



THE HOLY QURAN

Commentary - Tafsir By
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Surah 61 to 65



xkp

Tafsir of Holy Quran - Surah 61 to 65

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Chapter 1

61st - Tafsir Surah As Saff (The Ranks)

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

[Pooya/Ali Commentary 61:1]

Refer to the commentary of Hadid: 1 and Hashr: 1 and Bani Israil: 44.

{يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ} 2}

[Pooya/Ali Commentary 61:2]

These words here are specially directed to the faint-hearted companions who had talked much but failed miserably to back up their resolution in words with firmness in action as at the battle of Uhad. Refer to the commentary of Ali Imran: 121, 128, 140 to 142, 144, 151 to 156, 159, 166 to 168 and Anfal: 16.

Those who do not put into practice what they preach are hated and disliked by Allah.

{كَبِيرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ} 3}

[Pooya/Ali Commentary 61:3] (see commentary for verse 2)

{إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُفَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانْتَهُم بُنْيَانٌ مَرْصُورٌ} 4}

[Pooya/Ali Commentary 61:4]

It was Ali ibn abi Talib who like a solid cemented structure always stood between the enemies of Allah and the Holy Prophet at every battle he fought, refer to the abovenoted verses in the commentary of preceding verses for Uhad; Baqarah: 214, 251 and Ahzab: 1 to 3, 9 to 27 for Khandaq; Ali Imran: 13 and Anfal: 5 for Badr; Bara-at: 25 to 27 for Hunayn; Fat-h: 20 for Khaybar.

Aqa Mahdi Puya says:

A solid cemented structure refers to order, discipline, cohesion and courage.

{وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُلَاقُونَني وَفَدَّ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاعَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ} 5}

[Pooya/Ali Commentary 61:5]

The people of Musa often rebelled, annoyed and insulted him. See commentary of Ahzab: 69. They did it, not through ignorance, but from a selfish perverse and rebellious spirit. Refer to Numbers 12: 13 in the Old Testament.

The *ummah* of Islam also now and again slandered the Holy Prophet. To see an example of their rebellious attitude refer to *hadith al qirtas* in the commentary of Nisa: 65 and Hashr: 4. In the commentary of many verses (Baqarah: 51; Ta Ha : 9 to 98 and Maryam: 53 are a few among them) it has been shown that there are close similarities in the experiences of prophet Musa and the Holy Prophet. Refer to Deuteronomy 18: 15 and 18 in the Old Testament.

{وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ

{أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ } 6}

[Pooya/Ali Commentary 61:6]

The mission of Isa was to his people, the Jews. He command his disciples to address their appeal only to "the lost sheep of the house of Israil."

Refer to the commentary of Baqarah: 40.

The teaching of Isa was singularly restricted to the children of Israil and therefore necessitated the advent of another teacher which is admitted by the Christians themselves. It is written in Hastings' Encyclopaedia of Religion and Ethics:

"His ethical teaching was so suggestive but so paradoxical, so figurative, and incomplete. It was designed not to save us from the trouble of thinking but to turn our thoughts to the comforter whom he promised to send" (Vol. xii p.621).

"Ahmad" was employed as a translation of "the periclytos" in old Arabic versions of the New Testament. Muir and Sale say that Ahmad or Muhammad, the praised one, is almost a translation of the Greek word periclytos. In the present gospel of John 14: 16; 15: 26 and 16: 7, the word "comforter" blithe English version is for the Greek word "Paracletos", which means "advocate", "one called to the help of another, a kind friend", rather than "comforter". Paracletos is a corrupt reading for Periclytos, and in the original saying of Isa there was a prophecy of the Holy Prophet Ahmad by name. Even if it is read Paraclete, it would apply to the Holy Prophet.

See "The Injil" on page 375. The present version of the Injil known as the New Testament is neither complete nor reliable.

Isa said:

"I was sent to the lost sheep of the house of Israel." (Matthew 15: 24).

"Do not take the road to gentile lands, and do not enter any Samaritan town; but go rather to the lost sheep of the house of Israel." (Matthew 10: 5 and 6).

The mission of Isa was for the lost sheep of Israel.

The following verses of the Bible contain the prophecy of the advent of the Holy Prophet, who came with an universal message as a mercy for all creatures, in all times, till the end of the world.

Isa said:

"I will ask the Father, and He will give you another to be your advocate, who will be with you for ever-the spirit of truth." (John: 14: 16).

"However, when he comes who is the spirit of truth, he will guide into all the truth, he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming." (John 16: 13).

