him with himself wherever he went. History is a witness that, before Ali, it was Abu Talib who supported and assisted the Holy Prophet and his divine mission under all circumstances. In his sermons and poetry he praised his nephew as the messenger of Allah and expressed his faith in him and his belief in Allah.

When Abu Talib saw his son, Ali, praying with the Holy Prophet to worship Allah, he gladly approved the act of devotion performed by his son and advised him to follow the Holy Prophet, help and support him in his mission.

When the verse "warn your relatives" (Shu-ara: 214) was revealed, the *darwat dhil ashira* was arranged by the Holy Prophet in the house of Abu Talib. Abu Lahab, his other uncle tried his best to stop the Holy Prophet from delivering his speech but Abu Talib put his hands on Abu Lahab's shoulders and made him listen to the Holy Prophet's message, the message of Islam. He not only supported him in all his activities

against the idolworshippers but also suffered untold hardships along with him when the pagans of Makka began the historic boycott of the Holy Prophet. They went in a body to Abu Talib, and adopting a threatening tone demanded of him to make his nephew desist from attacks on their gods. The Holy Prophet was present. He refused to do so. The Holy Prophet thought that his uncle, for fear of family feud, wanted to withdraw his protection, so he said to him that he solely depended on Allah, and turned to go away. Here it is reported by Abul Fida, Habib al Siyar and Asni-al Matalib that Abu Talib called him back and told him that he would stand by him against all his enemies and would protect him (in his mission) till his own death; because Abu Talib believed in his nephew's convictions, and he accordingly made the Makkans understand that his nephew was really a messenger from Allah; and therefore they should take him as their spiritual leader and guide. Tabari and Ibn Hisham write that urged by Abu Sufyan, the heads of the different families of idolworshippers decided to break off all connections with the Holy Prophet and his relatives. In the seventh year of *bi-that* a covenant was written-not to have any sort of intercourse with the Holy Prophet and his kinsmen, neither to sell to nor to buy anything from, nor to contract matrimonial alliance with them-and signed and sealed and was kept in the Ka-bah. Abu Talib then took the Holy Prophet and the Banu Hashim to his quarters known as Shib abi Talib. This fortress was also beleaguered occasionally by the idolworshippers of Makka, to enforce the boycott in all its rigour. Abu Talib feared even night attacks and was on his guard for the safety of the Holy Prophet, and often changed his bed-site as a precaution against sudden violence. This state of affairs lasted for about three years. Finally the Holy Prophet told Abu Talib that Allah had shown His disapproval of the covenant against him, and had sent worms to eat out every word of the document placed in the Ka-bah, excepting His own name written thereon. Abu Talib, believing his nephew as the receiver of revelations from Allah, unhesitatingly went to the idolworshippers and told them what the Holy Prophet had spoken; and added that if what he was telling was found true, they would be bound to withdraw their boycott and lay aside their enmity towards the Holy Prophet and his kinsmen; if proved false, he would withdraw his protection. They all agreed and at once went to inspect the document. Only the name of Allah was there and nothing more. They said that it was an enchantment of the Holy Prophet, but, at the persistence of Abu Talib the boycott was withdrawn. It is clear that only a believing man could do what Abu Talib did.

In the tenth year of *bi-that*, some months after the withdrawal of the interdict Abu Talib died at the age of 87 years. Abu Talib's attitude towards the Holy Prophet as well as some of his preserved verses prove, says Abul Fida, that he believed in the Holy Prophet as the true messenger of Allah and in his religion, Islam. He died actually in the faith with the *kalimah* on his lips. Some of his well-known verses are noted below:

(i) I believe that Muhunmad's faith is the best of all the religions of the universe.

(ii) Do you not see that we have found Muhammad, a prophet like Musa; he is already predicted in previous scriptures.

(iii) To exalt him He (Allah) derived his name from His own; He as the highest is called Mahmud while He named him Muhammad.

The status of Abu Talib in Islam was the same as that of "*Mumin min ali Firawn*" (a believer from among the people of Firawn) mentioned in verses 28 to 45 of al Mumin who had concealed his faith to protect Musa-an instructive parallelism between Muhunmad and Musa. The enemies of Ali fabricated false traditions to give the impression that his father had not embraced Islam. In a malicious, nevertheless stupid, way they had tried their best to take revenge from Ali for having killed in various battles their fathers, the idolworshippers and hypocrites of Makka and Madina.

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[Pooya/Ali Commentary 9:114]

Refer to the commentary of Anam: 75 to 84.

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[Pooya/Ali Commentary 9:115]

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[Pooya/Ali Commentary 9:116]

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[Pooya/Ali Commentary 9:117]

Taba means to return penitently to Allah-it refers to man when he stops sinning, turns repentant to Allah and adopts piety; and it refers to Allah when He admits the penitent to His mercy.

Likewise *ghafara* means to forgive when it refers to sinners, but when it is used for the sinless or the innocent it means to bestow more blessings and rewards.

The *mahajirs* and the *ansar* who followed the Holy Prophet in the expedition of Tabuk, known as the "hour of distress" have been referred to in this verse as those whom Allah has admitted to His mercy. In addition to the excessive heat and a long journey, provisions and water were so scarce that two men had to share a date between them. Some wavered for a short time because of anticipated hardships of the journey, long-continued drought and overpowering heat, but finally Allah's grace gave them strength to conquer even that incipient weakness. From the beginning to the end the Holy Prophet's mission was a trial for the believers.

