

The Glorious Qur'an, Translated With Commentary Of Divine Lights - Set 2

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Ali Muhammad Fazil Chinoy

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The Glorious Qur'an, translated with Commentary of Divine Lights by Ali Muhammad Fazil Chinoy. Set 2, Manzil 2, from Surah al-Ma'ida (5) to the end of Surah at-Tawbah (9).

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Surah al-Ma'ida, Chapter 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 11

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُنْتَلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ 1}

Oh you faithful, fulfil the promise: animals have been made lawful to you except the forbidden, which will be read out to you, when you are not to deem legal to hunt in a forbidden state (during pilgrimage), verily God commands what He wills. (5: 1).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا {وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ 2}

Oh you faithful, do not disrespect God's Signs, nor respected months nor offerings nor animals having a belt around their necks, nor pilgrims who seek Divine Grace and Will visit the holy sanctuary. When the forbidden period expires, you can hunt, and let enmity of any tribe for their having prevented you from the holy sanctuary be not a cause of your transgression, and

reinforce each other in righteousness and piety, and do not be an accomplice in committing a sing and transgression; fear God, for He is Might at punishment. (5:2).

حَرَمْتُ عَلَيْكُمُ الْمَيْتَةَ وَالِدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةَ وَالْمَوْقُوذَةَ وَالْمُتَرَدِيَةَ وَالنَّطِيحَةَ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذُكِّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ﴿٥﴾ فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

The dead blood and bacon are illegalized for you, and the animal sacrificed not in the name of God, and killed under strangling, and stuck to death binding its legs, and thrown from above and killed, and killed by fighting under horns, or killed by wild animals, except whom you have legalized (during lawful hunting), and those killed the name of idols or distributed under shooting of arrows; this is debauchery. Today the infidels have lost hope¹. Today I have completed your requirements of Islam and completed my bounties on you and approved of Islam as your Faith those who are obliged in hunger, but not in sin, verily God is Highly Forgiving and Merciful. (5:3).

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلَّبِينَ يَعْلَمُونَهنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا {أَمْسَكْنَ عَلَيْكُمْ وَانْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ} 4

They ask you what is legalized for them, say, all pure things are lawful for you, and during hunting, if you have set a hunting animal, as per Divine training, (you can eat of what lawful (animal) he seizes for you and read out God's name thereon); fear God, verily God is quick at taking account. (5:4).

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْنَهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ {وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} 5

Today has been made legal to you all pure things and (dry) lawful food of those of revealed religions (i.e. Christians and Jews) and your food is lawful for them and pure faithful women (not used to fornication) whether free or slave, and similar of those of revealed text before you (whether they embrace Faith or pay poll tax) when you give them their dowry. When you have made up your mind to marry them and not for fornication or holding private intercourse with them, he who shall refuse faith shall waste his acts and shall be to suffer in eternity. (5:5).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ

تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ
{لِيُطَهَّرَكُمْ وَلِيَنبِتَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ} 6

Oh you faithful, when you get ready for prayers, wash your face and arms including joints wetting a part of the head and foot and in an untouchable state due to impurity (to touch the Glorious Qur'an, etc.) bathe your entire body, and if you are ill or on tour or any of you return from closet, or have an intercourse with your wife and cannot get access to water, pass your hand with pure dust on the face and back of your hands. God does not intend to put you to strait, but to purify you and complete His Bounty on you so you may be grateful. (5:6).

{وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ} 7

Remember Divine Bounties on you and keep in view covenant which you have had with Him when you said, "We heard and followed," and fear God, as God is acquainted with secrets of your hearts. (5:7).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ
{وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ} 8

Oh you faithful, be prepared to testify with justice for the sake of god and let not your dead enmity with any tribe lead you to injustice. Do justice as it is close to piety; fear God as God is verily acquainted with your deeds. (5:8).

{وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ} 9

God has promised the faithful who act righteously forgiveness (of their sins on their penance) and great reward (for their virtues). (5:9).

{وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ} 10

Those who disbelieve and falsify Our couplets (in writing or Our Divine Lights in person) are they of Hell. (5:10).

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَىٰ
{اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ} 11

Oh you faithful, remember Divine bounties on you when a tribe intended to raise its hands against you, (God prevented infidels of the Quraish by effecting a treaty of Hudebiya) fear God, and the faithful should trust God. (5: 11).

Moral

This covenant refers to one contracted during the last pilgrimage in the tenth era of Hijri at the Valley of Khum, where fealty to Ali as their religious leader after the Prophet's departure was exacted.

2. To be perfectly just is an attribute of Divine nature, to be so to the utmost of our ability is the glory of humanity. Justice discards party, friendship and kindred and is therefore known as blind: one man's word is no man's word. We should quietly hear both sides. Impartiality is the life of justice, of all good Government.

Verses 12 – 19

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ
وَأَمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {12}

Verily God exacted a promise from Bani Israel and raised among them 12 chiefs and commanded, verily am I with you, provided you say prayers, and pay tithe, and believe in My Prophets (Divine Lights) and reinforce them, and advance loans to God, certainly shall I wipe of your sins (by acceptance of your penance) and shall admit you in paradise below which flow streams. Those who among you shall deny after this, is laid astray from the right path. (5: 12).

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۗ وَلَا تَزَالُ
تَطَّلُعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ {13}

We cursed them due to the breach of their covenant and hardened their hearts, as a result of which, they displaced My Commands from their actual occurrence (by fudging them) forgetting a major part of advice given them, and you will be constantly kept aware of the dishonest among them, barring few who are otherwise, you forgive and overlook verily God befriends the obliging. (5: 13).

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ
وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ {14}

And of those who term themselves Christians, We exacted a promise from them; they forgot a major part of advice given them. We let enmity and malice play among them until Doomsday and shortly shall God advise them on what they had been acting. (5: 14).

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ﴿١٤﴾ قَدْ جَاءَكُمْ مِنَ اللَّهِ
{نُورٌ وَكِتَابٌ مُبِينٌ} 15

Oh you people of revealed religion, verily has come to you Our Prophet who openly describe what you had from your text and many He overlooks²; verily is come to you from God Light and enlightened text. (5: 15).

{يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ} 16

with which God guides a safe path to those who seek His Will, removing them from darkness to light with His sanction and takes them to the Right Path.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ
{وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا} ﴿١٧﴾ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 17

Verily, the infidels said, “Jesus son of Mary is God;” say who can bar God if He wills from destroying Messiah son of Mary and his mother and whoever is on earth? for God, kingdom of Heavens and earth and in between, creates whatever He wills and God is Omnipotent. (5: 17).

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ
{وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ} 18

Jews and Christians said “We are sons of God and friends to Him.” Say, “Why does He then punish you for sins? Rather you are humans among His creation: He forgives whomever He likes (as per his sincere penance for sins and virtues for His Will) and punishes whom He wills.” And for God is the kingdom of the Heavens and earth and in between and to Him is reversion of all. (5: 18).

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فِتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ
{بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 19

Oh you humans of revealed religion, verily came to you Our Prophet exposing clearly for you

(Our Commands) when Divine Mission was suspended, lest you may argue none of evangelist or Warner came to you. Verily, has an Evangelist and a Warner (now) come to you and God is Omnipotent (to depute messengers). (5: 19).

Moral

What is true with Jews and Christians is equally true for Muslims, and punishment of breach of covenants for like minded people, is of similar nature from his Providence. God helps those who help God and helping of God is in respect of His obedience unto Him with regard to faith in Him and His Lights, be they prophets or imams and saying prayers, paying tithe and advancing loan merely to seek His Will, undoing evil by penance and seeking forgiveness to maintain purity of hearts of negligence of these Divine Commands results in devil's influence being dishonest to God and His Lights, bringing about Divine curse, when nothing can bring about guidance to humanity. Recapitulation of events after the Prophet's demise fully bears out God's punishment.

Verses 20 – 26

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ {20}

Recall when Moses told his tribe to remember Divine Bounties on them when He nominated Prophets among you and fixed kings for you and endowed upon you what He did not endow on any other Nation in the World. (5:20).

{ يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ } 21

Oh my tribe³, enter into the holy land which God has fixed for you and do not apostate, else you shall be among the losers. (5:21).

{ قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَ نَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ } 22

They said, “Oh Moses, therein is a hardy tribe and unless they get out of it, we shall not enter into it. When they will get out of it we shall enter into it.” (5:22).

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ اللَّهَ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ﴿٢٣﴾ وَعَلَى اللَّهِ فَتَوَكَّلُوا
{ إِنْ كُنْتُمْ مُؤْمِنِينَ } 23

Two of them Joshua (son) bin Nun and Talib (son) bin Jephumiah, form among them, who feared God, on whom God has endowed bounty said, “Enter forcefully into the Gate; if you do so you shall succeed, if you are faithful and trust in Him alone.” (5:23).

{قَالُوا يَا مُوسَى إِنَّا لَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ} 24

They said, “Oh Moses, we shall never enter into it so long as they are in it, you and your Providence had better go in and fight both of you, we are sitting here only.” (5:24).

{قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ} 25

Moses prayed to God, “Oh my Providence, I have power over myself and over my brother, You have better effect separation between us two and them.” (5:25).

{قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ} 26

God commanded soil has been illegalized for them for 40 years, now will they roam about here only during the period, be not sorry for the disobedient. (5:26).

Moral

The Prophet had predicted his followers like those of Moses (over six lacks) and they shall similarly suffer for disobeying Ali and as they wondered 40 years in a forest of Tiaha of Egypt and could not cross the river Jordon, so shall they suffer in misguidance except the few who adhered to Ali viz, Sulman, liqdad and Abazar, until Ali succeeded after three Khilafats and just as for Joshua, successor of Moses, the sun reverted (vide Joshua chapter 10:12. Then spoke Joshua to the Lord in the day, when the Lord delivered up the Amorites before the Children of Israel and He said in sight of Israel, sun, stand you still upon Gibeon and your moon in the valley of Ajalon).

Similarly did the sun revert for Solomon and twice for Ali – one with the Prophet, when the latter was resting on Ali’s lap and was overpowered by revelation and it was the sunset and the sun was recalled for the sake of Ali to say prayers; secondly during the battle of Nehrwan, returning to Babul near Hilla, where he did not say prayers, land being cursed, and it was sunset, and when he wanted to say prayers, he commanded the sun, which obeyed Ali and Ali said prayers and the sun set.

Verses 27 – 50

وَإِنلُ عَلَيْهِمْ نَبَأُ ابْنِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرَ قَالَ لَأُقْتُلَنَّكَ ﴿٢٧﴾ قَالَ إِنَّمَا يَتَقَبَّلُ اللّهُ

{مِنَ الْمُتَّقِينَ} 27

And read out to them the true facts regarding Adam's two sons when both of them offered sacrifices – Abel and Cain (Habil and Kabil). When the offering of Abel was accepted and of Cain was rejected, upon which Cain said, "I shall certainly kill you." Abel replied, "God accepts sacrifices and prayers only of the pious. (5:27).

{لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ يَدِي إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ} 28

If you will extend your arm against me to kill me, I am not going to extend my arm to you with this intension, for verily, I fear God the Providence of the world. (5:28).

{إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ} 29

I desire you may bear my and your sins so as to be entitled to hell, as this is a meet punishment of tyrants." (5:29).

{فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الخَاسِرِينَ} 30

Then he was tempted by his passion to kill his brother, he killed him and was among the sufferers⁴ (5:30).

{فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ} 31

Then God sent a crow who was digging a trench to show him how to hide ill condition of his brother, when he said, "Woe to me, I be as helpless as this crow to hid the ill condition of my brother." He became repentant. (5:31).

{مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعُدَ ذَلِكَ فِي الْأَرْضِ لَمْسْرِفُونَ} 32

For this reason We commanded Bani Israel, "If anyone kills any other, without revenging a murder, or without reason for spreading a sedition on Earth is like one having killed all on Earth, and if any one enlivens any, has enlivened all." And our Prophets came to them with open miracles when most among them started transgression. (5:32).

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {33}

Punishment for those who fight against God and His Prophets and spread sedition on Earth is nothing but they should be killed or guillotined or their hands and feet cut off crosswise or banished from their native land. This is a worldly punishment and for them in eternity is intense punishment, (5:33).

{إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ {34}

except one who repents before being arrested. Know God is highly forgiving and merciful. [5](#) (5:34).

{يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ {35}

Oh you faithful, fear God, and seek medium to proximate God and deny self to win His Will so as to attain salvation. (5:35).

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {36}

Without medium proximation and salvation are not possible and Immaculate Divine Lights, whose knowledge and obedience is Divine knowledge and obedience is the only medium to Divine proximation and ignorance thereof is infidelity. For those who are infidels, if whole of what is on Earth be their property with which be accumulated as much and offered to ward off punishment of reckoning day, it will not be accepted of them and for them is intense punishment. (5:36).

{يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُؤِيمٌ {37}

They will think of getting out of fire but will not be able to do so and for them is permanent punishment. (5:37).

{وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {38}

Cut off hands of a thief, man or woman; this Divine punishment for their crime [6](#), and God is

mighty and wise. (5:38).

{فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ} 39

If after crime, they repent (by paying back the amount and expressing regret) and rectifying self (and promises to avoid in future) then verily God is forgiving and merciful (to their eternal punishment). (5:39).

{أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 40

Do you not know, God has power over the Heavens and Earth, because He punishes whom He likes and forgives whom He chooses and God is Omnipotent. (5:40).

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ} 41

Oh you Prophet, the fact of people hastening to infidelity may not grieve you, some of whom say, we have embraced faith by mouth and their hearts have not admitted it, and some among Jews are greatly delighted to hear lies, and this too relating to others and you (out of pride viz. Khaibar Jews) do not come to you, expunge commands relating to their original acts of crime, and say if he (Prophet) decides the way (proposed by them) accept it, and avoid it, if it is not so decided. Whom God wants to try his honesty (when they are dishonest in His eye) you will not find a way to rectify them, these are the people whose hearts God does not want to purify, for them is worldly disgrace and intense punishment in eternity. (5:41).

سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئاً وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ} 42

(Khaibar Jews who were proud used to be pleased to hear false news about the Prophet, transmitted to them by Jews of Medina.) Very ardent at hearing libels (regarding others) and mighty unlawful swallows, if they come to you, decide between them, or turn your face away from them. If you turn your face away from them, they shall never injure you anyway, and if you decide, do so with justice, verily God loves the just jurist. (5:42).

{وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ} 43

Why will they select you a jurist when they have before them the Torah, wherein lies Divine Command, which they avoid. really they are not faithful. (5:43).

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ} 44

Verily have we revealed the Torah, wherein is guidance and enlightenment in accordance with which were deciding prophets obedient to God among Jews, and similarly Jewish Rabbis and theologians, in whom was entrusted Divine Text, and were witness thereto. You do not humans, rather fear Me and do not sell My commands for a trifling price (by accepting gratification, do not decide against text) and those who do not decide according to Divine Revelation is an infidel. (5:44).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ} 45

And We had made obligatory on them punishment for a soul by a soul, eye for eye, nose for nose, ear for ear, tooth for tooth, and similarly punishment of wounds, and if any forgives it shall be an equal compensation for their sins and those who do not decide according to Divine Revelation, is a tyrant. (5:45).

وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ} 46

And We made Jesus son of Mary to tread on the same path of these prophets and who were attesting previous text Torah and We gave Jesus the Bible wherein is guidance and enlightenment and is confirmatory of its preceding text, the Torah, and is guidance and advice to the pious. (5:46).

{وَلِيُحْكَمْ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ} 47

And it is becoming, Christians to decide as per Bible revealed by God, and those who shall not decide in accordance therewith is disobedient. (5:47).

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ
{فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ} 48

And We revealed unto you the text with Truth, confirming previous texts and guard thereof (pointing out wherever Divine Commandments are tampered with). You decide according to your Divine revelation and do not follow their passion without deviating from Truth exposed to you, for every tribe We have fixed a code of laws and path of worship and if God willed, He would have you all to follow one, but in order to test them in what is granted to you and to see who surpasses in virtues. Reversion of you all is unto Him when He will advise you on what you caused a division. (5:48).

وَأَنْ أَحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْتَرَاهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّ مَا
{يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ} 49

You decide between them according to Divine Revelation and do not follow their passion and be careful of them, lest they may not divert you in some decision (regarding fornication and killing) for what God has revealed unto you. If they turn away, know God desires to involve them in their sins (of disobedience) and many of them are disobedient. (5:49).

{أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ} ۝ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ} 50

Are they seeking to decide as per infidels? And what can be better than Divine decision for those who are certain in their faith. (5:50).

Moral

There are but only two religions: Islam (supplication to God). Secondly, Paganism (worship of idolatry) which is why Ali said Zaid bin Sabith has followed paganism on “inheritance.”

Verses 51 – 56

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا
{يَهْدِي الْقَوْمَ الظَّالِمِينَ} 51

Oh you faithful, do not take Jews and Christians your friends, they are friendly to one another. Those who shall be of them, verily God does not guide the disobedient. (5:51).

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ {52}

Those who have disease (love of this world) in their hearts hasten to make them friends (for power and pelf in them) and advance all arguments in favour of their actions “we are afraid of times we may not be involved there.” Shortly shall God grant victory or divulge an affair, due to which these hypocrites may be repentant for what they secreted in their hearts. (5:52).

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ {53}

When the faithful shall say, “Are these the very people who have taken an oath, they are with us?” Their acts shall be voided and they shall be among sufferers. (5:53).

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ {54}

Oh you faithful, if any among you apostates shortly, shall God bring forth a nation whom He befriends and they befriend Him, who will be kind hearted to the faithful and strict towards infidels, shall participate in crusade for the sake of God and shall nor fear sarcasm of any, this is Divine Grace, endows on whom He likes and God is accommodating and knowing. (Those companions of the Prophet apostate who deprived Ali and his family of their legitimate succession⁷, as a nation. (5:54).

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ {55}

Your Lord is only God and His Prophet and those Faithful who are constant at prayers and pay tithe in prayers.⁸ (5:55).

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ {56}

Verily is God’s army going to be victorious which is made up of those who love God and His Prophet and such Faithful. (Divine Lights). (5:56).

Moral

Re 51: It may noted, a friend should be one whose 1) understanding, 2) virtue, 3) confidence, 4) opinion, 5) appreciation (between right and wrong), 6) justice, and (7) sincerity can be vouched, because Jews

and Christians believe in Ezra and Jesus as sons of God. They have neither understanding nor any way reliable. How can they be made friends? God and they (Jews and Christians) are God's enemies.

Re 55: It may be noted, a group of Jews entering the fold of Islam, in whom were included Abdus Salam and Ibn Surya. They asked the Prophet giving reference to Joshua son of Nun nominated as Moses' successor who was going to be his (Prophet) successor. The Prophet took them to the mosque, whence a beggar (an angel in his habit) came out, whom the Prophet asked, if he was given any charity. he replied, pointing out to Ali, the ring was offered by him, upon which this couplet was revealed.

Verses 57 – 77

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا
{اللَّهُ إِنَّ كُنْتُمْ مُؤْمِنِينَ} 57

Oh you faithful do not make friends with those who ridicule your religion and make but of it among men of revealed religion, on whom the text has been endowed. Do not make them and infidels your friends, fear God if you are faithful. (5:57).

{وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُؤًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ} 58

When you invite them to prayers, they laugh you out, this is because they have no common sense. (5:58).

{قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْفَمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ} 59

Say, "You men of revealed religion, do you despise us because we have put faith in God and what is revealed to us and before, and most of them are vicious. (5:59).

قُلْ هَلْ أُنبِئُكُمْ بِشَرِّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ
{أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنِ سَوَاءِ السَّبِيلِ} 60

Say, "Shall I acquaint you with those whose punishment from God was worse than this (your belittling of Our Islam in your eyes), who were cursed by God and who case His wrath on them?" He turned some of them into monkeys and others into pigs and they worshipped the devil and whose destination is awful and are led astray considerably from the right path. (5:60).

{وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ} 61

When they come to you, they say they have faith in you whereas they entered with infidelity with which they went out. God is well acquainted with what they hide. (5:61).

{وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِيسَ مَا كَانُوا يَعْمَلُونَ} 62

And you will find most of them transgressing and running to illegal swallowing, very bad it is what they are doing. (5:62).

{لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِيسَ مَا كَانُوا يَصْنَعُونَ} 63

Why do not Jewish⁹ Rabbis and theologians prevent them from telling lies and swallowing illegal, certainly highly evil is what they are doing. (5:63).

{وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ} 64

And the Jews said¹⁰ God's hand is tied down. Their hands are fastened and they be cursed for what they say. Rather, both of His hands are free. He endows how He wills and for what is revealed unto you from your Providence has enhanced their tyranny and infidelity and We have, until the Day of Judgment amidst them set,¹¹ to play God shall put it down, and they are after spreading sedition on earth and God does not approve of the seditious. (5:64).

{وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاَهُمْ جَنَّاتِ النَّعِيمِ} 65

Had the men of revealed religion embraced Islam and entertained awe, We would have overlooked their failings and admitted them into paradise. (5:65).

{وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ} 66

And had they adopted the Torah, Bible, and what was revealed later to them, from their Providence (regarding succession of Ali and his family as the genuine Lights) they would have eaten from above and below their feet (i.e. fruitful rains and soil production without any famine, flood, or loss). A group among them is midway (having embraced Islam) and most of them are highly vicious. (5:66).

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {67}

Oh you Prophet, transmit what is revealed unto you from your Providence¹² and if you did not do so you fail to discharge the duty of a Messenger. God shall save you against people (plotting against your life), and verily God does not guide the infidels. (5:67).

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ {68}

Say you people of revealed religion, you are not on any faith unless you follow the Torah, Bible and what is revealed unto you from your Providence. You (Prophet) be not sorry for infidels. (5:68).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {69}

Verily of those who are faithful, and Jews and Sabians and Christians, and one, who shall believe in God and Reckoning Day and Act righteously, shall have no fear of future and shall not be sorry for the past (as they would have repented on account of their sins and been forgiven). (5:69).

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قُلْنَا كُلُّكُمْ رَسُولٌ لَنَا لَوْ كَفَرَآ كُفْرًا كَذِبًا لَعَقَّبْنَا الْمُكْفِرِينَ {70}}

Verily did We exact a promise from Bani Israel and sent them the Prophet. Whenever the Prophet revealed such a Command which was not approved of by them (as for example stand for Truth) they falsified the same and slew him. (5:70).

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بِمَا يَعْمَلُونَ {71}

And they imagined no calamity would befall them on this account (because the Prophet was with them); they became blind and deaf (after the Prophet's demise by depriving Ali of succession), then God accepted their penance¹³. Thereafter, most of them became blind and deaf (as a result of which battle of the Camel followed and this deafness and blindness shall continue until Resurrection) and God is circumspecting all on their deeds. (5:71).

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ
{بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ} 72

Verily they became infidels who said certainly Jesus Messiah son of Mary is God and Messiah said, "Oh Bani Israel, pray to my Providence and (Who is) your Providence. Verily He who associates with God makes paradise unlawful for them and their destination is Hell, and there shall be no assistants to tyrants. (5:72).

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ
{عَذَابٌ أَلِيمٌ} 73

Verily those who said God is one of trinity were infidels and there is no God except God, the Monos (alone) and if in spite of all this, if they shall not desist, those who shall stick to infidelity, verily shall face intense punishment. (5:73).

{أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ} 74

Do they not repent before God and pray forgiveness for Him? God is highly forgiving and merciful. (5:74).

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ
{ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ} 75

Messiah son of Mary is only a prophet of God. Verily many preceded before him and his mother is an Immaculate, both of them used to take food. Look at how clearly do We declare for them couplets [14](#) . Then think over, where they are going astray. (5:75).

{قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ} 76

Say, leaving God are you worshipping those who have no control of injuring and benefiting you and God is All-hearing and Seeing. (5:76).

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ
{سَوَاءِ السَّبِيلِ} 77

Say, you people of revealed religion, do not exceed limits of truth (turning a creature into creator)

and do not follow passion of a nation who have been misled first and have misled many and have been laid astray wide. [15](#) (5:77).

Moral

Ali was under Divine Commands declared by the Prophet to succeed latter, after him, on 18th Zilhay 10th Hijri, in the Valley of Khum (see Abu al-Kasim Khaskani in Shavahid ul Tanzil giving reference to Abi Umir. His sermon – has been given under Appendix A).

Verses 78 – 93

{لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ} 78

Those of Bani Israel who became infidels have been cursed by the speech of David and Jesus son of Mary. This was because they disobeyed and were transgressors. (5:78).

{كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ} 79

They were not desisting from vices, they were practicing. Certainly what they were doing was awful. (5:79).

{تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خَالِدُونَ} 80

You will see many befriending the infidels. Whatever has been put forth before them by their impulsive passion is evil, which brought about Divine wrath and they shall ever remain under punishment. (5:80).

{وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ} 81

Had they believed in God and Prophet, and what was revealed unto them, they would not have befriended them, but many of them are vicious. (5:81).

{لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى} 82
{ذَلِكَ بِأَنَّ مِنْهُمْ قَسِيصِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ}

You will certainly find dead enemies of the faithful in Jews and Associators, and you will find

from them greater friends to the faithful who claim to be Christian. For this reason some of them are learned and others are Monks, and they are not proud (because pride causes hatred and leads to loss of sound reasoning). (5:82).

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۚ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝۸۳

When they hear what is revealed unto the Prophet, you see tears running down from their eyes because they have recognized truth and pray, “Oh our Providence, we have embraced Faith, and write down us among the testifiers”¹⁶ (5:83).

۝۸۴ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ۝۸۴

What is up with us that we should not believe in God when Truth has come to us and we desire our Providence to include us among the virtuous. (5:84).

۝۸۵ فَآتَاهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ۝۸۵

So God, in lieu of their prayers, shall endow upon them Paradise, below which flow streams, wherein shall they ever abide. Such is the reward of the sincerely virtuous. (5:85).

۝۸۶ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝۸۶

And those who became infidels and falsified our Lights (i.e. in person of Our Guide are of Hell). (5:86).

۝۸۷ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝۸۷

Oh you faithful, do not illegalize what God has legalized for you, and do not transgress, verily God does not approve of transgressors. (5:87).

۝۸۸ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ۝۸۸

And eat of lawful and pure endowed upon you by God and fear God, in whom you have put faith. (5:88).

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا {أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ} 89

God shall not hold you up for your unintentional oaths, but rather those committed intentionally. Expiation whereof is feeding ten needy of ordinary meals, which are being given to your family or dressing ten of them who are naked, or enfranchising a single slave, and those who cannot afford any of these should observe fast for three successive days. This is expiation of your oaths. Thus openly does God describe His Commands to you so you be grateful. (5:89).

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ} 90

Oh you faithful, wine, gambling (under staking and sacrifices in the name of idols, and distribution under archery are nothing but impure acts of the devil. Avoid them so you may attain salvation. (5:90).

{إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مِّنْتَهُونَ} 91

Devil's sole intention is to create enmity, malice, among you by means of wine and gambling and prevent you from Divine remembrance (of His Commands in regulation of your life). Will you now desist from them? (5:91).

{وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ} 92

Obey God and prophet and keep on fearing, and if you turn away, know the Prophet's mere duty is to transmit message distinctly. [17](#) (5:92).

{لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ} 93

There is no accounting from them who embrace faith act righteously in their having enjoyed food and clothing when they kept on fearing and for those who embraced faith, acted virtuously and adopted piety in their daily life, nor is it objectionable for those who embraced faith and again attended to piety and developed it into obligation, God befriends the obliging. (5:93).

Moral

The Prophet has cursed sects in wine, viz (1) those who plant wine trees, (2) those who distil, (3) those who tap, (4) those who drink, (5) those who entertain, (6) those who carry, (7) those who want to be carried, (8), those who deal in it, (9) those who purchase it, and (10) those who live on it on commission.

Verses 94 – 100

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُوكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيِّدِ تَنَاثُلَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ {94}

Oh you faithful, God shall try you certainly, on shooting when you shoot with hand, and arrow, so as to discover who is afraid of Him Unseen, and those who transgress it, shall have intense punishment. (5:94).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ حُرْمٌ وَمَن قَتَلَهُ مِنْكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدِيًّا بِالْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ ذَلِكُمْ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَإِنَّتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ {95}

Oh you faithful, do not shoot while you are in the forbidden stage during pilgrimage. Those who kill intentionally, punishment thereof is like an animal shot, awarded by a prophet or his legal successor of your time, and this sacrifice shall be sent to the holy sanctuary at Mecca or be expiated by feeding the needy or fasting equal number of days, so you may taste the punishment of your deed. God has overlooked the past; those who repeat it, God shall avenge them (by sending them to Hell) as He is Mighty at everything. (5:95).

