



THE HOLY QURAN

Commentary - Tafsir By
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Surah 46 to 50



xkp

Tafsir of Holy Quran - Surah 46 to 50

Aqa Mahdi Puya (Agha Pooya) - XKP

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Chapter 1

46th - Tafsir Surah Al Ahqaf (The Dunes)

1} حم }

[Pooya/Ali Commentary 46:1]

Refer to the commentary of Baqarah: 1.

2} تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ }

[Pooya/Ali Commentary 46:2]

Refer to the commentary of Zumar: 1 and 2; Zukhruf: 2 to 4.

3} مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ }

[Pooya/Ali Commentary 46:3]

Refer to Ibrahim: 2.

Everything made by Allah has a just purpose to be fulfilled. Nothing is permanent in this world. Everything is for an appointed term and to pass away after it has fulfilled its purpose, but disbelievers turn away from what they are warned.

Aqa Mahdi Puya says:

In the beginning of surah al Jathiyah man has been invited to reflect on the signs found in creation and in this surah the purposefulness of the creation has been asserted.

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ۗ أَنزَلْنَا مِنَ السَّمَاءِ بَرَاقَاتٍ مِّنْ قَبْلِ هَذَا أَوْ أَثَارَةَ مِنْهَا ۗ عَلِمِ إِنْ كُنْتُمْ صَادِقِينَ }

[Pooya/Ali Commentary 46:4]

Refer to Fatir : 40.

The false gods the polytheists worship either do not exist, or they are ordinary mortals. They neither create or originate anything on earth, nor have they a share in the creation and working of the universe, nor do they have a book from the supreme Lord to guide mankind. The prophets or messengers of Allah have such authority, and they bring evidence of the true God.

The fact is that falsehood is delusion.

As the polytheists worship false gods, a large majority of Muslims follow false leaders, though the true guides have been identified by Allah and the Holy Prophet. See "Essential for the readers of the Quran", commentary of al Fatihah: 6 and 7; Baqarah: 2 to 5, 30 to 39, 48, 124, 143, Ali Imran: 101 to 115, 61; Bara-at (introduction), Yunus : 35: Rad: 7; Sad: 67 to 79, 86; Shura: 23; Saba: 47; Furqan 57; Ahzab: 33 and many other verses.

5} وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ }

[Pooya/Ali Commentary 46:5]

If man worships his own self, his faculties will bear witness against him (Ha Mim: 20 to 22), if he

worships men of God like Isa, they will disown him (Ma-idah: 11 and 117), if he worships angels, they will disown him (Saba 40 and 41); and even Shaytan will refuse to accept that it was he who led them astray.

6} وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

[Pooya/Ali Commentary 46:6] (see commentary for verse 5)

7} وَإِذَا تَنَلَّى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ

[Pooya/Ali Commentary 46:7]

Refer to the commentary of Anam 7 to 10 Hud : 7 ; Anbiya : 41 ; Saba : 4 ; Saffat : 12 to 15.

8} أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ

[Pooya/Ali Commentary 46:8]

All impostors come to an evil end.

9} قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفَعَّلُ بِي وَلَا بِكُمْ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

[Pooya/Ali Commentary 46:9]

The Holy Prophet taught and preached the unity of Allah to mankind. All other prophets had also brought the same eternal truth.

"I follow not anything but that which is revealed to me" confirms that every word and deed of the Holy Prophet was in strict compliance of Allah's will.

Refer to the commentary of Baqarah: 40 and 253 for the references in the Bible concerning the advent of the Holy Prophet.

Aqa Mahdi Puya says:

As said in Araf : 188 and other verses the prophets of Allah did not receive information or knowledge from any worldly source. They were endowed with divine wisdom.

10} قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنْ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

[Pooya/Ali Commentary 46:10]

Aqa Mahdi Puya says:

This verse refers to Musa, as a witness of the Holy Prophet's divine mission, who gave the glad tidings of the advent of the Holy Prophet, also confirmed by Isa. Refer to the commentary of Baqarah: 40 and 253 for their testimony.

11} وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِنْفَكٌ قَدِيمٌ

[Pooya/Ali Commentary 46:11]

A great many of the early Muslims were mostly poor. The spiritually blind disbelievers despised them; and out of self-conceit rejected the truth on the foolish argument that if Islam had any good they would have been the first to embrace it.

12} وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ

[Pooya/Ali Commentary 46:12]

The last revealed book which was a code of life (*shari-ah*) was the book of Musa, Tawrat; for the Injil was not a code, but merely precepts to wipe out the corruption that had crept in.

Isa said:

"Think not that I have come to destroy the law or the prophets. I have not come to destroy, but to fulfil." (Matthew 5: 17)

All the prophets of Allah preached the unity of Allah.

The Quran confirms the law of Musa in Arabic language.

Refer to the commentary of Baqarah: 255 for the references from the Old and the New Testaments.

{إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 13

[Pooya/Ali Commentary 46:13]

To say "Our Lord is Allah" means that Allah will have our exclusive devotion. To put into practice the verbal declaration confirms the faith. In every walk of life it should be proved by righteous deeds, attachment with the truth and the truthful .

The greatest example of remaining steadfast on the right path in the hour of most arduous trial was set by Imam Husayn and his comrades in Karbala.

{أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} 14

[Pooya/Ali Commentary 46:14]

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُثِيبُ إِلَيْكَ وَآئِي مِنَ الْمُسْلِمِينَ} 15

[Pooya/Ali Commentary 46:15]

Refer to the commentary of Ankabut: 8; Luqman: 14; and Baqarah: 233.

The maximum period of breast-feeding is 2 years by which time the first dentition is ordinarily completed in a human child. The minimum period of human gestation is 6 months. After deducting 6 months from the 30 months mentioned in this verse 24 months remain as the time of weaning at the age of 2 years.

Ihsan is not repayment. It implies initiative in doing good without expecting a return.

40 is the normal age of the maturity of intellectual faculties. At this age man begins to look to his growing children, and, if he is a believer, present them to the Lord with confidence.

{أُولَئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقَ الَّذِي كَانُوا يُوعَدُونَ} 16

[Pooya/Ali Commentary 46:16]

Refer to Ankabut: 7.

وَالَّذِي قَالَ لِيُؤْتِيهِ أَفٍّ لَكُمْ أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْفُرُوزُ مِنْ قَبْلِي وَهُمَا يَسْتَنْغِيبَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ} 17

[Pooya/Ali Commentary 46:17]

See commentary of An-am: 25.

{أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّهِمْ فَذُكِّرُوا مِنَ الْعِلْمِ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ} 18

[Pooya/Ali Commentary 46:18] (see commentary for verse 17)

{وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَلِيُوقِيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يَظْلَمُونَ} 19

[Pooya/Ali Commentary 46:19]

Refer to Qasas: 84.

The return of evil will be exactly according to the degree of evil, neither less nor more; but the

reward of good deeds will be far more than their merits, on account of the unbounded mercy of the Lord.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ {20}

[Pooya/Ali Commentary 46:20]

The disbelievers grabbed at the good things in the life of the world, being greedy of them, seeking them as end in itself, sacrificing good for evil. On the day of judgement they will be told: "You took your choice, and you must pay the price. You did wrong in a rebellious spirit and prided yourselves on your evildoing, not unintentionally or out of ignorance, but constantly and with a determined purpose. Now you will be humbled and disgraced as a fitting punishment." The Holy Prophet, Imam Ali, Bibi Fatimah and their progeny, the divinely chosen guides of the believers, on the other hand, have set exemplary life style in the light of Baqarah: 2 to 5 and 177, so that their followers may achieve success in the life of hereafter. Their life accounts show us that whatever possessions they had were spent in the cause of Allah for the welfare of the people. They made a willing choice of simple and austere life style because the pleasures of the world had no attraction for them at all.

وَأَذْكُرُ أَخَا عَادٍ إِذْ أُنذِرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {21}

[Pooya/Ali Commentary 46:21]

Refer to the commentary of Araf: 65 to 72; Hud: 50 to 60; Shu-ara: 123 to 140.

Ahqaf, plural of *hiqf* (a heap of sand), refers to the long and winding tracts of sandhills adjoining Hadhramawt and Yaman.

Prophet Hud who was raised among the people of Ad was not a stranger but one of their own brethren, as the Holy Prophet was to the Quraysh. The people of Ad were too much involved in their evil ways and worshipped false gods. Therefore they belied the messenger of Allah who told them not to worship any one other than Allah. Mockingly they challenged him to bring on the threatened punishment. It was not for the messenger, but for Allah, to bring on the punishment. The punishment at last came. They wanted rain. There was a cloud in the sky. The thought it would rain and irrigate their land. But no! It was a tremendous hurricane. Its fury destroyed everything in its path. They were wiped out. Nothing was to be seen-the ruins of their habitations were covered by the heaps of sand, and their dead bodies buried under them.

{قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتِ مِنَ الصَّادِقِينَ {22}

[Pooya/Ali Commentary 46:22] (see commentary for verse 21)

{قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ {23}

[Pooya/Ali Commentary 46:23] (see commentary for verse 21)

{فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أُوْدِيِّهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ {24}

[Pooya/Ali Commentary 46:24] (see commentary for verse 21)

{تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِينُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ {25}

[Pooya/Ali Commentary 46:25] (see commentary for verse 21)

{وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {26}

[Pooya/Ali Commentary 46:26]

The people of Ad, Thamud and other settlements in the Arabian peninsula were more advanced in

science and culture than the Makkans, but were destroyed when they belied the messengers of Allah and the message, because the false gods they worshipped could not protect them as they were figments of their imagination.

27} {وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ}

[Pooya/Ali Commentary 46:27] (see commentary for verse 26)

28} {فَلَوْلَا نَصَرَ لَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلَّ ضَلُّوا عَنْهُمْ ۗ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ}

[Pooya/Ali Commentary 46:28] (see commentary for verse 26)

29} {وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَقَلَّمَا فُضِيَ وَلَوْ إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ}

[Pooya/Ali Commentary 46:29]

Refer to An-am: 131 and Baqarah: 30 on page 63 for the jinn, and An-am: 101 for those who worship the jinn.

When the Holy Prophet lost Abu Talib, his most ardent protector, the pagans of Makka began to harass and persecute him more often with severe measures. In one of such days he went to Taif where the people of the town mocked at him and threw stones on him. While returning from Taif he sat under a palm tree and saw two men coming with some fruits. They were Christians. They offered him the fruits to eat. He recited *bismillah* before eating them, which prompted the curiosity of the two Christians. Then the Holy Prophet told them many events pertaining to Isa and his disciples. They became Muslims. After their departure the Holy Prophet offered his midnight prayer. At that time a group of jinn, passing by, heard him reciting the Quran. Verse 30 shows that they knew about the book of Musa, but they were impressed with the message of Islam and went back to their people to announce the good news.

The Holy Prophet invited all created beings to the worship of Allah. If any refuses to believe the truth, or opposes it, he will be deprived of His grace, mercy and protection, and will be left to go astray and wander in wilderness, helpless and disgraced. The opposition of the disbelievers has not the least effect on Allah's holy plan which goes on to its completion. It is stated in the Minhaj al Sadiqin that once the Holy Prophet took Ibn Masud with him to a cave where he recited surah al Falaq to the jinn. Ibn Masud saw a large gathering of huge birds and serpents. The Holy Prophet told him that nearly ten thousand jinn were there to listen to his recitation.

30} {قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ}

[Pooya/Ali Commentary 46:30] (see commentary for verse 29)

31} {يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ}

[Pooya/Ali Commentary 46:31] (see commentary for verse 29)

32} {وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ}

[Pooya/Ali Commentary 46:32] (see commentary for verse 29)

33} {أُولَٰئِكَ يَرَوْنَ أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَعْزُبْ عَنْهُمُ خَلْقُهُمْ بَقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۗ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

[Pooya/Ali Commentary 46:33]

Refer to the commentary of Baqarah: 255.

