

The Holy Qur'an -The Final Testament - Juz 5

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[1] [1]

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This text is the fifth volume of the translation and commentary of the Holy Qur'an by Mir Ahmad "Ali and Ayatullah Agha Hajj Mirza Mahdi Pooya Yazdi.

It covers the fifth Juz of the Holy Qur'an, from Surah An-Nisa' Verse 24 to Surah An-Nisa' Verse 152.

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While the original publishers aimed to make this work accessible to an English-speaking audience, the editing and digitisation process carried out by the DILP team has revealed several issues.

In light of this, the DILP team has carried out a number of corrections to improve readability and reduce ambiguity; spelling mistakes, typographical errors, and non-standard transliterations of Arabic names and terms have also been addressed. In addition, the layout has been adjusted to enhance clarity and make the text easier to consult online.

For these reasons, the online text is not an exact reproduction of the original published work.

Readers wishing to see the translation as it was published should refer to printed copies available in bookshops.

Miscellaneous information:

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An-Nisa' Section 4 – Women Who May Be Taken In Wedlock

Unlawful to wed blood and foster relations, Not to marry two sisters at a time, To marry free women,
 Laws regards wedding slave girls.

An-Nisa' Verses 23 – 25

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَأَبْنَاؤُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ
 وَأَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي جُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا
 دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ
 غَفُورًا رَحِيمًا

“Forbidden to you are your mothers, and your daughters, and your sisters, and your aunts paternal and aunts maternal, and daughters of your brother¹ and daughters of your sister², and your foster mothers and your foster sisters, and the mothers of your wives and your step-daughters in your guardianship, (born) of your wives to whom³ ye have gone in; but if ye have not gone in to them⁴ it shall not be a sin on you (to marry them)⁵, and⁶ the wives of your sons who proceed from your loins and⁷ that ye combine two sisters (at one and the same time in the wedlock), except what hath already passed; Verily, God is Oft-Forgiving, Merciful.” (4:23)

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُجِّلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ
 غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ
 اللَّهَ كَانَ عَلِيمًا حَكِيمًا

“And (all) protected⁸(married) ones of the women (are forbidden unto you) save those whom

your right hands possess⁹. (This is) God’s written ordinance unto you; And it is allowed for you, (all women) besides these that ye may seek (them) by means of your wealth taking (them) into marriage and not committing fornication; and as such of them ye had Mut’a¹⁰ with them, give them their dowries as a fixed reward; and it shall not be a sin on you, in whatever ye mutually agree¹¹(to vary) after¹²the fixed reward; Verily God is All-Knowing, All-Wise.” (4:24)

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا
مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّهُنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ
الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“And whoever of you hath not means enough to marry protected¹³believing women, then (let him marry) from among those whom your right hands possess (as slaves or captives) from among your believing maidens; and verily God better knoweth your faith; Ye are (sprung) one from the other, so marry them, with the permission of their masters¹⁴, and give them their dowries (which may be) in fairness¹⁵, their getting protected not committing lewd-ness, nor receiving paramours (secretly), And after they are protected (under a Wedlock) and then if they are proved guilty of lewdness, then on them shall be half the punishment (prescribed) for the free women; This (Permission) is for him among you who feareth his falling into evil; and that ye be self-restraint is better for you; Verily, God is Oft-Forgiving, All- Merciful.” (4:25)

Commentary

Verse 23

The Mosaic religion had also prescribed similar laws about matrimonial connections: vide Lev. 18/6–18.

“None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord.”

“The nakedness of thy father, or the nakedness of thy mother, shall thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

“The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.”

“The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born of thy mother,

whether she be born at home, or born abroad, even their nakedness thou shall not uncover.

“The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover for theirs is thine own nakedness.

“The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

“Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kins-woman.

“Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kins-woman.

“Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

“Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

“Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

“Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness: for they are her near kins-women: it is wickedness.

“Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime.” (Lev. 18/6–18).

Verse 24

‘Mahsanat’ married women–i.e., all married women are forbidden to be taken in marriage (until they are divorced by their husbands).

Except those possessed by the right hands–refers to women taken captives in wars fought for God's cause (in Jihad) against the disbelievers–those women of the disbelievers who fell as prisoners of war–and who embraced the truth, Islam, and who could not be returned to their polytheist husbands–such women, even though they were not divorced by their husbands are made lawful to be the wives of Muslims.

‘Famastamta ‘thum bihinna’–And those women engaged in Mut'a, a timed alliance with a woman–after the Mut'a is null and void the parties are not entitled to inherit each other. This timed alliance or a temporary marriage or wedding, was current during the time of the Holy Prophet during the Caliphate of Abu Bakr and also for some time during the regime of 'Umar, who later at his own choice against the sanction of the Holy Qur'an which is always and in all matters irrevocable and which position was respected even by Abu Bakr and even by himself for half the term of his own regime as the Kalif, revoked Mut'a by mounting the pulpit and declaring:

“Two Mut'a as were in force during the time of the Holy Prophet, I decree now both of them as unlawful and will punish those who practice them. [16](#)”

The one Mut'a being the timed marriage and the other combining 'Haj' with 'Umrah.'

Just to uphold 'Umar's decision all sorts of interpretations of the clear words '*Famastamtu'tum bihinna*' are employed to draw inferences other than what it is actually meant and what was held lawful by the Holy Prophet whose every decision was final and irrevocable, for whatever the Holy Prophet made as lawful or unlawful none else in the world after him had any right whatsoever to revoke it. Thus, the Shi'a School or the Islam-Original as in all other matters of religion, with regard to this doctrine of Mut'a also, sticks to the decision of the Holy Qur'an and holds both the Mut'a as lawful. Even Ibn 'Umar the son of the Kalif 'Umar, refused to subscribe to the validity of 'Umar's prohibiting or declaring a thing like Mut'a' as illegal which was pronounced lawful by the Holy Prophet¹⁷.

"Rather than this historical treatment, it may be better to consider the question of Mut'a marriage from an ethical point of view. That it is an inferior form of marriage, is admitted. See the discourse of the divine Hisham or this in 'Kafi.' It is thus, not desirable unless there exist special reasons and circumstances calling for it and making the normal permanent marriage undesirable. Such circumstances do arise, everyone knows. Thousands of persons are obliged to remain for long periods away from home and are forced for various reasons to leave their wives at home. To deny a temporary marriage to them, is either to force them to celibacy or to drive them to clandestine practices. The former is always difficult in the case of ordinary people, but even if it is observed it has no ethical value unless the thoughts are kept pure.

Religion may preach this, but Law has to deal with actual facts of life and must make provision for all possible necessities. Moreover, conditions may arise when such cases are not infrequent; indeed, sometimes cases arise where a permanent marriage is possible, but is extremely undesirable; only a short temporary marriage is possible—and a necessity. Besides all this there are men and women who are in fact incapable of permanent marriage for whom a permanent wedlock is nothing but misery, who cannot manage to keep it; cannot be happy in it.

Marriage requires a certain mellowness in temper and temperament which many people are much too destitute of. Practical Eugenics suggests other reasons which it would be rather too long to discuss. Anybody can read about them. How, I say, can Law close its eyes to such a glaring mass of necessities and requirements before it. A law which ignores these is simply a victim of false sentimentalism, and Islam begs to be excused of this. It is very well to talk of ideal perfection in moral precepts; but when this comes to mating laws out of them, nothing but evil can result. What is the result of the high ideal or marriage boasted of in Christianity. I will not make mention of Paris or American city or any country and read the percentage of illegitimate births there. Of 191,721 births in Belgium in 1904, 12,887 or 6.7 per cent, were illegitimate¹⁸.

Illegitimate births in Berlin amount to about 15 per cent, of the whole¹⁹. These numbers speak for themselves and surely it is madness to ignore them. Surely all these illicit connections are not due to mere profligacy, many of them are due to dire necessity where permanent marriage has been impossible

or undesirable. As to divorce, which is considered as tantamount to causing adultery in Christian religion, anybody can read any day in the newspapers of divorces claimed and granted for the most trivial reasons. Recently a divorce has been used for quarrels arising from the husband using wrong grammar or colloquial English. This is the curse that Christianity labours under, for abolishing the law and confining religion to moral precepts. Islam does not wish to boast of this. It wants to regulate things for all time, and it cannot do this without seeing to all possible contingencies. The flagrant growth of immorality in Christian countries, despite its grave denunciation from the pulpit, is evidence that not only is the moral teaching imperfect, but it is becoming all the more unsuited to the growing civilization. Clearly Islam, if it means to be a final religion for the world, must see to this.

Nothing can be more cruel than to marry one day on promise of an all-life union and to cast away the next day on some fantastic reason. If one is not fully resolved for this at all costs it is infinitely better for him to marry for short periods, and extend time later if it suits them so that the other party may know of its true position. It wants that persons who are not sure that they will abide by their contract for their whole life should not deceive the other by an unexpected divorce. It is really meant to put a stop to this nasty practice which is so much growing in this modern civilization.[20](#)”

It is related that this verse was read before Ibn Abbas who again read the verse adding ‘*ila ajalim masamman*’, i.e., for a specified term—after the words ‘*famastuma’atum bihi minhunna*’— (M.F.A., B.H. M.S.)

It is reported of Amiril-Mu’minin ‘Ali Ibn Abi Talib having declared “If ‘Umar had not declared *Muta’a* as unlawful, only some unfortunate fellow would have committed adultery.” (M.F.A., M.S.).

It is reported that Jabir Ibn Abdullah had said “We practised *Mut’a* during the time of the Holy Prophet, during the Caliphate of Abu-Bakr and until half the term of ‘Umar’s regime as a Kalif when ‘Umar declared it as unlawful and shall punish whosoever practises them[21](#).

The Sunni Maliki School holds *Mut’a* as lawful. It is now left for any intelligent reader to judge for himself and to follow the Holy Qur’an and hold *Mut’a* as lawful or to follow ‘Umar against the decision of the Word of God.

[Verse 25](#)

“Bond women could be either those who were taken captives in wars, or women who sold themselves for life service. In either case they would belong to the lower strata of society, and their morals would accordingly be more depraved than those of free women, who themselves had not a very high tone of morality in Arabia at the day. So these women were allowed to be kept as concubines by their master’s so that the houses of good family Musalmans might not threaten to become brothels. But this was not the thing that was really desired.

Where possible these women were to be married to the poorer folk among the Musalmans, and it was

hoped that with good treatment and education in the houses of their new husbands, they would learn better morals. However, looking to their low origin, poverty and deficient education, they were not to be subjected to the same punishment for adultery as free women. They were not to be put to death (by stoning), they could only have thrashing and that too only half of what the free women would get for the same offence.” (By B.H. pp. 120, 121 Vol. II).

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- [1.](#) Own brother.
 - [2.](#) Own sister.
 - [3.](#) Wives.
 - [4.](#) Wives.
 - [5.](#) Daughters of the women not gone in unto by the man marrying.
 - [6.](#) Forbidden are.
 - [7.](#) Forbidden is.
 - [8.](#) Ar. ‘Mohsanat’ protected women (by a wedlock) Married slave woman– Minor and the insane in the guardianship of others.
 - [9.](#) By marriage, or purchase. Captives of war with the disbelievers–by gift each according to the respective condition of the Fiqh. For details Refer to Fiqh.
 - [10.](#) Ar. Mut’a, or a limited wedlock allowed in Islam– current during the whole lifetime of the Holy Prophet– during Abu Bakr’s Caliphate, and also for two or more years during ‘Umar’s Caliphate, but ‘Umar prohibited it of his own accord – against the sanction of the Qur’an (DM). “Ali renewed it & none thereafter prohibited it.
 - [11.](#) Less or more than the fixed time or reward.
 - [12.](#) Besides.
 - [13.](#) Free.
 - [14.](#) Guardians.
 - [15.](#) Reasonable – pleasing to her.
 - [16.](#) Refer to Tafsir al–Kabir, Durr al–Manthur, Kushshaf Ma’alimat Tanzil etc..
 - [17.](#) Refer to Tirmizi B.H..
 - [18.](#) Ency. Britt, 11th Ed.
 - [19.](#) Ency. Britt, 11th Ed.
 - [20.](#) By B.H. pp. 119 and 120 Vol. II.
 - [21.](#) Refer to D.M. Tafsir al–Kabir Kashshaf, Ma’alim ut–Tanzil, Mustadsak etc.

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An–Nisa’ Section 5 – Woman’s Rights Over Her Property

Respect of rights of property and life, Woman has as much right over her property as man, Similarly, in

the matter of inheritance.

An-Nisa' Verses 26 – 33

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“God desireth to explain to you (His Ordinances) and to guide you in the ways of those (gone) before you and to turn (mercifully) unto you; for God is All-Knowing, All-Wise.” (4:26)

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

“Verily God desireth to turn (Merciful) unto you; but desireth those who follow their own lusts that ye should deviate a great deviation.” (4:27)

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

“God desireth to lighten your burden, and man hath been created weak¹.” (4:28)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

“O’ ye believers! devour not each other’s property ²among yourselves unlawfully save that be trading³by mutual consent; and kill not your (own) selves; Verily, God is Merciful unto you.” (4:29)

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

“And whoever shall do this in aggression⁴and injustice, soon shall We cast him into the (Hell) fire; for this is (very) easy for God.” (4:30)

إِنْ تَجَنَّبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا

“If ye avoid the great sins which ye are forbidden, We will expiate from you (smaller) misdeeds, and We will admit you (to Paradise) an honourable (place of) entry (it is indeed).” (4:31)

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ وَاسْأَلُوا
اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

“And covet⁵ not that by which God hath raised some of you above others; for men shall have⁶ of what they earn; and for women shall have of what they earn; and ask God of His Grace; Verily, God is (very well) in the Know of all things.” (4:32)

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ
شَهِيدًا

“And to everyone We have appointed heirs⁷ (to inherit) of what (their) parents⁸ and near relatives have left behind; and (regarding) those with whom your right hands have made a covenant, give them their portion⁹; Verily God is ever witness over all things.” (4:33)

Commentary

Verse 26

‘Sunan’, i.e., ways – The essentials of the religion of the preceding generations–mode of the religious conduct of the previous people.

This indicates the consistency and the continuity of the Right Path towards God from Adam down to the Last Prophet (Muhammad) and the rebellious tendency of man against the divine authority, had also been the same to which the Holy Prophet hinted to the Muslims saying:

‘Ye will pursue the same course and tendency of those before you of the people of the Book that if they enter the hole of a lizard ye will do the same.’ (A.P.)

Verse 27

God’s turning merciful to his creatures means bestowing His grace to show them the right path to a successful life.

“That is, man cannot bear the burden of too much religious discipline, occupying all his time in scrupulous regard for every minute detail (as was the case in Judaism) and at the same time devote himself to higher work of moral self–purification in the exercise of true moral duties. This burden is therefore reduced. Also, Islam does not insist on literal performance of what may be a really good moral ideal in principle but makes allowance for special conditions and circumstances.

Thus, Islam does not compel every man in every case to lay up his life to his persecutors for the mere

avowal of his beliefs, but allows 'Taqiyya' where conditions make it feasible and desirable. Its morality is strictly relative in principle and utilitarian in practice, and never purely ideal. There is no virtue that may not become a vice in certain conditions, and no vice either that special circumstances may not raise into a virtue. This, Islam wishes to teach plainly and does not care for strictures it may evoke from those whose sole object is to attract mankind by the deceptive glamour of high ethical ideals." (B.H.)

Verse 29

This verse clearly indicates the significance or importance Islam attaches to fair play and honesty in business. Dishonesty to any people is spoken here as killing them. The concluding words of the verse are an exhortation towards kindness to each other even in business and God's mercy is assured as the reward for honesty, fair play and mutual kindness in business.

Verse 30

The punishment announced in this verse against any disregard to the goodness enjoined in the preceding verse indicates the pressure with which Islam demands mutual honesty and fair play in business.

The breach of the law of property and murder are grievous punishable crimes, and the denial of its validity is infidelity¹⁰. (A.P.)

Verse 31

"Strictly the Kabair (plural of Kabira) are such great sins as adultery, fornication, bearing false witness etc., but any sin however venial, may become a Kabira, (a major sin) if done with the thought that it is after all a trifling matter, say nothing of a spirit of insistence (Israr) which makes it greater than the greatest sins—almost quite unpardonable. Thus, practically any sin done deliberately and with full consciousness of the displeasure of God attending it, becomes a Kabira, which must be eschewed. In short, the sins that are forgiven are those fallen into at the spur of the moment, in a heat of passion, without allowing the mind sufficient time to think of God. With the thought of God coming in the mind whether as punisher or as pardoner of the sin, whatever it may be, threatens to become a 'Kabira.' (By B.H. pp. 123, Vol. II).

Verse 32

Covetousness is prohibited by this verse.

The equal status of man and a woman in the recompense for what he or she earns of good, or evil is declared here.

Verse 33

'*Mawali*' the plural of '*Mawla*' has many a significant meaning, Lord, Chief, Cousin, freed man, Slave, Heir. The word here means 'heir.'

“*Mawali*’ is plural of '*Mawla*' which conveys a number of significances such as lord, chief, cousin, freed-man, slave, heir. The next words 'out of what (their) two parents and near relatives leave' appear to show that it is the last, heir, that is intended here. 'Those with whom your right hands have ratified agreements.' In pre-Islamic days people were accustomed to entering into covenants, one with another, by which they undertook to defend each other and to inherit one another; and when one of them died, the other was considered entitled to one sixth of the property of the deceased. When the Muslims fled to Medina the Holy Prophet made every Meccan emigrant enter into a close relationship of Brotherhood with one of the Medina citizens, so that one of them would become an heir to the other (and declared 'Ali as his brother).” (By B.H. p. 123, Vol. II).

What a pity that every man and woman enjoy the right under this verse, but Lady Fatimah, the heir of the Holy Prophet himself, was not allowed by the ruling authority, to inherit the property bequeathed to her by her father, referring to some false, unproved tradition of the Holy Prophet which was in contradiction to the doctrine of heritage laid down in the Holy Qur'an.

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- [1.](#) Hence not submitting to the divine authority.
 - [2.](#) This establishes the individual right of private ownership.
 - [3.](#) The principle of business transactions.
 - [4.](#) Breach of the law of property and murder, grievous crimes– severely punishable – and the denial of the validity of the law is infidelity (AP).
 - [5.](#) Covetousness condemned.
 - [6.](#) Individual right of property.
 - [7.](#) The Closest one.
 - [8.](#) This divine right was denied to the Lady Fatimah the daughter of the Holy Prophet and, 'Fadak' was taken away from her.
 - [9.](#) According to the undertaking in the Covenant without prejudice to the right of the heir.
 - [10.](#) See note to 4:12.