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[Pooya/Ali Commentary 9:118]

The reference is to three *ansar*, named Ka-ab ibn Malik, Hilal ibn Umayyah and Mirara ibn Rabi, who did not accompany the Holy Prophet on the expedition of Tabuk. In view of the verses which condemned such type of persons, they went to the Holy Prophet on his return and asked for his forgiveness, but were excluded from the brotherhood of the true believers and the life of the Muslim community. They were asked to wait for Allah's revelation. They wept and prayed for pardon. After 50 days this verse was revealed.

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[Pooya/Ali Commentary 9:119]

Al Baqarah: 2 and Ali Imran: 138 clearly say that the Quran is a guidance for the pious, but for all others it is a narration. Verse 177 of al Baqarah (see commentary) and verse 15 of al Hujurat describe the

genuinely truthful with whom people have been commanded to remain attached.

In the light of the commentary of al Baqarah: 177 and al Hujurat: 15 we come to the conclusion that the Holy Prophet and his Ahl ul Bayt are the genuinely truthful.

By "the truthful" is meant the Holy Prophet and his Ahl ul Bayt. The authentic books concur in reporting that this verse refers to the Ahl ul Bayt. See Hafiz Abu Nu-aym; Muwaffaq ibn Ahmad; and Ibn Hajar in his Saw-iq al Muhriqah, chap. 11, p. 90.

Fakhruddin al Razi in his Tafsir vol. 16, p. 220 and 221 accepts that only the sinless (*ma-sumin*) can be the truthful mentioned in this verse, but in order to include his heroes he says that all those who follow the right path are also the truthful. It cannot be, because Allah Himself has thoroughly purified some of His chosen servants (Ahzab: 33) so that other believers may remain attached with them as has been commanded in this verse. If all those who follow the right path are the truthful then who will remain attached with whom?

Polytheism is the worst falsehood. Refer to the commentary of al Baqarah: 124 to know that whoso has worshipped a *ghayrallah* (other than Allah) at any time in his life cannot inherit the *imamah* bestowed on Ibrahim. Allah had promised to bestow *wilayah* or *imamah* on those descendants of Ibrahim who, like Ali ibn abi Talib, had never worshipped any *ghayrallah-akarramallahu wajhahu*, and only Ali is known as the *karramallahu wajhahu*, the genuine truthful-and the Imams among the thoroughly purified Ahl ul Bayt of the Holy Prophet. No one, therefore, except those mentioned in Ahzab: 33 and Ali Imran: 61, is the truthful.

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[Pooya/Ali Commentary 9:120]

Again, the reference is that of Tabuk, but the lesson is general. The Muslims must not hold their own interests or lives dearer than the Holy Prophet, nor desert him in the hour of danger. Refer to the commentary of Ali Imran: 121 to 128, 140 to 142, 144, 151 to 156, 159 and 166 to 168

and Anfal: 16 and verses 25 and 26 of this surah to know about those who deserted the Holy Prophet in the battlefields.

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[Pooya/Ali Commentary 9:121]

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[Pooya/Ali Commentary 9:122]

Fighting is inevitable, and where a call is made by the Holy Prophet or a righteous Imam from among his Ahl ul Bayt, it should be obeyed. The students and teachers are soldiers of the *jihad* in their spirit of obedience and discipline.

A suitable group from among the believers should devote themselves to theoretical and practical studies in religion (the din of Allah is a complete and perfect code of life-no economic, political, social or natural branch of knowledge is outside its scope).

Imam Ali said:

"O people strive hard more to discover and collect knowledge than to make money and amass wealth. A community which learns and has command over the true knowledge of the religion of Allah (the laws governing the universal plan of creation) and applies it to regulate individual and collective life, becomes truly great."

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[Pooya/Ali Commentary 9:123]

When conflict becomes inevitable, the first thing is to clear our surroundings of all evil and destroy its power base. The last portion of this verse refers to taqwa-to safeguard oneself against evil with full awareness of Allah's laws. Generally it applies to all the pious believers but in view of that which has been stated in the commentary of al Baqarah: 2 and 177 and Ali Imran: 138 and verse 119 of this surah a particular group of *muttaqin* has been singled out in this verse. The Quran is a guidance

only for the pious, and for others it is a narration as has been said in verse 2 of al Baqarah and 138 of Ali Imran.

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[Pooya/Ali Commentary 9:124]

Refer to the commentary of al Fatihah: 5 (action and reaction) and al Baqarah: 8 to 20 for those in whose hearts is a disease.

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[Pooya/Ali Commentary 9:125] (see commentary for verse 124)

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[Pooya/Ali Commentary 9:126] (see commentary for verse 124)

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[Pooya/Ali Commentary 9:127] (see commentary for verse 124)

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[Pooya/Ali Commentary 9:128]

The "mercy unto the worlds" is grieved when any one among his followers rushes headlong towards ruin (disbelief). He is most kind and merciful to the believers, so the believers should also be always mindful not to grieve him by their disobedience to his teachings and by not paying attention to his instructions. Whether the Muslims follow his commands or turn away (as most of them did) Allah is sufficient for him. Allah is all in all. His grandeur is figured by a lofty throne. See commentary of al Baqarah: 255.