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ {96}

Sea fishing is legalized for you, and eating thereof for your benefit and of your company, and so long as you are in the forbidden stage, during pilgrimage land hunting is unlawful for you. Fear God before whom you shall assembled. (5:96).

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَالِدَ ۚ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {97}

God has made a holy sanctuary of Ka'ba a source of life for humans on Earth¹⁸. Similarly, holy

months, sacrifice, and animals round necks of which are belts for sacrifice, so you may know verily God knows what is in Heaven and earth and God is omniscient. (5:97).

{اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ} 98

Know God is verily mighty at punishment and God is forgiving and merciful. (5:98).

{مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ} 99

There is no obligation of Prophet beyond transmission of message. God knows what you expose and hide. (5:99).

{قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ} 100

Say, “The impure and pure are not alike although the excess of impure may astonish you, fear God oh you sensible people so you attain salvation.” (5: 100).

Moral

Self-sufficient

Verses 101 – 115

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْوِكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا
{وَاللَّهُ غَفُورٌ حَلِيمٌ} 101

Oh you faithful do not ask about those things which, if only described, you will find hard to comply with¹⁹, and if you ask during revelation, they will be exposed to you.²⁰ God forgave them, He is highly forgiving and forbearing. (5: 101).

{قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ} 102

Certainly prior to you, people similarly asked and became infidels (being unable to discharge). (5: 102).

{مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

God has not classified and issued different commands for camels and goats, e.g. Baheera²¹, Sayeba, Vaseela, Ham, the infidels are libelling God, when most of them do not understand. (5: 103).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلُوا كَانُوا أَبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا
{وَلَا يَهْتَدُونَ} 104

What they have found with their forefathers shall suffice them. Well, if they are ignorant and misguided, will it then be a sufficient justification for them? (5: 104).

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
105}}

Oh you faithful, it is necessary to guard you life. When you are guided, let not the misguided injure you; to God shall be reversion of all when He will acquaint you, on what you made a division. (5: 105).

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ رَأَيْتُمْ لَا تَشْتَرِي بِهِ
{ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ} 106

Oh you faithful, during the deathbed of any of you, your will should be testified by two just persons among you, or if you are on tour and calamity of death falls on you, it may be attested by two foreigners. Hold them over until afternoon prayers, and let them make a statement on oath, if you have doubt. “We shall not sell Our testimony for anything, be they our relation, and we shall not hide true evidence, if we did so, we shall be sinful.” (5: 106).

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا
{أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ} 107

And then if it is known to inheritors of the deceased, they have been liable, on account of false evidence, two witnesses be raised from among the parties whose rights have been overlooked, on account of such false witnesses and they should make a statement on oath, “Our evidence is comparatively more reliable than theirs and we are not transgressors anyway; if so, we shall be

liable.” (5: 107).

ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْههَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
{الْفَاسِقِينَ} 108

This practice is more suitable to arrive at a true evidence and create fear in them, lest their oath be set aside as their predecessor and fear God and keep on hearing His Commands and God does not guide the disobedient. (5: 108).

{يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ} 109

The day God shall assemble Prophets and ask how they were responded to their call (of inviting people to the right path); they will reply, “We do not know, You are Knower of secrets. (5: 109).

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ
عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي
وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ
{كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ} 110

Recall when God shall address, “Oh you Jesus, son of Mary, recollect My bounties on you and on your mother. I supported your cause with Gabriel when you talked evenly with people in childhood and youth and I trained you in Divine philosophy, Law, torah, and Bible, and then you were moulding out of Earth a bird like figure, under My sanction and blowing therein with My consent, it became a living bird, and you were curing with My sanction natural blind and lepers and enlivening the dead with My sanction and I save you from injury of Jews when you appeared before them with open miracles. The infidels among them said, ‘This is nothing but an open magic.’” (5: 110).

{وَإِذْ أَوْحَيْتُ إِلَىٰ الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ} 111

And when I inspired the fishermen to embrace faith in Me and My prophet, they said we have embraced faith and bear witness we supplicate. (5: 111).

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ
112}}

And recollect when fishermen said, “Oh you Jesus, son of Mary, is it possible for your Providence to send from Heaven full of food.” You said, “Fear God if you are faithful.” (5: 112).

{قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ} 113

They said, “We desire to eat of it, so we be assured and we come to know you said the truth and be witness thereto.” (5: 113).

{قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ} 114

Upon which Jesus prayed, “Oh my God, my Providence, endow on us a table full of meals from Heaven which becomes for us and our successors a festival and a miracle from You, grant us provision and You are best at providing. (5: 114).

{قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ} 115

God said, “Verily shall I endow it on you. Those who among you becomes an infidel thereafter, shall be punished most intensely of all in the world. (5: 115).

Moral

Self-sufficient.

Verses 116 – 120

{وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَلَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ} 116

Recollect when God shall address, “Oh you Jesus, son of Mary, did you ask me to hold you and your mother gods barring the True God?” He will say, “Pure is Your nature what is up with me in which I should speak what I have no right to commit. If I did, You would know as You do know what is secret in my heart and I do not know what is Yours. You are knower of secrets of secrets. (5: 116).

{مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مَا دُمْتُمْ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ} 117

I did not say anything to them expect what You commanded, i.e. worship God, my Providence and Your Providence and I am a witness for the period I remained with them, and You did finish my period of stay with them. You did remain their Guard and You are a witness on all events. (5:117).

{إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ} 118

If you do punish them, they are Your creatures, and if You do forgive them verily, You are Might and Wise. (5:118).

{قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ} 119

When God will say, “This Reckoning Day will benefit the true for their truth, for them is Paradise below which flow streams, wherein shall they ever abide, God being pleased with them and they will be pleased with Him, and this is a mighty achievement. (5:119).

{لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 120

For God is the Kingdom of the Heavens and the Earth and in between and He is Omnipotent. (5:120).

1. in cancellation of their democratic, republican or socialistic government. Be not afraid of them, fear Me alone. This couplet has been fudged here. It relates to the event of Gadeer-e-Khum, i.e. Valley of Khum, where Ali was nominated, under Divine Commands, as Prophet's successor, thus establishing theocracy, which the infidels wanted to subvert, by establishing Khalifat under general election.
2. this was a crime of fornication for which the Prophet, on reference to him by Jews decided "Rajam" i.e. lashing to death in favour of party convicted
3. After Pharaoh's death and destruction of his followers Bani Israel became masters of their mansion, being freed of slavery.
4. such was the occasion of Hussain advising Omar son of Sa'ad.
5. Worldly punishment will remain, but eternal, on acceptance of penance, is subject to forgiveness, before death.
6. Four fingers only leaving thumb and palm for prayers, if theft value exceeds assumed 12/-.
7. these are referred to Ali and Shias.
8. This refers to Ali who paid a ring to an angel who appeared in the habit of a beggar in the mosque.
9. Ordering virtues and preventing vices is a moral obligation on the learned.
10. This is false imputation by the Jews against God.
11. These were put down in the Prophet's time and they were driven out of Arabia. Now there is not a shadow of them.
12. verily Ali is lord of the faithful – this piece has been omitted from original revelation.
13. on fealty to Ali, when succession was redirected to Ali.
14. God is Self-sufficient and stands in need of nothing.

[15.](#) There is an alternate course of a Divine Light, in the habit of a human, be immaculate, and is superior to angels, who are also immaculate and Divine Messengers, discharging the duty of God to carry messages from Him to the Prophet. These (Divine Lights) are from God fully trained in Divine philosophy and though of species of human, are unlike humans of earth, who are born ignorant and trained later.

[16.](#) recognition of Truth brings about sincere penance for transgression, and causes wet eyes.

[17.](#) forsaking leadership of Divine Light has been the cause of destruction both for the Prophet's followers and Divine Lights.

[18.](#) so long as people go on pilgrimage God shall not destroy humanity on whole.

[19.](#) when pilgrimage was made obligatory, Aksa bin Mohsin asked whether it was obligatory every year to which the Prophet did not reply; had he done so, they could not have done it, and would have proved infidels.

[20.](#) Omar said the Prophet's relationship will not benefit on reckoning day. Then the Prophet replied, "He would intercede and his intercession will be of avail," on which Omar apologized.

[21.](#) Bahera is a she camel which had given birth to five young ones and was distinguished by cutting her ears. Sayeba is a she camel given birth to then young ones. Vaseela was one who gave birth to two young ones at a time. Ham was a she camel riding over which was unlawful. When they are asked to go to the Prophet and hear what God has revealed unto him, they said.

Surah al-An'am, Chapter 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

{الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ 1}

All praise is due to God, Who created heavens and earth and created darkness and light. Still the infidels associate others with Him¹ (6: 1).

{هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلًا مُّسَمًّى عِنْدَهُ ۚ ثُمَّ أَنْتُمْ تَمْتَرُونَ 2}

It is He Who created you from earth, then fixed a period for you (which is unchangeable) and fixed a period² (6:2).

{وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ 3}

The same Lord controls the heavens and the earth (by His Omniscience and Omnipotence, attributes unlike creation), knows your secrets and what you expose and what you hide. (6:3).

{وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ 4}

Not a sign from signs of their Providence comes to falsify, but they turn away from it. (6:4).

{فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ 5}

They verily falsify Truth when It came to them. They will come to know of things (i.e. punishment) which they are ridiculing. (6:5).

{أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ 6}

Have they not seen how many preceding generations have been destroyed? And who were as strongly established as you are not, and for whom We sent regular downpour of rains from clouds with which rivers ran flowing. We destroyed them for their sins and created others in succession. (6:6).

{وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ 7}

Oh you Prophet, had We sent you a written book, which they would have handled with their hands, the infidels in this case would have said “This is nothing but an open magic.” (6:7).

{وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ 8}

And they say, “Why has no angels come to the Prophet?” Had We sent an angel, the whole affair would have been settled and they would not have got any opportunity for righteous act³. (6:8).

{وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ 9}

Had We sent an angel, We would have sent him in the habit of man and dressed him as you do. (6:9).

{وَلَقَدْ اسْتَهْزَىٰ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ} 10

10. And certainly were the previous prophets similarly ridiculed, so the punishment which they discarded before their prophets seized them. (6: 10).

Moral

Self-sufficient.

Verses 11 – 20

{قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ} 11

Say, move about on earth and see the consequences of the falsifiers. (6: 11).

{قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ} 12

Say, whom does it belong to, what is in the heavens and on the earth? Say, it is of God alone, Who made it obligatory on Himself to be Merciful (by sending you the Prophet, acquainting you with His sole sovereignty, giving you time to repent and worship Him). There is no doubt about His assembling you all on Reckoning Day. Those who have put self to loss, shall not embrace faith. (6: 12).

{وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ} 13

For Him is everything under shelter of day and night and He is all Hearing and Knowing. (6: 13).

{قُلْ أَغَيْرَ اللَّهِ اتَّخَذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ} 14

Say, shall I look up, barring God, Who is creator of the heavens and earth, Who feeds me and does not eat as my Lord? Say, I am commanded to make a statement which I am the first to have supplicated Him and I shall never associate any with Him. (6: 15).

{قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ} 15

Say, "I fear the punishment of a dreadful day, if I sin against my Providence." (6: 15).

{مَنْ يُصِرْفَ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ} 16

He certainly was mercified who escaped punishment of Reckoning day, and this is an evident achievement. (6: 16).

{وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 17

If He involves you, there is none else to relieve you, and if he relieves you, verily, He is Omnipotent. (6: 17).

{وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ} 18

He has every control over His creatures and He is Wise and Knowing. (6: 18).

{قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنتُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ} 19

19. Say, "Which is mightier to attest (my being a genuine prophet whom associators at Mecca said, 'Jews and Christians refuse to admit your prophetship, and you should produce witnesses)". Say, "God is a witness between me and you and this text is revealed unto me to warn you therewith and those accessible to it (through my genuine successor). What? Do you testify of any associating with God?" Say, "I testify there is none else except God alone, and I am away from what you associate." (6: 19).

{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ} 20

They know him (the Prophet) whom We have revealed in the Torah and the Bible as they know their children and those who do not embrace faith, have put self to loss. (6:20).

Moral

Self-sufficient.

Verses 21 – 30

{وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ } 21

Who can be a greater tyrant than one who libels God or falsifies His sign (Divine Light). Certainly the tyrants shall not attain salvation. (6:21).

{وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ } 22

The day We shall assemble all, We shall ask where these associates are, who in their opinion, were such. (6:22).

{ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ } 23

They will have no excuse⁴, but tell lies on oath in tribulation; oh our Providence, we were no associators. (6:23).

{انظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ } 24

Look at them! How they are falsifying themselves and all their associates will disappear from them (without saving them from punishment, being involved themselves.) (6:24).

{وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمًا لَا يُؤْمِنُونَ بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ } 25

And among them there are some who hear you and We have thrown a veil over their hearts, so they may not understand and We have made their ears hard of hearing. So if they see every miracle, shall they not believe in it until when they come to you, they will start disputing and the infidels will say, this is nothing but tales of old. (6:25).

{وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ } 26

And they prevent others from assisting you and desist themselves; they are only destroying themselves and are not aware. (6:26).

{وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَتَّوَنَ مِنَ الْمُؤْمِنِينَ } 27

If you see when they will be made to stand close to Hell, they will desire, “Would we were allowed to revert to the world⁵, would we had not falsified our Divine Lights and we had been faithful. (6:27).

{لَبَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ } 28

Rather, what they hid (of their hypocrisy before) would be exposed to them, and if they even were reverted they would take to what they were forbidden. (6:28).

{وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ } 29

They said, “Whatever is really is the life in this physical (and nothing beyond) world and we are not going to be raised alive.” (6:29).

{وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا ۗ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ } 30

Would you have seen them standing before their Creator, Who will question, “If Reckoning Day is not a fact?” They would say, yes our Creator, when they will be asked to taste the punishment they were denying. ⁶ (6:30).

Moral

Jaber Ibn Abdullah Ansari says, “Ali asked the dad in the Jewish graveyard how they fared. They said, “Punishment due to your disobedience is alike that of Haroon,” and on entering the mosque of Kufa Ali stated saying slowly, “I shall not agree.” Jaber could not see, so he asked Ali whom he was replying. He said the Valley of Barhut (the hell on Earth) was shown to him and the First Khalifa prayed to call him back to the world to which he would not agree.

Verses 31 – 41

{قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ } 31
{أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَّا سَاءَ مَا يَزُرُونَ } 31

Verily they are in loss who have falsified facing the Providence. When Judgment Day shall overtake them suddenly they will grieve as to how much they belittled it, and they would be

bearing load of their sins on their back; how dreadful it is very bearing. (6:31).

{وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ} 32

And this worldly (physical) life is nothing but play and sport,⁷ and eternal life is better for the God fearing. Do you not understand so much? (6:32).

{قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ} 33

Of course, We know you are grieved at their statements but really they cannot refute your claims but the disobedient are disputing Divine Commands. (6:33).

{وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوَدُوا حَتَّىٰ آتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيٍّ الْمُرْسَلِينَ} 34

And verily prophets preceding you were falsified and they bore patiently on falsification and injury, until Our assistance came to them. Non can alter God's Commands and to you information regarding most prophets has come. (6:34).

{وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ} 35

If their resistance to faith is hard upon you, if you can find a hole on Earth or a ladder to heaven to bring miracles, (do so). And if God will, He would have forced guidance on all and so you are not among the ignorant (this refers to public). (6:35).

{إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ} 36

Verily those who respond to your call, who listen to you attentively, and the dead (in heart) will be raised alive and made to revert in His presence. (6:36).

{وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ} 37

They said, "Why no miracles came to him from his Providence," say, "God is Almighty to send one but the most among them. Do they not understand⁸ (6:37).

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ
38}}

and there is not a creeper on Earth and not a bird in the air flying with its wings, but is a member of species dying like you (receiving provision from the Providence and dying like a mortal, having no reason to account for) and created merely to serve humanity. We have not in any way limited Our Commands in various aspects in the Text (leaving Divine Lights to elucidate). They will be all assembled in the presence of their Providence. (6:38).

{وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأْ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ} 39

Those who have falsified Our signs (in writing or person of our Divine Lights) they are deaf, mute, and in darkness of misguidance. God leaves whom He chooses in misguidance (these are offsprings of the devil who partakes in their progeny of the devil, who partakes in their progeny), and whom He chooses He guides on the right path. (6:39).

{قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ} 40

Say, “If you are true, do you see if Divine wrath overtakes you on Judgment Day seizes you, will you call up on any but God?” (6:40).

{بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُهُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ} 41

Rather, unto Him will you cry, when He may, if He chooses, remove it what you pray for you and you will forget whom you were associating with. (6:41).

Moral

Resurrection in the Bible is given in St. Luke, Chapters 23, 11, 22, 25, 27, 36 where Jesus presages wars and commotions (9), earthly disasters (11), vengeance (22), heavenly perplexing signs (25), coming down of Jesus in a cloud (27), and pray to escape destructions in disasters (36).

Verses 42 – 70

{وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ} 42

And We sent prophets to previous generations and then We entangled in heavy losses and

calamities so they may importune Us. (6:42).

{فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ} 43

When Our punishments reached them, why did they not importune Us? But their hearts were hardened and the devil has eulogized their acts in their eyes.9 (6:43).

{فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ} 44

When they forgot what they were advised, We opened to them every door of liberty (where they discarded Theocracy, they were at liberty to choose any kind of Government) until they were pleased with what they had We seized them 10. (6:44).

{فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} 45

The tyrants shall be annihilated and all praise is due to God 11 (6:45).

{قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ} 46

Say, “Do you notice, if God deprives you of power of taking to advice and looking at things (in the right angle), and seal your heart, is there any other god barring God (Merciful and Omnipotent) to endow them on you. Just reflect how variously do We exemplify our Commands.” With all that they are turning away. (6:46).

{قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ} 47

47. Say, “Do you understand if Divine wrath come suddenly on you or openly, will any, except the tyrant, be destroyed?

{وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 48

We do not send prophets but as Evangelists and Warners. Thos who embrace faith and improves self 12, they will have no fear in the future nor sorrow for the past. (6:48).

{وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ} 49

And those who falsify Our couplets shall meet with punishment for their disobedience. (6:49).

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتَنِي بِبُرْهَانٍ مِمَّنْ بَعْدَ السَّمَوَاتِ يَأْتِيَنِي فَسَوِيًّا
{الْأَعْمَى وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ} 50

Say, "I have neither Divine Treasures with me nor do I know the hidden, nor do I claim to be an angel. I simply follow what is revealed unto me." Say, "Is the blind (ignorant) alike the seeing?" Do not think so much. (6:50).

{وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ} 51

Warn those who fear, they will be assembled before their Providence, when there will neither sympathizer except God nor any intercessor; so they became God fearing. (6:51).

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ} 52

It is not for you to render account on their behalf not on them to render your account, and them (companions of Sufha) you should not remove from your society, as they, morning and evening, pray to their Providence seeking His will¹³ (6:52).

{وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ} 53

And thus have We tested some by others so they (Ansar and Quraish) say, "Are these people whom God has Favoured? What does not God discern who is grateful?" (6:53).

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ} 54

And when these (companions of Sufha) who have believed in Divine Lights, come to you, greet them with salutation (and give tidings), saying, "Your Providence has adopted mercy and obligatory function on Self." So if any of you commits in error (through ignorance) and thus repents thereafter and reforms self, certainly, God is forgiving and merciful. (6:54).

{وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ} 55

This attribute of God will continue for the ignorant faithful but not for the learned and the hypocrites. Thus We explain Our Commands to expose the path adopted by culprits. (6:55).

{قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ} 56

Say, "I am forbidden to worship him whom you, barring God, pray. I shall not follow your passion, lest I may go astray and be no more among the guided. (6:56).

{قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ} 57

Say, "I am open to argument regarding my Providence whom you deny. I have not with me (Divine punishment) about which you are so keen. This is entirely under Divine control. He relates Truth and He is best at deciding." (6:57).

{قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ} 58

Say, "If I had with me the permission of informing you, the matter between us would have settled (long ago). It would have acquainted you with your intentions of treating Divine Lights and wishing their early destructions and God is better acquainted with the tyrants." (6:58).

{وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَاتٍ
{الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ} 59

And it is with Him the keys of the secrets; none else knows except Him. He knows what is on Earth and sea. Neither is a child born alive or still but He knows. Neither does a germ take birth in the womb of a mother nor a pre-mature birth or of mature birth but has it be preserved on record. (6:59).

{وَهُوَ الَّذِي يَنْوَفِّقُكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا
{كُنْتُمْ تَعْمَلُونَ} 60

It is He who removes your soul during the night, and knows what you do during daylight. Then He will raise you therein for completion of a fixed period, after which you will revert unto Him, when he will advise you on your deeds. (6:60).

{وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ} 61

He is all controlling and sends on angels to guard until death comes to you, when Our angels carry away his soul without any concession therein. (6:61).

{ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ} 62

when they will be directed to the real God. Mind you, He has the power and is quickest at taking account. (6:62).

{قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ} 63

Say, “Who saves you from darkness of land and sea and whom you importunately and secretly pray unto.” If He gave you salvation therefrom you would certainly be grateful to Him. (6:63).

{قُلِ اللَّهُ يَنجِيكُم مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ} 64

Say, “God alone saves you from it and from every calamity, then you begin to associate others with Him. (6:64).

{قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ} 65

Say, “He is mighty enough to send you punishment from above your head (fire and brim stones from Heaven) or below your foot (earthquake) or set you one against another (global war) so as to taste the result of mutual hatred. Just imagine how We variously express Our Commands so you may realize.”¹⁴ (6:65).

{وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ} 66

Your tribe falsified the Text (punishment, etc.) although it is true. Say, “I am not your guard (to force on you my conviction) for everything there is a fixed period and you will come to know later on. (6:66).

{كُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ} 67

for everything there is a fixed period and you will come to know later on.” (6:67).

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَعُدَّ
{بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ} 68

When you see people engaged in ridiculing and falsifying Our Couplets, you turn away from them until they change the subject topic, and if the evil makes you forget, on recollection, do not keep company with them. (6:68).

{وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرَى لَعَلَّهُمْ يَتَّقُونَ} 69

Do not sit where Divine Lights are being disrespected or even a Muslim being backbitten. For the pious, they have not to render any account on behalf of tyrants, but to remind them so they may take a warning. (6:69).

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِ أَنْ تَبَسَّلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ
وَلِيٍّ وَلَا شَفِيعٍ وَإِنْ تَعَدَلَ كُلُّ قَدْلٍ لَّا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا
{كَانُوا يَكْفُرُونَ} 70

Leave them aside who have taken their religion lightly and worldly life had duped them and with this text, advise them to instill fear in them for their evil deeds, and there shall be no sympathizer or support of them except God, and if they shall offer any compensation towards it, it will not be accepted. (6:70).

Moral

Self-sufficient.

Verses 71 – 82

قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَتُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي
{الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْتَبِهْ قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى وَأَمْرًا لِنَسْلَمَ لِرَبِّ الْعَالَمِينَ} 71

Say, “Shall I call upon, leaving God, one who can neither profit me nor injure me and turn my back upon it after having been guided by God, one, whom the devil having led astray him in wilderness and his friends be inviting him to their path.” Say, “True guidance is of God and we are commanded to put faith in the Creator of the world.” (6:71).

{وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ} 72

And you have been ordained to pray and fear him, it is He, to whom shall be presented. (6:72).

{عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ} 73

It is He, Who created the heavens and the earth with truth (a set purpose) which day too shall He say is Be and it shall be done. (6:73).

{وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ} 74

His word is true, His shall be the Kingdom when the trumpet will sound: knower of secrets (not yet brought into existence) and open, and it is He, Wise and Knowing. (6:74).

{وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ} 75

Recollect when Abraham addressed his uncle Azar (his father was Taraq) whether they were worshipping idols, “Verily, I see you and your tribe in an open misguidance.” (6:75).

{فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أَحِبُّ الْآفَلِينَ} 76

And thus We exhibited Abraham kingdom of the heavens and earth so as to convince him. [15](#) (6:76).

{فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ} 77

when the night followed, he saw Venus rising (addressing star worshippers, he said, “Can this be my Creator?” (He said to himself) when she set, “I do not approve of setting bodies (to be my Creator).” (6:77).

{فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ} 78

Then when he saw the Sun shining, he addressed the sun worshippers and said, “Can this grand body be my Creator?” And when the sun set he said, “Oh my tribe I am away from what you associate with.” (6:78).

{إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ} 79

Verily do I supplicate sincerely the Creator of the Heavens and earth and I am not among the associators. (6:79).

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ
{عِلْمًا أَفَلَا تَتَذَكَّرُونَ} 80

And his tribe disputed with him. He said, “What, are you disputing with him regarding God! Although he has guided, I do not fear those whom you associate with Him except what my God will. Knowledge of my creator is circumspensive. What! Do you not understand so much?” (6:80).

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ
{كُنْتُمْ تَعْلَمُونَ} 81

How can I fear your associates? Where you do not fear while associating them with God, when He has not given any reason for your action? Which of us is entitled to safety (under Him), say if you know. (6:81).

{الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ} 82

Those who embraced faith and did not unpurify (their hearts) by adopting their spiritual leaders (except Divine Lights) they are under safety and they alone are guided. (6:82).

Moral

Self-sufficient.

Verses 83 – 91

{وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ} 83

These were the arguments endowed upon Abraham by us to advance before his tribe, thus We exalt the grades of those whom We like. Verily your Providence is Wise and Knowing. (6:83).

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى

{وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ} 84

And We endowed upon him Isaac (as his son) and Jacob (as his grandson). We guided each Our way, and We guided Noah before this, and from his lineage David, Solomon, Job, Joseph, Moses, and Aaron. Thus We reward the righteous. (6:84).

{وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلٌّ مِّنَ الصَّالِحِينَ} 85

And Zacharia, Joshua, Jesus and Ilyas. All of them We showed Our way, all were righteous. (6:85).

{وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ} 86

And We showed the way to Ismail, Elisha, Jonah, Lot, and all of them We exalted over the earthly creatures. (6:86).

{وَمِنَ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ} 87

And among their forefathers, children, and brothers, We selected them and showed them the right way. (6:87).

{ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ} 88

This is God's guidance. He guides whom He likes of His creatures. If they had associated (which they dare not – rather any other creature, so guided if he does associate) all his acts would be voided. (6:88).

{أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِن يَكْفُرْ بِهَا هُوَ لَا يُؤْمِنُ بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ} 89

These are the very people on whom We have endowed the Text, Law, Prophetship. If the infidels (Quraish) disbelieve it, do not mind as We have fixed a tribe which will not deny them. (6:89).

{أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدَاهُمُ اقْتَدِهْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِن هُوَ إِلَّا نَذْرٌ لِّلْعَالَمِينَ} 90

These are the people whom God has shown the path, so you follow their track. Say, "I do nothing

but an advice for the public at large. (6:90).

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى
لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ
{يَلْعَبُونَ} 91

You have not appreciated God to the degree, he is worthy of appreciation. When they said God has not revealed anything to any of His creatures, say, “Who then sent the Text which Moses brought which was enlightenment and guidance for humans and which you have rent to pieces, par of which you expose and hide major part thereof, and you were taught what you and your forefathers did not know.” Say, “It was God (who sent it) and then leave them alone to rove in non-sensical topic.”¹⁶ (6:91).

Moral

Compare Jesus’ words, St. John 14:6. Jesus said up to him, “I am the way, the truth and the life,” “no person cometh unto the Father (God) but by me,” and again in 15 he says, “If you love me keep my commandments.” (St. John 9:5) “As long as I am in the world I am the Light of the world” (St. John 14:7). “If you have known me, ye should have known my Father (God) also” (St. John 1:18). “No man had seen God” (physically, ideally, or mentally) at any time. Jesus had declared His (made Him known). St. John 19:9, “I am the door by me if anyone can enter he shall be saved.” Thus the only way to attain (1) Divine proximity, (2) Divine knowledge, and (3) Salvation from hell is through knowing Divine Light of his time, for, (1) He is the way, (2) Truth, and (3) Leader to salvation (giving you eternal life, i.e. eternal paradise.

All above sayings of Jesus have been corroborated by the Prophet’s sayings, which are genuine traditions with us and are confirmed by the above quotations from the Bible Revealed Divine Text.