He whose power is constant and unwearied in creating and preserving all things in heavens and earth can surely give life to the dead at the resurrection .

34} {وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ وَرَبِّنَا ۗ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ}

[Pooya/Ali Commentary 46:34]

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۗ كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ ۗ بَلَاغٌ ۗ فَهَلْ

[Pooya/Ali Commentary 46:35]

The duty of the messenger of Allah is to proclaim and preach the message in unmistakable terms. Those who accept and believe in the truth will be rewarded. Those who come in his way, rebel or transgress will be punished. There is always hope of forgiveness for those who repent and amend.

Aqa Mahdi Puya says:

In "as the messengers who were constant", according to the Ahl ul Bayt, the prophets who are referred to are Nuh, Ibrahim, Musa, Isa and the Holy Prophet, the foremost among the messengers and prophets of Allah, being the axis on which the prophethood remains in motion.

Chapter 2

47th - Tafsir Surah Muhammad (Muhammad)

{الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ } 1

[Pooya/Ali Commentary 47:1]

Good deeds without submission to the will of Allah (Islam) will be rendered null and void on the day of judgement. Total submission implies obedience to all commands of Allah and the Holy Prophet. In addition to the disbelievers, those also who came in the fold of Islam and worshipped Allah in the manner and style shown to them by the Holy Prophet concerning *salat*, *sawm*, *zakat*, *hajj* etcetera, but went against the commands of Allah and the Holy Prophet by not accepting the *wilayah* and *imamah* of Ali ibn abi Talib in order to establish a social order contrary to the principles laid down in the Quran, are not entitled to receive the reward of their deeds. In view of the deviation from and violation of the final and decisive settlement of the viceregency of the Holy Prophet, to be strictly followed by his followers after him, covenanted at Ghadir Khum (see commentary of Ma-idah: 67), they have forfeited the right to be called true Muslims. This deviation led to harassment, persecution and murder of the children of the Holy Prophet.

As stated above total submission to the will of Allah implies belief in His *oneness* (tawhid), in His book and in His messenger. A true believer accepts as true every verse revealed to the Holy Prophet, otherwise he will be in the position of a disbeliever. Therefore there is no escape from the consequences of the declaration made by the Holy Prophet at Ghadir Khum when verse 67 of al Ma-idah was revealed to him. Without the belief in Ali's *wilayah* and *imamah*, the faith is neither complete nor will it be accepted on the day of judgement.

Aqa Mahdi Puya says:

The repeated reference to the belief in the Holy Prophet excludes the people of the book (Jews and Christians) from "the believers", though they may believe in Allah. because they do not believe in the final revelation (the Quran) revealed to the last messenger of Allah, the Holy Prophet.

{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ } 2

[Pooya/Ali Commentary 47:2] (see commentary for verse 1)

{ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ } 3

[Pooya/Ali Commentary 47:3] (see commentary for verse 1)

{فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَثَخِنْتُمُوهُمْ فَاسُدُّوا وُجُوهَكُمْ فَاسْمُوكُمْ وَأُولَٰئِكَ هُمُ الْمُجْرِمُونَ } 4

[Pooya/Ali Commentary 47:4]

This verse commands every believer to kill or be killed when he fights disbelievers. If slain the rewards from Allah are many. According to Baqarah: 154 and Ali Imran: 169 to 171 the martyrs are not dead, they are alive, getting sustenance from Allah, rejoicing in the grace and mercy of Allah; and Hajj: 58 and 59 say that they occupy the highest position near Allah. If the believer prevails over the enemies of Allah, he destroys the power base of evil, disorder and corruption.

Those who deserted the Holy Prophet in the battles of Uhad and Hunayn (see commentary of Bara-at: 25 to 27 and other references mentioned therein) and ran away to save their lives must be identified and condemned in view of this verse.

The ordinance to kill the disbelievers is applicable when they launch an attack on the believers, not when they have surrendered. Islam prescribes effective defence in the event of an unprovoked aggression. Refer to the commentary of Baqarah 190 to 193.

Aqa Mahdi Puya says:

When once the enemy is brought under control, the release of prisoners with or without ransom is recommended. The slaughter of captives was never allowed by Islam. How a believer deals with the captives is a test. Some take ransom, some let them go for the sake of Allah; and some take care of them, shelter them and feed them with no strings attached.

5} سَيَهْدِيهِمْ وَيُصَلِّحُ بِأَلْهِمْ }

[Pooya/Ali Commentary 47:5]

These verses refer to martyrs. See commentary of verse 4.

6} وَيُذِخْلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ }

[Pooya/Ali Commentary 47:6] (see commentary for verse 5)

7} يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ }

[Pooya/Ali Commentary 47:7]

Study this verse in the light of verses 11 and 12 of Anfal and verse 27 of Ibrahim.

The undertaking to firmly plant the feet of believers is conditional-if the believers serve the cause of Allah. Allah is able to do all things, but He wants to test the mettle of every believer and distinguish his calibre in the eyes of the people. When his qualities are manifested to the highest degrees, he is chosen to carry out and fulfil His will. Those who fail to serve the cause of Allah, their feet falter and run on the road leading to cowardice, desertion and confusion. See commentary of Bara-at: 25 to 27 and other references mentioned therein.

History is witness to the fact that the feet of the Imams of Ahl ul Bayt were firmly planted in the ground of submission to the will of Allah, so they never deviated or drifted from the right path in lure of worldly gains. Neither persecution nor death could sway them from the way of Allah.

The Holy Prophet said:

"My Ahl ul Bayt are like the ark of Nuh. Whosoever sails on it is saved and whosoever holds back is drowned and lost for ever."

The greatest evidence of steadfastness in the cause of Allah was established by Imam Husayn and his relatives in Karbala and after Karbala.

Aqa Mahdi Puya says:

To preserve and keep alive goodness and righteousness in thought and action in the worst circumstances is the surest sign of firmness in faith. The weak in faith stumble at the slightest hint of inconvenience or by the faintest glimpse of advantage.

8} وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأُضِلَّ أَعْمَالُهُمْ }

[Pooya/Ali Commentary 47:8]

As said in the commentary of verses 1 to 3 and 4 of this surah, all good deeds of the disbelievers, hypocrites and deviators are rendered null and void because they have disobeyed the commands of the Holy Prophet which amounts to disobedience to Allah.

Aqa Mahdi Puya says:

Verse 9 says that the good deeds of those who dislike any revelation, or even its part, are rendered null and void.

Tabari has reported the following conversation between Ibn Abbas and the second caliph:

"The elders of Quraysh did not like prophethood as well as caliphate to be given to the house of Hashim, so they chose their own candidate." said Umar.

Ibn Abbas quoted this verse and said: "No wonder the Quran had already pointed out those who dislike the revelations from Allah. If they had chosen the man whom Allah had chosen, it would have been better for them." See commentary of verse 30.

{ذَلِكَ بِأَنَّهُمْ كَرَهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ } 9

[Pooya/Ali Commentary 47:9] (see commentary for verse 8)

{أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْنًا لَهَا } 10

[Pooya/Ali Commentary 47:10] (see commentary for verse 8)

{ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ } 11

[Pooya/Ali Commentary 47:11]

The word *mawla* (master and guardian), used for Allah in this verse, has been used in the same sense for the Holy Prophet in Ma-idah: 55 and Ahzab: 6; while the Holy Prophet described himself and Ali as *mawla* in relation to all the believers at Ghadir Khum (see commentary of Ma-idah: 67) in precisely the similar purport and purpose.

{إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ } 12

[Pooya/Ali Commentary 47:12]

Beasts eat food like human beings but have no higher interest. Men who covet the world exclusively are no better because their pleasures and enjoyments rise no higher than the beasts. They have no desire for spiritual happiness. As the human beings have been endowed with intellectual and spiritual faculties, if they live in this world as the beasts live, their abode will be hell in the hereafter.

Refer to Anfal: 55 and Furqan: 44.

Aqa Mahdi Puya says:

Had Adam continued to live in the garden where he and Hawwa were first lodged, they would have remained satisfied with the physical pleasures and enjoyments available to them there, never knowing what are the intellectual and spiritual challenges man can face, and rise to the higher realm of spiritual perfection as the Holy Prophet did in the night of ascension (see commentary of Bani Israil: 1).

{وَكَايُنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلُكُنَاهُمْ فَلَا نَاصِرَ لَهُمْ } 13

[Pooya/Ali Commentary 47:13]

Makka was the city the pagan dwellers of which drove out the Holy Prophet because he preached the religion of Allah.

Aqa Mahdi Puya says:

This verse was revealed when the Holy Prophet was migrating from Makka to Madina. This conveyed to the idolatrous Makkans clear prediction of their utter rout and annihilation-a great prophecy.

The Holy Prophet, while leaving Makka, said:

"O Makka, I love you dearly. Had I not been persecuted by your idol-worshippers, I would never have left you; and it is also the command of my Lord."

{ أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ } 14

[Pooya/Ali Commentary 47:14]

It has repeatedly been mentioned in the Quran that good and evil can never be alike and equal so as to warn people to keep this fact in view when they choose a leader to guide them. See Ma-idah: 100; An-am: 50; Rad: 16; Zumar: 9 and Mumin: 58. Not to lose the right path it is essential to keep one's eyes open to see the traps laid by the false leaders. See commentary of Hud: 17; and Yunus: 35. According to Ankabut: 69 Allah Himself guides every sincere seeker who wants to identify and follow the true guides. The first and the foremost leader is the Holy Prophet and after him Ali ibn abi Talib and the Imams of the Ahl ul Bayt are the true leaders, all of whom have been appointed by Allah after thoroughly purifying them. See commentary of Fatihah: 6 and 7; Baqarah: 2 to 5, 30 to 39, 124, 143; Ali Imran : 7, 61, 101 to 115, Bara-at (introduction), Yunus: 35, Rad: 7; Maryam: 41 to 50; Anfal: 20 to 25; Bara-at: 41; Bani Israil: 71; Ta Ha: 9 to 98; Ahzab: 33, Fatir: 32; Sad: 86; Shura: 23; Saba: 47, 67 to 79; and Furqan 57 and several other verses.

{ مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّم يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِّن خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّن عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ } 15

[Pooya/Ali Commentary 47:15]

Refer to Zukhruf: 73 and Saffat: 67.

The word *maghfirat* used in this verse confirms our interpretation of this word in verse 55 of Mumin. It means protection not pardon, otherwise it must be concluded that the dwellers of paradise will also transgress and sin in the land of eternal bliss and will be pardoned and forgiven by Allah now and again.

Aqa Mahdi Puya says:

Whatever is described in this verse is a figurative presentation of the life of bliss and satisfaction in the hereafter.

{ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنفَاۗءٌ ؕ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا } 16

[Pooya/Ali Commentary 47:16]

Imam Ali said:

"Those who have been given knowledge" refers to us.

Aqa Mahdi Puya says:

Up to verse 15 comparison has been made between the believers and the disbelievers.

From this verse the hypocrites have been described and identified.

All those who saw, heard and lived with the Holy Prophet, though they embraced Islam, were not alike in the degree of submission to Allah. Therefore the theory which propagates that all companions are righteous and guiding stars is contrary to the Quran.

According to Imam Ali there were men of ordinary intelligence and understanding among the companions, and among them were some who opposed the Holy Prophet, and some had no interest at all in the message he preached.

Refer to An-am: 25, Yunus: 43 and Ankabut: 49.

{وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ } 17

[Pooya/Ali Commentary 47:17]

{فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً طَيِّفَةً فَمَا أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ } 18

[Pooya/Ali Commentary 47:18]

Refer to Yunus: 107 and Zukhruf: 66

The time is running out and when a wrong or an injustice is done the time for the punishment is drawing near every movement, therefore the time for repentance is right here and now, because when punishment comes, it is too late for repentance and amendment.