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[Pooya/Ali Commentary 9:129]

Chapter 5

10th - Tafsir Yunus (Jonas)

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See the commentary of al Baqarah: 1 for Alif Lam Ra-*huruf muqatta-at*. For the "book of wisdom" see commentary of *al kitab* in al-Baqarah: 2; and Aqa Mahdi Puya's essay "The genuineness of the holy Quran."

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[Pooya/Ali Commentary 10:2]

Rajul (man) refers to the Holy Prophet- neither a god-incarnate, nor a demi-god. The pagans of Arabia, like the pagans elsewhere, had no conception of prophethood and revelation at all. They would understand incarnation (God becoming man) or believe in any heavenly agency (angels), but it was beyond their comprehension that a human being like them could be the messenger of Allah. They misjudged the fact of messengership by attributing it to magic and sorcery.

"Those who believe" refers to Ali, Khadijah and Abu Talib who were the first and the foremost believers in Allah and in the divine mission of the Holy Prophet. Refer to the commentary of al Bara-at: 100 and 113. The Quran does not praise or condemn any individual by mentioning his or her name, but refers to the praiseworthy merits or condemnable evils so that any such verse may be applied to any person according to the degree of merit or evil described therein, in order that every one should try to own goodness and avoid evil.

Ibn Marduwayh reports on the authority of Jabir bin Abdullah Ansari that this verse was revealed as a special reference to Ali ibn abi Talib. Also refer to Tafsir Burhan vol. 2, p. 177 and Tafsir Qartabi vol. 5, p. 3145.

Qadama sidq (a firm footing), which also implies "great grace", refers to the authority of intercession the Holy Prophet and his Ahl ul Bayt possess, given to them by Allah, to obtain forgiveness from Allah for the believers. Refer to the commentary of al Baqarah: 48.

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[Pooya/Ali Commentary 10:3]

Refer to the commentary of al Araf: 54.

Again it is mentioned in this verse that with His permission intercession is allowed. Refer to the commentary of al Baqarah: 48. The duration of a day (*yawm*) can be a moment or fifty thousand years. See al Ma-arij: 4.

Thumma, used in all such verses where creation has been mentioned along with total omnipotent control, refers only to function, not to time.

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[Pooya/Ali Commentary 10:4]

Haqq-the promise of Allah is sure, certain, true, right, for just ends, in right proportions-all these ideas are implied. Allah's creation is continuous, there are many stages, the most important of which is the hereafter.

The sun, the moon and all other heavenly bodies are created beings, created to serve man, therefore he should not bow to them as gods-they

have been created to demonstrate the truth of the divine unity. The boiling fluid is a symbol of the grievous penalty that results from rebellion against Allah.

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[Pooya/Ali Commentary 10:5] (see commentary for verse 4)

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[Pooya/Ali Commentary 10:6]

Refer to the commentary of al Baqarah: 164 and An-am: 1.

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[Pooya/Ali Commentary 10:7]

Liqā-ana (meeting with Us) does not mean seeing Allah; it refers to the ultimate return to Allah for the final accountability.

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[Pooya/Ali Commentary 10:8]

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[Pooya/Ali Commentary 10:9]

The joy of the believers in paradise is in the glory of Allah. The greetings they give and the greetings they receive are of peace and harmony, in a continuous state of bliss.

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[Pooya/Ali Commentary 10:10]

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[Pooya/Ali Commentary 10:11]

Refer to the commentary of verse 7 of this surah; also refer to the commentary of al Baqarah : 15 (8 to 20).

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[Pooya/Ali Commentary 10:12]

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[Pooya/Ali Commentary 10:13]

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[Pooya/Ali Commentary 10:14]

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[Pooya/Ali Commentary 10:15]

For "meeting with Us" refer to the commentary of verse 7 of this surah.

Some notable idolworshippers like Abdullah bin Ubayy, Walid bin Mughirah, Amr bin Abdullah and As bin Amir asked the Holy Prophet to bring another Quran which did not so vehemently and uncompromisingly denounce the idols and idol worship, or to make some changes therein, by way of compromise, to suit their taste. The Holy Prophet never said anything of his own will. Whatever he said was revelation revealed. See An Najm: 3 and 4. So there was no possibility of accommodating the wild wishes of the idolaters. He could not, on his own authority, effect any change in the verses of the Quran. Prophet Isa had also mentioned this unique and exclusive quality of the Holy Prophet:

"When he comes who is the spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears." (John 16: 13)

Aqa Mahdi Puya says:

In many verses the Quran asserts that the Holy Prophet does not do anything or say any word on his own authority but he follows that which is revealed to him. All his sayings are also revelation, though not the part of the Quran, as made clear in verse 101 to 103 of al Nahl, but equally decisive and binding.

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[Pooya/Ali Commentary 10:16]

The Holy Prophet had lived his whole life of purity and virtue amongst his people, and they knew and acknowledged it before he declared his divine mission. His fair character and honourable bearing won the approbation of the fellow citizens; and he received the title, by common consent, of *al-amin* (the trusted) and *al-sadiq* (the truthful). The Holy Prophet's truthfulness was a byword in Makka. Then under Allah's command he preached the unity of Allah and denounced idolatry.

