

# **The Glorious Qur'an, Translated With Commentary Of Divine Lights - Set 1**

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**Ali Muhammad Fazil Chinoy**

**Al-Islam.org**

The Glorious Qur'an, translated with Commentary of Divine Lights by Ali Muhammad Fazil Chinoy. Set 1, Manzil 1, from Surah al-Fatiha (1) to the end of Surah al-Nisa' (4).

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### **Topic Tags:**

[Qur'anic Exegesis \(Tafsir\)](#) [5]

## **Foreword**

In attempting to translate and compile a brief Shia Commentary in English, so far none done, reference has been made to the Urdu Commentary, viz. "Umdatul Bayan" and "Translation of the Glorious Qur'an by the late Syed Maqbool Ahmad of Delhi" who has restricted its exposition to Divine Lights (The Immaculate Ahl al-Bayt), heavenly born, inspired by Divinity, to exemplify in person, Divine Philosophy of the Text, and who shall bear witness to human acts. Each of his own age as also claimed by Jesus (vide St. John Chap. 7:7 – 8, Chap. 8:16). Their connection with Divine Text will continue to the Day of Reckoning.

Their exposition is genuine and avoids those exponents of other sects in Islam, to do away with litigation which is not the object aimed at here.

To shape the conduct and code of life of Readers, morals are drawn to properly understand the ethical value propounded in Divine Philosophy of the Glorious Qur'an, which is both a science and an art, at the same time. In fact, critical study of the lives of these Divine Lights, rightful exponents of the Text, will give a sound training in solution of problems of everyday life.

Following the Life of Ali, who is a hero of the Text, with that of the remaining members of the Ahl al-Bayt, about whose affection the prophet so often reiterated are inseparably connected tenets of the Shia sect, and their cult in Islam is absolutely based on their guidance.

The mighty ceremony in the Valley of Khum, consecrated by the Prophet on 18/12/9th Hijra, under Divine Commands, during his final pilgrimage is held to a great festival with the Shia sect. The sermon of the Prophet on that day, being of great importance with Shias has been brought under "Appendix A" in this Commentary.

Advantage of sermons of Shia preachers, occasionally visiting Hyderabad–Dn has been taken in for the elucidation, and on the ethical side, relative reference has been made in the New Dictionary of Thoughts to learned Divines.

As the composition and correction of proofs of Divine Text and translation have been carried out singly, no pretensions to their freedom from slips and failings, no pretensions to their freedom from slips and failings, otherwise, have been filed; rather benevolence of Shia perusers has been carved by corrections thereof.

To make it within reach of possible pocket of every English knowing Shia faithful, actual expenses incurred in purchase of cheapest material, and meeting printing in charges consistent with its life and neatness, have been added to arrive at the rate, now offered at I.G. Rs. 0–2–d per set of 16 sheets bound of Arabic and English, in limited copies (1000) at Rs. v/8. \_ for the entire set (amount payable strictly in cash advance postage extra). In order to enable monthly purchase few hundreds of them, in suitable sets, will be issue. Those desirous of going to the whole text may please get their names registered with the undersigned.

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**Hyderabad–Deccan**

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## **Surah al-Fatihah, Chapter 1**

{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} 1

***In the Name of Allah, the Beneficent, the Merciful. (1:1).***

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} 2

***All Praise be to Allah, the Lord of all creation. (1:2).***

{الرَّحْمَنِ الرَّحِيمِ} 3

***The Merciful, the Compassionate. (1:3).***

{مَالِكِ يَوْمِ الدِّينِ} 4

***Sovereign (sole) of day of reckoning. (1:4).***

{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} 5

***To You do we worship and from You do we seek help. (1:5).***

{اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ} 6

***Lead us through the 1 right path. (1:6).***

{صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} 7

***The path of those on whom You have endowed bounties and not those on whom befell Your wrath nor those who have deviated from the right path. (1:7).***

## **Moral**

1. This Surah was twice revealed and is repeated twice daily in prayers; it claims all kinds of praise to God Who created humans and endowed on them wisdom to obey Him and is merciful to the forgiven, i.e. one who commits sins, is penitent and undoes evil and is forgiven under Divine Grace.

2. He is Sole Judge of Reckoning Day, faith in which will make every one fear Him, pray to Him and pray for help from Him to keep on an approved path of the virtuous against the offenders and misguided (condemned to Hell) who falsified and disobeyed His commands and Adopted other leaders than those Immaculate appointed by God.2

1. Fine sword like sharp path, leading to guidance.

2. If personified, they represent Ahl al-Bayt.

Note: Beginning of every Surah in Name of God is a couplet.

## **Surah al-Baqarah, Chapter 2**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Beneficent, the Merciful*

## Verses 1-7

{الم} 1

*'Alif 'A', Lam 'L', Mim 'M'. (2:1).*

{لِّلْمُتَّقِينَ هُدًى فِيهِ ۙ رَبِّ لَ الْكِتَابِ ذَٰلِكَ} 2

*This is the text<sup>1</sup> of which mention is one preceded by them wherein there is no doubt guidance for the devotee (2:2).*

{رَزَقْنَاهُمْ وَمِمَّا الصَّلَاةِ وَيُقِيمُونَ بِالْغَيْبِ يُؤْمِنُونَ الَّذِينَ يَنْفِقُونَ} 3

*Who believe in the hidden, are steady at prayers and spend out of what “We” have endowed on them. (2:3).*

{يُوقِنُونَ هُمْ وَبِالْآخِرَةِ قَبْلِكَ مِنْ أَنْزَلَ وَمَا إِلَيْكَ أَنْزَلَ بِمَا يُؤْمِنُونَ وَالَّذِينَ} 4

*And who believe in what is revealed unto you and what was revealed before you and who (also) are certain of Eternity. (2:4).*

{الْمُفْلِحُونَ هُمْ وَأُولَٰئِكَ رَبِّهِمْ مِنْ هُدًى عَلَىٰ أُولَٰئِكَ} 5

*These are on guidance from their creator and these shall be redeemed. (2:5).*

{يُؤْمِنُونَ لَ تَنْذِرُهُمْ لَمْ أَمْ أَنْذَرْتَهُمْ عَلَيْهِمْ سَوَاءٌ كَفَرُوا الَّذِينَ إِنَّ} 6

*Those who hide, i.e. deny judgment shall not embrace faith (no matter) how much so ever you frighten them or not; it is all one to them. (2:6).*

{إِخْتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۙ وَلَهُمْ عَذَابٌ عَظِيمٌ}

*God has sealed their hearts and ears and there are curtains drawn before their eyes and for them*

*is intense punishment. (2:7).*

### **Moral: This is Faith in theory and practice**

1. Letters Divine secrets are personified in Ahl al-Bayt and Prophet said their connection with the text shall continue until the Day of Judgment when they meet him near cistern.

2. Salvation is for those who are qualified by Taqwa (Piety).

(2) Believe in unfathomable facts regarding God, Prophet, Imam and His Designs all based on Justice.

(3) “Believe in text and preceding texts.”

(4) “Certain” of Reckoning Day.

(5) “Steady at prayers.”

(5) Spend what they possess in property and knowledge for those in need of them.

### **Verses 8–20**

{بِمُؤْمِنِينَ هُمْ وَمَا الْآخِرِ وَالْأَوَّلِ لَهُ بِاللَّهِ آمَنَّا يَقُولُ مَنْ النَّاسِ وَمِنْ} 8

***And from amongst humans are some who say, “We believe in God and Judgment Day,” but they<sup>2</sup> are not so sincere. (2:8).***

{يَشْعُرُونَ وَمَا أَنفُسَهُمْ إِلَّا يَخْدَعُونَ وَمَا آمَنُوا وَالَّذِينَ اللَّهُ يُخَادِعُونَ} 9

***They deceive God and those who embraced faith but they do not deceive any but self and are not aware.<sup>3</sup> (2:9).***

{يَكْذِبُونَ كَانُوا بِمَا أَلِيمٌ عَذَابٌ وَلَهُمْ مَرَضٌ اللَّهُ فَزَادَهُمْ قُلُوبِهِمْ فِي} 10

***In their hearts is disease of doubt<sup>4</sup> and God intensifies it, for them is intense punishment in consequence of falsifying facts. (2:10).***

{مُصَلِحُونَ نَحْنُ إِنَّمَا قَالُوا الْأَرْضِ فِي تَفْسِدُوا لَ لَهُمْ قِيلَ وَإِذَا} 11

***When they are asked not to stir up dissension they say, “We are only peacemakers.” (2:11).***

{يَشْعُرُونَ لَ وَلَكِنَّ الْمُفْسِدُونَ هُمْ إِنَّهُمْ أَلَّ} 12

**Beware, verily these are dissenters but they do not realize. (2: 12).**

{يَعْلَمُونَ لَ وَلَكِنَّ السُّفَهَاءَ هُمْ إِنَّهُمْ أَلَّا السُّفَهَاءَ كَمَا أَنْوَمِنُ قَالُوا النَّاسُ أَمَنَ كَمَا آمَنُوا لَهُمْ قِيلَ وَإِذَا أَمَنَ} 13

**When they are asked to believe as others they say, "What! Shall we believe as stupid? Beware, they are stupid, but they do not know. (2: 13).**

{مُسْتَهْزِبُونَ نَحْنُ إِنَّمَا مَعَكُمْ إِنَّا قَالُوا شِيَاطِينِهِمْ إِلَىٰ خَلَوْا وَإِذَا آمَنَّا قَالُوا آمَنُوا الَّذِينَ لَقُوا وَإِذَا} 14

**When they meet faithful they say, we believe (in Islam) when they happen in solitude upon devils, they say "we are with you." (2: 14).**

{يَعْمَهُونَ طُعْيَانِهِمْ فِي وَيَمْدُهُمْ بِهِمْ يَسْتَهْزِئُ اللَّهُ} 15

**God shall deride them (on Judgment Day) by leave them to their fate due to their disobedience, wherein they are blindfolded. (2: 15).**

{وَمَا تِجَارَتُهُمْ رِبَحَتْ فَمَا بِالْهُدَىٰ الضَّلَالَةَ اشْتَرَوْا الَّذِينَ أُولَٰئِكَ مُهْتَادِينَ كَانُوا} 16

**These are people who exchanged misguidance for guidance, which transaction did not prove beneficial and they were not guided in adopting this course; as purchase<sup>5</sup> of misguidance leads to loss of reason (i.e. faith) main capital. (2: 16).**

{مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ} 17

**Their example resembles those who lit up fire when it illuminates surroundings, God removes (this artificial) light and leaves them in their (original) darkness when they cannot see. (2: 17).**

{صَمٌّ بِكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ} 18

**They are deaf (to Truth), dumb (in maintaining truth) and blind (in realizing signs of truth) and they will not retreat (from misguidance). (2: 18).**

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ {19}

**Or their example is alike (those taken up) in heavy downpour of Heavenly (rainfall) wherein is darkness, thunder, and lightening, out of fear of death, they thrust their fingers into their ears; God has gained round infidels. (2:19).**

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {20}

**Lightening is just at the point of dazzling their eyes when it lightens about them, they walk<sup>6</sup> therein; when darkness overtakes them they stand<sup>7</sup> over. If God wished, He could have (otherwise) deprived them of (their power of) hearing and sight. Verily, God is Omnipotent. (2:20).**

### Moral

Full characteristics of hypocrites are indicated in this paragraph and every true seeker of truth should try to avoid the apparent ways adopted by them, due to their love for worldly pleasures which they could not sacrifice for eternal happiness about which they did not feel certain and acted on “A bird in hand” is worth two in bush without realizing “God’s Promises are sure to be fulfilled.”

### Verses 21 – 29

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {21}

**Oh you (addressed to all those men of matured age), pray unto your Providence, He who created you and those before you (i.e. Universal creator sole and one), certainly (no wonder) you become God-fearing, i.e. Chaste. (2:21).**

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ {22}

**Who made Earth for you mattress and the skies roofs and poured from above (clouds) rain with which grow a variety of fruits (and vegetation) for you, hence do not associate any with God, whereas you (fully) know. (2:22).**

{وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ} 23

***If you hesitate in what (text) says We have revealed unto Our creature (Muhammad), (better) bring one chapter like it if you are right (in support thereof). (2:23).***

{فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ} 24

***If you did not do so and you shall never be able to do so (in future) fear the fire, fuel of which are the humans and rocks (of sulphur) which are prepared for infidels. (2:24).***

{وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ} 25

***And (oh you Prophet) give tidings unto those who embraced faith and discharged acts of virtue, which, for them, are “paradises” below which flow streams. When on entrance therein shall be served with fruits as food, shall they say these are they have had heretofore, (in this world) and shall come unto them similar (to those in appearance and shape but in taste) and therein for them are pure mates (nymphs) and wherein shall they ever abide. (2:25).***

{إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا بَضِيلٌ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ} 26

***Verily, God does not refrain from exemplifying a mosquito or a meaner one than this, and those who have embraced faith know that (exemplification) from their Providence is a fact, and those who have denied say what does God mean thereby? Most are guided thereby and most go astray at this and none but the disobedient are led astray. (2:26).***

{الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ} 27

***Those who breach their promises with God and fan discord amongst those with whom God has obliged them to keep accord and fan litigation on Earth, these are the very people to suffer in eternity. (2:27).***

{كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ} 28

**Why do you deny (existence) of God when He has given you life when (before which) you were nothing. They you will die and again you will be raised (alive) in His presence to account for their deeds. (2:28).**

{هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ} 29

**It is He who created everything on Earth and then attended to creating sky of which He produced seven. He is alone acquainted with everything (Omniscient). (2:29).**

### Moral

1. God points out how faith can be developed to attain perfection by continuous timely prayers and which is sure to lead to salvation, reminding of His Obligation, remembrance of which will keep you ever obedient to Him, without attaching like affection to others.
2. To eliminate misgivings of mind. He, in proof of His being your creator, reminds you of what and where you were before it. And once he brought you, after giving you time limit in this world to gain your Eternal Grade, he will again raise you alive to send you to respective grade of Paradise or Hell. If you persist still, then He challenges you to bring a like chapter of the Qur'an failing which you stand to condemnation of Hell. Hence, do not doubt, but with proofs adduced, submit to His Existence, howsoever trifling the proofs appear to you. Be not of those dissenters whose purpose is merely to fan dissension under the devil's leading to perdition.

### Verses 30 – 39

{وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ} 30

**Oh you Prophet, recall when the Providence said unto angels which He shall (ever<sup>8</sup>) be appointing His representative on Earth. They said, “Even though they be fanning dissension and causing bloodshed, while we pray unto You.” (2:30).**

{وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ} 31

**And Adam was taught knowledge of all things (in the presence of angels) and questions on the same were put before angels and He said, “If you are justified in your claim, name what these are?” (2:31).**

{قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ} 32

**Angels importunately prayed unto God, “Grand is Your Glory” and we bear no knowledge beyond what we are taught. Verily, “You are All-knowing.” (2:32).**

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ  
{وَمَا كُنْتُمْ تَكْتُمُونَ} 33

**Then he commanded Adam to point to them their names (with their properties). When Adam taught them the knowledge of things, God addressed them, “Did not I remark I have knowledge of the hidden on earth and in the heavens and also I know what you expose and<sup>9</sup> impose. (2:33).**

{وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ} 34

**Recall when I commanded angels to kneel down before Adam, all knelt down except “Iblis”<sup>10</sup> (arch-angel) who refused and turned away and proved himself among the infidels. (2:34).**

{وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ} 35

**And We told Adam to abide in Paradise with his wife and eat thereof what they chose not to<sup>11</sup> approach that tree lest they might become disobedient. (2:35).**

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ  
{حِينٍ} 36

**The Satan<sup>12</sup> planned to expel them and<sup>13</sup> succeeded in removing them from where they were and We commanded them to get down “Where you will be inimical to one another and you will have sojourn on Earth with property for the time being.” (2:36).**

{فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ} 37

**Then Adam received some intercessory prayers, upon utterance of which their penance was admitted by God. Verily He is might at admission of penance and might at forgiving sins. (2:37).**

{قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 38

***We commanded “You will get down (on Earth) and when you shall receive guidance from ‘Me’ (alone).” Those who shall follow it will have no fear of future nor be sorry for the past (sins). (2:38).***

{وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} 39

***Those who shall refuse and falsify (My guides) those are the very people to be condemned to Hell, wherein they shall ever remain. (2:39). 14***

## **Moral**

1. God clearly states, “Appointment of His Representatives on Earth is absolutely reserved for Him,” which allured angels to put forth their claim, and which is refuted by God on their being not capable, in spite of being immaculate, (this proves superiority of Divine Messengers, i.e. Prophets over them). Marginal notes should be studied very carefully to realize the entire issue of Adam’s loss of Paradise and regain thereof.

2. This paragraph (clause and couplets) are the essence of the text. Humans, as progeny of Adam, is subject to evil influence of the Devil (created as a test) who is enemy of humans, as on their account, he (devil) was cursed and sent out of heaven and by virtue of his prayers he got amends to swerve misgivings, which, when people forget “Divine warnings” Zikrullah overrule him but on recollection they should plead on intercessory prayers unto God by undoing sins and rectifying self and directing self to God by following Divine Guides who are Immaculate, in preference to pretenders to guidance, who are neither Immaculate, nor bear knowledge of Divine Text as revealed to the Prophet and his revered immaculate family (peace be upon them). (They are Divine Lights, having come from Heaven with Divine knowledge.)

## **Verse 40**

{يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ} 40

***Oh you Jews (sons of Jacob) always remember My bounties which I have endowed (on you) fulfil the covenant contracted with Me so I may fulfil My Contract with you (of admitting you in Paradise) and fear Me alone. (2:40).***

## **Verses 41 – 46: First Five Books Of The Old Testament**

{وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰئِكَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ} 41

**And believe what I have revealed unto My Prophet which confirms what is revealed here before. In Torah Bible, Psalms and do not deny being first amongst them and do not change My commands for paltry gifts and fear Me alone. (2:41).**

{وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ} 42

**Do not expose falsity in place of facts and do not hide the facts intentionally; (2:42).**

{وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاٰكِعِينَ} 43

**Keep on paying tithe and say prayers in congregation. (2:43).**

{أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ} 44

**What! You advise others for adopting virtues and forget the same for yourself, in spite of the fact you are reading the Text, do you not have common sense (to act accordingly)? (2:44).**

{وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ} 45

**Seek My help with prayers and fasts, verily, prayers are hard upon all, except who fear Me. (2:45).**

{الَّذِينَ يَظُنُّونَ أَنَّهم مُلَاقُوا رَبِّهم وَأَنَّهم إِلَيْهِ رَاجِعُونَ} 46

**Who are certain to face Us (on Reckoning Day) and present themselves before Our Majesty. (2:46).**

## **Moral**

1. Paradise is promised to those (1) who always thank God by praying for their sins, doing penance for their drawbacks and thanking Him for the innumerable gifts of bounties of reason, health, wealth etc. (2) Who fulfil the trust reposed in them by regular prayers, fasts, tithe and self sacrifice, do every virtue, refrain self from sins and prevent others and associate the virtuous avoiding the vicious. This is in fact accepting sincerely (foundation of faith). (1) Usul al-din [15](#) and following (2) Furu which is common Divine dictum for all religions of God which is "Islam."

2. He then forbids abstaining from accepting bribes, by misinterpreting religious Texts and keeping Divine awe always in view in all dealings, not to hide Divine facts for worldly gifts, without fear, oppose

all contradictory customs to Divine commands, also, be not advising others while following your passion for all personal interests despite reading text and acting adversely thereto which is a marked sign of want of developed reason.

## **Verse 47 – 59**

{يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ} 47

***Seek Divine assistance by prayers and fasts. Oh you Jews, remember My bounties which I have endowed and keep in view which I have preferred you to others of my creation. (2:47).***

{وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ} 48

***Fear the day (of death) when no one will intercede on anybody's behalf, nor will any intercession be admitted, nor will any compensation be accepted, nor will any kind of help be afforded to them. (2:48).***

{وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ} 49

***Remember when We saved you from the clutches of the Pharaoh's followers, who were tormenting you in various ways and were sparing your daughters and wherein there was a great trial from your Providence. (2:49).***

{وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ} 50

***And remember when We paved a way for you in the sea and saved you and drowned in your presence the followers of Pharaoh. (2:50).***

{وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ} 51

***And remember when We contracted a promise from Moses of 40 nights, then you became disobedient in his absence by worshipping a calf. (2:51).***

{ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ} 52

**Even then We forgave you so you may be grateful to Us. (2:52).**

{وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ} 53

**Remember when We endowed upon Moses Text and Distinctive test (to distinguish truth from falsehood) so you may adopt the right path. (2:53).**

{وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَانِكُمُ الْعِجَلَ فَتَوُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ  
عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ} 54

**Remember when Moses told his sect, “Oh you followers, you have disobeyed by worshipping a calf, do penance in the presence of your Creator and kill one another<sup>16</sup>, this is just fair for you in the eyes of your creator, then “He” accepted penance and showering grace. (2:54).**

{وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى تَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ} 55

**Remember when you told Moses, “We shall never put faith in God until we see Him,” (with our physical eyes) you saw lightening falling on you. (2:55).**

{ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ} 56

**Then We enlivened you, after your death, so you may be grateful. (2:56).**

{وَوَهَبْنَا عَلَيْكُمُ الْعِمَامَ الْأَخْضَرَاءَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ  
يَظْلِمُونَ} 57

**And “We” cast clouds over your heads as a shade and sent you heavenly fish (manna and salva) and (We commanded) to eat pure of our provision, in spite of it, they did not become grateful. They did no harm to Us, rather they were putting themselves to destruction. (2:57).**

{وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ  
وَسَنَزِيدُ الْمُحْسِنِينَ} 58

**And when We commanded them to go to the village and eat thereof what they liked and enter kneeling down at the gate and calling “Hitta” while entering. We shall forgive their sins and shall**

***We soon raise the virtuous. (2:58).***

{فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ} 59

***But the disobedient exchanged what We dictated with what they liked. Therefore, We cast upon them Heavenly disaster in proportion to their disobedience. (2:59).***

### **Moral**

1. He reminds them of His Bounties to their forefather so as to enable them to avoid leaders of their forefathers and in selecting them, to whom He sent Prophets, who also ruled on Earth, like Solomon and David.
2. Then He reminds them of death day, before which they should do penance and virtues, else nothing shall save them, neither charity nor intercession.
3. He then reminds them of His obligations to the forefathers who were under the clutches of Pharaoh's followers.

### **Verses 60 – 61**

{وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ  
كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ} 60

***When Moses prayed to “Us” for water for his sect “We” commanded to strike his rod on the rock, upon which gushed out 12 streams. When everyone knew his channel, eat and drink of Divine provision and do not move about on Earth, causing dissensions. (2:60).***

{وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا  
وَعَدْسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ  
وَالْمُسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ذَلِكَ بَأْتُهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا  
وَكَانُوا يَعْتَدُونَ} 61

***When you told Moses, “We shall not be content on one food, pray to your Providence to produce from Earth vegetables, fruits, garlic, date and onions. Moses said, “What, are you exchanging what is superior gift to trifling? If so, get down to the town and you will have your requisition.” Disgrace was cast on them and poverty and plague with Divine wrath followed. This was due to their infidelity to God’s couplets and murdering His messengers without any just cause. Thus***

**they sinned and were transgressors. (2:61).**

## **Moral**

1. Discontent causes Divine wrath and murdering God's Messengers without right reason leads to hell and Divine wrath as well.

## **Verses 62 – 71**

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
{وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 62

***Verily, those who embraced faith, the Jews and the Christians and Sabians, whoever shall believe in God and in the Day of Judgment and act virtuously shall have their reward before their Providence without having fear in future and grief. (2:62).***

{وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ} 63

***Remember when “We” exacted a promise from you and raised Mount Sina over your head to hold fast by Our Commands given to you, reminding therein to make you virtuous. (2:63).***

{ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ} 64

***After which you turned away, and had it not been for “Divine Mercy and Grace” on you, you would have been ruined. (2:64).***

{وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ} 65

***Verily, you know the people who transgressed ordinance of Holy Sabbath, when We ordered them to be disgraceful monkeys. (2:65).***

{فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ} 66

***And this punishment we made a guide between them and future generations and an advice for the virtuous (so they may not violate restrictions on Friday). (2:66).***

{وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوعًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ} 67

**Remember when Moses told his sect, “God has commanded to sacrifice a cow among the ignorant. (2:67).**

{قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانَ بَيْنَ ذَلِكَ فافعلوا ما تؤمرون} 68

**Upon which they requested Moses to pray to His Providence to describe upon which Moses said the cow should (2:68).**

{قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقْعِ لَوْثُهَا تَسُرُّ النَّظِيرِينَ} 69

**be neither young nor old but in between; carry out orders eye. (2:69).**

{قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقْرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ} 70

**Upon which, they requested Moses to pray to his Providence to further specify it, as the cow had created doubt in them and verily, “Shall we, God willing, be guided.” (2:70).**

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ} 71

**He said, “It should be neither working on the field, nor ploughing and be spotless.” They said, “There it is now! You have hit on the right mark.” They sacrificed it although it was not expected of them. (2:71).**

## Moral

Friday’s (rules) be strictly observed, else defaulters will render themselves to Divine wrath.

## Verses 72 – 82

{وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ} 72

**After killing a person you disagreed (as to the person who killed him) and God wanted to disclose what you wanted to hide. (2:72).**

{فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۗ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ} 73

**Thereupon We commanded to take a piece of (sacrificed) cow's flesh and touch it to the corpse. Thus God enlivens the dead and indicates to you miracles so you may appreciate (His glory). (2:73).**

{ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقُّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ} 74

**Then your hearts hardened (blinded) to realize actual facts although they were stones, rather harder than them, although some of them (stones) are such from which ooze out springs. Some of them burst out letting out water, some of them precipitate out of Divine Awe, and God is not unaware of your actions. (2:74).**

{أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ} 75

**Do you wish they should believe in you to Divine commands and after realizing (significance although there is a group among them who listens thereto) tampers with them intentionally? (2:75).**

{وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِنَّا خَلَّا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ} 76

**And when they meet the faithful they said, "We have embraced faith" and when they meet one another in privacy they say, "What! Do you disclose those facts which are revealed unto you by God (regarding tidings of the Prophet's coming) so they may advance these arguments before God against you: do you not have such sense [17](#)?"(2:76).**

{أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ} 77

**Do not they know God knows what they impose and expose. (2:77).**

{وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنَّهُمْ إِلَّا يَظُنُّونَ} 78

**Some of them are so illiterate they do not understand the text (except tidings or threats) held out therein, they are none but simply guessing (as simple Shia's [18](#) faith on Hussain) without his**

**Marefath who sacrificed self and family to gain Divine Will. (2:78).**

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ }79

**Therefore, hell is for those who record the text of their own making, then they declare to be divine revelation so as to profit by it at a trifle interest. Therefore, hell is destined for them for this record of their own and hell is for them what they have earned. (2:79).**

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ }80

**And they said “Hellish fire shall not touch them but for a little while.” You tell them, “Have you a written promise from God on the authority of which you make a statement about God what you do not know?” (2:80).**

{بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ }81

**Rather, those who commit such a (major) sin (from which they cannot be extricated) is one who is a member of hell wherein they shall ever be remain. (2:81).**

{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ }82

**Those who believe (in God, Prophet, and Eternity) and act virtuously (on this basis) are members of paradise wherein they shall ever abide. (2:82).**

## **Moral**

1. When the Prophet was informed they omitted in disclosing Ali's succession, as declared by him at the Valley of Khum at the Ka'ba, along with other declarations, he repeated the verse. [19](#)
2. Major sins of nature of denying the “Unity of God” with “His Justice,” “Prophetship,” and “Imammate” and Reckoning Day are of nature, which will cause Eternal destination in Hell and without which no action is considered valid, which means Eternal hell.