Verse 81 of Bani Israil and 49 of Saba say that when "the perfect" comes all "the imperfect" vanish and are lost to oblivion.

What has been mentioned in Deuteronomy 18: 15, 18 and 19 has been referred to in verses 3 and 4 of Najm.

John the Baptist (Yahya) says in John 1: 19 to 21 that he was neither the Messiah (Isa), nor Elijah (Ilyas) nor the "awaited" prophet. It clearly shows that the prophet referred to in Deuteronomy 18: 18 was neither Isa nor John the Baptist (Yahya).

"Then the Lord said to me (Musa): 'I will raise up for them a prophet like you, one of their own race, and I will put my words into his mouth. He shall convey all my commands to them.'" (Deuteronomy 18: 18)

The Prophet referred to in Deuteronomy 18: 15, 18 and 19 is like Musa. Isa was not like Musa. Isa was born without a father, a miracle, unlike Musa who had a father and a mother; and Musa was a

law-giver whereas Isa was sent to follow and fulfil the law of Musa.

Isa said:

"Do not suppose that I have come to abolish the law and the prophets; I did not come to abolish, but to complete."

The comforter or the spirit of truth (Ahmad or Muhammad) would praise him (Isa), according to John 16: 14, and make known the truth about Isa and Maryam, teach mankind all the truth about all things; and his teachings would remain in force for all times, whereas Isa's mission (Matthew 15: 24 and 10: 5 to 6) was restricted to the children of Israel only.

According to Araf: 158; Anbiya: 107 and Saba: 28 the Holy Prophet was sent to guide the whole mankind.

As stated in John 14: 26: "Your comforter, the Holy Ghost (or spirit), whom the father will send in my name, will teach you everything", the Holy Prophet was not an ordinary human being but holy, thoroughly purified by Allah as per Ahzab: 33, which refers to him and his Ahl ul Bayt.

7} وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ الْكُذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

[Pooya/Ali Commentary 61:7]

When Nasr bin Harith said that his idols Lat and Uzza would intercede on his behalf and Allah would accept their intercession on the day of judgement, this verse was revealed.

Allah sends His guidance freely, but withdraws His grace from those who wilfully put forward falsehood and debasing superstitions in opposition to the light of eternal unity and harmony which is Islam. See Ali Imran: 94.

8} يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

[Pooya/Ali Commentary 61:8]

Refer to the commentary of Bara-at: 32; Nur: 35 to 37.

The divine light of guidance enlightens in all times. It is a continuous process. It is inextinguishable.

Once a Jew, Kab bin Ashraf, saw the Holy Prophet in the state of receiving a revelation, and said aloud:

"Rejoice, O children of Israil, God has extinguished the light of Muhammad."

Then this verse was revealed.

9} هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

[Pooya/Ali Commentary 61:9]

See commentary of Bara-at: 33 and Fat-h: 28.

Aqa Mahdi Puya says:

The light of guidance of Islam, its progress towards ultimate triumph over all other religions, will illuminate the whole world in the days of Imam Mahdi al Qa-im, the last living Imam in the progeny of the Holy Prophet, the last ring in the chain of the chosen line of Ibrahim. See commentary of Bara-at: 32 and 33; Fat-h: 28.

The Islamic doctrines are steadily gaining ground in the religious and secular schools of thought trying to create justice, fairplay and harmony in the human society. Abolition of slavery and caste system, clear assertion of human rights, brotherhood among all people of the world, rights of women, social welfare, establishment of a society free from exploitation of man by man, and belief in one God are some of the Islamic teachings which are now part and parcel of all the constitutions of the

civilised countries.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ } 10

[Pooya/Ali Commentary 61:10]

Truly that which is mentioned in these verses is the most profitable bargain man can strike to achieve success in the life of hereafter. Also see commentary of Bara-at: 111.

Verse 13 refers to the days of Imam Mahdi al Qa-im. See commentary of Bara-at: 32 and 33.

{ تَوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ } 11

[Pooya/Ali Commentary 61:11] (see commentary for verse 10)

{ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ } 12

[Pooya/Ali Commentary 61:12] (see commentary for verse 10)

{ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِيرٌ لِّلْمُؤْمِنِينَ } 13

[Pooya/Ali Commentary 61:13] (see commentary for verse 10)

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۗ

{ فَأَمَنْتَ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتِ طَائِفَةٌ ۖ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ } 14

[Pooya/Ali Commentary 61:14]

See commentary of Ali Imran: 49 to 53. The names of the twelve disciples are found in Matthew 10: 2 to 4.