[1] [1]

SHARES

An-Nisa' Section 6 – Disagreement And

Reconciliation Between Husband And Wife

Superiority of men over women, Wife's perverseness and desertion to effect, Duty to God inculcates all the other duties, Niggardliness and hypocrisy condemned

An-Nisa' Verses 34 – 42

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

“Men have authority over women on account of the qualities with which God hath caused the one of them to excel the other and for what they spend of their property; therefore the righteous women are obedient, guarding the unseen¹that which God hath guarded; and as to those whose perverseness ye fear, admonish them and avoid them in beds²and beat³them; and if they obey you, then seek not a way against them; Verily, God is Ever-High, Ever- Great.” (4:34)

وَإِن خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

“And if ye fear a breach between the couple, then send an arbitrator (chosen) from his family and an arbitrator (chosen) from her family; if they⁴both desire compromise, God will affect harmony between the couple; Verily God is All Knowing, All-Aware.” (4:35)

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فُخُورًا

“Worships⁵ye God (alone) and associate⁶not aught with Him, and do good to parents, and to kinsfolk, and to orphans, and to the needy, and neighbour ⁷close to you and neighbour who is a stranger⁸, and to a companion by your side and to the wayfarer, and to that which your right hands possess; Verily God loveth not the proud, the boastful.” (4:36)

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا

“Those who are niggardly and bid⁹people niggardliness, and hide away what God of His bounty

hath given them; We have prepared for the disbelievers a torment ignominious.” (4:37)

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا

‘And those who spend their property (in alms) to show [10](#) to the people and believe not in God and in the Last Day (of Judgment); and he whose companion be Satan, (what) an evil companion then is he!’ (4:38)

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا

“And what (harm) would it have done them if they had believed in God and the Last Day of (Judgment) and spent (benevolently) of what God hath provided them with; Verily God is (fully) aware of them.” (4:39)

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُمْضِئْهَا وَبِئَاتٍ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

“Verily, God doth not injustice (even) to the weight of an atom, and if there be any good deed he multiplieth [11](#) it and giveth of His own accord a great reward.” (4:40)

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

“How will it be (then) when We shall bring forth from every people a witness and when We shall bring thee a witness over those (witnesses) [12](#)?” (4:41)

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ لِلَّهِ حَدِيثًا

“On that day will those who disbelieve and disobey the Prophet [13](#) shall wish that the earth were levelled with them, But they shall not hide from God (even) a word.” (4:42)

Commentary

Verse 34

However much it may be resented by the selfish and the false regard to womankind in the name of the modern chivalry, man is unquestionably superior, not only in physique but also in his intellect and natural dominance in many respects of the native endowments, over a woman. The native endowments of

strength in man and beauty in a woman respectively decide this universally acknowledged factor of man's superiority over a woman. The beauty and the delicacy endowed in a woman needs protection and protection can come only from strength which is given to man. Hence a husband is to domineer over his wife and the wife in regard for the protection and the other benefits bestowed upon her by her husband has naturally to be subordinate and obedient to him.

Undoubtedly there are qualities which are the essential requisites to fit a being to maintain and control certain things and situations. Owing to the differences in the quality and the quantity of the native endowments in man and a woman viz. the various faculties of the Mind, Temperament, Sensibilities, Will-power, Emotions, Courage and the various other personality traits, man is naturally more fitted to rule the family and the matters of society, to solve the problems of the nation and the politics of the world, than a woman.

None can deny the functions of nature respectively assigned in the two sexes which determine those differences that justify and establish man, all the world over, to be the protector and the maintainer of his wife. A woman is always justly proud of the strength, power and the authority of her husband while the man rejoices and enjoys the beauty, modesty and dutifulness of his wife, and this is only a relative superiority based upon mutual relations and correct understanding of the truth about the personal position of each one in relation to the other.

The good or the virtuous wives are referred to be '*Qanitat*', i.e., obedient to her husband but the word used is that of devotion to God, meaning devotion to husband out of piety. And '*Hafizat lil ghaib*' guarding the unseen, as God has guarded, is a euphemism for guarding the husband's rights, his interest, his secrets, her chastity and her husband's property for her protection and her maintenance which has been incumbent upon her husband.

'*Nushuz*', i.e., rising against her husband. The remedy prescribed against any such disobedience on the part of the wife is pointed out three-fold. In the first stage she is to be admonished and if she desists, the evil is mended, but if she persists in the wrong course, the second stage is her bed to be separated. If the woman still persists then the third stage is to chastise her, and not till all of these methods have proved in vain, then the last and the most undesirable recourse to refer to a judge for separation, i.e., to affect a divorce¹⁴.

'*Fala tabtaghu alaihinna*'- are the words of warning to the husbands not to seek occasions against their wives towards the final stage which should be only an unavoidable recourse most reluctantly resorted to. The Holy Prophet's declaration has always to be remembered by the husbands- "*the best of you is he who is best to his wife.*"

Verse 35

When the husband is helpless against the persistent attitude of his wife to any misconduct or

misbehaviour and has failed to rectify her, by himself to bring about a reconciliation between himself and his wife, the last course to refer the matter to a just judge, 'the Qazi' whose first duty shall be to appoint judges on both sides (as from their relations) to try their best to bring about reconciliation. If even the judges appointed from among the relatives of the parties fail to effect any reconciliation, it is then the 'Qazi' to helplessly effect the '*Talaq*', i.e., (Divorce) separation, liberating each other from the wedlock. FR refers to an instance when Amir Al-Mu'minin 'Ali Ibn Abi Talib in a case of such a breach, commending the husband in plain words that he (the husband) must abide by the decision of the judges appointed under this verse [15](#).

Qummi's commentary contains 'Ali's decision in a case of this sort. (B.H.)

It is noteworthy that what amount of precautions Islam prescribes to guard the interest of women and how far man's authority over her has been disciplined and controlled.

The Holy Prophet has been reported to have declared that of the things he hated the most, was '*Talaq*' i.e., divorce.

[Verse 36](#)

The concluding words of the verse clearly indicate the kind, or the nature of the charity demanded of the Muslims. Charity must always be done in the spirit of meekness, modesty, humility and with the sense of duty to the poor acknowledging their claim over our wealth and never to pride or to be boastful of what is done.

[Verse 37-38-39](#)

Note how miserliness and the charity done merely for the show of it, is condemned. It has been declared as unbelief.

The Holy Prophet gifted a slave to Abu Dharr al-Ghifari and told him to maintain him in goodness, to feed him with whatever he eats and to clothe him with whatever clothes he liked for himself. Abu Dharr had a garment, he immediately rendered it into two and gave one to the slave, the Holy Prophet said 'Excellent'. Abu Dharr brought the slave home and liberated him. The Holy Prophet asked Abu Dharr as to what he did with the slave. Abu Dharr submitted 'I have liberated him, and he is no more a slave.' The Holy Prophet told Abu Dharr 'God will reward thee for it.'

Amir Al-Mu'minin 'Ali Ibn Abi Talib had said that one of the parting advices of the Holy Prophet was to keep up prayer to God and to be kind to the subordinates.

[Verse 40](#)

God is not generously rewarded but the reward is multiplied to each man's account.

Verse 41

A proper and an intelligent study of the matter of this verse guides the reader to a very important factor of knowledge about the personality of the Holy Prophet. The word 'Shaheed' means a witness.

When 'Shaheed' is followed by 'Ala' it means a 'Raqeeb' or 'Mohaimin' meaning a close watcher, a careful observer and a witness in the pure and the most perfect sense as used in 2: 143, 22: 17 and 5: 117. The address in the verse is to the Holy Prophet. The question arises can anyone who was not present on any event bear witness over the situation. The verse says that a witness will be called of every people of every age and the Holy Prophet would be called to bear witness over all those witnesses. This statement of the Holy Qur'an clearly indicates that the Holy Prophet was essentially present with every prophet in every part of the earth and in all times.

And according to 2: 143 he remains similarly present with every Holy Imam until the Day of Judgment to bear witness over them all. It is a serious matter for an intelligent study of the personality of the Holy Prophet, that when the Word of God so strongly establishes the spiritual or the essential existence of his presence during all times and in all places, wherever the heavenly messengers or the divinely commissioned guides played their respective roles in guiding the human race towards the right thinking and the proper or the correct walk of the practical life on earth, could such a divinely selected being be so ignorant not even to recognize the Messenger Angel 'Gabriel' when he first appeared to him to give the signal to him to start his mission of his ministry openly.

In view of the disclosure of the essential or the spiritual aspect of the personality of the Holy Prophet declared by the Holy Qur'an, would not, all the cock and bull stories about the conduct of the Holy Prophet at the first sight of 'Gabriel', be nothing but a blasphemous fabrication? To establish and to declare the falsehood in the story of the Holy Prophet getting terrified at the sight of the Messenger Angel and his returning home frightened and being consoled by his wife Lady Khadija, and his being informed by Waraqa Ibn Naufil that he was the Apostle of God, there is the saying of the Holy Prophet:

"Kunto Nabiyyan wa Adama bainal Ma' wattin"

I was a Prophet when Adam was still in water and clay, i.e., I existed as the Apostle of God even before Adam was yet to be created.

The essential existence of the Holy Prophet with all apostles and in all times, has been referred to in 2: 143, 16: 84, 16: 89.

Verse 42

The fate of those who disobeyed the Holy Prophet is to be the same as the infidels. It is to be considered as to how far the words 'Those who disobeyed the Holy Prophet' imply and who all come under this classification or category. The question may arise whether those tyrants who killed the Holy

Lady Fatimah, the beloved daughter of the Holy Prophet, by their tortures and tyrannic conduct towards her, and those who deprived 'Ali of his legitimate rights and caused miseries to the Holy Ahl Al-Bayt, behaved in obedience to the Holy Prophet's command or in contradiction to what he had bequeathed about them. Do not all those who behaved contrary to the declared will of the Holy Prophet about his Ahl Al-Bayt, come under the category of those mentioned in this Verse?

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- [1.](#) In manner, by law.
 - [2.](#) Leave her—by turning your back to her (5th Holy Imam).
 - [3.](#) Mildly not causing any injury or deformity.
 - [4.](#) The Arbitrators or the Couple.
 - [5.](#) Absolute submission to God's will and Sovereignty.
 - [6.](#) In authority.
 - [7.](#) Either in blood or in faith.
 - [8.](#) Lacking relationship in blood or in faith the Holy Prophet said: 'Neighbours are of three kinds: 1) Who has three rights a) of neighbourhood b) of relationship c) of faith 2) The one with two rights: a) neighbourhood b) faith 3) The one who has the only right of neighbourhood i.e. a non-Muslim who is not hostile to Islam (AP)
 - [9.](#) Command.
 - [10.](#) However much the charity be, if done merely for show, for fame and name, is no charity. Intention must be to please the Lord—A well intentioned charity is a goodly loan to God. It is repaid in multiples. Refer to Verses 4:40, 3:92, 2:261, 64: 17, 57: 11, 57: 18.
 - [11.](#) Refer to Verses 4:38, 57: 11, 57: 18, 64: 17.
 - [12.](#) Refer to Verses 2: 143, 11: 18, 16:84, 16:89, 24:24, 36:65.
 - [13.](#) The Holy Prophet Muhammad.
 - [14.](#) Refer to 'Fiqh'.
 - [15.](#) Refer to 'Fiqh'.

[1] [1]

SHARES

An-Nisa' Section 7 – Cleanliness, External And Internal

Cleanliness and purity essential preliminary to prayer, Jews exhorted to obey Polytheism the gravest the unpardonable sin.

[An-Nisa' Verses 43 – 50](#)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ

كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

“O’ ye who believe! approach 1not prayer when ye are intoxicated², until ye know (well) what ye say, nor when ye are polluted³, unless ye be passing⁴through, until ye wash yourself and if ye be sick, or on a journey, or one of you come from the privy or ye have touched⁵the women and ye find not water then betake, yourself to clean (pure) earth and wipe (with it) a part of your⁶faces and your hands; Verily God is Pardoning, Forgiving.” (4:43)

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ

“Hast thou not seen those to whom is given a part of the scripture? They buy error and wish that ye too go astray from the (right) way.” (4:44)

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا

“But God best knoweth your enemies; and suffices God as a protector and suffices God as a Helper.” (4:45)

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

“Of the Jews are those who (purposely) change the words from their places (to alter the meaning) and say “We have heard, and we have not obeyed,” and hear, but as one that heareth not and “Raina’ look at us, distorting⁷(the word) with their tongues and taunting about the religion; But (instead) if they had said ‘We have heard, and we have obeyed, and (if they had said) ‘Isma’ (hearken) and ‘Unzurna’ (look at us) it were better⁸for them, and more upright, but God hath cursed them for their disbelief, so they believe not, but only a few⁹.” (4:46)

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

“O’ ye, whom the Scripture hath been given! believe in what We have sent down confirming what is (already) with you, ere We change their faces (features) and turn them towards their backs, or as We cursed the people of Sabbath; and (know ye, that) the Command of God is ever

executed. 10” (4:47)

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

“Verily God for giveth not (anything) be associated with Him, but He forgiveth what is besides that whomsoever he pleaseth; and whoever associateth (aught) with God, hath indeed devised 11a great sin 12.” (4:48)

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يَزْكِي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا

“Hast thou not seen 13those who consider themselves pure? Nay: it is God who purifieth whomsoever 14He pleaseth, and they shall not be wronged (even) the husk of a date-stone 15.” (4:49)

انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا

“Behold how they forge a lie against God! and that (itself) is sufficient as a manifest sin.” (4:50)

Commentary

Verse 43

‘Sukara’ may mean intoxicated with drink or with sleep. Majority of the commentators mean here intoxicated with drink. The word here in this verse includes both.

The pollution referred to here is that which is due to sexual intercourse.

Not getting water includes the occasion on which water might be injurious to the health of the individual. This indicates the significance or importance given to prayer in Islam. Under any circumstances prayer ‘*salat*’ is not to be given up.

Verse 44

‘A portion of the Book’ indicates that which was given to the Israelites, i.e., the Jews and Christians, i.e., the Torah and Evangel, were not the whole Book. It was only a part of the Book of God that was given to them for the people could not bear the whole of the Word of God. This fact is borne out by the declaration by Jesus when he said to his people:

‘I have yet many things to say unto you, but ye cannot bear them now.’

“How be it when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” John 16/12–13.

When the Book was not complete, it can never be the final authority on any question and can never be current for all times. Similarly, the Apostles who were given such partial revelations of the Word of God cannot be the final authority for all times and for all peoples. Jesus has already vouched his position as such in Math. 15/22–26.

“And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.”

“But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.”

“But he answered and said, I am not sent but unto the lost sheep of the House of Israel.”

“Then came she and worshipped him, saying, Lord, help me.”

“But he answered and said, It is not meet to take the children’s bread, and to cast it to dogs.” (Math. 15/22–26).

Jesus had accordingly commanded his disciples to go and preach the Gospel not to one and all in the world but only to the lost sheep of the House of Israel. (Math. 10/5, 6).

“These twelve Jesus sent forth, and commanded them, saying. Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not”

“But go rather to the lost sheep of the House of Israel.” (Math. 10/5, 6).

Whereas the declaration of God about the Holy Qur’an is:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ
وَكِتَابٌ مُبِينٌ

“O People of the Scripture! Now hath our Messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. Now hath come unto you light from God and a plain Scripture.” (5: 15)

And about the position of the Holy Prophet as a Reformer for all and for all times is set out in, refer to Verses 21:107; 34:28; 4:79.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“We sent thee not save as a Mercy for the worlds.” (21: 107)

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“And We have not sent thee (O Muhammad) save as a Bearer of Good Tidings and a Warner unto all mankind; but most of mankind know not.” (34:28)

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا

“We have sent thee (Muhammad) as a Messenger unto Mankind and God is sufficient as Witness.” (4:79)

Verse 45

It is an exhortation to the believers, the Muslims, to trust none but God as their guardian or protector and to depend upon none but God alone.

Verse 46

Alteration of the words from their original place—Ibn Abbas reports that the Jews who, hearing something from the Holy Prophet about the Holy Qur’an and its teachings used to distort it when they reported the matter to the others with the intention to excite disgust and hatred against the Holy Prophet among the people (Sirai) (B.H.). The corruption the Jews and the Christians effected in their own scriptures is too apparent and even proved to their own people to be contested or discussed here in details. [16](#).

The corruption of the previous scriptures has been repeatedly referred to in the Holy Qur’an, clearly stating the corruption of the text as well as its wrong interpretation. This is as well a warning also to the Muslims against misinterpreting the Holy Qur’an to suit any purpose of their selfish motive [17](#).

Verse 47

Two kinds of punishment have been mentioned in this verse which are promised to the Jews. The first is the obliteration or the change in the facial features and the other is turning them to their backs. The fifth Holy Imam Muhammad Ibn ‘Ali Al-Baqir said that turning them to their backs means reverting them to their past disgraceful position, shutting their minds against the Divine Guidance. (U.B.)

It is reported that some Jews like Abdullah Ibn Salam and Kaa’bul Akbar who were convinced at their hearts about Islam and the Holy Prophet being the true faith and a truthful apostle of God, but owing to

the false pride and the tribal prejudice had not embraced the truth in open, on hearing of this revelation rushed to the Holy Prophet to make an open avowal of the truth in Islam. It is but natural that the Divine Mercy should show some consideration of indulgence to such men. (B.H.)

Verse 48

This verse openly and in clearest words, definitely establishes the gravity with which Islam abhors 'shirk' polytheism.

It was asked of the Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq as to the minimum extent of 'Shirk.' The Holy Imam said: "Starting a new custom and loving those who perform it and hating those who do not observe it." [18](#) (U.B.)

Verse 49

Mere claim to the purity of one's self does not mean that such claimants are also actually pure but only those whom God Himself has purified are the genuinely pure ones [19](#).

This verse is a clear warning against blindly accepting anyone and everyone as essentially pure, merely guided by the claim of such individuals or their devotees advertising such a position of their leaders. Actually, and genuinely pure are only those whom God Himself has purified. Thus, none other than those referred to in 33:33 are pure (*Ma'soom*).