## Verses 83 – 86

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ  
حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ {83}

**Remember when We exacted a promise from Bani Israel (Jews), “Do not pray unto anybody except “Me” as (only) God, and do act virtuously towards (a) Parent (b) with relations and (c) orphans and (d) the helpless and (e) talk courteously with people (this is the major crusade, be steadfast (g) at timely prayers and (h) payment of tithe. [20](#) . But from which you turned away, barring few among you and are disobedient. (2:83).**

{وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَسْهَدُونَ {84}

**And remember the promise, “We” exacted not to shed blood of any amongst you, nor expel any of them from you native land to which you agreed and are an evidence. (2:84).**

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَىٰ  
تُفَادُوهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْئُوتٌ مِّنْكُمْ بَعْضُ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا  
خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {85}

**Then you are those very people, killing one another and driving out a group amongst you from the native land and conspiring with one another in commission of sins and transgressing of Divine commands, and when they came as prisoners to you, you demand ransom whereas it is unlawful to you. What! Do you believe in part of the text and deny the rest. Those whoso act amongst you shall be meted out in disgrace in this world and driven to an intense punishment on the Day of Reckoning. God is not unaware of your actions. (2:85).**

{أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ {86}

**These are the very people who have purchased transitory world for eternity; neither will their punishment be mitigated nor will they be assisted. (2:86).**

### Moral

1. The prophet predicted Hussain’s slaughter with three days’ hunger, thirst by so called Muslims, who will be condemned to Hell.

## Verses 87 – 96

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ  
{رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِّقُوا كَذِبْتُمْ وَهَرِيقًا تَقْتُلُونَ} 87

**Verily, We revealed unto Moses the text and thereafter sent a succession of Prophets and endowed on Jesus, son of Mary, miracles and reinforced him with Holy Ghost. What! When all the Prophets came with what your passions did not like, you turned away, some of you falsifying and others by slaying them. (2:87).**

{وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ} 88

**And they said their hearts were masked, rather God had cursed and few of them (are susceptible), i.e. who sincerely do penance. (2:88).**

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا  
{كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ} 89

**And when the Text (Qur'an-i-Sharif by the Prophet) was revealed to them from God, confirming the one, which they had and regarding which (Qur'an-i-Sharif and the Prophet) they were thinking of superseding the infidels by putting faith into it and the Prophet, and when he came they recognized (from the signs they had in the Text) they refused to believe in him on account of which God cursed the infidels. (2:89).**

بِسْمَا اسْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنَزَلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ  
{عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ} 90

**Bad it was, the exchanged faith for infidelity, for their own soul, and this rebellion was due to what God had revealed unto His creatures of (Ismail's descent and not of Isaac's descent, like Moses and Jesus) His choice out of His grace. They were enveloped with Divine wrath and for infidels is disgraceful punishment. (2:90).**

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ  
{تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ} 91

**When they were asked to embrace faith in what God had revealed, they replied, "We would**

**believe in what God had revealed to us (i.e. the Torah)” and deny the rest, although the rest was true confirming the one they had. Tell them, “Why did you slay so many (of God’s) messengers before this if you are really faithful?” (2:91).**

{وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ} 92

**92. Verily, came Moses to you with miracles and you took to calf worship in his absence and thereby proved yourselves disobedient. (2:92).**

{وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِسْمَايَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ} 93

**Remember when We exacted a promise from you, raising Mount Sinai over you to hold fast by what is revealed unto you and listen thereto. They said, “We heard and disobeyed” because the love of the calf (embellished in gold) had got the upper hand into their hearts due to their infidelity. Say (oh you Prophet) bad it is “if your faith so ordains” if you claim to be faithful. (2:93).**

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94

**Say, “If eternity is reserved for you alone, desire death, (to secure it immediately) if you are true in your claim.” (2:94).**

{وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95

**They shall never desire death because of their evil deeds of the past, and God knows the disobedient (2:95).**

{وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَحِّزِهِ مِنَ الْعَذَابِ ۚ إِنَّ يُعْمَرُ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ} 96

**And you will find them highly greedy of life of this world, and of associators, each one of them would like to live a thousand years, although this will not anyway mitigate their punishment and God is seeing their actions (whom they are ignoring, while sinning, for the time being). (2:96).**

## **Moral**

This sort of rebellion, due to jealousy, was seen in angels, who desired to be God’s Representatives on

Earth, and the Arch–angel who refused to bow down to Adam was on this account.

The angels did penance when they realized they had not the ability. So followers of Satan, in Jews, Christians, and Muslims disliked to follow Divine Nominees by Prophet, who were genuine Divine Lights and preferred to rule on Earth being a worthy ambition, though leading them ultimately to Hell by annihilating Islam.

## Verses 97 – 103

{قُلْ مَنْ كَانَ عَدُوًّا لِحَبْرِيَلِ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ } 97

***Tell them, “Those who are inimical to the Holy Ghost, for he reveals unto they hearts, under Divine commands, confirming what has preceded it and is guidance and tidings for the faithful (is inimical to God). (2:97).***

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ لِلْكَافِرِينَ } 98

***To those who are inimical to God, His angels, His Prophets, Holy Ghost and Michael, verily God is inimical. (2:98).***

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَ لِلْكَافِرِينَ } 99

***And verily, “We” revealed unto you open couplets which are denied by none but the disobedient. (2:99).***

{أَوْكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ } 100

***And when they contracted promise, a group among them breached it, rather most of them do not believe it. (2: 100).***

{وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ } 101

***And when a prophet came from God confirming what was with them a group of revealed religion discarded him throwing God’s book behind their backs, as if they did not know. (2: 101).***

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ {102}

***They followed the devils in Solomon's kingdom, although Solomon was not an infidel, but the devils who taught magic to men and what was revealed to angels "Harut and Marut" of Babul. They (Harut and Marut) did not teach anybody before telling them, they were a trial for them, which they should not deny. But they learned that part of it, which created disaffection between husband and wife and they were not to harm anybody thereby except under Divine will. They learned what was ruinous to their own cause, without doing any good to them and they knew it very well what they were purchasing had no share for them in eternity. Bad it was, they purchased for themselves, would they had known it. (2: 102).***

{وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا يَعْلَمُونَ {103}

***Whereas, had they believed and feared God they would have reaped the better reward from God, would they had known it (2: 103). 21***

### Moral

Nothing is so frequently repeated in the Qur'an-i-Sharif as "Those who believe (in God, Prophet, and Ahl al-Bayt) and acted virtuously, i.e. prayers, fast, tithe etc. were of paradise and those who discarded (i.e. God, Prophet, and Ahl al-Bayt) were of Hell, wherein they would permanently reside (as belief is root of faith, tree and virtuous acts its fruits are branches).

### Verses 104 – 112

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {104}

***Oh you faithful, do not say Ra'ina but say Unzurna, i.e. give us hearing, and for infidels there is intense punishment. (2: 104).***

{مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {105}

***Men of revealed religions and associators do not like any good to come to you from your***

**Providence, whereas God specifies His grace to which so ever He likes. And He is master of mighty grace. (2: 105).**

{مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 106

**We do not cancel any of Our commandments or make you forget it unless We replace it with better or of equal value or merit. Do you not know God is Omnipotent? (2: 106).**

{أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 107

**Do you not know God is proprietor of the Heavens and Earth, there is none but He to support and help you. (2: 107).**

{أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ} 108

**What! Do they think of asking you what they asked Moses before you? Those who change faith with infidelity are misguided. (2: 108).**

{وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتُوا  
{وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 109

**Most People of revealed religions desire to render you infidel after your embracing faith and this is jealousy due to perverted sense. When facts have been exposed to them, forgive them and forbear until divine commands (re-crusade) come to you. Verily, God is Omnipotent. (2: 109).**

{وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ} 110

**Pray and pay the tithe and what you send ahead for you, shall you receive better thereof from God. God is All-seeing your deeds. (2: 110).**

{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ} 111

**They said, “None but Jews and Christians shall enter paradise.” These are their desires. Tell them to bring their arguments (in defence of their statement) if they are true. (2: 111).**

{بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 112

***Rather, those who prepare the self to serve God for the sake of God and is faithful has their rewards before their Providence without fear of the future or grief of the past. (2: 112).***

### **Moral**

1. Addressing equivocally Prophets of God is seriously objected, as sincerity is needed in dealing with the true, being Divine Lights.
2. Hypocrites do not like any good to “Islam.”
3. Once you are sure of the existence of God, His Being Self-sufficient, Omnipotent, Omniscient, do not pry into the Nature of Deity.
4. Avoid Society of humans of revealed religions who are jealous of the true Islam, as also Sunnis.
5. Self praise and false hopes be avoided, what is wanted is “True Faith and its demonstration in sincere acts. (1) Prayers, fast, pilgrimage, self-sacrifice by participating in the crusade and bearing patience and patience and piety. Love of the Prophet and his Ahl al-Bayt (Divine Lights).[22](#)

### **Verses 113 – 129**

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ} 113

***And the Jews said the “Christians are nowhere” and the Christians retorted similarly the Jews, though both are reading the Text. Similarly said those without knowledge (e.g. Shia Sunnis) and God shall decide their difference on reckoning day. (2: 113).***

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ {فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ} 114

***Who can be greater tyrant than one who prevents people from entering<sup>23</sup> the mosque where God is being remembered and attempt at destroying it? These are persons who should enter it with dread in them, for them is disgrace in this world and intense punishment in eternity. (2: 114).***

{وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيُّمَا تُلَوتُوا فَلَهُمْ وَجْهٌ اللَّهُ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ} 115

**East and West are God's, wherefore you turn either way (for Namaz-e-nafila i.e. auxiliary prayers) you choose. Verily, God is Omniscient. (2:115).**

{وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَمْ يَكُنْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَه قَانِتُونَ} 116

**And they said, "God adopted a son (in Jesus)," (pure is He of any need), rather is everything of the heavens and earth for Him, all supplicate him. (2:116).**

{بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ} 117

**Creator of the Heavens and the Earth, whenever He wills by a command of "Be," i.e. present, it is present there. (2:117).**

{وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۗ تَشَابَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ} 118

**The ignorant say "Why does He not talk, or send a miracle to us." Similarly said prior to them people like minded, expressly We declare to convince the faithful. (2:118).**

{إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ} 119

**Certainly We sent you an evangelist and warner and thou shall not be questioned regarding those condemned to Hell. (2:119).**

{وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 120

**120. And the Christians and Jews shall never be pleased with you until you follow their faith. Say, "Verily, God's guidance is the true guidance." And if you follow their passion knowingly, after guidance has come to you (i.e. follow the sinful against the immaculate) there shall be none to support or help you against God. (2:120).**

{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ} 121

**Those whom We revealed the Text, read it as it has to be read (i.e. reflect its commands and**

**refrain from forbidden) those are the persons who have faith in it, and others who deny it reading similarly are to suffer (in eternity). (2: 121).**

{يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ} 122

**Oh you Jews, remember My bounties which I have endowed upon you and I exalted you over the world. (2: 122).**

{وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ} 123

**Fear the day (parting day) when none will compensate nor any substitute accepted nor any intercession admitted nor any assistance be of avail. (2: 123).**

{وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ} 124}}

**When We tried Abraham with certain questions which he solved successfully. We said, “I am going to make you Representative on Earth.” He prayed, “Will there be any successor from my family.” God said, “The<sup>24</sup> disobedient shall not get an access thereto.” (2: 124).**

{وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ} 125

**And We made the house (Mecca) a resort for reward to people and refuge (to boot), and take Abraham’s place of work for your prayers and commanded Abraham and Ismael to purify it, purify it for those going round, stopping, prostrating on knees and heel, toes. (2: 125).**

{وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ} 126

**And recall when Abraham prayed to Us to keep it (Holy sanctuary of Mecca) safe (against enemies) and provide its residents with provisions and those who shall, amongst them, believe in God and the Day of Reckoning. God said, “Those who shall deny shall We temporarily endow on them little of it and then direct them to punishment of hell which is a horrible destination.” (2: 126).**

{وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ} 127

**Recall when Abraham with his son was raising the foundation of the house, he prayed for acceptance of his labour adding You are all-hearing and knowing. (2: 127).**

{رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ} 128

**My providence make us obedient to You and from my family<sup>25</sup> a section obedient to You and teach us form of worship accepting our penance for verily You are merciful, accepting penance. (2: 128).**

{رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ} 129

**My providence, “Raise amongst them a Prophet, who shall read out to them Your couplets teaching them of the Text and the Philosophy (therein) and purifying them for You are mighty and wise.” (2: 129).**

### Moral

This clause practically specifies “Khilafat” is reserved for Immaculates of Divine selection: pilgrimage, prayers are obligatory near Abraham’s Place, and Mecca is profusely supplied with provisions, besides sage against invasion of infidels.

## Verses 130 – 141

{وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ} 130

**And who will turn away from faith of Abraham except those who degrade themselves. Verily, We have chosen him on Earth and he is of the virtuous in Eternity. (2: 13).**

{إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ} 131

**Recall when their Providence addressed them to supplicate. They said, “I supplicate Providence of the worlds.” (2: 131).**

{وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ} 132

**And Abraham and Jacob willed their sons, “Oh my sons, God selected you to propagate His faith and do not die until you are Muslims. (2: 132).**

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ  
{وَأِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ} 133

**Oh sons of Jacob, were you present at his deathbed when he questioned his sons as to whom they would worship after him? They said, “We shall worship your God, God of your forefathers, Abraham, Ismael, and Isaac as God the monos and to Him shall we resign.” (2: 133).**

{تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ} 134

**These were the sects who passed to whom is reward of their deeds and to you shall be likewise and you shall not be questioned about their deeds. (2: 134).**

{وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ} 135

**But they said “Be Jews or Christians to get guidance.” Tell them in reply “Rather Abraham’s faith is direct and he was not amongst associators.” (2: 135).**

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى  
{وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ} 136

**Tell them “We have believed unto God and what is revealed unto Abraham, Ismael, Isaac, Jacob, and his children and to Moses and Jesus and to the Prophets from their Providence making no difference amongst any of them and we have resigned unto Him. (2: 136).**

{فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ} 137

**If they (Christians and Jews) believe as you believe (as aforesaid) then (know) they are guided and if they turn back (know) definitely they are nothing but infidels. God shall suffice you (against their intrigues) and He is all hearing and knowing. (2: 137).**

{صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ} 138

***This is God's covenant, i.e. Islam, and what can be better than Divine covenant Islam, i.e. God's religion and we supplicate Him. (2: 138).***

{قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ} 139

***Tell, are you disputing with us regarding<sup>26</sup> God, who is Providence of us and you (if so) to us, is consequence of our deeds and to you likewise and we are sincere devotees to Him as Muslims. (2: 139).***

{أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ  
{مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ} 140

***What! Do you say Abraham, Ismael, Isaac, and Jacob and his children were Jews or Christians. Say, "Do you know better than God?" And who can be a greater tyrant than one who hides Divine Evidence with him and God is not indifferent to your deeds. (2: 140).***

{تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ} 141

***Those were the persons which are gone. To them is reward of their deeds and to you likewise and you shall not be questioned about their deeds. (2: 141).***

## **Moral**

To God regard "Islam" is the only religion and is the same as Propagated by Abraham (2000 B.C.) and followed by his sons and posterity under their wills, Moses 1250 (B.C.), and Jacob 1000 (B.C.) and Prophet Muhammad and to argue "God has a Son in Jesus" or in "Ezra, as claimed by Jews" is simply a got up affair and absolutely unfounded and unauthorized. They are gone and will answer their deeds and you, who are being advised, refuting their claims shall be responsible for your acts.

This doctrine of Unity of God in original form does not allow any physical features or relationship or making God needy of a son or a partner; rather the entire creation is at His beck and call and it matters not. If He likes to call away all at once or at His will, none can bar Him, so, let us all be believe in Him as 1) Solitary, 2) Glorious, 3) Omnipotent, 4) Omniscient 5) All-forgiving, and 6) Self sufficient Monarch of this and Futurity – where He shall call upon each and every of His creatures, humans and jinn to account for their deeds and reward them on basis of "justice" which is His standard of decision.

Judaism and Christianity flourished long after Abraham's death, about whose faith as a Muslim as claimed by God, therefore cannot be controverted by any.

## Verses 142 – 147

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ  
{مُسْتَقِيمٍ} 142

**Shortly the foolish will say, what made them turn from the (original) Qibla where he was directing them (in prayers). Say east and west are of God. He guides whomever He likes on the right path. (2: 142).**

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ  
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ  
{لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ} 143

**Thus we made you (Immaculates) a just section to witness on actions of humans and the Prophet to testify your evidence, and We did not make the original Qibla to which you were directing except to find out who followed the prophet and those who turned away from him, although it is hard (to follow the Prophet) except whom God befits for guidance and God does not want to destroy your faith. Verily, He is very considerate and Merciful towards humans. (2: 143).**

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا  
{وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ} 144

**Verily, He saw turning your face to the Heavens and surely shall He turn you to the Qibla you desire. So you turn your face towards the Holy Mosque, and wherever shall you be, shall you direct towards the mosque (while praying in obligatory prayers) and those who are given Divine knowledge, know they are rightly (duly appointed by his Providence) and God is not indifferent to your action. (2: 144).**

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ أَتَيْتَ  
{أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ} 145

**And if you bring to (those Jews and Christians) people of revealed religions, all (possible) miracles (or arguments) they will not adopt your Qibla and some of them, (i.e. Christians of Palestine east) and should you follow their passion after facts have been revealed to you, you shall be among the disobedient. (2: 145).**

{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ} 146

***Those who have revealed religions recognize you as they do their children, but a group among them hide facts and in spite of knowledge. (2: 146).***

{الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ} 147

***Truth (Prophet Muhammad) has come already from your Providence, be not (oh you Muslims) among the suspects. (2: 147).***

### **Moral**

1. In this paragraph, God tested His Creatures, Muslims, Jews and Christians: When Prophet was at Mecca (A), he used to direct his face to (B) Jerusalem, keeping (A) also in view and when he went to Medina (C) he turned, in course of Prayers (at Medina) from (CB) to (CA). Thus God finds out who kept ready during the whole time of prayers (amongst Muslim followers and who among Christians and Jews objected to this action of His, carried out under Divine commands, which have to be carried out, at any cost, should “human reason” accept or turn away, in course of prayers or not. Those objecting are termed “foolish” by God.
2. Palestine is inhabited by Christians who have the Qibla towards Bethlehem, birth place of Christ, by Jews, who have their Qibla towards Jerusalem and Muslims who have now their Qibla towards Mecca, thus Qibla at Palestine for three sects differs.
3. God says, “Although the Prophet’s signs have been distinctly given in the Torah and the Bible (Old Testament) they do recognize their own texts, but out of spite they deny this fact which you Muslims do not do, as I, as God, testify thereto.”

### **Verses 148 – 152**

{وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّبُهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 148

***And for every direction Qibla varies where they have to direct. You try to exceed in virtues wherever you shall be God<sup>27</sup> shall assemble you, as He is Omnipotent. (2: 148).***

{وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ} 149

***And wherever you go direct your face to the Holy Mosque for, i.e. the fight command from your***

**providence and God is not different to your actions. (2: 149).**

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ  
{حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ} 150

**And wherever you go have your face to the Qibla and wherever you be you should face the Qibla in prayers so you may be a witness to them (who do not face Qibla), except<sup>28</sup> those who are disobedient (allege falsely) you are associate, directing yourself to Qibla of associators), do not fear them but fear Me. I shall complete My bounties for your guidance. (2: 150).**

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ  
{151}}

**Just as We sent a prophet amongst you who reads out to you Our commands and purifies you by thus saving you from commission of sins (i.e. prevents you from vices) and raising your stage of guidance higher than the past and teaches you the text and the philosophy thereof acquaints you with what you do not know. (2: 151).**

{فَاذْكُرُونِي أَنْذُرَكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ} 152

**Thus you remember<sup>29</sup> Me so I may<sup>30</sup> count you (among the rememberers) penitents and worshippers thank Me and do not be ungrateful (so I may enhance My Bounties upon you). (2: 152).**

## **Verses 153 – 163**

{يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ} 153

**Oh you faithful, pray help with fast and prayers. Verily God is with the patient. (2: 153).**

{وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ} 154

**Do not say martyrs are dead, they are alive of which you are not aware. (2: 154).**

{وَلَنْبَلُوَكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ} 155

**And surely shall We test you touching, (1) fear, (2) hunger, (3) loss in property, (4) life, and (5) children, and give tidings to the patient, (2: 155).**

{الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ} 156

**Who, when calamity falls on them say, verily we are (created to court everything) for God and certainly to Him shall we return. (2: 156).**

{أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ} 157

**Those are the persons who have Divine blessings and mercy and those who are guided. (2: 157).**

{إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ} 158

**Of course (Mounts) Safa and Marwa are God's signs (for adopting as functions in worship). Those who do pilgrimage of God's house or does Umrah (a part thereof) there is no harm, (they are obliged to move about from Safa to Umrah) and those who shall obey God it is good for them, for, verily, God is acquainted with the grateful. (2: 158).**

{إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۚ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ} 159

**Certainly those who hide signs and guidance We have revealed, after having declared in the text, to them are curses by God and by the deceptors. (2: 159).**

{إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ} 160

**Except who do penance and reforms and reveal what God has spoken in admiring as His Prophet they are worthy of being admitted under penance and I am "penance acceptor" and "Merciful." (2: 160).**

{إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ} 161

**Those who turned infidels and died as such, carry on them Divine curse and of the angels and all**

**humans. (2: 161).**

{خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ} 162

**Wherein they shall ever be without reduction of punishment or relaxation. (2: 162).**

{وَاللَّهُمَّ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ} 163

**Your God is God the “Monos.” There is no other God. He alone is Gracious and Merciful. (2: 163).**

### **Moral**

1. God has described the process to adopt Divine help by “fasts and prayers” as it is appreciated by Him, if it is sincerely carried out.
2. He then describes what His test of “faithful creatures” consists of: (1) It will involve in (1) incurring fear, patiently remembering Him, (2) undergoing pangs of hunger patient, (3) sacrificing property (as Job and “life”) and, (5) and children (as Imam Hussain) patient simply to incur Divine will, the success will result making your guidance steadfast winning Divine Mercy, i.e. Paradise.
3. He then stipulates: Moving from Safa to Marwa seven times as a part of an obligatory function in Umra of Hajj leading to worldly eternal prosperity.
4. Then God deprecates curse on those who hide his commands revealed unto humans through His Messengers and text. Such people who die without penance are permanently cursed by angels and humans too, besides incurring Divine Curse and nothing but Hell (permanent) is their abode.
5. Finally, He again reiterates, there is no other God to save them from Hell or grant them Paradise and so unless and until, they accept His guidance directed through His Prophet and Family (Immaculate) they are bound to be condemned to Hell with all their prayers and virtuous deeds.

### **Verses 164 – 167**

{إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ} 164

**Verily in<sup>31</sup> creation of Heavens and Earth, succession of night and day, and the floating of ship in sea which profiteers men and raining, by God, from cloud whereby earth is fertilized after its**

**decay and creation of every kind of species creeping on Earth and blowing of winds (in various directions) and at varying speeds, movement of clouds in between Earth and Heavens (at varying heights), there are signs for a sect having sense of reflection. (2: 164).[32](#)**

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ  
يُرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ {165}

**And people have adopted, barring God, associators and whom they love as God and to the faithful God is most affectionate and when the disobedient shall see the punishment which the entire might is with God and Who verily is mighty at punishment (penance will be too late). (2: 165).**

{إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ {166}

**Recollect when the followed will seek avoidance from followers on seeing the punishment and thus annulling all previous connection (resulting in litigation). (2: 166).**

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ  
بِخَارِجِينَ مِنَ النَّارِ {167}

**And the followers would say if we had the chance to revert (to the world) we would seek avoidance from you as you do from us now. And thus shall God show unto them the resulting grief of their action and they shall not get out of hell. (2: 167).**

## **Moral**

For not having spent what they amassed, in the name of God, and the resulting benefit going to others or penalty of its misuse by others shall be laid down on their heads.

1. God, in proof of His Solitary Monarchy of Heavens and Earth gives various other instances where in natural forces, as per scientists are involved. He claims creation of all such forces to self, e.g. of Heavenly Bodies, causing day and night, movements of trade, winds and other seasonal and cyclonic storms, causation of rain from clouds whereby food for maintenance is provided, with Buoyancy of liquid, keeping the ship floating with merchandise etc, its outcome of an Architect of the highest inconceivable degree.

2. He then enforces attachment to self and the Immaculates, through whom His Existence was realized by humans, else they would not ever have succeeded in locating His attributes and designs. It is clear the scientists, having failed to locate and thus began to deny His very Existence, whereas others, feeling

jealous of miracles, granted to immaculates started deriding His Prophets and abrogating like powers to self to win public administration at cost of their rights. So God states, when on the Day of Judgment will they see for themselves, these counterfeit leaders carry no weight with God, will feel sorry and like to come back to kick them up, when it will be too late. In fact, God has made compulsory their love as a compensation for having guided them.