According to the Holy Prophet when the following signs manifest in the world Imam Mahdi al Qaim will come to bring order, justice and harmony in the human society by introducing Islamic laws in letter and spirit, and after expiry of his term the world will come to an end. All will die and then they will be brought to life again to face the day of judgement:

Regular praying of *salat* will be discontinued.

Carnal passions will be enjoyed unabatedly.

Sincere believers will have no control over the lawlessness prevailing among the people.

Evil will be praised as good, and good will be condemned as evil.

The unreliable will be considered dependable and the reliable will be regarded untrustworthy.

The liars will be accepted as the truthful and the truthful will be rejected as the liars.

Teenagers will preach religion from the pulpit.

Fun and frivolity will be a popular pastime among the people.

Spending in the way of Allah will be avoided by the rich as an unjust punishment.

Children will not obey their parents.

Comets will frequently appear.

Droughts will devastate the world now and again.

Those who are in need of help will be looked down as burden on the society.

The devil will conquer the hearts of the people, even though they may appear as human beings.

Homosexuality will be legalised.

Men will dress like women, and women will attire themselves in men's clothes.

Masjid will be adorned with gold and silver, like the heathens adorn their temples.

People will pose as friends but harbour ill will and hostility in their hearts.

The Muslim men will wear silk and gold.

Usury and bribe will become a mode of daily life.

Musical instruments and games of chance will be the main source of enjoyment.

Irreligiousness will be a sign of distinction.

The rich will go to pilgrimage as a picnic or a pleasure trip, the middle class will use it for making money, and the poor to pose as pious.

The Quran will be studied to show off, not to seek the truth.

There will be a large number of bastards among the people.

Women will abandon *hijab* (veil) and freely indulge in immorality.

Unseasonal rainfalls will be in abundance.

Adultery will become fashionable.

Due to decline in birthrate there will be one man among fifty women.

{فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مَتَقَلِّبُكُمْ وَمَتَوَاكُم } 19

[Pooya/Ali Commentary 47:19]

Refer to the commentary of Mumin: 55 and verse 15 of this surah for *wastaghfir lidhambika*. The Holy Prophet is commanded to seek Allah's protection "from falling into errors in future" for the believing men and women so that they may follow his pattern of life. Forgiveness is sought for the sins already committed in the past and protection is sought against the errors (one has not committed) as a precaution that may keep the seekers of protection from falling into the trap prepared by Shaytan and his comrades.

Every thought or deed influences character formation which will be the main asset at the time of reckoning before the Lord who knows the seen as well as the unseen, therefore every sincere believer must always pray to seek Allah's protection against falling into the trap of sin and evil.

Imam Jafar bin Muhammad as Sadiq said:

"Just as a flutter of wind or a strong shaking brings the dried leaves of a tree on the ground, *istighfar* helps man to get rid of sins."

Aqa Mahdi Puya says:

Istighfar is a request made to Allah to keep the supplicant free from sinning by His grace and mercy. It is the highest form of worship. Every true servant of Allah uses this means to stay away from falling unintentionally into the pit of sin and evil, but a divinely commissioned leader (Imam) not only prays for himself but also for those who follow him, because their welfare is his responsibility.

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ مِّمَّا نَزَلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۚ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُنظُرُونَ إِلَيْكَ نَظَرَ
{ الْمَعْشِيَةِ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ 20 }

[Pooya/Ali Commentary 47:20]

The men of faith and loyalty are eager to serve the cause of Allah and wipe out the evil for ever. Refer to the commentary of Baqarah: 214, 215; Ahzab: 1 to 3, 9 to 27; Ali Imran: 13, 121, 122, 128, 140 to 159; Anfal: 5 and 16; Bara-at 25 to 27 for the battles of Badr, Uhad, Khandaq, Hunayn for the decisive role Ali played in the defensive wars the Holy Prophet fought, and for "those in whose hearts is a disease", the deserters, who used to abandon the Holy Prophet and the cause of Allah at the slightest possibility of defeat because in reality they were hypocrites. The disease is hypocrisy, disloyalty to the cause, want of courage and spirit of self-sacrifice, and lack of true knowledge and conviction.

{ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ فَلُو صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ 21 }

[Pooya/Ali Commentary 47:21]

Aqa Mahdi Puya says:

"If they were true to Allah" proves that they were not sincere and loyal. It is a condemnation. Ibn Abbas had interpreted this verse as such. The command of Allah must be obeyed. There is no room for personal opinions.

{ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ 22 }

[Pooya/Ali Commentary 47:22]

If the evil is not destroyed, it is sure to spread all over the world and prevalence of evil will not respect ties of kith and kin.

As in the preceding verse, the reference here is to the Quraysh, not applicable to *ansar*.

{أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ } 23

[Pooya/Ali Commentary 47:23]

Cursing the hypocrites (*tabarra*) is a godly act.

{أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا } 24

[Pooya/Ali Commentary 47:24]

Islam is not a blind faith. The religion of Allah is based upon reason, intellect and wisdom. What the study of the history of human society brings to light confirms the inevitability of the laws of Islam as the only source of establishing order and justice.

{إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۗ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ } 25

[Pooya/Ali Commentary 47:25]

This verse applies to the hypocrites and those who deviated from the path of Allah in their mad rush for power, pomp and position after the departure of the Holy Prophet from this world.

It is related in Sahih Muslim and other books, from the Holy Prophet, that on the day of judgement a group of his companions will be thrown into the fire because, after his departure, they turned on their heels and became disbelievers, and revolted against Allah and the Holy Prophet. They exercised authority without permission and thus unleashed forces of corruption and disorder. The history of the so-called followers of the Holy Prophet, at every turn, records the crimes committed against the Ahl ul Bayt and their followers. The tragedy of Karbala is more than enough to condemn and curse the so-called followers of Islam for ever, despite the apologies put forward by their theoreticians, because verse 28 clearly says that all their deeds will be rendered null and void, and wrath of Allah will seize them.

{ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ } 26

[Pooya/Ali Commentary 47:26] (see commentary for verse 25)

{فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ } 27

[Pooya/Ali Commentary 47:27] (see commentary for verse 25)

{ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ } 28

[Pooya/Ali Commentary 47:28] (see commentary for verse 25)

{أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ } 29

[Pooya/Ali Commentary 47:29]

Disease of the heart refers to hypocrisy, because infidelity is a manifest opposition to Allah and His prophet. The hypocrites took cover of Islam to continue opposition so that one day they might turn the table on the true followers of the religion of Allah. In Ali the hypocrites faced an unassailable force not only in the lifetime of the Holy Prophet but also after his departure. Ali and his sons, the Imams of the Ahl ul Bayt, kept the torch of true Islam lighted in all ages. No intrigues, plans and machinations of the hypocrites, even with the unbridled temporal power at their disposal, could corrupt or disfigure the true message of Allah. Every true seeker of truth finds the truth in the teachings and life patterns of the holy Imams who successfully defied and repelled the hatred and hostility of the hypocrites in all ages.

{وَلَوْ نَشَاءُ لَأَرَيْنَاكُمُ فَعْرَفْنَهُمْ بِسِيمَاهُمْ ۖ وَلَتَعْرَفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ } 30

[Pooya/Ali Commentary 47:30]

Aqa Mahdi Puya says:

This verse refers to those hypocrites who remained under cover. Abu Said Khudri says that in the time of the Holy Prophet the believers used to recognise such hypocrites by the tone of their speech. Jabir bin Abdullah Ansari and Obadah ibn Thamit say:

"We used to test our children with the love they had for Ali."

The Holy Prophet said:

"O Ali, loves you not but a believer; and hates you not but a hypocrite."

Ahmad ibn Hanbal says that from verse 22 onwards the reference is to Bani Umayyah.

In my opinion the tribe of Umayyah is included, but it cannot be confined to them, excluding other hypocrites from among the Quraysh who hated and actively opposed Ali on the pretext that *risalat* and *imamat* should not be given to the two sons of Bani Hashim.

Reproduced below is a conversation between Ibn Abbas and Umar bin Khattab, recorded by Ibn Athir in his *Tarikh al Kamil*. Allama Mutazili has also recorded it in his *Sharh al Nahj al Balagha*, vol. 3, p. 107.

Umar said: "O Ibn Abbas, do you know what made the *ummah* deprive you (Bani Hashim) of the *khilafat* after Muhammad?"

"The *ummah*," he continued, "did not want to see both the prophethood and the caliphate resting with you (Bani Hashim) for fear that you might injure the interests of the nation and trample her at your will. The Quraysh, therefore, chose the caliphate for themselves. They made a right decision and were successful in getting it."

Ibn Abbas said: "Regarding your remarks that the Quraysh chose the caliphate for themselves, that they were right and were successful in obtaining it, I have to observe that the Quraysh would have been right and none would have questioned their claim to the caliphate or been jealous of them only if they had chosen it for themselves in accordance with the will of Allah. As to the remark that the Quraysh did not want to see both the prophethood and the caliphate resting with us (Bani Hashim), I remind you of the words of Allah, who described a nation that disliked Allah's choice: 'This is because they disliked what Allah caused to descend and so Allah destroyed all their deeds (Muhammad: 9).'"

Umar said: "Woe to you, Ibn Abbas, you have been reported to have said that we deprived you (Bani Hashim) of the caliphate through jealousy, injustice and oppression."

Ibn Abbas said: "As to injustice and oppression, all educated and uneducated persons know it to be so. As to jealousy, there is no wonder if you, as children of Adam, are jealous of us who are (also) his children."

Umar said: "By Allah, you (Bani Hashim) have always been jealous."

Ibn Abbas said: "You should not attribute the impurity of jealousy to the hearts of that group of persons from whom Allah has kept away all sorts of impurities and uncleanness and purified them with a thorough purification."

{وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَتَبْلُوَ أَخْبَارَكُمْ} 31

[Pooya/Ali Commentary 47:31]

To know who is the *mujahid* (he who strives in the way of Allah) see commentary of verses mentioned in verse 20, which also points out the deserters who used to abandon the Holy Prophet at the slightest hint of defeat.

{إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِبُّ أَعْمَالَهُمْ} 32

[Pooya/Ali Commentary 47:32]

See commentary of verses 25 to 28.

It is clearly laid down in this verse that the deeds of those who oppose the Holy Prophet will be rendered null and void.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ } 33

[Pooya/Ali Commentary 47:33]

Doing good deeds is highly commendable and shall be rewarded provided the doer of good is a believer who not only obeys Allah but also carries out the commands of the Holy Prophet. Any deviation from any command of the Holy Prophet would destroy all the good deeds done by the deviator.

Refer to the commentary of Nisa: 65; known as *hadith al qartas*, to know about the person who not only refused to obey the Holy Prophet but branded him mad and a delirious old man.

{ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ } 34

[Pooya/Ali Commentary 47:34]

{ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَبْرِكُمْ أَعْمَالَكُمْ } 35

[Pooya/Ali Commentary 47:35]

{ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ ۖ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ } 36

[Pooya/Ali Commentary 47:36]

Refer to the commentary of An-am: 32 and Ankabut: 64.

Aqa Mahdi Puya says:

"Will not ask for you possessions" is in no way connected with *zakat* and *khums*. It refers to the Holy Prophet regarding his return for his mission.

{ إِنْ يَسْأَلْكُمْوهَا فَيُخْفِكُمْ تَبَخَّلُوا وَبَخَّلُوا وَيُخْرِجْ أَسْعَانَكُمْ } 37

[Pooya/Ali Commentary 47:37]

{ هَا أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ ۖ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ ۗ وَاللَّهُ الْعَنِيُّ وَأَنْتُمْ الْفُقَرَاءُ ۗ وَإِنْ تَتَوَلَّوْا

{ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ } 38

[Pooya/Ali Commentary 47:38]

Spending in the way of Allah has been commanded in the overall interest of the people. If they are niggardly they destroy their own souls and create disorder in their own society. Allah is self-sufficient, independent. The whole universe belongs to Him. See commentary of Ma-idah: 54.

Aqa Mahdi Puya says:

The last portion of this verse refers to the non-Arab people who would be more loyal to the true faith.