Verses 92 – 95

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِمَا بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ
{عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ} 92

And this Book which We revealed is auspicious confirming its preceding Text so as to warn you (oh Meccans) and those around it, and those who believe in eternity, put faith in it, and guard their prayers¹⁷ (6:92).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ

إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ
{تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْكِبُونَ} 93

Who can be a greater tyrant than one who libels God (saying either he is a prophet or a Divine Light, while he is not so receiving any sort thereof), and he may say, "I shall transmit similar commands as God has done." You would see them during tribulation of partition of soul, when death angels will demand of him to hand over to them his soul, saying, "Today you will be punished disgracefully for your imputation of false statements to God being proud of not following His Commands (Lights)." (6:93).

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ
{أَنَّهُمْ فِيكُمْ شُرَكَاءَ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ} 94

You have come to us single as We created you in the beginning, leaving behind what We have endowed upon you and We do not find those intercessors of yours in whom you have faith and to have had a share with Us in your creation. (Today) separation has been effected between you and them and the very thing you confided in has been lost upon you. (6:94).

{إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ} ذَلِكُمْ اللَّهُ فَأَنَّى تُؤْفَكُونَ} 95

Verily God is Creator of grain (faithful) and of seed (faithless) creates life from lifeless and vice versa (i.e. creates a faithful from a faithless and vice versa). This is God where you are roving about? (In physical world). (6:95).

Moral

Ideal life is a living being, having quickening or reviving principle in a moral sense, yielding eternal happiness often alluded to by Jesus in the Bible.

Shroud for the dead should be nice as they will be raised on Reckoning Day with it as also character should be exemplary to cover the soul.

Verses 96 – 110

{فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ} 96

Revealer of daylight, (as) He has made a night a source of giving time and calculation¹⁸. This has been fixed by the Wise and Omnipotent.¹⁹ (6:96).

{وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ} 97

It is He Who has fixed the stars (Divine Lights) to lead you in darkness of land and sea. Of course, for the learned, We have openly described Commands. (6:97).

{وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ} 98

It is He Who created you from one source (i.e. Adam) making it a definite ground and a sojourn.²⁰ Of course, We have distinctly described commands for the intelligent. (6:98).

{وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ} 99

It is He, Who sends rain from clouds with which is grown every kind of vegetation from which We bring out green beans, yielding sticking grains: also from date trees whence hang down pendent fruits, and gardens of grapes, olives pomegranates, like and unlike, look at their ripening when they fructify. Verily, in this are signs for the faithful. (6:99).

{وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ} 100

And they made angels associates of God, although God has alone created them, and they attribute without knowledge to Him sons and daughters. Far glorious is His nature from what they attribute to him. (6: 100).

{بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ} 101

Creator of the heavens and the earth! How can He have a son when He has no wife? He created everything, and He knows everything. (6: 101).

{ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ} 102

Self-same God is your Providence, there is no other God but He, Creator of everything (by virtue of knowledge of your future existence and your acts), so worship Him (as such0 as He is circumspective. (6: 102).

{لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ} 103

You cannot entertain in His entity, being limited physically, ideally and mentally, He being invisible, unimaginable, and beyond conception, whereas He can discern facts and secrets of your hearts being Omniscient. 21 (6: 103).

{قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ} 104

Verily have come to you proofs from your Providence, so if any appreciates them, it is to their credit, and if they remain blind hearted, loss thereof shall be to them, you are not responsible to safeguard their acts. (6: 104).

{وَكَذَلِكَ نَصْرَفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ} 105

And We thus change the tone of our Commands (holding out hope and threats) so the infidel Quraish deem, you have learned it from outside and We explicitly describe for those who have knowledge (to appreciate). (6: 105).

{اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ} 106

So you follow what is revealed unto you from your Providence, there is no other God but He and turn away from associators. (6: 106).

{وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ} 107

(They say), "If God had willed they would not have associated others with Him" 22 and We have not made you to safeguard them nor are you in any way responsible for their acts. (6: 107).

{وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ
{فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ} 108

Do not abuse those who seek protection elsewhere leaving God, lest they may abuse God unknowingly out enmity 23 (6: 108).

{وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لِيُؤْمِنُوا بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

They swore eagerly, if any miracle came to them they would embrace faith. Say, “Miracles are under Divine control, what do you know?” If they, even after seeking miracles, would embrace faith. (6: 109).

{وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ } 110

And We shall upset their hearts and eyes as though they have not embraced faith and shall leave them to their destiny due to their arrogance, so they may rove in misguidance. (6: 110).

Moral

God, in all three realms of humanity (physical, deed, and mental, cannot be comprehended, but on reality of their hearts' faith, His Existence is undeniable. This was claimed by Ali, who replied he never prayed God, Whom he did not See – Sight being that of “Reality of Faith.”

Verses 111 – 129

{وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ } 111

Had We sent angels to them and the dead had talked to them and had We assembled every miracle of the past they would not have embraced faith, except what God had willed, although most do not understand. (6: 111).

{وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ } 112

Similarly, for every Prophet have We appointed an enemy from human and spirit, who raise false propaganda with a view to beguiling the public and if your Providence had willed they dared not have done so, you leave them (to their faith) for their false propaganda. [24](#) (6: 112).

{وَلِتَصْغَى إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ } 113

This, for this reason, their hearts are being engaged therein for not putting faith in eternity, and are pleased with what they are doing. (6: 113).

أَفَغَيْرَ اللَّهِ أُبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ
{فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ} 114

What! Leaving God, shall I choose any other Judge (to decide between you and I on revelation) although he is the Self-same who revealed unto you the detailed Text? Those to whom (Jewish and Christian rabbis) the previous texts have been revealed by your Providence with Truth, so you (listeners), be not in doubt of it. (6: 114).

{وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ} 115

“Finally had been the preamble of your Providence (regarding His Theocracy) with Truth and Justice,” “None can displace it,” and “He is all Hearing and Knowing.” (6: 115).

{وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ} 116

And if you listen to a majority of them they will lead you astray from Divine way. They do not follow but a guess and whatever they talk is a lie. [25](#) (6: 116).

{إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ} 117

Verily does your Providence know who is led astray from his way and who is guided (thereto). (6: 117).

{فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ} 118

So you eat (of the sacrifice) whereon your God's name is repeated during sacrifice, if you have faith in His Commands. (6: 118).

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِيُضِلُّونَ
{بَاهْوَاهِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ} 119

What is up with you? You do not eat of the sacrificed whereon God's name is repeated, although he has openly described for you what is unlawful to you, except where you are constrained, and verily, most by following their passion are misguided without knowledge. Verily your Providence is acquainted with transgressors. (6: 119).

{وَدَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ} 120

Give up sins, open and secret, physical and (intellectual relating to mind) those who persist in sins shall be punished shortly for their deeds. (6: 120).

{وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ} 121

Do not eat of the animal sacrificed over which God's name is not repeated. Verily, this is disobedience, and the devil creates misgivings in mind of their friends, so they may go on disputing with you, and if you will listen to them, "Oh readers, you shall be associators, too." (6: 121).

{أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ} 122

What, those who were lifeless (misguided) being blind of ideal world, full engrossed in physical world whom We enlivened (guided) and We gave Light (Imam) following whom they walk among humans, can they be alike on who is (struggling) in darkness whence they cannot come out? Similarly, have the deeds of the infidels been eulogized in their eyes²⁶ (6: 122).

{وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ} 123

And similarly in every city have We raised arch traitors to conspire therein, but they do not conspire against any except themselves without realizing it. (6: 123).

{وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ} 124

When any of the signs comes to them, they say they shall never put faith in it until similar endowment is granted to them, as has been endowed on the Divine Prophet. God knows better where to locate His prophetship, (these are born pure) shortly those, who conspired (and cannot be purified by nature of Evil intention and following passion) shall receive intense punishment from God for their conspiracy. (6: 124).

{فَمَنْ يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ

{كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ} 125

When God intends to guide anybody, purifies their soul to admit truth (to submit to Divine Commands) by admitting light into their heart and them²⁷ whom he intends to deprive of guidance (by virtue of their incompetence) constrains their hearts to the extent of its being incapable of admitting truth, whereby, as though they attempt to rise to Heaven, escaping to hear facts regarding eternal affairs and discoursing on them beyond their capacity, thus God leaves them in suspicion, who are not prepared to put faith in Him (His light)²⁸ (6: 125).

{وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ} 126

And this Text is the Way of your Providence, hold it fast which We have distinctly declared to those taking advice. (6: 126).

{لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ} 127

For them²⁹ is paradise before their Providence, and He is their supporter in their acts.³⁰ (6: 127).

{وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ
وَوَلَّغْنَا أَجْلَنَا الَّذِي أَجَّلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ} 128

And the day He shall assemble all and address, “Oh you groups of spirit. You have transgressed and misguided most of humans,” of humans who are their partisans shall say, “Oh our Providence, some of us derived benefit from others³¹ and we attained the age destined for us by You. God shall decide “hell is your destination, wherein, shall you reside forever except whom God desires otherwise.” Verily your Providence is wise and knowing. (6: 128).

{وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ} 129

Thus do We hand over tyrants for their evil deeds to the mercy of tyrants. (6: 129).

Moral

(125) Only pure, selected are qualified for “prophethip” – wherein are grades as per grades of certainty.

Verses 130 – 154

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا
{وَعَرَّضْتَهُمُ الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ} 130

Say, “Oh you group of humans and spirits, did not a prophet come to you, reading out to you My commands to warn you of this day’s facing?” They would say, “We testify against ourselves, the worldly life had duped us and we testify to our infidelity.” (6: 130).

{ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ} 131

This transmission of Divine message is a proof which your Providence does not destroy a town when the population thereof is ignorant. (6: 131).

{وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ} 132

And for every one there are grades as per their deeds and Your Providence is not indifferent to their actions. (6: 132).

{وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ يُدْهِبِكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ} 133

And your Providence is self-sufficient and merciful. If He will, He may replace you with others as He replaced your predecessors with you from their progeny. (6: 133).

{إِنْ مَا تُوْعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ} 134

What is promised shall definitely come and you are not going to subjugate Him. (6: 134).

{قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ} 135

Say, “My tribe, do what you will at your place, and I am acting (as I am ordained). Shortly shall you come to know who is Master of eternity.” Verily, the disobedient shall not attain salvation. (6: 135).

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا ۗ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ

{إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ} 136

And the infidels fixed the share for God from gift of His created fields and animals, and said, "According to their ideas, this is a share to Divinity, and this to our associates," and what is for the latter. God is not entitled thereto (being Self-sufficient) and what is God's can be partaken by their associates. How nonsensical is their decision. (6: 136).

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرِدُوهُمْ وَيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ﴿١٣٦﴾ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
{فَدَرَهُمْ وَمَا يَفْتَرُونَ} 137

Similarly (their) associates (Temple Pujaris and Devils) of many associators have raised estimation of their acts in their eyes killing children so as to misguide them and make their faith suspicious to them. If God had willed, they would not have done so, you had better leave them to their fate for their action of their own. (6: 137).

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِجْرًا لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

They said (on the authority of their own ideas), "These animals and fields are unlawful, and none can eat of them except what we like, and there are animals, riding thereof is unlawful, and dead animals during sacrifice thereof God's name is not being repeated." These are all allegations for which shall God shortly punish them. (6: 138).

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ
{وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ} 139

And they said, "What is conceived by these animals is lawful for our male members and unlawful for the females and if they are stillborn, females can partake with the males. Shortly shall they be punished for this description. Verily, He is Wise and knowing. (6: 139).

{قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ} 140

Verily, they suffer who killed their children in ignorance without knowledge and illegalized what God has endowed upon them by alleging against God. Certainly they are misguided and would no more be guided. (6: 140).

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكُلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مَتَشَابِهًا وَغَيْرَ
{مَتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ} 141

It is He who grew gardens, wherein rise creepers, and other lying on ground level, and date trees and fields bearing various fruits and the olive and the pomegranate, like and unlike. Eat fruit whereof when it ripens after giving its due on day of cutting and do not waste it. Verily, He does not approve of the extravagant. (6: 141).

{وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ} 142

And from animals, which carry load and are capable of sacrificing, eat of what God has endowed upon you and do not follow in the footsteps of the devil, verily he is your open enemy. (6: 142).

ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِيُو
{بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ} 143

He created for food eight species, two from sheep (male and female, tameable or otherwise), and two from goat. Ask if the two males are illegalized or the females or those conceived by the females. If you are true let me know through knowledge thereof. (6: 143).

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ
{وَصَّاكُمُ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} 144

Two from camels and two from the cow. Enquire if the two males are illegal or the females of those by the latter. Were you present when God issued commands thereon? Who can be a greater tyrant than one alleging against God with a view of misguiding humans without knowledge. Verily, God does not guide the tyrants. (6: 144).

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ
{فَسَقًا أَهْلًا لِعَيْرٍ لَلَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ} 145

Say, "I do not find what is revealed unto me unlawful as food on the dead"³² and blood which issues as a stream and bacon, for, these are impure, or sacrificed flesh under disobedience over God's name is not repeated. That one who is constrained neither disobedient nor transgressing (if they take it) verily God is forgiving and merciful. (6: 145).

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا
{أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَعْضِهِمْ وَإِنَّا لَصَادِقُونَ} 146

And to Jews We had illegalized flesh of all nail bearing animals (on land, sea, or air) and tallow of the cow and the goat, except stuck to their back or wrapped around veins or mixed in bones. This We illegalized for them for their disobedience and We are true (in Our claims). (6: 146).

{فَإِن كَذَّبُوكَ فَقُلْ رُبُّكُمْ دُو رَحْمَةٍ وَسِعَتْ وَلَا يَرُدُّ بِأَسْءُ عَنِ الْقَوْمِ الْمُجْرِمِينَ} 147

If they falsify you say, “You Providence is merciful and liberal and punishment shall not be removed from culprits.” (6: 147).

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا
{بِأَسْنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ} 148

Shortly associators shall say, “Had God willed we would neither have associated others with Him nor our forefathers nor illegalized anything.” Similarly used to falsify previous generations until they tasted Our punishment. Say, “Have you any authority, you can put forth before us? You simply follow gues work, and you are none but liars.” (6: 148).

{قُلْ فَلِلَّهِ الحُجَّةُ البَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ} 149

Say, “For God, is absolute argument³³ And if he had willed He would have forced guidance on all³⁴ (6: 149).

قُلْ هَلْمْ شُهَدَاءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ
{لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ} 150

Say, “Produce me those of your witnesses who testify God has illegalized this, if they do so you refuse to accept testimony nor should follow the passion of those who falsify Our Commands (be in writing or person), and who do not believe in eternity and associate others with him.³⁵ (6: 150).

قُلْ تَعَالَوْا أَنُلِ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ
{وَإِبَاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَاكُمْ بِهِ لَعَلَّكُمْ
تَعْقِلُونَ} 151

Say, “Come, I will read out what y our Providence has illegalized for you: Do not associate any with Him, oblige (honour your father and mother), do not kill your children for fear of poverty, We provide you and them, do not approach shameless acts, open or hidden (i.e. wine or fornication), do not slay any whom God has decided unlawful, except on just cause. These are the Commands for you to obey so you understand, (6: 151).

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا
 {وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ } 152

do not approach orphans’ property, except under most advisable circumstances, until they attain matured age and developed reason, measure justly, by volume or weight (in purchase or sale, or decision of rights (humans) conditional on proficiency and qualifications). We do not desire anyone to exert beyond their capacity. When you make a statement, be just whether it relates in favour or against your relation or otherwise. Fulfil Divine Trust³⁶, these are the commands for you to obey so you may take advice. (6: 152).

{أَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ } 153

And verily this is my Way is straight (leading to Me) and follow it and do not tread other paths, which shall lead you astray from the right path. These are the Commands for you to obey so you become pious (and on piety is salvation). (6: 153).

{ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ } 154

Then (say to them), “The Text, Torah, which was revealed to Moses which was fulfilling bounties, on the righteous, having detailed description on everything and source of guidance and mercy so they may be convinced of facing the Providence (on Reckoning Day and prepare themselves for it).” (6: 154).

Moral

Abdullah son of Massod relates from the Prophet, “The Prophet drew a straight line on ground saying this is Divine Way, on right and left of which he drew several lines and said, “Devil is seated on them for your destruction,” and “God has Commanded me and forbidden me and I have likewise commanded Ali and forbidden Ali under Divine Commands. THUS Ali has known from Providence. You can follow Ali and accept him for your safety and obey him to attain right path. He will keep you off from the forbidden and after him his offsprings, who are also guided will guide you.”

Verses 155 – 165

{وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ} 155

And this Text, which We have revealed is auspicious, follow it so you may be mercified. (6: 155).

{أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لِعَافِينَ} 156

Lest you may say only previous two generations preceding us (Jews and Christians) received Divine Revelation which we were unable to read, being ignorant. (6: 156).

{أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ
{بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ} 157

Or you may plead, had the Text been revealed to us, we would have been more guided than them, now that, from your Providence, has come to you, with evident proof, guidance and mercy. Who can be greater tyrant than one falsifying Divine Commands and turning away therefrom? Shortly shall We punish them who have turned away from our signs intensely for their turning away from them. (6: 157).

{هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا
{لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتظِرُوا إِنَّا مُنْتَظِرُونَ} 158

Are they (infidels and hypocrites) awaiting angels to come to them or wrath of your Providence or some signs of your Providence³⁷, the day when some signs of your Providence shall come, it will not benefit any soul, who then embraces faith unless before this they have embraced or acted virtuously in accordance therewith. Say, “You await and We are also awaiting.” (6: 158).

{إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ} 159

Verily those who separated (into 73 factions) from Islam, you have nothing to do (except with one following Ali). Their decision is with God, Who will advise them of their deeds. (6: 159).

{مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ} 160

He who shall be rewarded ten times and with vice shall be punished for that crime and will not be anymore ill-treated. (6: 160).

{قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَ آبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ} 161

Say, "Verily my Providence has guided mo on the right path and steady faith which is creed of Abraham (on which Divine Lights and Shias are); for he has not of associators. (6: 161).

{قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ} 162

Say, "Verily my prayers, my devotion, life, and death are for God Providence of the world. (6: 162).

{لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ} 163

Who has no partners, and to this I am commanded to vouch, and I am the first to embrace this faith. (6: 163).

{قُلْ أَعْيَرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ} 164

Say, "Leaving God shall I seek my Providence in any other?" Although He is Providence of all, none shall act but reap fruits thereof for self. None are going to bear the burden of another; then on Reckoning Day your reversion is to your Providence when He will advise you on your division. (6: 164).

{وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ} 165

It is He who made you successors of your predecessors' exalted one over another in grades to test you on endowments. Verily your Creator is quick at punishment and verily is He highly forgiving and merciful. (6: 165).

1. this refutes claims of Naturalists, fire worshippers and polytheists.
2. which is fluctuable known to Him and He makes it know to His Lights (in auspicious nights of the holy month of Ramadan), still you are in doubt (of being raised alive).
3. To act virtuously is to be entitled to paradise. Besides an angel is an invisible spirit; he would have had to be transformed into a man to be able to associate and be sociable. then any kind of miracle would not have been considered a miracle, which for a physical body like a man is a wonderful act beyond his reach.

4. These are those who knowingly aware of rights of genuine successors of the Prophet, ignored them to gain worldly benefits.
5. these would be Bani Omeyya and likeminded.
6. This is the result of denying ideal and mental world, by entirely engrossing self in this physical world.
7. Worldly life for children is games such as cricket, football, hockey, etc. which give them temporary enjoyment and later on brings about fatigue. For the young, it is to shine out in the world, and for the merchants to mass wealth and children, without paying dues of eternity and training children towards eternal life, they take to pleasures such as gambling, racing, and drinking. Elderly people take to politics, for which they sacrifice wealth and family. This is a love for power which is ruinous to their cause and the cause of the public whom they lead. They get mastery over the hearts (of the public) who to immortalize the names of their leaders pray upon public coffers. This is the worst of all disease of the heart.
8. they will be ruined if they refused to believe on seeing miracles as in the past.
9. This is a present state of the world. Cyclones, floods, earthquakes, pestilence, i.e. famine, plague, cholera, unemployment, etc, and what not had we had to face to seek relief against which we approach those sailing in the same boat with us instead of looking up to Providence. There is hardly any sign of sincere repentance to God Who can endow same bounty which he had deprived us of, due to our infidelity.
10. This implies to futurity and will occur in resurrection on emergence of the 12th Divine Light. (See couplet 159.)
11. for having given safety to humans on earth, and destroying the tyrants; thus never admire and side with tyrannical governments, lest you may be deemed one of them.
12. by penance and undoing evil of the past and adhering sincerely to virtues Divine obedience.
13. as per bidding of rich Ansar and proud Quraish.
14. It is not possible until the Day of Judgment to effect reconciliation between believers in Divine Lights as spiritual leaders and the party believing otherwise. Vide St. John 15:9.
15. By removing curtains from his eyes similar manifestations were made to prophet and Divine Light of his family.
16. God can neither be defined nor described having no likeness of His in existence.
17. time and conditions of acceptance, with regard to purity of soul and body, fulfilments or rights of God, His Lights and self.
18. hence take rest in night and conduct marriage ceremonies in night.
19. God, when deciding creation of Adam, asked Gabriel to get earth, latter went to Heaven and fill his right hand with it, of which prophets, (Mohammad and his family of highest heaven) faithful, martyrs and virtuous attached to purity and Divine Love were to be created of lower Heavens and also brought it from Earth, in his left hand, of which tyrants vicious, impious, inimical were to be created (from lowest being inimical Ahl al-Bayt) i.e. Sijjin, later on both the earths were mixed. The hearts of the faithful being made of highest heavens explain their attraction towards Ahl al-Bayt secrets of above couplet. Compare St. John 8:23 – And Jesus said to them, “You are from beneath,” “I am from above.” “You are of this world,” “I am not of this world.” Again in St. John 11:27, 28, and 29, “My sheep hear my voice, (they are not deaf, I know them and they follow me,” “I give them eternal life (ideal, mental) and they shall never perish, after physical death my God, who gave me, is Greater than all.
20. Those born purely of heavenly earth shall ever be faithful like a define ground. Those of mixed earth they finally be for God or devil according to their final purification of their hearts as explained in couplet 96 above.
21. With things He is going to create and not so far created.
22. this argument if theirs is untenable, in which case, object of reward and punishment would fail.
23. none attacks God but attacks those who are attached to God, which finally redounds unto God.
24. Divine Light Imam Ja’far al-Sadiq says, “Not a Prophet came but had two devils in his time, vexing him in his lifetime and went on misguiding their followers. Noah had Kantinus and Khumram. Abraham had Maktal and Marum. Moses had Samri and Akba. Jesus had Botes and Marinon, and our Prophet had, in his companions two, too well known
25. The Immaculate, while in his mother’s womb hears people’s conversation, and when he is raised to the spiritual leadership, God establishes an enlightened pillar, with which he views acts of all His subjects.
26. a lifeless being gets light “by bread of life.” Compare Jesus, St. John 6:33 “For the bread of God is he,” “which cometh down from heaven and giveth life into the world.” In 35 – “I am the bread of life,” “he that relieth on me, shall never thirst.”

St. John 8:12: "I am Light of the world," "he which followeth me shall not walk in darkness but shall have light of life."

[27.](#) these are capable of being purified by listening and following lights.

[28.](#) sign of reception of Divine Light is discovered by directing their eternal affairs and getting hatred to worldly affairs and then preparing for death before its advent.

[29.](#) Personified of which is Ahl al-Bayt (Divine Lights, Divine Way) just as "Jesus" in St. John 14:6 says "I am the way," etc.

[30.](#) By convincing them in their faith in the world by means of dreams giving tidings of paradise.

[31.](#) men benefitted by learning and adopting unlawful things at the hands of the spirits, and the latter benefitted by subduing humans to their will.

[32.](#) under various conditions of couplet three, 'The Table'.

[33.](#) He will put them on horns of dilemma." He would question them, "Were you acquainted with commands or not?" If they reply in the affirmative, why did they not comply? If they deny, they would be asked why did they not get acquainted with them.

[34.](#) which would void object of creation of Hell and Heaven.

[35.](#) Nothing against Divine Relation can be admitted as solid Truth. It will be guesswork, doubt, or approximating but not certainly.

[36.](#) regarding prayers, obligations – compulsory or voluntary and commands relating to legal or illegal, transmitted, in writing or person. and those relating to your life directly connected with God or Divine Lights.

[37.](#) emergence of 12th Light. Before emergence of the 12th Light the Dajjal (liar, infidel) one eyed having his real name Syed Bin Syyad was born sunset on Wednesday of a Jewish descent, magician, six miles from Medina in the Prophet's time. He started talking by sitting and praising himself and refusing the prophethood of our Prophet and was picked by a bird, thrown in Tabristan (Russian territory). He had an ass with them. Three years before his emergence rainfall will decrease and cease towards the end of the third year. He will rise up the hill and cry which will be audible to the virtuous and vicious alike within a radius of 3,000 miles, until complete misguidance overtakes Earth, when he will ride an ass with a stride of a mile and a silver rod of three miles. In his right hand will be a hill on which under magic, will expose a variety of bounties which he will term as paradise, and on his left likewise hell, and will circle around the Earth in 40 days, leaving Mecca, Medina and Jerusalem. On entering Mecca, Jesus will come down from Heaven and will kill him. Then from Safa Hill, Ali will appear having Moses' rod and Solomon's ring, marking faithful and faithless with the rod and the ring. Then raising his head towards Heavens, when the sun will rise from the West, the door of penance will be closed.

Surah al-A'raf, Chapter 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

{المص 1}

Alif, Lam, Meem. (7: 1).

{كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ} 2

Oh you Prophet, the Text We have revealed unto you to warn the people therewith and wherein there is advice for the faithful and be not grieved. (7:2).

{اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ} 3

Follow what is revealed unto you from your Providence and do not follow anyone barring Him. You (people) admit but little advice. (7:3).

{وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ} 4

And how many towns have We destroyed, came to them Our punishment, during night or day when they were resting. (7:4).

{فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ} 5

When Our punishment came to them, their cry was nothing but they admitted they were disobedient. (7:5).

{فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ} 6

So We shall question them to whom were sent Our Messengers and We shall question Our Messengers, too. (7:6).

{فَلَنَقُصِّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ} 7

And We shall knowingly describe to them (about their deeds) for We were not absent. [1](#) (7:7).

{وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ} 8

And true is the testing by measurement of acts, so whose scale pan of acts shall over-weigh they shall attain salvation. (7:8).

{وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ} 9

And those whose scale pan shall under-weight will have suffered personal loss for having disobeyed our couplets (in writing or person).

{وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ} 10

And certainly We gave you control on land and fixed therein for you means of livelihood, although few are grateful. (7: 10).

Moral

God has fixed prayers, binding, do not waste them, has fixed limits, do not transgress them, has forbidden you choice, in most permissible, so as not to omit, why undertake pains to acquire them?

Verses 11 – 25

{وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ} 11

Certainly did We create you of sperm, then clot of blood, then muscles and then gave framework of bones to the body which was covered later with skin, then endowed upon you eyes, ears, nose, hands, and feet, etc. stature, height, etc. then commanded angels to bow down to Adam to whom did all prostrate, except Satan who was not among the prostraters. (7: 11).

{قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أُمِرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ} 12

He was asked, “What barred him from kneeling down, whom I commanded.” He replied, “I am superior to him. You created me of fire and him of earth.” (7: 12).

{قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ} 13

God commanded,² “Get down from here, you are not to pride here.” (7: 13).

{قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ} 14

Say, “Get out you are damned until the day the creatures will be raised alive (as a result of his reward for Divine worship).” (7: 14).

{قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ} 15

God said, “You are among those given time, not for the period requested³” (7: 15).

{قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ} 16

He (devil) said, “For the trial You did put me, leading to my destruction, I shall also sit in Your way⁴.” (7: 16).

{ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۗ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ} 17

Then “I shall come in the forefront of them (by belittling in their eyes eternal affairs, and led them to procrastinate) and from behind (inviting them to worldly pleasure, engaging them in collecting wealth and being after power), approach them on their right, (prevent them from virtues) and from their left (induce them to vices) and passionate action. You shall not find most of them to be grateful.” (7: 17).

{قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ} 18

God said, “Get out disgraced and routed (in your designs). Who amongst them shall follow you, verily shall I fill hell with them all. (7: 18).

{وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ} 19

Oh you Adam, you and your wife live in Paradise and eat thereof you like, but do not go near that tree lest you will be liable to disobedience. (7: 19).

{فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ} 20

So the devil created misgivings in their minds, to expose their private parts, (or weakness of mind) hidden so far and said, “Your Providence has not barred you from that tree but you may be angels or permanent residents thereof.” (7:20).

{وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ} 21

And swore before them, “Verily I am your well-wisher.” (7:21).

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ
{أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلُّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ} 22

Thus, he beguiled them by creating desires by doubtful suggestions and when they tasted from like of the tree, their private parts were exposed and they started covering them with leaves of the trees, and their Providence called out to them, “Did I not warn you against that tree and inform you, the devil is your open enemy?” (7:22).

{قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ} 23

They said, “Oh our Providence, we have ruined ourselves and if You should not forgive us, and be merciful to us, we shall be among the losers.” (7:23).

{قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ} 24

God said, “You (all) better get down, you will be inimical to one another, and Earth shall be your sojourn for a fixed period, where, for the time being, you will have (to make) life resources regarding food, dress, and habitation. (7:24).

{قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ} 25

And there shall you be born, die, and thence shall you be raised (alive for accounting). (7:25).

Moral

Let your acts be based on certainty at first have patience under trials, touching obligations, maintain cheerful disposition with the Trust in God, while maintaining Justice, based on piety.

Verses 26 – 39

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ
{26}}

“Oh sons of Adam, We sent you clothing (on Earth in cotton, wool, and silk) to cover you and be

an ornament, and dress of piety (for your soul) is better than this (because the soul is your distinction). This is a sign of God for them to take an advice (by maintaining their distinction from animals). (7:26).

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ
{مِن حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ} 27

Oh sons of Adam, guard against the devil lest he may not entrap you as he got your parents (Adam and Eve) out of Paradise and stripped off their dress to expose their privacy. (Weakness of mind) verily he and his army look at you from whence you cannot see them. Verily have We made devils (amongst you) their companions who do not put faith (in Our warnings). (7:27).

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
28}}

When they commit evil (usurp legal rights of Divine succession) they say “We found (similarly) our forefathers’ following the succession and God has so commanded.” Say, “Verily God does not command sinful (leaders to guide public destiny).” What! Are you libelling Him (by tampering with the text) with what you know not.” (7:28).

{قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ} 29

Verily my Providence has ordered justice (when justice is His Inherent) attribute, how can He permit passionate people to lead public destiny⁵ and direct yourself to holy sanctuary, at every time of prayers, praying unto Him sincerely, attached to Him as your solitary Lord as you shall revert unto Him, as you were created by Him. (7:29).

{فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ} 30

A group of them He guided, and the other, He left out (being unfit for guidance). Misguidance was substantiated against them because verily they admitted the devil (passionate worldly leaders), leaving God (i.e. Divine Light)) as their patrons and laboured under conception of being guided⁶ (7:30).

{يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ} 31

Oh you son of Adam, put on clean clothes (on Fridays and festivals during prayers) and eat and drink but do not waste for He does not approve of the extravagant. (7:31).

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ
{كَذَلِكَ نَفَصَّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ} 32

Say, “Who has illegalized ornamental wearing which God has brought out for humans and pure provisions?” Say, “Those who have faith (in God) while being in this world shall especially inherit all the above, on Reckoning day, thus We describe in detail Our commands for those who have knowledge (of certainty). (7:32).

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا
{وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ} 33

Say, “God has illegalized only all evil, (be it) open or secret, and (disobedience) by denial (rebellion) and association with God without justification, and deciding without Divine knowledge (by guesswork). (7:33).

{وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ} 34

For every sect there is a fixed period when it shall mature, nor an hour shall be retrograded or delayed. (7:34).

{يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 35

Oh you children of Adam, when the Prophets come to you of your genus, (but inspired unlike you) reading out to you My Commands, know those who adopt piety and improves self, need not be afraid of future, nor be sorry for the past. (7:35).

{وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} 36

And those who falsified Our (written or personal) Commands and turn away from them in pride they are members of Hell wherein shall they ever remain. (7:36).

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا
{يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ} 37

Who can be greater tyrant than one alleging God falsely and falsifying His Commands? These are the people who shall receive their determined share of the Text until Our angel of death approaches them to remove their souls, when they will ask, “Where are your leaders, whom barring God, you were worshipping in the world?” They will say, “They have disappeared from us all, and will thus testify against self, they were infidels.” (7:37).

الْأَدْخُلُوا فِي أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأَوْلَاهُمْ رَبَّنَا هُوَ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ {38}

God will say, “Enter into Hell with the generation which preceded you, of spirits and humans.” When any sect will enter it will curse its sister group until when all shall gather together, the succeeding group, with regard to its proceeding, will pray “Oh our Providence, these are the people who misguided us, give them double punishment in hell.” God shall say, “For everyone is double punishment, but you do not understand.” (7:38).

وَقَالَتْ أُولَاهُمْ لِأَخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ {39}

(Leaders for being misguided and having misguided, the followers for being misguided and having following the misguided). And the preceding will taunt their successors, “How are you better off than us?” (7:39).

Moral

Pious creatures of God bore worldly and eternal benefits for they participated the worldly in their worldly avocations, attending to religious duty, whereas the worldly people did not share with the religious in their religious duties. The pious lived in the world with piety and ate pure and lawful, thus deriving worldly pleasures with the worldly who were too arrogant to attend to religious duty. The pious thus got the world and eternal bliss, the latter of which was lost to the worldly.

Verses 40 – 58

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ {40} وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ {40}

Verily those who falsified Our commands (in writing or in person of Divine Lights) and prided self over them neither the door of Heaven will be opened (to admit their acts) nor shall they be admitted to Paradise until the camel pass the bore of a needle⁷ and thus do We reward, i.e. punish the rebels. (7:40).

{لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ} 41

In Hell is a bed for them and covering over head (i.e. through and through) and thus do We reward the tyrants. (7:41).

{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ} 42

And those who embraced faith and acted righteously, “We do not exact more than their capacity.” They are of paradise wherein shall they ever abide. (7:42).

{وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولَ رَبِّنَا بِالْحَقِّ وَتُودُوا أَنْ تُلْكُمُ الْجَنَّةَ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ} 43

And We shall purificate their hearts of malice and jealousy before admitting them to paradise, (they will drink of water of one stream which will purificate their hearts, and bathe in the other stream, which will restore their youthful vigour), and on entering paradise, underneath which flow streams, they will say “Thanks to God, Who guided us (to His Divine Lights)” else, we would not have been guided, “If God had not guided us.” Verily did the Prophet of our Providence come to us, with Truth, when they will get a response (to their gratefulness), you inherited this paradise due to your action which you had been performing. (7:43).

{وَتَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ} 44

People of paradise (on rising of the curtain between paradise and hell) will call out, “People of Hell we found the promise held out to us. (True) by our Providence duly fulfilled, did you find likewise the promise held out to you by your Providence?” They would say yes, when the crier (Ali) in between them, will exclaim “Curse be on the tyrants. (7:44).

{الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ} 45

who barred the public from Divine Lights, and were on the crooked way and they were actually denying eternity. (7:45).

{وَيَبْنِيهِمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَتَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ} 46

and between the two groups (of paradise and hell), there will be a partition, and on the reef (on the bridge over Hell), shall be Divine Lights⁸, and these Divine Lights will be knowing each, by signs on their forehead, (black being of hell and white of paradise). These sinful Shias who have so far not admitted into paradise, will wish peace to those having preceded them in paradise⁹ (7:46).

{وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ} 47

And when their eyes will be directed to those of hell, they would pray, “Oh our Providence, do not congregate us with members of Hell. (7:47).

{وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تُسْكِبُونَ} 48

Divine Lights on the reef will shout at (Chief Infidels) then already case in hell and address them “neither your worldly property nor position saved you (from escaping hell). (7:48).

{أَهْوَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ} 49

“Are these the people, point to sinful Shias, standing by them, regarding whom you used to state swearingly, ‘God’s mercy shall never reach them,’” (then directing to sinful Shias will say), ‘Better get into paradise, you have neither fear nor grief anymore.’” (7:49).

{وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ} 50

And members of hell will shout at those of paradise “Cast on us a little water and provision, what God has bestowed on you.” They, in reply, will say, “Verily, God has illegalized it on infidels.” (7:50).

{الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ} 51

Who played fast and loose with religion and whom the worldly life had deceived and Divine reply will be “Today, shall We discard them as they had neglected to face Us today and used to litigate with Our signs (in person of Divine Lights).” (7:51).

{وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ} 52

Verily, We gave them a Book, dealing with tenets of Islam, advice, religions, philosophy, to Our knowledge, which was (a source of) guidance and Mercy for a faithful sect. (7:52).

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ
{فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ} 53

Are they awaiting issues of threats thereof? The day the issues will be out those who had disregarded them before would say, “Verily, did the Prophet of our Providence come with Truth. Is there anyone to intercede on your behalf? Who can do so? Can we be sent back (to the world) to act otherwise than what we acted in the past?” Verily, they put themselves to (severe) loss and those false propaganda regarding intercession of idols, they were doing, will disappear from them (those bosses themselves being cast in hell) (7:53).

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
{وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ} 54

Verily, your Providence is God, Who created Heavens and earth in six days, then passed His Commands to dispensation of knowledge regarding creation of Spiritual world (to Divine Lights gifted with His attributes), covers the night with the day which quickly follows suit, the sun and the moon and the stars are revolving under His Commands. Beware creation of physical and spiritual bodies pertain to Him. Auspicious is God the Providence of the worlds. (7:54).

{ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ} 55

Pray unto Him with importunity and in low tone, verily He does not approve of transgressors. (7:55).

{وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ} 56

Do not spread sedition on Earth after restoration of peace (by the Prophet) and pray unto Him with fear and hope. Verily Divine Mercy is close to the righteous. (7:56).

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ
{مِن كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لِعَلَّكُمْ تَذَكَّرُونَ} 57

It is He who forecasts His Mercy (rain) by winds as tidings until drives rain laden clouds to the dried earth to feed the dead soil (dried up). We then send downpour of rain with which We grow every kind of fruit. Similarly shall We raise the dead so you may remember. (7:57).

{وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا ﴿٥٧﴾ كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾}

Fertile soil grows vegetation under Divine sanction in bloom and barren soil does not grow anything but little. Thus do We alternate Our Commands for the grateful. (7:58).

Moral

We have physical world and spiritual world. When both attain requisite standard, soul enters. Hence, theory of Humans from monkey fails (54). Similarly, soul after attaining maturity leaves this world and cannot enter newly born body, which will be equally matured, which is not, hence theory of transmigration fails.

Verses 59 – 84

Note: This is a paragraph on knowledge of Divine Lights, whose sound and real and useful advice is referred to the public, as against those of their enemies, yielding hardly beneficial results.

{لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾}

Verily, did We send Noah¹⁰ to his tribe, whom, he said, “Oh my tribe, worship God except whom there is no other than your God. Verily, I am afraid of you of the punishment of Judgment Day.” (7:59).

{قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾}

The nobles of his tribe said, “We see you in open misguidance.” (7:60).

{قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٦١﴾}

Noah replied, “Oh my tribe, misguidance is not in the least degree in me but I am rather a prophet of Providence of the worlds. (7:61).

{أَلْبَلِغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾}

“I transmit you messages from my Providence, I wish your welfare, and I know what you do not.”
(7:62).

{أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ} 63

Are you astonished at the advice having come to you from your Providence through one amongst you so he may warn you¹¹ and you be pious so as to be mercified. (7:63).

{فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ} 64

They falsified him and We saved him and those with him in the ark and We drowned those who falsified Our signs (in person of Divine Lights). Verily, they were blind hearted. (7:64).

{وَالِىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ} 65

And We sent to the tribe of ‘Ad, his brother (a member of human genus) in Hud (of Noah’s Lineage) (as Our Prophet) who said, “Oh my tribe, pray unto God, except Whom, for you there is no other God. What! Do you not fear Divine wrath?” (7:65).

{قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَاذِبِينَ} 66

The “infidel nobles” of his tribe said, “We certainly find you labouring in ignorance and certainly We count you among the liars. (7:66).

{قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ} 67

He said, “Oh my tribe, I have not the slightest ignorance in me. Rather, I ahm a prophet from the Providence of the world. (7:67).

{أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ} 68

I transmit the message of my Providence, and I am your reliable well wisher. (7:68).

{أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَنْذِرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَادْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ} 69

What! Are you astonished at the advice having come to you from your God? Through a unit from you to warn you, remember God made you successor to Noah's generation and enhanced your strength and structure to attain salvation (by following Divine Lights). (7:69).

{قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ} 70

They said, "Have you come to ask us to worship one God and give up what our forefathers used to worship? Bring the punishment of which you promised if you are true." (7:70).

{قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ} 71

Hud said, "Divine punishment and wrath from your Providence have been decided to come to you. Are you disputing regarding those whom your forefathers have nominated, and for whom God has not sent any testimony? Hence, await the punishment, and I am also awaiting it with you." (7:71).

{فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ} 72

So we save Hud and those who were with him with Our mercy and destroyed them who are falsifying Our signs and were not faithful. (7:72).

{وَالِى تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ} 73

And We sent their brother Salih as our Prophet to the tribe of Samood who said, "Oh my tribe, worship God except whom for you there is no other God. Of course, open miracle from Providence has come to you. This is a she-camel of God, a miracle, (because being born of no parentage issued from the cliff), leave her to graze on the earth of God, and do not harm her, lest intense punishment overtake you." (7:73).

{وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا {آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ} 74

Remember after the destruction of the tribe of 'Ad, God made you its successor and inhabited you on soft soil whereupon you build palaces and cutting rocks from hills, make castles, follow

Divine Light, and do not instigate sedition on earth. (7:74).

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ أَمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ {75}

The proud nobles of his tribe said to the weak of them who had embraced faith, “Do you know Salih is a Divine Messenger from Him?” They replied, “We fully believe in whatever has been revealed unto him.” (7:75).

{قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ} 76

The proud nobles said, “We disbelieved certainly in what you have believed.” (7:76).

{فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ إِنَّا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الْمُرْسَلِينَ} 77

They wounded the she-camel and transgressed the Commands of their Providence and demanded of Salih if he was a prophet to bring down the punishment he had been promising [12](#) (7:77).

{فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِاثِمِينَ} 78

Earthquake overtook them after a shriek and they were turned into ashes in their own homes. (7:78).

{فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَةَ رَبِّي وَتَصَحَّتْ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ} 79

Salih turned his face away from them and said to himself, “Oh my tribe, verily I transmitted the message of my Providence to you and advised you but you did not appreciate your well-wisher.” (7:79).

{وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ} 80

And we sent Lot when he told his tribe, “What, are you practicing an evil, like of which none in the world has done heretofore. (7:80).

{تَكُم لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ} 81

Leaving your wives, you approach men lustfully. Verily, you are a transgressing tribe.” (7:81).

{وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَتَطَهَّرُونَ} 82

His tribe could not respond thereto, except saying, “Drive him out from our town, because he claims to be pure of sins.” (7:82).

{فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ} 83

So We saved him and his children except this wife who was among the lags. (7:83).

{وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ} 84

So we rained fire and brimstone on them. Look at what has been the fate of the culprits. (7:84).

Moral

Put logically (79) it is:

1. If you loved me, you would have accepted my Divine Message.
2. But you denied it.
3. And, therefore, you did not love Me, hence, your destruction is certain. Thus love of Divine Light is the test of salvation.

Verses 85 – 99

{وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ} 85

And to Midian did We send their brother Shu‘ayb (as Our Prophet) who said, “Oh my sect, worship God, except Whom for you there is no other God, verily, to you from your Providence have come clear proof.” Measure and weight equally and do not put men to loss in their dues and do not instigate sedition after restoration of peace. This is good for you, if you are faithful. (7:85).

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنِ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَتَرَكُمْ
{وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ} 86

Do not sit down on roads to threaten wayfarers and bar people from the Divine Way who have embraced faith in God and be not in for crooked paths. Remember when you were scanty, God increased your fold and think over the consequence of seditions. (7:86).

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ
{87}}

And if a group among you has put faith in what is my message (from God) and the other has disbelieved it, wait until God decides between us, He is the best to judge. (7:87).

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ
{كُنَّا كَارِهِينَ} 88

The proud nobles of his tribe said, “We shall certainly drive you out oh Shu‘ayb with those who have faith in you from our town unless you revert to our faith.” Shu‘ayb replied, “What! Shall we revert even if we disapprove of it? (7:88).

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا مِنَ اللَّهِ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا
{وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ} 89

“We would be alleging against God if we reverted to your faith after having been delivered by God from it. What is up with us that we should revert to it, unless God, Our Providence, so chooses. Knowledge of our Providence is all prevailing, we have trust in God. Oh our Providence, You decide between us and our sect with justice and You are best at judging.” (7:89).

{وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَتَنَّ اتَّبِعُنَّ شُعَيْبًا إِنْ كُنْتُمْ إِذَا لَخَاسِرُونَ} 90

The infidel nobles of his tribe said, “If you follow Shu‘ayb, you will be losers. (7:90).

{فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِاثِمِينَ} 91

So the earthquake overtook them and they were destroyed in their homes. (7:91).

{الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ} 92

Who falsified Shu'ayb and they were destroyed as though they never existed, those who falsified Shu'ayb were the people to suffer. (7:92).

{فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ} 93

So Shu'ayb turned his face from them and said, "Oh my tribe, I transmitted to you the message of my Providence and advised you too. Why should I be sorry for the disbelievers? (7:93).

{وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ} 94

And We did not send in any town any Prophet but when (they disbelieved him) We involved them in poverty and diseases so their hearts may soften. (7:94).

{ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ} 95

And when they importuned We replaced their adversity with amenities until they developed into horn of plenty and began to say such kind of adversities and prosperities passed over heads of our forefathers (and in spite of which they did not change their tenets of faith) why should we do so. then We seized them in such a state they were unaware. (7:95).

{وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ} 96}}

Had their residents of the town embraced faith and kept on fearing We would have opened to them blessings of Heaven and Earth, but they falsified (Divine Lights) so We seized them in proportion of their evil deeds. (7:96).

{أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ} 97

Have the townspeople become so very indifferent to Our wrath befalling them during night whilst they are asleep? (7:97).

{أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ} 98

Have they become so fearless as to face Our wrath during daylight while they are taken up in worldly pursuits? (7:98).

{أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ} 99

Are they prepared to face Divine wrath although none but the losing tribe of infidels can afford to do so? (7:99).

Moral

Promise of (96) cannot be meaningless Infidelity and Impurity for vanished which will be done in Resurrection when Hussain overruns the world.

Verses 100 – 129

{أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَنَاهُمْ بِذُنُوبِهِمْ ۗ وَتَطْبَعُ عَلَيَّ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ} 100

Did We not forewarn those who succeeded their predecessors on Earth that if We will due to their hearts thereby they could not have fathomed their cause? (7: 100).

{تِلْكَ الْقُرَىٰ نَقِصٌ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ} 101

These towns which We have described to you We certainly sent prophets with miracles but they did not believe in them as they had already disbelieved in the previous spiritual life before coming on Earth¹³. Thus does God seal the hearts of infidels. (7: 101).

{وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ} 102

And We did not find most of them adhering to oath of fealty¹⁴. We found most of them breaching the oath. (7: 102).

{ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ} 103

Thereafter We sent Moses to Pharaoh and his courtiers with Our miracles which they disbelieved. Think over the consequences of the seditious. (7: 103).

{وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ} 104

And Moses said, “Oh Pharaoh, verily I am a Prophet from the Providence of the World.” (7:104).

{حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ} 105

It Behooves I should not in the name of God, say anything but the truth. Of course, I am come to you from your Providence with miracles (rod and shining arm) so better let Bani Israel go with me. (7:105).

{قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ الصَّادِقِينَ} 106

Pharaoh said, “If you have brought any miracle put them forth if you are true.” (7:106).

{فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ} 107

Moses cast his rod on the ground when suddenly it was an evident serpent. (7:107).

{وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ} 108

And when he took off his arm from his armpit it became shining like snow to onlookers. (7:108).

{قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ} 109

The courtiers of Pharaoh on seeing this said, “He is a learned magician.” (Pharaoh was about to put faith in Moses but was dissuaded). (7:109).

{يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ} 110

He intends thereby to expel you from your estate and populate Israel thereon, upon which Pharaoh said, “How do you advise me?” (7:110).

{قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ} 111

They said, “Detain Moses and his brother and send messengers in the villages in the state.”¹⁵

(7:111).

{يَأْتُوكَ بِكُلِّ سَاحِرٍ عَظِيمٍ} 112

To produce before you every learned magician. (7:112).

{وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ} 113

And these magicians came to Pharaoh and asked whether there was, in fact, a reward for them if they over-powered Moses. (7:113).

{قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ} 114

Pharaoh said, "Certainly yes. Verily, you shall be my courtiers." (7:114).

{قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ} 115

They said, "Oh Moses, are you going to cast or shall we do so?" (7:115).

{قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ} 116

Moses said, "Better you do." When they cast their ropes whereby they juggled by sleight of hand and threatened the spectators producing motions in the ropes like huge snakes. (7:116).

{وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ} 117

And We revealed unto Moses to cast his rod. When it started (on being cast) swallowing all what they had put forth through jugglery. (7:117).

{فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ} 118

Thus truth was confirmed and what they were practicing was falsified. (7:118).

{فَعُلبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ} 119

The magicians then and there remained vanquished and disgraced. (7: 119).

{وَأَلْقَى السَّحْرَةَ سَاجِدِينَ} 120

And they all fell in prostration. (7: 120).

{قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ} 121

saying, “We have put faith in the Providence of the world, (7: 121).

{رَبِّ مُوسَى وَهَارُونَ} 122

providence of Moses and Aaron.” (7: 122).

{قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرُتُمْوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ} 123

Then Pharaoh said, “Have you embraced faith before my permitting you. Verily, this is your intrigue which you have played in the estate to expel you from the estate” (just to stop the spectators from believing in Moses). Shortly shall you taste fruits (punishment thereof). (7: 123).

{لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ} 124

Certainly shall I cut out your hands and legs crosswise and send you all to the gallows. (7: 124).

{قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ} 125

They said, “We shall certainly revert unto your Providence. (7: 125).

{وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ} 126

“You are enraged at us simply because we have believed in miracles of our Providence when they have come to us. Oh our Providence, grant us immense patience in our sufferings and end our lives supplicating You.” (7: 126).

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتِكَ قَالَ سَنُقْتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي

{نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ} 127

The courtiers of Pharaoh's tribes said, "Are you leaving Moses and his sect scot-free to fan sedition on earth although they have forsaken you and your God through whose medium people used to seek your proximation?" Pharaoh said, "Shortly shall I slay their sons leaving their daughters and certainly We are over-powering. (7: 127).

{قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ} 128

when 16 Moses told his sect, "Pray assistance from God and be patient." Verily, He is the land endows it on whomsoever He likes but eternity is for the virtuous. 17 (7: 128).

{قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ} 129

They said, "We suffered before your advent and after." Moses replied, "Shortly shall your Providence destroy your enemies and make you their successors, when it is to be seen how you behave." (7: 129).

Moral

Do not judge by worldly position, guidance of any nation.

Verses 130 – 141

{وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَكَّرُونَ} 130

Verily did We punish the followers of Pharaoh by successive famine, dearth of food so they may take lessons. (7: 130).

{فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ} 131

When they would have a bloom they would say it is due to us and when they would be involved in adversity they would attribute it to the ill-omen of Moses and his followers. Beware ill-omen is only under Divine control but most do not realize it. (7: 131).

{وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ} 132

And they said, “Whenever you bring a miracle whereby you conjure us we shall not believe you.” (7: 132).

{فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ} 133

So We sent them floods, plague, locusts, lice, destroying fields, frogs, blood. These were open miracles, but they were indifferent to them and were a criminal tribe. (7: 133).

{وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ {بَنِي إِسْرَائِيلَ} 134

When Divine wrath fell upon them they said, “Oh Moses, pray to your Providence in accordance with which He has agreed to accept it. If you remove this disaster from us we shall believe in you and send with you Bani Israel.” (7: 134).

{فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِالْغُوهِ إِذَا هُمْ يَنْكُتُونَ} 135

So when He removed it from them, they kept on breaching their promise until they were destined to destruction by drowning. (7: 135).

{فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ} 136

Finally, We avenged them by drowning them in the Red Sea as they had been continuously falsifying Our miracles and they are indifferent to Our punishment. (7: 136).

{وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ} 137

And made the sect inherit which was deemed weak masters of the east and west lands which was blessed by Us due to so many prophets having lived and died there and thus was fulfilled the promise of your Providence in favour of Bani Israel for their patience (under sufferings of their male children being killed), and We destroyed all what Pharaoh and his followers were building and raising structures. (7: 137).

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ
{إِنَّكُمْ قَوْمٌ تَجْهَلُونَ} 138

And We took Bani Israel over the Red Sea where they reached a tribe who had stuck to idol worship. They told Moses make our god an idol as they have. Then Moses said, “Verily you are ignorant.” (7: 138).

{إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ وَبِاطِلٌ مَا كَانُوا يَعْمَلُونَ} 139

Those who are worshipping idols shall be destroyed and their acts shall be voided. (7: 139).

{قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ} 140

He further said, “Leaving God shall I seek any other whereas He has exalted you over the world?” (7: 140).

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ
{عَظِيمٌ} 141

When We redeemed you from Pharaoh’s followers who were tormenting you horribly slaying your sons and leaving alive your daughters wherein was a severe trial for you. (7: 141).

Moral

1. Continual disobedience is a presage to incoming disaster and destruction.
2. By (136) Ahl al-Bayt will inherit the world on Resurrection.

Verses 142 – 147

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي
{وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ} 142

And We made a promise with Moses¹⁸ and Moses told his brother Aaron¹⁹ he should represent him in his absence among his tribe and keep on reproving them and need not follow the way of the dissenters. (7: 142).

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ
143}}

And when Moses came at Our fixed time and his God talked with him. Moses requested Him (on behalf of the tribe), “Oh my God, show me Yourself so I see You.” God replied, “You shall never see Me, but look at yonder mountain. If it will be stand in the same place then you will see Me.” When his God’s Light lighted up the mountain²⁰, it cracked into pieces and Moses fell fainted. When he recovered his senses he said, “Your Nature is pure and I adjure You to forgive my sins with Your Grace and I am the foremost of the faithful to (believe) in admitting, You cannot be been. (7: 143).

{قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ} 144

Then God said, “Moses I have selected you²¹, from among men, for My Prophet for conversation on Divine Mission. Therefore, take the Gospel for guidance which I have granted you and do thanks to me²² (7: 144).

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ
الْفَاسِقِينَ} 145

and We had written in it every kind of guidance and details for them, in slates and ordered them to follow it carefully, and tell your sect to select good (legal) things from it for action (avoiding illegal). Soon, I shall show you the destination (hell) of the disobedient. (7: 145).

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا
يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ} 146

In a very short time I shall withhold from them aptitude of believing in My signs who are proud on the land. And if they will see every sign, they will never believe it, and if they will see the way of virtue they will never follow it. If they will see way of misguidance²³ they will adopt it.²⁴ This is why because they falsified Our signs (i.e. Divine Lights) and they were negligent of them. (7: 146).

{وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ} 147

And those people who falsified our miracles and did not believe in Futurity, their acts will be

voided. Will they get any reward other than for what they have done in disbelief? (7: 147).

Moral

1. God is invisible being unlike the creation. Never shall He be visible here or in the future.
2. God's Nature is pure of mixture or want, being self-sufficient and self-existent.
3. Prophets are selected by God only and inspired by Him and Divine taught, therefore, infallible.
4. Follow Divine Commands very carefully.
5. Destination of the disobedient, without acceptance of penance, is hell.
6. The nature of the disobedient is to avoid virtue and follow vice intentionally, being overpowered by worldly pleasures.
7. Deeds of the disobedient will be voided in Eternity as they have been amply paid in the world.
8. As you sow, so shall you reap. World here is for sowing virtues in faith and after death, you will reap reward (i.e. Paradise) what you have sown in your lifetime.

Verses 148 – 151

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَلْمَ يَرَوْنَ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا
ظَالِمِينَ {148}

And during the absence of Moses, his sect under Samari made a calf of their molten jewellery which was a hollow model in which there was a sound of a cow. Did they not understand it did neither talk with them nor guide them on the right Path? With all these they did injustice (to God) in worshipping it. 25 (7: 148).

{وَلَمَّا سَفُطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {149}

And when they were repentant excessively and understood they were misguided, then they prayed, if their God would not take pity on them and would not forgive them, then surely they would be among the sufferers. (7: 149).