## **Verses 168 – 176**

{يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ} 168

***Oh you people, eat lawful and pure of soil and do not follow the footsteps of the devil, for he is your open enemy. (2: 168).***

{إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ} 169

***He only orders (acts like) murders and fornications so you may attribute them to God which you do not know. (2: 169).***

{وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْكَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ} 170

***And when they are asked to follow what is revealed by God they say we follow what is (already) with our predecessor, will they dos, even if they had neither sense nor guidance. (2: 170).***

{وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بَكُمْ عَمِيٌّ فَهُمْ لَا يَعْقِلُونَ} 171

***The case of an infidel is like a person called out from afar, (He does not need hear nor see) except cry and voice, deaf, dumb and blind, they have no sense to understand. (2: 171).***

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ} 172

***Oh you faithful, eat pure of our provision thanking God if you are to worship Him (sincerely). (2: 172).***

{إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالِدَمَّ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} 173

**Nothing but the dead, blood, bacon, and on which is sacrificed, not sacrificed in God's name, is made unlawful to you and those who are constrained, but not disobedient, and transgressing limits has no sin. Verily, God is merciful and forgiving. (2: 173).**

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ  
{يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ} 174

**Of course, those who hide revelation of the text, exchanging for a trifling price, are filling their stomachs with nothing but fire, God shall not have anything to do on reckoning day nor accept their penance, and they shall have intense punishment. (2: 174).**

{أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ} 175

**They are the persons who have purchased misguidance at the cost of guidance and punishment at the cost of forgiveness; what has made them tolerate the fire. (2: 175).**

{ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ} 176

**This is due to the fact God has revealed the text with truth and those who have differed from it are far away from receiving beneficial rewards therefrom. (2: 176).**

## Moral

1. God has commanded all to eat lawful and pure of natural products, verily without Divine knowledge of these, on cannot on their own initiative decide what is legal and what is otherwise.
2. This argument to say, we shall follow our predecessors' texts, is prejudice of old and is being followed even now by those considered authorities on religion and politics without subjecting to reason or declaration thereof as misguidance.
3. He has fore warned those who accept bribes and misinterpret or tamper with the text and will lead to eternal Hell without expiation of sin.

## Verses 177 – 182

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ  
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ  
وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ

***It is not a virtue to direct (oneself) east or west (but the real virtue lies in) (1) in believing God, (2) Reckoning Day, (3) the text and the messengers (this relates to heart and tongue) and to pay for Divine will, 1. relations, 2. orphans, 3. helpless, 4. wayfarers, ad 5. beggars, and in 6. setting free the prisoners (this is sacrifice of property), 7. be steady at 1) prayers and payment of 2) tithe, 3) fulfilling trust when once covenanted, and be (8) patient under (a) adversity, (b) poverty, (c) and crusade (this relates to soul). These are true and those are virtuous. (2: 177). [33](#)***

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ ﴿١٧٨﴾ فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ  
178}}

***Oh faithful, compensation for murder is obligatory: free for free, slave for slave, female for female, and he who expatiates in due obligation, return of which is obligation. This is compassion from your providence and grace and he who exceeds the limits thereafter shall have intense punishment. (2: 178). [34](#)***

{وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ} 179

***And in compensation is your life, you wise men, so you fear. (2: 179).***

{كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ} 180

***It is obligatory on one's death bed to will of his legacy in favour of parents and relations with good intentions, (this is) an obligation for the pious. (2: 180). [35](#)***

{فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ} 181

***He who changes the will after hearing it carries the sin thereof for the change; verily, God is knowing and hearing. (2: 181).***

{فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} 182

***And he who is afraid of the deceased (having ill-willed) and sinned, if he affects reconciliation among the beneficiaries there is no sin for him. Verily God is forgiving and Merciful. (2: 182).***

## Verses 183 – 188

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ } 183

**Oh you faithful, fasting is binding on you as it was on your predecessors to attain piety. (2: 183).**

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ } 184

**A few days (they are), if any amongst you is ill or on tour, they can finish during other days and those who are [36](#) unable, should geed helpless instead, and if they can fast, it is better for them to fast if you know it is certainly better to fast. (2: 184).**

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ } 185

**Month of Ramadan in which the Qur'an has been revealed, as guidance to humans expressing clearly commands on action and refrain truth and falsity, those who testifies to self, advent thereof, should fast, and if they are ill or on a tour, they fulfill it otherwise, God intends facility for you and not difficulty, so you complete the stipulation, praising God for His guiding you so as to be included among the grateful. (2: 185). [37](#)**

{ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ } 186

**When anyone of My creatures asks you about Me, say, "I am very close to them, [38](#) I accept their prayers, who prays to Me and believes in Me, so they attain the right path. (2: 186).**

أَجَلٌ لَّكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَىٰ اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ؕ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ } 187

**It is permissible for you during these nights to have intercourse with your wives. They are your covering and you are to them. God knows what you hide within yourselves has accepted your penance and overlooked your transgression. From now, you can approach and pray for what is**

**destined for you before God. Eat and drink until the break of dawn, then finish your fast towards sunset and do not approach (your wives) during a sojourn in a mosque. These are God's limits. Do not approximate to them, thus God clearly states His commands to humans to attain piety (which alone can surely lead to salvation). (2: 187).**

{وَلَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدُلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ} 188

**Do not swallow one another's property on false grounds by approaching magistrates on false claims for decision with a view of enabling a party disinherit the rights of others knowingly. (2: 188).**

## **Verses 189 – 196**

{يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ} 189

**They ask you on the phases of the moon, say it is periodic to help people in business and stipulate the period of pilgrimage and<sup>39</sup> it is not fair to enter a house from behind; rather, it is to act with piety, enter the house (of knowledge) by its door; (2: 189).**

{وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ} 190

**Fear<sup>40</sup> God for salvation and participate in crusade against those who face you and do not transgress as verily God does not appreciate transgression. (2: 190).**

{وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ} 191

**Slay them where you size them and expel them as they did you and fanning sedition is worse than slaughter. And do not slay them near Holy Sanctuary until they do you, and if they fight with you slay them, i.e. the reward of infidels. (2: 191).**

{فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} 192

**If they abstain (overlook/give up fight) God is “forgiving and merciful.” (2: 192).**

{وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ } 193

***Fight until sedition subsides and Islam is established. If they abstain (and you give up there is no transgression on their part), except those who insist on disobedience (must be chastised).***

**(2: 193).**

{الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ  
{وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ } 194

***194. Holy month is to be honoured before those who respect it, if they transgress (by fighting) with you (during Holy month) you follow suite to the same degree; fear God and be certain, God is with the pious. (2: 194).[41](#)***

{وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ } 195

***Spend in the name of God but not to the[42](#) extent of destruction (as either extreme is undesirable viz, “miserly or extravagant.” and oblige and verily God is with the obliging. (2: 195).***

{وَأْتَمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنِ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَن كَانَ  
مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا  
اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ  
{حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ } 196

***Perform pilgrimage and Umrah for[43](#) Divine will. If you are imprisoned and sacrifice is not available, do not shave your head until the sacrifice reaches its destination. But if any of you gets ill or has a pain in the head, he can shave and pay compensation by fasting or charity. And when you are set free, you finish pilgrimage with sacrifice, which is available and who cannot afford he should fast three days during pilgrimage and complete the remaining seven days of fasting on his return home, thus completing ten fasts and this is for him who has his house away from Mecca. [44](#) Fear God and know He is might at punishment. (2: 196).***

## **Moral**

Pilgrimage consists of “Umrah and Hajj,” when a pilgrim after putting pilgrim garments at mikat is forbidden from certain lawful functions, enters the Holy Sanctuary for perambulation and prayers and walking up and down between Safa and Marwa. He then removes pilgrim garment. on the seventh Dhil Hajj goes to Arafat, spending the ninth until evening, leaves for Mashar, spending the night there and arrives Mina on the tenth morning, sacrifices a goat and throws pebbles for three successive times at

Jumrah, goes to Ka'ba during intervals repeating perambulation with prayer, walking up and down, comes to Mina when 12th and 13th pilgrimage ceremony is finished. After perambulation of legalizing intercourse and parting perambulation with prayer, he goes either to Medina, if he has not gone before or pilgrimage to visit Divine Lights and returns home, invites relation at entertainment in due recognition of Divine Gift.

## Verses 197 – 210

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ  
{وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ} 197

**Months of pilgrimage are fixed, <sup>45</sup> viz (Rajab and last two months). He on whom pilgrimage is an obligation, during pilgrimage, they should not have intercourse with his wife or act disobediently or fight. God knows whatever virtue you do; collect and best of it is <sup>46</sup> piety (for eternity). Fear Me oh wise people. (2:197).**

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا  
{هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ} 198

**There is no harm if you seek your providence's provision and when you turn from Arafat, remember God at (a) Mashar according as per guidance although before this you were with the ignorant. (2:198).**

{ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} 199

**Then return whence people return praying forgiveness of God; verily, God is forgiving and gracious. (2:199).**

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي  
{الْآخِرَةِ مِنْ خَلَاقٍ} 200

**When you finish function of pilgrimage, remember God as you remember your forefathers or even more than that, and there are men who pray gifts for the world (only) they shall have no share in eternity. (2:200). <sup>47</sup>**

{وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ} 201

**Others pray therie Providence for gifts<sup>48</sup> worlds in eternity and safety against hell. (2:201).**

{وَأُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ} 202

**They shall have their shares frothier deeds and God is quick in accounting. (2:202).**

{وَأذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ  
{وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ} 203

**Remember God on fixed days,<sup>49</sup> while at Meena and those who hasten in two days there is no objection to them or to them who delays for the virtues; fear God and be certain of reversion unto Him. (2:203).**

{وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ} 204

**And of humans you will be surprised at their words in this world and God knows what is in their hearts. They are highly seditious. (2:204).**

{وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ} 205

**When they go back they fan sedition, destroying fields and humanity and God does not like this sedition. (2:205).**

{وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ} 206

**And when they are advised to fear God, pride overtakes them with sin and their destination is hell which is an awful cradle. (2:206).**

{وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ} 207

**And of humans there is one<sup>50</sup> who sacrifice their lives for “Divine Will” and God is Merciful to His creatures. (2:207).**

{يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ} 208

**Oh you faithful, enter all of you in<sup>51</sup> Islam, (in its true spirit) and do not follow in the footsteps<sup>52</sup> of the devil, who is evidently your open enemy. (2:208).**

{فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ} 209

**And if you are unstable after revelation of open orders, as above, know, God is certainly omnipotent and wise. (2:209).**

{هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ} 210

**210. Are they awaiting God to come in protection of clouds, with any army of angels to complete destruction, and to God is reversion of all affairs. (2:210).**

### Moral

Explained under notes.

### Verses 211 – 216

{سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ} 211

**Ask Bani Israel how many open signs (of guidance) We revealed unto them and those who exchange Divine bounties after having received them, (i.e. refusing to accept Prophetship and imamate). Verily, God is mighty at punishment. (2:211).**

{زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ} 212

**The infidels are pleased with the worldly life and ridicule the faithful, but the God fearing (virtuous) shall supersede them on the Day of Judgment and God provides unaccountably whom He likes. (2:212).**

{كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ} 213

**Creations were at one, (before the advent of Noah). Then did God raised (a series of) Prophets as evangelists and warners revealing unto them the text based on truth so as to decide amongst them the text, so as to decide amongst them, where they differed, and none differed therefrom except those who had received open evidences from sheer self-opinion, when God guided the faithful from their differences to the right path, of His will. And God guides whomever. He likes to the right path. (2:213).**

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبُاسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ  
 {الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ} 214

**Do they count on entering paradise when 53 trial has not come to them what came to their predecessors who were affected by scourges of hunger and injury which shook their faith until the Prophet and the faithful with them prayed for Divine assistance; beware, verily, Divine assistance is near at hand. (2:214).**

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَأَبْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ  
 {خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ} 215

**They ask you what to spend in the name of God, say, “Whatever you spend virtuously for parents, relations, orphans, helpless, wayfarers and whatever good you do, verily, God is acquainted therewith.” (2:215).**

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ  
 {وَأَنْتُمْ لَا تَعْلَمُونَ} 216

**Crusade is obligatory on you, although you are averse to it. Shortly, shall you realize what is averse to you results to your credit, and shortly shall you realize what is dear unto you is prejudicial to your interest. God knows and you know not. (2:216).**

## **Moral**

(1) When God has indicated His chosen guides as Divine Lights, sent them with miracles to justify their genuine case – for welfare of public at large and when the latter refused to admit guidance through them, they must be prepared to meet Divine Punishment.

(2) The infidels, not having faith in future life, are faced with cash interest, offered to them in this world, gains of which are frail, but the patient faithful will carry the day in futurity.

(3) Claiming paradise, on simple statement of being a faithful is not admissible to God who shall get it

confirmed on successfully undergoing trials to which everyone shall be subject resulting in loss of life, property, children or health and demanding participation of self sacrifice in virtues, wherever the occasion arises.

## Verses 217 – 221

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكَ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {217}

***They ask you about crusade in Holy month, say crusade there is bad, but preventing humans from Divine path and infidelity thereof and stopping humans from Holy sanctuary and driving the faithful therefrom are worse before God, and a sedition is worse than murder, and they shall continue fighting with you until they turn you from your faith if they can, and they who became an apostate of their faith and dies in infidelity voided are their acts in world,[54](#) and in[55](#) eternity, and they are of hell wherein they shall ever remain. (2:217).***

{إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {218}

***Verily those who embraced faith and fled (from native land) and fought in name of God are expectant of [56](#) Divine mercy and God is Forgiving, Merciful. (2:281).***

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ فِي الدُّنْيَا وَالْآخِرَةِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {219}

***They ask you about wine and gambling, say, “It is a major sin though[57](#) profiteering to humans but the sin thereof is greater than benefit.” They ask you what you spend, say, “What you can afford,” thus God distinctly describes His commands for your reflection. (2:219).***

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {220}

***To worldly and eternal interests, they ask you about orphans, say, “Improving their status is a virtue and if you can do spend, on joint[58](#) account they are your brethren.” God can distinguish reformers from litigants, and had God desired He would have involved you in difficulty. Verily He is mighty and wise. (2:220).***

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَّامَةً مُؤْمِنَةً خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا  
وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ  
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ {221}

***Do not marry infidel women until they embrace faith and a faithful slave is preferable to an associator, though it is surprising to you and do not marry associators (oh you faithful women) until they embrace faith and a faithful slave is preferable to an associator although it may surprise you<sup>59</sup>, because the associators invite you to hell and God invites you to paradise and forgiveness. With His (reconciliation to the deserving) and God exposes His commands explicitly so you may take advice. (2:221).***

## Moral

1. Crusade by participating in Holy Battles to convert infidels to Islam in company with a Prophet or Imam is commendable as death of a martyr gains him paradise and a conqueror otherwise gives him boot. Similarly, crusade with an inner enemy (passion) gives you paradises if you die in redressing yourself or makes you an exemplary character by controlling your passion in religious ordinances, as per guidance of a “secret Prophet” in your reason. This crusade being of daily requirement is more trying than a crusade in participation with Divine Light and therefore is termed Major.
2. Islam permits limits of reverence for holy months and holy places where they are exceeded and power available, they cannot be tolerated.
3. An apostate is worse than an associator, losing in worldly and eternal gains.
4. “Worldly pleasures are a cause of eternal pains.” The effect of alcohol is to benumb the senses, to impair judgment, to dethrone reason, to becloud memory, to shaken responsibility to (deceive drinkers as to) their true condition. It harms them physically, mentally, morally, spiritually, and economically. Clear instances of which are given in wine and gambling, alike of which has been common nowadays in “crossword puzzles.” This is an awful waste of time, which is itself money and a temptation whereby humans forget their other obligations.
5. Islam suggests raising status of brethren even at their cost if judicially spent e.g. “creating of trust.”
6. God prefers faithful men and faithful women to prefer the companions in marriage from faithful slaves men and women and if they cannot beget among the rich faithful. This is the value of faith before God as without faith, paradise is unlawful to anyone.

## Verses 222 – 228

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ

{حَيْثُ أَمَرَكَ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ} 222

**They ask you on menses, say, it is impurity, avoid (intercourse with) women during the period, do not approach them until they are purified, when they are purified approach them, as ordained by God. Verily, God approves of repentants and purifiers. (2:222).**

{نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ} 223

**Women are your fields, approach them when you like (barring forbidden periods) and pray for gifts (of children) for your own sake. Fear God and know you have to face Him and give tidings to the faithful. (2:223).**

{وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ} 224

**Do not make your oath a bar to do charity and fear God and do reform among yourselves, and God is all Hearing and Knowing. (2:224).**

{لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ} 225

**God shall not hold you responsible for your groundless swearing but rather on your intentional swearing and God is forgiving and forbearing. (2:225).**

{لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرِيصٌ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} 226

**Those who swear not to approach their wives, are given four months' time to make up (their mood) when God is forgiving and merciful. (2:226).**

{وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ} 227

**If they revert on paying fine, or if you are determined on divorce, verily God is hearing and knowing. (2:227).**

{وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَبَعُولَتْهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ  
228} {وَاللَّهُ عَزِيزٌ حَكِيمٌ}

***And for those who are under contemplation of divorcing them they should await three menstrual periods. It is not fair for their wives to hide, if they have carried what God has created in them, if they are faithful and believing in the Day of Judgment, and their husbands have the right of its repudiation, with an intention of reconciliation and similarly ladies are equally entitled to virtues as men (mutually they should have regard for each other's rights) whereas husbands have a60 higher grade by a degree, and God is mighty and wise. (2:228).***

### **Moral**

This paragraph treats on a par a conjugal contract of matured men and women one ought to peruse it carefully to keep Divine Commands in view as negligence thereof results in worldly and eternal loss. It treats of 1) mutual rights under peaceful living. 2) If this is impossible, in spite of attempts at reconciliation the way, in which divorce is to be effected, is to be carefully borne in mind by either party. Random have no value.

### **Verses 229 – 231**

الطَّلَاقُ مَرَّتَانٍ فَاِمْسَاكِ بِمَعْرُوفٍ اَوْ تَسْرِيحٍ بِاِحْسَانٍ وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّا اَتَيْتُمُوْهُنَّ شَيْئًا اِلَّا اَنْ يَخَافَا اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهٖ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا وَمَنْ يَتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ } 229

***You can divorce twice during which you can retain peacefully the contract or set her free virtuously and it is not fair to take back what is given them unless disagreement is mutual. Both of you are afraid to maintain the contract and if you are so afraid there is no harm in relinquishing mutual gifts. These are God's limits which shall not be transgressed by you and he who so does is among the disobedient. (2:229).***

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْ بَعْدِ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ فَاِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا اَنْ يَتَرَاجَعَا اِنْ ظَنَّا اَنْ يُقِيْمَا حُدُوْدَ اللّٰهِ وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُوْنَ } 230

***And if you have finally divorced twice, it is illegal for you to remarry her until after she has married a second party (obtaining divorce from him), whereas, during the first two divorces they can remarry, on assurance of maintaining of peace under limits, these are God's limits explained to those who understand. (2:230).***

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللّٰهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ } يَعِظُكُمْ بِهِ وَاتَّقُوا اللّٰهَ وَاعْلَمُوا أَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيمٌ } 231

***When you have decided on divorce, let her complete the peiord (iddah) when yu can liberate her virtuously, do not keep her under suspension in between this perid, and he who does so has made himself responsible and do not jest at Divine commands. Remember His gratitude and book he revealed unto you wherein are Divine regulations for your advice and know he is Qomniscient. (2:231).***

## **Moral**

In pre-Islamic times, there was no check on irresponsible powers of the husband who dissolved it at his choice. Islam protected wives from being thrown to the world by imposing conditions for exercise of this power and even gave them option to dissolve the contract, under certain circumstances.

1. When dissolution proceeds from husbands, it is called “Talak.”
2. When it proceeds at the instance of wife, it is called “Khula.”
3. When it is mutually affected, it is called “Mubarat.”

Shias, unlike Sunnis, only recognize talak-i-Sunnat which is in accordance with the rules laid down by the Prophet, against heretical divorce, introduced in the second century of the Muslim era during Umeya Monarchy who found it difficult to repudiate it, owing to checks imposed therein by the Prophet with indulgence of their caprices found on pliability of jurists, a loophole to effect their purpose.

There are two talaks, definite of which is known as talak ul-bain, where parties so separated under this, they cannot remarry until the wife marries another husband, who should divorce her before she takes up her first husband in remarriage. Whereas in the other case of which there are only two chances granted to a husband to remarry her, after having divorced her. This he can repeat in the second divorce. But the third divorce is the result of Talak-ul-Bain mentioned in the case above.

Thus God has described all these briefly in the above three couplets, admirably, threatening the parties not treat lightly His command a matter of hide and seek disregarding blessings offered to either party by Islam to enjoy the same on the Divine limits. The Prophet said, “Best of my followers are those husbands who lead a peaceful life with their wives and best among lady followers are those who lead cheerful life with their husbands. When God gives them the reward of 1000 martyrs, giving supercession to them over nymphs ever wise man and woman will keep above advice in view as divorce is deprecated by the Prophet, as the most undesirable escape.

## **Verses 232 – 235**

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ  
{كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ } 232

**When you have decided to divorce your wives and they have attained the probationary period (iddah – three periods of menses) do not vex them if they have decided to marry another when your decision of divorce is virtuously based. This is for your advice, if you believe in God and Judgment Day. It is to your credit and purification of your souls and God knows and you do not know. (2:232).**

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ {وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ} 233

**And those mothers who desire to feed children should know its complete period of feeding is two years. And it is for the fathers to provide food and clothing on fair lines. There is no strain beyond individual capacities, neither mother has to suffer on account of the child nor the father, nor the guardian of the child, and if they (parents) decide to engage a wet nurse, there is no objection to it when you agree to pay them a fair wage, fear God and know He watches your acts. (2:233).**

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَيَسْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {234}

**Those who leave widows, the latter should observe four months and ten days under chastity (as a probationary period) and after expiry of this period they are at option to be engaged virtuously elsewhere and God knows what you are doing. (2:234).**

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ سَتَذَكَّرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ {235}

**There is no objection if you apply or keep in view (i.e. to marry the widow, God knows and shall remind you) but do not exact promise (in privacy) except talking on broad lines, and do not resolve on marrying her until expiry of the period, know verily God knows what is in your heart so fear Him and know verily God is forgiving and forbearing. (2:235).**

## **Moral**

1. These again relates to maintenance of healthy society. What is wanted is “Fear of God” to force and control the inner foe, which makes a husband a tyrant and causes the wife to disobey him, resulting in

the most undesirable action of “Divorce” which, if done, in good spirits, and no attempt at harassing the wife to select another mate to be made, as it contributes to his losing paradise and destruction for the woman under divorce and contemplation of seeking a better suitor is not objectionable.

2. This again pertains to maintenance of newly born babies who are to be brought up in the environments affording comfort to the extent which is possible and not at the cost of parents.

## Verses 236 – 242

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمُقْتِرِ  
قَدْرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ {236}

***There is no objection to compensate your wife, on her divorce, even without intercourse. Degree of payment depends upon one's capacity, does it virtuously and this is a moral obligation on the obliging. (2:236).***

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنَصْفُهَا مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ  
عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {237}

***And if you have divorced before intercourse, and fixed dowry, pay half of it unless she gives it up or who had the power to effect the contract, and if you pay whole of it, it is nearer to piety. Do not forget mutual obligations (for the obliging) and verily God watches your acts. (2:237).***

{حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ {238}

***Guard your prayers, especially the afternoon and pray while standing by Qunoot. (2:238).***

{فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ {239}

***During impending danger, pray while walking or riding and when you are out of danger, pray as instructed when you did not know. (2:238).***

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي  
مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ {240}

***Those who die leaving widows, they should will for their maintenance for a year and if they want***

**to go out of their own accord (after expiry of four months and ten days) virtuously (in selection of another mate) there is no objection and God is mighty and wise. (2:240).**

{وَالْمُطَلَّقاتِ مَتاعُ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ} 241

**And for the divorced is needed fair treatment and it is moral obligation (for the obliging). (2:241).**

{كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ} 242

**Thus God expressly gives His commands for you so you understand. (2:242).**

## **Verses 243 – 248**

{أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ} 243

**Did you not notice exodus of the people numbering 1000 out of fear of death (on getting outside). God ordained death for them (and on prayers of Prophet Ezekael) raised them alive. Of course, God is merciful on His creatures, although most are ungrateful. (2:243).**

{وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ} 244

**And participate in crusade, know God is all hearing and knowing. (2:244).**

{مَنْ ذَا الَّذِي يُقرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ} 245

**Who is he, ready to advance loan in the Name of God and He shall multiply it many fold (as reward for the loan giver) and God contracts and expands provision and to Him is reversion. (2:245).**

{أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلَكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 246

**Did you not notice nobles of Bani Israel approaching (their Prophet Samuel) after Moses, to**

***nominate a king (amongst them) so they may fight, when their prophet said “will you fight if crusade is made obligatory? Beware you shirk.” Then they replied “What is up with us in whom we shall not participate on the face of the fact, we have been expelled with our children from our homes,” and when crusade was made obligatory, barring few all turned away and God is acquainted with the disobedient. (2:246).***

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ  
247}}

***And their Prophet said, “Of course, God has nominated Talut your king.” They said, how can royalty go to him when we are comparatively richer and he owns nothing of wealth? Prophet said God has preferred him to you, “Owing to his physical strength and knowledge” (of how to administerate justice) and God endows His earthly kingdom on whomever He likes and He is extensive in granting and Omniscient. (2:247).***

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُؤْمِنِينَ  
248}

***Their Prophet told them, “Verily, the sign of his royalty will be confirmed by “A Sakina” (a box) and Aaron’s ensignia and coats of mail from your Providence, carried by angels and verily in this there is a sign for you, if you are faithful. (2:248).***

## **Moral**

1. This is an example when people, after death, before reckoning day will be enlivened. And prophets said what occurred in case of Moses shall also similarly occur in case of my disciples.
2. Advancing a loan, in the name of God, without stipulating of time, of its return, carries reward 18 times of the original premium.
3. In this is pointed out, Divine Prerogative of selecting Divine Lights depends not on worldly wealth, but on Martial Spirit and Divine knowledge, both being “Divine Gifts.” A singular case, during the Prophet’s regime was to be found in Ali in whose favour, he repeated. His single stroke of Battle of Khandak was superior to prayers of Menand Spirits until the Day of Judgment and Ali is the gate of the City of Knowledge.
4. This is the same box in which Moses, on his birth, was placed by his mother and set afloat, which was later picked up by Pharaoh. Moses, before his demise, had placed his arms, coats of arms in it Saul,

among the tribe of Benjamin, who was higher than any of the people from his shoulders and upwards. David son of Jessu, a Benthelmitite of the tribe of Judah, appointed to succeed Saul was destined to be the ancestor of a line of kings and the progenitor of the promised Messiah David Slew Goliath of Goth, the champion of Philistines and was appointed Saul's armour-bearer. When Saul (Talut) marched with his army, he addressed them verily God desires to test you with a river.