Chapter 3

48th - Tafsir Surah Al Fath (The Victory)

{إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا} 1}

[Pooya/Ali Commentary 48:1]

In the sixth year of Hijra, the Holy Prophet had a dream that with his followers he made circuits round the *Ka-bah*, and performed all the ceremonies of *hajj*.

Six years had passed since the Holy Prophet had left Makka. Islam had grown during these six years. The pagans had tried to attack the Holy Prophet at various times, but had been defeated. The Holy Prophet desired to perform the *umrah* in the month of Dhiqada, unarmed, but accompanied with his followers. A large following joined him, to the number of fifteen hundred. Early in the month, the Holy Prophet led his followers to Dhul Hulayfa on the road to Makka. They carried no arms but sheathed sword of a traveller. When they drew near to Makka, they were warned that Quraysh had gathered their allies against them, and that their cavalry under Khalid bin Walid was on the road before them, and with him was Ikrima bin Abu Jahl. As the Holy Prophet did not come to fight, he turned towards the right. At Hodaybiya his camel, Qaswa, stopped and knelt down. The Holy Prophet took it as a divine command and encamped there. There was no water there as the wells were choked up with sand. The Holy Prophet planted an arrow in one of the wells and the water immediately surfaced. The Quraysh sent three emissaries, one after the other, to enquire about his intentions. Urwa, a chief from Taif, said to the Holy Prophet that the Makkans were desperate and that they had resolved to die rather than allow him to enter. He also emphatically told him that as soon as the Makkans would fall upon his followers, they would run and desert him. At this Abu Bakr protested and resented the remark. The emissaries expressed their conviction in the sincerity of the Holy Prophet's intentions but the heathens did not listen to them. Kharrash bin Ummayya and Uthman were sent to the Quraysh but they could not convince them. They only agreed to allow Uthman, if he wished, to perform the rites of *umrah*.

In view of a possible confrontation, the Holy Prophet summoned all those with him and standing under a tree, took oath from each, of resolute adherence to him, never to flee from the battle field and to fight to the end. Refer to the verse 18 of this surah. This pledge is called "The pledge under the tree".

Mindful of the rout at the day of Khandaq at the hands of Ali the Makkans sent Suhayl bin Amr with some other representatives to conclude a treaty of peace with the Holy Prophet as soon as they heard of the pledge under the tree. When the terms of the treaty were settled the Holy Prophet asked Ali, his vicegerent, to write down the terms of the treaty. Ali began with "*bismillahir rahmanir rahim*" but Suhayl said that it should begin as the Makkans used to do: *Bismika Allahumma*. The Holy Prophet agreed. Again when Ali wrote that "This is the treaty made between Muhammad *Rasullullah* (the messenger of Allah) and Suhayl bin Amr", Suhayl said that had they accepted Muhammad as the messenger of Allah they would not have taken arms against him, therefore "Muhammad bin Abdullah" should be written. Ali hesitated, then the Holy Prophet himself erased the

word *rasulullah* and wrote bin Abdullah after his name, and told Ali that he would likewise face a similar situation in future. This prophecy came true when a treaty was concluded between Ali and Mu-awiyah after thirty years.

The following terms were put down in the treaty.

(i) There shall be no aggression on the part of any of the two parties for the next ten years, neither shall attack the other or their allies.

(ii) Whosoever wishes to join Muhammad and enter into a league with him shall have the liberty to do so. Likewise whoso wishes to join the Quraysh shall have the liberty to do so.

(iii) If any one goes over to Muhammad and is claimed back by his guardian he shall be sent back; but if any one from the followers of Muhammad returns to the Quraysh, he shall not be sent back.

(iv) Muhammad and his followers shall go back this year without entering the holy precincts.

(v) Next year Muhammad and his followers may visit Makka for three days, when the Quraysh shall retire therefrom. They will not enter it with any arms, save with a traveller's sword.

The text was written by Ali and was witnessed by some of the most prominent companions.

It is mentioned in Sahih Bukhari, Tazkirat al Karim and Rawdat al Ahabab that Umar bin Khattab expressed himself plainly that he had never before suspected so strongly the truth of Muhammad being the messenger of Allah (it means he had doubted many times before); and said: "Are you not a true messenger of Allah? Why should we then put a blot upon our faith and bear the brunt of humiliation if we are in the right and our adversaries in the wrong?" The Holy Prophet replied: "I am but a messenger of Allah and can do nothing against His will. He will help me."

The treaty of Hudaibiya, which though at the time seemed a set-back to the Muslims, proved in fact the greatest victory for Islam, moral and social, as well as political, and its lessons are expounded in this surah-victory comes from cool courage, devotion, faith and patience.

By virtue of this treaty every individual, each family, clan or tribe was given freedom of choice to join the Holy Prophet in his mission, to profess Islam and convince others to come into the fold of the religion of Allah without any risk of persecution from the disbelievers. Islam was making steady progress throughout the land.

{لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا } 2

[Pooya/Ali Commentary 48:2]

If even a fleeting thought crosses the mind at the mention of "sinning and being forgiven" to connect it with the conduct of the Holy Prophet, it must be condemned as the worst form of blasphemy.

In the light of what has been written in the commentary of several verses so far studied, the sublime, superior-most and infallible nature of the Holy Prophet's being rules out any possibility, however far-fetched, of laying a sinful act on his doorstep.

In addition to other verses call to memory particularly the commentary of the following verses:

Fatihah: 6 and 7.

Baqarah: 2, 30 to 39, 40, 78, 89, 124, 253, 285,

Ali Imran: 48, 81.

Bara-at: 105,

Bani Israil: 1, 55.

Ahzab: 21, 33.

Mumin: 55.

Muhammad: 15 and 19.

In the commentary of Mumin: 55 the issue of sinning and forgiveness has been thoroughly discussed

and there is nothing to add here to reject the preposterous idea of attributing sinning to the Holy Prophet.

Verses 2 to 9 of Najm alone are enough to establish the fact that if any one dares to slander the Holy Prophet with the outlandish conjecture that "as, after all, he was a human being it was natural for him to make mistakes", he is accusing Allah of making those mistakes.

In reality there are two schools of thought among his followers.

One school of thought follows the philosophy of the companions, among whom the shaykhayn (the first and the second caliph), Abu Sufyan and his son Mu-awiyah were very active in giving currency to the theory of "Muhammd was a man like unto us", which created so much confusion about the personality of the Holy Prophet that a large number of Muslims, in all ages, meekly surrender to whatever they have said about him. It was deliberately planned to bring the status of the Holy Prophet to the level of ordinary men so that the run of the mill rulers, whom they wanted to present as heroes of Islam, could be respected and honoured by the common people. To belittle the highest position of the Ahl ul Bayt, established by the sayings and doings of the Holy Prophet which have been mentioned by almost all the authors of traditions, history and tafsir, they found it imperative to spread the mist of incredibility around the infallible messenger of Allah, even by distorting and ignoring the clear and decisive verses of the Quran.

The point of view of the followers of "Muhammad and *ali* (Ahl ul Bayt) of Muhammad" has been clearly mentioned in the interpretation of all the relevant verses of the Quran. Verse 9 of Najm describes the nearness in perfection of the Holy Prophet to the absolute perfection of Allah as "at a distance of two bows, or still nearer." What the "still nearer" implies is yet unknowable to man. It may have no frontiers. There is no limit to his nearness to Allah's perfection.

As has been mentioned in the commentary of Mumin: 55 and Muhammad: 15 and 19, Allah has granted protection to the followers of the Holy Prophet against their adversaries by the treaty of Hudaibiya. Two years later when the Holy Prophet entered Makka, after the unconditional surrender of the pagans, he had ten thousand men with him. A great victory it was indeed, surpassing all others in its far-reaching effects.

The interpretation of *ghafir* and *zanb* have been given in the commentary of Mumin: 55.

The sins of those who opposed the Holy Prophet but afterwards embraced Islam, and the sins of those who would, in future, oppose the religion of Allah but might become Muslims, would be forgiven, as also mentioned in Zumar: 35.

For the completion of Allah's favour refer to the commentary of Ma-idah: 3 and 67.

Guiding the Holy Prophet to the right path after seventeen years of preaching the divine message is meaningless. The people are addressed here through the Holy Prophet, because the welfare of the people is the responsibility of the messenger of Allah. It refers to the guidance provided by Allah in the person of Ali, after the Holy Prophet, at Ghadir Khum, in order to secure the religion of Allah for ever from distortion and corruption.

Aqa Mahdi Puya says:

About the messengers and prophets of Allah the Quran says:

(i) They have been freed from any possibility of sinning.

(ii) Shaytan has no authority over them.

(iii) They follow nothing but revelation revealed to them by Allah.

(iv) They are always on the right path. So every man prays to Allah to keep him on the path of His chosen representatives (Fatihah: 7).

(v) Najm: 2 to 5 say:

"Your companion is not led astray, nor does he err, nor does he speak of his own inclination, it is naught but revelation revealed, taught him the mighty in power,"

Though the above verses refer to the Holy Prophet in particular, but they also cover all the prophets of Allah in general. Now if any sin is connected with them, the Quran would become an unreliable book.

The word *zanb* should be interpreted as the shortcomings necessitated by the nature of creation in all created beings, because Allah, the creator, is alone above and free of all inherent or intrinsic shortcomings. This is the fact towards which the Quran points out when it is said therein that Allah has freed His prophets from shortcomings and that the holy Ahl ul Bayt have been thoroughly purified, which is the result of *ghafar* (protection) He grants to His chosen servants.

Ghafir in this verse refers to the redress made available by His grace, otherwise victory in any sense cannot be the cause of forgiveness of any misdeed done under the influence of evil.

Zanb here refers to the state of mind of the Holy Prophet in view of the opposition of the disbelievers and the hypocrites to retard the progress of Islam, which came to an end by the decisive victory mentioned in verse one, political as well as spiritual. It is these kind of shortcomings which can be removed by the victory, or it can prevent its recurrence in future-the completion of Allah's favour on the Holy Prophet.

According to the Ahl ul Bayt *zanb*, in this verse, means the sin of the people, not of the Holy Prophet.

{ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا } 3}

[Pooya/Ali Commentary 48:3]

A comprehensive promise of help is given to make the Holy Prophet's mission triumphant and spread all over the world.

{ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۗ وَاللَّهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا } 4}

[Pooya/Ali Commentary 48:4]

Tranquillity was sent down on those who had no doubt at all at any time about the truthfulness of the religion of Allah preached by the Holy Prophet.

Ibn Abbas says that the Holy Prophet first infused the unity of Allah (*tawhid*) into the minds of the people, then prescribed *salat*, *sawm*, *zakat*, *hajj* and *jihad*, and after that enjoined love of Ali. The love of Ali was enjoined to provide mankind with the ideal to be followed in every walk of life, material as well as spiritual. The Holy Prophet and Ali are from one and the same light, infallible and thoroughly purified. They never worshipped any *ghayrallah* (other than Allah). See commentary of Baqarah: 124.

There are forces at the command of Allah which, if directed, control the thoughts and feelings of the living beings in the universe and mobilise them to serve the fulfilment of the will of Allah. In addition to the physical strength and intellect of the believers, these forces also played their role in the success of Islam.

Aqa Mahdi Puya says:

Those, to whose hearts the bounty of *sakina* (tranquillity) is sent down, never deviate from the right path under any circumstances. This is a manifest distinction on account of which a true believer can be recognised.

{ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا } 5}

[Pooya/Ali Commentary 48:5]

As said in verse 2, the sins of those to whom tranquillity is sent down (refer to the preceding verse) will be removed, because such men never have doubts about the bonafides of the messenger of Allah, as done by one of his companions mentioned in the commentary of verse one.