Aqa Mahdi Puya says:

A similar event took place at the time of *dawat dhil ashira*. See commentary of Ali Imran: 52 and 53.

Chapter 2

62nd - Tafsir Surah Al Jumu'a (Friday)

1} يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ }

[Pooya/Ali Commentary 62:1]

See commentary of Hadid: 1; Hashr: 1 and Bani Israil: 44.

2} هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ }

[Pooya/Ali Commentary 62:2]

Refer to the commentary of Baqarah: 78; Ali Imran: 48 and 49 for the word "*ummi*" in connection with the Holy Prophet.

Yuzakkih (purifies them) asserts the absolute purity of the Holy Prophet, because he who is thoroughly purified by Allah (see commentary of Ahzab: 33) can alone purify others. Among the thoroughly purified are he and his Ahl ul Bayt.

In verse 129 of Baqarah prophets Ibrahim and Ismail pray to the Lord:

"Raise up in them a messenger from among them who will recite to them your revelations, and teach them the book and the wisdom, and purify them."

In fulfilment Allah sent the Holy Prophet as a mercy unto the worlds to guide mankind. As stated in verse 164 of Ali Imran it was a divine grace and favour. Man does not favour the Holy Prophet by becoming a Muslim. In fact Allah has favoured man by showing him the way to belief (Hujurat: 17).

Aqa Mahdi Puya says:

As stated in the commentary of Baqarah: 78 the Holy Prophet did not receive tutoring from any mortal being. Allah taught him the "book and wisdom" (Rahman: 2 and Najm: 5).

The Quran lays stress on the word *ummi* to point out that the appearance of a prophet among the *ummies* in order to educate and purify the whole mankind is a miracle.

The Holy Prophet, by reciting the revelations, attracted the attention of men and women around him; then, by turning their thoughts and feelings from sensual pursuits to intellectual and spiritual activity, he purified their hearts and minds, after which he taught them the book and the wisdom in order that they might apply the guidance in their day to day life.

3} وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

[Pooya/Ali Commentary 62:3]

In general "others of them" (*akharin*) refers to persons or peoples, other than those among whom the Holy Prophet came as a messenger. His message was for the Arabs and the non-Arabs as well as for those who live in other ages.

When asked who were referred to in this verse, the Holy Prophet pointed out Salman, who was a non-Arab.

Aqa Mahdi Puya says:

In addition to what has been stated above. There is a wellknown tradition that at the time of the

revelation of this verse the Holy Prophet referred to the people of Iran from where Salman came.

4} {ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ}

[Pooya/Ali Commentary 62:4]

That which has been given to mankind (stated in verses 2 and 3) is a result of Allah's unbounded generosity to all. He bestows His grace on whom He wills. He is almighty, all-wise.

Some poor believers told the Holy Prophet that the rich are blessed with means to give alms, liberate slaves and perform hajj, while the poor are deprived of earning the rewards which fall due by doing such deeds. The Holy Prophet said: "Recite *la ilaha ilallah* hundred times, and you will get better reward than the rich who give alms, liberate slaves and perform hajj." When the rich heard this advice they also began to recite *la ilaha illalla* hundred times in addition to that which they were commanded to do.

5} {مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ}

[Pooya/Ali Commentary 62:5]

The children of Israil were chosen as special agency for Allah's message in the beginning, but, when their descendants corrupted the message and became guilty of all the abominations to correct which prophets like Isa were sent and failed, they merely became like beasts of burden that carry learning and wisdom on their backs but do not understand or profit by it.

Aqa Mahdi Puya says:

It is also a warning to those Muslims who learn the Quran by heart and recite its verses but do not follow its guidance.

6} {قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ}

[Pooya/Ali Commentary 62:6]

Refer to the commentary of Baqarah: 94, 95, 96.

Aqa Mabdi Puya says:

A true *wali* (friend or lover) of Allah is not only free from the fear of death but awaits it at every turn and crossing of the path of his life with open arms.

Imam Ali said:

"I, the son of Abu Talib, is more familiar with death than a child is with his mother's breast."

He also described the true friends of Allah as under:

"Their bodies get along with this world, while their souls swing in the company of highest nobility. Had not Allah ordained their terms, their souls would not have stayed in their bodies."

7} {وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ}

[Pooya/Ali Commentary 62:7] (see commentary for verse 6)

8} {قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ}

[Pooya/Ali Commentary 62:8] (see commentary for verse 6)

9} {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ}

[Pooya/Ali Commentary 62:9]

Yawmil jumu-ah literally means "the day of congregation."