Verse 50

Any false claim about self or about the others in matters religious, is forging lies against God.

[1.](#) Go not near even the places of prayer or worship.

[2.](#) 'Sukr' does not mean complete intoxication by the use of any liquid or solid, but it should be taken as not being in full senses be that a slumber or napping (5th Holy Imam) (AP). Refer to Verses 2:219; 5:90.

[3.](#) Ar. Janabat requiring the detailed ablution 'ghusl'.

[4.](#) A place of prayer 'Mosque'.

[5.](#) Cohabit.

[6.](#) Unavailability of water or the person being unable to use water for reasons of health.

[7.](#) As to sound another word which means a fool.

[8.](#) Discouraging the use of ambiguous abusing and equivocal words in discussions.

[9.](#) Refer to Verse 4:52.

[10.](#) Refer to Verse 2:101.

[11.](#) Committed.

[12.](#) Refer to Verse 4:116.

[13.](#) Consider.

[14.](#) Refer to Verse 33:33.

[15.](#) i.e. even in the least.

[16.](#) Refer to Diaglot of the Watch Tower Society on p. 3 about the interpretation of the Bible by the Catholics and the Protestants.

[17.](#) Refer to Verses 2:75–79; 5: 13; 5:41.

[18.](#) Refer to Verse 4: 116.

[19.](#) See Verse 33:33.

[1] [1]

SHARES

An-Nisa' Section 8 – Leaning To Injustice And Evil To Be Avoided

Jews preferring the idolaters to Muslims, Abraham's seed blessed, Recompense for disbelief and faith, Obedience to God, the Apostle Muhammad and those vested with the authority.

An-Nisa' Verses 51 – 59

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ
آمَنُوا سَبِيلًا

***“Hast thou not observed those whom hath been given (a part) of the scripture? They believe in ‘Jibt¹* (idol) and ‘taghut’ (Satan) and say they about the infidels; “these²are better guided in the path than those who believe (in God)³.” (4:51)**

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا

“Those are they whom God hath cursed; and whomsoever God curseth for him thou shalt not find any helper.” (4:52)

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا

“Or have they a share in the Kingdom (of the world)? But then they⁴would not give to the people even the speck in the date-stone.” (4:53)

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

“Or do they envy the people for what God hath given them of His grace; But indeed We have given to Abraham’s children the Book and the Wisdom and We gave them a Great Kingdom⁵.”
(4:54)

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا

“So, of them is he who believeth on him (Muhammad) and of them is he who createth obstruction against him; and sufficient (to punish such) is the Burning Fire (of Hell).” (4:55)

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمَآ نَضِجَتْ جُلُودُهُمْ بَدَلْنَآهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

“Verily (for) those who disbelieve Our signs, soon We will cast them into fire; so oft as their skins shall be burnt away, We will change for them other skins, that they may taste the torment; Verily God is Mighty, Wise!” (4:56)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

“And (as for) those who believe and do good deeds We will admit them into gardens ‘neath which flow rivers, therein to abide for ever; therein shall be for them mates pure and We will make them to enter dense⁶shades.” (4:57)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

“Verily God doth command you to render back your trusts to their owners, and when ye judge between men, to judge with justice; verily, how excellent is what God exhorteth you; Verily, God is the Hearer and the Seer⁷.” (4:58)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“O’ ye who believe! obey God and obey the Apostle and those vested⁸with authority from among you; and then if ye quarrel about anything refer it to God and the Apostle if ye believe in God and in the Last day (of Judgment), This is the best and the fairest way⁹of ending (the dispute).” (4:59)

Commentary

Verse 51

'*Jibt*' and '*Taghut*', the names of the two idols of the Quraish at Mecca (Siraj) (B.H.) '*Taghut*' has been commonly used in the Holy Qur'an for devils or idols etc¹⁰. '*Jibt*' is said to mean sorcery or enchantment. Thus, the words refer to the Jews who had been debased in believing in all kinds of enchantment, divination and sorcery and had long gone astray from the straight path of pure monotheism of Moses.

After the battle of Uhud 'Ka'ab Ibn Ashroff went with seventy other Jews to convince the Quraishites of the sympathy of the Jews with their cause and had praised the idolatry of the Quraish being better than Islam of the Muslims, and it is said the Jews even adored their idols also. The commentators report that this verse refers to the event.

'*Jibt*' and '*Taghut*', used in Qur'an. These two terms are used to signify any ungodly authority thus, applicable to anyone who claims spiritual powers viz. sorcery, or witchcraft etc., and also inspiration, intuition or any special communion with the unseen world, unrecognised or uncertified or not proved by Islam.

The terms are applicable to the temporal authorities without any Islamic sanction.

The terms include idols and all the powers which man may yield to, besides God. Hence the different meanings given by the commentators be taken as instances to which the terms may be applicable.

The concluding words of the verse are applicable to all those who join hands with the non-Muslims, who are the enemies of Islam, and those who appreciate and prefer the ideals of non-Islamic life and prefer them to the Islamic ways of living. (A.P.)

Verse 52

This verse clearly indicates that even God curses some kind of people. Hence cursing the tyrants who had inflicted miseries upon the Holy Ahl Al-Bayt, which the Shi'as (i.e., the followers of the Islam-Original) do is no innovation of their own but a godly act.

The words with which this verse ends indicate that those whom God curses can never avail of any help from any of their helpers, i.e., no deeds seemingly good and no amount of blessings invoked on their behalf by their followers or friends can ever be of any avail for such cursed ones. All good deeds alone by the wicked, are made null and void¹¹, as the unintentional evils of the good once are wiped out by God's mercy¹²

Verse 53

The prophecy is that the Kingdom promised to the seed of Abraham, is for ever taken away from the Jews, meaning that the Jews are no more entitled to the granting of the Kingdom which they' alleged that it could not be granted to anyone except to their own people. For the transfer of the Kingdom from the Israelites to the Hashimites see Math. 21/41–45.

And even if abundant wealth is granted to the Jews, they would not give even the most trifling thing to anyone else, i.e., none else will at all be benefited by their holding any kingdom.

Verse 54

The Kingdom promised to the seed of Abraham though denied to the Jews who were also the children of Abraham, still remains in Abraham's seed but transferred from the descendants of Israel (children of Isaac) to those of Ishamel in accordance with the covenant made with Abraham¹³. (Gen. 12/2, 3, 15/5; 17/8, 17/18):

“And I make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:”

“And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.” Gen. 12/2, 3.

“And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.” Gen. 15/5.

“And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God.”

“And Abraham said unto God, O that Ishmael might live before thee!” Gen. 17/8, 18.

Regarding the Kingdom being transferred from the Israelites to the Hashimites see Math. 21/43:

“Therefore say I unto you, the Kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof” Math. 21/43.

Note the three things gifted to Abraham's seed Viz. The Book, Wisdom and the Kingdom. Hence, he whom God Himself grants the Book and Wisdom (the Holy Prophet) needed no education or training through any mortal teacher. And the Kingdom granted by God none else can ever take it away. The Kingdom Temporal as well as the Spiritual belongs to the Holy Prophet and his seed, the Holy Ahl Al-Bayt, i.e., the seed of Abraham in whom it had to remain for ever. (John 14/16).

It is as much a directive to the Muslims that their temporal power according to the will of God must be

with the Holy Ahl Al-Bayt and during the time of the Last Holy Imam, i.e., Muhammad al-Mahdi, the Kingdom as a whole, in fulfilment of the Covenant of the Lord with Abraham, shall be with him who will fill the earth with equity and fair play as it would have been filled with iniquity and falsehood. The Holy Prophet prophecies about the days:

“And when he is come, he will reprove the world of sin and of righteousness, and of judgment.” John 16/8.

Abul-Hasan Maghazli reports from the Fifth Holy Imam Muhammad Al-Baqir that he said the people mentioned in this verse and those envied by the others, are the Holy Ahl Al-Bayt upon whom special blessings and bounties of God have been bestowed vide S.Mh.

This is a reference to what has been given to the Ishmaelite branch of the descendants of Abraham viz., the Book, the Wisdom plus the Authority over mankind in the sense that they are the foremost and topmost ones in absolute submission to God, which subjected them to the envy of the Jews and the others and it is enjoined by God, on mankind, to follow them, not meaning any de facto power which the Ishmaelite branch of the descendants never enjoyed except the incomplete rule of the Holy Prophet and ‘Ali over Arabia for a few years and none of the regimes could be termed as a Great Kingdom compared to what the other dignitaries of mankind held on the earth. And if the Authority be meant as the de facto power, there could be no room for the subsequent passage dividing the people into believers and disbelievers. (A.P.)

Verse 55

This refers to those of the Jews who rejected the Holy Prophet who was the true exponent of Abraham’s religion.

Verse 56

Relates the grievous nature of the punishment for those who reject the Holy Prophet and those who turn away from the Islamic path after adopting it, referring to the Jews who did it.

‘Jild’–the outer structure of the body.

This verse answers the question as to how the soul will be punished when the outer structure is burnt away (vanished). The verse clearly says that the outer structure will be renewed as in the same manner it is renewed by fresh nourishment.

The difference between the physical and the spiritual process of burning and renewing, is only the question of the speed and stuff of the outer structure, be it material or spiritual.

In any way the medium of communication of the feelings will be renewed continuously along with the result, i.e., the pleasure and pain.

Considering the outer structure of the body as the only media of the communication of the feelings to the soul, and not the subject of pleasure and pain, the question that the renewed outer structure committed no sin, why should it be tortured, will not arise, for the sinner or the virtuous one is the cognitive self which is not subject to any change. And this process has nothing to do with ‘Tanaasukh’, i.e., the transmigration of the soul which means return of the departed soul to another body after the interval of death. Whereas the verse refers to the continuity of the one and the same process of the outer structure.

In short, it should be known that regarding the pleasure and pain in the life hereafter, the Holy Qur’an asserts that none of the senses in man, which are the means of the various sensations, will ever be destroyed but they will be made further sharper to taste the pleasure and the pain, earned by the individual¹⁴ (A.P.)

Verse 57

Meaning an everlasting blissful life to be rewarded for the true believers who proved their faith in their practical virtues. But those who merely claimed to be the believers and however high a position they might have occupied in this worldly life, but were not faithful or good to the very family of the Holy Prophet i.e., the Holy Ahl Al-Bayt, can never reasonably be called as true believers or the faithful followers of the Holy Prophet, to entitle themselves to the recompense promised in this verse for the love of the Ahl Al-Bayt has been declared by God Himself as the wage of the ministry of the Holy Prophet.

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

“This it is which God announceth unto His bondmen who believe and do good deeds. Say (O’ Muhammad), I ask of you no recompense therefore, save the love of (my) relations. And whoso scoreth a good deed We add unto its good for him. Verily, God, is Forgiving, Responsive.” (42:23)

And he who did not pay the wage for any labour can never lawfully avail of it.

Verse 58

This verse indicates the importance Islam attaches or the stress with which it demands Muslims to be faithful to the trust in them and to be just in their judgments when they are to judge over any matter.

An intelligent reader may question:

“Was Fatimah given her right over the property bequeathed to her by the Holy Prophet? Was ‘Ali given the position due to him as per the declared will of the Holy Prophet through the numerous traditions about his unique personality and position? or Were the Holy Ahl Al-Bayt regarded as ought to have been, as per the declaration of the Holy Prophet? And the injustice done to those godly souls has to be

accounted for or not?”

For the importance of ‘*Amanat*’, i.e., Trust, there is the saying of the Fifth Holy Imam Muhammad Ibn ‘Ali Al-Baqir who says: ‘*One of the pillars of ‘Iman’ i.e., Faith, is the returning of the Trust ‘Amanat’ to its owner, be he the owner, even the murderer of the Holy Imam Husayn*’ (Kafi). (A.P.)

Verse 59

The duty of the obedience to God and the Holy Prophet imposed on mankind is doubtless but the meaning of the word “*‘Ul al-‘Amri minkum*” is contested by the Sunni Commentators to make room for the rulers who they hailed as the Kalil’s, some of whom were of such worst conduct and character that even the Sunnies themselves abhor the personalities like Yazid etc. The obedience demanded for the “*‘Ul al-‘Amr*” being the same as for God and the Holy Prophet, demands the Uli! Amr to be of the conduct and character of highest order like that of the Holy Prophet manifesting through their practical lives the divine attributes of God.

Besides the words commanding the Muslims to refer their disputes to God and the Holy Prophet means that the “*‘Ul al-‘Amr*” who had been referred to above in the same verse, who are to be obeyed as God and the Holy Prophet should be done, must naturally be a part and parcel of the Holy Prophet, i.e., from his seed of identical purity of body and soul described in 33:33.

Under any circumstance mere common sense will suffice to say that the believers in God and the faithful adherents of his religion, Islam, can never under any circumstances be commanded to be the obedient subjects of any and every questionable character who by some means or other, might occupy the throne and be the head of a state. Leaving aside all the numerous questionable characters who ruled over the destinies of the Muslims, as the heads of the Muslim States, take for an instance Yazid, who the Muslim world as a whole hate and whose conduct and character, the human world cannot but abhor, can under circumstances God be expected to demand His devotees, to be the faithful subjects to such devilish characters who were nothing short of brutes in human form? No sensible man or woman in any part of the earth can ever accept such an interpretation of this verse.

“According to the Shi’as the “*‘Ul al-‘Amr*” are the “Twelve Imams after the Prophet, who being infallible can only speak the mind of the Prophet when they make any command of themselves. There can be no disagreement between the nature of obedience due to God and that due to His Prophet, the latter being not absolute but based on the authority of God. In the case of “*‘Ul al-‘Amr*” whose obedience stands on the same footing as that of the Prophet.

“So, it is the Twelve Imams only whose obedience the Shi’as acknowledge to be binding upon them. As to other men in authority whether Muslim or non-Muslim, the position is clear. If they have been appointed by the rightful Imam their very appointment is their authority, and we must submit to it. Then the Imam would be seeing that they act properly. If these do not derive their title from that rightful

source, we may still obey them if they are just, but we are in no sort of religious obligation to them. And in this there is no difference between Muslim and non-Muslim. The king of England and the Shah of Persia are the same to us. Even in case of tyranny we may remain obedient to avoid Jihad as far as possible, which is forbidden in the absence of an Imam.

“As to Sunni traditions corroborating the Shi’a view, it is sufficient to cite the tradition of Jabir ‘bn Abdullah Ansari who says that on revelation of this verse, he asked the Holy Prophet as to who were the *‘Ul al-’Amr* has been ordained. The Prophet replied that they were his successors after him, ‘Ali being the first, his two sons down to the Twelfth (i.e. present) Imam who were all enumerated with their names¹⁵. (By B.H. pp. 134–135, Vol. II).

It is a matter for common sense to seriously consider that all kinds of questionable and even worst characters are ruling in the various parts of the earth, and the command to obey is indefinite which includes absolute obedience in matters Material, i.e., worldly as well as Religious. If by *‘Ul al-’Amr* be meant anyone who rules the state, none with his common sense intact, can ever accept God’s demanding His devotees to abide by the commands of the devilish characters in matters of doctrine of the faith and their being implicitly followed in the actual practical life.

¹. Jibt lit. sorcery or sorcerer. ‘Taghut’ lit mean rebels.

². The infidels.

³. Refer to Verses 2:256; 5:60.

⁴. Reference to the Capitalist class of the Jews–True of the capitalist of today. Refer to Verses 2:258; 5:20.

⁵. The Vicegerency of God which the Holy Prophet Muhammad, in the Seed of Abraham inherited and which passed on to the Ahl Al-Bayt. When God Himself had purified 33:33 –”Ali declared ‘Mawla’– Lord, Master, Commander, Governor in the place of the Holy Prophet–at ‘Ghadir Khumm’ under the divine command. See Verse 5:67.

⁶. Blissful. Shadow of the divine attributes and the Holy Names. (AP).

⁷. Refer to Verses 3:75; 33:72.

⁸. By God through His Apostle–not the one, of the choice of the people or he who occupies a throne by any means other than the Godly authority from the Holy Prophet – as the appointment divinely effected at ‘Ghadir Khumm’ under 5:67, Other people like Yazid son of Mu’awiyah also occupied the throne See note. Refer to Verses 3: 153, 42:33.

⁹. ‘Taweel’ Lit–Interpretation.

¹⁰. Refer to Verses 2:256; 4:51; 5:60.

¹¹. Refer to Verses 3:20, 3:21.

¹². Refer to Verses 29:7, 47:2, 64:9, 65:5, 66:8.

¹³. Refer to Verse 2:125.

¹⁴. Refer to Verses 50:20–22.

¹⁵. See Rowzat al-Ahbab.

An-Nisa' Section 9 – Hypocrites Refuse To Accept The Apostle's Judgment.

Hypocrites' leaning to Satan—the Apostle's judgment shall be accepted, Reward for the obedience to God and the Apostle.

An-Nisa' Verses 60 – 70

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

“Hast thou not observed those who think they believe in what hath been sent down unto thee and what hath been sent down before thee? they intend to resort to the judgment of ‘Taghoot¹’ (the Satan) though commanded were they to abjure²him; and Satan³intendeth to mislead them far astray. ⁴” (4:60)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

“And when it is said unto them “Come (let us refer) to what God hath sent down (the Holy Qur’an) and to the Apostle (Muhammad)” thou seest the hypocrites turn away from thee with utter aversion.” (4:61)

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

“But how then when some misfortune befalleth them on account of what their (own) hands have sent before (i.e. their own misdeeds), then will they come unto thee⁵swearing by God (saying) “We desired not but (to promote) good and concord.”” (4:62)

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا

“These are those God knoweth what is (concealed) in their hearts, therefore turn aside from them, and admonish them and speak unto them concerning themselves words effectual.” (4:63)

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ

لَوْجِدُوا اللَّهَ تَوَّابًا رَحِيمًا

“We sent not an Apostle, but to be obeyed by God’s leave; And if they, when they were unjust to themselves (sinned), had only come unto thee and sought pardon of God and the Apostle (also) had asked pardon for them, surely would they have found God Oft-returning and the Most Merciful.” (4:64)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“So⁶, No! By thy Lord! they believe not (really) until they have set thee up their judge in all that they dispute about among themselves and thereafter find not in their selves any vexation (at all) against what thou decideth and submit (themselves) with total submission.” (4:65)

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا

“And (even) if We had prescribed for them saying “Kill yourselves or go forth from your dwellings, they would not have done it but a few of them; and if they had done what they were exhorted (to do), it would certainly have been better for them and more efficacious⁷for strengthening (them in faith).” (4:66)

وَإِذَا لَاتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا

“And then We would certainly have given them of Our own accord a great recompense.” (4:67)

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا

“And certainly would We have guided them on the straight⁸path.” (4:68)

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

“And whoever obeyeth⁹God and the Apostle (Muhammad) these shall be with those, God hath bestowed favours upon them; of the Prophets, and the Truthful, and the Witnesses and the Righteous ones; and excellent are these as companions!” (4:69)

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا

“This is the grace¹⁰ from God; and sufficient is God (as the) Knower.” (4:70)

Commentary

Verse 60

‘Sent down to thee’ (i.e., the Holy Qur’an) and ‘sent down before thee’ (i.e., the other Scriptures like the Torah and the Evangel) given to the preceding Apostles of God.