## **Verses 249 – 252**

لَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ  
 اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ  
 {قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا اللَّهَ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ} 249

***He who shall drink of it, shall not be mine. But who will not taste of it, he shall be mine except a handful of it. All tasted except a few. And when they passed and the faithful with him, they said, "We have no courage to face Goliath and his army." But who were sure to meet God said, "How few have often vanquished many with God's assistance and verily God is with the patient." (2:249).***

{وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ} 250

***And when Goliath came with his army they prayed. "Oh Providence, extend our patience and make steadfast our footsteps against an infidel tribe so they be defeated. (2:250).***

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ  
 {بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ} 251

***Then with God's assistance David slew Goliath and God bestowed unto him kingdom and law and taught what He desired. And if it was not for the fact in which God would overpower some by others, sedition would spread all about on earth,<sup>61</sup> but God is gracious over the worlds. (2:251).***

{تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوها عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ} 252

***These are the few of the couplets which we read out to you with truth and verily you are among the messengers. (2:252).***

## Verse 253

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ  
بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ  
{مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ} 253

***We have raised the grades of some of our messengers over others. Of these messengers, God talked<sup>62</sup> with some, raised others over them and we endowed on Jesus son of Mary miracles under assistance of Holy Ghost. If God wanted they would not have litigated after having received our commands, but they disputed some amongst them were faithful others infidels and if God insisted they would not have litigated. But God does what He desires. (2:253).***

## Moral

Here a distinct proof, of Prophet's followers, after having embraced faith and enjoyed fruits of his society at home and field, could not save themselves from inborn hatred they bore to especially Ali with whom they could not compete on any account on the battlefield. His constant privacy with the Prophet raised jealousy in them which, despite constant statement of the Prophet which he was doing everything under Divine Dictates would not satisfy. In other words, they were not sincere adherents of the Prophets. They had interest of the world, Power, and property in view, to gain which they continuously kept his company and to gain influence with the public, which might stand by them later, after the Prophet's demise. No person could rest content with their prayers fast and pilgrimage until he continuously goes on tasting purity of their heart and sincerity of devotion to God.

## Verses 254 – 247

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ  
{254}}

***Oh you faithful, spend in the name of God of what We have given you before death day when all transactions will cease as with friendship and intercession. Infidels are only disobedient. (2:254).***

لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا  
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا  
{يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ} 255

***God is He besides whom there is no other God, self-existent and self-preserving neither sleeps***

***nor rest obertaks Him. Whatever is in the heavens or on earth belongs to Him. Who can dare to interceded to Him without His permission and He knows the present and the future. None can get an approach to His knowledge except uner His consent. Expansive is His knowledge relative to the heavens and Earth. Not can guard them and He is almighty and omnipotent. (2:255).***

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ {256}

***There is no compulsion in embracing faith, wisdom is apart from folly. He who avoids passion and puts entire faith in God has caught hold of the strong rope (of connection between him and God) none can breach it and God is all Hearing and knowing. (2:256).***

لِلَّهِ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {257}

***And God is a sympathizer of the faithful, extricates them from dark gloom of suspicion to light of certainty. And the infidels are slaves to passion, drives them out from light of certainty (darkness) gloom of mental misgivings. They are of Hell wherein they shall ever remain. (2:257).***

## **Moral**

1. God has pointed out every good thing, e.g. faith and acts proceeding therefrom, e.g. prayers, fasts, payment of tithe, pilgrimage, etc. should be executed in a lifetime or willed, in case of arrears, so nothing will come to their aid when death angel proceeds to him to remove their souls.
2. This couplet has got mighty effects on those who keep on continuously repeating with certainty of faith and no couplets in the text can replace it. Its meaning is self-explanatory. Everyone should commit it to memory. It gives, in brief, in which Muslims, who had light of Islam, after having admitted leadership of non-authorized Khilafat, lost all rights to paradise and shall ever be in hell, whereas those who admitted true Khilafat shall be virtue of true faith, be ultimately under intercession to get paradise.

## **Verses 258 – 261**

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {258}}

***Did you not look at him (Nimrod), who disputed with (Abraham) regarding Providence, Who had***

**given him kingdom. Abraham said, “My God is He who enlivens the dead and gives death to the living.” He said, “I also enliven and kill.” Then Abraham said, “Verily, My God raises the sun in the east and sets it in the west. You do contrawise.” He was stupefied and God does not guide the disobedient. (2:258).**

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {259}

**Did you notice Jeremy, who passed by a deserted village, which had its roofs smashed to pieces (with the dead lying about) and said within himself, “How shall God raise these dead alive,” upon which God deprived him of his life for 100 years and raised him. Thereafter asked him how long he slept. He said “A day or a part of it.” God said, “No, you slept for 100 years.” Look at your food and drink. It has not deteriorated, but look at your ass and We make you a sign for the people. Look at his bones how We raise them and put on skin.” When he saw clearly said, “I have known verily God is Omnipotent. (2:259).**

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْلَمْ تُؤْمِنُ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {260}

**Or recall event of Abraham when he prayed unto his Providence, “Show me how You shall enliven the dead.” He said, “Do you not believe?” Abraham said, “Verily, I do but to satisfy my heart.” God said, “Right all, take four birds, cut them to pieces, mix them up, throw them on (ten) hill mounds about you, holding their necks in your hands and call them.” (Each piece took to its head and flew away). Now, know “God is mighty and wise.” (2:260).**

## Moral

In this are indicated, miracles to Prophet to assure humans, how they can achieve control over animal kingdom by controlling their passions. These four birds (1) pigeon, (2) fowl, (3) crow, (4) peacock were symbolical of four primary desires in a person of: – (1) attachment, (2) passion, (3) avarice, (4) pomp of the world, which if subdued will result in human salvation and attaining of Eternal life.

## Verse 261 – 266

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ {261}

**Parable of those who spend their property in the name of God is alike sowing the seed which grows seven ears, in each ear of which are a hundred grains and God enhances for whomsodever He likes. He is Omniscient and Enhancing. (2:261).**

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ ۚ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا  
{هُمْ يَحْزَنُونَ} 262

**Those who spend their property in the name of God without leaving an obligation on them or tormenting them, for them have their reward before their Providence, they shall not have fear (of future) or sorrow (for the past). (2:262).**

{قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ} 263

**A kind word with an apology (in case of inability) is preferable to charity followed by an insult and God is self-sufficient and forbearing. (2:263).**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ  
كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ  
264}}

**Oh you fatithful, do not waste your charity with obligation and insulting behaviour, alike those who spend their property with a view to (this is disdainful) showing people having no faith in god and Eternity and their parable is like a maund on which is earth, falls on which rain sweeping it out clear (they) having no power to retain it for their deeds and God does not guide a heathen sect. (2:264).**

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا  
{ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطُلَّتْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ} 265

**And parable of those who spend their property to seek Divine will and baining reward for self is alike an elevated field on which falls a heavy down pour and enhances its growth and if it does not pour heavily, be it even little, and God knows how you act. (2:265).**

أَيُّودٌ أَحَدِكُمْ أَنَّ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ  
{ذُرِّيَّةٌ ضُعَفَاءٌ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ} 266

***Does anybody of you like to have a garden of dates and grapes, having canals underneath, producing various kinds of fruits and when old age overtakes them amidst a large family of weak children (which is being maintained on the produce of this garden) then suddenly sweeps a heatwave over it, burning it up. Thus does God distinctly point out His commands for you to ponder over. (2:266).***

### **Moral**

1. In this parable increase 700 times is due to sincere intentions with which a person, with their lawful earning spends in name of God as per statues.
2. Charity based on sincerity without obligation and an insult is appreciable to God, the rewarder, else an apology during disability will act equally well.
3. It will have its effect. Save self against pride and ungratefulness to lose prosperity.

### **Verses 267 – 273**

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ  
{بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ} 267

***Oh you faithful, spend in name of God pure of what you earn and what is produced from earth for you, and do not think of impure to spend, although you are not supposed to take it, although you overlook it and know verily God is self-sufficient and worth of praise. The devil threatens you with poverty. (2:267).***

{الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ} 268

***And orders you evil and promises forgiveness and mercy from Him and God is Omniscient and extensive. (2:268).***

{يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ} 269

***He gives wisdom<sup>63</sup> to whomever He likes and whom he gives it, verily, it is great boon although this gift, only the wise appreciate. (2:269).***

{وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ} 270

**And whatever you spend in charity or under vow verily God knows and there shall be no assistance to the disobedient. (2:270).**

إِنْ تُبَدُّوا الصَّدَقَاتِ فَانِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ {271}

**If you expose charity, it is well and good and if you hide it and give to the poor it is much better. It will tend to mitigate your sins and God is acquainted with your deeds. (2:271).**

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا يُنْفِسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا  
مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ {272}

**To bring them on the right path is not your duty but God brings those whom He likes and whatever you spend on your own account of charity or to seek Divine will and what you spend in charity God shall pay you back without lease reduction. (2:272).**

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ  
بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {273}

**It is for the poor, imprisoned during crusade, having no means to get out and ignorant, thinks they are rich due to their piety (in maintaining self-respect) but you can diagnose them from their faces, they do not supplicate people. Whatever you spend in charity God is acquainted therewith. (2:273).**

## **Moral**

1. Further method of living pure and pious life is dictated based on “Piety.” It is to earn an honest penny and out of its savings to do charity which shall be repayable in Eternity without any reduction, provided the rightful persons are recipients thereof although they, out of self-respect, will not supplicate you.
2. He prefers “Wisdom” to riches for people, because it is through it, a person’s acts are purified and only these are appreciated by Him as He Himself is pure.
3. This is another important fact to remember and this is not to force anybody to fall in with your views. This is secret and reserved to God, your duty is to advise on Right Path without seeing its issue, purely to seek Divine will.

## Verses 274 – 281

{الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 274

**Those who spend their property in name of God, night and day, secretly and openly, has their rewards before their Providence. They shall not have fear or grief. (2:274).**

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} 275

**Those who take interest shall not be able to stand (on Day of Judgment) but as though, under influence of the devil, they have been stupefied. This is because they made no difference between a transaction of sale and purchase and interest taking, whereas, former has been legalized by God, the latter is illegalized for him, whom advice from his God came, and he kept away from it (i.e. vice) what was committed by him in the past (before receipt of advice) his affairs are before God, and those who repeats (wantonly) the crime, shall be condemned to hell wherein they shall ever remain. (2:275).**

{يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ} 276

**(Charity on) interest (reward of) shall be wiped off and (pure<sup>64</sup> legally earned) charity will be increased and God does not appreciate sinful heathens. (2:276).**

{إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 277}}

**Of course, those who embraced faith<sup>65</sup> acted virtuously were steady at prayers and paid tithe have their rewards before their Providence. They shall have neither fear nor grief. (2:277).**

{يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ} 278

**Oh you faithful, fear God, give up balance of interest, if you are faithful. (2:278).**

{فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ} 279

***If you are not prepared to do it, be prepared to face God and His Prophet, whereas if you do penance, you are entitled to the capital. Do not be tyrannical (in demanding interest) and do not be tyrannized in getting back your original amount. (2:279).***

{وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ} 280

***And if the debt is straightened (by circumstances) relax until your convenience and if you forfeit the capital, it is much better if you know the advantage thereof. (2:280).***

{وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ} 281

***Fear the day you shall revert unto God when every soul shall receive reward of his deeds without mitigation. (2:281).***

## **Moral**

1. Continuous charity, secret and open is like a virtuous act because open charity counts for an obligatory function and secret charity is a compensation towards shortcomings of the past and present, and thus results in no sorrow of the past and if the habit is continued, until the end of the life, there will be no fear for future.
2. Interest from Muslim is not permissible. Where, however, money remains at home, without causing any impediment and it is not an interest taking e.g. father lending his son, or wife to her husband, at suitable dividend.

## **Verses 282 – 283**

ا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ {فُسُوقٌ بَكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} 282

***Oh you faithful, when you transact, on advancing a loan, for a stipulated period, put it in black and white. It is necessary for the clerk to record on justice and he should not refuse to write as per Divine dictates and the debtor should himself write fearing God his Providence, without***

*leaving anything therein. And if the debtor be an idiot or weak or unable to write his partner should do it with justice, and two male witnesses should testify it and if it is not possible to procure two of them there should be a man and two women who should volunteer to be witnesses so if one forgets the other should remind her, and the witnesses should not refuse the call and they should not fail in recording even a small item for the period. This is fair in the eye of God and a straight evidence close to the fact whereby you will not entertain doubt except it be a cash mutual transaction. When it is not necessary to put it in black and white, and testify this transaction where be neither the clerk be put to loss or the witnesses and if you do so it is failure of duty. Fear God so He may instruct you as God is Omniscient. (2:282).*

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ  
 {وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ} 283

*And if you are on tour and cannot get a clerk, pledge or pawn (as your security) with the trust worthy who should fulfil the security and Fear God his Providence, and do not hide the evidence and he who does it intentionally is a sinner and God knows how you act. (2:283).*

### Moral

This is the case on which Law of contract is constituted in Islam and it carries all necessary precautions to be included, when a party of faithful is dealing in transaction.

### Verses 284 – 286

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {284}

*For God is, “What is in heavens and on earth,” if exposed what is in your hearts or hide it verily, God shall (demand) account (thereof) forgiving him whom He chooses and chastising whom He likes and God is Omnipotent. (2:284).*

مَنْ الرُّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا  
 {سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ} 285

*The Prophet believed in his revelation from God and the faithful, all believed in God and His angels, His revelation and His messengers. We do not make difference between any and they said, “We heard and followed, we seek Thy forgiveness and to You we shall revert.” (2:285).*

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴿٢٨٦﴾ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

***God does not exact duty beyond anybody's capacity, on them is result of what they do. "Oh Our Providence" do not hold us for our forgetting and shortcomings. Oh Our Providence, do not load us with duty what we cannot bear, do not hold us up as You did hold our predecessors and do not overload us beyond our capacities, overlook our shortcomings, forgive our sins, be merciful on us, You are our Lord and help us against heathens. (2:286).***

## Moral

This is a statement between God and Prophet under physical ascension when the latter was invited to witness marvels before God, as a special privilege riding Burak, in company with Gabriel, who accompanied him until his limits, wherein many affairs were settled. Daily prayers were reduced from 50 to 17; succession of Ali and Immaculates (Divine Lights) was ratified. The Prophet's followers will not be held up on: 1. Forgetfulness, 2. Mistake, 3. Helplessness in danger, 4. Action under constraint, 5. For action in anger, 6. Speech under presence of tyrants, 7. Action without knowledge, 8. Misgivings during consideration of man's transactions, 9. Jealousy not expressed by tongue or action.

In this connection Imam Ja'far said God shall never admit him in paradise in whose heart there is a feeling of love for first two successors of Prophet to the extent of a grain of mustard. Beware oh you sensible readers! Another fact regarding jealousy, they bore in their hearts towards Ali and Ahl al-Bayt and exposed after the Prophet's departure is a historical record. Enmity to Ali is Enmity to the Prophet and enmity to the Prophet is enmity to God. God has cursed him and cast His Wrath on him, who is inimical to Ali (vide Sermon of the Prophet in the Valley of "Khum." Has not God cursed and cast His wrath on the devil for this jealousy to Adam?

1. Because text describes their disobedience and punishment to which they will be subject for like offence. As also attributes of Divine Guides or Lights and their relative birth of Heaven are compared with those of general public born of Earth again they receive direct training from Providence.
2. They are allegorical due to love and attachment to children. They cannot think ahead nor see ahead.
3. I.e. they are hypocrites or insincere pretenders to faith.
4. Involved in self-deception, re: religious ordinance.
5. They have temporary (interest) worldly advantage at cost of faith (capital) by hypocrisy for paltry worldly benefit. Loss of which means loss of Eternity as the Hypocrites shall be condemned to Hell of lowest grade.
6. This is allegorical when Islam offers booty in battle, they participate therein.
7. When question of life giving comes in, they keep off. Note force of the word certainly as it proceeds from God. As per His claim He alone, None Else has power to fertilize soil yielding crops.

According to grades: (1) Paradise Eden, (2) Paradise Firdaus, (3) Paradise Naeem, (4) Paradise Aliya, (5) Paradise Maawa, (6) Paradise Dar-us-salam, (7) Paradise, Mukam, (8) Paradise Khuld.

Grades of Hell: (1) Jahanam, (2) Laza, (3) Hotamma, (4) Sakar, (5) Jahim, (6) Saeer, (7) Hawiya.

8. This appointment being His Prerogative and none can dare claim.
9. They had desired to become his Representative on earth.
10. In fact, by birth, he was spirit (of fire) and not an angel.
11. They were asked not approach a certain tree which bore divine knowledge reserved for the Ahl al-Bayt.
12. By swearing (falsely) by God.
13. Adam forgot what God had forewarned him about the devil and so on swearing of Satan he (Adam) accepted it (his suggestion) in supper cession of Divine warning. This led to Adam's expulsion, although he did not taste of the tree which he was forbidden.
14. Couplets 38 and 39: No couplets are so often repeated as these two and form the foundation of the text and relate to belief in god, through immaculate and avoiding false claimants, who have no Divine Torch (Divine Knowledge).
15. 1. Usul al-din God, 2. Prophet, 3. Imamate, 4. Justice, and 5. Eternity and attempting to carry out Divine commandment at cost of self and property.
16. those who did not worship should kill those who worshipped the calf; this is the punishment for association.
17. This sense is evil.
18. True Shias are qualified by piety – prayers, tithe, self-denial, and divine awe.
19. For reference see the Prophet's sermon near the Valley of Khum, Appendix A.
20. Tithe of body is fast
21. Thus, learning of magic is unlawful on this ground.
22. This covers the same meaning, i.e. believing in God and Prophet and genuine Khalifas and the Day of Judgment for reward.
23. These are Imam's houses burning them is most tyrannical. Call to mind Omar to burn Fatima's house and Yazid's forces destroyed Imam Hussain's tents, etc.
24. This is an additional condition for Imamate "to be immaculate" after Khullat and Nubuyat (30). Prerogative of God of "Oh Jesus" Speech St. John 7 – 8 Father has sent me My doctrine is not mine but His chap 6/16 sent me. I am Light of the World. Chap 8/23 You are born of Earth. I am from above. You are of this World. I am not of this World. All these Divine knowledge to propagate Islam and His (Divine) Faith. Prophet Muhammad is greatest of all being first of creation with his immaculate family.
25. This is a due to this fact, every member of the Prophet's family is not obedient, but as the selected few "Immaculate" born prior to creation and trained in spiritualism and sent with Divine Knowledge on Earth. Imamate is reign of religion. Source of organization of Muslim community and peace of world and honour to faithful, and through Imam, religious functions prayers, tithe, pilgrimage, and crusade are completed and Limits and religious ordinance issued. It maintains legal and illegal of Divine commands intact, and bars those attacking Islam, inviting them to Sirate Mustakim Divine Path. There is only one in their time, those who fail to recognize the Imam of their time is an infidel, and is not entitled to intercession. They are of Quraysh Descent and limited to 12.
26. Whether or not He has a son or Trinity, etc. Abraham (2000 B.C.) Jacob (1000 B.C.), Moses (1250 B.C.), Jesus came of Judas and Mary.
- (a) Jesus Christian Qibla is Bethlehem and Prophet Muhammad of (144 a) Ismael 622 A.D. dates his flight.
- (b) Muslim Qibla is Mecca
- (c) Jewish Qibla is Jerusalem.
- From Medina these will be:
- (a) Northeast
- (b) South
- (c) Northwest where differences crop up.
27. When 12th D. Light shall appear into Holy Sanctuary to avenge on wrong doers.
28. These are associators of the Holy Sanctuary who may falsely attribute association to the Prophet by going to Medina saying he has again directed himself to Khana-e-Kaba.
29. By penance and prayers.
30. By forgiving your sins among the absolved and obedient in worshipping Me.

- [31.](#) Proof of Prime Mover (God the Omnipotent and Omniscient).
- [32.](#) God claims maximum love for self from creatures as He is pure and Indispensible to them yet indifferent of their help and pure of their association. He also refers to regard paid to unauthorized by their preference to God's nominees the Immaculates on the Day of Judgment, when they will seek escape to no purpose.
- [33.](#) Moral regarding 177: God defines virtue (in real sense) (A) in purifying heart by belief in One God, Reckoning Day – Angels, His Messengers, accepting them by tongue then (B) sacrificing property in assisting the needy to come Divine Will, (C) Self-denial – being steady at prayers and payment of legal debts, (D) by patience in (a) illness, (b) poverty, (c) driving crusade.
- [34.](#) He gives philosophy of Capital Punishment in safety of one's own life.
- [35.](#) Moral obligation in making a Will, it may be amended where it defies Divine Commandments.
- [36.](#) These are 1) aged, 2) pregnant women, 3) feeding baby.
- [37.](#) (a) By just evidence of two faithful.  
(b) Or self-witnessing.  
(c) Self-calculating.  
(d) By its publicity.  
(e) Completion of 30 days of Shaban which is a preceding month.
- [38.](#) If acceptance is beneficial else reserves rewards for futurity
- [39.](#) The Prophet said, "I am the City of Knowledge and Ali is the Gate thereof." Here is a command to Study Islamic Theology as per dictates of "Immaculates of the Prophet's Family," rightful successors of him see St. John 10:9. Jesus says I am the door: by me if any person enters, they shall be saved. The thief cometh not for steal and to kill to destroy. Islamic history has fully borne Jesus's words.
- [40.](#) Fear ensures salvation
- [41.](#) Piety leads to felicity.
- [42.](#) Ariston Metron.
- [43.](#) Introduce nothing new of your own or eliminate nothing as pilgrimage will then be of your will as Khalifa, Eliminated Perambulation for Intercourse.
- [44.](#) More than 48 miles from Mecca.
- [45.](#) Here you have to spend night and start after sunrise on the tenth Dhul Hajj to Mina (Vide supra).
- [46.](#) Essence of admission to Paradise is "Piety" with Divine Awe.
- [47.](#) Note: everything has a limit and the only thing which is exceptional is Divine Remembrance, which has no limit.
- [48.](#) Worldly gifts are: (1) Remembering by Heart God, (2) Faithful Wife, (3) Thanking tongue.
- [49.](#) Two days is necessary to be at Meena 10th, 11th, and 12th you can leave before evening or on the 13th Dhul Hajj.
- [50.](#) This was revealed when Ali slept on the Prophet's bed during his flight from Mecca to Medina in a cave of sur thus he purchased "Divine Will" at the cost of his life to God, i.e. why all acts Ali were under self-denial. The legal Successor of the Prophet to be most unjustly treated by the Prophet's followers, who shall witness results of their deeds in Rajat and Reckoning Day forever. He is libelled for owning fealty to the successors of the Prophet when he had already sold his life to God.
- [51.](#) This means to accept Ali's leadership after the Prophet's demise, as a spiritual guide, having all the attributes of the Prophet being Divine Gifted.
- [52.](#) Because of the Devil's misgivings.
- [53.](#) When they have not been submitted to test.
- [54.](#) A Muslim wife is illegalized and forfeits legacy arising out Islam, this is worldly loss.
- [55.](#) In eternity is hell instead of Paradise.
- [56.](#) Resulting on getting paradise, by forgiveness of sins.
- [57.](#) This is due to your short-sightedness.
- [58.](#) If you cannot afford to maintain on your own account, you are at liberty to spend out of their capital, charging for your labour.
- [59.](#) Your point of view is worldly gain, which is frail in the eye of God.

60. Due to their maintenance and sacrificing for their honour.
61. Owing to virtue of the virtuous calamities are obviated.
62. It was Moses with whom God on Mount Sinai talked and with ohammad in ascension in close proximity.
63. The wise person does three things: (1) They give up the world, before world gives them up, (2) prepare their sepulchre before entering it, (3) acts to Divine will before entering into His presence.
64. God is pure and wants pure to be offered to Him, can anybody but a pious do this?
65. Faith as per requirements of couplet 177, page 33.

## Surah Ali Imran, Chapter 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Beneficent, the Merciful*

### Verses 1-9

{الم} 1

*Alif 'A', Lam 'L', Mim 'M'. (3:1).*

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} 2

*God is He barring whom there is none, ever existent and self-existent. (3:2).*

{نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ} 3

*He has revealed unto you the true text confirming the previous and revealed<sup>1</sup> Torah and Bible. (3:3).*

{مَنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ} 4

*Before this guidance for humans and revealed distinctive text; those who denied the couplets thereof shall be intensely punished and verily God is mighty at retaliation. (3:4).*

{إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ} 5

***Of course, nothing in the heavens or on earth is hidden from God. (3:5).***

{هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ} 6

***It is He who forms our figure as he likes in the mother's womb and there is one but Him full of might and wisdom. (3:6).***

{هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ} 7

***It is He who revealed unto you the text couplets whereof are clear which from the fundamentals of the text, the rest subject to elucidation; now those who have not diseased hearts seek sedition by giving expressions to their desires in their elucidation, although none but god and those proficient in Divine knowledge can follow them. Who say “We believe in them, everything is revealed from our Providence,” and none but the wise take a lesson from it. (3:7).***

{رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ} 8

***Who pray to the providence oh our Lord do not prejudice our hearts after guiding us and endow upon us. Your mercy for surely, You are might at granting. (3:8).***

{رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ} 9

***Oh our Providence, certainly You are to assemble all humans on that day wherein there is no doubt; of course God does not contravene the promise. (3:9).***

## **Moral**

God has warned not to elucidate the ambiguous couplets of the text in the divergent way, you think, grammatically and dogmatically, giving wide application of meanings from the original and dilating on one's thoughts, so as to deviate from authorized versions of Divine Lights, whose connection with Divine text shall continue until the Day of Judgment and whose affection is a tenet of Islam and as love implies obedience, naturally it results in avoiding their enemies and friends of their enemies.

This has resulted in two main factions, one having its religious leadership in Divine Light and the other otherwise, to defend their acts in gaining worldly ends and supporting their acts by misinterpretation of the text. For peaceful life, social justice with heathens is not forbidden, even mutual obligation is recommended, especially when they do not interfere with your religious rights and prejudices and secretly do not contrive to convert you or drive you out of the country.