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[Pooya/Ali Commentary 10:17]

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[Pooya/Ali Commentary 10:18]

To pretend that there are other powers than Allah is to invent lies. The idolaters shut their eyes to the goodness and glory of Allah, and go after false gods, and say by way of excuse that their (false) gods will intercede

for them and save them from eternal punishment on the day of judgment. Even the noblest cannot intercede as a right, but only with His permission. See commentary of al Baqarah: 48.

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[Pooya/Ali Commentary 10:19]

Refer to the commentary of al Baqarah; 213.

In His universal plan Allah has deferred the final judgment till the day of resurrection, otherwise the idolaters would have been punished at once.

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[Pooya/Ali Commentary 10:20]

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[Pooya/Ali Commentary 10:21]

This verse is of a general application, but it also refers to a particular event. The unruly people of Makka were afflicted with a severe famine, but, no sooner were they relieved by the mercy of Allah on the petitioning of the Holy Prophet, they again began to charge him with imposture. *Rusulana* refers to the recording angels.

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[Pooya/Ali Commentary 10:22]

Refer to the commentary of al An-am: 63 and 64.

Allah has freely given intelligence, power of observation and contemplation to man, out of His grace, on which the disbelievers pride themselves and remain petty and boastful, as is illustrated by the parable from the sea. In their insolence and pride they do not see how small and ephemeral is that which is mortal. By their pretensions they only hurt themselves. Verse 25 says that in contrast with the mortal life of this world, there is a higher life to which Allah is always calling. There is no fear, nor disappointment, nor sorrow there. All are called but only those will be chosen who have sought, not material advantages, but the good pleasure of Allah.

Salam (peace) is from the same root as Islam, the religion of unity, harmony and bliss. *Salam* is also one of the holy names Allah is addressed with. To become a Muslim means to live in peace with the Creator-Lord by submitting to His will and to be in peace with His creation, particularly mankind. The peace of this world leads to the peace or bliss of the hereafter. Refer to the commentary of al Fatihah: 6 and 7 for the "right path."

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[Pooya/Ali Commentary 10:23] (see commentary for verse 22)

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[Pooya/Ali Commentary 10:24] (see commentary for verse 22)

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[Pooya/Ali Commentary 10:25] (see commentary for verse 22)

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[Pooya/Ali Commentary 10:26]

The reward of the righteous will be far more than in proportion to their merits. While the blessed will be rewarded beyond their merits, the condemned, who earn evil (bring it on themselves by the deliberate choice of evil), will receive their punishment only with exact justice.

Night is the negation of light (bliss).

Refer to the commentary of al An-am: 22 to 24.

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

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

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

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

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[Pooya/Ali Commentary 10:31]

Refer to the commentary of Ali Imran: 27; An-am: 96 for "bringing forth the living from the dead and the dead from the living." It also implies that Allah brings whomsoever He wills out of the darkness (ignorance) into the light (wisdom) and takes whomsoever He wills out of the light into the darkness-see commentary of al Baqarah: 257.

Aqa Mahdi Puya says:

The Quran draws the attention of mankind to the following:

(1) The co-ordination of the forces of the heavens and the earth in the production of provisions for sustenance of life on the earth.

(2) Matter is subservient to mind. It is the mind which controls and employs the matter. The possessor of a finite mind cannot be universal and infinite.

(3) Neither life nor death is a necessary property of matter because it is an effect, not a cause, though it is controlled by life and death. The cause of life is life; and absence of life is death.

(4) The order found in the operation of the universe cannot be an outcome of disorder. It is the wisdom which regulates it. Therefore the answer to every question is Allah.

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[Pooya/Ali Commentary 10:32]

The wisdom of Allah demonstrated in the working of the universe is the real truth as against the false worship and false gods that the disbelieving men and women set up.

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[Pooya/Ali Commentary 10:33]

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[Pooya/Ali Commentary 10:34]

The false gods can neither create out of nothing nor sustain the creative energy which maintains the universe.

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[Pooya/Ali Commentary 10:35]

The questions asked in this verse contain the following answers:

Only those, guided by the divine guidance bestowed on them, and are not therefore in need of any guidance whatsoever from any agency other than Allah, are the true guides who should be followed. As stated in Aqa Mahdi Puya's note in the commentary, of al Baqarah: 78 the Holy Prophet is the perfect example of such a guide. In view of the Holy Prophet's saying: "I am the city of knowledge and Ali is its gate", Ali enjoys the same status. The source of his unique wisdom (glimpses of which are found in the Nahj al Balagha) was either the divine endowment or his constant companionship with the Holy Prophet. Likewise every one of the holy Imams from among the Ahl ul Bayt of the Holy Prophet was a guide for mankind. Imam Muhammad bin Ali al Baqir said that the guides referred to in this verse are the twelve holy Imams from among the Ahl ul Bayt of the Holy Prophet, whom Allah has thoroughly purified (Ahzab: 33). All other claimants are impostors.

Allah has made available to mankind the guidance and the guides. There is no compulsion in the matter of faith as has been made clear in verse 3 of Ad Dahr:

"Verily we have shown him the (right) path that he may either be grateful (accept it) or ungrateful (reject it)."