‘*Taghut*’ though literally meaning a revolter, i.e., Satan, here owing to the extreme quality of revolt in him, against the truth (i.e., Islam) ‘Ka’b Ibn Ashroff, the Jew is compared to Satan and referred to in this verse.

Many translators have taken it to mean devil or idol but here it is clear, that nobody will seek the judgment or an unseen devil or a lifeless idol. Thus, ‘*Taghoot*’ here, will mean a living idol, i.e., the devil in human form as ‘*Phirawn*’ indicated as ‘*Taghoot*’ in 20:24. According to the Holy Ahl Al-Bayt ‘*Taghoot*’ mentioned in the Holy Qur’an invariably means any unauthorised claimant to power or authority to whom man may yield particularly such of those referred to in 2:256. (A.P.)

Verse 61

‘*What God hath sent down*’ (i.e., the Holy Qur’an).

Applicable to anyone who, in religious disputes refers to authorities other than the Book and the Tradition of the Holy Prophet, be it ‘*Ijma*’, i.e., the analogy or the general opinion of the unauthorised ones. (A.P.)

Verse 62

This indicates the conduct of the ‘*Munafiqs*’, i.e., hypocrites.

Applicable to those who introduce reforms unwarranted by the Holy Qur’an and ‘*Sunnat*’, among the Muslims, after any non-Islamic Tradition. When the unhealthy results of such unwarranted reforms confronts them, then they say that they intended only good and concord, and adopt compromising attitude. (A.P.)

Verse 63

‘*Qaulan Baligha*’—speech chaste, effective and penetrating through, impressive, the effect of the meaning enabling clear understanding.

Verse 64

Hasan al-Basri reports that this verse was revealed about Twelve hypocrites and their conspiracy.

If the Twelve stand up and repent he, (the Holy Prophet), would pray to God for forgiving them but none of them stood up. Then the Holy Prophet named each one of them with their parentage. Ultimately the Twelve got disgraced and implored for forgiveness. This verse was revealed. The Holy Prophet prayed for their forgiveness. (M.S.)

Amir Al-Mu'minin 'Ali Ibn Abi Talib reports that for three nights consecutively after the burial of the Holy Prophet, used to come a man and cry imploring the Holy Prophet to pray for him to be forgiven by God. On the third day the voice of the Holy Prophet was heard from his grave saying, '*Go thou, God hath forgiven thee.*' (M.S.)

Verse 65

This verse starts with an oath, most solemn, meaning that the declaration is the final and the irrevocable decision of God. This verse is a very great, very important and a very useful guiding factor. If a student of the Holy Qur'an understands the implication of this ordinance correctly, he shall never get astray either by the blunders of his own fallible decisions or by the misleading verdicts of the other selfish or corrupt minds. It is clearly said in this verse that unless one abides by the directive given through this final declaration of God, the individual is not in truth, a true believer.

This verse lays down the universal law for every true believer in God to follow the judgment or the decision of the Holy Prophet in all matters, temporal as well as spiritual, personal or public, concerning this life or the hereafter.

'*Fima shajara bainahum*', is an indefinite term meaning in whatsoever (matter) they may dispute among themselves. There is no restriction to be applied either to the temporal or the spiritual aspects of the problems.

And then '*Summa la yajidu fi unfusihim harajan*' seals the finality of the judgment of the Holy Prophet against which none has any right whatsoever to differ, either in thought or action.

'*Yussallimu Taslima*', i.e., surrender an absolute surrendering.

A sincere seeker of knowledge and truth who comes across this declaration of the Lord, would naturally ask did the Muslims ever remember this declaration of God when they differed and disputed so much among themselves regarding their own created problem of the succession to the Holy Prophet, to rule the destiny of the Muslim people as a whole? Did the Mohajirs, the emigrants from Mecca and the Ansars, the helpers in Madina, ever think of referring the matter to the sayings of the Holy Prophet about the position of 'Ali as his successor in the apostolic office? Were there not people who knew, and could

never forget the historic event of the Holy Prophet while starting his ministry under the divine command to first warn his own kith and kin, **'Wanzir Ashqratakal Aeerabin' (26:214)**, invited the people and declared himself to be the Apostle of God and 'Ali-Ibn Abi Talib to be his Vicegerent and his Kalif, his Successor and asked the people to listen to 'Ali and to obey him? The Apostolic Command to listening to 'Ali's word and to obey him even from the very start of the ministry of the Holy Prophet clearly implies that the decision of the Holy Prophet and 'Ali will Always be one [11](#).

And at the conclusion of his ministry, while returning from the last pilgrimage, the Apostle of God held a special assembly at *Ghadir Khumm* and after a long and a historic sermon, he declared to the huge audience of the Hajees (the pilgrims).

"Of whosoever I am the Lord this 'Ali is his Lord."

The Apostle of God continued praying to God saying:

"Lord! Be a friend to the one who is a friend of 'Ali, and Be an enemy to the one who is an enemy of 'Ali."

And ordered 'Umar-Ibn Khattab that 'Ali should thereafter be addressed as *'Amirul-Mu'minin'* (or The Commander or the Ruler of the faithful) [12](#).

Even Shibli in his well-known Urdu work *'Siratun-Nabi'* has recorded this event.

The Holy Prophet had announced the full list of his rightful successors to the end of the world.

It has been reported on the following famous authorities on Islamic History that Muhammad the Last Apostle of God prophesied that there will be only Twelve successors after him. The authorities on which is based the report, and which are referred to hereunder are all Sunni scholars universally accepted and held in very high regard and esteem by the Sunni world. They are:

"Shifa of Qazi Ayaz, -Fathulhari of Ibn Hajr Asqalani, Tarikul Kulafa of Suyuti, -Sharhe Fiqah-Akbar of Mulla 'Ali Qari, Izalatl-Khulafa of Maulvi Faliullah Shah [13](#).

There are two groups of the Successors to the Holy Prophet:

"The Group which consists of the Twelve Divinely commissioned Imams who were all Divinely inspired, of unblemished and undoubtedly godly conduct and character, all from the seed of the Holy Prophet, the Divinity of whose personality is universally acknowledged alike, both by their friends and their foes, and all of whom were martyred with unparalleled patience and resignation to God's will. This group consists of only Twelve, starting from Amirul Mu'minin 'Ali Al Murtaza terminating with the Twelfth Imam Muhammad Al-Mahdi.

"The Group in which some are Diplomats, Crafty Statesmen, Despotic Monarchs, who were openly

opposed and antagonistic to the Apostle's holy family, mercilessly persecuted them and got them butchered along with their kith and kin and comrades and imprisoned them for their whole life, poisoned them to death, who were drunkards, gamblers, and habitual victims to their carnal desires. One of them Al-Walid made the Holy Qur'an a target of his arrows, rendered it into pieces ridiculing it, and yet he was hailed a Kalif. The strength of these Kalifs does not limit to twelve and there were several of them at one and the same time in the different countries under their sway viz., Spain, Damascus, Africa, Egypt etc., each one affixing for himself the title of the Kalif claiming himself to be the successor to the Holy Prophet¹⁴.

The question of following either the First Group of the Divines or the Second Group of the Diplomats and the assassins of the Holy ones and the breakers of the Islamic law, is left to the choice of every individual believer in the Holy Qur'an and the adherent of the Faith as preached and practised by Muhammad the Last Apostle of God.

“One unique distinction of the First Group of the Twelve holy Imams is that though they were ignored, persecuted and were also killed by the members of the Second Group of the Khalifah, but each and every one of the Holy Twelve was so unquestionably Divine in his personality that the whole of the Second Group could not help paying homage to the holy ones. Even to this day those who follow the Second Group of the kalifs could not but revere the members of the First Group as the Divinely Inspired ones and acknowledge their Imamah or Divine guidance and hold them as Venerable and Holy.

The unique and wonderful distinction which God has gifted only to 'Ali and his holy family is that, while his wife the Holy Lady Fatimah was killed by the door of her own dwelling caused to fall on her side breaking her ribs, 'Ali himself was assassinated while in prayers in the mosque at Kufa. 'Ali's first son Hasan was poisoned; his second son Husayn was the world-renowned Hero of the wholesale massacre at Karbala where he along with his faithful band of the seventy-two, was mercilessly massacred. 'Ali's third son, Mohsin, was killed while he was yet in the womb of his holy mother, by the fatal fall of the door on her side which she suffered, and every one of the eight succeeding Imams from the seed of 'Ali were all martyred. Besides these divines of the family of 'Ali being all of them martyrs, there had been innumerable other members of this holy family who were killed by the ruling authorities of the respective times, simply because they were the children of 'Ali and Fatimah. Thus, 'Ali's family almost as a whole had been the Family of Martyrs.¹⁵”

The misfortune of the Muslims, as a people, started from their failure to accept the final parting declaration of the Holy Prophet.

When Muhammad the Last Apostle of God knew that he would be breathing his last, he ordered:

“Bring unto me pen and a paper, I shall get written something so that ye may not be led astray after me.”

But alas! the people surrounding him, did not allow it to take place, giving an evasive answer: “Sufficient

is for us the Book of God [16](#).”

Will not an intelligent and an impartial mind hold those responsible for the blunder in dis-obeying the Holy Prophet in not carrying out his commands to give him the paper and pen, and to obstruct him from giving vent to what the Last Apostle of God wished to say before his departure and thus, depriving the Muslims for all times of the final blessings which the ‘Rahmatun li ‘l-’Alamin’ wanted to bestow upon his followers. Is the Holy Qur’an actually sufficient for anyone and everyone of us to draw the correct external as well as the internal meanings of the Final Word of God? Especially in view of the open declaration in the Holy Qur’an about its meanings:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

“But it is clear revelations in the hearts of those who have been given knowledge, and none deny Our revelations save wrong-doers.” (29:49)

The Holy Prophet Muhammad being the Rahmatun li ‘l-’Alamin or the Mercy unto the worlds did not leave mankind unguided by his final advice, though the selfish world wanted to deprive mankind of this final blessing. When pen and paper were denied to him, the Apostle of God pronounced his last advice to his faithful adherents:

“I leave behind me amidst you Two great things, the ‘Book of God’ (the Holy Qur’an) and my ‘Ahl Al-Bayt’ (or the members of the Holy Family, i.e., Fatimah, her husband ‘Ali, and her issues) Should ye be attached to these Two, never, never shall ye be misled after me, for verily these Two will never be separated from each other until they meet me on the Spring of Kauthar. [17](#)”

To know correctly the relationship of ‘Ali to the Holy Prophet or ‘Ali’s status in Islam, one must first view the Holy Prophet in the light of the guidance from the heavenly scriptures particularly as the Holy Qur’an introduces him to mankind. Unless one knows if the Holy Prophet is genuinely the Apostle of God or not, and what he utters is truth or falsehood, no individual can ever be correct in his belief or his practice. In the Old Testament it is said that in the mouth of the Prophet, with whom humanity was promised to be blessed, God will Himself put ‘His Word’ and every one of the mankind was commanded to hearken unto it, and whosoever will not hearken unto it, God has promised to demand it of him (Deut. 18/18, 19).

Again, we have been informed by the apostle of God, Jesus, through the Gospel of John 16/14 that ‘The Spirit of Truth’ or the ‘Comforter’ or the ‘Holy Ghost’ who will be sent by God shall not speak of himself: but whatever he shall hear, that shall he speak; Concurrent with the prophecies made in the past, the Holy Qur’an once again introduces the Holy Prophet Muhammad saying:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

“He (Our Apostle Muhammad) speaketh not of his own accord.” (53:3)

إِنَّهُ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“Save that which is revealed unto him.” (53:4)

According to the above heavenly declarations, the Holy Prophet uttered anything but the Word of the Lord and implemented only the Divine Will revealed to him. With the acknowledgment of this position of the Holy Prophet it gets doubtlessly clear that all the announcements about ‘Ali and his Ahl Al-Bayt were nothing but the announcements of the Divine Will.

During the course of his Ministry on the occasion of his expedition to Tabuk, the Holy Prophet had left ‘Ali in his place in Madina, which clearly clarifies that ‘Ali’s position in relation to the Holy Prophet was that of Aaron’s with Moses, i.e., of the successor.

To be brief, instead of enumerating the several occasions on which ‘Ali earned his glorious titles, only a few of his very prominent epithets are given below which would be sufficient to hint the awakened minds among us about the wonderful personality that ‘Ali was. ‘Ali owned the following epithets exclusively for himself as none else before or after him could ever earn anyone of them.

1. Al-Murtaza – The Chosen one of God.
2. Amir Al-Mu’minin– The Commander of the Faithful.
3. Imam al-Muttaqeen – The Guide of the Pious.
4. Mazhar al-Ajaib – The Manifestor of Wonders.
5. Babe-Madinat al-ilm – The Gateway of the City of Knowledge.
6. Imam al-Auliya – The Guide of the Saints.
7. Saiyyid al-Ausiya – The Chief of Deputies (Muhammad) the Apostle of God.

8. Asadullah al-Ghaleb – The Ever Victorious Lion of God.
9. Lisanu Allah – The Tongue of God.
10. Yadu Allah – The Hand of God.
11. Wajhul Alah – The Face of God.
12. Nafs ar-Rasul Allah – The Soul of the Apostle of God.
13. Waliyu Allah – The Friend of God.
14. Siddiq ul Akbar – The Greatest Truthful.
15. Faruq ul Aazam – The Greatest Distinguisher.
16. Abu Turab – The Father of the Earth.
17. Fatehi Khaybar – The Victor of Khaybar.
18. Abu al-A'imma – The Father of the Holy Imams (the Apostolic Successors of the Holy Prophet).
19. Akhu ar-Rasul Allah – The Brother of the Apostle of God.
20. Abu al-litam – The Father of the Orphans and the Helpless. [18](#)

However, according to this verse a true Muslim is to abide by the decision of the Holy Prophet in all matters of doubt or dispute.

Verse 66

The Holy Prophet is informed of the actual position of most of his followers saying that if as it was done in the case of the children of Israel, these people had been commanded to fight and leave their homes, excepting a few, most of the people would not have done. Such a position of the faith of those who had joined the ranks of the Muslims for some selfish ends, was proved in the Battle of ‘Uhud’, ‘Badr’ and ‘Khandaq’¹⁹.

This explains the implicit obedience to the divine or the apostolic authority commanded to the believers and points out the failure of the majority of the converts to reach the standard of the complete submission.

This supreme nature of the authority of the Holy Prophet and the standard of the implicit obedience required of the true believers and the results and the rewards referred to in verses 4:68–70, are not confined to any age or class but ever current to the end of the world.

Such an absolute submission to the order of the Holy Prophet is all that is required of a true believer in all times until the resurrection, and the order in 3:159 ‘*Wa Shavirhum fil Amr*’ is the sequence of the leniency which the Holy Prophet had to show to the new converts who were weak in faith like some of the disciples of Jesus, and were prone to revert to infidelity.

The verse expressively says that the final decision with the personal determination to endorse it, rests only with the Holy Prophet vide the concluding words of 3:159. Hence the consultation was in no way any honour for those with whom the Holy Prophet consulted. It rather indicates the weakness in faith and the mischievous and the troublesome nature of the consulted ones for the Holy Prophet used to consult even people like Abdullah Ibn Obay who was one of the notorious hypocrites. (A.P.)

Verse 67 & 68

‘*Nabiyyeen*’ stands for the Holy Prophet. ‘*Siddiqeen*’ for ‘Ali Ibn Abi Talib. The whole of the Muslim world knows that ‘Ali was the first to believe in the Holy Prophet. Besides the miraculous birth of ‘Ali in the Holy Ka’ba, there are numerous traditions of the Holy Prophet declaring that ‘Ali had always been with the truth and a truth will always be with ‘Ali. The greatest falsehood is ‘*Shirk*’ associating others with God in Godhead or authority, i.e., belief in the false deities as gods. ‘Ali is the only one next only to the Holy Prophet who had never been a polytheist and had never worshipped any false deity.

All the companions of the Holy Prophet including the prominent ones viz. ‘Umar, Abu Bakr or ‘Uthman, all of them had lived the greater parts of their lives in idolatry. ‘*Shuhada*’ stands for Hasan and Husayn whom the whole Muslim world knows and unanimously hails as the ‘*Shaheeds*’ or the martyrs.

‘Saleheen’ for the rest of the ‘A’imma’ the other Nine Holy Imams. (F.A.)

If any others are brought under these terms, it will be to the degree or the limit they might possess the qualities, not equal to any of those mentioned above who were divinely gifted with the superb excellence to the maximum degree anyone besides the Absolute can hold.

Verse 70

The ability to bring the throne of the Queen of Sheba within the twinkling of an eye is shown there...as an instance of the divine grace bestowed on a person who had a partial knowledge of the Book. Here the reference is to the grace in its entirety bestowed on the Holy Prophet who has been sent to mankind as a whole with the whole of the Book (in its entirety).

Besides the Holy Prophet there is another one with whom is the knowledge of the Book in its entirety, and he is bearing witness to the truth of the Holy Prophet’s mission along with God 13:43 and that witness is of the Holy Prophet vide 11:17, and also the words about the restriction about the person to recite the Sura 920, (Viz. ‘Ali Ibn Abi Talib) to be only the one of the Holy Prophet himself. (A.P.)