## **Verses 10 – 20**

{إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ} 10

***Verily, those infidels will not avert Divine punishment by means of their children and property; rather, they are essence of hell. (3: 10).***

{كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ} 11

***Like the followers of Pharaoh and those preceding him who falsified Our commands (Divine Lights when personified) upon which God arrested them of their sins and God is Mighty at punishment. (3: 11).***

{قُلْ لِلَّذِينَ كَفَرُوا سُنُوبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ} 12

***Tell infidels, they will be shortly vanquished and assembled in Hell which is an abominable abode. (3: 12).***

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ} 13

***Verily, you had an instance in the case of two facing parties one of which was fighting in the name of God and the other infidels, to whom appeared faithful induplicate and God helps whom He likes; verily in this is a sign for the sensible. (3: 13).***

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَإِ} 14

***Appreciation has been created for man in their love for women, children and heaps of gold and silver bangles and necklace, pointed horses, animals and fields. [2](#) This is worldly gain and is frail,***

**and before God is Lasting reward. (3: 14).**

قُلْ أُوْتِبْتُكُمْ بِخَيْرٍ مِنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ  
{مِنَ اللَّهِ وَاللَّهُ بِصِيرٍ بِالْعِبَادِ} 15

**Say, “Shall I point you out a more ambitious thing than this?” For the pious, who fear God, before their Providence are eternal<sup>3</sup> gardens, flowing beneath which are nymphs and Divine will and God is viewing His creatures. (3: 16).**

{الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ} 16

**Who pray unto God saying, “We have embraced faith, forgive our sins and save us from punishment of hell.” (3: 16).**

{الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ} 17

**They are patient, true, obedient, charitable and praying penance before dawn.<sup>4</sup> (3: 17).**

{شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ} 18

**God has testified to His being unique without any other partner and so also have angels and<sup>5</sup> men of knowledge maintaining justice and there is no God but He, the Almighty and the wise. (3: 18).**

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ} 19

**Verily, the religion before God is Islam (resignation unto Him) wherein did not differ those whom the book was revealed except after becoming cognizant with it. Out of jealousy in between those who shall deny God’s commands let him be prepared for immediate punishment from God. (3: 19).**

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا  
{وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بِصِيرٍ بِالْعِبَادِ} 20

**And if they dispute your claim, say, “I supplicate God along with my followers to follow suit with**

**you. If they did, they get guidance, else your duty is nothing but communication of message and God is watching His creatures. (3:20).**

## **Moral**

Islam in world grants benefits of marriage and Heritage; Faith grants Eternity rewards of virtue and piety.

## **Verses 21 – 30**

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ  
21}}

**Verily those who denied God's couplets (Divine Lights) and slay Prophets unjustly and slay<sup>6</sup> those who order virtue without rhyme and reason amongst men give them tidings of intense punishment. (3:21).**

{أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ} 22

**Those are the persons whose actions are voided in world and eternity, and there will be none to assist them. (3:22).**

{أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ} 23

**Have you not looked at persons who have received a paltry share of the text when invited to Divine text to decide, on mutual claims, a group of them turns their back and keeps away from following or complying with truth, i.e. Divine Light. (3:23).**

{ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ} 24

**This is because they say fire of hell will not touch them except a few days; they have been deceived in their faith on account of their falsification (misconstruing text). (3:24).**

{فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ} 25

**What will be their condition when they will be assembled on the inevitable day and each will be rewarded as per their deeds without any loss. (3:25).**

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {26}

**Say, "Oh my God, Monarch of kingdoms,7 You shower kingdom on whomsoever You do like and do, You8 withhold from whom You like and you do honour whom You like and You disgrace whom You like; all are good or welfare is in Your hand and verily You are Omnipotent. (3:26).**

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ {27}

**You enter night into day and vice versa and bring forth a faithful from9 heathenism and vice versa and You grant provision without limits on whom You like. (3:27).**

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ {28}

**The faithful should not take the infidels as their friend except the faithful,10 and who acts contra wise, God is not responsible for the consequences except where there is fear of life. 11 Thus does God warn you and to Him is fear of life. (3:28).**

قُلْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعَلِّمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {29}}

**Say, "Whether you hide what is in your heart or expose, God knows it and He also knows what is hidden in Heavens and Earth and God is Omnipotent. (3:29).**

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ {30}

**On the Day of Judgment, every good a soul has done shall be presented before Him and so also every evil, and they will desire the reckoning day is put off a great distance to avoid dues, due to evil they have committed, and God warns every soul. Verily God is forbearing to His creatures. (3:30).**

## Moral

God as perfect creator and is "Perfectly good" brought into existence humans and jinn in body and soul

with material and spiritual worlds. If they had reserved (a) Takvini and (b) Taklifi<sup>12</sup> functions, under His control, object of creating paradise and hell would have carried no sense.

Former He reserved for self and latter left to creatures yet because “good” is over-powering, total power He did not leave with them else they would have revolutionized His design to His only choice was to grant limited power (under Taklif) to creation wherein His bounty supersedes evil arising from creation, pointing out the issue of following good and avoiding evil leading to paradise and hell.

## Verses 31 – 41

{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ} 31

***So if they claim to have love<sup>13</sup> for God follow me and God will love you and forgive your sins and God is forgiving and merciful. (3:31).***

{قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ} 32

***Say, “Obey God and Prophet and if you do not, God does not love the infidels.” (3:32).***

{إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ} 33

***Verily God selected Adam, Noah, Abraham’s family and family of Imraan over the world. (3:33).***

{ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ} 34

***They are inter-related and God is Hearing and Knowing. (3:34).***

{إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ} 35

***Recall when Imran’s wife prayed “Oh my Providence, I have made a vow to set free what is in my womb to serve You. So accept my prayers and verily You are hearing and knowing.” (3:35).***

{فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي فَأَعْبُدُهَا بِكَ وَذُرِّيَّتها مِنَ الشَّيْطَانِ الرَّجِيمِ} 36

***And when she gave birth to a daughter, she said, “A daughter is born to me and God knows what***

**she has given birth to, a son is not like a daughter. I have named her Mary and I seek Your protection for her and her family from the cursed devil. (3:36).**

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {37}

**Her Providence accepted her prayers with pleasure and cherished her under the care of Zakaria, and whenever Zakaria used to enter the holy sanctuary he used to find food near her. He would ask Mary, “Whence did the food come.” She would say, “It is from God.” Verily God provides whomever He likes without account. (3:37).**

{هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ {38}

**It was then Zakaria’s prayers to his Providence, “Oh God, grant me a like child for You are hearing my prayers. (3:38).**

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ {39}

**Angels in reply, while he was standing in prayers near altar said, “Verily God gives you tidings of Yahya, verifying Jesus as Prophet from God of men and immaculate and a Prophet among the virtuous.” (3:39).**

{قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ {40}

**Zakaria said, “Oh Providence, how shall I have a child when I am old and my wife is in menopause.” God said, “This is the way in which God acts how He likes. (3:40).**

{قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَانْذُرْ رَبَّكَ كَثِيرًا وَسِيِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ {41}

**Then he prayed to God to grant him some sign. God said, “Your sign will be you will not talk for three days except under signs when you shall remember your God immensely glorifying Him night and day.” (3:41).**

## **Moral**

God has distinctly laid down claim for His love is to be tested by implicit obedience to orders of the

Prophet and in case of refusal, he shall be an infidel. This is enough test for searching this infidelity in Muslim companions of Prophet (which is known as hypocrisy) which, the Prophet to fulfil Divine message kept quiet, fighting with them. To Ali advising after his departure saying, “Oh Ali, your fight is my fight,” and “Hussain is from me and I from him,” (him i.e. Hussain).

## **Verses 42 – 54**

{وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ} 42

**Recall when angels addressed 14 Mary, “Verily, God has selected you and made you immaculate and chosen you among the women of the time. (3:42).**

{يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ} 43

**Oh Mary 15, obey God and prostrate before Him and bow down in congregation. (3:43).**

{ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۗ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ} 44}}

**These are secret news which we reveal unto you and you were not present when they were throwing your pens to decide as to who should cherish Mary. And you were not present when they were litigating. (3:44).**

{إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ} 45  
{الْمُقَرَّبِينَ}

**Recall when angels addressed Mary, verily God has given you tidings of a son named Messiah Jesus son of Mary having being respected in the world and eternity and having Divine proximity. (3:45).**

{وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ} 46

**And shall converse with men in childhood and old age equably and shall be among the virtuous. (3:46).**

{قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ}

**Mary said, "How can I bear a child when I have not intercourse with any man." God said, "This is the way I create as I like, when it is decided simply My word of 'Be' is enough to bring it into existence. (3:47).**

{وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ} 48

**And God shall teach him the text, philosophy, the Torah and the Bible. (3:48).**

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمُ إِن كُنْتُمْ مُؤْمِنِينَ} 49

**And send him to the Jews and will say, "I am come to you with a series of miracles from our Providence, verily I can create from dust a figure like a bird then blow unto it when it becomes a flying bird under Divine sanction and I can heal natural blind and natural lepers and enliven the dead with Divine consent and inform you what you have eaten and what you have treasure dup in your houses." Verily, in these are signs of my being a genuine Prophet if you are faithful. (3:49).**

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَالْإِنْجِيلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَالْإِنْجِيلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ} 50}}

**And testifying Torah with you and legalizing what was illegalized on you and I have brought miracles from your God, so fear God and obey me. Verily, God is your and my Providence. (3:50).**

{إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ} 51

**Worship Him alone and this is the direct way to His proximity." (3:51).**

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّ اللَّهَ رَبُّنَا فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي مَتَّبِعُكُمْ وَأَحْسِبُكُمْ كَفْرًا} 52

**When Jesus realized infidelity in them he asked, "Who is going to help me for God's sake." The fishermen, in reply said, "We are your assistants for God, having embraced faith in Him supplicating you in due testimony thereof." (3:52).**



{ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ} 58

***These are the couplets We are reading out to you full of advice and wisdom. (3:58).***

{إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ} 59

***Jesus's instance before God, of course, is like that of Adam, whom We created of earth and said be and he was. (3:59).***

{الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ} 60

***This is a fact from your Providence and do not be among the doubters. (3:60).***

{فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ} 61

***Those who litigate with you after having received your knowledge thereof be challenged by calling children on either side and ladies accordingly and souls too, then imprecating Divine curse on liars. (3:61).***

{إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ} 62

***This is a true historical fact and there is no other God except God and He is almighty and all-wise. (3:62).***

{فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ} 63

***And if they turn away, God knows the seditious. (3:62).***

## **Moral**

This paragraph relates a great event of imprecating curse.

This is as a result of the Prophet's message to distant places, after having influenced the near about pagan Arabs, to Najran, A town in Yemen, where Christians were believing in Jesus to be a son of God. Men under leadership of Askaf came over to argue with the Prophet whom God revealed to offer a like case in Adam, who had no parents.

On refusal to be convinced, God commanded the Prophet to throw down the gauntlet by imprecating curse on liars after bringing in their sons, ladies and souls on the field of imprecation barring Abul Haris, who recollected a tradition of Jesus not to enter into such a challenge, if the party involved brought his nearest kith and kin but submit, or reconcile on payment of Jazya, which being done, they returned home, thus proved truth of Islam, and purity and perfect truth of Ahl al-Bayt. It was for this Ali claimed to be “Siddick-i-Akbar” and said none but a great liar would adopt this title.

## **Verses 64 – 80**

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا  
 {مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ} 64

***Say, “Oh you men of revealed religions, come to a common understanding between us in which we should not associate any god nor adopt anybody barring God, our Providence.” In case, they turn away, say, “Bear witness I supplicate God.” (3:64).***

{يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ} 65

***Oh you people of revealed religions, why do you litigate about Abraham, because both the Taurat and the Bible were revealed after Abraham. Do you not understand so much? (3:65).***

{هَا أَنْتُمْ هُوَءَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ} 66

***Oh you people who were litigating on one of which you had knowledge, why do you litigate on what you have no knowledge? God knows and you do not know. (3:66).***

{مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ} 67

***Neither Abraham was neither a Jew nor a Christian, rather a pure Muslim supplicant and was not an associator. (3:67).***

{إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ} 68

***Rather, he is more connected with Abraham, who followed him, and this Prophet with his faithful and God supports the faithful. (3:68).***

{وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ} 69

**And this group likes to misguide you but by this tactic they misguide themselves unawares. (3:69).**

{يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ} 70

**Oh you people, why do you deny God's commands intentionally. (3:70).**

{يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ} 71

**Oh you people, why do you tamper with fact by falsification, biding truth intentionally. (3:71).**

{وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ} 72

**And a group of them said, "Believe in what was revealed to you in 16 morning denying later revelation so 17 in which they may revert to your faith. (3:72).**

{وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ  
{بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ} 73

**And do not believe in them, except those who follow your faith. Say, "Real guidance is from God alone only who has given text to Prophet like what you have and you are litigating about it before your Providence." Say, "Verily, grace is in the hands of God, endows it on whosoever He likes and God is Omniscient." (3:73).**

{يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ} 74

**Specializes with His grace whosoever He chooses and hi is mightily gracious. (3:74).**

{وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِغِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بدينارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قائماً ۗ ذَلِكِ  
{بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ} 75

**Of men of revealed religion, there are some who will refund your deposit even be it in heaps and other will not even if he had to return a farthing, until you stand on his head. This is why they**

**said we have no responsibility for the ignorant and they knowingly libel God. (3:75).**

{بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ} 76

**Rather those who fulfils the covenant, verily is appreciate, God loves the pious. (3:76).**

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ  
{الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ} 77

**Those who sell the covenant and their oaths for a trifling sum, they shall have no share in eternity, neither God will talk to them, nor look at them, nor accept their penance and for which there is intense punishment. (3:77).**

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ  
{مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ} 78

**Verily, amongst them are scribes who change their tongue (add what is not) and it is not revealed to them and they say “It is from God,” and it is not from Him and they knowingly libel God. (3:78).**

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّنَ  
{بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ} 79

**It is not for a man who is granted a book, knowledge, and prophecy to ask people to worship him, barring God, rather, he would tell them “to be pious,” in what I have endowed on them and taught them. (3:79).**

{وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ} 80

**And would not ask you to worship angels and prophets. What! Are you going to be infidel after supplicating Him? (3:80).**

## **Moral**

Results of mutilating and misrepresenting facts in religion are:

1. No share of eternity, i.e. Hell.

2. No talk with God.
3. No Divine Grace.
4. No acceptance of penance.

**Note:** Those who have misrepresented the Prophet's sermon in the Valley of Khum must take a lesson.

## Verses 81 – 91

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ  
 {أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ} 81

**Recall when 18 God exacted a promise from the Prophets, “When you are given the text, law, and comes to you, My Prophet, confirming what is with you, you shall believe in Him and help him (i.e. instruct your followers to embrace faith in him and help him).” Then God asked, “Have you agreed to it and commit yourself to it?” They said, “Yes, we do agree.” God said, “All testify and I shall bear testimony thereto.” (3:81).**

{فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ} 82

**And those who turned away from it, is disobedient. 19 (3:82).**

{أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ} 83

**What! Are they looking for any other religion than Islam, for everything in the heavens and earth supplicates Him and to Him shall they revert. (3:83).**

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ  
 {وَالنَّبِيِّونَ مِنْ رَبِّهِمْ لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ} 84

**Say, “We have embraced faith in God and what is revealed unto us, to Abraham, Ismael, Isaac, Jacob, and their children, to Moses, Jesus and Divine messengers making no distinction in between and we supplicate Him.” (3:84).**

{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} 85

**Those who looks out for any other faith than Islam it shall not be accepted of them and they shall be a sufferer in eternity. (3:85).**

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَاهَدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ  
86}}

**How can God continue guiding a tribe which after embracing faith and verifying genuineness of the Prophet and vividness of his miracles becomes an apostate and God verily does not guide the disobedient. (3:86).**

{أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ 87}

**Those are the people whose reward, verily, is Divine curse and curse of the angels and the entire generations. (3:87).**

{خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ 88}

**Wherein they shall remain without mitigation of punishment and relaxation. (3:88).**

{إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ 89}

**Except those who became penitent after giving and Merciful. (3:89).**

{إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ 90}

**Verily, those who became infidels after faith and intensified their infidelity never shall their penance be admitted and they are the misguided. (3:90).**

{إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفْرًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَىٰ بِهِ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ 91}

**Of course, those who became infidels and died as infidels, nothing shall be accepted of them, even if they offered Earth full of gold. They are the people for who is intense punishment and for whom there is no intercession. (3:91).**

## Moral

God has been unique all along until He desired creation. He created a “word” turning into “Light” from which Md. and then Ali and his family including Fatima were created with other “word” was created “Soul” which took an abode in this light and thus Muhammad and his family are lights of God, giving them room in their enlightened body as “Divine Guides.’ Those who walked in their light were guided. And those who left them were in darkness of misguidance. Their creation was far prior to creation of the Heavens and Earth. Then He exacted a promise of these Prophets, who are rays of Divine Light from them of their Lordship over them and assistance.

This clause refers to this event. This is what Jesus claimed, “I am come a light into the world, whosoever believes in me should not abide in darkness” (St. John 13:48). Again he says, “If you love me, keeping my commandments” (St. John 14:15) and predicts our Prophet’s coming. “And I shall pray to Father (God) and he shall give you forever” (St. John 14:16). How many false prophets have since appeared, although Prophet Muhammad spoke of Ali as a Light after him and will be succeeded by remaining 11.

## Verses 92 – 101

{لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ} 92

***You shall never attain righteousness until you sacrifice the dearest to you in the name of God and whatever you spend, verily, God is acquainted therewith. (3:92).***

{كُلُّ الطَّعَامِ كَانَ حِلالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ صَادِقِينَ} 93

***All food was lawful for Bani Israel except what (camel’s flesh) Jacob had made illegal for self (on account of illness before revelation of the Torah. Bring it and read out to me if you are true. (3:93).***

{فَمَنْ افْتَرَى عَلَى اللَّهِ الْكُذْبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ} 94

***And in spite of this, they libel God they are disobedient. (3:94).***

{قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ} 95

***Say, “Truth said God, when He asked you to follow the straight faith of Abraham for he was not***

**among the associators.” (3:95).**

{إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ} 96

**Verily, the first house set up for worship for humans in Mecca the source of guidance (salvation) for the world. (3:96).**

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ  
{اللَّهُ غَنِيٌّ عَنِ الْعَالَمِينَ} 97

**For therein are open signs where Abraham stood (to raise the structure) and those who enters the sanctuary is promised safety and for God's sake, i.e. Divine Will, do pilgrimage when you are able to go there and those who refuse becomes an infidel and verily God is independent of creation. (3:97).**

{قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ} 98

**98. Say, “You people of revealed religion, why do you deny God's commands when He is a witness to your deeds.” (3:98).**

{قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ} 99

**Say, “You people of revealed religion, why do you bar from His path those who have embraced faith seeking a crooked way knowingly and God is not indifferent to your deeds. (3:99).**

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ} 100

**Oh you faithful, if you follow a group of revealed religion, they will turn you apostate, after having embraced faith. (3: 100).**

{وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ} 101

**And how can you become an apostate when Divine commandments are read out to you and a Divine<sup>20</sup> representative is amongst you and those who adheres to God, (i.e. to His representative) verily attains guidance leading to the straight way to Him. (3: 101).**

## Moral

This is the stand of Shias who claim all prophets and imams are Divine Lights – having brought Divine message, receiving training for them directly, under Divine Dictates; hence, there is no difference in their elucidation of Islam which cannot be interpreted in any other way.

## Verses 102 – 109

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ } 102

***Oh you faithful, fear God to the extent in which fear is needed and do not die but a supplicant to Him. (3: 102).***

{ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ } 103

***And attach yourself to His<sup>21</sup> (i.e. Divine Light) without faction, and think of His bounties on you when you were inimical, he effected reconciliation between you (through the Prophet) and you became brotherly due to His bounty and you were at the border of going to hell when He saved you from there, and thus God describes His commandments (allegorically) so you get guidance. (3: 103).***

{ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ } 104

***And you (oh divine Lights) are leaders calling them to righteousness, inviting them to virtues and barring them from vices and they are to attain salvation. <sup>22</sup> (3: 104).***

{ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ } 105

***And do not be amongst those who made factions after truth having reached them by division of opinion, for them is intense punishment. (3: 105).***

{ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ } 106

***On the day when the faces will be enlightened and others will be darkened will be addressed***

***“were you not those after having embraced faith became apostate?” And so taste the punishment due to your apostasy. (3: 106).***

{وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ} 107

***And those whose faces will be enlightened shall be under Divine grace and they will attain salvation. (3: 107).***

{تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ} 108

***These are Divine commandments which we are reading out to you in the true sense and God does not intend to ill-treat anybody. (3: 108).***

{وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ} 109

***For God is what is in the heavens and in earth and to Him shall revert everything. (3: 109).***

### **Moral**

The Prophet said, “On the Day of Judgment, his followers will approach him near the cistern in five groups of which four are hungry and thirsty, will be hurled into hell and those who created schism in religion. This took place, immediately after the Prophet’s departure from this world signs having developed, during his fatal illness due to prolonged jealousy of the Prophet’s companions which they bore to Ali. The fifth one headed by Ali shall enter Paradise.

The Prophet said, “Moses’ followers divided themselves into 71 groups, one of whom would attain salvation, and 72 groups of followers of Jesus, one of whom would attain salvation and 73 of my followers, one of whom is to attain salvation, and 72 will be of hell. The one attaining salvation shall be following the text and will be following my successor Ail, for Truth has remained with Ali and Ali was with it, and the Prophet and his companions (means chosen companions) ever remained with the Truth.

Most of the Prophet’s companions after the Prophet’s death turned out disobedient and apostates acting against Divine dictates and the Prophet’s traditions (see the Battle of Camel and Battle of Siffin.

### **Verses 110 – 120**

{خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ} 110

**110. And (oh Divine Lights) you are the best beings of those ordering virtues and barring vices believing in God, and if the men of revealed religions had put faith in you, it would have been better to their credit, but some believed and others became disobedient, they will not affect you but a little. [23](#) (3: 110).**

{لَنْ يَضُرُّكُمْ إِلَّا أَذَىٰ وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ} 111

**And if they fight with you they will run away and will not be assisted. [24](#) Disgrace is set on them. (3: 111).**

{ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَئِنَّ مَا تُقِفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ} 112

**Whenever they do so, except they come under the protection of the text and the Divine Light. [25](#) Curse has overtaken them and [26](#) poverty has enveloped them. This is because of their infidelity and betraying [27](#) their Prophets unfairly and this was the sin wherein they were transgressing. (3: 112).**

{لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ} 113

**All are not alike. Some amongst them are steady in reading a text during night and prostration. (3: 113).**

{يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ} 114}}

**Believing in God, in the Day of Judgment advising virtues and hastening towards righteousness and they are among the virtues. (3: 114).**

{وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ} 115

**And whatever you do of virtue, it will be fully appreciated and God is with the virtuous. (3: 115).**

{إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} 116

**Verily those who are apostates will not be able to do anything in spite of their property and their children; they are the residents of hell, wherein they shall abide. (3: 116).**

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ  
{وَلَكِنَ أَنفُسَهُمْ يَظْلِمُونَ} 117

**What they spend in this world is like a wind, wherein is extreme cold, destroying fields across which it passes and belongs to those disobedient who have been destroyed by their acts and God has not done wrong to them but they have done to themselves. (3: 117).**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مِن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي  
{صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ} 118

**Oh you faithful, do not hold, except your own, any in confidence. They will not hesitate to bring about your destruction, and will be pleased with what pain reaches you. Their enmity has been noticed in their speech and what they hold secret in their hearts is worse and we have exposed these facts clearly if you have common sense. (3: 118).**

هَآ أَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ  
{الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ} 119

**These are the people whom you are attached to and they have no feeling for you; they pretend to believe in the whole text and when they meet you they say they believe in your text and during privacy, they bite their fingers out of anger. Say, “Die in your anger and God knows what is in your heart.” (3: 119).**

إِن تَمَسَسْكُمُ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِيبْكُمُ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا  
{يَعْمَلُونَ مُحِيطٌ} 120

**If any profit reaches you they are annoyed, and if adversity befalls you, they are pleased and if you be patient and virtuous, their intrigue will not harm you at all. Verily God has got round them in their action. (3: 120).**

## **Verses 121 – 143**

{وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ} 121

**Call to mind when you were marshalling your forces of faithful for crusade in the morning and God is Hearing and Knowing. (3: 121).**

{إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ} 122

**And both groups had lost heart although God was on their side, and the faithful should depend upon God. (3: 122).**

{وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ} 123

**Verily God helped you in Badr when you were scanty, so fear God, so you may become grateful. (3: 123).**

{إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ} 124

**Recollect when you told the faithful, "Will it not suffice you if God helps you with 3,000 angels?" (3: 124).**

{بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُمِدِّكُمْ رَبُّكُمْ بِخَمْسَةِ آلافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ} 125

**If you bear patience and fear God, God shall help you from above and increasing the forces to 5,000 duly armed. (3: 125).**

{وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ} 126

**And this is simply to give you tidings and to comfort your soul, else the actual assistance is from God alone who is mighty and wise. (3: 126).**

{لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ} 127

**So as to reduce comparatively the forces of infidels or disgrace them or render them ineffective so they take to flight. (3: 127).**

{لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأِنَّهُمْ خَالِمُونَ} 128

**And oh Prophet, you had no power in it (to nominate Ali your successor); whether God accepts the infidels' penance or punishes them for their disobedience (it is His choice). (3:128).**

{وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ} 129

**For God is what is in the heavens and the earth, forgives whom He chooses and punishes whom he likes and is God Forgiving and merciful. (3: 129).**

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ} 130

**Oh you faithful, do not take compound interest, fear God so you may attain salvation. (3: 130).**

{وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ} 131

**Fear the fire which is prepared for the infidels. (3: 131).**

{وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ} 132

**Obey God and the Prophet so you may have mercy. (3: 132).**

{وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ} 133

**Hasten to your Providence's forgiveness and paradise, width of which is equal to the heavens and earth, prepared for the pious. (3: 133).**

{الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ} 134

**Who spend in the name of God in pleasure and pain and control their anger, forgiving mend and God approves of the obliging. (3: 134).**

{وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ} 135

**And when they commit a mistake or act wrongly to self, and on remembrance thereof, pray forgiveness for shortcomings, and who is to overlook their faults except God? And knowing does**

**not persist in their faults. (3: 135).**

{أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ} 136

**Those are the people whose reward is forgiveness from their Providence and paradise, below which flow streams, wherein they shall abide. What a fine reward for doers. (3: 136).**

{قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ} 137

**Prior to you preceded many events; move about and see what has been the fate of falsifiers. (3: 137).**

{هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ} 138

**This is a record for humans and guidance and advice for the virtuous. (3: 138).**

{وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ} 139

**Do not lose heart and be sorry, you will win if you are faithful. (3: 139).**

{إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ} 140  
{وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ}

**If adversity has reached you, similarly has it fallen to the enemy and these are trials<sup>28</sup> to which are subjected men on either side, so God may know who are faithful and make witnesses among you and God does not approve of the disobedient. (3: 140).**

{وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ} 141

**So God purifies the faithful and wipes of the infidels. (3: 141).**

{أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ} 142

**Do you count upon entering paradise without proving to God your participation and patience in crusade? (3: 142).**

{وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ} 143

*Verily, you desired death before entering crusade, and now you openly witnessed it. (3: 143).*

## **Verses 144 – 148: A Case Of Contravening Covenant – Punishment Hell**

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ} 144

*And Muhammad (peace be on him) is nothing but a prophet; many prophets before him have passed. What if he dies or is slain, are you going to turn back on your heels? If he does so, he will not harm God anyway, and God shall reward the grateful (who are steady in the Prophet's commands). (3: 144).*

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ} 145

*And it is not possible for any soul to depart without Divine will, which is fixed and those who desire worldly reward shall We give it to them of it. And those who desire eternal bounty, shall We endow on them of it it. And We are to reward the grateful. (3: 145).*

وَكَايْنٍ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ} 146

*And how many prophets fought a crusade and with them were a multitude of virtuous people and during adversity in the name of God they did neither lose heart, nor did feel feeble, not get tired, and God loves the patient. (3: 146).*

{وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَتَبِّتْ أقدامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ} 147

*And their wishes were nothing but praying to God to forgive their sins and transgressions and make them steady against the infidels. (3: 147).*

{فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ} 148

**And God granted them reward in the world and better reward is fixed up for eternity and God loves the obliging. (3:148).**

### Moral

On hearing high grades of martyrs in “Badr,” they prayed participation in crusade and proved faithless when tested in “Uhud” barring few.