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ
أَخِيهِ يَجْرُهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ

And when Moses returned to this sect indignant and grievous, he exclaimed, “How ill have you acted in my absence! How have you been in a hurry to look out for your Providence?” He threw down the Gospel from his hands in anger, and exhorted his brother, Aaron, taking a grip of his chin and dragging him towards self, when Aaron appealed, “Oh Brother, your sect rendered me helpless and they were almost about to kill me. Do not make me a laughing stock before them and do not take me among enemies.” (7: 150).

{قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ} 151

Moses prayed to God, “Om my God, forgive me and my brother and admit both of us within Your Mercy and You are the Most Merciful of all. (7: 151).

Moral

God’s examination is for everyone. Therefore, one should not be in a hurry but wait until God’s Prophet or his true successor guides to the path, until then, they should pray for forgiveness and guidance from God. As Ali, after the Prophet’s death, was also treated similarly by the misguided hypocrites although, he was made a regular successor to the Prophet on God’s Command at Ghadir al-Khum. These hypocrites made their passion, as God and made Abu Bakr as first Khalifa and Omar second Khalifa, although the Prophet, under God’s commands, had appointed Ali as his Khalifa.

Verses 152 – 157

{إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ} 152

Soon Divine wrath would befall them from their God as a punishment for worshipping the calf, and they would be degraded in this world and We give such treatment to the mischievous. (7: 152).

{وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ} 153

and who committed evil and repented after their sins and believed in God. Of course, your God, on the reaction, is certainly a great Forgiver. (7: 153).

{وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ وَفِي تَسْحَاتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ} 154

When Moses' fury cooled down, he picked up the slates (leaving the broken ones which disappeared) in those slates ("We have recorded) guidance and grace for those who feared their God." (7: 154).

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَإِنِّي أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيْنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ {155}

And Moses selected 70 men from among his sect to witness the event of Our fixed period, and when they were overtaken by an earthquake, Moses prayed to God, "Oh my God, if You had wished, You would have killed them and me. What! Are you killing us for actions of the evil amongst us?" This is nothing but a trial of You, whereby You do deny the divine guidance from some unworthy. You have guide worthy, whom do you choose. You are our Lord, therefore, pray. Forgive us and shower pity on us and You are best at forgiveness. (7: 155).

وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ {156}

And record virtue in our favour in this world and in Eternity (grant us Paradise in its lieu). Certainly we have repented on our sins in Your presence. God said, "My wrath befalls on whomsoever I chose, My Mercy surrounds everything. Therefore, shortly shall I record My Mercy for them who fear me, and pay tithe and believe in Our Couplets." (7: 156).

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ {157}

Those people who follow the Prophet of Mecca, about whom is written in their gospels, they should believe in him who orders to do good, forbids evil, and who makes pure lawful and declares impure unlawful, and who removes burden of crimes and chains of fire, which lie on their necks. Therefore, who believes him as a prophet and reinforces him and help him and follows the light of guidance (Ali) who came with him, they are those to attain salvation. (7: 157).

Moral

1. Worshipping as God anything besides Him without penance leads to degradation in this world and hell (permanent after death).

2. Penance is cure for all sins: like a soap washing filth.
3. Guidance, if duly followed under dictates of Divine Lights leads to Divine Mercy, i.e. admission to Paradise.
4. Evil acts of society are likely to affect others, too. Avoid evil society; virtues will bring reward of their won.
5. Divine wrath is for sinners, who do not even do timely penance.
6. Jews and Christians, if they believe in the Prophet of Islam as is stated in their gospels and follow Ali as a Divine Light (being infallible as a guide) will attain salvation, on Divine awe, payment of tithe and faith in text.

Verses 158 – 162

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ
 {وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ} 158

You say to the people, “You are the messenger for them all, from God (i.e. Divine Taught) whose sovereignty is in Heaven and the Earth.” There is no other God except He. He has power to kill and give life, therefore, you believe in God, and in His Prophet of Mecca, who, too believes in Him, and carries out His commands and follow him to attain salvation. (7: 158).

{وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ} 159

and among Moses sect, there was one group, who guided people on the right path and decided on justice. (7: 159).

قَطَعْنَا لَهُمْ عَشْرَةَ آسْبَاطٍ أُمَّمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ
 اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوَىٰ كُلُّوا مِنْ طَيِّبَاتِ مَا
 {رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ} 160

And We had divided them in 12 groups, and revealed unto Moses when his sect prayed to him for water, to strike his rod on the stone, when 12 springs gushed out flowing; every group knew its spring well and We had afforded a shelter of clouds upon them and bestowed upon them Manna and Quail and told them to eat pure of Our gift and not to disobey Us but they were doing harm to self. (7: 160).

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةً وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ سَنَزِيدُ
{الْمُحْسِنِينَ} 161

And remember the time when they were told to live in the village and eat there of what they liked, and further ordered on saying, “Hitta” to enter the door, bowing down their heads in obedience, then We shall forgive their sins soon, and shall bless those who shall do good acts. (7: 161).

{فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ} 162

and those who were disobedient among them, replaced Our word “Hitta” with another and upon which We cast a Divine wrath unto them for their disobedience. (7: 162).

Moral

1. Prophet Mohammad is a prophet for the whole universe consisting of the heavens and Earth holding all creatures, be human or otherwise, and whose obedience is bounden on them all, for salvation.
2. God creates and God alone destroys and he alone is sole sovereign of Heaven and Earth.
3. Moses had a group in his sect on the right path.
4. Disobedience on Divine gifts leads to Divine wrath.
5. The virtuous will be soon blessed.

Verses 163 – 171

وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا
{يَسْبُتُونَ} لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ} 163

And ask them about the condition of the village, which was on the seashore. Villagers of which used to disobey orders relating to Saturday²⁶ fish used to come the shore on this day and when there was no Saturday, they would not come. Thus We tried them for their disobedience. (7: 163).

{وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۗ قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ} 164

And remember the time when some among the sect asked them why they advised them whom God desired to kill or was about to punish severely. They replied, “They did so as a plea before their Creator, so they might refrain.” (7: 164).

{فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ} 165

When they disregarded the advice given to them, We saved those from punishment who prevented them and punished others severely for disobedience. (7: 165).

{فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ} 166

When they exceeded limits of disobedience, We told them to be mean monkeys. (7: 166).

{وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْفِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ} 167}}

And remember the time when your God warned you He would raise a nation who would punish them until the Day of Judgment. Of course, He is equally Merciful to the penitent. (7: 167).

{وَقَطَعْنَا لَهُمْ فِي الْأَرْضِ أُمَّمًا مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ} 168

And We divided them in groups on land some of those were virtuous and others remained otherwise, and We tried them in joy and pain so they may revert to Us. (7: 168).

{فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأُخْرَى خَيْرٌ لِلَّذِينَ يُتَّقُونَ أَفَلَا تَعْقِلُونَ} 169

And after their death, followed in progeny such unfit heirs, to Gospel they would stoop to take wealth of this temporary world and go on saying soon their sins would be forgiven. And when they would have an opportunity of getting such wealth (Bribe, etc.) what! was not taken a promise from them that nothing except truth must be told, respecting God? And state what they have studied on the whole text, which was in the Book, and eternity is reserved for those who fear God. Do they not understand so much? (7: 169).

{وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ} 170

And those who adhere strictly to the Book, and are constant at prayers, of course, We shall void the rewards of the rectifiers. (7: 170).

{وَأِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ } 171

And remember the time when We lifted Mount Sinai and kept it over them hanging, like a cloud, while they thought it would fall at any time, and We told them to grip it tightly and remember all that was in it, so they would be virtuous. (7: 171).

Moral

1. God relates trials to which Moses' sect was put to illustrate Prophet Mohammad's sect to avoid disobedience patiently on holy days and months viz. Friday, Moharram, Rajab, Ramadan, Zilked, Zilhaj.
2. This justifies action of the virtuous, advising the disobedient, to refrain from sins, persistent disregard of which will turn them to disgraceful monkey faced, as a mark of sinners condemned to Hell.
3. This is a forecast of Jews being subject to intense punishment until the Day of Judgment for neglect of Divine Blessings, although he is equally Merciful to the penitent.
4. God tries creatures in adversity and prosperity to enable them to do penance and revert unto Him.
5. Subsequent successors were worse accepting bribes and falling prey to mean acts of collecting wealth and hoping to be forgiven soon for every kind of sin, without adherence strictly to Divine text or doing penance. This is also the condition of the present Muslim generation who has forgotten the conditions conveyed in the Divine Promise. Eternity is reserved for the God fearing who strictly adhere to the text and goes on rectifying their sins under penance.
6. God relates means he employed to enforce His obedience on Jews in the past. Now He sends famine, cyclonic storms, earthquakes, floods once or twice every year so people may awake and be virtuous.

Verses 172 – 180

{وَأِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا ۗ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ } 172

And (remember the time) when God created souls of generations of Adam before sending them to this world and exacted a promise from them to bear witness against their admission and asked, "Am I not your God." Everybody replied, "Of course You are our God." We warn you of this testimony lest on the Day of Judgment you might not plead an excuse you were uninformed. [27](#) (7: 172).

{أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ} 173

Or would say, “Our father, forefathers associated before our creation.” What! Are You punishing us on the acts of actual associators? (7: 173).

{وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ} 174

And thus explicitly do We describe Our Couplets so they may revert to us from polytheism. (7: 174).

{وَإِتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ} 175

And read out to them the history of the person who granted a miracle by us, then he kept off from it, then the devil pursued him, he was among the misguided. (7: 175).

{وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثَ أَوْ تَتَرَكُهُ يَلْهَثَ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ} 176

If We wanted to force guidance, We would have given him a high grade, but he threw himself to the ground (degraded) he followed his passion. Therefore, his example is similar to that of a dog who would bark at you, whether you attack him or let him off scot free. This is a similar case of those who falsified Our couplets. Therefore, you go on telling this fact so they may think over (their actions). (7: 176).

{سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ} 177

their similitude is very bad, who falsified Our Couplets and wronged themselves. (7: 177).

{مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ} 178

“That alone is guided who gets guidance of God (through His Divine Light)” and “from whom reason is withheld they are the losers.” (7: 178).

{وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّةِ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ} 179

And We have created many people and spirits for hell, they have hearts but cannot understand and have eyes but cannot see, have ears but cannot hear, they are like cattle, rather worse than cattle, they are negligent of duty. (7: 179).

{وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ} 180

And all the glorious names²⁸ are for God you call Him with these names and leave them up,²⁹ who associate those of their chice they will soon get the punishment for what they have done. (7: 180).

{وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ} 181

There is a group among those who were created by Us who used to guide to the right path and decide accordingly. (7: 181).

Morals

1. God has reminded His Creation, who admitted their sole Lord and Creation in Him when he created their souls, before sending to this world, so they may not worship other gods when they came on Earth.
2. He describes how His Bounty was misused by Bal-am-Ba-oor, whom the devil seized for hell, by his following passion, like a barking dog, who does not refrain, whether he is threatened by a stick or not. Religion ennobles man and does not debase him.
3. Case of those falsifiers of God's commands is like a barking dog, not listening to advice or otherwise, running their own cause, being slaves to their passion, unmindful of punishment of Hell.
4. He alone who acts as per Divine commands (dictated through His selected guides) is guided, and he suffers whom God forsakes to his fate for being negligent of Divine Commands and not listening to them (Divine Lights) with heart and following accordingly.
5. Pray to God by interceding glorious names fixed by Him. else you will be subject to punishment if you intercede non-Divine Lights.

Verses 182 – 188

{وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ} 182

We shall gradually arrest them who falsified Our couplets in a way so they would not understand.

(7:182).

{وَأْمَلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ} 183

I shall give them a chance (to penance) of course my actions are mighty. (7: 183).

{أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ} 184

What! Did they not think their Prophet does not act under (evil) spirit's influence? He is nothing but an open warner. (7: 184).

{أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ} 185

What! Did they not give thought to kingdoms of Heaven and Earth and their creations created by God (to admit warnings of the Prophet). Perhaps as mortal, their hour of death is near and (they should look sharp). Therefore, in which other fact will they be convinced after this "Qur'an" having so vividly forewarned them? (7: 185).

{مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ} 186

There is no other guide for him whom God leaves to his fate to wander blindly (without any authorized guide). (7: 186).

{يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ تَقَلَّتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} 187

People ask you about the Day of Judgment as to when is its appointed hour? Say, "Verily its knowledge is reserved to God and on its approach shall He alone declare it." It shall be an awful time for residents of Heaven and earth. It shall fall all of a sudden. They ask you, in such a manner, as though you were its repositor, you tell them its knowledge is limited to God alone, but most do not understand. (7: 187).

{قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ} 188

And say, “You do not hold power to do good or ever to self, except what God wills it. Had I known the facts of secrecy, I would have collected many things to profit self and evil would not have touched me, and I am simply an Evangelist and warner to those who believe in God.” (7: 188).

Moral

1. Fear God’s special ways of arresting sinners and be always penitent, taking account of your deeds.
2. Think of world which is transitory and you as a member thereof must die one day and rise to account for your deeds leading to paradise or perdition.
3. Seek Divine guidance from Immaculates only, as authorized by Divine Lights.
4. None can foretell the hour of Judgment day but God.
5. Our Prophet, like others, is an Evangelist and Warner for the faithful.

Verses 189 – 206

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ {189}

It is He who created you all from one substance and from its remaining earth. He created his comrade so as to take liking to him, and on conjugation she conceived petty embryo, which she carried, which she carried, which, when on development, became heavy, both prayed to God. If You would bestow a safe and sound child, we both shall be grateful. (7: 189).

{فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ} 190

When He gave them a safe and sound child, his generation started associating with Him, although God is superior to all which they are associating. (7: 190).

{أَيْشُرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ} 191

What! Do they associate them who do not create anything but rather are created by Him? (7: 191).

{وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسُهُمْ يَنْصُرُونَ} 192

Neither can they help others nor can they help themselves. (7: 192).

{وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ سِوَاءَ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ} 193

And if they call them to the right path they will never follow you. Either way is ineffective whether you call them or you keep quite. (7: 193).

{إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ} 194

In fact, if you call upon them, except God, they are creators like you. Better call them and see if you are right in your view whether they reply to you. (7: 194).

{أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ أَتُم كِيدُونَ فَلَا تُنظِرُونَ} 195

Have they real legs with which they walk or have they hands for grip? Heave they eyes for sight? Or have they ears to hear? Tell them to call upon their gods and hten intrigue against Me and do not let me have an opportunity. (7: 195).

{إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ} 196

Of course, God is your saviour who sent a holy book and He keeps friendship with the virtuous. (7: 196).

{وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ} 197

and those whom you are calling, can neither help you nor to self. (7: 197).

{وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ} 198

If you call them to the right path they will never hear anything and you think they are looking at you. (7: 198).

{خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ} 199

Therefore, take to overlook their short comings and advise them to virtue and turn away from the mischievous,³⁰ (7: 199).

{وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ} 200

and whenever you get excited under the Devil's instigation, seek Divine Protection who is All-hearing and all-knowing. (7:200).

{إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ} 201

Of course, those who fear Us when the devil excites them pray to Us when they immediately become informed (of the situation). (7:201).

{وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ} 202

Their brothers keep them in misguidance in which they do not make slightest relaxation. (7:202).

{وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ} 203

And when you do not bring any miracle they say, "Why did you not bring any selected miracle?" You say, "I only follow from my God." These are for those who believe in God, are proofs and guidance and Divine Mercy for them. (7:203).

{وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ} 204

And when the Qur'an is being read you must keep quiet and listen to it so you would be treated graciously. (7:204).

{وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ} 205

Call upon your God importunately or silently in your hearts, without loud cries, day and night and be not among the negligent. (7:205).

{إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ} 206

Of course, those who are near Us do not turn away from praying to Us, rather glorify Us and all along prostrate to Us. (7:206).

Moral

1. God states how He created, and later generation started associating with Him, others, who bear not power to help others or self. Rather, they are His creatures.
2. He then describes state of those whose hearts are sealed against guidance and in spite of appearing to see and hear are unable to grasp facts on guidance.
3. He then suggests golden way of tackling such persons to adopt forgiveness by over-looking their shortcomings by advice to virtue and avoid the mischievous and during excitement think of God, before action, praying His protection to avoid the situation, in safety.
4. Devil ruins them, who are of sealed hearts by persistent breting into them who adopt his society creating all kinds of doubts, misgivings, making them blind hearted, while they think themselves guided.[31](#)
5. Be cool and hearing when the Glorious Gur'an is being read to obtain Divine grace. those who seek Divine Proximity, do not get tired at prahying, glorifying Him and prostrating to Him.[32](#)

- [1.](#) We mean God in existence and His Divine Lights as nominee to be present in the physical world, as God cannot occupy by virtue of His attributes, space.
- [2.](#) It has been pointed out elucidation of Divine Lights. Imam Ja'far al-Sadiq (as) asked Abu Hanifa if he was guessing while expounding Divine Laws? He admitted. The Imam said, "The first person, who acted on guess was a devil for which he was cursed and kicked out and he was following suit.
- [3.](#) but until the emergence of the 12th Divine Light, when he will be killed by the hands of Jesus.
- [4.](#) attempt at misguiding followers of Ali.
- [5.](#) see couplet 8, Sura The Table.
- [6.](#) these are pre-destinations and expounders of self-determination of free will, these are Jews of Islam, the actual state of humans is neither pre-destined nor left to free will.
- [7.](#) i.e. just as latter is impossible, so is their admission to Paradise.
- [8.](#) along with sinful Shias having their sins in equal proportions with virtues.
- [9.](#) due to their virtues exceeding sins and will be desirous of entering into paradise through intercession of Divine Lights.
- [10.](#) From Adam to Noah ten lineage descendents followed, all of whom were (unknown) Saints and Adam had given tidings of Noah, to hearken unto him, else they would be drowned on his prayers to God.
- [11.](#) So far as tenets of Islam are concerned they were the same with Noah, except limits of punishment and avenging for king and commands on inheritance were not made obligatory.
- [12.](#) Note: "Kedar" was only one person who wounded the camel, but because the rest were pleased with his actions, God has charged all with the crime.
- [13.](#) See couplet 172 of Animals.
- [14.](#) except our Prophet and his Immaculate Family and the Shias.
- [15.](#) They did not suggest killing Moses as none was a bastard.
- [16.](#) As he was doing previously: Bani Israel were terrified and approached Moses.
- [17.](#) The land of God is entrusted to the Prophet from whom Divine Lights inherit and on which tithe which is Khums is

necessary. The 12th Divine Light when he has control he will expel everybody except the Shia holder thereon.

[18.](#) on his request to endow on him a text) on observing of fasts for 30 nights and fulfilled it after an extension of ten more, when God's fixed period was completed (due to his having washed his teeth at breaking the fast.

[19.](#) He was also a Divine Messenger and Successor to Moses.

[20.](#) When Divine Grandeur shone on Mount Sinai, latter turned into pieces etc (see Couplet 21 And onwards). Surah Hashar (crowding). It was Ali, a manifestation of Divine Attributes on various phases, both as source of guidance, Mercy, Valour, Might, Wrath, Patience etc. which are transferred epithets in favour of Divine Lights.

[21.](#) Spokesman messenger (on behalf of your sect).

[22.](#) For gift of guidance.

[23.](#) Because of being under the influence of the devil.

[24.](#) Nature of the proud and disobedience being blind-hearted.

[25.](#) God's trial brought hypocrisy to light, and those who followed them were also misguided.

[26.](#) Holy Sabbath.

[27.](#) God, before sending souls in habit of physical Creation raised them natural and endowed on them faculty of His declaration exposing His Creational powers, and then questioned them about Self in relation to themselves. First among them who admitted His Providence was Mohammad followed by his Ahl al-Bayt, whereupon they were entrusted with Divine knowledge and faith of Islam and His Lordship and of them, over the rest of His Entire Creation was enforced and admitted by them and angels were asked to be a witness. They were granted Names of His attributes in guidance thus these Glorious attributes became Transferred Epithets and to them was only limited right of intercession of all at large. This elucidates Mohammad was first to declare God, when Adam was not Created and his certainty of faith had no share save that of Creature before God.

[28.](#) This course includes Immaculates through whose medium, transaction be followed (see Chapter 81) "Family of Imaran", Else who prayers are admitted.

[29.](#) From this it follows, acting as per dictates of non-Immaculates is not Divine guidance.

[30.](#) Forgive him who disobeys or tyrannizes you and reconcile with him, who is disaffected with you.

[31.](#) Kinds of hearts

a. Open to realize facts at once to admit believe.

b. Sealed, cannot grasp.

c. Inverted, which like vessels cannot hold water like associators.

d. Dirty: sometimes realize and other wise fail. Always pray to God to keep you from submitting to passion, i.e. impulsive actions.

[32.](#) Qualities to seek Divine Proximity are purity of heart and sole. Those who are ever with Him have been purified by Him physically and spiritually, entire control over passion with them. Thus, the Ahl al-Bayt are limits of Human proximity, none can surpass them.

Surah al-Anfal, Chapter 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ
1}}

Oh Prophet, people ask you to grant them out¹ of crown and deserted lands. Say, “Booty² (without actual field) is for God and His Prophet, therefore, fear God and amend your behaviour, and if you are (truly) faithful, obey God and His Prophet, (8:1).

{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ }2}

truly faithful are none but those whose hearts tremble under Divine awe on reflection and when His commands are read out to them, their belief increases and those who trust in God. (8:2).

{الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ }3}

Oh, they pray regularly and disburse of what We have bestowed on them. (8:3).

{أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ }4}

They are only those who are really faithful; for them are grades near their God, forgiveness of sins and honourable provision. (8:4).

{كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ }5}

With completion of faith³ the faithful shall enter paradise with its increase, grades will be granted and with its deficiency, they will undergo punishment in hell. As God removed you from your home, on a great cause, which did not find favour with a group of the faithful. (8:5).

{يَجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ }6}

They are inquisitive about truth⁴ in spite of the fact it has been openly exposed to them, they are being driven to death seemingly. (8:6).

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ

{وَيَقْطَعُ دَابِرَ الْكَافِرِينَ} 7

Remember the time when God had promised you, that among two groups, one will be yours⁵ and you wanted the one of a lower strength and dignity falls prey to you ad God wanted to prove, “Truth with justice by His words and Divine Lights as true warriors and to cut off progeny of the disobedient.” (8:7).

{لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ} 8

So as to prove truth of Islam by vanquishing paganism, which though will grieve infidels (by loss of life and property). (8:8).

{إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِنْ الْمَلَائِكَةِ مُرَدِّينَ} 9

Remember the time when you prayed to God⁶ and He replied He would help you with 1000 angels who would assist you being on your back. (8:9).

{وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ} 10

God did not lend this support except to encourage your followers by tidings and consolation of their hearts although real help is from God alone. Of course, God is Almighty and Wise. (8:10).

Moral

Conditions for acceptance of Daily Prayers which is a complete manifestation of Divine obligation in which not only the human heart is involved but all the organs physical of his are affected. If this obligation is defective there is no other obligation, which takes up with the heart. If this obligation is defective there is no other obligation which takes up with the heart, all physical organs in discharge of Divine obligation. Thus, then, failure to perform prayers as per requirement disqualifies a faithful to admission to paradise owing to defective faith.

First condition needed is purity of soul and body with this, half duty is discharged. Now realization of Divine Deity, as per His real Entity can only be realized by him, whom Divinity guides. This is, in the first instance, Prophet Mohammad and his Immaculate Family followed by all other Prophets and their successors from Adam downwards who were heaven born and Divine trained, termed as Divine Lights. Thus anyone who prays to God without their medium is an Associator and his prayers will not be deemed admissible.

Second condition is piety enforced by God who demands fulfilment of rights and those of the individual relating to self. With association, which disqualifies acceptance of prayers, are included, despondence, intrigue against Divine Lights or breach of fealty to them, disregard to Divine Commands, i.e. transgression, flight from crusade without justification, hypocrisy, pride, postponing without justification fasts and pilgrimage, misguiding others or preventing them from following Divine Path, disrespecting Holy sanctuary of Mecca. These can be rectified by due penance to God.

Regarding rights of men (faithful especially) unless latter forgive and punishment received on behalf of others (non-faithful) in this world, prayers are not accepted. In this are included tithe loans, backbite, murder, parents obligations and due obedience unto them, interest taking, swallowing rights of others, barring their rights, disaffection, sodomy, theft, deceit under-measure, tale-bearing, fornication and like transgressing. Rights of self are: drinking, eating the dead, bacon, gambling, lie extravagance, wasteful games, music, and cinema, illicit earning, hiding religious facts. These relating to soul are: delusion, love for power and self, self-estimation. All these render man faithless and incapable of getting his virtues accepted.

1. Lands surrendered to the Prophet without actual march thereon fall under Divine Discretion to be partitioned as per His Prophet and legal successor's desire, for Badr, the Prophet did not separate Khums, but there after he did so before distributing the booty in three sections.
2. True and faithful are qualified by 7 trembling hearts on hearing Divine commands whereby they forsake unlawful 8 which enhances their faith, they patiently trust entirely on God with contentment and piety. They are regular at prayers which perfect their faith. Participate in Divine Provision as sacrificing obligation. Who gets forgiveness of sins on penance and just action? And Paradise to boot as a reward in their fort. Their faith is thus based on: 1. Patience, 2. Certainty, 3. Justice, and 4. Self-sacrifice.
3. God helped the Prophet at Badr with 1,000 angels to encourage followers of His Prophet, else His help was enough. Was not angels' coming as Divine help enough to convince the Prophet's companions on his genuine claim to Prophetship?
4. Regarding word of God, see St. John 1:1, "In the beginning was the 'word' and the 'word' was with God. Again in 1:4, and the 'word was made flesh and dwelt among "Us (and we beheld His glory) i.e. in that 'word' these "divine Lights" are known as sons of God (John, 1:12) not literally as it would not only be misnomer but infidelity taken as light or guidance is admissible as per the Glorious Qur'an.

Verses 11 – 19

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ {11}

And remember the time when God over-powered you with sleep to give you rest and sent rain from clouds to purify you and to remove the filth of the Devil (night discharge) from you and to strengthen your hearts, and make your steps steadfast. (8: 11).

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ
{وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ} 12

Remember the time when your God was inspiring angels, under revelation, which He was with them. Therefore, they should encourage them to be steady who have faith in God. Soon He would infuse into hearts of infidels. His awe, therefore, should hit blows on necks and joints. (8: 12).

{ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ} 13

This is because they were against God and His Prophet. ⁹ God is certainly Almighty at punishment. (8: 13).

{ذَلِكَمُ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ} 14

This is your punishment, therefore, you taste it and certainly for infidels is the punishment of Hell. (8: 14).

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ} 15

Oh believers do not turn away your backs while fighting with infidels. (8: 15).

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ¹⁰ وَيُسَّ الْمَصِيرُ
{16}}

And on that day, if anybody turns his back, except to avoid stroke or reinforce his own party from the other side, certainly he will be under Divine wrath and hell is his destination and which is awful residence. (8: 16).

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ¹¹ إِنَّ اللَّهَ سَمِيعٌ
{عَلِيمٌ} 17

Do not brag you killed them but God killed them by sending angels and asking the Prophet to stone them and “Oh Prophet! When you were throwing pebble towards them, you did not throw them, but in effect, God threw them.” So God may grant booty to the faithful. Of course, God is All-hearing and All-knowing. (8: 17).

{ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ } 18

This is the way God renders useless plans of infidels. (8: 18).

{إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِي عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ } 19

If you desire victory, the victory has come to those entitled, i.e. who were faithful. It is better for you if you, “Oh infidels,” avoid enmity of the Prophet and give up infidelity in you in the future, and if you will repeat, We shall act likewise. When your group, howsoever large it may be, will not help you and God verily is with the faithful. (8: 19).

Moral

1. Note Divine Help in form of rain and storm whereby one party benefits and the opposite loses. Also, Divine fright infused by angels which causes faction in the faithful is Divine, provided steadfastness and trust are maintained in God. Obedience to God and the Prophet are in view.
2. Infidels suffer defeat in the world and get hell in eternity.
3. Running away from the crusade is infidelity, except with a view to rendering help to one’s own party. God decides on intentions in flight.
4. Success is from God alone, Who grants courage, strength and tactics to handle the enemy.

Verses 20 – 28

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ } 20

Oh believers, obey God and His Prophet, and do not disobey the Prophet, recrusade or in any condition while you hear. (8:20).

{وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ } 21

his commands through the Glorious Qur'an. And do not be like those who said they heard though they did not hear anything. (8:21).

{إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ} 22

Of course, they are the worst cattle near God who are deaf and dumb and who do not have any sense. (8:22).

{وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ} 23

If God knew any better thing among them He would have made them hear, and if He had let them hear, then really they would have turned their faces in opposition. (8:23).

{يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ
تُحْشَرُونَ} 24

You Believers, “When God and Prophet call you on such an occasion in which safety of your life lies, 10 obey the orders of God and His Prophet, and know it that God is between 11 man and his heart, and further you will have to revert unto Him. (8:24).

{وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ} 25

And fear that trial which especially will not fall on those who are disobedient but will be common, and know it well in which God is Mighty at punishment. (8:25).

{وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ
الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ} 26

And remember the time when you were very few on Earth and were afraid of the enemy, God bestowed on you ground for residence and with His help He reinforced you and bestowed on you pure provision so you may be grateful. (8:26).

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ} 27

Oh Believers, do not be dishonest 12 to God and Prophet, and do not be dishonest in what is

deposited with you. (8:27).

{وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ} 28

and know your property and children are a test, and, of course, there is a great reward from God if you use and train them in serving the Divine Purpose. (8:28).

Moral

1. Disobedience to God and Prophet is not permissible in any case.
2. Be not like the hypocrites who say they heard, whereas it is otherwise, hearts are sealed by God and they have no sense, being rendered deaf and dumb and thus they are worse than cattle.
3. Every man gets an opportunity to distinguish truth from otherwise and it is on his intentions which makes him guided on the right path or lose self in misguidance.
4. Ever keep in view the Divine Bounties to keep you obedient, grateful, and leading to increase of virtues and avoiding vices. Do not cause a split among yourself: united you stand, divided you fall.
5. Guard what is left with you as Divine deposit, and remember your property including and children are Divine deposit. Therefore, spend your property in Name of God and train your children to follow God's commands in Rule of Islam.

Verses 29 – 37

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ} 29

Oh Believers, if you will fear God, He will grant you a test to differentiate between lawful and unlawful and He will wipe off your evils and will forgive you and God is great at granting Grace. (8:29).

{وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُتَّبِعُواكَ أَوْ يُقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَأْكُرِينَ} 30

And oh Prophet, remember the time when infidels were intriguing with you either to arrest you or kill or drive you out of Mecca, they were using their plot and God was about to avenge them and God is Mighty in taking revenge. (8:30).

{وَإِذَا تَتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا ۗ إِن هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ} 31

And when Our couplets are read out to them say in joke that they have listened to them if we want we may tell as well these are the old funny stories. [13](#) (8:31).

{وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ} 32

And remember the time when they told, “Oh God, if it is a fact (about Ali’s succession after the Prophet) and it is from You, then pour hail stones from above or give any severe punishment.” (8:32).

{وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ} 33

And it is neither the work of God to give them punishment in which condition you [14](#) are among them, not to give it to them when they are repenting. (8:33).

{وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ إِنْ أَوْلِيَائِهِ إِلَّا الِّمُتَّقُونَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ} 34

What is up with God, He does not punish them when they are stopping people from [15](#) the Holy Mosque? They cannot be God’s friends, but most of them do not know it. (8:34).

{وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ فَذُقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ} 35

And their prayers near God’s Holy sanctuary is nothing except whistling and clapping, therefore, better taste punishment due to your infidelity. (8:35).

{إِنَّ الَّذِينَ كَفَرُوا يَنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيَنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ} 36

Of course, those who are infidels spend their property with only to stop people from Divine path. Soon they will spend more, this will be a cause for grief and they will be subdued and those who became infidels will be driven towards Hell. (8:36).

{لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ} 37

so God may separate the impure from the pure¹⁶ heap up upon the impure set their heaps and then drive to Hell when these infidels would be losers. (8:37).

Moral

1. Divine Awe will enable you to distinguish right from wrong, remove your sins by leading to forgiveness.
2. God describes how He save the Prophet by making Ali sleep on his bed which led to his flight and avenged the Prophet's enemies as a cause for the battle of Badr for plotting the life of the Prophet.
3. Do not laugh at Divine Couplets thinking old stories as infidels.
4. God reminds how the hypocrite Noaman Haris Fahri when he suspected Ali's succession and prayed for Divine punishment, if it was true, and Noaman Haris Fahri was killed on that act (see Chapter Ma'araj, 70).
5. God does not punish so long as the Prophet is with them or latter are praying forgiveness on penance to fulfil transmission of Divine message.
6. Only the virtuous can claim affinity with God.
7. Those who spend their property to defy Divine designs shall ultimately repent in grief.
8. Those who claim affinity with Divine Lights have to prove it in the Crusade and to be distinguished for being entitled to intercession as 73 of Hussain's adherents. See confirmation by Jesus footnote p. 155 on 37 (b).

Verses 38 – 44

{قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ } 38

Tell the infidels that if they desist they will be forgiven for their past deeds and if they repeat the treatment of the predecessors shall be put into action. (8:38).

{وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ انْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ } 39

And fight with them so long as there remains no infidelity and religion wholly and purely is Islam of God, and then if they avoid infidelity, God watches their deeds. (8:39).

{وَأِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ} 40

If they turn back, you not verily, God is on your side and He is best as a support and best at helping. (8:40).

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ
{بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعَانَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 41

And know it, when you get any sort of boot in your hands, then it is a fifth part is of God, of Prophet, of His relatives, orphans, and of poor and of travellers, on condition you have belief in God and belief on the day when two groups fought each other, that decisive day (when We sent to our Prophet an army of angels), and God is Omnipotent. (8:41).

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ
{أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ} 42

Remember the time when your infantry were in the nearest of Medina valley on the upper side and the defiant party at the other extremity from Medina and country behind lower down and then, in spite of the promise of fighting against the enemy, you would have acted contrary to the promise, but God caused what was to happen so he who is to be destroyed may die on clear cause, and he who was to outlive may outlive on distinct reason and of course, God is Almighty and All-knowing. (8:42).

إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
{43}

Recall when God showed them to you few in your dream, whereas, if He had shown them move, of course, you would have lost heart and you would have divided among yourselves in this affair, but God saved the situation. He knows the plight of the heart very well. (8:43).

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقَيْتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَيُقَالُ لَكُمْ فِي آعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ
{44}

Recall when you fought against one another, He showed them to you few in your eyes, and showed you to them few in their eyes, so what God had to do might occur and all things shall revert to Him. (8:44).

Moral

1. It is a warning to infidels to refrain from mischief, else Divine Punishment is inevitable, until God's religion survives all other faiths, as God favours His Prophet.
2. Fifth of Booty goes to the Prophet who used to distribute as per Divine commands, amongst his deserving relations, orphans, poor, and needy to study religion during his lifetime for public guidance. If you have faith in God, whose miraculous ways of helping the Prophet you have witnessed to prove He is Almighty every way controlling Natural Forces, and Human Hearts, to control their mischievous activities. His illegitimate successors disallowed this share of khums to the Hashimite deserving after the Prophet's death. This is one of the gravest charges of contradicting Divine Commands adopted to follow their evil intentions by them.

Verses 45 – 48

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ} 45

Oh Believers, "If you face infidels, you keep steady and remember God excessively, so you get salvation. (8:45).

{وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ} 46

And obey God and His Prophet and do not fight among yourselves otherwise you will get nervous and you will weaken your strength, and be patient, of course God is with the patient. (8:46).

{وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ} 47

You do not be like those who came out strutting and displaying pomp from their houses and stopping people from going on the way to God, whereas what they are doing is under Divine control. (8:47).

{وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ} 48

And when the Devil eulogized their deeds in their eyes and said, "Nobody will overpower you today while I am helping you," and when both groups faced each other, the Devil took to his

heels and said, “I am away from you and what I am seeing you cannot see and I fear God, “And God is mighty at punishment.” (8:48).

Moral

1. Face infidels with courage remembering God intensely to keep your acts on a straight path, to help you amidst trial and patience.
2. Avoid devil’s dupes and misgivings making your strut on your apparent strength and false promises, which all are under Divine Control.

Verses 49 – 58

{إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَوَاهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ} 49

Remember the time when the hypocrites and those people who had a disease were telling in favour of the faithful in which their religion has deceived them, and, “If anybody will trust God, God is Almighty and Wise.” (8:49).

{وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ} 50

Alas! If you will see when death angels take out the souls of infidels, and be striking on their faces and backs, telling them to taste the punishment of partition of the soul. (8:50).

{ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ} 51

This reward is due to your deeds, done by your hands and God is not unjust to His creatures. (8:51).

{كَذَّابٍ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ} 52

Alike Pharaoh’s followers and those who preceded them, they falsified the proofs in miracles of God and God arrested them in lieu of their sins. Of course, God is mighty at punishment. (8:52).

{ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ} 53

It is for this in which God does not change His Bounties endowed on a community, until and

unless, it may not change its character, (obedient) of course God is All-hearing and All-knowing. (8:53).

{كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلُّ كَانُوا ظَالِمِينَ} 54

Alike Pharaoh's followers and those who preceded them, they falsified their God's couplets and We destroyed them for their sins, and drowned the followers of Pharaoh and they were all disobedient. (8:54).

{إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ} 55

Of course, those men are the worst animals before God, who became infidels and do not put faith unto God. (8:55).

{الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ} 56

Those who promised you and then breached their promise, every time, and do not fear God. (8:56).

{فَإِذَا تَغَفَّنَهُمْ فِي الْحَرْبِ فَشَرِدَ بِهِنَّ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ} 57

Therefore, if you overpower them in the fight you will disperse those who assist them so they may remember. (8:57).

{وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَأَنْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ} 58

If you hesitate, the sect would breach the pact with you, you can, on similar lines treats them by breaching the pact. Of course, God does not like those who are not honest in maintaining a pact. (8:58).

Moral

1. Trusting God involves patience to satisfy God. The faithful are capable of being assisted against their enemies' hypocrites who will realize how patient faith brings an ultimate reward from God.
2. God never exchanges His Bounties on His creatures until and unless the latter for want of thanklessness or disobedience deserve to be deprived of them.

3. God considers those Creatures worst, who pretend to believe and go on making and breaking promises with regard to obeying His commands for which He suggests to His Prophets to set up a lesson by severe punishment.

Verses 59 – 64

{وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ} 59

And those who became infidels must not think they surpassed Us and certainly they cannot render Us helpless. (8:59).

{وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ} 60

And amass sinews of war and power, which you can provide with as much cavalry you can maintain. Keep them ready to face the infidels with which you can frighten God's enemy, and your enemies and besides them, you can frighten other people and whom you do not know but God knows them better and whatever you are spending for the sake of God, you will be rewarded wholly and there will be no loss to you. (8:60).

{وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ} 61

If they will submit to the truce you also concede to it, and trust in God, of course, He is All-hearing and All-knowing. (8:61).

{وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ} 62

If they would like to deceive you, God is enough for you, He is who helped you with support of angels and the faithful. (8:62).

{وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۗ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ} 63

And produced love in their hearts. If you had spent all of earth you could not have produced love in their hearts, of course He is Mighty and Wise. (8:63).

{يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ} 64

Oh Prophet, God is sufficient for you and among the faithful, those which follow you. (8:64).

Moral

1. Chance given to infidels to rectify, must not lead them to believe they have defeated Divine Designs.
2. Maintenance of a standing army, duly financed is necessary to produce awe in enemy (although Divine Help is really active and effective) and all what you spend for the sake of God will not be voided.
3. Do not necessarily pursue fighting course. If they sue for peace you also give in, and if they play a game, trust in God who's Help is real as you have seen in Badr. this for the Prophet as a Divine Light who alone in such time is empowered to make a crusade, and God has power to control human hearts, whereby without warning, he can subdue hearts of the enemies who cannot otherwise be won over. Islam is not a militant faith in the world of trial, though it has to fight in self-defence under sanction of Divine Light.

Verses 65 – 69

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا
{أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ} 65

Oh Prophet, stir up the faithful to fight. If there will be 20 patients among you, they will overpower 200 infidels and if there will be 100 they will over 1000 infidels. It is why because infidels ware those who do not understand anything. (8:65).

الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا
{أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ} 66

Now God has relaxed in your matter by reducing (the multiple factor to 20 percent) and know among you there are weak. Therefore, if there will be 100 patient among you they will over power 200 infidels and if there will be 1000 they will over power 2000 under Divine commands and God is with the patient. (8:66).

{مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُنَجِّنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ} 67

It is not right for the Prophet when he has infidel prisoners until he kills them, you are desirous of worldly gains and God wants Eternity for you, God is Might and Wise. (8:67).

{لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ} 68

If God had not written out in His record, i.e. legalized ransom being discretionary to the Prophet, verily you would have been punished severely for what you have advised the Prophet to prefer the ransom to killing captives. (8:68).

{فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ} 69

And now enjoy what you have taken in the ransom amount as lawful and pure and fear God and of course God is great at forgiveness and granting Mercy. (8:69).

Moral

God commands the Prophet to stir up the faithful to face the infidels and promises success as 10:1 and finding some among them not steady relaxes the ration to 2:1 if they bear patiently, Prophet, as per Divine commands wipes off infidels by killing them when they are taken prisoners but the weak faithful want to liberate them on ransom, i.e. by accepting worldly profits out of them. Had it not been recorded with God legal acts of such weak faithful they would have been long before severally punished therefore, leaving it to the discretion of the Prophet. Abbas, the Prophet's uncle, is released on ransom and embraces faith.

Verses 70 – 75

{يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ} 70

Oh Prophet, tell those prisoners who are in your hands, if God will find any kind of virtue in their hearts, what is taken from them He will grant better than that, and will forgive their sins. Of course, God is Mighty at Forgiveness and granting Mercy. (8:70).

{وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ} 71

If they are bent upon being dishonest to you as they did in the past to God and upon which He made you over power them, and God is All-knowing and Wise. (8:71).

{بَعْضِ الَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنَ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجَرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ} 72

Those who are worthy of praise, who embraced, who fled with the Prophet from Mecca to Medina, and fought at a risk of their property and lives for the sake of God, and those gave shelter and helped emigrants are friends with one another, and those who embraced faith but did not flee, you have no responsibility to guard them until they fled and (left Mecca, their home for Medina) if they thus asked help from in religion (by fleeing) you will have to protect them, except against the sect with whom you have contracted a pact. God is All-seeing what you are doing. (8:72).

{وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ} 73

And those who became infidels, they are assistants of one another, and if you will not act according to Our Commandments, there will be a great revolution on Earth and lead to a world war. (8:73).

{وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ} 74}}

They are the true faithful who embraced faith who fled and participated in Crusade for the sake of God and who gave shelter and assisted them. (8:74).

{وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} 75

And those who embraced faith later, and fled and in company with you, they fought against the infidels, are counted with you, and relatives, as heirs to the proper ties of one another, some are superior to others, by nearness according to the commands of God in text, of course, God is All-knowing. (8:75).

1. Deserted and crown lands.
2. There was a dispute regarding distribution on booty which was left to the Prophet's discretion and he did distribute among defenders, actual on field, and collectors of booty property and prisoners.
3. Prayers are the only obligatory functions in which requisites of faith are fully involved and justify admission to Paradise.
4. Crusade which has been made obligatory and success foretold in spite of which they are afraid of death being scanty.
5. One small in strength having little property to yield booty but hardy Quraish to be slain at the hands of Ali (Divine Word or Divine Light) and by Hamza (Prophet's uncle).
6. On seeing only 313 followers of his the Prophet prayed to God to reinforce him with angels, when 1,000 were sent to the Prophet's assistance.
7. Succession of Ali in Valley of Khum, etc.
8. Or compensated otherwise by interceding Divine Lights.
9. 1. The infidels are lost in sophistry.
2. Their litigation falsely hides truth unto them.

3. To their inverted hearts vices appear virtue and vice versa.
4. To their mischievous minds, righteousness deserts.

Similarly,

1. Hypocrites are lost in suspicion.
2. Diffidence ruins them through the Devil.
3. Fighting shy of facts will turn them away from the truth.
4. Submission for loss of world is ruin in world and Eternity is also lost therein.

[10.](#) Paradise also admission of rightful leadership of Islam (i.e. Divine Light be it Prophet or Imam).

[11.](#) God prevents the faithful by barring him from commission of sin through the angel seated in him and similarly the devil prevents the infidel from acting virtuously. Also, the truth manifests to man siding with it. It depends on man's intentions according to which God directs or withdraws His guidance and the devil pursues.

[12.](#) On revelation of this couplet, the Prophet said, "He who shall tyrannize Ali, on the question of my succession is as though he denied not only my prophethood, but that of all of the rest of the Prophets previous.

[13.](#) This refers to the Prophet's hiding in a cave of Sur, when the Quraish had decided to kill him.

[14.](#) This explains why the Prophet's companions when they used to flee from the crusade were not instantly punished, as it would foil the object of guidance and few will stand the test.

[15.](#) During the treaty of Hudebiya when certain faithful could not flee but kept it in Mecca.

[16.](#) St. John 17:8 – 9 to give you in sight into its secret.

For I have given them the words Thou givest me and they have received them. I pray for them, I pray not for the world, for they are thine, like iron filings capable of being magnetized and unlike dialectics, incapable of being magnetized

Surah at-Tawbah, Chapter 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

"I pray for protection of God, from the Fire of Hell, from injury of infidels, from Divine Wrath. Real Honour is for God, His Prophet and the faith."

Verses 1 – 29

{بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ 1}

God and Prophet are exempt from the treaty which you contracted with infidels. (9:1).

{فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ 2}

Therefore, oh infidel, walk (safely) for four months, across the country and think it you are not in any way going to constrain God, and God is sure to degrade the infidels. (9:2).

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ
{تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ} 3

There is a general notification to all men from God and His Prophet on the day of the largest pilgrimage to Mecca in which God and His prophet are exempt from protecting infidels. If you will repent again, it is better for you, and if you turn round, you better note you are not going to constrain God and your Prophet. Give the infidels the news of Great wrath. (9:3).

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ
{يُحِبُّ الْمُتَّقِينَ} 4

Excepting those of associators with whom you have contracted a treaty, and who have not breached it by helping your enemy against you until its period of expiry, of course God approves the virtuous. (9:4).

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ
{تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} 5

And when the period of the Holy Months expires, slay the infidels wherever you find them, and arrest them and confine them and hide yourself in every valley, to seize them until they repent and pray and give tithe, and then open the way. Of course, God is mighty at forgiveness and granting mercy. (9:5).

{وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ} 6

If anybody among the infidels seeks your shelter, you give him so he may listen to the word of God and send him to his home. It is because these persons are a sect not knowing anything. (9:6).

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا
{لَهُمْ إِنْ اللَّهُ يُحِبُّ الْمُتَّقِينَ} 7

How can responsibility lie on God and His Prophet, on behalf of association, except those who

contracted a pact near the Holy sanctuary. Therefore, you keep the convent until they keep up to it. Of course, God approves the virtuous. (9:7).

{كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ } 8

How can it be a reliable pact when they over power you, they neither have regard to your relationship not to the pact. They only want to please you orally and their hearts are turned against you and most of them are disobedient. (9:8).

{اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ } 9

They accept bribe by misinterpreting God's couplets and stop people from His path. Of course, it is a very bad policy which they are following. (9:9).

{لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ } 10

They will neither regard relationship nor terms of their treaty to the faithful. They are great transgressors. (9: 10).

{فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَتُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ } 11

If they again repent and go on praying and paying tithe, they are your brethren in religion, and We describe Our couplets openly before them who have knowledge. (9: 11).

{وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أُمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ } 12

If they will breach their vows after contracting them, and taunt you for religion, you also will kill infidels' leaders, so they abstain. OF course, they do not hold bond of safety from you. (9: 12).

{أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَّوْكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ } 13

Do not fight against the sect who breached their treaties and who made up their minds to drive the Prophet and who started the fight against you, do you fear them? If your faithful, know God deserves first that you fear Him. (9: 13).

{قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ } 14

You fight against them and God will cast on them wrath at your hands and will degrade them and He will help you against them and he will console the hearts of the faithful. (9: 14).

{وَيُذْهِبُ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ } 15

and will remove the grudge of their hearts and will accept the penance of these whom He wants and God is All-knowing and Wise. (9: 15).

{أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ } 16

Have you thought that you would be left off though He has not¹ tested yet integrity of you? Those who have participated in crusade, and except God and His Prophet and the faithful you have accepted anyone in confidence. (9: 16).

{مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ } 17}}

It is not permissible for infidels to occupy a mosque of God when they have given evidence of their infidelity. They are those, whose deeds are voided, they will always live in Hell. (9: 17).

{إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ } 18

They alone are competent to occupy the Holy sanctuary who have faith in God and on the Day of Judgment, and pray regularly and pay tithe and not fear anybody except God. It is hoped of them they might be guided. (9: 18).

{أَجْعَلُنَا سَفَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ } 19

Have you equalized those who give water to pilgrims and frequent the mosque with those who fought in a crusade for the sake of God? They are not equal before God and God does not guide the disobedient. (9: 19).

{الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ} 20

Those have highest² grade before God who embraced faith, fled, and fought the crusade in the Name of God, with property, and life. They are to attain salvation. (9:20).

{يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ} 21

Their Providence gives them tidings of mercy of His will and of Paradise. (9:21).

{خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ} 22

where they shall ever remain. Verily they have a very great reward before God. (9:22).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ
{الظَّالِمُونَ} 23

Oh Believers, do not welcome your faithful, your brothers if they approve infidelity in preference to the faithful and those who approve them are really disobedient. (9:23).

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ
تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
{الْفَاسِقِينَ} 24

Tell them, if their fathers, sons, brothers, wives and relations, and property, they have collected, and the business the loss of which they are afraid, and buildings built to their choice are dearer to them than God, Prophet and Participation in crusade for God's sake, await the period of arrival of angel of death, and certainly God does not guide the disobedient. (9:24).

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا
{رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ} 25

Of course, God helped you on many occasions and especially on the battlefield of Hunain,³ when a large army of ours made you over confident, which afterwards proved of no use, and in spite of extensive field at your command, you were narrowed down, then you fled. (9:26).

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ
26}}

Then God consoled His Prophet and truly faithful, and sent such an army, whom you had never seen and punished infidels which thus deserved. (9:26).

{ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ} 27

Thy God is at liberty to accept penance⁴ of whom so ever He likes and God is Almighty at forgiveness and granting Mercy. (9:27).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمْ
{اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ} 28

Oh Believers, "It is nothing but associators who are impure. Therefore, they shall not enter the Holy Sanctuary of Mecca after this year. If you are afraid of starvation, later on, If God wills, He will make you independent of them, by His Grace and Mercy, by opening other markets. Of course, God is Almighty at Knowledge and Wise. (9:28).

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
{الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ} 29

Among them are those who have received revealed books who do not believe in God and the Day of Judgment and do not illegalize what God and His Prophet have made unlawful and do not accept Islam as the true Religion. You go on fighting with them so long as they do not give income tax by being disgraced. (9:29).

Moral

1. God dislikes dishonesty on the part of an infidel prisoner. Hence, honest confession will lead to restoration of lost property and the endowments, provided they embraced faith, forgiving their sins, whereas instances on past practice will lead to Divine Policy of Punishment, besides dispense of justice, as He is Almighty and Omniscient, none can prevent Him from His Disgrace.
2. God has graded the faithful, as per their merits. Those who fled from Mecca to Medina at a cost of loss of property and relations and fought for love for God and Prophet at cost of their life have the highest grade (who can equalize with Ali?) he slept on the Prophet's bed when the latter fled and later, on the battlefields, God gave an evidence by granting Dhul Fikar, and honour of La Fata-Illah-Ali, simple

embracing faith, without flight, counts for nothing, and the Prophet cannot hold out such faithful, responsibility to save their lives.

3. God warns the faithful in which associators about you are friends with one another and be on your guard not to wage a war with them unless you are equally prepared, else it will ultimately result in the world war, and such is the state not also. (Refer to 73 of previous Surah.)

4. Before revelation of the Divine commands regarding heirs, emigrants and shelters were heirs of one another, and this order was later super ceded, except Ali, being a Divine Light.

5. God, through Ali, on largest pilgrimage declared associators, after a lapse of four holy months, as open enemies of God, not to approach Holy Sanctuary of Mecca, subject to imprisonment and killing, save these who sought shelter, and listened to God's commands and followed the faithful in prayers and payment of tithe, when they would be like brethren, barring these, with when period of convention had not expired, and have not breached it any way, by aiding Muslim enemies against Muslims, whereas those who have neither considerations for blood relationship, nor maintenance of terms of treaty and are bent on driving out the Prophet, be not afraid of them rather fear Me as I am more deserving of it and He will and you by killing them at your hands, and sending them to Hell, thus consoling the faithful hereby.

6. God is not going to admit the faithful to Paradise on their simple embracing faith of Islam without giving a practical successful test to which He will subject them by participation in crusade at the cost of life and property and see if they fear anybody more than Him and bear an affection to their father, sons, wives and relations, if they are infidels or plot against God and Prophet in defeating them, in spite of convent of Ghadir al-Khum.

7. God has decided infidels shall not enter or approach the holy sanctuary of Mecca although they used to set up markets of food provisions. God promises to make this arrangements in the future and today Mecca holds the highest market in the world during pilgrimage. How fully Divine provision has been fulfilled, and there is no anxiety for starvation of residents of Mecca or the Pilgrims. This is also the case for pilgrims visiting shrines of the Holy Immaculates.

Verses 30 – 37

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ
{قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ} 30

And the Jews claimed Ezra was the son of God and the Christians claimed Messiah was the son of God. These are statements of their own making. They are talking alike their preceding infidels; be they damned where are they being misled! (9:30).

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ
{سُبْحَانَهُ عَمَّا يُشْرِكُونَ} 31

Leaving God aside, they have admitted learned men and hermits and Messiah son of Mary their Gods, and Messiah did not say so except to worship God as one (Almighty). There is no other God except God, the Almighty, pure is He with what they associate others. (9:31).

{يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ} 32

They desire to put down the Divine Lights (religious leaders) with elections of their own and God dislikes it, which He shall fulfill, though infidels dislike it. (9:32).

{هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ} 33

It is He alone who sent His Prophet duly guided and the right faith so as to overpower other (mutilated) religions although associators dislike it. (9:33).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ
{يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ} 34

Oh Believers, most of the learned and hermits swallow men's property on false grounds, preventing them from the right path and those who treasure gold and silver, without spending on God's path, be given tidings of intense punishment. (9:34).

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتْكُوىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ
{35}}

That day, they will be melted down in Hellish fire, with which they shall be branded in their cheeks, their sides and backs, saying, "This is your treasure, you reserved for yourself, hence taste what you treasured up. (9:35).

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ
{الْقِيمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ} 36

Verily, the calendar before God, in His text, consists of 12 months, ever since creation of the heavens and the earth, of which four months are holy. This is plain and simple. Do not be

disobedient in this matter and fight unitedly against associators as they do against you and know of course, God is with the virtuous. (9:36).

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {37}

It is nothing but deferring of the holy months is transgression due to infidelity of infidels, to gain their booty in warfare, whereby they are further misled in misguidance. They legalize warfare in one year and illegalize in the other, so they may fulfil the number of holy months in a year fixed by God. They legalize what is illegalized by God, their evil acts have been eulogized to them and God does not guide the infidels. (9:37).

Moral

In this paragraph there is a prognostication of coming of the 12th Light in the future when he will put down all religions, except Islam, and is Resurrection of the Christian faith, actually Jesus will follow the 12th Divine Light and periods thereof will vary.

This was the first (schism) novelty in religions – whereby a holy monthly was made legal to fight for them and the other was rendered holy to suit personal choice and complete the number of holy months. Schisms are disliked in Islam and have been the cause of decay. Crusade against the Divine Light was legalized by the so-called Muslims when this month was illegal for fight even by infidels.

Verses 38 – 42

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ {38}

Oh Believers, “What is up with you?” while you are asked to march on to Divine path, you find it hard to do son Earth. You prefer worldly life to eternity, although worldly life, as compared to eternity is trifling. (9:38).

{إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {39}

If you do not go out with a view to participating in crusade, God shall severely punish you and shall create others after destroying you, and you will not be able to do wrong to Him in any way, because God is Omnipotent. (9:39).