If guided by this verse, the Muslims can never accept the *immah* or *wilayah* of any other than Ali ibn abi Talib, as the true successor of the Holy Prophet.

Jalal al Din al Suyuti, in Tarikh al Khulafa, says:

(1) Ahmad ibn Hanbal says: "There has not come down to us regarding the merits of anyone of the companions of the Holy Prophet what has been transmitted concerning Ali."

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

(3) Tabarani and Ibn Abi Hatim relate from Ibn Abbas that he said: "Allah never revealed the words 'O True believers' but Ali was understood to be the lord and chief of them, and verily Allah has reproved the various people but has never mentioned Ali save with approval."

(4) Tirmidhi, Nisa-i and Ibn Maja relate from Habshi Bin Junada that the Holy Prophet said: "Ali is part of me and I am part of Ali."

(5) Tabarani relates in Awsat that Ummi Salmah narrated: 'I heard the Holy Prophet say: "Ali is with Quran and Quran is with Ali, they shall not be separated until they arrive at the fountain of Kawthar in paradise."

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

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

(8) Ibn Sad and others relate on the authority of Abu Tufayl 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."

(9) Tirmidhi and Al-Hakim relate from Ali that the Holy Prophet said: "I am the city of knowledge and Ali is its gate."

(10) Tabarani relates from Ummi Salmah that the Holy Prophet said: "He who loves Ali verily loves me, and he who hates Ali verily hates me, and he who hates me, verily hates Allah."

(11) Abu Yula and Al-Bazzaz relate from Sad bin Abi Waqqas that the Holy Prophet said: "He who grieves Ali, grieves me."

(12) Ahmad relates and Al-Hakim confirms it on the authority of Ummi Salmah, who narrated: "I heard the Holy Prophet say: 'verily he who reviles Ali, reviles me.'

(13) Sad Ibn Al-Musayyib says that Umar bin Khattab used to pray to Allah to save him from a perplexing case for which Abul Hasan (Ali) was not present to decide, and that Umar said: "None of the companions used to throw the challenge "Ask me" except Ali."

(14) Tabarani says in the Awsat that Ibn Abbas said: "Ali possessed 18 eminent qualities which belonged to no other of the people."

(15) The two Shaykhs (Bukhari and Muslim) relate on the authority of Sad bin Abi Waqqas that the Holy Prophet left Ali bin Abi Talib behind him as his vicegerent during the expedition to Tabuk, and Ali said: "O Prophet 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?"

Please refer to the commentary of al Ma-idah: 67 to know about the open and clear declaration of the *imamah* and *wilayah* of Ali ibn abu Talib by the Holy Prophet under the command of Allah, after which there remains no excuse to accept and follow any other guide after the Holy Prophet.

All men have to obey Allah alone, but Allah has not created all men as believers. Most of them are beguiled by Shaytan. Verse 2 of Ankabut clearly says that whosoever professes belief shall be tried and tested. Verse 2 of al Mulk says that Allah created life and death in order to try and test mankind to see who of them are best by way of deeds. So the divine plan is to make available guidance and guides to mankind in the life of this world and give them freedom of choice in order to test and try the true mettle of each and every individual. It is every person's own responsibility to find out the true guidance and guides by making use of his or her knowledge, observation and intelligence, because there is no compulsion in religion (Baqarah: 256). Those who hold fast to the rope of

Allah (the thoroughly purified Ahl ul Bayt) make a correct judgment and follow the right path (see commentary of Ali Imran: 103).

Aqa Mahdi Puya says:

Allah invites man to accept His creative authority. As soon as man does so he has to follow and obey His legislative authority which implies obedience to His messenger, and in his absence, to the divinely appointed Imam (refer to the commentary of al Ma-idah: 55), and to the institution of "ijtihad and taqlid" based upon the teachings of the Holy Prophet and his Ahl ul Bayt. In her address to the then ruling authority, Bibi Fatimah had pointed out and established the necessity of prophethood and *imamat* on the basis of this verse (refer to the Biography of Bibi Fatimah, published by this Trust). The authority to administer the affairs of mankind should be vested in a person who is divinely endowed to guide people to the truth, and not in a person who cannot distinguish between right and wrong or between good and evil (see commentary of Ali Imran: 101 to 115-Aqa Puya's note).

Imam Jafar bin Muhammad al Sadiq had rejected the theory of Mutazilites (that *khilafah* should be elected by adult franchise) by quoting the Holy Prophet (who said):

"Whoever draws the sword and calls people to obey him while there is a more learned man among the Muslims than he, is a straying impostor."

This verse and verse 24 of Zukhruf prove that one should always follow the guidance of the best and the most learned authority-the basis of the doctrine of "ijtihad and taqlid".

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[Pooya/Ali Commentary 10:36]

This verse refers to those who, being unmindful of the preceding verse, rely upon their own conjecture and try to distort the truth and upset the divine plan of guidance.

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[Pooya/Ali Commentary 10:37]

Refer to the commentary of al Baqarah: 2 and Aqa Mahdi Puya's essay "The genuineness of the holy Quran."

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[Pooya/Ali Commentary 10:38]

Refer to the commentary of al Baqarah: 23.