### Verses 149 – 155

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرَدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ } 149

**Oh you faithful, if you follow the infidel they will turn you back from your faith and you will suffer. (3: 149).**

{ بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ } 150

**Rather, God is your Lord and best assistant. (3: 150).**

سُنُّلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَنُورَى الظَّالِمِينَ  
151}}

**Shortly shall He put in His awe into the heart of associators for having associated without any proof and their destination is hell and awful is the sojourn for the disobedient. (3: 151).**

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّن بَعْدَ مَا أَرَاكُمْ مَا تُحِبُّونَ  
مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ  
152}}

**And verily God confirmed His promise, when you were slaying them with his sanction until<sup>29</sup> disruption broke you and you committed sins by disobeying the Prophet who had ordered you not to give up ground, (you left it having seen what you loved), to gain booty some of you are for worldly gains and others for eternal bounties. Then He turned your faces from them (enemies by your flight to plunder and for further<sup>30</sup> trial having forgiven you and god is mighty, merciful to the faithful. (3: 152).**

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ غَمًّا بِغَمِّ لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا

{أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ} 153

**Recall when you were running up the hill without looking behind at anybody, the Prophet was calling you to him, then<sup>31</sup> followed calamities after calamities so you may not be<sup>32</sup> sorry for what is lost unto you and what has fallen unto you and god is acquainted with your deeds. (3: 153).**

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نِعَاسًا يَغْشَىٰ طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {154}

**Then after grief, He gave<sup>33</sup> you safety in sleep which overtook each one of you (faithful) and a group amongst them was overpowered (hypocrites) with fear of loss of life and was entertaining – misgivings of an infidel saying, “What could we do in this affair.” You say this is under Divine control and they are secreting in their hearts and do not want to expose to you saying, “Had we control over the battlefield we would not have been killed (our companions).” Tell them if you had locked yourself in the house, those who were fated to be slain, would have been on the battlefield and because God knows what is in your heart. he wanted to try you and test what is secret in you, and know God is fully acquainted with those amongst you when two parties faced each other, it was nothing but under the influence of the devil, who had reduced them this state, on account of the state of your mind. (3: 154).**

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ  
{حَلِيمٌ} 155

**Those who had fled their deeds (of love of booty) and God overlooked their faults and He is verily forgiving and forbearing. (3: 155).**

## Moral

In this God has depicted characteristics of the hypocrites and truly faithful who stood the test in the Battle of Uhod. He forbore punishing those who fled away from the battlefield for the sake of the Prophet, reserving eternal punishment, unless they died with penance, which is laying down life on the next occasion.

## Verses 156 – 171

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا

{مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ} 156

**Oh you faithful, do not be like the infidels who told you, in the case of their brethren, when they went out to participate in the crusade, if they had remained with them behind, they would have neither<sup>34</sup> died nor slain. They said, “For this reason God had created in them grief (for not having been fortunate in getting booty)” although God only gives life and death and views all your deeds whether you are slain in the name of God or died in His way. (3: 156).**

{وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ} 157

**His mercy and forgiveness which shall<sup>35</sup> attend you is much better than their<sup>36</sup> wealth. (3: 157).**

{وَلَئِن مُّتُّم أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ} 158

**If you die or be slain, you will be assembled before God.<sup>37</sup> (3: 158).**

{فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ} 159

**Oh you Prophet, it was due to Divine Mercy in which you treated them tenderly. If you were harsh or strict with them they would have left you, even now relax them, and pray for their forgiveness,<sup>38</sup>consulting them in your affairs and when you are resolved, trust in Him. God verily loves confiders. (3: 159).**

{إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ} 160

**If God helps you none can vanquish you, and if He leaves you, who else is going to help you after this? And the faithful should trust in God. (3: 160).**

{وَمَا كَانَ لِنَبِيِّ أَنْ يَعْلُ مَنْ يَعْلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ} 161

**It is not for a<sup>39</sup> prophet to embezzle and he, who does so, shall have to produce it on the Day of Reckoning when every soul shall get their due without wrong. (3: 161).**

{أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ} 162

**What, are those who seek Divine will alike one under Divine wrath, having hell their destination, an awful abode? (3: 162).**

{هُم دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ} 163

**For the former, before God are grades and Gods views what they do. (3: 163).**

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ {164}

**Verily, God obliged the<sup>40</sup> faithful when he raised among them a prophet, who reads out to them His commands, purifies them (by preventing them from sins and forgiveness on penance. Taught them the text and its philosophy before which they were in open misguidance. (3: 164).**

{أَوْلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} 165

**What, when adversity fell on you the like of which, duplicate in intensity, you cast on your adversary, you started complaining as to whence it came to you. Say oh Prophet, “This is due to your own deeds (of running after booty)” and verily God is Omnipotent. (3: 165).**

{وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَانَ فَبَاذِنِ اللَّهُ وَلِيَعْلَمَ الْمُؤْمِنِينَ} 166

**And when adversity fell on you, when two parties were facing each other, it was under Divine sanction to determine the faithful. <sup>41</sup> (3: 166).**

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمئِذٍ أَقْرَبُ {مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ} 167

**And to expose the hypocrites too, who were addressed to participate in it or avert it, they started saying, “Did we know fighting, we would have followed you.”<sup>42</sup> That day they were closer to infidelity than faith. They were saying what was not in their hearts, and God knows what they hide. (3: 167).**

{الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قَاتَلُوا قُلْ فَادْرءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 168

**Those who lagged said, in respect of their brethren, “Had they followed us they would not have been slain.” Tell them if they are true, let them not die. (3: 168).**

{وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ} 169

**Do not entertain death about those slain on the battlefield; rather they are alive having Divine Provision. [43](#) (3: 169).**

{فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 170

**Enjoying with Divine endowments due to His Grace and giving tidings to those behind them who have not met them yet, of neither fear of the past nor grief of the future. (3: 170).**

{يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ} 171

**They are given tidings of Divine bounties and grace and verily God does not waste the reward of the faithful. (3: 171).**

### **Moral**

Bodily notes are enough.

### **Verses 172 – 180**

{الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ} 172

**Those who answered the call of God and the Prophet after having been wounded and those who acted virtuously amongst them and feared God have got the highest reward. (3: 172).**

{الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} 173

**To whom people said, “People have assembled against you so be afraid of them.” Instead of instilling fear in them, it simply intensified their faith and they said in reply to them, “God is enough for us and He is the best support.” (3: 173).**

{فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ} 174

**Thus they returned successfully with Divine bounties and mercy without any affliction seeking Divine will and God is master of grace and greatness. (3: 174).**

{إِنَّمَا ذُلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمَ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ} 175

**It is nothing but the devil who is threatening his adherents, whereas God says, “Those who are faithful should not be afraid of him but fear Him alone.” (3: 175).**

وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوهُ اللَّهُ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزْبًا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ} 176

**Do not grieve for those who are exceeding in apostacy. They will not injure God in anyway. God desires no share for them in eternity and for them is intense punishment. (3: 176).**

{إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوهُ اللَّهُ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ} 177

**Those who, of course, purchase infidelity by selling faith, they will not affect anyway God's designs, for them is intense punishment. (3: 177).**

{وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ} 178

**Let not infidels think high of themselves; (on their worldly riches whereby) we are simply trying them. We are putting them to such trials to intensify their sins and they shall have a disgraceful punishment. (3: 178).**

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ} 179

**It is not God to leave<sup>44</sup> the faithful as they are until He distinguishes<sup>45</sup> impure from pure, and reveals secrets to you but God reveals secrets to you, but God reveals it to His selected Prophet, so you believe in God and His Prophet and if you believe and fear God,<sup>46</sup> you shall have a high reward. (3: 179).**

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ} 180

**Let not the miser whom God has given out of His grace think well of themselves by their action; rather, it is evil for them. This greed shall get round their necks (in fiery chains) on reckoning day; as for God is the inheritance of the heavens and the earth and God views your deeds. (3: 180).**

### **Moral**

God has referred why the Prophet, who was so dear to Him, and in whom He had confided the secrets of creation, behaved with such a great consideration, else the examination would not have come into existence, as the Prophet fully knew which most of them would apostate. They did so and paved the way to the “Tragedy of Karbala.”

### **Verses 181 – 189**

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتَلْنَاهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَتَقُولُ دُوقُوا عَذَابَ  
{الْحَرِيقِ} 181

**Verily God heard the statement of those who said, “Verily God is poor and we are rich.”  
Recorders have recorded what they said and how they murdered their prophets unfairly for  
which they shall be made to taste fiery punishment. (3: 181).**

{ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ} 182

**This is what your hands have sent ahead and God is not a tyrant to His creatures. (3: 182).**

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدٌ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ  
{وَالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ} 183

**Those who said God has commanded them not believe in a prophet until he offers an offering,  
swallowed by fire, say, “Before me many prophets came with miracles and fulfilled your  
statement, why did you kill them if you are true in your claim?” (3: 183).**

{فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ} 184

**If they falsified you, they have done similarly in the past when the prophets came with miracles,  
proofs, and enlightening texts. (3: 184).**

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحَّحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {185}

**Everybody shall savour death and verily you will recompense of your deeds on Reckoning day. Those who saved themselves from fire and was admitted to paradise, verily achieved a success, and this worldly life is nothing but a deception. (3: 185).**

لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ {186}

**Verily shall you be treid in your property and souls and you shall definitely hear lot of painful tales at the hands of men of revealed religions before you and from associators, but if you be patient and pious, it is one of the greatest affairs. (3: 186).**

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ {187}

**And recall when God exacted a promise from men of revealed religions, they should clearly state regarding Prophet Muhammad (be peace on him) and should not hide anything of him, but they over-threw it for a trifling gain and a bad transaction they have effected. (3: 187).**

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُوتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبِنَهُمْ بِمَقَارَةِ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ {188}}

**Let them not be led away with what We have giventhem and their love for being praised for no action of theirs. They should not think they are free from punishment; rather is intense punishment for them. (3: 188).**

{وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {189}}

**The kingdom of the heavens and the earth is for God Who is Omnipotent. (3: 189).**

## **Moral**

Few recognize in earnest, the world is a deception. All which glitters is not gold. the rich and those vested in power who seem to enjoy themselves shall be the worst of all, on Reckoning Day, for their having misused His Bounties – neglected to pray, pay tithe and for His will, to help the deserving poor

faithful, who reserved their entire live in spreading Islam.

In fact, on Reckoning Day, results will be chaotic of worldly appearances. Those in power in world will go down and those faithful down in the world will be on the ascent. People should, therefore, not ever entertain to rise high in power and wealth, as simply involving them in responsibilities which they ordinarily cannot discharge to Divine satisfaction.

## **Verses 190 – 200**

{إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ {190}

***Verily, in creation of the heavens and the earth, and alternation of night and day are signs for the wise. (3: 190).***

{الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا  
{سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ {191}

***Who remembers God while standing, sitting,rolling in bed and contemplating in creation of the heavens and the earth and say “Oh our Providence, You have not created in vain all this, pure is Your Nature, save us from the punishment of hell.” (3: 191).***

{رَبَّنَا إِنَّكَ مَن تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {192}

***Verily, oh our Providence, You shall admit into hell those who do You disgrace and none there shall be to assist the disobedient. (3: 192).***

{رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ  
{الْأَبْرَارِ {193}

***Oh our Providence, we heard the crier, crying unto us to embrace faith unto your God and we have believed in You. Oh our Creator, forgive our sins and rmit transgressions and end our life with the virtuous. (3: 193).***

{رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ {194}

***Oh our Providence, endow on us what You have promised to Your Prophet and do not disappoint***

**us on Reckoning Day, for You do not act against Your promise. (3: 194).**

اسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكَم مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ {195}

**Their providence accepted their prayers saying, "I shall not waste actions of doers among you, whether men or women. They are related to one another. Those who fled or were driven out of their country, and suffered on My account and slayed and were slain on My behalf. I shall mitigate their sins, admit them into paradise, underneath which flow canals, as a reward from God and God is best at rewarding. (3: 195).**

{لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ {196}

**Do not be led away by the travelling up and down of the infidels (to make porofit on merchandise). (3: 196).**

{مَتَاعٌ قَلِيلٌ ثُمَّ مَاؤُهُمْ جَهَنَّمَ وَيَسُ الْمِهَادُ {197}

**Which is trifling, destination thereof is hell, an awful abode, (3: 197).**

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ {198}}

**Except for the God fearing, for whom is paradise below which flow streams as an entertainment as the best reward from Him for the righteous. (3: 198).**

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا {أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {199}

**Verily, there is a set of believers of revealed religions, who believe in God and what is revealed to you and to them fears God, does not sell God's commands for a trifling gain, but for it is a reward from their Providence and verily God is quick at accounting. (3: 199).**

{يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {200}

***Oh you faithful, be patient (in discharging obligations) and in overcoming adversities and following immaculates, fear God so you may attain salvation. (3:200).***

## **Moral**

Patience is advocated here under three different species:

1. In prayers, payment of tithe and going to pilgrimage and participation in crusade.
2. Calamities of property, failure of body in health and loss of children, etc.
3. Facing adversaries of the Immaculates, by following in their footsteps and avoiding their enemies at the cost of worldly gains and pleasures which are transitory and lending to accounting.

1. Same as Torah

2. This is Hidden Divine Help to faithful against infidels, be it physical or mental, it has reference to the Battle of Badar to be detailed later, where besides this, angels helped the faithful such miracles were spot declaration of the Prophet's genuine claims, after witnessing such greedy companies had doubted it.

3. (a) lowest grade, (b) second grade, (c) highest grade

4. These are prophets and imams.

5. Islam paved away to him who approached it, exalted its pillars who struggled for it, it is safety to him who stuck to it, it is confidence to him, who reposed in it, offered explanation, who sought in it, it is light, who searched for it, it was reason who sees to grasp it, it was intellect, who meditated on it, it was guidance, who expected it, it was warning, who took a lesson from it.

6. Most intense punishment is due to slaying Divine Light.

7. These are to receive the greatest and severest punishment on the Day of Judgment.

8. Refers to withholding tyrannical rule from the virtuous.

9. This is a height of wisdom.

10. This is a warning.

11. This is "Takiyya" and forms a special feature of Shia tenet. It is obligatory, when life is in danger, advisable to stop sedition illegal when right is violated, and inadvisable to practice when times are unfavourable and either way, when times are favourable.

12. (a) Creation is Bringing into Existence (b) is due to personal effort, what comes off, due to intention.

13. Religion is nothing but Love, which is disposition of heart towards perfection; on this is to be satisfied in God selfless sublime, which is by virtue of not having attributes of creation, created Divine Lights similarly qualified. Hence, their love is direct approach to Divinity.

14. Fatima is the Lady of the whole world and Mary was a Lady among women of her time.

15. On this Zakaria was appointed to guard Mary, whose used to be looked up in a church room.

16. Prophet's prayers directed to Jerusalem in the morning.

17. Prophet's prayers directed to Mecca in the afternoon.

18. Read carefully notes attached under moral to this and see what Jesus says of self, "You are from beneath, I am from above. You are of this world; I am not of this world. (St. John 8:23)

19. Digression in Islam is not permissible.

20. He comes with Divine instructions on commands which are Divine and is authority thereon.

21. Text and Divine Light are as a rope is twined.

22. Because they are already Divine lighted. How can ordinary scribes in Islam, with different version of text guide the public and when they are not initiated in Divine philosophy by God as actual Divine Lights; this claim is preposterous.

- [23.](#) Having borne patiently the severest trials to which they were put immediately after the Prophet's deaths to maintain the Prophet's attempts at having established Islam and save future progeny who were to embrace Islam in the True Spirit.
- [24.](#) Under paganism life and property are lost when vanquished.
- [25.](#) Their state is of killing the Prophets.
- [26.](#) In being sold as slaves.
- [27.](#) Made to pay poll tax. This has been the state of Indians and Muslims since the British took charge of India until to date.
- [28.](#) Even Truth – in minute degrees' remains "Vanquished" at times it is otherwise and hardly a thing which is trown back shall come forward. (Imam Ali, Nahj al-Balagha).
- [29.](#) Due to love for booty of worldly gains.
- [30.](#) To indicate who stood by the Prophet and who betrayed him.
- [31.](#) Some were killed, others wounded severely.
- [32.](#) This would not make you sorry for booty lost and habituate you to crusade.
- [33.](#) This refers to the faithful who were steadfast.
- [34.](#) Their claim to the future, is simply an unwarranted statement for which is under Divine control.
- [35.](#) Leading to your salvation as martyrs.
- [36.](#) Which will demand accounting on Reckoning Day.
- [37.](#) This explains the nature of the hypocrites being given time to do penance by laying down their lives. How many so acted?
- [38.](#) This will expose to you their inner motives and be an argument against them in the future.
- [39.](#) This is another exposition of hypocrisy, their opinion about the Prophet.
- [40.](#) Had it not been for their exposition of text in tradition, ethics in Islam would never have developed. They are ever to thank God for the Prophet and the Immaculate family to their help.
- [41.](#) He could have diverted it but to give you a lesson, He put you to further trials.
- [42.](#) Divine exposition of mental state of hypocrites.
- [43.](#) This is not death but getting eternal live and proves resurrection to boot as every one must savour of death.
- [44.](#) Who is sincere.
- [45.](#) Insincere – worldly desires.
- [46.](#) This was the reason why the Prophet treated his companions with consideration knowing full well how they would treat his immaculate family after him. cf. St. John (10:14) I am the good shepherd and know my sheep and am known of mine. St. John (10:11). The good shepherd giveth his life for the sheep.

## Surah al-Nisa', Chapter 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God the Compassionate, the Merciful*

### Verses 1 – 10

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا {1}

**Oh you people, fear your God who created you from one person and from his remnant earth his comrade and from both of them infinite men and women, and fear God by swearing by whose name you request help from one another (for effecting a transaction) similarly should you on your acts entertain Divine commands and avoid disaffection. 1 Verily, God guards your actions. (4: 1).**

{وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا } 2}

**And give orphans their rights and do not interchange them, causing deficiency to their interest and do not swallow their property by mixing it with yours, verily this is a major sin. (4:2).**

{وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا } 3}

**And if you are afraid you will not deal justly with orphan girls, you can marry others from two to three to four and then again, if you are afraid you will not maintain justice among them, you can rest content with one to take to female slaves as your companions which is nearer to justice. (4:3).**

{وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا } 4}

**And give your wives their share of the dowry and then if they willingly participate in it with you, it is not objectionable and is legal for you. (4:4).**

{وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا } 5}

**And do not hand over the property of idiots to them who are entrusted to your care. You can spend out of it towards their provision and clothing, talking all the while politely with them. (4:5).**

{وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ } 6}{بِاللَّهِ حَسْبِيَ}

**And in employing orphans watch and wait if they are capable of marriage at maturity, and then if you find them capable of looking after their own property, hand it over to them and do not swallow it or waste it, fearing they will demand accounting of it at maturity, and He who is rich**

**should avoid taxing them for its supervision and in case of poverty you can charge them for superintendence and when you hand over the property to them get it attested by two witnesses, although God is enough to take account. (4:6).**

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا  
{مَفْرُوضًا 7}

**For men there is a share in legacy of their parents and relations and for women is also a share in legacy of their parents and relations, be it little or more and this is an obligation. (4:7).**

{وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا 8}

**And when deciding a legacy, are present relations, orphans and the poor, pay them something out of it, talking leniently to them. (4:8).**

{وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا 9}

**And if they should be afraid of leaving weak children behind them, lest they may be ruined, they should fear God and talk righteously with others. (4:9).**

{إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا 10}

**Verily, those who swallow unjustly property of orphans, they do nothing but fill in their stomach with fire. Shortly they will be hurled into it. (4:10).**

## **Moral**

Self sufficient within the body to show providential fear is the moth of safety; it is implanted in us as a preventative measure of Evil.

## **Verses 11 – 14**

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ آبَاؤُهُ فَلِأُمَّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمَّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ  
{مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا 11}

**God commands you regarding your children: a male gets double the female's share; then, if there are two daughters only or more, they get two-thirds of it, whereas, if there is only one daughter, she gets half and the parents of the deceased, each gets one-sixth. Then, if there is no issue, the property will be divided between parents, father getting twice the mother, whereas, if the deceased leaves a brother,<sup>2</sup> the mother will get one-sixth. All this to be distributed after discharging the will and the debts. Parents and children, you are not aware who amongst them are more entitled with regard to benefitting you. This obligation is from God and verily God is knowing and wise. (4:11).**

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَالِأَلَّةِ أَوْ امْرَأَةٌ وَهِيَ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ {شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ} 12

**For the husband is one-half the legacy if your wife dies without issue, whereas if she has an issue, the husband's share will fall to a quarter after fulfilling the will and debt. For the wife, she will have one-fourth<sup>3</sup> of the legacy, if the has husband has no issue, and in case of issue her share will fall to one-eighth, after fulfilling the will and debt, and if the deceased has brothers and sisters (as inheritors) each of them will get one-sixth and in case of many they must be satisfied with one-third of the legacy after fulfilling the will and debt. There should be no intention to mar the interest of inheritors. This is God's will and God is knowing and forbearing. (4:12).**

{تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ} 13

**These are God's limits and he, who shall obey God and His Prophet shall be admitted to Paradise below which flow streams wherein shall they remain and this is a mighty achievement. (4:13).**

{وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ} 14

**Those who disobeys god and His Prophet is transgressing the limits shall be thrown into hell wherein shall they ever remain to have a disgraceful punishment. (4:14).**

## Moral

Shias trace through their Immaculate Imams (Divine Lights) elucidation of all legal and doctrinal principles from Fundamentals traced to the Glorious Qur'an and by following them, in close obedience to the Prophet are safe against apocryphal traditions fabricated by their adversary Sunnis. According to the Shias, two causes give rise to right of inheritance: (1) Nasab (tie of blood) and (2) Sabab (special

cause). In the first are three classes, viz. (a) parents, (b) husband and wife, and (3) children as lineal descendants. In the second class of (a) ascendants: grandfathers, brothers, and sisters. In the third class are: parental uncles and aunts and maternal uncles and aunts. Under Sabab (special causes) are (1) matrimony and wala, the latter of which is further sub-divided in (1) emancipation, (2) clientele, (3) spiritual leadership shares of inheritance are:

1. Affiliation by husband (1) when wife has no issue, (2) the full sister, in default other heirs, and (3) the daughter when only one.
2. The fourth is taken by (1) the husband with children, (2) the widow with no issue, one or more.
3. The eighth is taken by the widow one or more with children and downwards.
4. The third is taken by (1) the above brothers and sisters, when two or more, (2) the mother, when deceased has no children or with two or more brothers or a brother and two sisters, mother's share is reduced to one-sixth, though brothers and sisters get nothing.
5. Two-thirds is taken by (2) two or more daughters when no son or sons, (2) two or more full sisters, when no brother or half brothers on father's side.
6. One-sixth is taken by (1) the father and mother with lineal descendants, (2) the mother with two or more brothers of full blood, or one brother and several sisters, (3) the single child by the same mother only, male or female viz. uterine sister or brother.

## Verses 15 – 22

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاَسْتَشْهَدُوا عَلَيْهِنَّ اَرْبَعَةً مِنْكُمْ فَاِنْ شَهِدُوا فَاَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيْلًا {15}

***And if any (wife) of you is charged with fornication, call for four witnesses, against her and on securing them, imprison her until death settles her fate or God decides otherwise. (4: 15).***

{وَالَّذَانِ يَأْتِيَانَهَا مِنْكُمْ فَاَذُوهُمَا فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُو عَنْهُمَا اِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيْمًا {16}

***And if any two (bachelor or spinster) of you act viciously (i.e. fornicates) torment him or her until he or she takes to penance and rectification and then you turn your face away from and do not be after tormenting them; verily, God accepts penance and He is Merciful. (4: 16).***

نَمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ فَاُولَٰئِكَ يَتُوْبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيْمًا حَكِيْمًا {17}}

**Verily, God accepts penance of those who, through ignorance, commits sin and do penance immediately thereafter. Those are the 4 people deserving of acceptance of penance and God is knowing and wise. (4: 17).**

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ  
{كُفَّارًا أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا} 18

**And penance is not accepted in favour of 5 those who continue sins until death approaches them (when it is too late for them to do penance, nor is it 6feasible for them who die as infidels. For them is intense punishment kept by us ready. (4: 18).**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِيَتَّخِذْنَ مِمَّا آتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ  
{مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا} 19

**Oh you faithful, it is not fair on your part to deprive your wives of her dowry, not is it fair to imprison them with a view to taking back what you have given them except when they are charged with fornication. Live with them peacefully, and then if you are disgusted with them on account of some evil habit in them, verily has God endowed on them many other 7 inviting virtues. (4: 19).**

{وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ؕ أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا} 20

**And if you intend to replace her with other and if you have given her considerable property, do not deprive her of it. What! Are you libelling her or openly disobeying with a view to seizing property from her. (4:20).**

{وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا} 21

**And how can you deprive her of it when actually have had an intercourse with her and you have given a solid covenant 8 beforehand. (4:21).**

{وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا} 22

**Do not marry widows of your father except what you have done in the past through ignorance. Verily, this is a great shamelessness on your part and it is an evil custom. (4:22).**

Notes are enough.