As Makka is the most preferred city among all the places of the world, and Ramadan is of higher rank among the months, similarly Friday is superior to the other six days of the week.

The Holy Prophet said:

"Friday is the best of all days of the week. Good done on Friday earns many rewards, while invocations made are accepted."

Friday is also known as:

(i) Yawm al Mawlad-The birthday of the Holy Prophet. Imam Mahdi al Qa-im was also born on Friday.

(ii) Yawm al Fazl-The day of grace.

(iii) Yawm al barkat-the day of blessings.

(iv) Yawm al ijabat-the day of acceptance of invocations and prayers.

(v) Yawm al id-The day of rejoicing.

(vi) Yawm al ghuzwa-The day of endeavour.

(vii) Yawm al Karamat-the day of honour.

(viii) Yawm al mazid-the day of abundance.

While migrating from Makka to Madina, the Holy Prophet made a halt at Quba, a place 3 miles away from Madina. On Friday he proceeded to Madina. When he entered the valley of Bani Salim bin Awf it was time for Friday prayers. A place was selected there as a temporary *masjid*, and after delivering a sermon he prayed Friday prayers.

The wise ordinances of Islam provide ample opportunities of social contact for the Muslims.

Each individual remembers Allah five times every day in the home or place of business or local *masjid*. On Friday, in every week, there is a local meeting in the central *masjid* of each local centre; it may be a village, or town or ward of a big city. At the two *ids* every year there is a local area meeting in one centre, the *idgah*. Once at least in a lifetime, a Muslim, having sufficient means, joins the vast international assemblage of the world, in the centre of Islam, at Kabah. The primary purpose in all the obligatory and optional forms of worship is the remembrance of glorification of Allah, but they also create spirit of unity, brotherhood and collective understanding and provide opportunities for mutual consultation and action.

The idea behind the Muslim weekly "day of assembly" is different from that of the Jewish Sabbath (Saturday) or the Christian Sunday. The Jewish Sabbath is primarily a commemoration of God's ending his work and resting on the seventh day (Genesis 2: 2; Exodus 20: 11). According to the Quran Allah needs no rest, nor does He feel fatigue (Baqarah: 255). The Jewish command forbids work on the day of Sabbath but says nothing about worship or prayer; but the Islamic ordinance lays stress on the remembrance of Allah. The Christian church had changed the Saturday to Sunday but inherited the Jewish spirit.

Islam says: "When the time for Jumu-ah prayer comes, discontinue every activity and answer the call to prayer, meet earnestly, pray, consult and learn by social contact; and when the meeting is over, scatter and go about your business."

Aqa Mahdi Puya says:

Although hastening to the remembrance of Allah has been ordained in this verse, but there is no mention of the form of prayer. It was the Holy Prophet, the divinely authorised authority on the Quran, who showed the people how to pray every type of *salat*. The details and the conditions of *ibadat* (worship), *mamilat* (all social and individual activities) and *siyasiyat* (collective living) are decided and finalised according to the sayings and doings of the Holy Prophet and his authorised successors, the Imams of the Ahl ul Bayt, which is known as Islamic jurisprudence.

The right to call to congregational prayer, according to the Holy Prophet and the Imams of Ahl ul Bayt rests with the just or the divinely appointed head of the Islamic state and his appointed deputies.

{فَإِذَا فُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ} 10

[Pooya/Ali Commentary 62:10] (see commentary for verse 9)

{وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكَوْكَ فَإِنَّمَا فُتِنَ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ} 11

[Pooya/Ali Commentary 62:11]

The believers are admonished not to get distracted by involvement in amusement and worldly gain at the cost of their duty to Allah. Once when the Holy Prophet was offering the Friday prayers, a caravan entered the town singing, beating drums and playing musical instruments. According to Jabir, save twelve persons including Jabir, everyone who was in the congregation standing behind the Holy Prophet left the *masjid* and ran to witness the merry-making caravan and transact business with them. Thrice did the people behave like this, then this verse was revealed.

Aqa Mahdi Puya says

Compare this passage with the verse Nur: 37. According to Jabir, whenever the caravans came, all used to leave *masjid* save a very few.

Chapter 3

63rd - Tafsir Surah Al Munaafiqoon (The Hypocrites)

{ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ } 1

[Pooya/Ali Commentary 63:1]

The concealed malignancy of hypocrisy is more harmful than open hostility. It is a source of weakness and a danger to the very existence of the community.