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ
40}}

If you do not help the Prophet, verily He help him when He removed him from Mecca (flight to Mecca) to save from cruel hands of infidels from injury of infidels when two of them, the Prophet and his impatient companion, had hidden in a cave (sur) when the Prophet's companion was consoled by the Prophet not to lament by losing patience, as certainly God was with them and then with an invisible army of spiders and birds covering the cave thus rendering attempts of infidels ineffective, and this establishing Divine Government, which proved successful over pagan tactics, and God is Mighty and Wise. (9:40).

{انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ } 41

Come out with little or more armour whatever avail, participate in crusade with your property and life for God's sake. This is better for you if you have common sense. (9:41).

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ
{يَهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ } 42

If the battlefield was near and the journey comfortable, they would have followed you, but the distance proved hard for them, and they began to swear falsely by God saying, "if we had the strength, we would have come out with you." They have destroyed themselves by false swearing as God knows they are liars. (9:42).

Moral

In this paragraph, God describes how idle and unwilling were his (Prophet's) companions to participate in the crusade. When the question of a hot season and distance, without appreciable gift of booty, came to their consideration, whereas God says, their sacrifice in crusade will lead them to paradise, of which they are unaware, whereas the pretenders will suffer both ways for having apparently accompanied the Prophet with a view to getting booty and losing life will get Hell owing to evil intentions and by pleading false excuses on false oaths, some of them kept away from accompanying and were exposed by God for this is an anecdote of the "cave of sur" where Abu Bakr, who followed the Prophet, unarmed, against his (the Prophet's) will, practically with no good intentions, and when the enemy could not further trace the Prophet's cave, he was grieved at the event.

His faithfully following the Prophet to Medina, when seeing enemies had approached and asking the

Prophet to keep him in front to save his life in the presence to the Prophet's is clear proof of his being unfaithful and later when he was kept in front and the Prophet seeing the enemy, warned them to desist from giving them chase, failing which he would command Earth to seize them. The ground burst open and persecutors started sinking and cried for help embracing faith on seeing this miracle. The leader tore a piece of his turban and made a banner to march in honour of the Prophet proceeding to Medina.

Verses 43 – 59

{عَفَا اللَّهُ عَنْكَ لِمَ أَذْنِتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ} 43

Right all, God forgave you! Why did you permit them to stay away from the crusade? Else it would have been clear to you who are sincere and who are otherwise. (9:43).

{لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ} 44

Those who believe in God and the Day of Judgment do not ask permission to participate in the crusade with property and life, and God is acquainted with the virtuous. (9:44).

{إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَبِّهِمْ يَتَرَدَّدُونَ} 45

Only those who ask, who do not believe in God and the Day of Judgment and their hearts are diseased in which they are rolling in suspicion. (9:45).

{وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ} 46

Had they any intention to come out, they would have prepared for it, but God disliked their preparation, so He turned them stupefied and asked them to lag behind as lags. (9:46).

{لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ بَيْنُكُمْ الْفِتْنَةَ وَفِيكُمْ سَمَاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 47

Had they come out with you, they would not have done anything except fanning disaffection, and creating discontent, and still with you, there are some of them and God is fully acquainted with the disobedient. (9:47).

{لَقَدْ ابْتَعُوا الْفِتْنَةَ مِنْ قَبْلِ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ} 48

They had already spread discontent before, and wanted to upset your scheme of affairs when the truth appeared to them and God overpowered which they disliked. (9:48).

{وَمِنْهُمْ مَنْ يَقُولُ اذْنًا لِي وَلَا تَفْتِنِّي اَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ } 49

And someone among them prays permission, not to force him to distress by participating in the crusade. Beware, they are already landed in distress and Hell has already surrounded the infidels. (9:49).

{اِنَّ تُصِيبَكَ حَسَنَةٌ تَسُوْهُمْ وَاِنَّ تُصِيبَكَ مُصِيبَةٌ يَقُوْلُوْا قَدْ اَخَذْنَا اٰمْرًا مِنْ قَبْلُ وَبِتَوَلَّوْا وَهُمْ فَرِحُوْنَ } 50

they feel sorry if success attends you, and if you are involved in calamity they say, “We had realized its results from before” and turned away in pleasure. (9:50).

{قُلْ لَنْ يُصِيبَنَا اِلَّا مَا كَتَبَ اللّٰهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ } 51

You tell them, “Nothing shall occur, except what God has destined for us, He is our Lord.” The faithful should depend on God. (9:51).

{قُلْ هَلْ تَرَبَّصُوْنَ بِنَا اِلَّا اِحْدَى الْحُسَيْنِيْنَ وَنَحْنُ نَتَرَبَّصُ بِكُمْ اَنْ يُصِيبَكُمُ اللّٰهُ بِعَذَابٍ مِنْ عِنْدِهٖ اَوْ يَأْتِيْنَا فَتَرَبَّصُوْا اِنَّا مَعَكُمْ مُتَرَبِّصُوْنَ } 52

Tell them, “What are you waiting to see if one of the two bounties attend on us (either we get booty by killing or get paradise being slain as martyrs)” and we also are waiting to see God punishes you by sending you to hell after death or getting you killed by us at His or at Our hands better you wait we are also waiting of course with you. (9:52).

{قُلْ اَنْفِقُوْا طَوْعًا اَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ اِنْ كُنْتُمْ قَوْمًا فَاسِقِيْنَ } 53

Say spend in the Name of God willingly or unwillingly, it shall not be accepted from you because you are a disobedient sect. (9:53).

{وَمَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ اِلَّا اَنْهُمْ كَفَرُوْا بِاللّٰهِ وَرِسُوْلِهٖ وَلَا يَأْتُوْنَ الصَّلَاةَ اِلَّا وَهُمْ كُسَالٰى وَلَا يُنْفِقُوْنَ اِلَّا وَهُمْ كَاْرِهُوْنَ } 54

Nothing prevents acceptance of their spending except they became infidels to God and the Prophet and do not say prayers except under sloth and threat and do not spend except when compelled. (9:54).

{فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ} 55

Do not be surprised with their property and children, it is nothing but God desires to punish them in this world and force out their souls, for they are infidels. (9:55).

{وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُمْ بِمِنكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ} 56

They swear they are with you, they are no more with you. Rather, they are a cowardly sect. (9:56).

{لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ} 57

Had they any protection or a cave or a hiding place, they would have rushed towards it. (9:57).

{وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ} 58

And some of them find fault with your charity, and if you pay them they are glad, and if you do not pay them, they are enraged. (9:58).

{وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ} 59

Had they been pleased with what God and His Prophet granted them, and had they sad, “God is enough for us,” “God, out of His grace, and His Prophet would grant us, certainly we are an attaché to God.” (9:59).

This entire paragraph has depicted full characteristics of hypocrites.

Moral

1. God wanted the actions of hypocrites had been manifested as “Abdullaibn Ubi” in ‘Ohod refused to get out of Medina on the Prophet’s suggestion, and proved his hypocrisy, if he had refused them not to accompany him to Tubuk against Greece being hot summer it would have been better. Thus God says, “Those, despite capability, asked their Prophet to keep themselves away from the crusade, are worldly hypocrites, who do not spend in the name of God except under threat, nor are sincere in praying, but

sluggish, nor do they like the faithful doing charity.” Thus God leaves them to be stupefied, when they are insincere in their intentions.

Their job is to fan disaffection and discontent, whereby to upset the Prophet’s plans. They have, by such actions, rendered themselves condemned to hell, their apparent actions being rendered null and void.

They are not pleased to see success attending you, and are bragging, if you are subjected to Divine trial, which, in case of the faithful, either leads to worldly prosperity or eternal paradise, and in case of infidels and hypocrites is worldly destruction or eternal condemnation by loss of life or going to hell. The faithful should believe whatever of calamity under trial they are destined, they are bound to face with cheer and patience, where in it is a proof of faith and a certificate of his having passed the Divine test, and excess of property and children with hypocrites, should not be a cause of anxiety for them as it is a forecast for coming disasters when their property will be wasted by their children and they shall meet terrible pangs of death at the hands of the angel of death.

In time of severe trials of crusade, if they had accompanied, they would have hidden themselves as did his (Prophet’s) apparent close companions in Uhud who used to be Cabal frequently, whereas Ali was alone fighting against the infidels with Zulfikar, and the Prophet had lost two of his teeth having fallen in a pit, under (Gabriel’s Protection) they are ready to recover booty and feel sad at not receiving it. Suspicion and not certainty rues them. Compare notes on Couplet 13 a).

Verses 60 – 66

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ
السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ {60}

It is nothing but the tithe is the right of the poor, helpless, tax collector and whose hearts are to be tended to religion, setting free the prisoner, liquidating debts of debtors, and in preparation for crusade, and those who go on pilgrimage, this is fixed by God and are stranded and God is knowing and wise. (9:60).

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ
وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ {61}

And amongst are those, they say, “The Prophet had wide ears,” and this grieves the Prophet. You tell them, “The ears are good for you,” for he complies with God’s commands and listens to the faithful and are a mercy to the faithful amongst you, and those who grieve for the Prophet have intense punishment for them before God. (9:61).

{يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ} 62

They swear by God, they are faithful so you may be pleased with them, whereas God and His Prophet are more entitled in which they should please them by their sincerity, if they are faithful. (9:62).

{أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ} 63

Did they not understand so much that he who disobeys God and the Prophet is certainly to be condemned to hell wherein shall he permanently live? (9:63).

{يَحْذَرُ الْمُنَافِقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِزُّوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ} 64

They are afraid a chapter be revealed, regarding them, exposing what is in their hearts. Tell them you play mischief and god shall verily expose. (9:64).

{وَلَيْنِ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ} 65

If you ask them they will say they were doing nothing but they were discussing among themselves. Tell them what about God, His couplets and His Prophet you were humbugging. (9:65).

{لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ} 66

Do not put forth lame excuses after embracing faith unto Me, you proved yourself an apostate. If We forgive a group amongst you for penance, shall we certainly punish the rest for they were really criminals. (9:66).

Moral

God has specified distribution of tithe after collection among the poor, helpless, collectors, ignorant hearts, franchise, liquidating debts, crusade and wayfarers in the path of God, then further characteristics of hypocrites are delineated. Their suspicion after embracing faith, and their secrets being oozed out, to their Prophet, through the faithful and God, where to naturally the Prophet should listen, and comply with the commands respectively. God threatens these hypocrites with the hellish punishment for offending His Prophet.

Their plotting to murder the Prophet on his return from Tabuk brought about Divine indignation, besides their false pleading to say they are faithful, who, unless are repentant sincerely, shall certainly be punished. Divine Philosophy in not punishing the hypocrites in the lifetime of the Prophet lay in the fact the public at large will agitate by propagating the Prophet, utilizes their services and kills them when indignant, without realizing the Prophet's cause for indignation is Divine wrath.

Verses 67 – 72

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمُ
 {إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ} 67

Hypocrites, men and women, are friends to one another and they suggest evil and prevent good, and are miserly. They do not bear God in view and God shall forget them in eternity by not rewarding them at all. Verily, hypocrites are ill-natured. (9:67).

{وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَاللَّهُ عَذَابٌ مُقِيمٌ} 68

God has promised the hypocrites men and women and infidels the lowest grade of Hell, wherein they shall ever abide, that is, the reward. God has cursed them and for them is intense punishment. (9:68).

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخِلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخِلَاقِكُمْ كَمَا اسْتَمْتَعَ
 الَّذِينَ مِنْ قَبْلِكُمْ بِخِلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ
 {69}}

Like those who preceded you, who are stronger than you in might and most of them superior to you, in property and children. They enjoyed their share, as you also enjoy yours as they did theirs before you, and gossip as they gossiped, their acts are voided in this world and eternity and they are the sufferers. (9:69).

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
 {فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ} 70

Has not the news of their predecessors, like the sects of Noah, 'Ad, Thamud, and Abraham and residents of Midian and men of perverted villages come to you? Their prophets came with miracles to warn them against sins, therefore, God did not tyrannize them, rather they brought themselves to ruin. (9:70).

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {71}

And the faithful men and women are friendly to one another, suggest virtue and prevent vices, are constant at prayers and payment of tithe, obeying God and His Prophet they shall have Divine mercy. Of course, God is might and wise. (9:71).

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {72}

God has promised faithful men and women paradise wherein flow canals and wherein they shall ever reside having fine palaces in paradises of Eden, the highest grade and Divine Will greatest of all and this is a mighty success. (9:72).

Moral

God has acquainted us with men of equal minds, “enlightened or darkened,” go together, vicious go with ill-natured and virtuous with good natured, and likewise is Hell of lowest grade for hypocrites and paradise of highest grade for the faithful, helping one another in virtues and barring them from vices.

Verses 73 – 80

{يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ {73}

Oh you Prophet, fight against infidels in company of hypocrites exhorting them. Their destination is Hell, a horrible resort. (9:73).

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا الْكُفْرَ وَكَفَرُوا بِعَدِ إِسْلَامِهِمْ وَهُمْ أُولَا مَا لَمْ يَنَالُوا وَمَا تَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {74}

They defend by swearing falsely by God and they did not say verily they made a statement of infidelity and after embracing Islam, they turned infidels and resolved what they could not do, and they turned against God and His prophet because they were enriched out of Divine grace, by getting large booties making them independent of their original profession, instead of being grateful to God and the Prophet. If they did penance, it is good for them, and if they turned back, shall God punish them severely in this world and in Eternity when they shall find none to

sympathize with them and assist them on Earth. (9:74).

{وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِن آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ} 75

Among them some promised to God if they were provided out of Divine grace, they would do charity and be virtuous. (9:75).

{فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ} 76

And when God showered wealth on him, out of Grace, he became a miser and turned back and began to question (the validity) of (the demand to pay religious tax) (9:76).

{فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ} 77

whereupon We created hypocrisy in his heart until the day he shall meet Us to answer God for having breached the promise and for having told lies. (9:77).

{أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ} 78

What, do they not know, their secrets and open versions are known to God, Who knows secrets of secrets? (9:78).

{الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۖ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ} 79

Those who impugn those faithful, who willingly pay tithe and those who do not have (any income) except earned by dint of labour, they laugh at them. God shall laugh at them on the Day of Reckoning when they shall have intense punishment. (9:79).

{اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ} 80

Whether you pray forgiveness for them or not, even if you do 70 times, God shall never forgive them. This is because they became infidels before God and His Prophet and God does not guide a vicious sect. (9:80).

Moral

(a) God has commanded waging of war against infidels in company of hypocrites (so long as these hypocrites openly did not enter into war with the prophet and for reasons given heretofore) and as the Prophet, in his lifetime, did not wage war with hypocrites and as the Prophet had said in favour of Ali, “Your fight is my fight” and in favour of Hussain, in similar terms and both these immaculate Divine Lights, after passing away of the Prophet, had to fight against the Kufis and Sham Muslims who were hypocrites, alike infidels, having actually faced their religious leaders. They (Ali and his son Hussain) thus fulfilled the Prophet’s trust, being his true Khalifas.

(b) This was exposed by God when Ali was made the Prophet’s successor in the valley of Khum, seven of the hypocrites, viz. Abu Bakr, Omar, Abdur Rahman ibn Auf, Sa’ad ibn Abi Vakas, Abu Obaide ibn Jarrah, Salim Maula, and Ibn Hazifa ibn Abi Shoea, swore in the Holy Sanctuary of Mecca. They would not let the Khilafat go to the Hashamite dynasty and later they plotted to kill the Prophet on his return from Tabuk in the Valley of Akbah, and this private talk was revealed by God to the Prophet who called upon them to explain, and they denied it.

(c) This is a case of how love for power and wealth converts man into a hypocrite who shall never be forgiven.

Verses 81 – 89

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ {81}

The lags are pleased at sitting behind in their places by disobeying the Prophet and disliking participating in the crusade with property and life and they advise others not to go in summer to the battlefield. Say, “The heat of hell is hotter than the heat of the summer, had you known.” (9:81).

{فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ} 82

Laugh little and weep more as a result of your actions. (9:82).

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ {83}

If God returns you a group of these hypocrites who will ask a permission (in future) to

accompany you, tell them please do not accompany me at all, and do not fight against the enemy with me. You are pleased to lag (when last I went to Tabuk) so be with the lags. (9:83).

{وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ} 84

(Oh you Prophet) do not pray forgiveness for any of them if they die, do not stand before their graves forgiveness, verily they had displeased God and His Prophet and they have died a death of the disobedient. (9:84).

{وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ} 85

Do not be surprised at the property and children (of these hypocrites). It is nothing but God desires punishment at their hands of property and children, for not having spent in the name of God in this world and remove their souls while they are infidels. (9:85).

{وَإِذَا أَنْزَلْتُ سُورَةً أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْفَاعِلِينَ} 86

And when a chapter (surah) is revealed to you demanding belief in God and participation in crusade with His Prophet, the rich among them pray permission from you to leave them and be the lags. (9:86).

{رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ} 87

They have been pleased to be with the lags and their hearts have been sealed on account of which they do not understand. (9:87).

{لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ} 88

But the Prophet and the faithful with him who have participated therein with property and life for them are bounties and they are to attain salvation. (9:88).

{أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ} 89

God has equipped paradise for them beneath which flow canals wherein they shall ever abide and this is a mighty success. (9:89).

Moral

God reminds the faithful, hypocrites all (especially the lags) to laugh less in this world and weep more due to the sins they have committed, as there will be no time after death to undo evil thereof, so everyone, wise of his future life, should be busy in undoing wrong, rectifying self and amassing virtues for the future journey, which is destined for everyone. These hypocrites, when they will see, battle is near at hand and a promise of a large booty is foretold, they would accompany or desire to accompany and God has refused permission to them on such occasions.

This is an illegal and unfair intention for which they will be held up in the future. The Prophet was asked not to pray forgiveness for hypocrites, so he never prayed or uttered a couplet leading to forgiveness of the deceased if he was a hypocrite.

Verses 90 – 99

{وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ} 90

And the Bedouin who came to you to take permission to lag and be with the liars who lied before God and the Prophet, intense punishment shall be meted out to them who proved infidels. (9:90).

{لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ} 91

Neither on the weak, the sick nor on those who cannot afford anything is any objection, provided they are a well-wisher of God and His Prophet. The virtuous are not to blame and God is forgiving and merciful. (9:91).

{وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ} 92

Nor on those who came to you with this request, you arrange equipment for them, and you told them, "I have none to spare you," when they went away in tears in their eyes, out of grief, having none to sacrifice in the Name of God. (9:92).

{إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ} 93}}

Only those are to blame who request permission although rich, but desire to lag with the lag, God had sealed their hearts, of which they are unaware. (9:93).

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ
{تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ} 94

They will plead on your return from war, you say, “I am not going to accept your lame excuse for God has already informed me about you” and shortly shall your actions be witnessed by God and His Prophet and you will be presented before the Knower of “secrets and open” when He will inform your acts. (9:94).

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا
{يَكْسِبُونَ} 95

Shortly shall they swear, on your return, you be pleased with them. You turn your face away from them, they are unholy creatures and their destination is hell, (which is) their due reward for their actions. (9:95).

{يَحْلِفُونَ لَكُمْ لَتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ} 96

They swear that you be pleased with them, and if you are pleased with them, certainly is not God going to be pleased with a disobedient sect. (9:96).

{الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ} 97

The Bedouins are infidels and hypocrites in the highest degree, and they deserve not to be informed what command God has revealed unto His Prophet, and God is Omnipotent and Wise. (9:97).

{وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ} 98

Among the Bedouins are some who consider what they spend in the name of God as tax, and they are awaiting the calamity to fall on you, fatal calamity shall fall on them. God is Hearing and Seeing. (9:98).

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَّا إِنَّهَا قُرْبَةٌ لَهُمْ

{سَيَدْخُلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} 99

And among the Bedouins are those who believe in God and the Day of Reckoning, and what they spend in the name of God they take it to attain Divine proximity, and the Prophet's blessing. Beware, it will be the cause of Divine proximity and God shall soon admit them within His Mercy. Verily, God is forgiving and Merciful. (9:99).

Moral

God describes the three classes of Bedouins of Arabia during the Prophet's regime:

1. Who lagged to participate in the crusade and became infidels to benefit Divine punishment by telling falsehood before God and His Prophet.
2. Others considered payment of tithe as tax and awaited Divine disaster on His Prophet.
3. Are faithful seeking therein (payment of tithe) Divine Proximity and the Prophet's blessings. He then exonerates the weak, the sick, and the poor, who have no resources to accompany the long journey to undertake the crusade.
4. He lays blame on the rich who intentionally avoid crusade for luxurious living of the world to put forth lame excuse and then swear falsely to please the Prophet, who even if he was pleased, God would never be pleased with them.
5. They wanted to fan sedition during the absence of the Prophet of going to Tabuk. So, the Prophet, to subdue these rebels, he left Ali behind him at Medina. The hypocrites seizing this opportunity propagated false propaganda against Ali in which the Prophet was displeased with Ali, and this was the reason why he did not take him with himself. Ali went to the Prophet to declare the insurgents had in view when the Prophet said, "Ali, your position near me is that of Aaron to Moses, except the Prophetship ends with me under Divine Wisdom.
6. All our acts are present before God, Prophet, and other Divine Lights, his successors. This should be carefully borne in mind by every faithful and avoid unlawful and advise and support the right cause against false, however mighty it be.

Verses 100 – 110

{وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ} 100

And God is pleased firstly with the foremost Emigrants of Mecca provided they adhere until

death to faith, and did not plot against him (Prophet) by remaining with him in name, and participating nominally in Crusade, watching surreptitiously the Prophet's movements especially when he used to be in closet with Ali, and Ansars (assistants to the refugees) of Medina and lastly, who followed him in virtues, and they are pleased with God, Who has equipped for them paradise, beneath which flow canals, wherein shall they every abide, and this is a mighty success. (9: 100).

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ {101}

And about you are Arab Bedouins hypocrites and also among the City of Medina, who are steady on hypocrisy. You do not know We know them, so shall We doubly punish them⁵. Then they shall revert to intense punishment (on the Day of Judgment). (9: 101).

{وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {102}

And there are some who have mixed virtues and vices, of which they are cognizant, (they are not hypocrites, however) shortly shall God forgive them due to their repentance⁶. Verily God is forgiving and Merciful. (9: 102).

{خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ {103}

Accept their tithe on property and purificate them and thus absolve them and pray forgiveness them, as your praying is a source of relieve (to their hearts) and God is Hearing and Knowing. (9: 103).

{أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ {104}

Do they not know⁷, verily God is He, Who accepts penance (if performed duly) of His creatures and accepts charity, and verily God is acceptor of penance and Merciful. (9: 104).

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {105}}

Tell them to act virtuously, God, His Prophet and the faithful (Divine Lights) shall see them and you shall revert on to the knower of secrets and open when He will acquaint you with your deeds.

(9: 105).

{وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ} 106

And of them there is some awaiting decision of God asking whether they will be punished by Him or led to acceptance of their penance. God is All-knowing and Wise. (9: 106).

{وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ} 107

And those who (hypocrites of Quba) planned a mosque with infidel intentions of injuring (Islam) by causing a faction and barring men from following the right way awaiting misguidance (of Abu Amar) who entered in the field against God and His Prophet (in Uhod and Honain) previously, and although they would swear hard they have no other intentions, except sincere (to serve Islam), but God witnesses they are damned liars. (9: 107).

{لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَّهَرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ} 108

Do not stop there ever. The mosque which is initially founded on piety deserves you should pray there, for there are men who love and desire to be purificated and God loves the purificators. (9: 108).

{أَفَمَنْ أُسِّسَ بُنْيَانُهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَانُهُ عَلَى شَفَا جُرْفٍ هَارٍ فَأَنْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ} 109

Is he who has founded his faith on Divine Awe and Will not preferable to one whose faith is founded on the bank of a river likely to be destroyed and thrown into hell? Verily God does not guide the disobedient. 8 (9: 109).

{لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ} 110

Ever shall those whose foundation of faith rest on suspicious hearts, keep on unstable 9 until their hearts are torn asunder (by being killed or death sent them to hell) and God is knowing and wise. (9: 110).

Moral

In the forgoing paragraph God has again classified “man” as in His Glorifying paragraph in the beginning He did:

1. Faithful on whom He has endowed bounties, misguided, those who are infidels including polytheists, atheists and in between. Here He has further subdivided misguided into four sections: weak minded may be insane, idiots, those who have not received guidance.
2. Hoping in God’s Decision on Reckoning Day: they may be further subdivided into (a) may be punished, (b) may be forgiven.
3. Those whose hearts were invited by obligations, etc. and those who have not been steady in faith.
4. Sinful Shias. In another Division according to Divine Lights, Division stands as under:
 - (a) The faithful to enter paradise without any suffering in hell.
 - (b) The infidels inclusive of hypocrites to permanently reside in hell of various grades, as per intensity of crime.
 - (c) The weak minded, whose fate shall be decided on Reckoning Day.
 - (d) Those condemned to hell punishment.
 - (e) Those who have been cognizant of their sins. If their virtues exceed their vices, they shall be forgiven, else shall suffer temporary punishment in hell and transition period, after death and before Reckoning Day.
 - (f) Men of reefs over the bridge having sins equal to virtues to be redeemed under intercession of Divine Lights.

Verses 111 – 118

حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ
111}}

God has purchased from the faithful their lives and property in change of giving them paradise. Therefore, they fight for the sake of God, kill enemies and become martyrs. There is a true promise for them in the Torah and the Bible and the Qur’an. Give tidings of this transaction, which you have made on your fulfilling the promise with God and this is a mighty success. (9:111).

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ
لِحُدُودِ اللَّهِ وَيَشِيرِ الْمُؤْمِنِينَ {112}

The Penitent, the Glorifying, the early morning risers, the Prostraters on kneels and heels, who order virtues and prevent vices, guard Divine limits and you give tidings of these to the faithful. (9: 112).

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ
{113}}

It is not for the prophet and the faithful to pray forgiveness for the associators, although they be their relations after the fact they be their relations after the fact they have been pointed out they (associators) are inmates of hell. (9: 113).

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ
{114}}

Abraham's prayers for forgiveness of his uncle was not put into execution but a promise held out to him, conditionally, and when it was made clear to him he is God's enemy he avoided him. Verily Abraham was supplicating God and forbearing. (9: 114).

{وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {115}}

It is not for God to misguide a sect after guiding him, until He points out what is to be avoided by them, verily God is Omniscient. (9: 115).

{إِنَّ اللَّهَ لَهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {116}}

Verily, the Kingdom of Heaven and earth is for God, He enlivens and He gives death, and there is none for you, without Him, to sympathize or assist. (9: 116).

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ
{ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ {117}}

Verily God accepted penance through the Prophet of emigrants and assistants who help them in distress, 10 when they were about to lag some of them by giving them hope. Verily he is

considerate and Merciful. (9: 117).

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ {118}

And those, three of them, who disobeyed until the ground about them became difficult to stay and their souls themselves were constrained,¹¹ and they felt sure they no refuge except towards Go, then, in their penances were accepted. Verily God is accepting Penance and Merciful. (9: 118).

Moral

1. This is a direct bargain of the faithful with God to obtain paradise, by lending sacrificing property, and life for the sake of God – whether they kill the infidels or die as martyrs at their hands. This promise has been held out to them in Testaments Old and New and Qur'an alike. Note there was no crusade in the time of the Christians and at present, in Islam, too. When the Imam is hidden: crusade here refers to the great crusade against Inner Foe, for object of crusade is to compel God's enemy to subject to Divine commands, through His Prophet and crusade against inner foe, is also forcing foe (i.e. self) the inner instincts to vigours of religious worship, prayers, fast, and payment of tithe, and performance of pilgrimage, as per dictates of "Reason" the inner Prophet of God, by penance and virtues be they men or women, subjecting to religious limits.
2. Praying forgiveness for Associators, even though they be relations is forbidden, and Abraham's apparent exceptional case is elucidated.
3. This is very important command wherein God distinctly refuses to admit guidance of every sect, unless it avoids what is refrained by Him through His Prophet. In fact, He distinctly says, obedience unto him is obedience to God. How can those who claim precedent in faith on authority of couplet (100) when they have admitted their "offence against Fatima," daughter of the Prophet, rendering themselves apostate, denying the rights of Ali, his real, legal successor, established by the Prophet under Divine Commands, be given hearing? Rather, Divine curse shall be on them forever and hell to boot punishment in permanence.
4. For simply staying away from the crusade, three of them were secluded, their wives having left them and they had not an inch of ground to refuge them, when Divine Mercy took pity to accept their penance. What about deeds of grievous nature? Everyone should take a lesson.

Verses 119 – 122

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ {119}

Oh you faithful fear God and be with the truthful. (9: 119).