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- [1.](#) The Satan or the false deities.
 - [2.](#) Reject.
 - [3.](#) Often times Satan appears in human form: Thus, one should not submit to everyone who seems to be human. See Mathnavi of Roomi.
 - [4.](#) Refer to Verses 6:62, 33:36.
 - [5.](#) To the Holy Prophet Muhammad.
 - [6.](#) Explains the implicit manner and the extent of the obedience to the Holy Prophet–enjoined– Refer the conduct of the Muslims in their dispute at the ‘Saqifa’ for the Caliphate, under the Ordinance & in this Verse–How the Qur’an. The Word of God and the behest of the Holy Prophet was totally ignored in the madness to own the power, authority and glory.
 - [7.](#) Making more firm in faith.
 - [8.](#) Right.
 - [9.](#) This explains the result of the standards of faith.
 - [10.](#) Refer to Verse 27:40.
 - [11.](#) See Tabari, Ibn Athir, Abdul Fida, Gibbon, W. Smith, Amir ‘Ali.
 - [12.](#) See Mishkat, Khasais, N’isai, Rawdat al–Ahab, Rawdat as–Safi, Musnad of Imam Hambal, Suyuti etc..
 - [13.](#) There are many other authorities also.
 - [14.](#) For details about the conduct and the character of these Kalifs–Omayyids as well as the Abbasides, refer to Hitti’s The History of the Arabs or to any original history of the rulers of the Caliphate.
 - [15.](#) See Murawaj uz–Zahab, Istiab and many others.
 - [16.](#) See Sahih Muslim, Sahih Bukhari, Fath al–Bari, Tabarani, Tarikh Ahmadi.
 - [17.](#) Tafsir al–Kabir, Tafsir Adh–Dhurr al–Manthurand others.
 - [18.](#) See Tarikh al–Khamis, Vol. II, p. 20 and many others.
 - [19.](#) For details see Tabari and the other Histories on Islam or the Muslims.
 - [20.](#) When Surah 9 was revealed, the Holy Prophet initially sent Abu Bakr to announce it to the people of Mecca, but later instructed ‘Ali Ibn Abi Talib to take over the role, stating that only someone from his own household, Ahl Al–Bayt, should do so. This is often cited as evidence of Imam ‘Ali’s special position in Islam [Al–Islam.org’s note].

An-Nisa' Section 10 – Believers To Be Cautioned

Believers enjoined to be always on their guard, Those who sell this world's life for the life hereafter, Reward for those who endeavour in the way of the Lord.

An-Nisa' Verses 71 – 76

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تُبَاتٍ أَوْ انفِرُوا جَمِيعًا

“O’ ye who believe! Take your precautions¹ then sally forth in detachments or sally for all together (in a body)²” (4:71)

وَإِنَّ مِنْكُمْ لَمَنْ لِيَبْطِئَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

“And verily of you is he who certainly hangeth³ back! If then a misfortune befalleth you saith he “God had been gracious unto me, that I was not present with them.”” (4:72)

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

“And if cometh unto you grace from God, he would certainly say as if there had not; been (an ties of) affection⁴ between you and him “Oh! would that I had been with them; a great achievement would I have achieved.”” (4:73)

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

“Let those then fight in the way of God, who sell the life of this world for the hereafter; and to him who fighteth in the way of God, be he slain or (be he) victorious, We shall grant him a great recompense.” (4:74)

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

“And what hath happened to you that ye fight not in the way of God and for the weak among men, women and children who (in helplessness) say⁵, “O’ Our Lord! take us out of this town whose inhabitants are tyrants⁶, and appoint for us from Thee⁷a guardian and appoint for us from Thee a helper.” (4:75)

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

“Those who believe fight in the way of God and those who disbelieve fight in the way of Satan⁸, fight therefore against the friends of Satan; Verily the craft⁹of Satan is weak.” (4:76)

Commentary

Verse 71

Muslims commanded to go to fight defending themselves and their faith.

Verse 72 & 73

Refers to the conduct of the hypocrites.

Verse 74

The recompense for the Martyrs is a mighty or a grand reward.

Verse 75

The object of the fight in the way of God is explained in this verse. It is for the Muslims to defend themselves and their faith. When in Mecca the Muslims wanted the Holy Prophet to permit them to fight their enemies and the Holy Prophet had said that he had not yet received any command from God. But in Madina when God’s command had come and they were commanded to fight, most of them were not ready.

Most of the Muslims who had means, escaped from Mecca and still there remained those poor men, women and children who were persecuted by the heathens. Mecca is referred to as the city of the oppressors. The Muslims at Madina had not only to defend themselves but also to be mindful of those poor souls still at Mecca who had to be delivered.

Verse 76

It is prophesied here that the friends of Satan, the heathens who were fighting the Muslims, shall be

vanquished.

1. Get to arms (5th holy Imam)
2. Refer to Verses 11: 17, 13:43.
3. Lag behind.
4. Love.
5. Pray.
6. Ar. 'Zaalim' oppressors.
7. of Thy choice.
8. Ar. 'Taghoot'.
9. Strategy.

[1] [1]

SHARES

An-Nisa' Section 11 – The Hypocrites Attitude Towards The Believers

The refusal of the Hypocrites to fight, Their secret plans, Their propagating Falsehood, The Apostle enjoined to fight even single-handed, To depend upon God, To ponder over the teachings of the Holy Qur'an.

An-Nisa' Verses 77 – 87

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ
النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ
وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا

“Hast thou not seen those unto whom was said “withhold your hand (from war) and establish prayer and pay the poor-rate,” but when fighting was prescribed for them, lo! a party of them fear men as (it should be) the fear of God, or even (with) a greater fear and say “O Our Lord! why hast Thou ordained upon us fighting, wherefore didst Thou not grant us respite to a near end;” Say (O’ Our Apostle Muhammad!) the provision of this world is scant and the hereafter is better for him who guardeth (himself against evil), and ye shall not be wronged (even to the extent of) the husk of a date-stone¹.” (4:77)

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

“Wherever ye be, death will overtake you, even if ye be in towers (strong and) lofty; If good befalleth them they say, “This is from God” but if evil befalleth them say they “This is from thee;” Say (O’ Our Apostle Muhammad!) all is from God; But what hath happened to these people that well-nigh they understand not anything spoken (to them).” (4:78)

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا

“Whatever good befalleth thee (O’ Man!) it is from God and whatever evil befalleth thee, it is from thyself; We have sent thee (O’ Our Apostle Muhammad!) unto mankind²as (Our) Apostle; and God is sufficient a witness (thereof).” (4:79)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

“Whoso obeyeth the Apostle, he indeed obeyeth God; and whoever turneth away We have not sent thee upon them to watch.” (4:80)

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا

“And they say: ‘Obedience’, but when they get out from thy presence, a party of them brood³by night over other than what thou sayest; and verily God writeth down what they brood by night, therefore turn aside from them and trust in God and God is sufficient Protector.” (4:81)

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

“Do they not think⁴(carefully) in Qur’an? And if it had been from any other than God, they would surely have found in it much discrepancy.” (4:82)

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

“And when there cometh unto them news of security or (of) alarm, they spread it abroad; and if they had referred it to the Apostle and (to) those in authority⁵from among them, (who could)

draw the matter (the truth) in it; would have known it (the truth) from them; and were it not for the grace of God upon you and His mercy, you would certainly have followed the devil save a few⁶.” (4:83)

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا

“Fight then in God’s way: it is not imposed (on any) except in relation to thyself; and stir up the faithful, may be God will restrain the might of those who disbelieve, Verily, God is the strongest in might and the severest in punishing⁷.” (4:84)

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا

“Whoever intercedeth⁸with a good intercession⁹shall have a share¹⁰therefrom; and whoever intercedeth a bad intercession shall bear the burden of it; and God keepeth control over all things.” (4:85)

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

“When ye are greeted with a greeting, then greet ye with a better¹¹(than it), or return it; Verily, God, of all things, taketh account.” (4:86)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

“God! there is no God but He! He will certainly gather you all together on the Day of Resurrection; there is no doubt in it; who can be more True in Word¹²than God?” (4:87)

Commentary

Verse 77

Refers to the conduct of the hypocrites who when they were not permitted to fight, they were not content and in Madina when they were commanded to fight in defence, they resented and questioned as to why fight had been prescribed. They feared men as they should fear God, nay more than that they dreaded their enemy.

Verse 78

Certainty of death approaching anyone and everyone be he in the strongest fortress, i.e., nothing besides God can ever avoid death if it is destined to come.

When the Holy Prophet migrated from Mecca and reached Madina, that year the produce of fruits and grains was unusually less than the average. The Jews availed of the dearth to attribute it as a bad omen for the arrival of the Holy Prophet. This verse referring to it, says that the people attribute good to God and if any evil befalls them, they attributed it to the Holy Prophet, God exhorts to say that the good and the evil both are at God's will.

Verse 78-79

The reference can be to the reverse which the Muslims suffered in the Battle of Uhud which was actually caused by the disobedience of the people, of the orders of the Holy Prophet, when even some of the prominent companions of the Holy Prophet had proved treacherous and had deserted him, but the hypocrites wanted to rest the responsibility on the Holy Prophet for not listening to their advice. The passage establishes the general principle of the cause of good and evil which befalls men. The usual tendency of the common man is to attribute good to his own effort, or at the most to the Absolute Cause and attribute evil to those in authority exempting himself of the responsibility.

Here Qur'an says whether good or evil, it undoubtedly proceeds from God as the Absolute Active Cause but that does not exempt the sufferers of the mishap, of their personal responsibilities, for whatever may be the result, the act proceeding from God, is good but as on His creatures explained in S.I. (Sura Fatiha) every act of His has a reaction from the creature. In other words, all our actions are the reactions of God's action; His actions are not conditioned with the state or the nature of the creature, but the reaction is necessarily or naturally conditioned by the creature's state. Therefore, it is true that whatever good we have, is from God and the evil from us. (A.P.)

Verse 79

In the preceding verse it has been said that everything is from God. Good and evil, bounties and punishments are from God. While benefits and bounties are from God, no evil or distress afflicts a man unless man earns them by his own mistakes or blunders. In the previous verse, in reply to the hypocrites who attributed misfortune to the Holy Prophet, it is said misfortune as well as fortune, both are from God. In this verse it is said in explaining the phenomena that though misfortune also comes from God, but it is earned by man through his own doings.

'Arsalnaka linnasi Rasoola', i.e., *'We sent thee (O' Our Prophet) as Our Apostle to mankind.'* The people are informed of the position of the Holy Prophet as an apostle not for any particular people or age as Jesus or any other prophet was (Math. 14/22-26) but for mankind as a whole for all times.

Of the apostles of God who had been sent to the different parts of the earth in the different ages, there were such among them who had been sent for their own tribe and some to a particular people like Jesus who had himself openly declared his actual position as the one sent to the children of Israel.

“And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.”

“But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.”

“But he answered and said, I am not sent but unto the lost sheep of the house of Israel.”

“Then came she and worshipped him, saying, Lord, help me.”

“But he answered and said, It is not meet to take the children’s bread, and to cast it to dogs.” Math. 15/22–26.

While sending his disciples to preach the Gospel, Jesus warned them not to go to everyone but only to the lost sheep of the house of Israel. (Math. 10/5)

God declares to mankind that the Holy Prophet Muhammad has been sent to the human race as a whole. This fact has been repeated in 7:158; 21:107 and 34:28.

In declaring the position of the Holy Prophet the address is to the Holy Prophet himself. It does not mean that the Holy Prophet did not know his own position, but it is to be declared for the information of the people.

The Holy Prophet’s responsibility as an authority is identified with God’s. Thus, holding the Holy Prophet responsible means holding God responsible. (A.P.)

Verse 80

It is to be noted that obedience to the Holy Prophet has been declared as the obedience to God and it is naturally and logically established that disobedience to the Holy Prophet being the obedience to God Himself, the obedience must be absolute not restricted or conditional pertaining to any particular aspect of life but relating to every matter and to life as a whole.

The question arises. When the Holy Prophet demanded pen and paper to record his final word to his people, but the command was not only disobeyed but also ridiculed saying that the Holy Prophet was under a delirious state. Was not this disobedience to the command of the Holy Prophet, disobedience to God? What is the position of those who have done? The questioning and the judgment is left to every intelligent, impartial and dispassionate mind.

This strikes a blow to what we often see in the traditions about some of the companions that they used to question the Holy Prophet whether what he said was his own or from God. And we invariably hear the answer from the Holy Prophet '*I say not anything of my own*', except what Bokhari narrates about the Holy Prophet's preventing the farmers to fertilize the date-palms which resulted into the failure of the crop and the Holy Prophet saying 'It was my own,' This is entirely a false report for it is an accusation which is not worthy of even an ordinary man of ordinary experience What then about the Holy Prophet who informs us that every growing being, rather every creature is of a positive and a negative sex. This report is like many other unbelievable reports given on behalf of the Holy Prophet. (A.P.)

Verse 81

This verse refers to the conduct of the hypocrites who used to acknowledge the truthfulness of the Holy Prophet in his presence and while they retire from him at night, they doubted his authority as an Apostle of God.

Verse 82

Note the independent meditation over the Holy Qur'an, invited of every individual reader, to scrutinize and judge for himself about the authority of the Holy Book being from God. There is no unreasonable assertion demanding any blind following. Islam attaches the greatest importance to the use of conscience and common sense, and wants the belief in God to be of independent decision followed by conviction. At every step the Holy Qur'an invites man and woman, to use the intellect and the native endowments in finding out right way for one's own self.

Verse 83

'*Ul al-'Amr*', i.e., The Holy Imam of the age- (i.e., all the Twelve Holy Imams¹³).

'*Fazlullah*' stands for the Holy Prophet and '*Rahmat*' for the Holy Qur'an (M.S.) According to (F.A.) In one of the traditions of the Holy Prophet, '*Rahmat*' stands for 'Ali. But for the Holy Prophet, the people could never have had the guidance to Islam and would never had been liberated from the bondage of ignorance and from the pagan cult and but for 'Ali Islam and the Muslims would have been wiped out of existence in the battles in which was decided the fate of the faith and the faithful. Referring to the unique, the matchless the invaluable services of 'Ali, the Holy Prophet declared about 'Ali's fighting at '*Uhud*' saying: "The One stroke of 'Ali on the day of the Battle of '*Khandaq*' (the Ditch) is superior to the adoration or the prayer of both the worlds" In fact it was so, but for 'Ali's services on that day there would not have remained even a trace of the faith, Islam, and the Muslims, except perhaps in some Book of legends with all prejudicial remarks there would have been a stay about Islam and the Holy Prophet.

Verse 84

When the heathens of Mecca attacked the Muslims, and the Holy Prophet had to face the attack of an unprovoked aggression at the first Battle of Badr called the '*Badr-Sughra*' the hypocrites frightened the Muslims at Madina against overwhelming and the tremendous strength of the enemy. The Muslims disheartened, would not move to fight. Then this verse was revealed and the Holy Prophet declared that even if none else accompanies him he would go and defend Islam, fighting the enemy singlehanded.

Only Seventy persons could be gathered and the Holy Prophet with his seventy men marched to meet the thousands of the well-equipped and fully armed heathen. A miraculous fright was dawned upon Abu-Sufyan and his forces, and they retreated to Mecca and the Holy Prophet returned safe to Madina with his men.

Verse 85

Help and support for a good cause actively or by prayer or by good wishes, as the situation or the ease may need, entitles the individual who does it, to a share in all its credit and its consequent triumph. And similarly, a similar service for any evil cannot be without the responsibility to share the evil consequences. This is clear evidence of Islam's invitation to every one of its adherents to always carefully abstaining from taking any part in any evil. This is another clear exhortation towards '*Tawallah*' and '*Tabarra*' which are the last two or the final articles of the practice of the faith, the Islam-Original distinguished by the title '*Shi'asm*.'

Whoever helps in a good cause shall have a share in its consequence. Similarly, whoever helps in an evil cause shall share the consequence of it. (A.P.)

Verse 86

This is a summons to every Muslim to cultivate sweetness and cordiality' in the daily social life among the peace-loving members of the human family. This command followed strictly' and faithfully has established the unique ever living brotherhood of the believers in the true faith, Islam, which is still coveted and even envied by every other religious order in the world.

Verse 87

A party of the people of Mecca who had professed Islam, had left Mecca on migration to Madina but while on the way they changed their mind and returned to Mecca and joined the heathens professing idolatry and left for Yaman, but they also sent messengers to the Muslims at Madina saying that they were still Muslims and had not deserted the faith of Islam, while they had actually done it. The Muslims were divided in their opinion about the deserters. Some still held them as Muslims, and some said that they were the deserters. This verse along with the following one was revealed clarifying the position of the hypocrites.

1. Refer to Verse 47:20.
2. Compare What Jesus said: I am not sent but unto the lost sheep of the house of Israel' Mat. 15/24. Refer to Verses 7:158; 21:107; 34:28.
3. Plan, decide.
4. The Uniformity or the Unity or the Consistency of the ideas signify, its coming from the Unique One (AP).
5. Refer to Verse 4:59.
6. Refer to Verses 2:225, 10:3, 19:86, 20:109, 21:28, 34:23, 39:44, 74:48.
7. in inflicting punishment.
8. Helps.
9. Cause.
10. Whoever helps in a good cause shall have a share in its reward—similarly whoever helps a bad cause shall share the bad consequence of it.
11. A social ordinance unique only to Islam to impose it as an ordinance.
12. Statement.
13. See detailed description of 'Ul al-'Amr.

[1] [1]

SHARES

An-Nisa' Section 12 – Dealing With Hypocrites

To deal with Hypocrites as enemies unless they amend their conduct.

An-Nisa' Verses 88 – 91

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

“What hath happened to you (that) ye are two parties about the hypocrites? Verily, God hath reversed them for what they have earned; intend ye to guide those whom God hath forsaken to stray? For those whom God hath forsaken to stray, never shall thou find a way.” (4:88)

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وِلِيًّا وَلَا نَصِيرًا

“They long that ye should be infidels as they are infidels, so that ye may be (all) alike, therefore take not friends from among them until they migrate in God’s way; But if they turn back, then seize them and slay them wherever ye find them, and take none of them as friends, and as

helpers.” (4:89)

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

“Except those who reach a people between whom and you is a covenant (of peace) or who come unto you, (with) their hearts restraining them from fighting you; or fighting their own people; and if God had pleased, He would have given them power over you, so certainly they would have fought you; therefore, if they withdraw from you and do not fight you, and surrender, then God hath made no way for you (to fight) against them.” (4:90)

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأُولَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا

“Shortly: ye will find others who desire security¹ from you and security from their own people; Every time they are returned to mischief, they plunge into it headlong; Therefore if they withdraw not from you and surrender (not) seeking peace and nor restrain their hands, then seize them and slay them wherever ye find them; and (it is) against these of you We have given you a clear authority.” (4:91)

Commentary

Verse 88

A party of the hypocrites with a false excuse of the unsuitability of the climate of Madina sought permission of the Holy Prophet and went out of Madina and started living in the Sahara outside the town and joined the infidels at Mecca but some of the Muslims at Madina still differed about the hypocrites.