Refer to the commentary of Baqarah: 8 to 20; Ali Imran: 121 to 128, 140 to 159, 166 to 168; Nisa : 60 to 63, 65; Bara-at: 25 to 27, 61, 63, 64 to 66, 71, 73, 79, 80, 86, 87, 89, 92, 94; Mujadilah: 14 to 21 for the hypocrites. In several other verses also the identity of the hypocrites in the days of the Holy Prophet and after his departure from this world has been described in the light of history written by well known Muslim scholars.

As has been pointed out in the commentary of Bara-at: 25 to 27 and 38 to 59 and 80 to 90 and 120, there were hypocrites in hijra 9 according to the verses of the Quran, but almost all the historians, traditionists and commentators do not mention even one name after the departure of the Holy Prophet, although, step by step, they took total control of the Muslim society, and when they reigned supreme in the days of Mu-awiyah and Yazid their theoreticians began to distort and corrupt the true message of Allah. So it is rightly said that if Imam Husayn had not stood up and taken stand against the evil forces of hypocrisy by giving his life, property and children in the cause of Allah, the world would have been following the theories and practices of the hypocrites as the religion of Allah. Instead of clearly pointing out the hypocrites, following the example of the Quran, the Muslim scholars invented a paradox by stating that whosoever pronounced the *kalimah* by mouth, saw, heard and talked to the Holy Prophet was a *sahabi* (companion) worthy of highest respect and honour, although the Quran has clearly refuted this theory. In addition to several Quranic verses, the surah al Munafiqun is a manifest testimony that there were many sincere companions among the followers of the Holy Prophet, but a powerful, scheming and evil group of hypocrites was lurking in the background which seized power at the opportune time to sow the seed of imperialism, contrary to the teachings of the Holy Prophet and his Ahl ul Bayt, to fulfil their aim of destroying the true religion of Allah.

While returning from the battle against the Jews of Bani Mustaliq in which their leader, Harith bin Abi Zarar, was killed; a servant of Umar clashed with one of the *ansar* and occasioned a quarrel between the *ansar* and the *muhajirin*. Abdullah bin Obay, siding with the *ansar* taunted the *muhajirin* as people who would, with their growing power, subjugate the *ansar* if necessary steps were not taken to check their belligerent behaviour. He also reproached the people of Madina for giving shelter and support to the Holy Prophet and the believers from Makka. To ridicule the Holy Prophet and his companions, he pointed out their poverty and declared them a burden on the people of Madina. Zayd bin Arqam reported his words to the Holy Prophet. Obaydullah, the son of Abdullah bin Obay, a staunch follower of the Holy Prophet, hearing all about this, came to the Holy Prophet and told him that if he had any thoughts of condemning his father to death, he would be the first man to obey his order. The Holy Prophet bade the young man not to think badly of his father and be kind to

him.

Before reaching Madina the Holy Prophet had to break journey at Baqa because a violent wind began to blow. The Holy Prophet said that it was due to the death of a sincere servant of Allah, Rifa-a, in Madina. The hypocrites whispered among themselves that the Holy Prophet was bluffing; he could not know what had happened in Madina. In the meantime it was reported to him that his camel was missing. To show the hypocrites that the messenger of Allah knew what they could not, he asked them to go in the direction the wind was blowing and they would find his camel tied to a tree. They went and brought the camel back whom they found tied to a tree some distance away as told by the Holy Prophet; and when they entered Madina they saw the coffin of Rifa-a being taken to Baqi for burial.

After a few days Abdullah bin Obay died. The hypocrites began to tease Zayd bin Arqam for reporting the blasphemies, Abdullah bin Obay uttered, to the Holy Prophet. Verse one clears the position of Zayd and believers like him and condemns the bogus faith of the hypocrites.

Aqa Mahdi Puya says:

The testimony of the hypocrites, among the companions of the Holy Prophet, to his prophethood is stated in this verse as a fact, yet Allah bears witness that they are liars, because their verbal acclamation was not in accord with what was in their hearts. The history and the *modus operandi* of the hypocrites have been made clear by these verses.

The difference between *nifaq* and *taqiyah* is that *nifaq* shows belief outwardly and hides disbelief for worldly gains out of selfish motives, whereas *taqiyah* hides belief in the cause of Allah with godly motives.

The hypocrites take false oaths to screen their evil deeds (Mujadilah: 16) and to save their life and property.