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {120}

It is not fair for residents of Medina and Bedouins about Medina to stay away and thus disobey the Prophet of God and prefer rest for them to giving him (Prophet). This is because, if to them has reached the due pains of thirst due to heat and trouble due to fatigue, and hunger and difficulty on the path of God, or not a step do they take, which enrages the infidels and not a profit accrues to the, from enemy but what is recorded for them, a virtuous act, and verily God is not going to waste reward of the obliging. (9: 120).

{وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ {121}

And not a trifling or a heavy sum they spend nor a track of land they cross, but it is recorded for them, so God may reward them, at best, for their actions. (9: 121).

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ {122}

And it is not necessary for all the faithful to go to acquire knowledge. Why should not a single, form each sect, should go to acquire religious knowledge so on return he may warn his sect in which they may fear God. (9: 122).

Moral

(1/119) God distinctly has ordered to follow the Immaculates. Divine Lights, whether there are present physically, are not available, for, in case of their absence, they are duly authorized to make arrangements to keep their followers from going astray.

(2/120) It is not fair before God if people prefer rest for self to that being given to God's Prophet for every inch of pain appreciated by them, in the name of God, well get automatically recorded as a virtue in their name.

(3/122) As for deputing men to study Theology by leading him, God suggests each sect can nominate suitable applicant, capable of discharging this duty, and after being qualified, may serve, in the name of God, to warn those going astray and encourage the pious for future rewards.

Verses 123 – 129

{يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَعَلِّمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ} 123

Oh you faithful fight with those infidels who are in your neighbourhood, they might appreciate your hardship, and know God is with the pious. (9: 123).

{وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ} 124

And when any Surah is revealed, some of the say what is it which has increased your faith, those who are faithful get their faith strengthened and they are pleased. (9: 124).

{وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ} 125

Whereas those who have got diseased hearts, (state) it gets worse and they die infidels. (9: 125).

{أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ} 126

Do they not see, they are being tried once or twice every year, they neither do penance nor take advice. (9: 126).

{وَإِذَا مَا أَنْزَلْنَا سُورَةً نَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ} 127}}

When any Surah is revealed, some look at the others and they say, “Does anybody see you?” Then, they turn back. God has upset their hearts because they are a sect who do not understand. (9: 127).

{لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ} 128

Verily, has come to you a prophet from amongst you which is not to your liking and he also feels it hard. The greatest desire with him is for “you to embrace faith and he is considerate and kind to the faithful.” (9: 128).

{فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ} 129

And if they still turn away, you say, "I trust in God without Whom there is no other God, I depend upon Him and he is Mighty Proprietor of the Throne." (9: 129).

Moral

This universal Divine warning comes once or twice a year or so, in the shape of famine, floods, storms, earthquakes, plague, but few pay any heed thereto, having already neglected the Existence of God, thus they do neither penance, nor take any advice for the future. How ungrateful of them!

God has cursed disbelievers when they turn away after having revelations, despite having a Prophet, who is greedy to see them embrace faith.

- [1.](#) Simple participation in crusade is not enough but integrity of your secret cabal is to be examined whether it proves you for God and Prophet or against them.
- [2.](#) Who can deserve this except Ali? A Divine Light and one in 1000 of Prophet's companions like Hamza, Jaffer Tayar, Abu Dajjana.
- [3.](#) How many companions of the Prophet fled? Can they fall within the narrow margin of the faithful? And for the flight from the crusade punishment is Hell in Eternity.
- [4.](#) After death which is when they die on the battlefield which would be their penance.
- [5.](#) once during death, at partition of soul and secondly in the grave – the interim period before resurrection – this has been fully realized in version of Divine Lights.
- [6.](#) as Abu Lubaba who did not proceed to crusade and later tied himself to the pillar of the mosque of Medina until the Prophet, under Divine Command, freed him.
- [7.](#) This is brought about the on silver, gold, camel, cow, goat, corn cereal, (e.g. wheat millet, etc.) and fruits dried and fresh grapes.
- [8.](#) God has allegorically described a true faithful and hypocrite, basing his faith on suspicion and reaping similar fruits after death.
- [9.](#) that mosque was pulled down and converted into a closet – thus rendering them all the more suspicious.
- [10.](#) Refers to Tabuk where there was famine of food and water.
- [11.](#) About 50 days they suffered solitary jail.

Appendix 2: Prophet's Sermon near the Valley of Khumm

In the Name of God the Compassionate, the Merciful

All praise is due to Him, Who, with regard to human conception about Him, is far above and exalted and in spite of His unity is close to His Creation and in His sovereignty is Almighty and Glorious in His Supremacy. Whatever and wherever it is, it is not beyond the realm of His knowledge. He is circumspective over His Creation by virtue of Omnipotence and obviousness. Glorious, Self-existent,

Praiseworthy, Eternal, Creator of all bodies and all Heavens and enlarger of extensible bodies, Prime Mover of Earth and Heavens, Praiseworthy, Sublime, Providence of Angels and souls, Obliging and Bountiful to all His creation, views every eye, although eyes cannot view Him, Merciful and Forbearing, Tolerant on endowing share of His boundless mercy to all and has obliged His creation with His Bounties, does neither hurry on avenging nor punishing the deserving, knows the hidden,, acquainted with secrets of hearts: hears of the future events are not hidden from Him, nor is there room for suspicion in private affairs.

He is circumspecting all with His Might and His Might pervades everything and His Potence is over all. Nothing is like Him and He is Creator of everything when nothing existed, and shall be eternal, ever steady with injustice. There is no other God except Him, Mighty and Wise. His Entity is above human conception, although He perceives and He fathoms everything, none can discern Him physically nor can any comprehend as to His Being by invisible or visible means, except by obvious evidence adduced on Self-assertion.

I testify His sublimity has over-whelmed always, His Light enveloped eternally all, and His Commands without any opinion to share is ruling everywhere. There is none to advise on His pre-destination and there is no contravention in His Designs. Whatever form He has endowed has been original in its being, there was no similitude existing ere that, whatever He created, He neither took help of any nor had He to worry nor had He to put an excuse, whenever He thought of creating anything, it was there, and when created was in existence. It is He, God, except Whom there is none other Perfect in His Architecture, Creator of Good, just, never tyrannizes, merciful, reversion of everything is unto Him.

I testify everything before His Might is humble and everything due to His Awe is submissive, Lord of all angels, Prime Mover of all Heavenly Bodies, setting the sun and the moon on duty, revolving each for a definite period, over-powers night by day and vice versa, sets one to succeed another, Breaker of head of every tyrant, and destroyer of every headstrong devil, none to face Him, not His partner, Alone, Self-sufficient, has no son nor is He son to any nor any other creator like Him, Alone, mighty Providence, Sublime.

Is what He wills, what He intends, settles immediately, He knows and fully well. He kills and enlivens, reduces to poverty and enriches. He makes us laugh and weep, near and far, withdraws and endows, He wields power every way, ever praiseworthy, all welfare is under His sway and He, it is, controlling everything, sends night into day and vice versa. There is no other God, except Mighty Forgiver, acceptor of prayers, boundless endower, circumspective Providence of spirit and humans, nothing is difficult for Him, neither complaint of the afflicted worries Him, nor bewailing of the crier constrain Him.

Protector of the virtuous and Be fitter of the salvable, Lord of the Worlds, has right of acknowledgement from every one of His Creation, and every one in pleasure and pain, adversity and prosperity should praise Him. I believe in Him, His angels, His texts, His Messengers, her His Commands, ready to obey Him and comply with His Will and fear to incur his Wrath, for none should feel safe against His avenge,

but simultaneously be not afraid He will do injustice. I own to be His creature and testify to His being my Lord and fulfil what is revealed unto me, with the fear did I not fulfil it, calamity may befall me, which none can divert, be he how much so ever designer. There is no other Creator except Him, He has informed, commands, which I have received now, if not transmitted, I shall be deemed not to have discharged my duty as a messenger.

And the Lord Almighty has undertaken to protect me from any injury likely to occur on this account. God alone is Enough and Merciful, Who has in these words revealed unto me, "I begin in the Name of God, the Merciful and compassionate." Oh Prophet, transmit whatever regarding Ali from your Providence has been revealed to you and if you did not do so, it would tantamount to your not having discharged your duty as a messenger and God shall rescue you from Evil men.

Oh you people, whatever He has revealed unto me I have never lagged in its transmission and now in consideration of the dignity of the revelation, I am explicitly describing, Gabriel came to me thrice and from my Providence, Who is assuring safety unto me, has brought his message with peace. I should stand over here and to every white and black, inform Ali, son of Abu Talib, "My cousin, is my successor and my Khalifa (Imam, Leader). His position, with relation to me, is like Aaron and Moses, with this difference, there shall be no prophet after me (as prophetship ends with me). Of course, he, after God and Prophet, is Lord of you all, and in this connection, God has already sent me a special couplet and this is, "It is nothing but you Lord is God, His Prophet and those faithful, saying prayers and in a state of kneeling pay tithe, 'Ali ibn Abu Talib said prayers and paid tithe, in state of kneeling and in every state, he had Divine Will in view and o you people, I desired Gabriel to pray to God to exempt me from transmission of this message; for this reason, I know, in which few are pious among you and many hypocrites, and ready to act sinfully and ready to ridicule Islam, to seek an excuse are those who have been described by God in His text thus: They utter with their tongue what is not in their hearts and thus for this reason they regard it an ordinary thing, although with God it counts grave, and how often have they grieved me.

So much so, they have named me that "He (is) an ear through and through," and have thought me alike, for this reason I retain Ali, constantly, with me, attending more to him, until God sent me this command respecting him." "And among them are such who grieve the Prophet and say, 'he is an ear through and through,' you say in contradiction thereto to them, 'who takes you, it is god for you to have such ears and if I like to point out their names, I can do so, and if I want to point them out, I can do so, and if I desire to give them their position, I can do so, but God, respecting them, has barred Generously, but God the Almighty did not accede to this prayer of mine, and gives this command, "Whatever from him is revealed I should transmit" then read it out, oh Prophet, regarding Ali, whatever your Providence has revealed unto you, you transmit, and if you did not do so, not, as though, you did not discharge His duty as a Messenger, and God shall protect you against mischief mongers.

Oh people, know definitely God has made certainly Ali for you such a Lord, Imam, obedience to whom is

obligatory to emigrants, to Ansar (of Medina) too and to those who are under him in virtue and to those in the Desert and in the non-Arabs and Arabs, free and slaves too, to children and old too, to the white and the black too; this Command shall act on one believing in God as "Alone" He shall have to admit His word, and His command shall rule. Those who shall contravene Him, shall be cursed, those who shall obey him and verify him shall be mercied. God Himself has termed them forgiven, also those who listen to him and obeys him, too.

Oh you people, this is the final place, where I make him my successor, so listen to and follow and obey the commands of your Providence, God the Glorious is your Providence, your Lord and your Creator, after Him, your Prophet, Mohammad is your Lord, who, while standing is delivering a sermon and after me, under your Lord's commands Ali is your Lord and Imam, then, until dooms day, i.e. until the day when you will be presented before God and His Prophet, Imamate shall continue in my progeny, which shall be of Ali's lineage.

Nothing shall be lawful except what God has legalized, and nothing shall be unlawful except what God has made illegal. He has transmitted some lawful and unlawful and I have entrusted Knowledge of Divine text, lawful and unlawful to Ali, Leader of the Pious. There is no such science which I have not taught Ali.

He is Imam-i-Mubin. Oh people, leaving him, do not go anywhere: so be not separate from him, and do not disapprove him to be your Lord because he alone shall guide you on the Divine way, he alone shall act on Divine Commands and he alone shall nullify false claims. He alone shall prevent you from false claims, while discharging Divine duties he is not afraid of any taunters, then know it for certain, he is the first who brought faith in God and His Prophet and who sacrificed his life for the Prophet and in company with the Prophet, prayed to God, when none other among men was the Prophet's companion. Admit his superiority when God has bestowed and believe in his leadership, as God has nominated him as such.

Oh men, he is Imam, Divine Nomination and God shall never accept penance of any who is defiant of his Lordship and shall never forgive, and it is necessary for God to treat him, in a manner, whereby shall he soon suffer most intense and matchless punishment, who concerning Ali, contravenes Divine Commands, avoid going against him lest you may be condemned to fire, fuel whereof, is man and rock (of sulphur) which is prepare for infidels. Your predecessors were given tidings on account of me, be they saints and prophets in which I am the lord of all saints and prophets and to all (creature), be they of Heaven or Earth, I am the Divine Light (proof to declare Providence).

Those who are in doubt about it, is such an infidel as used to be in times of ignorance and those who doubt least little bit of my words, is as though they doubted all affairs and for the latter is hell. Oh you people, God, out of His mercy and bounty, which every moment attends on me has given me precedence which I should ever praise Him, barring Whom there is no other God. Oh you people, respect Ali after me. To all men and women, he is superior, due to us only, God provided provision and all creation exists on this account.

Those who discard this claim of mine is cursed, is cursed under Divine Wrath, although it does not agree with his views, beware Gabriel has transmitted this message to me, from God and He Himself says, "He who is inimical to Ali does not befriend him, is cursed by Me, and shall be cast on him Divine Wrath. Thus, everyone should consider necessarily, "what he is sending ahead, for tomorrow, for self." Fear God and do not defy Him. After steadfastness, you may not get shaky; verily God is acquainted with your acts.

Oh you people, Ali is close to God (not physically, but by virtue of his having been endowed with Divine Attributes) regarding which God reveals in His Text. Some will repent (on Dooms Day they did not appreciate "Janbu-Allah"). Oh you people, contemplate on text and understand its couplets, discern its fundamental couplets relating (to tenets of Islam) and do not follow couplets which are susceptible of diverse applications (against authorized versions thereof). Now, by God, except Ali, whose hand I have held, and whom I have raised on my sides and whom I have supported by my side shall open the warnings for you.

Count explicitly thereon and he will be your teacher. Verily, this Ali is "Lord of those whose Lord I am," and this Ali, son of Abu Talib, my cousin and my successor, and his lordship is under Divine nomination which is revealed unto me. Oh you people, this Ali and all my immaculate progeny are minor trust, and your major trust is Divine text and each of them is companion to the other and shall not separate until they reach me at the cistern. They are among creations, His Trustworthy Representatives (to follow them is following god as they are personified) and Divine nominees Lords on earth." Beware explicitly have I declared.

See, God revealed and I communicated. remember, there shall be no other leader of the faithful, except this cousin of mine, and for no other, except him, commandership of the faithful shall be justifiable, then striking on his shoulder raised him until his feet reached the level of his knees, although he had held his hand from before when he was in the alter, then said, "This Ali, my cousin and my successor, and treasure of my knowledge, and is my representative on my followers, and the Elucidator and Expositor of the text and inviter to God and shall act on what God wills, and shall fulfill against God's enemies and shall befriend on Divine obedience, and shall prevent you from disobedience to Him, representative of God and Prophet, leader of the faithful, shall take you to God and under Divine commands to fight against those who breach Divine Covenant and who shall turn away from truth (God) against renegades.

Is say in accordance with Divine commands and it will not be rejected and I say under Divine commands, "Oh God, You befriend him who befriends Ali, and be inimical to him who is inimical to him, and curse him who refuses (to admit him, as his Lord) and cast Your wrath on him who denies his rights." Oh God, You did reveal unto me in which leadership is for Ali, your Wali (friend) and when I described it openly and appointed Ali as my successor, "You did reveal this couplet whereby You did complete the religion of Your creatures and did fulfil Your Bounties and approve for them 'Islam' as their religion and commanded 'his religion shall not be accepted, who is desirous of seeking any other except

Islam” and shall be sufferer in Eternity. “Oh my Lord, I pray You be a witness which I transmitted (Your message).

Oh you people, it is nothing but God. The Almighty fulfilled Islam the religion with his leadership.” He who does not admit his (Imamate) Leadership, and after him until Doomsday, from my progeny, and of his descent, wherever be his representative, he does not accept him as his leader, when he shall be presented before God, shall be one, whose acts shall have been voided, and shall be in hell forever. God shall not mitigate his punishment, and no time be given to him. Oh you people, Ali is of you all, the greatest of my assistants, and is nearest to me of you all, and the most respectful to me of you all, and both God, the Almighty and myself are pleased with him.

No such couplet of Divine will has been revealed unto me which does not pertain to him and God has nowhere addressed the faithful unless He has commenced with him, and no couplet on Divine Text re-appreciation has been revealed which does not relate to him and God the Almighty, in revelation of the Chapter of Humanity has given tidings of paradise and especially for him and this Chapter has not been revealed for any but them. None but he is appreciated therein. Oh you faithful, he is to reinforce Divine Faith on Behalf of Divine Prophet, he is to litigate and fight, and your Prophet is best of all and your Imam best of all Imams, and of his descent shall be the best Imams.

Oh you people, every prophet had his progeny from him, and my progeny shall be of Ali’s descent. Oh you people, the arch angle was expelled due to his jealousy of Adam, so you be jealous of Ali, else all your acts shall be voided and your footsteps will totter. Adam’s forsaking of one preferable act led him down to Earth, though he was God’s chosen devotee. What shall be your condition when you are what you are, and among you, some are God’s enemies. Beware, none but the miserable shall bear grudge unto him, and none but the selected of God, shall befriend him, and none but the sincere faithful shall believe in him. Verily, in his appreciation has God revealed in chapter on “The Period,” which he repeated, commencing in the Name of God the Compassionate, the Merciful.

Oh you people, I have made God a witness in transmitting the message of prophetship and on prophet is nothing but openly describing. Oh you people, fear God, to the due degree, and do not die but a true Muslim. Oh you people, put faith in God and his Prophet and Divine Light sent therewith before your faces are obliterated and then turned backward.

Oh you people, I have Divine Light in me, whereafter it will pass on to Ali and will thus pass on to Mehdi, who shall avenge on behalf of God and us to, because the God Almighty has made in us a cause for punishing this failing on duty to us: (a) those bearing enmity to us, (b) those facing us, (c) those who are dishonest to us, (d) those who are sinners, and (e) those who are tyrants.

Oh you people, I warn you, I am a prophet from God to you all. Other prophets have preceded me. If I die, or I am slain, will you turn back on your footsteps? Those who do so shall not harm God any way and God shall reward the grateful. Beware; Ali is qualified in patience and gratefulness and after him my

progeny of his descent. Oh you people, do not express your obligation God for embracing Islam, else you will incur His ill will and His wrath will fall upon you. Verily, He is awaiting such criminals.

Oh you people, shortly after me shall be leaders who will be inviting people to Hell and will not be assisted on Reckoning Day. Oh you people, God and I both deny their acts (disapprove being unauthorized). Oh you people, certainly they all, i.e. their friends, their followers shall be cast in the lowest grade of Hell. What an awful destination of it is for the proud. Beware, these are the people who shall be the companions of Sahifa, to suspend (the records) in the holy sanctuary at Mecca. Those who desire can look into it.

Oh you people, I leave in my family Imamate and inheritance and I have transmitted the message I was instructed to do so as to be an argument against the present and the absent and against everyone who is present here or not, and who is born or not. It is obligatory to transmit it and continue the process until Dooms Day, and shortly shall people due to power and position, confiscate succession. Beware, God shall curse them who will deprive my inheritors and their companions when we shall be soon free to take account from you too, and flames of fire will envelop you and melted copper be poured on you when you will not stop it.

Certainly God is not going to leave you in the state in which you are unless He separates the vicious from the virtuous; it is not for God to acquaint you with the secret. Oh you people, there has not been a single community, which for its falsification has not been destroyed. Similarly, every tyrannical community shall be destroyed as he has described, and this is your Imam and Lord. This is God's promise and He shall prove you so.

Oh you people, many before you have been misguided: God destroyed the preceding and shall destroy the succeeding. Verily, God has ordained me, and I have accordingly ordained Ali, and barred him, and Ali has learnt the Divine Commands of "Do and Refrain" and so you listen to his action for your own safety and follow him to salvation and go where he intends you to take, less different courses may deviate you therefrom.

I am Divine Way, obedience to whom God has commanded. Thereafter is Ali's Divine Way, then my sons of his descent, these very Leaders will lead public to Truth and shall dispense justice, then the Prophet repeated the whole Chapter on "Glorification" and all (Ahl al-Bayt) and for them is in general, and especially (for them). They are Divine Lights who have no fear of the future or sorrow for the past: beware god's group is one to overpower all.

Know Ali's enemies are those disobedient and transgressors and brethren to the devil, who deceive, go on breathing in misgivings in their ears. Beware all friends of Ali are faithful whom God has described in the Text, "You will not find those who believe in God and Dooms Day to befriend those who defied God and His Prophet. Beware God has described His friends, thus, "Those who embrace faith and did not mutilate their faith with tyranny (association) nor by disobeying Divine Lights, are in safety and in

confidence and they are guided.

Beware friends of Ahl al-Bayt shall enter Paradise with peace and protection and angels shall salute them and address them “you have been pure and purified, enter Paradise unaccounted for.” Listen, their enemies shall enter in flaming hell; do not forget their enemies shall hear shouting of hell when it will be raging hot giving loud shrieks. Whenever any group shall enter therein, it shall curse its like group. Know they are enemies about whom God says, “When any group shall be hurled into it, Guard of hell shall question them, ‘had not a warner come to you?’”

Know the Ahl al-Bayt are friends to those who fear God unseen, and for them is forgiveness of sins and great reward, too. Oh you people, there is a great difference between flaming fire of hell and paradise. Our enemies are those whom God has disliked and cursed. Our friends are those who are friends to God and have been praised by Him. Oh you people, know I am a warner and Ali will take you to the intended destination. Oh you people, I am your Prophet and Ali is my successor and beware of the last Imam (Mehdi Qayem), shall be of my progeny.

Beware he who would vanquish all religions: know he will avenge tyrants, he will conquer and destroy forts. Know he will kill every group of associators and he will kill every group of associators, and he will avenge unlawful murders of friends. Know he will be an assistant to Divine religion. Beware he will draw water of knowledge from the deep see. He will nominate every distinctive man for his destination, and likewise to every ignorant man as per his ignorance. Know he will be Divine selected and approved. Know he will be inheritor of every science having entire mastery over it.

Note, he will advice on information on behalf of God. Note, he will be an exalted and learned Imam and note all affairs will be entrusted to him, know everyone who has preceded him has given his tidings. Know definitely, he alone shall remain as a representative of God and thereafter shall there be none else. Truth shall be with him and he shall have Divine Light. Know definitely none shall vanquish him and none shall succeed against him. Know on Earth he is God’s viceroy and nominated by Him as such. I have described openly for you and explained to you and this Ali, after me, will explain to you.

Know I shall call upon you on completion of my sermon, come over to owe fealty unto him, and to admit this is confirmation of it by giving in your hand in mine and thereafter give in your hand unto him. Know I have sworn fealty unto God and Ali has sworn unto me and I demand fealty of you unto him under God’s commands. Whoever shall breach it shall suffer self consequences thereof.

Oh you people, pilgrimage, Umra, Safa, and Marwa are God’s signs. Those who do pilgrimage to Mecca or performs Umra, (it is obligatory on them to go up and down Safa and Marwa seven times). Oh you faithful, do pilgrimage to the holy sanctuary, for verily, those who shall go to pilgrimage shall be rich and those, in spite of affording, shall escape, shall be reduced to poverty. Oh you people, the faithful who shall stand in Arafat praying forgiveness of sins shall be forgiven of their sins to date (note significance of condition of being faithful). When he has completed pilgrimage, he had now better start anew his acts:

the pilgrims shall be assisted and shall be compensated for their expenses, for verily, God does not void acts of the virtuous.

Do pilgrimage by fulfilling faith and following theology on full understanding and do not return from Holy sanctuaries without penance, and intention to avoid sins in future and purifying self. Oh you people, pray and pay tithe, as God has commanded and if your period is extended and if you fail in discharge of your duty or you forget, this Ali is your Lord, he will expose those things openly to you, whom God has appointed after me, and him has he appointed, His and mine Khalifa (representative). He will show you Divine Injunctions and will expose you what you do not know.

Remember, the number of lawful and unlawful is not unlimited, nor can I enumerate them all. Of course, at one place, I order you to do legal and to prevent you from illegal therefrom. I am commanded about Ali, who is Leader of the Faithful and about his successors (i.e. 11 Imams). They are of you and through Ali's descent and they shall remain until the Day of Judgment as one group, among whom shall be Mehdi who will decide on Truth, and whatever has been revealed to me in connection with him, let me exact fealty from you, so you give your hand into mine.

Oh you people, whatever legal I have point out to you and every illegal which I have prevented you from, know, do not deter from one another and never change or tamper with it. Look here, I am again renewing it. Remember, say prayers, pray tithe, order virtues, refrain from evil and remember in ordering virtue, the principal fact is to act according to my words and to transmit it to him who is not present to hear the same (due to absence or not born), so as to make them admit it and prevent them from discarding it, for this is Divine Command and my orders are the same which "without Imam's command or consent to participate in crusade, confirmation, or recognition neither duty of ordering virtues nor commands to refrain therefrom are valid."

The text points you out which successive Imams shall be of his descent and I have also advised you which he is of me and I am of him, where God commands, "He has fixed in his progeny His Light and I have said so long as you are attached to these two, you shall never be misguided." Oh you people, adopt piety, fear the day of Reckoning, as He has said, "The Quake of Judgment day is a mighty affair."

Remember death and rendering of account, remember testing and accounting in Divine presence, remember reward and punishment. Those who shall come with virtue shall be rewarded accordingly and those who present a vice shall have no share in paradise. Oh you people, there are many among you who with one hand, swear fealty unto me, but God has commanded me I should take an admission thereof from your tongues, I have nominated leadership of Ali for the faithful and thereafter of his successors who shall be from mine and of his descent, as I have advised you in which my family shall proceed from his descent.

So now you all jointly say "Whatever you from Our Providence and your Providence in connection with Ali and in connection with the rest of the leaders who shall be his inheritors and of his descent have said,

we are going to listen to, and believe into, are willing and ready to obey sincerely with all our hearts, tongues, and hands on this we swear fealty unto you and on this shall we live and die and rise alive again. We shall neither change our temper therewith nor lend a room to doubt or suspicion nor shall change from this trust nor breach this covenant ever, and we shall obey God, you and Ali, the Commander of the Faithful, and those of his descent of whom you have made a mention, who will be your progeny and of his descent, of whom first are Hassan and Hussain, and thereafter of Hussain's whose connections with me and their position before God my Providence, I have clearly pointed you out, in which they are youthful Chiefs of Paradise barring me and Ali." I am, by Divine Commands, nominated their father before Ali and now you say, "We have obeyed God in this respect." Obey you and Ali and Hassan and Hussain and those Commanders whom you have mentioned and this is the promise and covenant of us which for Ali with all our hearts, souls and tongues we fulfil by placing our hands into the Prophet's hands, and who took both of them in their arms and admitted their excellence by tongue and said, We shall never in their place select anybody else so long as we are alive and shall never turn away from this promise."

We call upon God to bar witness and God is enough to testify and you are also a witness thereto and everyone who is obedient to God is also a witness be they present or absent and God's angels, God's army and God's creatures are witness and of all witnesses God is mightiest. Oh you people, what do you say, for verily, God discerns all sounds and knows all secret discourses. Now, whoever is guided is benefitting self for it and who is misguided is to suffer for self, who swears fealty, e.g. on his hand, is Ali, Hassan, and Hussain and to their remaining Commanders who are Divine Lights thereafter. Those who shall turn out faithless shall be destroyed by God and who shall fulfil shall receive mercy from God and those who breach this fealty shall reap evil consequences thereof.

Whatever I have said unto you, say, "From now onwards salute Ali as Commander of the Faithful," and say "We have heard and obeyed." Oh our Providence, we are desirous of Your forgiveness and to You is the reversion. And say, all praise is due to God, Who has guided us to this and If God has not guided, we would not have been guided. Oh you people, before god, Ali is highly appreciated and whatever He has given in His text are more than I can describe at any place in a sermon and therefore, whoever informs you about them or declares him to you, better confirm him.

Oh you people, those who obey God, the Prophet, Ali and those Divine Lights (11 Imams) whom I have mentioned shall achieve mighty success. Oh you people, who are foremost in swearing fealty unto Ali and in befriending him and accepting as Commander of Faith shall succeed to Heavenly bounties. Oh you people, say which brings you Divine Will, then if you and all others apostate shall not affect God anyway. Oh God, forgive all faithful men and women and cast Your wrath on infidel men and women and all praise is due to Providence of all Worlds.

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