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[Pooya/Ali Commentary 10:39]

The materialist disbelievers cannot comprehend the meaningfulness of the divine revelations.

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[Pooya/Ali Commentary 10:40]

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[Pooya/Ali Commentary 10:41]

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[Pooya/Ali Commentary 10:42]

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[Pooya/Ali Commentary 10:43]

Refer to the commentary of An-am: 25.

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[Pooya/Ali Commentary 10:44]

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[Pooya/Ali Commentary 10:45]

Aqa Mahdi Puya says:

Labth means stay or halt. It may refer to the life on the earth or to the period starting from death up to the day of resurrection. Verses 112 to 114 of Muminun also assert that men will readily call to mind what took place in the world and recognise their own comrades and associates as if they were separated a few hours before.

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[Pooya/Ali Commentary 10:46]

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[Pooya/Ali Commentary 10:47]

Refer to the commentary of al Ma-idah: 48.

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[Pooya/Ali Commentary 10:48]

Refer to the commentary of Araf: 187 and 188.

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[Pooya/Ali Commentary 10:49] (see commentary for verse 48)

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[Pooya/Ali Commentary 10:50]

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[Pooya/Ali Commentary 10:51]

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[Pooya/Ali Commentary 10:52]

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[Pooya/Ali Commentary 10:53]

When the Holy Prophet was in Makka, before *hijrat*, a Jew trader from Madina named Hayy bin Akhtab used to visit Makka. Once he heard the Holy Prophet reciting the verses of the Quran, and asked him: "Are you reciting the true words of God, or just jesting?" In reply this verse was revealed.

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[Pooya/Ali Commentary 10:54]

This verse implies that if all that is in the earth is offered by the unjust as a ransom, it shall not be accepted. They shall be punished.

Asarru may either mean (i) declare or reveal, or (ii) conceal or hide. In the former case the verse is: When they see punishment they will offer anything to escape it and may declare their repentance which will be a disgrace for them; and in the latter case: The most difficult thing for them will be to openly confess or repent, therefore they will conceal remorse and ignominy.

Aqa Mahdi Puya says:
Ali ibn abi Talib said:

"By Allah, to pass a whole night, awake on the poisonous thorns of a desert and be drawn in chains round the neck, is more pleasant than to meet Allah if I have done injustice even to a single person or have usurped anything belonging to any one. If I am given all that is in the heavens and on the earth, in the seven continents, to do injustice to an ant by taking away from its mouth the husk of a grain or an oat, while it is going to its abode, I shall refuse it." (Nahj al Balagha)

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[Pooya/Ali Commentary 10:55]

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[Pooya/Ali Commentary 10:56]

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[Pooya/Ali Commentary 10:57]

Allah has sent the reminder (Quran) as a mercy. Ali ibn abi Talib said:
"Seek remedy as well as answers to all questions and difficulties from the Quran. It cures the worst diseases like infidelity, hypocrisy and deviation." (Nahj al Balagha).

Aqa Mahdi Puya says:

Heart is the seat of all feelings and emotions. What is felt by the cognitive self has an immediate effect on the heart. In case of extreme grief, or envy, or hatred et cetera, the nervous system is effected so as to cause strain in the breast. The Quran refers to such feelings when it is said: "What is in the breast", and invites man to get rid of them by following the guidance given in its verses.

Sharah sadr, to expand the breast, actually means expansion of the human vision.

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[Pooya/Ali Commentary 10:58]

Imam Muhammad bin Ali al Baqir said:

"The Holy Prophet is "*fazl*" and Ali ibn abi Talib is "*rahmah*."

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[Pooya/Ali Commentary 10:59]

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[Pooya/Ali Commentary 10:60]

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[Pooya/Ali Commentary 10:61]

In the sacred tablet (*lawh mahfuz*) the knowledge of every thing (the tiniest of objects) in the universe is preserved together with the will of the omnipresent and omniscient almighty Lord. The omnipresent's constant watchfulness embraces all His creatures. It is a warning to those who forge lies and show hostility against Allah and His last messenger by making changes in the law of Allah (*shari-ah*) conveyed to mankind through the Holy Prophet. Whatever the Holy Prophet declared lawful or unlawful shall remain binding, unchangeable, till eternity. Refer to the commentary of An Nisa: 24 to know about those who changed the law of Allah and *sunnah* of the Holy Prophet.

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[Pooya/Ali Commentary 10:62]

According to Ali ibn abi Talib the twelve holy Imams are the *awliya-Allah*, and also those who sincerely follow them.

The Holy Prophet said:

The friends of Allah are those who reflect His attributes in their character. Their devotion to Allah and godliness inspire others to create in them the same spirit of submission to the Lord.

At all hours they remember Allah.

Their every action is a lesson.

Whatever they say is based upon wisdom.

Among men they are a blessing of Allah.

They are restless with the fear of Allah, lest any action of theirs may attract the wrath of Allah.

They eagerly await to receive the blessings of Allah in this life and in the hereafter; so they always do good to others and safeguard themselves against evil.

Imam Muhammad bin Ali al Baqir found the following in the book of his father concerning *awliya-Allah*:

No fear frightens them. nor any sorrow grieves them.

They carry out all the prescribed duties and avail themselves of only that which is made lawful by Allah.