Their double-dealing obscures their understanding which in fact is the seating of their hearts, a consequence of their persistence in disbelief and opposition to the true guidance. There is nothing in their hearts save falsehood. They are like hollow timber, which is useless, and has to be propped up against other things. They are like rotten timber. They have no firm character themselves, and for others they are unsafe props to rely upon (see Hashr: 2 and 3). Their conscience always troubles them. They are under constant apprehension of exposure. They are cowards of the meanest type when they are against the enemy in a battlefield. They are the worst enemies of the Holy Prophet and the religion of Allah. The stiff-necked rejecters of the truth create a wide gulf between themselves and the mercy of Allah.

No prayer for them will save them from the eternal punishment.

Intercession by the Holy Prophet and his Ahl ul Bayt and consequent divine forgiveness is available to those who make mistakes unintentionally or in ignorance or under duress or pressure but repent and make amends. In the total commitment to rebellion and transgression the hypocrites cannot obtain Allah's pardon.

Verse 8 contains the words Abdullah bin Obay said in the course of the expedition against Banu Mustaliq mentioned above. He said:

"This you have brought upon yourselves, by inviting these strangers to come amongst us. Wait till we return to Madina; then the mightier shall surely expel the weaker."

Those who had come with the Holy Prophet to Madina were received with open arms by the people of Madina. The hypocrites did not like this and tried in underhand ways to dissuade them from doing all they could for the *mahajirin*. Allah holds the keys of the treasures of man's well being. He

does not leave His servants at the mercy of His enemies. The small community of believers grew from strength to strength until they were able to rely on the resources given to them by Allah and augment the well being of their hosts as well.

Aqa Mahdi Puya says:

It is a warning to those who try to strangle a right cause by putting economic pressure on the followers of the truth.

2} {اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ}

[Pooya/Ali Commentary 63:2] (see commentary for verse 1)

3} {ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ}

[Pooya/Ali Commentary 63:3] (see commentary for verse 1)

4} {وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهِمْ كُتُبٌ مُسْنَدَةٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلْتَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ}

[Pooya/Ali Commentary 63:4] (see commentary for verse 1)

5} {وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ}

[Pooya/Ali Commentary 63:5] (see commentary for verse 1)

6} {سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ}

[Pooya/Ali Commentary 63:6] (see commentary for verse 1)

7} {هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَاللَّهُ خَرَّائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ}

[Pooya/Ali Commentary 63:7] (see commentary for verse 1)

8} {يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ}

[Pooya/Ali Commentary 63:8] (see commentary for verse 1)

9} {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ}

[Pooya/Ali Commentary 63:9]

Material and human resources of all kinds are but fleeting sources of enjoyment. Remembrance of Allah introduces man to acts of goodness, noble and enlightened thoughts, kind and loving disposition. More often than not property makes man forget his duties and obligation to Allah and His servants. So, beware.

10} {وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ}

[Pooya/Ali Commentary 63:10]

Provision or sustenance, in every sense, material as well as intellectual and spiritual, is given to man by Allah, so it is his duty to use, at least some of it, for the welfare of human beings, because that is the service of Allah. Death comes suddenly and allows no time to amend. Every moment calls urgently to do good.

Refer to the commentary of Baqarah: 3, 177, 245, 261 to 273 for spending in the way of Allah.

The Holy Prophet said:

"Every good deed is a charity (*sadqa*). "

11} {وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ}

[Pooya/Ali Commentary 63:11]

Refer to the commentary of Ali Imran . 145; Araf: 34; Yunus: 49; Hijr: 5; Nahl: 61; Muminun: 43.

4

Chapter

64th - Tafsir Surah At Taghaabun (Mutual Disillusion)

1} يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

[Pooya/Ali Commentary 64:1]

Refer to the commentary of Hadid: 1; Hashr: 1 and Bani Israil: 44.

2} هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ }

[Pooya/Ali Commentary 64:2]

Refer to the commentary of Araf: 11.

Allah created man pure and good, but because of the freedom of action granted to him evil crept in. He gave the free-will to man to distinguish those who not only remain pure and good but also rise higher and ever higher.

3} خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۗ وَإِلَيْهِ الْمَصِيرُ }

[Pooya/Ali Commentary 64:3]

Refer to the commentary of Araf: 11; Sad: 72 to 74; and Mumin: 64.

In addition to symmetry and pleasing physical charm, Allah has given man special aptitudes, faculties and capacities which raise him at his best to the level of perfection whereat he is chosen by Allah as His vicegerent.

4} يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ }

[Pooya/Ali Commentary 64:4]

All fact, thoughts, motives, feelings, ideas and events are known to Allah.

5} أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِن قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ }

[Pooya/Ali Commentary 64:5]

The consequences of evil manifest themselves in this very life, either in external events, or in internal agonies of conscience; but in the grievous punishment of the hereafter the evil will find its final destination.