The facility of pardon, forgiveness and protection is not available to deserters, deviators, doubters and hypocrites as made clear in verse 6. The wrath of Allah will encircle the doubters. There is no greater evil than to throw doubt upon Allah and His prophet. Doubting is a disease which takes roots when there is no *sakina* (tranquillity) in the heart.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا {6}

[Pooya/Ali Commentary 48:6] (see commentary for verse 5)

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {7}

[Pooya/Ali Commentary 48:7]

Refer to the forces at the command of Allah mentioned in the commentary of verse 4. In addition to the visible forces in the physical world, with which Allah works out His plan, these invisible forces played a decisive part at Hudaibiya. Those who believed in Allah and His prophet were certain of the victory of Islam in the end, as a result of the treaty of Hudaibiya, but the doubters could not see the inevitable because they were not sure of Allah's power and wisdom.

{ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {8}

[Pooya/Ali Commentary 48:8]

The Holy Prophet is not only a testifier of Allah's unity and His supreme authority over the universe but also a witness to the acceptance or rejection of the message he has brought from Him. He gives glad tidings of Allah's grace and mercy to those who believe in Him, submit to His will, and obey His commands; and warns sinners, hypocrites, disbelievers and doubters of the consequences of their evil.

{ لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا {9}

[Pooya/Ali Commentary 48:9]

Aqa Mahdi Puya says:

As mentioned in Araf: 157, the people must believe in the Holy Prophet, honour him and help him, and celebrate the glory of Allah day and night. Those who believe in the Holy Prophet, revere him and honour him, in fact, glorify Allah.

{ إِنَّ الَّذِينَ يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا {10}

[Pooya/Ali Commentary 48:10]

As the vicegerent of Allah the Holy Prophet had the full authority to accept oath of allegiance from the people on behalf of Allah. Swearing fealty to him was swearing fealty to Allah (as also said in the preceding verse).

As said in the commentary of verse one, although the Holy Prophet came, unarmed, to perform *umrah*, the heathens of Makka did not allow him to enter into the city. In view of a possible confrontation those who were with him swore their fealty to him, by placing hand on hand according to the Arab custom. It was an impressive demonstration of surrender or submission of the will of

every believer to the will of the Holy Prophet. It is also called *bayt al ridwan* (fealty which earns Allah's pleasure). Its another name is "*bayt taht-ush-shajarra*" (fealty under the tree) as stated in the commentary of verse 1. They placed their hands on the Holy Prophet's hand, but the hand of Allah was above them-He accepted their fealty.

"Whosoever breaks his oath, does so to the harm of his own soul" indicates that the oath of allegiance will be broken. So when some of the swearers ran away from the battle of Hunayn the Holy Prophet addressed them:

"O swearers of *bayt al ridwan*, whither are you going?"

The distinguished companions of the Holy Prophet including Umar bin Khattab had also taken to flight. See Sahih Bukhari, Tarikh Abul Fida, Tarikh al Khamis and Zadal Ma-ad. Only Ali, Abbas and his son Fazl, Abu Sufyan bin Harith and his brother Rabi-a stood firm by the Holy Prophet. See commentary of Bara-at: 25 to 27.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلْنَا أَمْوَالَنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِآلِسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا {11}

[Pooya/Ali Commentary 48:11]

When the Holy Prophet started from Madina on the journey to Makka, he asked all the Muslims to join him in the pious act of performing *umrah*, and he had a good response, but some stayed back and made excuses. They wanted to save their skins from the possible attack by the Makkans. No power on the earth or in the heavens can intervene if Allah intends to give any people loss or profit.

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَرُئِيَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا سَوِيًّا وَكُنْتُمْ قَوْمًا بُورًا {12}

[Pooya/Ali Commentary 48:12]

وَمَنْ لَمْ يُؤْمِنِ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا {13}

[Pooya/Ali Commentary 48:13]

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {14}

[Pooya/Ali Commentary 48:14]

Evil must inevitably have its punishment, but there is one way of escape-through repentance, but the mercy of Allah may bring pardon or the justice of Allah may inflict penalty. It depends upon the independent decision of the Lord.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَعَانِمِ لِتَأْخُذُواهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۗ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا {15}

[Pooya/Ali Commentary 48:15]

Soon after his return from Hudaybiya the Holy Prophet decided to proceed against the Jews of Khaybar, and declared that he would take with him only those who had accompanied him to Hudaybiya, because those who stayed behind at the time of going on that journey and now desired to be there when booty could be available, were debarred from joining the *jihad*. *Jihad* is not for personal gain or booty. *Jihad* is striving hard, in war and peace, in the cause of Allah.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّ عَوْنِ إِلَىٰ قَوْمِ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ ۖ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا ۖ كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا {16}

[Pooya/Ali Commentary 48:16]

It is said here that those who stayed behind at the time of journey to Hudaybiya where there was danger and no prospect of booty, would soon be summoned to fight against ferocious fighters.

Aqa Mahdi Puya says:

Some commentators say that "the people of mighty prowess" refers to the Romans or Persians against whom the Muslims fought after the Holy Prophet; but the prefix "sin" in *satud-una* indicates "near future" and also "if you turn back, as you have done before" refers to reversal and desertion which took place in Tabuk, Muta and Hunayn in the lifetime of the Holy Prophet.

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذَّبْهُ عَذَابًا أَلِيمًا {17}

[Pooya/Ali Commentary 48:17]

The blind, the maimed and the infirm are exempted from active compliance with the call to *jihad*. Those who obey the Holy Prophet's call to *jihad* will get the spiritual rewards of the hereafter, and those who turn back, desert and abandon the Holy Prophet will be punished. See commentary of Bara-at: 25 to 27 to know about the deserters.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا {18}

[Pooya/Ali Commentary 48:18]

The mention of believers among those who swore allegiance at Hudaibiya under the tree (see commentary of verse one and 10 of this surah) prove that there were believers as well as hypocrites among the swearers. As mentioned in the commentary of 4, 5 and 6 of this surah the believers are promised tranquillity (*sakina*) and victory in near future (at Khaybar).

Aqa Mahdi Puya says:

Allah is pleased only with the believers to whom alone He sent down tranquillity which helped them to stand firm with the Holy Prophet in the subsequent battles. The hypocrites who were among the swearers of fealty and exposed themselves by running away from the battles were naturally not the recipients of the tranquillity. In other matters also they demonstrated lack of tranquillity before and after the revelation of this verse.

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَاللَّهُ عَزِيزٌ حَكِيمٌ {19}

[Pooya/Ali Commentary 48:19]

وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا {20}

[Pooya/Ali Commentary 48:20]

"Promise of many gains" refers to the conquest of Khaybar and fall of Makka.

"He has restrained the hands of people from you" refers to the restraint which the powerful tribes of Bani Asad and Bani Ghaftan exercised, effected by Allah, when they were planning to attack Madina.

"A sign for the believers" is the valour of Ali he demonstrated in the battle of Khaybar.

Since after the Holy Prophet's immigration to Madina, the Jews, jealous and apprehensive of the evergrowing power and authority of the Holy Prophet were constantly hatching plots to stop the march of Islam. In Shawwal, 6 Hijra, the Jews of Khaybar began a fresh campaign to launch an attack against the Holy Prophet and his followers. Therefore in Muharram, 7 Hijra, he undertook an expedition against them to put an end to their plots. The Jews rallied round their chief, the king of their nation, named Kinana. He lived in a strongly fortified citadel of Khaybar named al Qamus. The siege of al Qamus was the most trying task for the Muslims, who had never before forced their way into such a stronghold. Abul Fida writes in Tarikh Abul Fida that the Holy Prophet handed over his standard to Abu Bakr directing him to lead the assault, but he was vigorously repulsed by the Jews

and forced to retreat. Next the Holy Prophet sent Umar bin Khattab, but the result was no better than a forced retreat (Tabari; Sirat Muhammadiya, Rawdat al Ahbab; Tarikh al Khamis). The soldiers, coming back to the Holy Prophet, charged their leader, Umar, with cowardice, while Umar blamed them of lack of courage (Tabari; Sirat Muhammadiya).

Then the Holy Prophet said:

"Tomorrow I shall give my flag to one who loves Allah and His Prophet, and who is the beloved of Allah and His Prophet, a fearless constant charger who never turns his back upon a foe, at his hands the Lord will give victory." (Waqidi, Bukhari; Muslim; Ahmad bin Hanbal, Nasa-i, Tirmidhi; Tabari; Ibn Athir and Suyuti).

Everyone of the Holy Prophet's chief companions was anxious to be signalled on the morrow as the "beloved of Allah and His Prophet." No one thought of Ali, the ever victorious hero of all the previous wars, the vicegerent of the Holy Prophet, because, suffering with sore eyes, he was not present (Tabari; Tarikh al Khamis).

The Holy Prophet, however, as commanded by Allah, recited Nadi Ali:

"Call on Ali,

(He) is able to bring about the extraordinary.

You will find him an effective supporter in all calamities.

(All) worries and sorrows will soon disappear.

O Ali, O Ali, O Ali."

As soon as the Holy Prophet called Ali, he appeared on the scene. The Holy Prophet, taking Ali's head into his lap, applied the saliva of his mouth to his eyes. At once his eyes become so clear as if he had not suffered from the disease at all (Ibn Hisham; Tabari; Nasa-i).

Then he gave his sacred banner into the hands of Ali, and thus Ali became the beloved of Allah and the Holy Prophet (Ibn Hisham; Tabari etcetera). The Holy Prophet told Ali: "Go and conquer the fort".

To provide guidance to the people in every age the Holy Prophet, under the command of Allah, gave every opportunity to his senior most companions to prove their abilities, but they failed, and their failure is recorded in the history for ever.

A Jewish monk, when he came to know that the name of the new commander was Ali, told his men that it was mentioned in their scripture that a man named Elia would conquer the fort of Khaybar. Harith, a Jewish champion, who had successfully repulsed the attacks of Abu Bakr and Umar, stepped forward to meet Ali in single combat. Ali slew him. The brother of Harith, Marhab, was a man of gigantic stature. He was unequalled in valour among the Jews. To avenge the death of his brother, he came out, covered with a double coat of mail, with a huge sword and a big spear with triple-forked sharp pointed heads.

"I am Marhab," he cried, "as all Khaybar knows, a warrior bristling with arms in a furiously raging war."

Ali advanced in response to his challenge and said:

"I am he whom his mother named Hayder, a lion of the wilderness."

As they came near each other, Marhab thrust his three-pronged lance at Ali, missed and lost concentration and balance for a brief moment, and before he could recover, Ali dealt him a blow with the *dhulfiqar*, which passed through his iron head-gear, skull, head, chest and body down to his saddle, severing him in two equal parts. "Allahu Akbar", said Ali and all knew that Ali was victorious. When Harith, Marhab, Antar, Rabi-i, Dajij, Dawd, Morra and Yasir, the most distinguished Jew warriors, were killed by Ali, the Jews retreated into the fort and closed its huge

iron gate. Ali jumped over a trench and wrenched the door of the iron gate off its hinges and used it as a shield. In some traditions it is reported that he spread the door over the trench as a bridge to make easy the entry of the Muslim soldiers into the fort. It is mentioned in Sirat Ibn Hisham, Tarikh Kamil and Tarikh Abul Fida that, after the war, several men tried to turn it over but failed. This is the "sign" referred to in this verse for the guidance of the believers unto the right path.

After the conquest of al Qamus, the remaining strongholds capitulated and their lands were subjected to a tax of half of the produce. When the inhabitants of Fadak gave their land to the Holy Prophet verse 26 of Bani Israil: "Give to the near of kin that which is due," was revealed. Ibn Hisham, Tabari, Zarqani and Abul Fida say that as the income from Fadak belonged wholly to the Holy Prophet on account of its being given to him without use of force, he gave it to Bibi Fatimah (Kanzal Ammal by Ali Muttaqi). Refer to the commentary of Bani Israil: 26; Naml: 15, 16; Nahl: 90 and Maryam: 2 to 15 for the issue of Fadak.