Verse 89

There is a clear warning for the believers against having any friendly connections with the disbelievers and the hypocrites or taking them as guardians or seeking their protection. This is what actually the article ‘*Tabarra*’ of the practice of the faith means.

Verse 90

It can be clearly seen from the command given to the Muslims about fighting their enemies even at the earlier stages of the spread of the faith that fighting was undertaken never as any offensive measure but purely as a defensive necessity and even that, only until the enemy continues the hostility and when the

enemy yields and assures of peace and security. There is a clear proof of the blasphemous fallacies fabricated by the Christian missionaries to say that Islam was propagated by the sword. Whereas the paradox is that Islam was born under the swords of the enemy and spread facing the mightiest oppression of the heartless enemies, the heathens of the times. Sword was taken up only in defence to save the faith from getting extinct and rescuing the faithful from being wiped out of existence.

Verse 91

'*Fitnah*' (i.e., mischief) also means war. The tribes of Ghatfan and Asad showed their inclination to be at peace with Muslims and when they returned to their people, they joined them in fighting, the Muslims. Such hypocrites could never be trusted and let go free to continue creating troubles and causing bloodshed. This ordinance was an essential defensive measure when the Muslims were surrounded by the hostile tribes who ever busy in inflicting unprovoked aggression while in security of life and property given to them by Islam. The necessity for such a precautionary and defensive measure, whenever the small group of the Muslims was overwhelmed on both sides by their bloodthirsty enemies, is unquestionable. It is a matter of disgrace on the part of those who present gross blasphemy saying that Islam prescribes the wholesale slaughter of those who do not believe in it. This verse is not quoted fully, nor the ordinance is presented with reference to the context of the circumstances which necessitated the revelation and its enforcement.

Most translators have rendered '*Yaamanukum*' to mean seeking security from, but in my opinion the word means giving assurance of security and not demanding it, as usual with hypocrisy. (A.P.)

1. Of being with you– Ar. 'Yamanukom'. Most translators have rendered Yamun Kum to mean seeking security from, but it means giving assurance and not demanding it as usual with hypocrisy. (AP).

[1] [1]

SHARES

An-Nisa' Section 13 – Murder And Its Punishment

Murder of a believer unintentional and intentional, Treating one as an enemy, Not to say anyone who offers peace that he is not a believer.

An-Nisa' Verses 92 – 96

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

“A believer killeth 1 not a believer except (it happens) by mistake and whoso killeth a believer by mischance, should (set) free a believer–slave and blood–money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile unto you and he be a believer, the freeing of a believer slave (suffices); and if he be from a tribe between whom and you there is a covenant, the blood money should be paid to his people along with the freeing of a believer–slave; but he who findeth not (means) to do this, should fast for two months consecutively (as) a penance from God; and God is All–Knowing, All–Wise.” (4:92)

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

“And whosoever killeth a believer intentionally, his recompense shall be Hell, he shall abide therein and God’s wrath shall be on him and His curse, and (there) is prepared for him a great torment².” (4:93)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

“O’ ye who believe! when ye march forth (to fight) in the way of God discriminate ye (carefully) discern, and say ye not to anyone who offereth you salutation³(peace) “thou art not a believer;” coveting the chance goods of (this) worldly life (whereas) with God are plenteous⁴ gains; Even thus, (as he is now) were ye (yourselves) before, but God conferred (His) grace on you; therefore discern ye (carefully); Verily God is All–Aware of what (all) ye do⁵.” (4:94)

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

“Not equal are those of the believers who sit (holding hack) other than those hurt⁶, and those who strive in the way of God with their wealth and their selves (lives); God hath raised the strivers with their wealth and selves (lives), in rank above those sit ting (holding back); Unto all

(in faith) God hath promised good; but those who strive, He hath distinguished⁷above those who sit (holding back) (by) a great recompense.” (4:95)

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“Ranks (High) (assigned) by Him and pardon and Mercy; for God is Oft-Forgiving, All-Merciful.” (4:96)

Commentary

Verse 92

Ayash Ibn Rabiah had embraced Islam even before the migration ‘*Hijrat*’ but being afraid of his relatives who were still terrible infidels, could not disclose his faith in Islam. On getting an opportunity he left Mecca by night and marched towards Madina where the Holy Prophet had migrated to settle there. Ayash’s mother became restless and made a vow neither to go under any shelter or to take any food or drink until she sees her son, Ayash. Abu Jehl and Harith who were the step brothers of Ayash through his mother, went after Ayash and found him reaching Madina, and somehow influenced Ayash to return to Mecca and promised to see that he was not chastised by the people for deserting them. As Ayash returned to Mecca these two men handed him over to the people who inflicted hundred whips upon him and Ayash with his hands and legs tightly tied was thrown on the burning sand and was asked to give up Islam and re-embrace idolatry.

At last, when the tortures were unbearable Ayash just to rescue himself from the unbearable miseries, uttered what he was dictated by the heathens to do. When he was relieved of the infliction Harith taunted him saying that if Islam was a true faith, he has discarded it and if it was a false creed why did he ever adopt it. Ayash made a vow to kill Harith when he gets an opportunity to wreak his vengeance. Somehow Ayash escaped from Mecca and reaching Madina re-embraced Islam. Later Harith also came to Madina and adopted Islam, but Ayash did not know this. Once seeing Harith alone Ayash killed him. The Muslims in Madina condemned Ayash for killing a believer (i.e., a Muslim). Ayash got ashamed and repentant and went to the Holy Prophet and reported what he had done without knowing Harith’s embracing the faith. This verse was revealed. (M.S., F.A., U.B.)

Some translators have taken ‘*ma kaana*’ to signify as ‘unlawful’ in which case the exception becomes ‘*monqate*, i.e., isolated i.e., not included in its antecedents. Hence the clause has been translated following the expression in 27:60 since the exception remains real and the sentence gets more emphatic meaning impossibility of the act on the part of the believer. (A.P.)

Verse 93

Commentators say that this verse was revealed at the murder of Hisham. The wording of the verse is of a law fixed for the murder of a believer. The question arises here, that when the punishment for the murder of an ordinary believer is the permanent abode in the Hell and the curse of God along with a grievous chastisement. What shall reasonably be the punishment for the murder of an Imam, a divinely chosen and commissioned deputy of the Holy Prophet, i.e., a heavenly guide. Logically the murder of a deputy or the apostolic successor of the Holy Prophet cannot be but the murder of the Holy Prophet himself. Let the reader of the Verse, himself judge what could be the position of the murderers of the Holy Imams, and particularly those who the wholesale massacre of the Holy Imam Husayn with the band of the godly men of his camp, who were butchered mercilessly on the plain of Karbala.

This passage supports our translation of '*Wama Kaana leMu'minin*' in Verse 4:92, punishment so severe which means that the murderer is not considered to be a '*Mu'min*', i.e., the faithful one. (A.P.)

Verse 94

This Verse was revealed on the occasion of Osama Ibn Zaid's killing a man in spite of his salutations to the Muslims and expressing his faith in Islam. This verse clearly speaks of the strict discretion that the Muslims are commended to use even when at a war with their enemies. Indiscriminate slaughter of one and all based upon mere suspicion, is strictly forbidden.

This was revealed when the Holy Prophet sent an expedition, and they met a new convert who was grazing his herd, and he saluted the men in the Islamic way and the people of the expedition pretending not to believe in his being a Muslim or actually not knowing the fact killed him and took possession of his herd. These, according to this revelation might be excused, but what about those Muslims who killed Muslims for worldly gains throughout the history of the Muslims beginning with the murder of 'Maalik Ibn Nowaira' and went on murdering more and more to the extent of a brother killing his brother and son killing his father when the swords, the bullets and the bayonets of the Muslims were used against their brother Muslims for worldly gains. (A.P.)

Verse 95

This verse was revealed when some people viz. Kab Ibn Malik, Ravah Ibn Rabi, Hilal Ibn Omiah, stayed behind in Madina and did not join the defensive expedition of Tabuk and Abdullah Ibn Maktoom availed of the fake excuse of his being weak in sight.

Ar. '*Darajah*' an Adv. – not a second object of '*Fadhhalah*' but an adverbial position specifying the rise or the distinction in degree. Therefore, it should not be taken as a degree or a rank. It should be in rank or in degree. Otherwise, it would not be consistent with the objective '*Azeeman*' in the end of this passage and of the subsequent one. (A.P.)

Verse 96

Some people viz. Qais Ibn Faheh and Qias Ibn Walid, inspite of their ability to migrate from Mecca stayed there and when the infidels of the Quraish attacked the Muslims at Badr these people joined the enemies and were killed in the battle. This verse refers to the conduct, of such men.

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1. Some translators have taken 'Ma Kaana' to signify as unlawful in which case the exception gets 'Monqate'—isolated i.e., not including its antecedent Hence the clause has been translated following the expression in 27:60, since the exception remains real, and the Sentence gets more emphatic – meaning impossibility of the act on the part of the believer AP
 2. This passage supports the translation 'Wama Kaanu lemomin' in Verse 4:92 Punishment is so severe which means that the murderer is not considered to be a Mu'min (faithful one).
 3. Peace i.e., the Islamic Salutation—or any expression indicating his being a Muslim.
 4. Abundant.
 5. Refer to Verse 4:86.
 6. Having no injury.
 7. as high in rank.

[1] [1]

SHARES

An-Nisa' Section 14 – Believers Remaining With The Enemy

Too weak to fly to their homes—Those who fly to their homes not to fear straitness.

An-Nisa' Verses 97 – 100

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ
وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

“Verily those whom the angels take 1away (at death) while they are unjust 2to their (own) selves (in sin), they (the angels) shall ask (the sinner souls) “In what 3state were ye?” They shah reply “Weakened 4(and oppressed) were we in the land;” They (angels) will say “Was not the land of God vast (enough) for you to migrate therein?” So these (are those) whose refuge shall be Hell; and what a bad resort it is.” (4:97)

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حَبْلَةً وَلَا يَهْتَدُونَ سَبِيلًا

“Except the (really) weakened ones from among the men and the women and the children, who have not in their power the means (to escape from the unbelievers) and nor they find the (right) way.” (4:98)

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا

“So these, may be, God will pardon them; and God is the Clement, the Oft-Forgiving.” (4:99)

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَآغَمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“And whosoever migrateth in the way of God, findeth in the earth refuge abundant and spacious; and whoever goeth forth from his house migrating unto God and His Apostle (Muhammad), and then (before he reacheth the destination) death overtaketh him, indeed hath become his recompense incumbent upon God; and God is Oft-Forgiving, Merciful.” (4: 100)

Commentary

Verse 97

‘Muztaz’afeen’, i.e., helpless i.e., those who could neither overcome disbelief nor could they have any way towards the faith.

Verse 98

A believer called Jundah who was at Mecca said that he could afford to leave Mecca, and also knew’ the way to Madina, hence he could not be one who could be exempted from the Migration in the cause of Truth. He took a vow that he would not pass another night at Mecca and ordered his sons to take him to Madina and even if he dies on the way to take his body to Madina. He died on the way and thus, reached his heavenly destination.

This principle has been applied other religions whose mental capacity, by nature or by the Imams of the Ahl Al-Bayt, to the followers of the by circumstances was too weak to grasp the truth of Islam. (A.P.)

Verse 99

Continuation of the preceding Verse 98, referring to the heavenly reward for those who die on the way

after leaving their homes in the way of the Lord.

Verse 100

(a) The significance of this and the previous passage has been extended by the Holy Imams, as to mean not only a physical migration from a place to place but to mean the migration of one from the actual sense of the cognitive self to his own ego, i.e., 'I', towards the universal self, through his representative the Holy Prophet or the Imam.

(b) This does not mean any material comfort for an immigrant may gain in it or not, it means the detachment from the particular land to which he belonged, for the sake of God, so vast mental refuge and abundant attachment to the spiritual values that will give him complete peace of mind which makes the temporal loss insignificant. (A.P.)

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1. Terminate the term.
 2. While doing wrong to themselves.
 3. Wherein.
 4. Helpless.

[1] [1]

SHARES

An-Nisa' Section 15 – To Cut Short Prayer While Travelling

Shortening of the Daily prayers while in Travel, Prayer while in the battle.

An-Nisa' Verses 101 – 104

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ
كَانُوا لَكُمْ عَدُوًّا مُبِينًا

“When ye travel in the earth, it shall be no blame on you if ye shorten the prayers if ye fear that those who disbelieve will cause you distress. Verily, the infidels to you are open enemies.”

(4: 101)

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْنَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جَنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أْدَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا

“When thou (O’ Our Apostle Muhammad!) art among them (when a battle rages) and thou establishest² prayer for them, then let a party of them stand up with thee and let them take their arms; then when they have prostrated³(themselves) let them take their position in your rear, and let the other party come up, which hath not prayed, then let them pray with thee, but let them take their precautions and their arms; for, desire those who disbelieve that if ye be negligent of your arms and your baggages, that they may turn upon you all at once; But it shall be no blame on you, if ye be inconvenienced by rain or be ill that ye put away your arms; but take your precaution; Verily God hath prepared for the infidels, a disgraceful torment⁴.” (4: 102)

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا

“And when ye have finished the prayer remember God standing, and sitting, and reclining, and when ye are secure (from danger), establish⁵ prayer; Verily Prayer is, (imposed) upon the believers as (a) timed Ordinance.” (4: 103)

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

“And slacken not in pursuit of the (enemy) people; If ye suffer pain, assuredly they also suffer as ye suffer; but ye hope from God what they hope not⁶; And God is All-Knowing and All-Wise.” (4: 104)

Commentary

Verse 101

Shortening the prayer means cutting short the Four ‘*Rakat*’ prayers viz. *Zuhr*, *Asr* and *Isha* by two rakats. This has to be done when facing an enemy in a battle as well as during travel. It must also be remembered that if anyone, during travel, intentionally offers the full prayer, the prayer is null and void. It is a matter of discipline which must never be molested. In the matter of ‘*Salaat-ul-Qasr*’ i.e., Namaz or prayer during travel, the journey must not be less than about 27 miles, nor is the concession available if a man halts at any place for ten days or more. The journey must be for a lawful purpose. This

concession is not allowed to a man who is practically always on tour. Giving up this concession is the defiance, or the rejection of the grace granted by God. (F.A.)

This verse refers to the '*Namaz al-Khauf*' and '*Namaz al-Qsr.*' For details refer to 'Fiqh'.

The term '*La-junaha*' or '*Laisa alaikum junah*' has been used in the Qur'an in several places apparently. It signifies the negation of obligation, but in practice the Holy Prophet acted in a manner which meant obligation as in 2: 158 even expressed by word to the effect that when a person is on journey, he has no order to pray in its complete form, on the contrary, he has been ordered to offer it in its shortened form⁷.

The conditional clause does not restrict the order for 'shortened prayer' to the circumstances of fear for there was fear already at that time. It is like in Verses 5:3 and 2: 184–185, which does not restrict the prohibition. The justification for the use of this term is that, usually a step-daughter is in the guardianship of a step father and usually there was fear. Hence the first part of the passage is complete in dealing with the form of prayer for a traveller. The conditional clause is a preparatory for the prescription of the form of prayer for those under the fear of the enemies' attack. (A.P.)

Verse 102

When the Holy Prophet marched from Madina to meet the offensive of the enemy from Mecca an advance party of the Quraishite infidels, under Khalid Ibn Walid clashed with the Muslim army at the mountains near *Hudaibiyah*. When the time for the noon (*Zuhr*) prayers arrived during the conflict the Holy Prophet ordered Bilal to give (*Azan*) the call for prayer. The infidels saw it and when the Muslim army had finished the prayer (*Namaz*) under the Holy Prophet, Khalid told his men that they committed a mistake in not attacking the Muslims while they were engrossed in the prayer (*Namaz*), Salat, i.e., for prayer seemed to be their first concern and they would not have given up the prayers. However, the enemy had decided not to lose the next opportunity, God informed the Holy Prophet of the device of the enemy and conveyed the method of prayer under such situations, given in this verse.

This verse and the previous one clearly indicate the position of the prescribed prayers (*Namaz*) in Islam. It makes it quite obvious beyond all doubts that the first and the foremost concern or the object of Islam is, man's being always mindful of his supplication to the Lord, which should not be lost sight of. or even neglected even when facing the enemy. The primary occupation of the Muslims even when engaged in a defensive battle, is not mere fighting. The one and the most important concern of a Muslim should be to be in communion with God particularly at the prescribed times. The best and the most perfect of such an instance was given by the Holy Imam Husayn at Karbala on the 10th day of Muharram 61. A.H. When the Holy Imam offered the prayer in the most miserable and dangerous situation translating the ordinance in this verse into action, and since then none else could present any such devotion to the Lord.

It was the third day of thirst and hunger, since the access to water had been cut off. The Bank of the

river was closely guarded by the Yazidian forces. Yet at the dawn of the memorable day of the 10th of Muharram 61 A.H. Husayn the Holy Imam asked his son 'Ali al-Akbar to give the call for prayer. The Holy Imam and his devotees instead of 'Wazoo', (the ablution with water) prepared themselves for the prayer with 'Tayammum', (wiping the dust of plain on their faces). When Husayn stood leading the prayer, a band of his devotees stood in front of him and when a shower of arrows started falling on the holy supplicants, from the enemy, the devotees in front of the Holy Imam, received the arrows on their breasts and by the time the prayer was completed, thirty of the devotees fell killed by the arrows they had received. An Urdu poet has presented a picture of the holy supplicants to the Lord, in a beautiful verse:

Chand sharmae chehre mutajalli aisay – Even the Moon be ashamed their faces were so radiant.

Na Imam aisa hmra aur na mualli aisay – Neither an Imam (Guide) of the kind did ever appear nor the supplicants of the kind.

Completing one 'Rak'at' (unit) and to complete the other 'Rak'at' individually. For details refer to Fiqh. This prescription is for congregational prayer when offered under fear.