## Verse 23

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {23}

***Unlawful for you to marry your mothers, daughters, sisters, aunts, paternal and maternal, nieces, brothers, sisters, and mothers who have been wet nurses and wet sisters and mothers-in-laws and daughters of those with whom you are married and had intercourse, whereas otherwise they are lawful and daughters-in-law and to have two sisters as jointly at the same time, except what you have done before receiving these commands for, verily, God is forgiving and merciful. (4:23).***

## Verse 24- 25: Temporary Marriage

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {24}

***And married women, except when they come under your control as slaves, have been illegalized by God, barring them, rest are lawful to you. If you seek them by payment of dowry and not under prostitution, and then if you hold temporary marriages with stipulation of time and dowry which should be paid to them before hand as an obligation and if you are altering under mutual consent, there is no harm verily, God is knowing and wise. (4:24). 9***

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّهُنَّ بَفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ {25}

***And those who cannot afford to marry free faithful women (on payment of dowry) they can marry faithful slaves under your control and God is well acquainted with your faith, being of mutual species. You can marry the faithful slaves with permission of their masters and payment of the dowry from available source, provided they are virtuous and not profligate and not adulterating secretly, and after marrying, if they are accused of fornication, their punishment is half of free***

**women. This arrangement is for him who is afraid of severe punishment and if you are patient it is much better for you and God is forgiving and merciful. (4:25).**

## **Moral**

How Islam has been gradually mutilated by the very imposters who seized the power immediately on passing away of the Prophet, can be studied by their autocratic decisions, without having any “Divine Awe” on which all revealed religions are based, having no intention of Divine knowledge and under passion, involved their followers with eternal loss.

## **Verses 26 – 33**

{يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ} 26

**God desires to expose preceding laws and accept your penance and God is knowing and wise. (4:26).**

{وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا} 27

**God is desirous of accepting your penance and those who are slave to 10 passion desire you to involve in disgraceful sins. (4:27).**

{يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا} 28

**God intends to reduce your punishment as humans are created weak. (4:28).**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ  
{بِكُمْ رَحِيمًا} 29

**Oh you faithful, do not swallow illegally anyone's property except under mutual consent of partnership and do not risk yourself to danger; verily, God is merciful to you. (4:29).**

{وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا} 30

**And those who transgress out of disobedience We shall throw into hell and this is easy for God. (4:30).**

{إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا } 31

***If you avoid major sins which you are forbidden to commit We shall resolve your petty failings and admit you in paradise. (4:31). 11***

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ وَاسْأَلُوا  
{اللَّهُ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا } 32

***And do not<sup>12</sup> envy the grade God has given one over another. For men is the share of their doings, god or bad, and for women, theirs. So pray to God to shower His mercy on you as He is Omniscient. (4:32).***

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ  
{شَهِيدًا } 33

***And We have left inheritors for everyone, be the deceased parents, or relations, and pay him the contracted share, verily, God is witness to all. (4:33).***

## **Moral**

All envy is proportionate to desires we are uneasy at the attainments of another, according as we think our own happiness would be advanced by the addition of this, which he holds from us and therefore whatever depresses immoderate wishes, will at the same time set the heart free from corrosion of envy and exempt us from vice.

## **Verses 34 – 42**

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتُ  
لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا  
{عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا } 34

***Men have been given precedence over women by virtue of excess bounty and for their sacrifice of property on their behalf. The virtuous contented wives will guard their rights in their absence. Those who are afraid of disobedience, should advise them first, then leave them aside on their beds, and finally punish them. When they obey, do not over-awe them and God is Mighty and Over-awing you. (4:34).***

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ  
{عَلِيمًا خَبِيرًا} 35

**And if you are afraid of a mutual split, raise a judge from either party, to effect a reconciliation when God shall help as verily He is knowing what is happening between you two. (4:35).**

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْأَجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ  
{الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا} 36

**Pray unto God: (1) do not associate anybody with Him, (2) oblige you parents, (3) relations, (4) orphans, (5) the poor, neighbours, (6) wayfarers, (7) comrades on tour, (8) those proceeding on pilgrimage, and (9) your slaves, for verily God does not like a haughty miser. (4:36).**

{الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا} 37

**Who is greedy and orders greed, hiding what God has given him out of grace, for such infidels God has prepared a disgraceful punishment. (4:37).**

{وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا} 38

**And those who spend their property for public admiration, without believing in God and eternity (waste their reward) and he who will be friends with devils shall get into evil company. (4:38).**

{وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا} 39

**What harm was to them if they believed in God and the Day of Judgment, and spent in the name of God when He would have appreciated their acts. (4:39).**

{إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يضاعفها وَيؤت من لدنه أجراً عظيماً} 40

**Verily, God does not, in the slightest, do injustice, whereas, If any does a slight virtue He enhances it giving extra reward from Himself with a might reward. (4:40).**

{فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا} 41

**What shall happen when We shall raise from amongst every group their Imam, Divine Light, as a witness to their acts and raise you oh Prophet a witness to the Imams Divine Lights on this day. (4:41).**

{يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ لِلَّهِ حَدِيثًا} 42

**Infidels will wish, who had disobeyed the Prophet on the Earth had been levelled up (with them) then they will hide nothing from God. (4:42).**

### Moral

God defines duties of the rich to prevent them from falling prey to the wicked miser condemned to hell. Only the wealth we have so bestowed do we keep (for Eternity), the other is lost to us; rather, we shall have to render account if misused. The Prophet said, “Every good act is charity, your smiling in your brother’s face is charity, an exhortation of your fellowman to virtuous deeds is equal to alms giving, your putting a wanderer in the right path is charity, your assisting the blind is charity, your removing stones and thorns and other obstacles from the road is charity, your giving water to the thirsty is charity.”

A person’s true wealth hereafter, i.e. is the good which is left behind in this world to their fellow humans. When they die, people will say, “What property have they left behind?” But the angels will ask, “What good deeds have they sent before them?” God warns against ostentation, which seldom goes with learning, like the rising and declining sun makes long shadows. It is the signal flag of hypocrisy. Pride is the master sin of the devil.

### Verses 43 – 50

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا} 43

**43. Oh you faithful do not approach prayers intoxicated (in swoon sleep) until you know what you say. Do not pass the Holy mosque while in an untouchable condition, until you bathe<sup>13</sup> and if you are ill or travelling and when you cannot find water<sup>14</sup> or from intercourse<sup>15</sup> (with your wife) and you cannot get water, strike your hands on pure earth, passing them over your face<sup>16</sup> and<sup>17</sup> hands verily God forbearing and forgiving. (4:43).**

{أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ} 44

**Have you not seen those who have been acting on part of text<sup>18</sup> and sell the rest for misguidance and intend to mislead others. (4:44).**

{وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا} 45

**And God is acquainted with His enemies and suffices to be your sympathizer and to be your assistant. (4:45).**

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا} 46

**Of those Jews who transmute their text (wherever Prophets attributes are given) and say (in presence of the Prophet) we heard and defy it (when returning home), giving misinterpretation by their tongue; otherwise in order to taunt (Islam) religion they say “hear” what is unworthy of hearing, and have regard for us had they said “We heard and obeyed,” you please listen to us and have consideration for us. It would have been better on their part, but God has cursed them for their perverted mind and unbelief on account of which, except a few, most would not embrace faith. (4:46).**

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ {كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا} 47

**Oh you men of revealed religion believe in what you have revealed confirming what is with you, before we turn your face backwards and curse you as we cursed preceding those of yours who disobeyed as regards their transgression of Saturday and this shall be done as promised. (4:47).**

{إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا} 48

**Verily, God does not forgive him who associates with Him and forgives him whom He chooses otherwise. Verily, those who associate with Him have libelled and committed a mighty sin. (4:48).**

{أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنفُسَهُمْ بِاللَّهِ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا} 49

**Have you not seen those who claim to purify themselves<sup>19</sup>, whereas God purifies whom He likes, and He does not in the least do injustice to any. (4:49).**

{انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا} 50

***Just see how they libel God and this is enough an open sin for condemnation. (4:50).***

### **Moral**

Masking Divine Commands intentionally and misrepresenting otherwise renders one condemnable to Hel (vide 78 – 79 of Surah “The Cow”).

Association does not merely consist of associating any creation with God but it also consists in associating any other command controverting Divine command and thus rendering object of God ineffective and is unforgivable and at the same time when intentionally done without penance is awful.

Libel is a major sin when applied to humans and Libelling God means falsifying God, daring to face Him – by Jove – it is a sin unimaginable in its degree.

### **Verses 51 – 59**

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ  
{آمَنُوا سَبِيلًا} 51

***Have you not seen those who have been granted<sup>20</sup> a part of text, follow passion (misguided leaders) and tell them about those who disbelieve these ringleaders, whether they are more guided than themselves. (4:51).***

{أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا} 52

***These are the people who are cursed (for having followed slaves of passion) by God and those who are cursed by God shall never be assisted. (4:52).***

{أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا} 53

***Have they got any share <sup>21</sup> of religious leadership? If they had, they would not have parted with a particle of it, being passionate. (4:53).***

{أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا} 54

**Do they<sup>22</sup> envy the Prophet and immaculate family who are Divine Lights for the share which God has endowed on them of His bounty? Verily, God has endowed on Abraham's family the Book, the Divine Philosophy, and great vice-royalty of His. (4:54).**

{فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا} 55

**Some of them believe in them and the others turn away, for whom punishment of hell is enough. (4:55).**

{إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّبُهُمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا} 56

**Verily, those who deny Our couplets shortly shall We hurl them in hell<sup>23</sup> which shall burnt heir skin, We shall exchange it so they may taste its punishment (forever); verily, God is Mighty and Wise. (4:56).**

{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا} 57

**Those who embraced faith and acted virtuously shall We shortly admit them into paradise below which flow streams wherein they shall ever abide and wherein they shall have pure nymphs and reside under extensive shades. (4:57).**

{إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا} 58

**And verily God commands to hand over the trust of<sup>24</sup> leadership to those entitle by virtue of their being immaculate (and Divinely inspired as Divine Lights) and when you judge amongst people, dispense your judgment with<sup>25</sup> justice; verily God advises you to your benefit, verily He is Hearing and seeing. (4:58).**

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا} 59

**Oh you faithful, obey God and obey the Prophet and religious leaders (Divine Lights) and if there is a difference amongst you (this excludes God – Prophet and Imams)<sup>26</sup> you appeal to God, the**

**Prophet and Imams, if you have faith in God and eternity, this shall be the best solution. (4:59).**

## **Moral**

Bodily and foot remarks, if honestly studied should suffice.

## **Verses 60 – 70**

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا  
{أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا} 60

**Have you not seen those who deem themselves they have believed in what is revealed unto you and unto what preceded you, they desire to approach the 27 passionate, which it has been ordained to forsake. The devil desires to misguide them entirely. (4:60). 28**

{وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا} 61

**When they are asked to come to what is revealed by God (text) and to the Prophet, the hypocrites will be observed to stop them from coming to you. (4:61).**

{فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا} 62

**What will happen when calamity shall befall them due to their deeds? Then will they come to you swearing by God; they did not mean anything but obligation (by not worrying for trifles and reconciliation). (4:62).**

{أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا} 63

**They are the people whose hearts God is acquainted; you turn your face away from them and advise them and speak with a warning tone as per necessity. (4:63). 29**

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ  
{لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا} 64

**We did not send any prophet but to be obeyed under Divine sanction and if they disobeyed and came to you, prayed for forgiveness from God if the prophet recommended for their**

**forgiveness,30 certainly they will find God to accept penance and merciful. (4:64).**

{فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا} 65

**No, by your God, they would not have embraced faith until they made you the judge for a dispute amidst them, then not reject your decision for a dispute amidst them, then not reject your decision and resign unto your decision. (4:65).**

{وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ ۗ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا} 66

**And had We ordained them to kill one another or get out of home, none but a few of them would have done and had they done, what they were advised (regarding Ali's succession) by you, it would have been good in their favour and the best cause for steadfastness of faith. (4:66).**

{وَإِذَا لَاتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا} 67

**And when We would have given them a mighty reward. (4:67).**

{وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا} 68

**And guided them on the "right path." (4:68).**

{وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا} 69

**Those who supplicates God and the Prophet, shall We raise with those whom God has endowed bounties, from among saints, the true martyrs and virtuous and they are the best companions (of paradise) and this is Divine grace for which God is enough to testify (the deserving). (4:69).**

{ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا} 70

**This is Divine grace for which God is enough to testify (the deserving). (4:70).**

## Moral

Bodily remarks, if studied faithfully will suffice.

## Verses 71 – 76

{ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَبَاتٍ أَوْ انْفِرُوا جَمِيعًا } 71

***Oh you faithful, beware of enemies whether you go in gangs or alone. (4:71).***

{ وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا } 72

***And there are some amongst you who will lag and if any calamity beset you they shall say, "God saved them for not having accompanied them." (4:72).***

{ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا } 73

***And if bounties attend you from God, in this case, they would assume, as if they had no acquaintance with you and say, "I wish I had been with you to participate in the bounties." (4:73).***

{ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا } 74

***Those who are prepared to sacrifice worldly pleasures for eternal gains should participate in crusade and those who shall do so whether they lose their life or vanquishes their enemy shall be entitled to great rewards from Us. (4:74).***

{ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا } 75

***What is up with you? You are not participating in crusade, although weak men and women and children who have been detained in enemy country (Mecca) from flying have been held up; pray to God to make an outlet for them from the enemies of this land (Mecca) and nominate anyone from Thee, our leader and who shall be our assistant from You. (4:75).***

{ الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ

***Those who are faithful fight in the Name of God and those who are faithless fight for the devil. You better fight against the devil's followers for his designs (Devil) are unsound. (4:76).***

### Moral

The Devil can cite scriptures for his purpose and evil soul producing holy witness is like a villain with a smiling cheek a goodly apple rotten at the heart. If a devil ever laughs, it must be at hypocrites, for they are the greatest dupes as he has; they serve him better than any others but receive no wages, nay, what is still more extraordinary, they submit to greater mortification to go to the lowest hell than since4rest faithful to go to Heaven of highest grade.

An atheist is but a mad ridiculous derider of piety but a hypocrite makes a sober jest of God and religion, they find it easier to be upon his knees than to rise to a good action, like an impudent debtor who goes every day to talk familiarly to their creditors without ever paying what they owe to Divine Lights, viz. submission. They are saints abroad and devils at home. It is the only evil which walks in visible, except to God alone. One may smile and smile and be a villain still.

There are only two religions, Islam and Passion (devil), "The moral virtues, without religion are but cold, lifeless, and insipid. It is only religion which opens the mind to great conception. Fills it with most sublime ideas and warms the soul with more than sense at pleasures which are more worldly and frail, while eternal pleasures are pure and permanent, these cannot be attained without payment of price for them and the maximum price will get maximum pleasures which is "martyrdom" and hence participation in crusade with sole intention of Divine will having nothing of securing worldly gains, is entering paradise of the highest grade.

Those who wish to secure the good of others have already secured their own. Every duty brings its peculiar delight, every denial its appropriate compensation, every thought its recompense, every cross its crown, pay goes with performance, as effect with cause, vice vitiates whoever indulges in it, the wicked wrong their souls, generosity greatens, virtue exalts charity transfigures, and holiness is the essence of angelhood. God does not require us to live on credit. He pays us what we earn, good or evil, heaven or hell, according to our choice.

Did you notice those who were advised on their demand for crusade, after flight to hold up (as did Divine Light No. 2) their hands and until commands on crusade are issued? Say prayers and pay tithe and when crusade was made obligatory (as in Divine light No. 3) a group of them got frightened with the people as they fear God, rather more than that, and began to say (those who used to fly away from crusade).

## Verses 77 –87

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ  
النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ  
{وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا} 77

**“Oh our Providence, why didst You make it bonding on us? Why not hold it over a little while?”  
Say in reply to them, “Worldly pleasures are transient and eternal bounties are for the pious and  
you will not be (on your rewards for participating in crusade) ill-treated in the least.” (4:77).**

يُنْمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَإِنْ تُصِيبُهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ  
{يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ مَنْ عِنْدَ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا} 78

**Wherever you be, death shall seize you although you be locked in a strong fortress and when  
fortune attends them say, “It is from God and when misfortune attends them they impute it to  
you.” Say everything is from God, what is up with the sect? They do not understand so much.  
(4:78).**

{مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا} 79

**What of bounty comes to you is from God and what of adversity befalls you, is an issue to your  
deeds as a punishment from God. We have sent you a messenger to humans to testify which  
God is enough. (4:79).**

{مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا} 80

**Verily those who obeyed God, who obeyed the Prophet and those who turn away from, verily you  
are not responsible for their deeds (not being a guard). (4:80).**

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ  
{عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا} 81

**They say, “We obeyed” and when they get out from you, a group amongst them meet in the night,  
talking otherwise, and God records what they cabal, you turn your face away from them; depend  
upon God Who shall suffice as a guardian. (4:81).**

{أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا} 82

**Do they not think over the Qur'an; if it was from elsewhere, they would have found many a discrepancy in it. (4:82).**

{وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا} 83

**And when any important affair regarding safety of life or danger therein arises they divulge it, whereas, had they referred to the Prophet or those initiated in it, they would have come to know through those knowing them, and had it not been for the<sup>31</sup> mercy and grace of God, barring few, you would have followed the devil (the passionate people). (4:83).**

{فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنَكُّيًا} 84

**So you (Prophet) fight in the Name of God and We have not given this trouble to any but you, and invite the faithful towards it; very shortly God will save you from the infidels, verily God is mighty at punishment and revenge. (4:84).**

{مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْبِتًا} 85}}

**Those who wish will of you gets a share of it, and those who wish otherwise, likewise gets a share therein, and God is Omnipotent. (4:85).**

{وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا} 86

**If anybody wishes you peace, you return him, with a greater peace, and god shall account from everybody (for their deeds). (4:86).**

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا} 87

**There is none but God (your Lord). He shall assemble all a reckoning day, there is no doubt about it, and who can be truer than God. (4:87).**

## Moral

All bounties are from God and you are grateful to Him, if you use them as per direction and are responsible if you misplace them or misuse them.

What is up with you, you have formed into two parties amongst you, regarding those who left Mecca to join you at Medina<sup>32</sup>

## Verses 88 – 91

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا } 88

***Do you intend to guide them whom God has deprived them of it? And those whom God forsakes, you will not find any way for. (4:88).***

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُليَاءَ وَلَا نَصِيرًا } 89

***They desire you to be infidel like themselves, so all may be on the same level. So do not take them to be your friends until they fly for the sake of God, and if they turn their face, seize them where you can get them and slay them and do not take them as friends or assistants. (4:89).***

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمَّ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا } 90

***Except those who to a nation<sup>33</sup> with whom you have a pact or they come to you unwilling to fight against you or join their own community who is not fighting against you, and if God wishes, He would have made them overpower you when they would have suddenly fought against you so if they remain aloof and not fight against you and sue peace, and God has not given you power to ill-treat them. (4:90).***

سَتَجِدُونَ آخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَىٰ الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا } 91

***Shortly, you will find a nation who desires to be safe from you and from their own community and when they all get entrapped in a calamity, they case in their lot with them, if they do not keep***

**away from you and not sue peace and desist from fighting, you arrest them and kill them where you find, for We have given you free power over them. (4:91).**

## **Verses 92 – 96**

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {92}

**It is not fair for a faithful to kill a faithful except through mistake and even if he does so he has to set free a faithful slave towards penance and pay blood price to the inheritor, unless the latter forgives and if the slain is from an inimical sect and infidel, the slayer faithful, he has only to set free a faithful slave towards the penance, and if belongs to a sect where between them is mutual pact, he has to pay the blood money to the inheritors and set free a faithful slave, failing this he has to observe two months successive fasting and God is knowing wise. (4:92).**

{وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا {93}

**For those who kill a faithful intentionally, their punishment is hell wherein they shall ever abide and Divine wrath to boot and his curse and intense punishment is for them. (4:93).**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {94}

**Oh you faithful,<sup>34</sup> when you get out on in crusade God's name, ascertain when anybody wishes you, before calling him, he is not<sup>35</sup> faithful, to gain your worldly motive; for before God you have a great reward and thus were you infidels before God obliged you and explicitly informed you, He knows what you do. (4:94).**

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا {95}

**Of the faithful who sit down at home on false plea, barring – disabled due to illness and to the latter over those who sit down on unpermitted although all faithful have been promised reward but from the point of view of grades in paradise those participating have higher grades over those sitting down. (4:95).**

{دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا} 96

***These grades are from God with forgiveness and mercy and God is forgiving and merciful. (4:96).***

### **Moral**

- (a) If a faithful intentionally kills a faithful, but not knowing it is unlawful, will not be permanently hell.
- (b) If they think it lawful and kills will be a permanent resident of Hell.
- (c) Of if they kill on a question regarding faith, they will be a permanent member of Hell.
- (d) If they repent they would not be in Hell permanently, since on referring to Imam al-Sadiq, a faithful killing a faithful, have they penance? He said, “If they have killed on faith, there is no penance for them. If they have done in anger, or to seek worldly benefit – their punishment is they shall be killed, else be taken to the inheritance of the slain if they pardon they should pay blood money, and redeem a faithful slave and observe two months of fasting and feed 60 paupers, but it is a major sin.” The Prophet said it is a greater sin than destruction of the whole world before God and if humanity of Heavens and Earth are involved in killing him – God shall hurl all in hell.

### **Verses 97 – 100**

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ  
{وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا} 97

***Verily those whom angels of death will put to death for their having tyrannized in this world while addressing them to what they had been doing in this world will say in their defence, “We had been rendered helpless in our native place,” then they will be told by angels, “Was not God’s land wide enough for you to fly to.” Those are the people whose destination is hell and awful is that abode. (4:97).***

{إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا} 98

***Except the aged amongst them and the women, and children who had no means to get out of it to safe land. (4:98).***

{فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا} 99

***For those shall God forbear and verily is God forbearing and forgiving. (4:99).***

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ  
{الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا} 100

**And those who fight for the sake of God (under instruction of the Immaculate, i.e. Divine Lights not for world) shall find the land welcomed and wide and those who go out of their house as a refugee to God and His Prophet (as a pilgrim) and death overtakes them on the way, their reward is with God, and verily is God forgiving and merciful. (4: 100).**

## **Verses 101 – 104**

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ  
{كَانُوا لَكُمْ عَدُوًّا مُبِينًا} 101

**When you go out on tour there is no harm if you reduce your prayer, and if you are afraid of attack of enemies who are infidels, for verily they are your open enemies. (4: 101).**

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ  
وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ  
وَأَمْنَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا  
{أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا} 102

**And you in midst of them<sup>36</sup> while you are ready for prayers, a party should join you in prayers with arms (with a rear guard) and when they have finished prostrations in first rakat they should get behind, sending the rear guard ahead for the prayers and hwo have not yet said the prayers in company of Imam to say prayers, with you keeping the arms with the, for the infidels are awaiting the opportunity of your negligence from arms and property to attack you all of a sudden, and there is no harm, if amidst heavy rains or in illness, you let down your arms on ground, keeping a guard for you, verily, bod has kept disgraceful punishment for infidels. (4: 102).**

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى  
{الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا} 103

**And when you finish prayers, remember God (in every condition) while you are standing, sitting, or turning your sides and when you in a safe place, say your prayers without guard, for verily prayers<sup>37</sup> are bounden as obligatory in the record on the faithful. (4: 103).**

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا

***And do not let slip persecution of enemies, for if you heop they (your enemies) do not hope (your hope on loss of llife is paradise and in victory is booty) and God is knowing and wise. (4: 104).***

### Moral

Bodily explanation is enough.

### Verses 105 – 112

105} إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا }

***Verily, have We revealed unto you the text with truth, so when you decide disputes between parties, “Do so on lines indicated to you by God without siding with the dishonest.” (4: 105).***

106} وَاسْتَغْفِرِ اللَّهُ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا }

***“By God none but the Prophet and his Immaculate family are authorized by God to decide the disputes amongst His creation. He reprimanded Abu hanifa for his authority for this: for propagating his views against Divine Lights. Ali in rejuecting them says, “If difference of indecision was permissible, he would have ordained but it is not so; if difference is justifiable, Islam is defective, but the latter is not so. If difference was agreeable, God would approve of association, but is hightest offence...Pray forgiveness from God, verily God is forgiving and merciful.” (4: 106).***

107} وَلَا تَجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا }

***And do not litigate on behalf of the dishonest; verily God does not like the dishonest. (4: 107).***

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا  
108}}

***They hide frommen and do not so from God because God is with them unseen (participating in their discourse). They enter into cabal, they (frist three Khalifahs and Parties, with a view to tampering with the text) discussing what is displeasing to God and has God got round themwith their deeds. (4: 108).***

{هَا أَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكَيْلًا} 109

***These are the people, on whose behalf, you are disputing in this worldly life, who will do so (fight or pelad their case) on Reckoning Day or who will be theri back? (4: 109).***

{وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا} 110

***Those who do evil or harm themselves and then if they pray forgiveness on penance from God, shall find God forgiving and merciful. (4: 110).***

{وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا} 111

***And those who commit sin, consequence thereof, is on their own shoulders and God is knowing and wise. (4: 111).***

{وَمَنْ يَكْسِبْ حَظِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا} 112

***Those who commit a fault or a sin andthen allege (libelling others carries a great responsibility and might sin towards self. (4: 112).***

## **Moral**

Imam Ja'far al-Sadiq said, "God has not permitted any but Immaculates (Divine Lights) to decie on disputes between humans<sup>38</sup>

## **Verses 113 – 115**

{وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا} 113

***Had it not been for Divine grace and mercy, a group of them had decided to misguide you although they would have misguided themselves without affecting you especially when He has enowed on you the text and Divine Philosophy and taught you what you did not know, and high is the grace of God on you. (4: 113).***

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

{ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا } 114

***There is no good in their cabal, unless it contributes to charity or welfare or effecting reconciliation between people, those who seek Divine will thereby, shortly shall God reward them highly. (4:114).***

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا  
115}}

***And those who adopts facing the Prophet's commands after it has been clearly indicated to them, and adopts a way apart from the faithful, We shall let them trace the path leading to hell which is an awful abode. (4:115).***

This explains policy followed by Divine Lights, allowing their enemies to pursue course of their choice, for they willed what God Wills.