While the Holy Prophet was at Khaybar, an attempt at his life was made by a Jewess, daughter of Harith, who dressed a lamb, poisoned it with a deadly poison and sent it as a gift when the evening repast was being served to him. As soon as the Holy Prophet took a bite of the meat he knew at once that it was poisoned, so he spat it forth. Bishr bin Bara, in the meantime, swallowed some of it and at once fell down and died without even stirring his limbs. The poison was so deadly that, though it only touched the Holy Prophet's tongue, it slowly spread to his neck. During his sickness, before his departure from this world, when the mother of Bishr came to see him, he told her that the same poison, which killed her son, was now killing him.

Thus the death of the Holy Prophet occurred as a martyr.

{وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا^{٢١} وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا } 21

[Pooya/Ali Commentary 48:21]

"Other gains" refers to the prevalence of Islam as a moral and spiritual influence in the human society till the end of this world, in all ages. If it is restricted to immediate future then the battles of Hunayn, Tabuk and other advantages the Muslims obtained by steadily reducing the sphere of influence of the disbelievers under the leadership of the Holy Prophet should be construed.

{وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأُدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا } 22

[Pooya/Ali Commentary 48:22]

{سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ^{٢٣} وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا } 23

[Pooya/Ali Commentary 48:23]

Refer to the commentary of Anfal: 7, 8; Bani Israil: 81 and Ahzab: 62.

"The practice or dispensation of Allah" refers to the conflict between truth and falsehood which ultimately ends in the defeat of falsehood and triumph of truth.

{وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ^{٢٤} عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ^{٢٤} وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا } 24

[Pooya/Ali Commentary 48:24]

During the course of events at Hudaibiya any incident might have plunged the Quraysh and the Muslims into a fight. On the one hand, the Muslims, though unarmed, had sworn to stand together, and if the Holy Prophet wanted he could have forced entrance to the Kabah, and on the other hand the Quraysh were determined to keep out the Muslims by resorting to armed confrontation, if necessary.

Allah restrained both sides from anything that would have resulted in bloodshed. Refer to the commentary of verse one to know that the treaty of Hudaibiya was a victory for the Holy Prophet.

هُم الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَجْلَهُ ۗ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوُّوهُمْ فَتُصِيبِكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۗ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا } 25

[Pooya/Ali Commentary 48:25]

There were believing men and women in Makka, observing *taqiyyah*, not known to their brethren from Madina. Had a fight taken place in Makka, they would unwittingly have killed some of these believing men and women, and thus would have been guilty of shedding the blood of believers. This was prevented by the treaty. It not only saved the lives of the believers among the Makkans but also of those who became Muslims afterwards and served Islam.

If the Muslims of Madina could have distinguished the believers intermingled with the pagans population in Makka, or those believers could be separated, the Muslims might have been allowed to punish the disbelievers.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا } 26

[Pooya/Ali Commentary 48:26]

While the disbelievers, in the zeal of ignorance, played with words (see commentary of verse one), the Holy Prophet, calm and collected, finalised the treaty which is described as a great victory of Islam by Allah.

For tranquillity see commentary of verses 4, 5 and 6 and 18 of this surah. Also see commentary of Bara-at: 40 to know that tranquillity was sent to the Holy Prophet; but his companion was ignored, because only those who remain steadfast to the faith under all circumstances receive tranquillity.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ يَأْمُرْ بِالْعُرْوَةِ الْأَعْلَىٰ ۗ لَنَنصُرَنَّ الْبَيْتَ ۗ وَاللَّهُ عَزِيزٌ عَلِيمٌ } 27

[Pooya/Ali Commentary 48:27]

The Holy Prophet had had a dream that he was entering the sacred *masjid* at Makka with his followers, after which he decided to go to Makka. For the events which took place at Hudaibiya see commentary of verse one. The treaty of Hudaibiya was concluded due to which he and his followers could enter, next year, the city of Makka and perform the pilgrimage with all the customary rites. The effect of the phrase *inshallah* was clearly visible when all those who accompanied the Holy Prophet in the journey to Makka in the year of the treaty of Hudaibiya were present next year in the house of Allah to perform the *hajj*.

The "victory near at hand" refer to the conquest of Khaybar.

{ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا } 28

[Pooya/Ali Commentary 48:28]

After the advent of the Holy Prophet, as also mentioned in the former scriptures (see commentary of Baqarah: 40, 89 and 253) the religion of Allah, Islam, was promulgated, superseding all the previous religions and laws. Refer to the commentary of Baqarah: 253, 285; Bani Israil: 55; Ali Imran: 81 and Bara-at: 33.

For the final victory of Islam see commentary of Bara-at: 32 and 33; when Imam Mahdi al Qa-im, the last of the twelve Imams (see commentary of Baqarah: 124) will appear to establish the rule of Allah over the world.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكْعًا سَجَدًا يَتَّبِعُونَ فَضْلًا مِنْ اللَّهِ وَرِضْوَانًا سَيِّمَاهُمْ فِي
 وَجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سَوْقِهِ يُعْجَبُ
 {الزَّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا} 29

[Pooya/Ali Commentary 48:29]

Refer to the commentary of preceding verse. For those who are compassionate to the believers and severe unto the disbelievers see commentary of Ma-idah: 54 and 55.

At all events the hypocrites, the deviators, the doubters and the deserters mentioned in the commentary of Ali Imran: 121, 122, 128, 140 to 142, 144, 151 to 156, 159, 166 to 168; Anfal: 16; Bara-at: 25 to 27 Fat-h: 1 and 20, are not to be included among the category of above mentioned believers.

For the role of Ali played in the service of Islam see commentary of the abovenoted verses for the battles of Uhad, Hunayn and Khaybar, and commentary of Baqarah: 207 and Anfal: 30 for the night of *hijrat*; Baqarah: 241, 251 and Ahzab : 1 to 3, 9 to 27 for the battle of Khandaq; Ali Imran: 13 and Anfal: 5 for the battle of Badr.

For spending in the way of Allah see commentary of Baqarah: 3; Ma-idah: 55 and Dahr: 8 and 9 which illustrate the highest degree of generosity in giving in the cause of Allah whatever Ali and the Ahl ul Bayt had.

The first to pray *salat* with the Holy Prophet was Ali. His devotion and concentration at the time of praying *salat* was so intense that his close friend Salman had, on several occasions, took him to be dead. Once, in a battle, an arrow broke into his heel, and it was removed when he was praying.

Books of history written by well-known Muslim scholars record that immediately after the departure of the Holy Prophet from this world, the companions of the Holy Prophet began to harass and persecute the Ahl ul Bayt. Refer to the issue of Fadak in the commentary of Bani Israil: 26; Naml: 15, 16; Nahl: 90 and Maryam: 2 to 15. After depriving the daughter of the Holy Prophet from her lawful inheritance, they set her house on fire. A door fell on her and proved to be the cause of her death. Refer to page 51 (commentary of Baqarah: 2 to 5) for what the Holy Prophet and the Quran say about those who harassed and persecuted the daughter of the Holy Prophet. Such companions cannot be included in the believers "who are with the Holy Prophet." The association referred to in this verse pertains to spiritual affinity, identity and purity described in Ahzab: 33. As said in the commentary of Baqarah : 124 the Holy Prophet and Ali were the only two persons among the Muslims who had never worshipped any *ghayrallah* at any time in their lives, from cradle to grave, whereas every companion was polluted with idol worship. A complete identity with the Holy Prophet, in spiritual as well as physical range, is found in Ali, Fatimah, Hasan, Husayn and the nine holy divinely chosen Imams in the progeny of Husayn.

The Holy Prophet said:

"The first of us is Muhammad,
 the middle of us is Muhammad,
 and the last of us is Muhammad."

For the appointment of Ali as the successor of the Holy Prophet see commentary of Ali Imran: 52 and 53; Baqarah: 207, Anfal: 30; and Ma-idah: 67.

This verse refers to Ali and the holy Ahl ul Bayt.

Aqa Mahdi Puya says:

According to some commentators "those who are with him" refers to all those who were physically in his company, but the description given in this verse renders them inadmissible. The last portion of this verse confirms that only some of the companions are included, not all.

4

Chapter

49th - Tafsir Surah Al Hujaraat (The Inner Apartments)

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ } 1

[Pooya/Ali Commentary 49:1]

In the commandment of "Do not be forward or presumptuous", Allah has joined the Holy Prophet with Himself. This implies that no irreverence should be shown to either Allah or His Prophet in any matter. The believers must be mannerly, decorous, feeling and showing reverence in the presence of the Holy Prophet. It is not allowed to give advice in any matter before the Holy Prophet asks a believer to do so, if he pleases. Obey Allah and His Prophet in every matter, small or great; in the whole conduct of your life.

Judgement or verdict is given by Allah in all matters through His messenger. So obey and revere the Holy Prophet as you should obey and revere Allah. Some ill-mannered companions used to show positive disrespect to the Holy Prophet by their behaviour. Bad manners and rudeness destroy the value of any services which have been rendered. Those who had true piety in their hearts really and sincerely respected, honoured and revered their leader. Those who did the opposite surely undid the work of years by weakening the leader's authority. See commentary of Nisa: 65 and always keep in mind the person who said about the Holy Prophet:

"The old man is in a delirium. The book of Allah is sufficient for us."

Apart from the derogatory comment on the infallible messenger of Allah which had rendered all his deeds null and void, his ignorance of the book of Allah had also become known to the whole world. It is because of such "wandering in the darkness of ignorance", the Holy Prophet had advised his followers to refer to his Ahl ul Bayt whenever they desire to understand the true meanings of the verses of the Quran (see *hadith al thaqalayn* on page 6). So think twice before following such ignorant and self conceited persons as your leaders who ridiculed and slandered the Holy Prophet, when even walking ahead of him or beside him, or talking loud before him or interposing while he is speaking, has been prohibited .

It is reported in a tradition mentioned in Sahih Bukhari that a group of men of Qa-aqa came to the Holy Prophet; and before he could give his verdict, Abu Bakr proposed Qa-aqa bin Mu-ud and Umar suggested Qara to be appointed as the leader of the group. Then they began to dispute with each other on that issue. So these verses were revealed to establish the supreme authority of the Holy Prophet.

Aqa Mahdi Puya says:

Unwarranted interference in the issues of religion already decided by the Holy Prophet emerged in full force after his departure from the world and continues in every age.

The occasion of revelation shows that the most prominent companions of the Holy Prophet indulged in what has been forbidden in these verses.

Bukhari says:

"The two good men were very near (a certain) perdition" (Kadal khayyiran an yahlika)

Notwithstanding this reprimand, according to Bukhari, disrespectful behaviour of the companions

continued and lasted till the Holy Prophet's departure. The well known tradition of *qirtas* throws sufficient light on the ignorance of the companions.

Verse 3 mentions the men of sublime character around the Holy Prophet who are referred to in order to distinguish good from evil, because behaviour unto the Holy Prophet has been made a test of the faith of his followers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ {2}

[Pooya/Ali Commentary 49:2] (see commentary for verse 1)

{إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {3}

[Pooya/Ali Commentary 49:3] (see commentary for verse 1)

{إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ {4}

[Pooya/Ali Commentary 49:4] (see commentary for verse 1)

{وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ {5}

[Pooya/Ali Commentary 49:5] (see commentary for verse 1)

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ {6}

[Pooya/Ali Commentary 49:6]

The Holy Prophet sent Walid bin Aqbah to Bani Mustalaq to collect *zakat*. Before becoming Muslims the tribe of Mustalaq did not like Walid, so to show their change of heart, as they were all now brothers in faith, they came out in a large gathering to receive him outside the town, but Walid, a man of easy morals, jumped at the conclusion that they wanted to kill him; so turned at once on his heels and came back to the Holy Prophet with a false conjecture that the tribe of Mustalaq had turned apostate. The truth was found out and this verse was revealed to condemn Walid, a companion of the Holy Prophet, and men like him who are ready to shed innocent blood on mere guesswork. In the reign of Uthman Walid was appointed as the governor of Kufa. Living up to his reputation, one morning, fully drunk, he came into the *masjid* and prayed four *rak-ats* in *Fajr salat*, and wanted to pray more if the people praying behind allowed him to do so. Yes, he was a *sahabi*, appropriately described as *fasiq* (wicked) by the Quran.