Both the groups have been ordered to carry their arms observing precaution while in prayer. The exception of rain or sickness is only for the individuals not the parties, but they also have to be cautious. (A.P.)

Verse 103

'Kitaban Mauqoota', i.e., an ordinance to be punctually executed at the prescribed times. This indicates how careful a Muslim has to be about the prescribed communion with the Lord strictly at the regulated times. It speaks of the prescribed prayers being unavoidably compulsory until consciousness lasts in a man or a woman.

Some commentators take the expression signifying prayer being obligatory on all times and in all circumstances with different regulations implying the saying of the Holy Prophet.

'Prayer is not to be given up under any circumstances.'

This is an assurance which demands every believer not to be discouraged in the worst of circumstances. For details refer to 'Fiqh'. (A.P.)

Verse 104

The warning refers to the conduct of the hypocrites at Uhud when they had left the battle field giving a false excuse saying that the enemy would not return to attack again⁸

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1. Sin. Refer to Verse 2:158.
 2. Lead.
 3. Completing one 'Rak'at' (unit) and complete the other 'Rak'at' individually.
 4. This method is for a Congregational prayer when offered under fear. Both the first and the second groups have been ordained to carry their arms and observe precaution while in praying. The exception of rain or sickness is only for the individuals, not for the parties-- For details Refer to 'Fiqh' A.P.
 5. As usual.
 6. This is the assurance which made every believer not to be dejected.
 7. Refer to 'Fiqh'.
 8. Refer to Verse 3:167.

[1] [1]

SHARES

An-Nisa' Section 16 – Not To Side The Dishonest

Not to take up the cause of the dishonest, The Apostle may pray for his followers, Forgiveness of God always there for those who seek it after doing any evil (with the necessary amendment)

An-Nisa' Verses 105 – 112

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

“Verily We have sent down unto thee the Book (The Qur’an) with the Truth that thou mayest judge between people by what God showeth thee¹; and be not thou a pleader for the treacherous².”

(4: 105)

وَاسْتَغْفِرِ اللَّهُ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

“And pray for the Pardon of God (for thy followers), Verily, God is Oft-Forgiving, Merciful³.”

(4: 106)

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا

“And plead not on behalf of those who deceive their own selves; Verily God loveth not any who is

treacherous, sinful.” (4: 107)

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

“They hide⁴ from people but they hide not from God and He is with them when they hold nightly discourses which He is not pleased with; And God doth compass round what all they do.” (4: 108)

هَا أَنْتُمْ هُوَ لَأَنْتُمْ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا

“Behold! ye pleaded for these⁵ in this worldly life; hut who shall plead⁶ with God for them on the Day of Resurrection? or who shall be their defender?” (4: 109)

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

“And whoever doth evil, or wrongeth his own self and thereafter seeketh pardon of God, shall find God Oft-Forgiving, Merciful⁷.” (4: 110)

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

“Whoever comitteth a sin⁸, verily, he committeth it against his own self; And God is All Knowing, All-Wise.” (4: 111)

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا

“And whoever committeth a fault or a sin and throweth it on one innocent he indeed burdeneth (himself) with the calumny and a manifest sin.” (4: 112)

Commentary

Verse 105

Commentators relate that this verse was revealed on the occasion of a dispute between a Muslim tribe and a Jew. Three brothers Busheer, Mubashir and Bashr, sons of Ta'ma of the Ubairaq tribe stole some property from the house of the uncle of Qatada and concealed it in the house of a Jew and when the theft was revealed, they threw the whole blame on the Jew. Notwithstanding the open enmity of the Jews the Holy Prophet gave the verdict against the Muslims, acquitting the Jew of the charge. This verse

lays the strictness with which justice has to be meted out, deciding every case on its own merits, punishing dishonesty notwithstanding even if the party guilty of it be a Muslim and those wronged be even non-Muslims. The balance of justice shall always be held with strict equity between Muslims and Non-Muslims and between friends and foes.

There is no room left in Islam to make light of the consideration of justice out of communal bias or prejudice.

The important factor to be noted in this incident is that it was a time when every Muslim individual was sorely needed for the defence of the faith and the security of the faithful and such a verdict against a party supported by a big tribe would have needed a very careful consideration against the liability of the loss of the support of a huge body against the small community of the believers. But Islam holds aloft justice high above even the exigencies of the situation.

Commentators give different stories, but the fact is that it relates to a theft, i.e., a breach of trust in which a non-Muslim and a Muslim were involved. The case was referred to the Holy Prophet and the expectation was that the Holy Prophet will favour the Muslim. Though the address is to the Holy Prophet but those actually meant are the Muslims who expected favouritism from the Holy Prophet.

The plural pronoun in the subsequent verses 1–9 supports the fact that the real addressees were the people and not the Holy Prophet.

This style is usual in the Arabic literature particularly in Qur'an to address one who actually is unconcerned but those meant will be the others. (A.P.)

Verse 106

In many places when the people are to be enjoined upon about any good deed or to be warned against, the address had been to the Holy Prophet. For instance:

The injunction to seek protection of God—addressed to the Holy Prophet is to every Muslim who is to act as a judge. The injunction to seek pardon or the protection of God against the consequences plead on behalf of the unjust ones. And Verse 63:6 clarifies the position once for all declaring it in clear cut words that even if the Holy Prophet with his natural mercifulness prays for any hypocrites or he prays not, never, never will God forgive them. Thus, to imagine about tyrants and the unjust one's ever being pardoned by God is against the expressed decree of the Almighty Lord.

Verse 108

The reference is to the secret consultations that were held by the hypocrites of the tribe of Ubairaq and Asid Ibn Urwah who went to the Holy Prophet pleading for the three culprits hiding their crime.[9](#)

Verse 109

People may defend any unjust one or a criminal in this world but on the Day of Judgment they shall have no pleaders on their behalf.

Here Qur'an aims at developing an inner preventive force against all individual and social crimes by diverting the attention of man towards God, in all circumstances of shame, fear, hope etc., so that the individual should feel ashamed, be hopeful, be afraid of God and of none else and be mindful of the eternal pleasure and pain, not that of this transitory life. With this force developed, man is safe from all vices and if this is absent, nothing in the world can stop him from committing any heinous crimes. (A.P.)

Verse 110

The door of pardon is always open for those who commit sins affecting their own self, i.e., not affecting the interest of the others.

Verse 111

Everyone, man or woman, is personally responsible for his or her sins and none else shall bear the burden of the others.

Verse 112

False accusation against any innocent person is calumny and is a declared punishable sin.

This is the unique and an exclusive characteristic of Islam. No other religion lays so much stress upon an unbiased and strict administration of justice.

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1. Refer to Verse 4:109. To be always just according to God's decree and not at any individual's opinion.
 2. A Muslim or a non-Muslim.
 3. Refer to Verse 2:255.
 4. Their Crimes for shame.
 5. The Criminals.
 6. For the Criminals.
 7. This merciful assurance is after the severe warning given above
 8. Refer to Verses 4:109; 4:110.
 9. Vide Verse 4:105

[1] [1]

SHARES

An-Nisa' Section 17 – Secret Counsels Of The Hypocrites

Endeavours of the Hypocrites to destroy the Muslims, Secret plots of the Hypocrites, Plots against the Apostle doomed to failure.

An-Nisa' Verses 113 – 115

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّوكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

“Had it not been God’s grace upon thee and His mercy, a party among them had certainly resolved to lead thee astray; but they shall not¹lead thee astray but their own selves, and they shall, not harm thee of aught; and God hath sent down unto thee the Book²and Wisdom, and hath taught thee what thou didst not know; and God’s grace on thee is very great³.” (4: 113)

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

“There is nothing good in most of their whisperings⁴except (in his) who bideth charity or goodness or peace among the people; And whoever doth this seeking the pleasure of God, anon We will give him a great recompense.” (4: 114)

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

“And whosoever opposeth⁵the Apostle (Muhammad) after that guidance hath been manifest to him and followeth a way other than that of the believers, We will turn him to that to which he hath (himself) turned and will cast him into Hell; and Oh! what a bad destination it is⁶!” (4: 115)

Commentary

Verse 113

The reference about a group trying to mislead the Holy Prophet is to Asid-Ibn Urwah’s pleading on behalf of the culprits⁷.

In Verse 93:7 the conjunctive ‘fa’ there is no interval or lapse of time between God’s finding and guiding and there is no interval or lapse of time in His giving existence to a being and Himself finding it. Hence the guidance of God, was always with him since the commencement of his existence wherever he may be.

It clearly asserts that the Holy Prophet had been saved by the grace and the mercy of God from getting astray throughout his life, by the attempt of any ungodly power, otherwise it affects the greatness of God’s grace mentioned here. This is in complete accordance with Verses 53:2 and 93:7. (A.P.)

Verse 114

The reference here is also to the event mentioned in the note on Verse 4:105. The Holy Prophet was in fact, conversant with the conduct and the character of the people he was surrounded with.

Verse 115

The return or the punishment for acting hostilely against the Holy Prophet and following a path other than that of the believer, is clearly given in this verse.

Acting hostilely against the Holy Prophet does not restrict the conduct to the life–time of the Holy Prophet. The hostility against the Holy Prophet means acting in any manner which displeases him. The question arises whether the Holy Prophet would have been pleased at the brutal conduct of the tyrants who teased, tortured and massacred the members of his holy family. Can at any stretch of imagination anyone sensibly say that the Holy Prophet was not hurt by the treatment meted out to his beloved daughter, and the Holy Imams, his grandsons who are known as his own issues? Does not everyone who displeases the Holy Prophet in any way, come under this ordinance? Can any such person at any time reasonably be respected in the least or even be acknowledged to be a Muslim in the true meaning of the term? The Shi’a School is criticised for not respecting such sinful characters and hating them.

Some take this verse in support of the validity of ‘*Ijma*’ in the sense to mean that none has the right to disassociate himself from any way adopted by the Muslims. This is a sheer misinterpretation of the passage. The verse clearly says that it is not for any Muslim to oppose what the Holy Prophet decides or to differ from him, and it never means that any way adopted by the Muslims in general is right. This indicates the way a Muslim should adopt in regard to the decision of the Holy Prophet, and it does not refer to the way, a Muslim adopts. This is in concord with Verse 4:65. (A.P.)

1. Refer to Verses 53:2; 95:7.

2. The Qur’an.

3. Infinite.

4. Secret talk.

5. get hostile.

6. Refer to Verses 8:13, 33:57.

7. Vide note on Verse 4:105 and 4:108.

[1] [1]

SHARES

An-Nisa' Section 18 – Idolatry Prohibited

Polytheism unpardonable, Satan always misleads, Faith and Virtue shall be rewarded.

An-Nisa' Verses 116 – 126

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

“Verily God forgiveth not that (anything) be associated with Him, and forgiveth anything besides this to whomsoever He pleaseth; and whoso associated! (aught) with God, hath indeed strayed far, far away (from the right path)¹.” (4:116)

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

“They (The Pagans) invoke not besides Him but the female deities (the Idols) and they invoke not but Satan the persistent rebel (void of all good).” (4:117)

لَعَنَهُ اللَّهُ ۖ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا

“Whom God hath cursed him and he (the Satan) said “Most certainly will I take of Thy bondsmen an allotted share.”” (4:118)

وَالْأَضْلَلَنَّهُمْ وَلَأْمَنِّيَنَّهُمْ وَلَأْمُرَنَّهُمْ فَلْيُبْتَئَنَّ أَدَانَ الْأَنْعَامِ وَلَأْمُرَنَّهُمْ فليُغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا

“And assuredly will I lead them astray and certainly stir (vain) desires in them, and certainly bid them that they slit the ears of cattle, and will I certainly command them that they shall change (the faces) of God’s creation;” And whoever taketh Satan as a guardian besides God, indeed suffereth he a manifest loss².” (4:119)

يَعِدُّهُمْ وَيُمَيِّبُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

“He (Satan) giveth them (false) promises and (he) stirreth (vain) desires in them; but Satan promiseth not (aught) but (it is sheer) deception.” (4: 120)

أُولَئِكَ مَاوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا

“These, (Satan’s dupes), their abode shall be Hell, and they shall not find from it any escape.” (4: 121)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

“But they who believe and do righteous deeds, shortly We will admit them into gardens ‘neath which flow rivers, for ever shall they abide therein; (It is) a promise of God. (It is) true indeed; And who can be more true than God in utterance.” (4: 122)

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

“(It shall) not be according to your desires nor the desires of the people of the Book; (but) whoever doeth evil shall be recompensed for it, nor will he find for himself, besides God, any guardian or a helper.” (4: 123)

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

“And whoso doeth deeds of righteousness, whether male or female, and be a believer, then these shall enter Heaven and they shall not be wronged (even) to the husk of a date-stone.” (4: 124)

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

“And who is better in religion than he who resigneth himself³entirely unto God? and is righteous, and followeth the creed⁴of Abraham, the Upright One, And God took Abraham for a Friend⁵.” (4: 125)

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا

“To God belongeth whatever is in the heavens and all that is in the earth; and God encompasseth all things.” (4: 126)

Commentary

Verse 116

Polytheism or associating anybody or anything with God, i.e., ‘*Shirk*’ is unpardonable⁶. It is not because polytheism in any way effects the Glory of God, but because it Jowers the dignity of the human nature. It is such an impossibility that it can never be entertained without stultifying reason and thus, rendering man inherently incapable of any spiritual progress. Thus, a polytheist can never hope to rise to the heavenly bliss.

Verse 117

‘*Inas*’ refers to the idols, inanimate objects like trees, stones, wood etc. The infidels named their idol deities as females for they held them as the daughters of their god. For instance, ‘*Lat*’ ‘*Uzza*’ and ‘*Manat*.’ Every Arabian tribe had an idol as its own favourite deity, and they called it ‘*Inas*’ the female.

Since Satan was the misleading force, the infidelity is referred to him.

The reference is to what was prevailing among the ancient pagans in Arabia and elsewhere to present their deities and the angels mostly as females or to invoke the devilish forces. The idolaters used to hold the idols as the daughters of God and the extent that the term female idols had become synonymous to a reference to the sexual complex connected with the Physical background of idolatry. Man in his primitive age could not see any productive action without the association of the positive and the negative elements of the sexual course.

On this is based the polytheistic tendency in whatever form it may be, be that the Zoroastrian dualism, the human duality of Yazdan and Ahriman or the Christian Trinity of God, the son and the Holy Ghost. Qur’an clears this polytheistic misconception saying ***“of everything We have created the positive and the negative” (51:49)***. Therefore, whatever is in pairs is created. The authority solely being with the Creator. (A.P.)

‘*Marid*’ means devoid of all good, insolent or rebellious.

Verse 118

Satan being cursed by God, gets all the more resolved to exert his most to mislead mankind and take them to perdition. The share appointed for him is in the nature of things, nature of man and the forces around him.

Verse 119

The heathen Arabs used to slit the ears of a she camel and had exempted it from being used or slaughtered, i.e., devoted to their idol gods. It was a prevalent form of polytheism in Arabia.

The animal, be it a she-camel or a goat was called '*Bahira*' viz., she camel having her ear slit—there is a mention of this in Verse 5:103.

Changing of God's creation means using of God's created things for an object other than that for which they have been created. Worshipping of the Sun or the Moon which were created to be subservient to man or the misuse of any faculty in man.

Some commentators quote Verse 30:30 and by changing the creation of God, mean corrupting a religion.

Of '*Qalq*' is to be taken here to mean not creation but the planning. There would have been a very wide implication to include every attempt to act the system planned by God, in the realm of creation or in the realm of legislation. This has been applied to change or alteration in the distinguishing of the sexual features such as the removal of beard and the moustache which are the distinctive and distinguishing identification of a male from a female. Thus, the assuming of the female and the male appearances were prohibited. (A.P.)

Verse 123

Islam is the religion of nature. Every action must have its re-action. According to the law of nature evil and good shall have their respective return. Islam always warns man and woman, to be always mindful of the natural consequences of Vice and Virtue. Muslims are warned against imagining themselves as the favourites of God, as do the Christians and the Jews.

Verse 124

This verse clearly says that in the rewarding of good and the punishing of any evil, there shall not be any distinction between man and woman.

There is one factor notable in this Verse—doing of good deeds need true belief, to be accepted.

Good deeds are acceptable only from those who believe and not from the disbelievers.

Verse 125

The best religion is submission to God – (i.e., Islam.)

'*Hanif*', i.e., wholly devoted to one object—attached exclusively to the Right Path—always avoiding the

wrong one.

'*Vajh*', literally face. In Qur'an mostly used, signifying the distinctive aspects of a being by which the being is recognised—Man is distinguished by his cognitive self—God is distinguished by His Absolute Universal Excellence which is manifest throughout 2:112. (A.P.)

'*Millat Ibrahim*' repeatedly used in Qur'an indicating the universality of his mission while the missions of Moses and Jesus were circumstantial. Math-15/22-26 (A.P.)

Verse 126

The ownership of the universe belongs to none but God. Hence there can never be any other owner or the master for man to worship, besides the One and the only God Lord of everything in the heavens and the earth.

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1. Refer to Verse 4:48.
 2. Refer to Verse 5:108.
 3. His Cognitive self.
 4. Milla al-Ebrahim' is repeatedly used in Qur'an indicates the Universality of his mission – while the mission of Moses and Jesus was circumstantial
 5. Refer to Verses 2:112, 3:18, 3:84.
 6. Vide Verse 4:48.

[1] [1]

SHARES

An-Nisa' Section 19 – Dealings With Orphans And Women

Equity to the interest of the orphans and women ordained, Reconciliation between husband and wife, Equity among wives, Separation of man and wife, Carefulness about the duties enjoined.