Aqa Mahdi Puya says:

This verse refers to the sufferings of the infidels before the advent of Islam, and verse 15 of Hashr refers to the sufferings of the infidels after the advent of Islam as the word *qariban* implies.

6} ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا ۗ وَاسْتَغْنَىٰ اللَّهُ ۗ وَاللَّهُ غَنِيٌّ حَمِيدٌ }

[Pooya/Ali Commentary 64:6]

Refer to the commentary of Ibrahim: 9 to 11.

Humanness of the divinely commissioned messengers of Allah has always been the stumbling-block of polytheistic people. It is incomprehensible to them that a "servant of Allah", who is neither a demi-god nor an incarnation, nor even an angel, is chosen by Allah as His prophet to make known and convey the message of Allah and guide mankind to the right path.

{ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۗ وَذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ } 7

[Pooya/Ali Commentary 64:7]

Refer to the commentary of Nahl: 38, 39; Bani Israil: 49 to 52; Maryam: 66 to 72; Hajj: 5; Ahqaf: 33 and 34; Qaf: 3, 20 to 29, and 41 to 44

{ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ } 8

[Pooya/Ali Commentary 64:8]

Refer to the commentary of Baqarah: 2 and Ya Sin: 12, according to which "the light which We have sent down" refers to the Quran as well as to the Ahl ul Bayt, duly confirmed by *hadith al thaqalayn* (see on page 6). Also refer to the commentary of Nur: 35 to 38; Fatir: 32; Ali Imran: 101 to 115; Saff: 8.

{ يَوْمَ يَجْمَعُكُم لِيَوْمِ الْجَمْعِ ۗ ذَٰلِكَ يَوْمُ النَّعَابِنِ ۗ وَمَنْ يُوْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ } 9

[Pooya/Ali Commentary 64:9]

The day of judgement will be a day of gain to the righteous and loss to the stiff-necked evildoers and oppressors.

Those who collected riches by wrong doing will find themselves paupers, all their efforts wasted, see commentary of Kahf: 104. On the other hand those believers who are considered meek and described as have-nots in this world will acquire honour, dignity and eternal happiness. See commentary of Furqan: 70. Allah will blot out their faults, mistakes and shortcomings and remove their sorrows, sufferings and disappointments. When a sinner turns repentant to Allah and resolves to amend and do good and does so, his past is forgiven and he is transferred from the abyss of degradation to the height of honour.

The word *taghabun* is derived from *ghaban* which means overcoming in selling or buying. Here it is used to compare the worth of gains the righteous will obtain and the loss the evildoers will suffer. It is said that every believer will enter paradise after he sees the place he would have been allotted in hell if he had not believed and done good deeds; and every disbeliever will see the place in paradise he would have been given if he had believed and done good deeds before going to hell.

Aqa Mahdi Puya says:

Every man is judged in view of his deeds concerning his self as soon as he dies, receiving rewards for good deeds or punishment for evil deeds; but for his deeds affecting social and collective life the final and abiding judgement will be made after the resurrection. He who has been commanded for his individual shortcomings may be forgiven on the day of judgement in the light of his obedience to

divine laws in his social and collective life. Since the abiding loss or gain the day of judgement is described as the day of mutual loss or gain-*yawmut taghabun*.

10} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا ۗ وَبِئْسَ الْمَصِيرُ }

[Pooya/Ali Commentary 64:10]

11} مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ }

[Pooya/Ali Commentary 64:11]

The laws made by Allah are governing the universe by His permission. The system of working of His laws is such that if any law is broken a disturbance or calamity takes place as a consequence which itself is a law made by Him and operates by His leave. Therefore in all circumstances man should hold firmly to the fact that nothing happens without Allah's knowledge and leave and strictly in compliance with His just and wise universal plan. Allah guides those who obey and follow His laws.

12} وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ }

[Pooya/Ali Commentary 64:12]

13} اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ }

[Pooya/Ali Commentary 64:13]

14} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۗ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغَفَّرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

[Pooya/Ali Commentary 64:14]

Aqa Mahdi Puya says:

Man must guard against the vain desires of his wives, children and relatives which, if complied with, lead to deviation and disobedience of Allah and His Prophet (strictly prohibited in verse 12). It is recommended that they must not be harshly treated for their misguided promptings.

15} إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ }

[Pooya/Ali Commentary 64:15]

16} فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ۗ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ }

[Pooya/Ali Commentary 64:16]

Charity like mercy is twice blessed. It blesses him who gives and him who takes.