### **Moral**

This is exactly done by his foremost companions – who started disobeying him openly towards his death bed and revolted against him and God by usurping the Prophet's succession of Ali and calling Divine Representation under public election which was neither a Divine election nor a universal election as per their claim under an apocryphal tradition.

### **Verses 116 – 126**

{ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا } 116

***Verily God shall not forgive those who<sup>39</sup> associates with Him and may forgive anyone else if He chooses and those who associate with God is in extreme misguidance. (4:115).***

{ إِنَّ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَانَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا } 117

***They do not worship leaving God anyone but female demons and they do not pray but to the head-strong devil. (4:117).***

{ لَعْنَةُ اللَّهِ وَقَالَ لَاتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا } 118

**They will be cursed, by God, for the devil had said, "I will take a major proportion of Your Creatures to obey me." (4: 118).**

وَالَّذِينَ هُمْ وَأَمْرُهُمْ وَتِجَارَتَهُمْ وَلِئَامِنَهُمْ فَلْيَبْتَئِنَّا آذَانَ الْأَنْعَامِ وَلَا مِرْتَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ  
فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا {119}

**And I shall certainly misguide them and hold out false<sup>40</sup> hopes to them and I shall certainly lead them to believe upon which they will tear the ears of quadrupeds and will transform natural human features under my orders, and those who shall, leaving God, take a devil as their friend shall certainly undergo a heavy loss. (4: 119).**

يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا {120}

**He promises them and holds out hope and he does not do so but simply dupes<sup>41</sup> them. (4: 120).**

{أُولَئِكَ مَاوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا {121}

**Those are the people whose destination is hell whence there is no escape. (4: 121).**

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ  
{أَصْدَقُ مِنَ اللَّهِ قِيلًا {122}

**Those who have embraced faith and acted righteously shall We admit into paradise below which flow canals. This is a true promise of God and who can be truer in making a statement than God. (4: 122).**

{لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {123}

**Your wishes and those of revealed texts have no connection of any sort with God, those who shall act shall be rewarded accordingly and shall not find any to sympathize with self and assist them. (4: 123).**

{وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا {124}

**Those who act righteously, be they male or female, shall be admitted into paradise and will not be**

**the least ill-treated. (4: 124).**

{وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا} 125

**Those who subjected themselves to Divine discipline provided those who are obliging (as though seeing God in action and a benefactor in claim) and admitting of faith of Abraham, whose faith can be richer than this? For God has taken Abraham as His Friend. (4: 125).**

{وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا} 126

**And is for God what is in the heavens and Earth and God has circumspected everything with His knowledge. (4: 126).**

## Moral

### Note

1. Association with God in Nature–Prophecy or Imamate is unforgivable, unless penance is they forgiven before death.
2. Wishful claims are untenable, be of any creed. Every actin has its reaction, nothing but true faith and righteous act can redeem people for which enforcement of strict Divine Discipline sincerity in action and claim made up by penance for failure and obligation to boot as part of righteousness are essential.

## Verses 127 – 134

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا} 127

**And oh you Prphet, they ask your decision regarding women, (i.e. with regard to their right of inheritance, etc.), say God commands regarding them and what is being read out to you from the text, regarding these (widowed) women whom although you have no intention to marry and similarly regarding orphaned children which you should treat them fairly and whatever virtue you shall do unto them, God is fully acquainted therewith. (4: 127).**

{وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا} 128

***If any woman is afraid of tyranny or disinclination on part of her husband, there is no objection for her to have a recourse to reconciliation being effected between the two (through suitable mediums) and “reconciliation is best” of all, and every soul is tempted to be avaricious, but if you act virtuously and fear God, verily God is acquainted with your deeds. (4: 128).***

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ  
{اللَّهُ كَانَ غَفُورًا رَحِيمًا} 129

***If you will try to do justice among your wives, even if you desire, you shall never be able to do it among your wives, then do not be unfair to them by leaving them to their fate, and if you have a recourse to reconciliation and fear God, God is forgiving and merciful. (4: 129).***

{وَأِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا} 130

***And if they both separate by divorce God shall make each of them independent out of His provision and God is bountiful and wise. (4: 130).***

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا  
{فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا} 131

***Everything in the Heavens and Earth belongs to God and verily We have commanded humanity of previous text and We command you similarly to fear God and if you refuse, know it for certain, everything in the Heavens and Earth is for God, and God is independent of you and praiseworthy. (4: 132).***

{وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا} 132

***And for God is everything in the Heavens and Earth and He is self-sufficient, as to be God of you all. (4: 132).***

{إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا} 133

***If He wills, He will replace you by others by destroying you over which He has full control. (4: 133).***

{مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا} 134



**Whoe seized leadership leaving the faithful (Ali). Do they seek respect from worldly people due to their power and position? For verily, honour is with God, for everything. And verily he has issued commands. (4: 139).**

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ  
{غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا} 140

**(In his Text) when you hear His (nominees) are not being acknowledged as their leaders and ridiculed, do not sit down with them until they change the topic, lest you shall be like them, for verily God is going to assemble infidels and hypocrites in hell together. (4: 140).**

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فِتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوِذْ  
{عَلَيْكُمْ وَنَمْنَعُكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا} 141

**Who are awaiting the opportunity, if success attends from God they are with you and if it attends the infidels, they say, “Did we not overpower you and prevent you from the faithful.” God is going to decide on Reckoning Day and He has not given the infidels an upper hand (spiritually) over the faithful. (4: 141). [42](#)**

## **Moral**

Action of a genuine Leader is under the Divine will, who declares issues of conflicts beforehand. In the case of Imam Hussain, he had distinctly said he was going to lay down his head for the sake of Islam and Divine Will as commanded to him through the Prophet, who in his life time has presaged saying, “Hussain is of me and I am of Hussain.”

His father, Ali, fought to establish Islam advanced by the Prophet and who completed the entire code fixing liits of various functions and punishments for various crimes as per Divine decree.

## **Verses 142 – 152**

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا  
142}}

**Verily, the hypocrites dupe God and God shall punish them for it, and when they stand up for prayers they stand like idlers to show people and do not remember God except a little, (4: 142).**

{مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هُوَ لَا إِلَى هُوَ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا} 143

**They are between infidelity and faith, neither this side nor this and none shall guide them, whom God deprives of guidance. (4: 143).**

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا} 144

**Oh you faithful, leaving faithful do not adopt infidels as your support. Do you wish to establish against you an argument from God? (4: 144).**

{إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا} 145

**Verily, the infidels shall be in the lowest stage of hell and you will not find any sympathizers with them, (4: 145).**

{إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا} 146

**Except under penance, righteousness, sticking entirely to God forever, purifying their faith, for Divine will and not for self. When they shall be with the faithful and shortly shall God reward the faithful highly. (4: 146).**

{مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا} 147

**If you are grateful and faithful when God is appreciative and knowing, why will He punish you? (4: 147).**

{لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّهِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا} 148

**God does not like openly libelling unless under tyranny and God is forbearing and knowing. (4: 148).**

{إِنْ تَبَدُّوا خَيْرًا أَوْ تَخَفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا} 149

**If you expose virtue or hide it or overlook evil, God is forgiving and Omnipotent. (4: 149).**

{إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ

{يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا} 150

**Verily those who disbelieve God and His Prophet and are desirous of producing discord between God and His Prophet and saying they believe in some (which are to their interest) and disbelieve in others (Imams) prejudicial to their interests, adopting a mean course between fiath and infidelity. (4: 150).**

{أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا} 151

**And are really infidels for whom We have prepared disgraceful punishment. (4: 151).**

{وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا} 152

**And those who believe in God and His Prophet and do not make a split between, shall God reward and God is forgiving and merciful. (4: 152).**

## **Verses 153 – 162**

{يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَىٰ سُلْطَانًا مُبِينًا} 153

**People of revealed religions pray and you get revelation for them from Heaven; verily, did they pray Moses a mightier one, which he should show them God physically, for this is impossible demand,<sup>43</sup> lightning fell on them as punishment. Later, after having received open miracles, they had started cow-worshipping, whereupon We overlooked it by forgiveness (on penance) and endowed on Moses an open victory (which led to their killing one another in due performance of penance). (4: 153).**

{وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا} 154}}

**And to make steadfast Our covenant, We raised over them Mount Sinai, and We commanded them to enter the gates, prostrating and commanded not to transgress rulings of Holy Sabbath and We had exacted a firm promise from them. (4: 154).**

{فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا

{يُؤْمِنُونَ إِلَّا قَلِيلًا} 155

***We dealt with them in what was befitting for their breach of promise, and disbelieving Our Commands, and illegally slaying Prophets, and saying their hearts were covered; rather God had sealed their hearts owing to their infidelity (as a punishment) so, but few others would not embrace faith. (4: 155).***

{وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا} 156

***We sealed their hearts for infidelity, for libelling Mary (a grave and false charge) (by calling Jesus prodigal son – God forbid) and for their statement they killed Messiah, son of Marry, Prophet of God, We. (4: 156).***

{وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَّبُوهُ وَلَٰكِنَّ شُبُهَةَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا} 157

***(Therefore), sealed their hearts, although neither did they kill him nor did they crucify him; rather (to render their intrigue fruitless) one was transformed into likeness of Jesus, and amongst them when there was a division, which to date is prevailing among them as a doubt. They have nocertain knowledge except they are guessing and certainly they did not kill him. (4: 157).***

{بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا} 158

***Rather God raised Jesus alive unto Him and verily God is Mighty and Wise. (4: 158).***

{وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا} 159

***And among humanity of revealed religion, not one will remain, but he will have to believe in Jesus who will testify against them. (4: 159).***

{فَبِظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا} 160

***So, due to their transgressions (Jews) many pure things which were legalized for them We forbade and for preventing many from the right path. (4: 160).***

{وَأَخَذَهُمُ الرَّبُّ وَقَدْ تَوَلَّوْا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا} 161

***And for their taking interest from which they were forbidden, and for swallowing illegally property of others, We illegalized many pure things, and for the infidels We have prepared intense punishment. (4: 161).***

{لَكِنَّ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أَنْزَلْنَا إِلَيْكَ وَمَا أَنْزَلْنَا مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا} 162

***But those who are well-versed in theology among them and are believers in what is revealed unto you and what is revealed in previous to you and are steady at prayers and payment of tithe and believe in god and eternity, shortly shall We reward them highly. (4: 162).***

### **Moral**

Jesus had predicted his presecution and asked his companions who were read to play his part (1) and accept crucification for which paradise of his was vouche–saved. On enterance of the enemy to seize Jesus, they could not detect who was Jesus, as all were simultaneously transformed into his likness. But the companion who promised acknowledged he was Jesus and was crucified.

(2) When Jesus will come down from Heaven and Kill Dajjal, all Jews and Cristians will believe in him and differences in religion will vanish and nothing but Islam will prevail and Jesus will follow Mehdi (12th Divine Light) and will live for 40 years and will then die. During this period there will be complete safety, so much so, goats and wild animals will live together without encroaching on the rights of one another.

### **Verses 163 – 171**

{إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا} 163

***Verily did We reveal unto you as We did Noah and to the prophets thereafter and We revealed unto Abraham, Ismail, Issac, Jacob, and Asbath (Bani Israel) and Jesus and Job and Jonah and Aaron and Soloman and We en endowed Psalms to David. (4: 163).***

{وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا} 164

***And We have sent prophets beforewhom We have mentioned to you and God talked to Moses as it was due. (4: 164).***

{رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا} 165

**Such prophets as Evangelists and Warners, so no argument may lie with humanity against God and His Propghet and God isMighty and Wise. (4: 165).**

{لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا} 166

**But God is a witness in what He has revealed unto you regarding Ali in which He has done so knowingly, and Angels too testify accordingly, although God is enough to testify. (4: 166).**

{إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا} 167

**Those who became infidels and prevented humanity from Divine Path<sup>44</sup> became misled greatly. (4: 167).**

{إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا} 168

**Those who became infidels and tyrannical on the Prophet's family (by depriving them of their succession to Muhammad), it is not for God to forgive them ever or guide them to any other path, (4: 168).**

{إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا} 169

**Except the path leading to Hell, wherein shall they ever reside and this is easy for God. (4: 169).**

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ  
{وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا} 170

**Oh you people, verily did come to you a prophet with truth (Islam as true religion of God) (wherein is laid down succession of Ali) from his Providence; if you believe in him it is good for you and if you refuse, verily God is knowing and wise. (4: 170).**

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفَاهَا  
إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ  
{مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا} 171

***Oh you humans of revealed religion, do not exceed in matter of your belief and state in relation to God what is true, verily, Messiah Jesus son of Mary is a Divine Prophet and His Word which He sent to Marry (duly trained and guided) and His Light; you believe in God and His Prophet and to not say Trinity. If you desist, it is better; verily your god is God alone. Pure is He to have a son, for Him is what is in the Heavens and the Earth and God is self-sufficient to safeguard. (4: 171).***

## **Moral**

God has warned Christians not to believe in Christ as son of God, for He is self-existent and nothing has He given birth to, neither has He a partner. He is Self-sufficient and Indispensable to Creation. At the same time His Prophets are Immaculates, trained on the Right Path and they are Divine Lights, although they are like men, but they are from Heaven above, whereas humans in general are from the earth who had to study and get guidance under them. Except Shias all others look upon Prophets as ordinary humans. This is one of the main causes of the split. Jesus himself affirms: "No man hath seen God at any time." (How can He be then Father of anybody leaving Jesus aside? (St. John 1:18).

## **Verses 172 – 176**

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا {172}

***It will displease Jesus anyway to be God's creature, neither will near Angels take offence thereat. Those who refuse worshipping Him and pride self, shall He assemble together (punish as per their crime). (4: 172).***

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {173}

***And those who embraced faith and acted righteously shall be fully rewarded and he shall increase the reward out of grace, and He shall punish them intensely who prided self without rhyme and reason, and who elevated self from bowing down to Him. And they will not find any except God their sympathizer and assistant. (4: 173).***

{يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا {174}

***Oh you people, verily has come to evidence in (Prophet) from your Providence and We sent you Open Light, i.e. Leadership (of Ali) over you. (4: 174).***

{فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا } 175

***And so if those who embraces faith in God and remains adhered to His light (for guidance) shall He admit within his mercy and grace and shall God guide them to the right path. (4: 175).***

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِيئُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا التُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ } 176

***They ask you decision, say “God commands on person dying childless and parentless: if a man dies so, but has a sister (full or step) she shall inherit half the legacy (balance half will go to her being nearest relation), and similarly this man whose sister so died. If he has no issues and has two sisters, both of them shall inherit two-third of legacy, and if he has a brother and a sister the male shall inherit double the female. God distinctly describes lest you mbe misguided and God alone is Omniscient. (4: 176).***

## **Moral**

Note all things can be expressed in four ways: 1) orally, 2) in writing, 3) mentally, and 4) physically. Divine Commands are orally expressed by reading the Text, secondly by writing as you may find in the Text, thirdly mentally as they can be pictured correctly with purity of heart and lastly can be viewed in person of Divine Lights. Hence, wherever couplets or words of God are referred to Divine Light, i.e. Prophet and Imam are physical expressions thereof.

1. Disaffection is a Major Sin – Reconcile where there is disaffection.
2. Full brother or sister – one or more.
3. One-fourth or one-half for a widow or widows.
4. These are faithful followers of Islam approved by God.
5. No penance is to be accepted for imposters (hypocrites).
6. No penance to be accepted for infidels too.
7. Counterpoise these virtues with their failings and you will then have no cause of discontent.
8. This was a practice with pagan Arabs.
9. According to the generally received views, an adult and discreet female may contract herself in muta', temporary marriage and her wale (guardian) would have no right to object, whether she be virgin or not.

According to the generally received opinion, a woman so married cannot be divorced, but the parties became absolutely separated when expiration of the period. A temporary contract of marriage creates no right of inheritance on either party in permanent marriage husband cannot refuse procreation. It is not so in muta'.

10. See moral notes on preceding paragraph.
11. By making you penitent due to your Divine awe instilled in you by avoiding major sins.
12. Nothing has been so destructive in Islam as envy of Prophets' companions to his immaculate family (Divine Lights) whom they judge as simple men like themselves, without giving a careful thought to their super-natural Powers, as Divine

Gift Who is Omniscient and Omnipotent reflecting His attributes in them. Just as Jewish scribes treated Jesus, so did the Prophet's companions do with Divine Lights of the Prophet's descent (see couplets 54 and 55).

- [13.](#) Requiring ceremonial bath.
- [14.](#) When water is not available.
- [15.](#) This requires ablution.
- [16.](#) Until water is not available, when bathing is essential.
- [17.](#) When it suits their passion, denying a single Divine commandment is as though setting the text at naught.
- [18.](#) Where it suits their passion, denying a single Divine commandment is as though setting the text is naught.
- [19.](#) These are Jews and Christians calling themselves sons of God.
- [20.](#) Because they do not act on whole of it; had they, it would not have resulted in a split, as at present.
- [21.](#) But they have not been given any share.
- [22.](#) They do envy.
- [23.](#) Which will be their permanent abode, unlike sinful Shias, who on intercession shall be removed from hell and admitted to paradise.
- [24.](#) Of religious leadership (which includes for worldly and eternal affairs of Islam).
- [25.](#) What is your judgment worth, given by these self-made successors to vice-royalty being not Divinely inspired.
- [26.](#) Otherwise how can God once order the obedience and then immediately cancel it?
- [27.](#) Law givers must be those who follow Divine Legislation and not non-authorized viz. Divine Lights are the only ones to deliver the goods and deliver humans from hell.
- [28.](#) Compare couplets 59 and 60 of Surah Yasin.
- [29.](#) That was the Prophet's duty, hence, he did not drive them out of his society and enter into Crusade against them.
- [30.](#) This explains object of visiting the Holy Shrines, after which people should pledge to give up sinning against God and Divine Lights.
- [31.](#) Prophet.
- [32.](#) And instead coming to Medina, left for Yamama and changed their faith about which some faithful said, "They were Muslims and others differed." God declared them hypocrites.
- [33.](#) Who, owing to fright in their heart, did not want to fight against the Prophet and had entered Banikhaza and gani Aslam, who had a pact with the Prophet.
- [34.](#) Person referred to is Assama who did not bear weal to Ali.
- [35.](#) In pursuance of your misgivings of mind
- [36.](#) As was Husayn in Karbala.
- [37.](#) First question will be regarding prayers – if these are conceded, other sacrifices shall be admitted, else rejected. Intentional discarding is an Association and is irredeemable.
- [38.](#) Vide Moral on 105 Supra.
- [39.](#) Arrogating religious leadership against Divine nomination is association and is unforgivable.
- [40.](#) In Your forgiveness by reminding my favourite motto, "Reign is worth ambition, though in Hell."
- [41.](#) For true Islam exempts none for a sin except on praying forgiveness on due penance.
- [42.](#) Note: As in the case of Yazid overpowering with tremendous odds Hussain and his meagre army.
- [43.](#) This again reiterates on "Invisibility of God".
- [44.](#) Path of Ali.

## Appendix 1: Doctrines of Shia Faith

## (1) God

God is a Personal Unique Being, unlike Creation, Eternal, All-hearing, All-seeing, Omniscient, Glorious in Nature, Self-existent, Omnipotent, Bountiful, True, Just, as to Divinely qualify obedient devotees, Wise and Praiseworthy, Arrogating to Self on Commands and refrain, Self-willed as to be ready to part with it to the trustworthy in punishing, rewarding, killing enlivening, and remitting, perfect, Self-sufficient, having no attributes of His creatures.

In other words, He is not in need of space for Self, time to take action to create, take account, punish or reward. He is not in need of rest to overcome fatigue as needed by creation or motion to bring into action His will. He has neither body, soul, form, shape, nor in need of penetration to qualify any with His attributes nor product, mass, nor in need of a son, a daughter, a wife, or a partner. As sole Sovereign, He is not emanon, ever indispensable to creation, thus able to withdraw bounty Supreme in will, invisible, invincible, immutable, intangible, incomprehensible, indefinite in circumspection, indefinable, indescribable.

He has declared himself, in His enlightened Book, cosmologically, ontologically, teleologically (to qualify them Divinely under Obedience) appealing to human reason, and through His chosen Divine Lights, taught of Him to stick to the cult thus anything attributed to Him in His unique unlike nature, or attributes personal (when expressed allegorically in qualifying His Devotees) or active or cult, giving reference to His Text, apart from His exposition by Divine Lights, is not acceptable, being association and contrary to Divine intuition and will of the sole Sovereign, self-willed, Whose will shall be done. Actions of Divine Lights lead to Divine Will – goal of humans and need to be emulated, if salvation, proximation to Divinity is desired.

## (2) Prophetship

As there is no comparison between him as Creator and human as a creature, how can His will be declared and attributes be exemplified, except allegorically and through a medium He therefore created, before creation, Light of Muhammad, from whom emanated 13 other Lights, to so qualified all of whom, He declared, emanated, Lights of the remaining prophets, in proportionate degrees, who all thus so became Divinely taught. Their entire knowledge of the Text is limited to these 14 Divine Lights. Language whereof has, therefore, to be mostly allegorical, as creation at large being incompetent to appreciate it (well-being in comprehensible as at time in sleep of Ali lay His Will and slaying infidel Amr bin Abdewad in the Battle of the Trench).

This has been the case, with previous revelations of preceding prophets. None but these prophets are therefore entitled to comment on respective enlightened Books. Following them is like following the Divine Path. They manifest Divine Commands and Refrain, His unique Nature in sincere devotion to Him alone entirety in Divine Love, being duly authorized to lead on the Divine Way.

### **(3) Free Will And Pre-Destination**

This is unfathomable, beyond human reason. People, once being convinced of His existence, is bound to carry out the Commands of His Will, to exemplify which He produced models of “Divine Lights,” e.g. “wisdom” or Divine Knowledge is manifested in the Prophet as a messenger from Him, invincibility in Ali as a Divine Potence, forbearance in Hassan as Divine Clemency, patience in Hussain, modesty in Fatima, subject to withdrawal at Divine Will, so to infuse and maintain Divine Awe all acting as per Divine Will.

To manifest Divine attributes in Administration and glory when needed to obtain human goals to Divine proximity, by emulating them, praying forgiveness on Reckoning Day, for those who followed their way, as per their dictation, and cursing those who proved otherwise being slaves to their passions by following the devil, by disregarding their advice, and thus facing Divine Will, setting at naught, His Justice, Omnipotence, Self-will, Wisdom, and truth, and taking advantage of His Clemency, for their worldly actions without having an idea of having to account in the future and final condemnation on the Day of Reckoning as against those admitted to Divine Proximity, by having followed the Divine Lights, the repositories of Divine Will.

### **(4) Human Obligations**

Laid down by God, are in nature creative and operative in action former fall under divine knowledge, and the latter issue under human agency, neither entirely free, nor determined completely by divinity, but in between. His will has been variously exposed as (1) an obligatory, (2) desirable, (3) illegal (4) undesirable and (5) optional functions. All obligations are conditional on (1) no hindrance to discharge them, (2) health, (3) capability of organs (4) and means available for the same, before justice is dispensed, on reward or punishment meted out by Divinity.

### **(5) Kursi**

Kursi is the Divine Knowledge” restricted to God.

### **(6) Arsh**

Arsh is Divine Knowledge granted to “14 Lights”

### **(7) Death**

Death is tidings to the faithful, and threatening to infidels and doubtful to the sinful Shias, a world being a prison to the faithful, and paradise to the infidels. (Some faithful die smiling, which means rewards have started therefrom, others under suffering, which means terminating punishment therewith, whereafter

follows comfort and vice versa for infidels, all based on justice) The state of a faithful after death is as though they returned home after a long journey and that of an infidel, a runaway slave brought before their master.

## **(8) Questioning In The Grave**

This is a fact and punishment there mainly pertains to (1) carrying tales, (2) ill-temper, and (3) disregard to purification of body for which they will be held up.

## **(9) Resurrection**

This is a fact.

(1) Prophet Ezra or Eremiya vide Couplet 259 of Surah “The Cow,”

(2) Seven Sleepers of the Cave,

(3) and enlivening of the dead by Jesus is a proof to the above. Even resurrection of Jesus is practically universally admitted by men of revealed religions.

It cannot be construed with transmigration, as the latter denies (1) paradise, (2) perdition, and (3) Reckoning Day.

## **(10) Cistern (Hawz Al-Kawthar)**

It is a fact granted to the Prophet on which Ali shall feed his friends with water, where they shall never get thirsty the latter driving out his enemies.

## **(11) Intercession (Shafa’ah)**

This is a fact in Islam. Those whose tenets and cult are approved by God shall be entitled thereto.

## **(12) Reward And Punishment**

Reward and Punishment are facts as per Divine promise and justice, but self-will shall relax punishment.

## **(13) Records Of Deeds**

They are facts and wasteful talk and action being prejudicial to one’s interest, to be avoided.

## (14) Reefs (Aaraf)

Reefs are elevated banks between hell and heaven upon which shall stand Divine Lights admitting those to paradise known to them and intercede on behalf of those standing by them.

## (15) Bridge (Sirat)

Sirat is a crossing for all and represents in the world in the person of Divine Lights knowledge of whom and compliance with their Commands shall lead to salvation.

## (16) Detention Of The Quarantine (Wukuf)

These are 50 in number of 1000 years duration where the sinners shall be detained for their failings, as per proved charges against them.

## (17) Questioning And Accounting

God shall question Prophets and later their successors and the successors shall demand accounts from their followers. This means God measures acts of HIS creatures, in a scale pan of Divine Lights. Of course, those who have no sins or their sins remitted due to penance are excepted; sins of culprits shall be established against them for their denial through witnesses of their own organs.

## (18) Paradise And Hell

These are facts, as permanent abodes of bliss and pain for their residents and sinful unique worshippers, under intercession, shall merge from hell after undergoing punishment. Divine Selection to hurl to Hell is Muhammad and Ali (24th couplet of Surah Qaf).

## (19) Associators Of Divine Lights

Those who attribute, suspending divinity in administration of the world to them, like a sect in Jews, Christians, and Magians are worst to suffer on Reckoning Day as it denies His attribute of Indispensability to creation.

## (20) Traditions

These are of four species (1) related by hypocrites to gain worldly interest **are** allegations against the Prophet, (2) those who heard from the Prophet but did not eschew properly, (3) those who heard but did not hear the subsequent superseding tradition, (4) those relating “de facto” are of Divine Lights.<sup>[1](#)</sup>

<sup>1</sup>. Note: The last species is the only reliable and actionable, not conflicting with the Text; else it should be deemed to have

been tampered with.

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