An-Nisa' Verses 127 – 134

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ
وَتُرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ
عَلِيمًا

“They ask thee for a decision¹ about women Say! (O’ Our Apostle Muhammad!) “God doth decision for you about them; and that which is recited unto you in the book concerning orphan girls, whom ye give not what is assigned² to them, while (yet) ye desire to wed them, and also (concerning) the Weak among the children, that³ ye stand firm for the orphans, with justice; and whatever of good ye do. Verily God knoweth it.” (4: 127)

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ
الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

“And if a woman feareth ill-treatment desertion⁴ from her husband, then shall it be no fault on the twain if they effect compromise (peace) between them two amicably; for compromise (peace) is good; and Avarice⁵ is made to be present in (people’s) minds; and if ye do good and guard yourselves (against evil⁶), then verily God is All-Aware of what ye do.” (4: 128)

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ
اللَّهَ كَانَ غَفُورًا رَحِيمًا

“Ye will never be able to do justice⁷ between women, (wives), even though ye may covet⁸ (it), so incline not with a total inclination (to one) so that ye leave her as it were in suspense; and if ye effect a reconciliation and guard yourselves (against) (evil), Verily, then, God is Oft-Forgiving, Merciful.” (4: 129)

وَإِنْ يَنْفَرَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

“And if they separate, God will render (e)ach free from want out of His abundance; and God is Omniscient, Wise.” (4: 130)

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا
فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

“And God’s is whatever is in the heavens and whatever is in the earth; and indeed We enjoined⁹ those who were given the Book before you, and unto you (too) that ye should take shelter in God; and if ye disbelieve, then, verily, God’s is whatever is in the heavens and whatever is in the earth; God is Self-Sufficient, Praise-worthy.” (4: 131)

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

“And God’s is whatever is in the heavens and whatever is in the earth; and God is sufficient as a Protector.” (4: 132)

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا

“If He pleaseth, He can cause you pass away, O’ people! and bring others (in your stead); and for this God hath power.” (4: 133)

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

“Whoever desireth the reward of this world, then with God is the reward of this world and the hereafter; and God is All-Hearing and All-Seeing.” (4: 134)

Commentary

Verse 127

The right of women referred to here are those mentioned in Verse 4:3 at the commencement of this chapter.

‘*Yateeman-nisa*’ means the girl orphans. There is a reference about the dealings with orphans in Verses 2:220; 4:2; and 90: 15.

No religion other than Islam has laid so much stress upon equity, particularly in dealings with women and orphans and prescribed so definitely their rights.

Verse 128

When Khuwailad, Salma–Ibn Nafe’s wife, got old, Salma wanted to divorce her and marry another woman. Khuwailad told her husband that he may marry another woman but not to divorce her and she would forego her turn, and he may have it whenever he pleased. But Salma did not agree. Khuwailad reported herself to the Holy Prophet and submitted her case. It was then that this ordinance was revealed (F.A.)

‘Nushuz’ means estrangement, dislike, hatred and ‘Eraz’ means turning away, avoiding, shunning.

The concluding words of this Verse and also of the next one are ‘*Ihsan*’ goodness and ‘*Taqwa*’ piety or guarding against evil. By these words it is quite obvious that the main or the sole demand of Islam is goodness and piety in every walk of life.

It is the right of every wife that her husband should leave her and give all reasonable attention to her. If

she fears that her husband has a sort of aversion for her, she is advised to affect some sort of reconciliation with him with some terms and be content with them rather than demand or insist on divorce.

Verse 129

Justice between the wives means equal treatment to every one of them as regards feeding, clothing and giving them the other conjugal rights that not one of them should have the least grievance of partiality. If one night is spent with one wife the other night must be spent with the other, by regular turns. Verse 4:3. If such a perfect equity is not practicable, then the husband should at least be mindful not to be totally inclined towards one particular wife and leave the other totally pending or in suspense.

The equity or justice with which the Holy Prophet and 'Ali dealt with their wives, was a perfect model. It is said that neither the Holy Prophet nor 'Ali, even performed ablution in the house of any other of their wives when it was the turn of another one. It must be noted in Verse 4:3 that first and the foremost condition or the requisite in a man is the perfect justice or equity before he avails of the license to marry another woman otherwise the man has to be content with only one [10](#).

It is to be noted that the concluding words of this Verse as well as of the preceding one, stress on goodness and piety, i.e., guarding against evil which mars the object of the human life on earth.

Verse 130

Note the highly consoling promise of God's grace and bounty to the parties separated justly, with goodness and piety.

Verse 131

Piety is once again repeated in this verse as the object of the human life on earth.

Verse 132

Here Qur'an has repeated the Absolute Sovereignty of God over the entire universe to emphasise that man in his individual domestic, social and personal attitude, should have in mind that he is not free to decide as he likes, disregarding the fact that he is only subservient and a part of the whole which is administered by the Absolute who needs nothing and everything is sustained by Him. (A.P.)

Verse 133

Note the warning against being totally wiped out of existence and being substituted with some other people, faithful and obedient to the Lord. This warning clearly indicates that a nation will be allowed by God to exist until it is not totally rebellious and disobedient. Many rebellious people viz. the 'Ad' &

'Thamad' had met such a fate¹¹.

1. Fatwa.
2. Their right to inheritance and the freedom of choice given to them by the law Refer to Verse 4:3.
3. God's decision.
4. Ar. 'Nushooz' Refer to Verse 4:34.
5. Self-interest always influences man and woman which is the root of all disputes.
6. Ar. 'Shoh' Avarice.
7. Equity in Love. Refer to Verse 4:3.
8. Justice.
9. Ar. 'Wassaina', instructed.
10. Refer to Verse 4:3.
11. Refer to Verses 89:7-13; 91:11.

[1] [1]

SHARES

An-Nisa' Section 20 – Equity To Everyone, The Jewish Hypocrisy Condemned

Firmness in equity, fair play and faith enjoined, Coveting for worldly goods forsaking truth is due to weakness in faith.

An-Nisa' Verses 135 – 141

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُؤُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

“O’ ye who believe! do stand¹firmly with justice, Witnesses for God’s sake, though it be against your own selves or your parents or your kindred, be he rich or poor, for God is closer²(than you) to them both; Therefore follow not your inclination³, lest ye deviate, (from the truth) and if ye swerve⁴(from the truth) or turn aside, then Verily God is All-A ware of what ye do⁵.” (4: 135)

يَا أَيُّهَا الَّذِينَ آمَنُوا آمَنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

“O’ ye who believe! Believe in God, and His Apostle⁶and the Book which He hath sent down unto His Apostle (Muhammad) and the Book which He hath sent down before (him); and whoever denieth God, and His Angels, and His Books, and His Apostles and the Last Day (of judgment) hath indeed strayed off, far away (from the right path).” (4: 136)

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

“Verily, those who believed and thereafter disbelieved⁷, again believed, and again disbelieved, thereafter increased they in disbelief, It is not for God to pardon them, nor will He guide them to the (right) way.” (4: 137)

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

“Announce (O’ Our Apostle Muhammad!) to the hypocrites that for them there shall be a painful torment.” (4: 138)

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلْيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

“Those who take the disbelievers for (their) friends⁸rather than believers; Do they seek honour from them? Then, Verily, All honour (as a whole) belongeth (only) to God.” (4: 139)

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

“And indeed hath He sent down unto you (O’ Believers!) in the Book⁹(Qur’an) that when ye hear the signs of God disbelieved in, and mocked at, then sit ye not with them until they enter into some other discourse, otherwise, ye would become like them; Verily, God will gather the hypocrites and the infidels in Hell all together.” (4: 140)

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِوْكُمْ عَلَيْكُمْ وَمَنْعَكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

“Those who (keep) watch upon you; then if there be for you a victory from God say they “Are we not with you?” and if the infidels have a share (in the victory), say they “Did we not acquire mastery over you and defend you from the believers?” Therefore God shall judge between you on the Day of Resurrection; And never will God make for the infidels a way (to triumph) against the

believers.” (4: 141)

Commentary

Verse 135

There shall not be any partiality expecting in favour from the rich or fearing any harm from them, nor a witness be given for any undue compassion to anyone. Neither the ties of blood or of love, nor the consideration of any fear or favour or compassion should make anyone swerve at all from the course of the Truth and Justice,

Here Qur'an wants man to maintain justice witnessing for God, in 5:8 to stand for God witnessing justly meaning justice and godliness always go together inseparably. Refer to Verse 34:46 which gives a synthesis of these two passages, commanding man to stand for God collectively and individually. (A.P.)

Verse 136

The address in this Verse is to the believers, to believe in God, His Apostles, His Books.

It clearly indicates that a mere hereditary belief will not be of any avail to anyone. One should earn the correct belief for one's own self by a careful study, with compare and contrast. This Verse invites every man and woman to know the truth by himself or herself for his or her own salvation. This is a clear warning against the blind following of the ancestral belief, or any hereditary creed or faith.

The Universality of Islam is clearly proved by the injunction to believe not only in what was revealed to the Holy Prophet (The Holy Qur'an) but also in all the Holy Scriptures and the Prophets that appeared in the various parts of the world in various times to the various people¹⁰.

No religion other than Islam ever indicates any acknowledgement of the truthfulness or the sanctity of the other apostles of God and the other holy scriptures. On the other hand, blasphemy over blasphemy have been piled against the other apostles of God—in the Testaments, of the Christian Church.

Verse 137

The reference here is to the people who first believed in Moses and then disbelieved in him and worshipped the Calf and then again believed in Uzair and again returned to disbelief and they believed in the Holy Prophet and then disbelieved in him and their disbelief was continuous and on the increase. Ibn e-Abbas says that every hypocrite who lived in the time of the Holy Prophet, in land or on sea, comes under this and this statement is proved to be true by the immediately succeeding Verse which relates about punishment to the hypocrites. (M.S.)

Refers to the hypocrites who professed Islam, then reverted and then again professed and again

reverted. This they did to weaken the faith of the others or owing to their inherent weakness of their wavering minds. This applies to all identical cases be that among the hypocrites or the Muslims and all those who adopted this attitude during the time of any apostle of God.

Verse 138

‘*Basharat*’ is generally used for announcement or giving of a glad tiding, a news which produces joy in those whom it is meant for. But it is also used ironically while announcing a punishment to a people who arc persistently on the wrong path and yet hold themselves to be on the right one.

Verse 139

It is a warning against seeking protection of the disbelievers instead of that of the believers (the Muslims) while every believer should know that glory, grace and triumph belongs to none but God. Believers in God should always be with God and depend upon none but on Him—and seek everything from Him. Every Muslim has to declare his faith in this fact every day through the prescribed daily prayers (Salat, i.e., Namaz), through the opening chapter of the Holy Qur’an saying:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“To Thee alone do me worship (serve) and of Thee only do we seek (every) help”. (1:4)

Verse 140

In Verse 6:68, also it has been enjoined upon the believers to leave the assembly where truth is mocked at. Some Christian critics draw a peculiar inference from this injunction and say that the Muslims have been asked by their faith to shun criticism. Any intelligent one would only ridicule at such an inference for it needs nothing more than common sense to differentiate between ridicule or mockery and criticism.

This is applicable to anyone who associates himself with those who criticise or deny the validity of any religious precepts, including the modern attempt by some authorities to amend certain religious laws. This does not prevent any sensible discussion with any reasonable critics of Islam, if the aim is to understand the truth. We have to hear them and clear their doubts in the best way possible and as enjoined in 16:125. (A.P.)

Verse 141

The reference here is to the hypocrites who always joined the triumphant side to have their share in the gains.

The last portion of the verse has been incorporated as a principal legislation governing all social,

political, economic, rules and regulations restricting their validities to (non-Muslims) to the extent not giving chance of the superiority to the disbelievers over the believers (the Muslims). (A.P.)

In the concluding words of the Verse, there is the promise of God that never shall the disbeliever have such a triumph to wipe Islam out of existence, i.e., Islam has been established for ever.

The fulfilment of this divine promise needs some group or at least one such individual in the world who could be rightfully termed in the real sense of the word the custodian of the true faith, i.e., Islam-Original. Such a one cannot be but a true replica of the personality of the Holy Prophet. And none but the one of the Holy Prophet's blood and flesh can own the purity of the physical body, mind and soul. This proves existence of an Imam in every age and similarly of the present age.

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- [1.](#) Maintain Justice.
 - [2.](#) Ar. 'Aula' in all respects in ancestry and affection.
 - [3.](#) Ar- 'Hawa' desire.
 - [4.](#) Twist the argument.
 - [5.](#) Refer to Verse 34:46.
 - [6.](#) The Holy Prophet.
 - [7.](#) Refer to Verses 3:89; 3:90.
 - [8.](#) Helpers.
 - [9.](#) The Holy Qur'an.
 - [10.](#) Refer to Verses 2: 136; 2:285; 3:84;4: 152.

[1] [1]

SHARES

An-Nisa' Section 21 – Fate Of The Hypocrites

Deceitfulness of the hypocrites, Friendship with the enemies, Fate of the hypocrites.

[An-Nisa' Verses 142 – 152](#)

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

“Verily the hypocrites strive to deceive God while He is deceiving them; and when they stand up for prayer, they stand up sluggishly (without earnestness) they do it only to be seen of men, and they remember not God save a little.” (4: 142)

مُدْبِذِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

“Wavering between that (and this); Neither towards these (believers) nor towards those (infidels); And whoever God leaveth to go astray, never then shall thou find for him a way.” (4: 143)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا

“O’ ye who believe! take not the disbelievers for friends rather than the believers; Desire ye to furnish unto God against yourselves a manifest authority (proof) (to punish you)?” (4: 144)

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

“Verily the hypocrites shall be in the lowest stage of the (Hell) fire, and never shalt thou find for them a helper.” (4: 145)

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

“Except those who repent, and Amend (themselves) and hold fast to God and purify their religion¹(wholly) for God, these then shall be with the (true) believers; and anon will God give the believers a great reward.” (4: 146)

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

“What hath God to do to torment you, if ye be grateful and ye believe? While God is the (greatest) Appreciator (of worth) and the All-Knowing.” (4: 147)

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

“Loveth not God, open utterance of evil²in speech except by one who hath been wronged; And God is the Hearer, the Knower.” (4: 148)

إِنْ تَبَدُّوا خَيْرًا أَوْ تَخَفُوهُ أَوْ تَعْفُوا عَنْ سُوءِ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا

“If ye do good openly or conceal³it, or pardon an evil, then Verily, God is Pardoning, Powerful.”

(4: 149)

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ
يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

“Verily those who deny God and His apostles and desire that they differentiate⁴ between God and His apostles and say, “We believe in some and we deny some”, intend they to take between (this and) that a (midway).” (4: 150)

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

“These are they the infidels truly, and We have prepared for the infidels a disgraceful torment.” (4: 151)

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“And they who believe in God and His apostles and differentiate not between anyone of them, they, (are those whom) He will grant them their recompense; And God is Oft-Forgiving, Merciful.” (4: 152)

Commentary

Verse 142

For a similar warning see 2:9.

It is obvious that none with common sense will think of deceiving God. It means the attempt to deceive the believers—believers standing for God. Similarly, God is above the evil of deceiving anyone. His giving the disbelievers and the hypocrites and not exposing them which results in their fall, is termed as God’s deceiving them. (A.P.)

Verse 143

Wavering between truth and falsehood, faith and disbelief.

Refers to the psychological state of some of the new converts who had embraced Islam fascinated by the force of the new faith and not yet freed from their traditional traits. ‘Ali was the only one whose cognitive self ‘*Wajh*’ was honoured by God, in not turning to anything save to Him. Which fact the Muslim world even to this day acknowledges by titling him as ‘*Karrama Allaho Wajhah*’, i.e., He whose

cognitive–self God has honoured, whereas all the others the Muslims wish them as ‘*Radhi Allaho Ta’ala*’ i.e., May God be pleased with him. The same condition is true of those whose minds are in conflicting state between the material and spiritual forces. (A.P.)

Verse 144

Vide Verse 4:139.

Verse 145

The hypocrites are the hidden enemies of the faith and the Holy Prophet. A hidden enemy is worse than an open enemy. Hence the hypocrites shall have the worst punishment.

Verse 146

The condition of repentance being accepted, is laid in clearcut words that the repentant should amend their conduct and character and must sincerely hold fast to God with purest faith and devotion. Mere verbal declaration is of no avail. Holding fast to God is not possible without a ‘*Wasila*’ or a medium mentioned in 5:35.

Verse 147

‘*Shakir*’ literally means one who gives thanks for any good done to him.

But when this quality is attributed to God it means one who recognise: and appreciates goodness and rewards it in multiple degrees more than the act increasing it in His estimation.

Verse 148

Islam strictly forbids every kind of defamation either by speech or in action. But open defamatory speech by an aggrieved one against the aggressor is a natural expression of the aggrieved’s feelings of pain for the injury suffered by the individual. Islam being a natural and a practical religion tolerates such exposition of the human feelings in an open utterance. Thus, the cursing of a tyrant by those who feel for the tyranny has been exempted. The devoted Muslims who identify themselves with the Holy Prophet and his Holy Ahl Al-Bayt naturally feel for their sufferings and openly invoke the curse of God upon the tyrants. Such an open cursing is alluded under this verse. It must be remembered that cursing with the justification for it, is a godly act. God, the Angels, the men of God and the people curse those who deserve the cursing⁵

Verse 150

Distinguishing between God and His apostles means believing in God and not believing in any one of His apostles. The Jews believed in Moses and disbelieved in Jesus. The Christians believed in Jesus

and disbelieved in the other apostles of God. The Jews and the Christians believe in Moses and Jesus but disbelieve in the Holy Prophet. Islam demands belief in God and in all the apostles of God. Disbelief in any one of God's apostles, takes the individual out of the fold or the category of believers and places him among the disbelievers. Believing in a few and disbelieving in the others is not allowed⁶.

Verse 152

It is noteworthy for every student of comparative study of religions that Islam and no other religion demands its adherents to believe in all the apostles of God without any distinction about their being Truthful and being from God.

(Differentiate) See also the subsequent: verse. Qur'an asserts a complete representative status of every apostle during his mission to the people to whom they had been sent. Any attempt to differentiate between the authority of God and the prophets, and between the prophets with regard to the representative status of each one of them within the prescribed and the declared limits of time and place, is infidelity.

The attempt of some schools of thought to differentiate the extent of God's authority and that of the Holy Prophet who was sent to mankind as a whole, for all times, saying that the authority of the Holy Prophet has ended with his death viz., '*Man kaana Yabodu Muhammadan faqad maat*' i.e., 'let him who did worship Muhammad know that he is dead'; or '*Hasbona Kitabu Allah*', i.e., suffices for us the Book of God, or some of his utterances, were the result of his personal discretion and not the divine revelation: is the outstanding example to which those verses imply. (A.P.)

¹. Faith in practice – Submit purely, sincerely.

². Hurtful.

³. Unobserved

⁴. About the authority of. Refer to Verse 152

⁵. Refer to Verses 2: 159; 3:86.

⁶. Refer to Verses 2: 136, 2: 177.

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