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبِيبٌ إِلَيْكُمْ الْأَيْمَانَ وَرَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ {7}

[Pooya/Ali Commentary 49:7]

The Holy Prophet, if he consults his friends and companions, should not be expected to follow their advice, because Allah speaks, commands and acts through him (Najm: 2 to 5); and in case their advice coincides with the divine will, well and good, else it has to be bypassed.

{فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ {8}

[Pooya/Ali Commentary 49:8] (see commentary for verse 7)

{وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {9}

[Pooya/Ali Commentary 49:9]

In order to maintain collective and overall peace and order in the community of the Muslims, group quarrels should be eliminated as soon as they crop up; but if one party is determined to be unjustly aggressive, the whole force of the community must be brought to bear against them with the just and fair principles laid down by Islam.

This verse was revealed when the Holy Prophet established peace and harmony among the tribes of Aws and Khazraj who were at sword's point with each other.

The Holy Prophet said:

"The reward for making peace between two quarrelling groups is equal to the reward of taking part in a *jihad*."

Imam Jafar bin Muhammad as Sadiq said:

"Allah loves those most who make peace among two quarrelling groups, because with Allah it is the best *zakat* man can give in the way of Allah. He accepts it at once."

Aqa Mahdi Puya says:

As for how the insurgent should be dealt with all the schools of Islamic jurisprudence refer to the treatment Ali employed in Siffin, Jamal and Naharwan.

It is written in Bukhari, Muslim and other Sahihis that the party (Mu-awiyah) against whom Ammar bin Yasir fought and the group who killed him were referred to *asbaghi* (insurgent) by the Holy Prophet as he had said long before the event that Ammar would be killed by an insurgent party.

While dealing with the abovenoted insurgents who, by fighting against the Imam of their time, became apostates, Imam Hasan tried to show them the right path and make peace, but the treacherous insurgents killed him, so Imam Husayn fought against them.

{إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ } 10

[Pooya/Ali Commentary 49:10]

However different the Muslims may be in race, colour and worldly possessions, they are brothers in faith. This is humanisation in the best sense of the word. Muslim brotherhood is the greatest social ideal known to human society. All the forms of worship (of Allah) prescribed by Islam-*salat*, *hajj* etcetera-bring them together in one brotherhood. Whatever be his race, colour or antecedents, every Muslim is received into the brotherhood of believers, and takes his place as an equal among equals.

The Holy Prophet said:

"None of you have faith until he desires for his brother what he desires for himself.

Attend to the sick among your brothers; go at least two miles with the funeral of a believer; accept invitation of your brother in faith; keep your regular contact with the believers wherever they are; remove their distress; deliver them from oppression."

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۗ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۗ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ } 11

[Pooya/Ali Commentary 49:11]

Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice or contempt behind it. We may laugh with people, but we must never laugh at people to disgrace or dishonour them.

Defamation may consist in speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge. A biting remark or taunt or sarcasm is included in the word *lamaza*. An offensive nickname may amount to defamation.

Ammar, Bilal, Suhayl, Salman and Habib were used to be ridiculed by the people of Bani Tamim for their not having sufficient means of livelihood. A-isha used to hold Ummi Salimah in contempt because she had no adornments. Once A-isha and Hafsa laughed at Safiyah in contempt to remind her

that she was the daughter of a Jew.

The Holy Prophet asked Safiyah to say: "Yes, My father was Harun and my uncle was Musa, the messengers of Allah, and my husband the last Prophet of Allah."

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ
{ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ ۚ وَإِنَّ اللَّهَ لَأَنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ } 12

[Pooya/Ali Commentary 49:12]

Most kinds of suspicion are baseless, and some are crimes in themselves, therefore conjecture (*qiyas*) has been "outlawed" in Islam. Spying into other people's affairs means either idle curiosity or suspicion carried a stage further. Backbiting, being futile, is mischievous, and if poisoned with malice, it is a sin added to sin. It is like eating flesh of a dead brother, abomination plus abomination.

The Holy Prophet said:

"Backbiting is worse than adultery, because Allah may forgive an adulterer or adulteress if he or she turns repentant to Him, but pardon for backbiting is not available until the aggrieved person agrees to forgive."

Imam Ali said:

"Have a good opinion about your brother in faith unless proved otherwise."

Once a few companions sent Salman to bring food from the kitchen of the Holy Prophet. After obtaining the Holy Prophet's permission he went to Usama bin Zayd who was in charge of the Holy Prophet's kitchen, but as there was nothing in the kitchen, he returned to the companions with empty hands. They laughed at Salman and Usama and branded them closefisted misers. Then they came to the Holy Prophet. He told them: "I see particles of flesh in your teeth. It is the flesh of Salman and Usama." Then this verse was revealed.

Imam Musa bin Jafar al Kazim said:

"Anything evil said about anyone, when he is not present, to the people who do not know it, is backbiting."

It is mentioned in Tafsir Thalabi that some people reported to Umar that Abu Mahjan was drinking wine in his house. Umar at once raided his house but found no wine. Mahjan said: "O Umar, you have spied on me, although Allah says: 'Spy not on each other.'" Zayd bin Thabit and Abdullah bin Arqam were the witnesses to this event.

Abdur Rahman bin Awf, a very close friend of Umar, is reported to have said: "While crossing a street in the night, we saw light in the house of Umayya bin Rabi-ah. We jumped over the outer wall and entered into his chamber. Along with his friends he was drinking wine. Umar admonished him for breaking the law of Allah. Umayya said: "O Umar, I have broken only one law, but you have done four forbidden acts-spying, not entering through the front door, not obtaining my permission to come into my house, and not greeting me with *assalamu alaykum*."

{ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ } 13

[Pooya/Ali Commentary 49:13]

This is addressed to all mankind and not to the Muslims only, though it is understood that in a perfect world the two would be synonymous. All races of men, white, brown and black are His creation. Allah has made them to vary in colour, language and mode of life, and has placed them in different lands, but before Him they are all one and cherished by Him alike, and he is most honoured who is most righteous.

The Holy Prophet said:

"Do not take pride in superior birth, tribe or nation."

Even the descendants of the Holy Prophet, known as *sharif* or *sayyid*, have been forbidden to give themselves airs on account of their relationship with him because it will not save them from punishment on the day of judgement if they have transgressed the boundaries laid down by Allah.

Imam Ali bin Husayn Zaynal Abidin said:

"The hell has been made ready for those who disobey Allah, be he a most important person in the society; and only those who obey Allah will go into paradise, be he a slave."

It is reported that a Muslim bought a slave who appealed to the people gathered in the auction square that he who was ready to allow him to pray behind the Holy Prophet should buy him, and the slave was always in the rows formed behind the Holy Prophet. After a few days the Holy Prophet noticed his absence. He went to his place. He was sick. After three days he died. The Holy Prophet personally attended to his funeral rites, bathed him, gave him a shroud and buried him. When *mahajirs* and *ansar* showed signs of astonishment this verse was revealed.

It is said that once the disciples of Isa asked him as to who was to be considered as superior among men. Isa took a handful of dust in his hand and said:

"All man are from the dust and they shall return to dust. In the eyes of God he is most honoured who is most righteous."

This verse renders null and void all distinctions based on race, colour, caste and social position. *Taqwa* (obedience to Allah and His laws) is the only criterion for superiority or honour.

The Holy Prophet said:

"No man is superior to another on account of race or colour, *taqwa* (wisdom and piety) alone is the distinction."

In this way man finds his individual as well as collective freedom, material progress and spiritual happiness, peace and order in Islam.

To have an idea of *taqwa* refer to the commentary of Baqarah: 2 to 5 and 177. Maximum degree of *taqwa* is found in the Holy Prophet and his Ahl ul Bayt.

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ {شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} 14

[Pooya/Ali Commentary 49:14]

The desert Arabs, in general, were uncertain in their faith. Their hearts and minds were petty, and they thought of petty things, while Islam demands complete submission to the will of Allah. The reference here is to the Bani Asad who came to profess Islam in order to get charity during a famine.

This verse refers to the actual possibility of professing faith as lip-profession, without a deep, inward and living assurance of the heart which in fact is the basis of reward given by Allah to His sincere servants. The lip-profession was resorted to because of many advantages available to the Muslims.

Aqa Mahdi Puya says:

Real submission to the will of Allah creates *iman* (conviction which enters and abides in the heart). So those who say: "We submit," can be called Muslims but they are not *mumins*, whereas *mumin* is necessarily a *muslim*. Islam is the outer circle and *iman* is the inner core. Islam is submission and *iman* is the full realisation of the faith with complete conviction. Both can be verbal declaration without conviction, and both can be from the bottom of the heart, real and sincere.

For a full description of a true *mumin* for whom verse 13 assigns superiority and honour see commentary of Baqarah: 177 and Bara-at: 119.

{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ} 15

[Pooya/Ali Commentary 49:15]

This verse very clearly says that those who used to have doubts in the prophethood of the Holy Prophet (see commentary of Fat-h: 1) and run away from the battlefields (see commentary of Bara-at: 25 to 27) could never be the true faithfuls. The truthfuls have been described in Baqarah: 177 and Bara-at: 119. These qualities in highest degree are found only in the Ahl ul Bayt, who alone should be followed by all muslims as their leaders.

{قُلْ أَنْتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} 16

[Pooya/Ali Commentary 49:16]

{يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ} 17

[Pooya/Ali Commentary 49:17]

Refer to Baqarah: 129, 151 and Ali Imran: 164.

By accepting Islam man confers no favour on its preacher. If the acceptance is from the heart, it is a favour done to his own self because the light of guidance has entered his heart.

{إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ} 18

[Pooya/Ali Commentary 49:18]

5

Chapter

50th - Tafsir Surah Qaaf (The Letter Qaaf)

1} ق وَالْقُرْآنَ الْمَجِيدِ

[Pooya/Ali Commentary 50:1]

For "Qaf" refer to the commentary of Baqarah: 1.

2} بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

[Pooya/Ali Commentary 50:2]

Refer to the commentary of Rad: 5; Muminun: 33 to 37, 82; Naml: 67, and 68.

Raj-un ba-id means "a return far removed from the range of possibility". The resurrection of the body was derided at by the disbelievers as an idle imagination. When the Holy Prophet illustrated the raising of the dead by analogies of nature and the power of Allah in creation, they used to say it was unheard of therefore unbelievable.

It is said that human body becomes dust after death, but the bodies of martyrs, prophets and their successors (Imams) remain as they are buried till the day of resurrection.

3} إِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

[Pooya/Ali Commentary 50:3] (see commentary for verse 2)

4} قَدْ عَلِمْنَا مَا تَنْفُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ

[Pooya/Ali Commentary 50:4]

The earth only turns the bodies into dust, but it has no power over the soul. The full account of the soul's activities is in the preserved tablet (*lawh makfuz*); see commentary of Zukhruf: 4.

5} بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيحٍ

[Pooya/Ali Commentary 50:5]

If the disbelievers do not understand what has been made clear to them, their minds necessarily get into confusion, so at times they doubt and at times they deny altogether.

All nature proves the absolute power, goodness and justice (orderliness) of Allah. The universe, with all the stars and planets and lights in them and laws of order, motion and harmony, is sufficient to convince an intelligent mind to believe in Allah and the boundless effects of His will.

The round earth has been spread out as a vast expanse, kept steady with the weight of mountains. See commentary of Rad: 3; Hijr: 19; Hajj: 5.

All these manifestations make a true believer contemplate, and he remembers them as clear evidence of Allah's power, goodness and justice. As Allah gives new life to a dead land, He shall render possible the resurrection.

Aqa Mahdi Puya says:

The Quran draws man's attention to the continuity of the creation in space and time to prove the certainty of resurrection. Thus life in its various stages is an evolutionary continuity.

{أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ } 6

[Pooya/Ali Commentary 50:6] (see commentary for verse 5)

{وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ بِحَيْثُ نَحْبُ } 7

[Pooya/Ali Commentary 50:7] (see commentary for verse 5)

{تَنْبَصِرَةٌ وَذَكَرَى لِكُلِّ عَبْدٍ مُنِيبٍ } 8

[Pooya/Ali Commentary 50:8] (see commentary for verse 5)

{وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جِبَاتٍ وَحَبَّ الْحَبِيدِ } 9

[Pooya/Ali Commentary 50:9] (see commentary for verse 5)

{وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ } 10

[Pooya/Ali Commentary 50:10] (see commentary for verse 5)

{رَزَقْنَا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ } 11

[Pooya/Ali Commentary 50:11] (see commentary for verse 5)

{كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ } 12

[Pooya/Ali Commentary 50:12]

For the people of Nuh see Hud: 25 to 48; for the people of Rass see Furqan: 38; for the Ad and the Thamud see Shu-ra: 123 to 158; for the people of Lut see Araf: 80 to 84; for the people of the wood see Hijr: 78, 79; for the people of Tubba see Dukhan: 37; and for Firawn see Baqarah: 49, 50 and other references in Ta Ha : 9 to 98.

{وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ } 13

[Pooya/Ali Commentary 50:13] (see commentary for verse 12)

{وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ } 14

[Pooya/Ali Commentary 50:14] (see commentary for verse 12)

{أَفَعَيَّبْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ } 15

[Pooya/Ali Commentary 50:15]

See commentary of Ahqaf: 33.

{وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْنَاهُ مَا تُوسُّوسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ } 16

[Pooya/Ali Commentary 50:16]

Allah created man, so by virtue of His being the creator, He is aware of man's inherent weaknesses. He gave man intellect, consciousness and free-will. The phrase "nearer than the jugular vein" implies that Allah knows, more truly, the innermost state of man's feelings and consciousness, than does his own self.

In view of His nearness to the soul of man, announced in this verse, if a man makes efforts to bring his intellect, spiritual functions of the soul and strength of character in harmony with the will of the Lord, he can absorb the divine attributes and rise above other human beings in order to let his will dominate over matter. The man of God is such an individual whose will manifests wonders to astonish the world.

{إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ } 17

[Pooya/Ali Commentary 50:17]

Two angels are constantly with every human being to note his or her thoughts, words and actions. One sits on the right side and records good deeds and the other on the left, to record bad deeds,

corresponding to the people of the right and the people of the left mentioned in Waqi-ah: 27 and 41. Every thought, word and action is recorded by the recording angels. The angels' record is complete.

18} {مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ}

[Pooya/Ali Commentary 50:18] (see commentary for verse 17)

19} {وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ}

[Pooya/Ali Commentary 50:19]

The stupor of death may mean agony or loss of consciousness immediately before the onset of death. Consciousness is the first function which the dying man loses.

20} {وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ}

[Pooya/Ali Commentary 50:20]

The next stage will be the judgement, heralded with the blowing of the trumpet. See commentary of Anam: 74; Ya Sin: 51 and Zumar :68.

21} {وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ}

[Pooya/Ali Commentary 50:21]

Every soul will then come forth with an angel, acting as a sergeant, and the angels with the record to bear witness either for or against it.

22} {الَّذِينَ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكُمْ غِطَاءَكُمْ فَبَصَرُكُمُ الْيَوْمَ حَدِيدٌ}

[Pooya/Ali Commentary 50:22]

All transgressors shall have a clear vision to see the consequences of their evil which they could not perceive or deemed improbable in their life on earth.

23} {وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ}

[Pooya/Ali Commentary 50:23]

24} {أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ}

[Pooya/Ali Commentary 50:24]

The verb *alqiya* (throw) is in dual number.

Muhsin Fayz writes in Tafsir Safi that the Holy Prophet said:

"O Ali, this verse is revealed for you and me."

Hakim Qasim Haskani in Shawahid al Tanzil relates through ibn Abbas that on the day of judgement "*lia ul hamd*" will be in the hand of Ali.

Ahmad bin Hanbal relates through Abu Khudhri that the Holy Prophet said:

"On the day of judgement Ali and I will be commanded by Allah to send our friends to paradise and our enemies to hell."

Imam Jafar bin Muhammad as Sadiq said:

"On the day of judgement the Holy Prophet and Ali will stand by the bridge of sirat and a voice will be heard: 'O Muhammad and Ali throw the disbelievers who denied *risalat* and *imamat* into the fire.'"

(Yanabi al Mawaddat, chapter vi, p. 85)

Ibn Abbas said:

"The Holy Prophet told me: 'O Ibn Abbas, follow Ali. His words are true guidance. Never go against his teachings. It brings salvation. Cursed is he who opposes Ali. Beware! On the day of

judgement Ali will admit believers into paradise and throw disbelievers into hell."

25} {مَنَّاخِ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ}

[Pooya/Ali Commentary 50:25] (see commentary for verse 24)

26} {الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ}

[Pooya/Ali Commentary 50:26] (see commentary for verse 24)

27} {قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ}

[Pooya/Ali Commentary 50:27]

"Companion" refers to Shaytan to whom remained chained every accursed transgressor in the life of the world.

28} {قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُمْ إِلَيَّ بِالْوَعِيدِ}

[Pooya/Ali Commentary 50:28]

29} {مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ}

[Pooya/Ali Commentary 50:29]

30} {يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَزِيدٍ}

[Pooya/Ali Commentary 50:30]

Only a few are good, but evildoers, in every age, are found in large number, so the capacity of hell is unlimited. In hell, dissatisfaction will hold sway over the minds and feelings of its inmates at all times.

31} {وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ}

[Pooya/Ali Commentary 50:31]

Those who turn away from evil in sincere repentance, do good, fear, love and remember Allah in their innermost thoughts and in their most secret doings and give up their whole being to Allah, will enter the land of eternal peace and security to abide therein for ever, free from wants, having full satisfaction, receiving blessings after blessings.

32} {هُدًى مَّا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ}

[Pooya/Ali Commentary 50:32] (see commentary for verse 31)

33} {مَنْ حَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ}

[Pooya/Ali Commentary 50:33] (see commentary for verse 31)

34} {ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ}

[Pooya/Ali Commentary 50:34] (see commentary for verse 31)

35} {لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ}

[Pooya/Ali Commentary 50:35] (see commentary for verse 31)

36} {وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ}

[Pooya/Ali Commentary 50:36]

37} {إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْفَى السَّمْعَ وَهُوَ شَهِيدٌ}

[Pooya/Ali Commentary 50:37]

Only those who have the heart and understanding to apply to Allah's guidance, can give thought to what they see and testify the truth, are capable of deriving benefits from the Quran.

Isa said:

"He that has ears, let him hear." (Matthew 11: 15)

Aqa Mahdi Puya says:

Either one should have a pure heart and understanding to mirror or reproduce the truth, or listen to and follow the "divinely endowed with wisdom" guides.

{وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ} 38

[Pooya/Ali Commentary 50:38]

Refer to the commentary of Araf: 54; Yunus: 3; Hud: 7; Furqan: 59 and Ha Mim: 9 to 12 for the creation of the universe.

Refer to the commentary of Fatir: 35 for "nor any weariness affects Us therein."

{فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ} 39

[Pooya/Ali Commentary 50:39]

Refer to the commentary of Bani Israil : 78, 79; Ta Ha: 130 and Rum: 17, 18 for the five canonical prayers and *tahajjud* prayers.

{وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ} 40

[Pooya/Ali Commentary 50:40] (see commentary for verse 39)

{وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ} 41

[Pooya/Ali Commentary 50:41]

Aqa Mahdi Puya says:

It is more likely that these verses refer to the advent of Imam Mahdi al Qa-im (see commentary of Bara-at: 32, 33) because the command to listen becomes meaningless if final resurrection is inferred as there will be no living beings to listen. The resurrection will begin after the blowing of the second trumpet.

{يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۗ ذَلِكَ يَوْمُ الْخُرُوجِ} 42

[Pooya/Ali Commentary 50:42] (see commentary for verse 41)

{إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ} 43

[Pooya/Ali Commentary 50:43]

{يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۗ ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ} 44

[Pooya/Ali Commentary 50:44]

Aqa Mahdi Puya says:

This verse is likely to refer to the partial resurrection mentioned in Ta Ha: 102 and Naml: 83.

{نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۗ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۗ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ} 45

[Pooya/Ali Commentary 50:45]

From the same author on IslamicMobility

Tafsir of Holy Quran - Surah 1 to 5 (2013)

Tafsir of

- 1 al-Fatihah (The Opening)
- 2 al-Baqarah (The Cow)
- 3 Al 'Imran (The House of Imran)
- 4 al-Nisa'(Women)
- 5 al-Ma'idah (The Table)

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Tafsir of Holy Quran - Surah 6 to 10 (2013)

Tafsir of

- 6 Tafsir Surah Al-An'aam (The Cattle)
- 7 Tafsir Surah Al-A'araaf (The Heights)
- 8 Tafsir Surah Al-Anfaal (The Spoils of War)
- 9 Tafsir Surah At-Tawba (The Repentance)
- 10 Tafsir Yunus (Jonas)

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Tafsir of Holy Quran - Surah 11 to 15 (2013)

Tafsir of

- 11 Huud (Hud)
- 12 Yusuuf (Joseph)
- 13 Ra'd (The Thunder)
- 14 Ibraahiim (Abraham)
- 15 Al-Hijr (The Rocky Tract)

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Tafsir of Holy Quran - Surah 16 to 20 (2013)

Tafsir of

- 16 Nahl (The Bee)
- 17 Surat Al-'Isrā' (The Night Journey)
- 18 Kahf (The Cave)
- 19 Maryam (Mary)
- 20 Taa-Haa (Ta-Ha)

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Tafsir of Holy Quran - Surah 21 to 25 (2013)

Tafsir of

- 21 Al - Anbiyaa (The Prophets)

22 Al - Hajj(The Pilgrimage)

23 Al-Muminoon (The Believers)

24 An- Noor (The Light)

25 Al - Furqaan(The Criterion)

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Tafsir of Holy Quran - Surah 26 to 30 (2013)

Tafsir of

26 Shu-'araaa' (The Poets)

27 Naml (The Ant)

28 Qasas (The Story)

29 Ankaboot (The Spider)

30 Ruum (Romans)

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Tafsir of Holy Quran - Surah 31 to 35 (2013)

Tafsir of

31 Luqmaan (Luqman)

32 Sajdah (The Prostration)

33 Ahzaab (The Clans)

34 Saba (Saba)

35 Faatir (The Angels)

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Tafsir of Holy Quran - Surah 36 to 40 (2013)

Tafsir of

36 Yaa Seen (Ya Sin)

37 Saaaffaat (Those Who Set The Ranks)

38 Saaad (Saad)

39 Zumar (The Troops)

40 Mu'min (The Believer)

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Tafsir of Holy Quran - Surah 41 to 45 (2013)

Tafsir of

41 Fussilat (They are Expounded)

42 Shuurah (Counsel)

43 Zukhruf (Ornaments of Gold)

44 Dukhaan (Smoke)

45 Jaasiyah (Crouching)

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Tafsir of Holy Quran - Surah 46 to 50 (2013)

Tafsir of

46 hqaaf (The Wind-Curved Sandhills)

47 Muhammad (Muhammad)

48 Fat-h (Victory)

49 Hujuraat (The Private Apartments)

50 Qaaaf (Qaf)

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Tafsir of Holy Quran - Surah 51 to 55 (2013)

Tafsir of

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 Talaq (Divorce)

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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 Buruuj (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 (Socour)
- 111 Lahab (Palm Fibre)
- 112 'Ikhlaas (The Unity)
- 113 Falaq (The Daybreak)
- 114 Naas (Mankind)

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"Wisdom is the lost property of the Believer, let him claim it wherever he finds it" - Imam Ali (as)