They abstain from all unlawful things and deeds.

They follow the *sunnah* of the Holy Prophet.

By nature and habit they forsake the material pleasures.

They neither take pride in nor boast about their possessions.

What Allah has given them they spend in the way of Allah, as He wills, not as they will.

Once the Holy Prophet put his hand on the shoulder of Ali and said; "Behold! This is the *wali-allah*. Be his friend."

If the description of a true friend of Allah is kept in mind, it will serve as guidance to every Muslim so that he may not go astray from the right path, and all the Muslims may live together in an ideal society and set an example for the whole world.

"For the friends of Allah there is no fear, nor shall they grieve" makes it clear that those who were frightened by the pursuing enemy or ran away from the battlefields (see commentary of al Baqarah: 207; Anfal: 16 and 30; Ali Imran: 121, 122, 128, 140 to 142, 144, 151 to 156, 159 and 166 to 168; al Bara-at: 25 to 27) can, under no circumstances, be the *awliya-allah*.

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[Pooya/Ali Commentary 10:63]

The Holy Prophet said:

"The glad tidings for the friends of Allah are the vision they see in their dreams in this world; and when a friend of Allah experiences the agony of death before he breathes his last breath, I and the holy Imams of my Ahl ul Bayt come to him and give him the good news that those whom he loved are ready to receive him and his prayers for a blissful life of the hereafter will be fulfilled."

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[Pooya/Ali Commentary 10:64] (see commentary for verse 63)

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[Pooya/Ali Commentary 10:65]

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[Pooya/Ali Commentary 10:66]

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[Pooya/Ali Commentary 10:67]

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[Pooya/Ali Commentary 10:68]

The reference here is to the various gods of the polytheistic peoples. The doctrine of the sonship of God is not peculiar to Christians. The Arab pagans not only worshipped the angels as daughters of God but also believed that their religious leaders were the sons of God. All such false beliefs in imaginary gods have been refuted because Allah is self-subsisting. His is whatsoever is in the heavens and in the earth and in between them.

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[Pooya/Ali Commentary 10:69]

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[Pooya/Ali Commentary 10:70]

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[Pooya/Ali Commentary 10:71]

Refer to the commentary of al Araf: 59 to 64. Reference to Nuh and his people is also made in Hud: 25 to 48; Muminun: 23 to 29; Shu-ara: 105 to 120; and Saffat: 75 to 82.

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[Pooya/Ali Commentary 10:72] (see commentary for verse 71)

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[Pooya/Ali Commentary 10:73] (see commentary for verse 71)

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[Pooya/Ali Commentary 10:74]

For sealing of the hearts of the disbelievers see commentary of al Baqarah: 7, and Araf: 100. The sealing of hearts take place as a consequence of the disbelievers persistence in disobedience.

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[Pooya/Ali Commentary 10:75]

Refer to the commentary of al Araf: 103 to 171 for Musa and his people and Firawn and his people.

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[Pooya/Ali Commentary 10:76] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:77] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:78] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:79] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:80] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:81] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:82] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:83] (see commentary for verse 75)

Only a few among the Bani Israil were true believers. Among the people of Firawn only Asiyah, his wife, and Hizqil, known as *mumin min ali Firawn*, were the believers.

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[Pooya/Ali Commentary 10:84] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:85] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:86] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:87] (see commentary for verse 75)

The followers of Musa had built *masjids* and prayed therein. Firawn demolished them. Then Allah commanded them to pray in their houses.

Ibn Asakir reports that the Holy Prophet said:

"Allah had allowed no one to stay or sleep in *masjid* without *ghusl*, after sleeping with a woman, except Musa and Harun; and likewise only I and Ali are allowed to stay or sleep in the *masjid* without *ghusl* in the state of *janabat*. (Durr al Manthur by Jalal al Din al Suyuti).

Aqa Mahdi Puya says:

"Your houses" refers to the houses of *ali* Harun, the family of Harun-refer to the commentary of al Baqarah: 248-the inmates of which were purified by Allah Himself. The same houses have been referred to in verses 35 to 37 of an Nur. The "house" in verse 73 of al Hud and verse 33 of al Ahzab is described as sacred and purified for the worship of Allah.

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[Pooya/Ali Commentary 10:88] (see commentary for verse 75)

Firawn and his chiefs had amassed abundant wealth which was the main cause of their refusal to believe in the message Musa brought for them, so Musa and Harun prayed to Allah to uproot the cause which made them persist in infidelity and hostility against Musa and Harun. Allah accepted their prayers.

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[Pooya/Ali Commentary 10:89] (see commentary for verse 75)(see commentary for verse 88)

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[Pooya/Ali Commentary 10:90] (see commentary for verse 75)

Musa began to worry with fear when he came to know that Firawn with his hosts was tracking him and his people in order to wipe them out. They were in a hopeless situation. There was a desert on one side of them, the Red Sea on the other, and the impassable mountain chain of the Jabal Attakah in front. Allah commanded Musa to strike the waves of the Red Sea with his staff. Musa did as was ordered. A broad causeway was formed in the sea upon which Musa and his followers advanced and crossed the sea. When Firawn and his hosts reached the spot, his soldiers at once entered the causeway; though Firawn tried very much to stop his horse but it moved on and they all were in the middle of the sea. Then

under the command of Allah the parted sea again became one as it was before; and Firawn and his army were drowned. In the last moment Firawn said: "I believe that verily there is no god save Allah in whom the followers of Musa believe, and I am of those who submit to the will of Allah", but it was too late.