For *taqwa* see commentary of Baqarah: 2 and Ali Imran: 31, 102.

17} إِنْ تُقْرَضُوا بِاللَّهِ قَرْضًا حَسَنًا يُضَاعَفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ شَكُورٌ حَلِيمٌ }

[Pooya/Ali Commentary 64:17]

Refer to the commentary of Baqarah: 245.

18} عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ }

[Pooya/Ali Commentary 64:18]

nights, the promise of "a new situation" and "a way out" will be fulfilled.

See commentary of Baqarah: 231 and Nisa: 35 for the rights of the wife and the husband.

It is said that when verse 3 was revealed some simple-minded companions stopped making efforts to earn their livelihood, sat in their homes and recited this verse. Dependence upon Allah means not to rely upon people, events and sources for the fruits of labour but have full faith in Allah that He alone will return the recompense of labour, intelligence, learning and application man puts in his efforts to earn his sustenance, proportionate to that which has been invested. Allah's universal plan is always good and just. His ordering of the universe observes a due, just and perfect proportion.

He who depends on Allah (i) give thanks to Allah when he receives His bounties, (ii) never complains, nor turns to others, but bears with patience if he finds himself in distress and in want of earthly goods, (iii), gives what he is given by Allah to those who are in need and come to him for help.

For the waiting period (*iddat*) prescribed for women who have normal monthly course, or irregular monthly course, or carry life in their wombs refer to fiqh.

Allah's commands are not arbitrary. They help us, lead us to our good, temporal and spiritual. If we obey His commands, His wisdom and guidance solve our difficulties, remove the stink of immorality and ungodliness from our hearts and create in us discipline and order.

Those who disobey Allah's commands, and transgress the limits prescribed by Him, suffer humiliation and loss in this life and earn eternal punishment in the hereafter. Call to mind the fate of the people of Nuh, Salih, Lut, Shu-ayb and Firawn in the days of Musa, narrated in Araf, Hud, Yunus and other surahs and take warning. Laws relating to our fellow-beings in society, to our families and children in matters such as explained in the verses referred to above and in this surah are as important as any in our spiritual life. Those who take these laws light perish in this world and will suffer sure punishment in the hereafter.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوِي عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ
2} {يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ}

[Pooya/Ali Commentary 65:2] (see commentary for verse 1)

3} {وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۚ}

[Pooya/Ali Commentary 65:3] (see commentary for verse 1)

وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحْضُنَّ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ
4} {وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۚ}

[Pooya/Ali Commentary 65:4] (see commentary for verse 1)

5} {ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ۚ}

[Pooya/Ali Commentary 65:5] (see commentary for verse 1)

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِضَيِّقِهِنَّ ۚ وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ
6} {أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۚ وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ ۚ وَإِنْ تَعَاَسَرْتُمْ فَمَشْرُوعٌ لَهَا أُخْرَىٰ ۚ}

[Pooya/Ali Commentary 65:6] (see commentary for verse 1)

7} {لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ ۚ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۚ}

[Pooya/Ali Commentary 65:7] (see commentary for verse 1)

8} {وَكَايُنْ مِنْ قَرِيْبَةٍ عَنَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَا مَا حَسَابًا شَدِيدًا وَعَدَّبْنَا مَا عَدَابًا نَكْرًا ۚ}

[Pooya/Ali Commentary 65:8] (see commentary for verse 1)

9} {فَدَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۚ}

[Pooya/Ali Commentary 65:9] (see commentary for verse 1)

10} {أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۚ}

[Pooya/Ali Commentary 65:10]

Refer to the commentary of Baqarah: 257; Ma-idah: 15 and Nur: 35 to 38.

Aqa Mahdi Puya says:

Rasulan, in appositional case, qualifies *dikr*. The function stated here is that the signs of Allah are recited by him, therefore Jibrail is not referred to, but *anzala is* mostly used for the Quran, though in wider sense it can be used for other things as in Hijr: 21. The internal evidence suggests that it refers to the Holy Prophet. So *dhikr is* another divine title of the Holy Prophet whose life is a perfect example of remembering Allah.

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا
{يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا طَفِقُوا فِيهَا رِزْقًا لَهُمْ رِزْقًا ۚ} 11

[Pooya/Ali Commentary 65:11] (see commentary for verse 10)

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ
{عِلْمًا} 12

[Pooya/Ali Commentary 65:12]

For *sab-a samawat* refer to the commentary of Baqarah: 29, Muminun: 17 and Saffat: 6.

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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)
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