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[Pooya/Ali Commentary 10:91] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:92] (see commentary for verse 75)

The mummy of Ramesus II, the last Firawn of the eighteenth dynasty, has been found at Thebes, and is now in a glass case in the museum of Cairo, for every man to look upon (Encyclopaedia Britannica). This discovery confirms the Quran. The Bible does not mention this event. It also confirms the fact that the Quran is a revealed book of Allah otherwise the Holy Prophet would not have known this fact.

Imam Muhammad bin Ali al Baqir said:

"Firawn and his army was drowned in the sea, but the dead body of Firawn was thrown on the shore so that the people who worshipped him as a god might know that their (false) god was a lifeless decomposed corpse, and men in every age may draw a lesson."

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[Pooya/Ali Commentary 10:93] (see commentary for verse 75)

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[Pooya/Ali Commentary 10:94]

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[Pooya/Ali Commentary 10:95]

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[Pooya/Ali Commentary 10:97]

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[Pooya/Ali Commentary 10:98]

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[Pooya/Ali Commentary 10:99]

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[Pooya/Ali Commentary 10:100]

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[Pooya/Ali Commentary 10:101]

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[Pooya/Ali Commentary 10:102]

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[Pooya/Ali Commentary 10:103]

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[Pooya/Ali Commentary 10:104]

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[Pooya/Ali Commentary 10:105]

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[Pooya/Ali Commentary 10:106]

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[Pooya/Ali Commentary 10:107]

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[Pooya/Ali Commentary 10:108]

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[Pooya/Ali Commentary 10:109]

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32 Sajdah (The Prostration)

33 Ahzaab (The Clans)

34 Saba (Saba)

35 Faatir (The Angels)

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37 Saaaffaat (Those Who Set The Ranks)

38 Saaad (Saad)

39 Zumar (The Troops)

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46 hqaaf (The Wind-Curved Sandhills)

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51 Zaarayaat (The Winnowing Winds)

52 Tuur (The Mount)

53 Najm (The Star)

54 Qamar (The Moon)

55 Rahmaan (The Benficient)

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Tafsir of Holy Quran - Surah 61 to 65 (2013)

Tafsir of

61 Saff (The Ranks)

62 Jumu-'ah (The Congregation)

63 Munaafiquun (The Hypocrites)

64 Tagaabun (Mutual Disillusion)

65 Talaaq (Divorce)

translated by Mirza M. Pooya. One of the few and most comprehensive and detailed commentaries on the Quran, as understood in the light of Prophet and His household.

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Tafsir of Holy Quran - Surah 66 to 70 (2013)

Tafsir of

66 Tahriim (Banning)

67 Mulk ulk (The Sovereignty)

68 Qalam (The Pen)

69 Haaaqqah (The Reality)

70 Ma-'aarij (The Asending Stairways)

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Tafsir of Holy Quran - Surah 71 to 114 (2013)

Tafsir of

- 71 Nuuh (Noah)
- 72 Jinn (The Jinn)
- 73 Muzzammil (The Enshrouded One)
- 74 Muddassir (The Cloaked One)
- 75 Qiyaamah (The Rising of the Dead)
- 76 'Insaan or Dahr (Time or Man)
- 77 Mursalaat (The Emissaries)
- 78 Naba' (The Tidings)
- 79 Naazi-'aat (Those Who Drag Forth)
- 80 'Abasa (He Frowned)
- 81 Takwiir (The Overthrowing)
- 82 'Infitaar (The Cleaving)
- 83 Tatfiif (Defrauding)
- 84 'Inshiqaaq (The Sundering)
- 85 Buruuq (The Mansions of the Stars)
- 86 Taariq (The Morning Star)
- 87 'A'-laa (The Most High)
- 88 Gaashiyah (The Overwhelming)
- 89 Fajr (The Dawn)
- 90 Balad (The City)
- 91 Shams (The Sun)
- 92 Layl (The Night)
- 93 Zuhaa (The Morning Hours)
- 94 Inshiraah (Solace)
- 95 Tiin (The Fig)
- 96 'Alaq (The Cloth)
- 97 Qadr (Power)
- 98 Bayyinah (The Clear Proof)
- 99 Zilzaal (The Earthquake)
- 100 'Aadi-yaat (The Coursers)
- 101 'Al-Qaari-'ah (The Calamity)
- 102 Takaasur (Rivalry in Worldly Increase)
- 103 'Asr (The Declining Day)
- 104 Humazah (The Traducer)
- 105 Fil (The Elephant)
- 106 Quraysh ('Winter' or 'Qureysh')
- 107 Maa-'uun (Small Kindness)
- 108 Kawsar (Abundance)
- 109 Kaafiruun (The Disbelievers)

110 Nasr (Soccour)

111 Lahab (Palm Fibre)

112 'Ikhlaas (The Unity)

113 Falaq (The Daybreak)

114 Naas (Mankind)

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IN THE AGE OF INFORMATION

IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)