

## Surah Al-'Ahzab, Chapter 33

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God the Compassionate, the Merciful*

### Verses 1 – 8

{يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا 1}

**1. Oh you Prophet, fear God and do not follow the infidels and hypocrites<sup>1</sup>. Verily GOD IS Knowing and Wise.**

{وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا 2}

**2. Follow what is revealed unto you from your Providence. God, of course, knows what you do.**

{وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا 3}

**3. Trust in God and God is sufficient as your assistant.**

{مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ ۚ أَبْنَاءَكُمْ ۚ نَلِكُمْ قَوْلِكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ 4}

**4. (Oh you people) God has not created two hearts in the chest and He has not made your wives<sup>2</sup> your mothers (to cast them off) nor has He made your adopted sons to be legitimate sons to be**

**heirs. This is your decision. God says the truth and dictates the right path.**

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا  
{أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا 5}

**5. If you call them by their father's name, it is fait before God, and if you do not know their father's name, they are your brethren in religion or friends, and there is no harm if you have made a mistake, so long as you did not mean it intentionally, and God is Forgiving and Merciful.**

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۚ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ  
{الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا 6}

**6. The Prophet has (a right to) exercise the power over souls of the faithful more than they themselves, and the Prophet's wives are their mothers and some of his relations (who are Immaculate) are superior (in respect of succession to Imamate) as per Divine Text, in giving the faithful and refusing others, except you act otherwise by will. This is recorded in the Divine Text.**

{وَأِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۚ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا 7}

**7. Recollect when We exacted a promise from prophets and from you and Noah, Abraham, Moses, and Jesus, son of Mary, as to Our sovereignty and that promise was grave.**

{لَيْسَ أَلِ الصَّادِقِينَ عَنْ صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا 8}

**8. And We shall question the truthful regarding sincerity of their truth on the Day of Judgment when, for the infidels (inclusive of hypocrites), we have fixed a terrible punishment.**

## **Moral**

1. As hearts, like cisterns, can remain pure when they hold pure water, and become impure otherwise, and are incapable of holding sincere love of God with impurity of worldly affection. In fact, the condition of the heart assumes four different aspects:

(1) when it is absolutely and sincerely open to Divine guidance, it is enlightened having no other lover superseding Divine love,

(2) it is topsy turvy like that of an associator, just as an inverted tub cannot hold water, so nothing is Divine can appeal to an associator,

(3) it is sealed despite appreciating the truth, on account of desire for power and wealth, it could not become sincere and this hypocrisy,

(4) it is at times purified when it thanks God for Divine bounties, is patient under trials, is repentant, under commission of sins, and at times it becomes obstinate, refusing advice and ignoring warning.

2. The Prophet's wives are likened to a mother being illegal for marriage but are unlike mothers incapable of inheritance and need conversation behind a curtain.

The Prophet holds sway over the faithful's soul. The condition of the Prophet's companions may be likened with their behaviour in a crusade. If the companion was asked to participate in a crusade, his behaviour was either he laid down his life or he fled away or pleaded an excuse. The first was a faithful, second was an infidel and the third was a hypocrite. reward of these three is given in Couplet 8.

Couplet 4 in the above paragraph was revealed to stop the customary practice of repudiating the wives among pagan Arabs before promulgation of Islam by expressing "mother" in her favour, thus injuriously assimilating them.

## Verses 9 – 20

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {9}

**9. Oh you faithful, remember the Divine bounties on you when (congregated) forces of Jews and Quraish infidels intended to attack you in the "Battle of the Trench" when We helped you by sending (an army in the form of gale) against them and an army of invisible angels and God was watching what you were doing.**

{إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا {10}

**10. Recollect when the infidel Quraish army approached from the high plateau of Mecca and your eyes began to waver and reached the hearts to the larynx of the lungs, having expand out of fright and you began to entertain will ideas against God.**

{هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا {11}

**11. At that time the faithful were tried and shaken heavily.**

{وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا }12}

**12. And recollect when the hypocrites and those who had disease in their hearts<sup>3</sup> said, “God and His Prophet had made no promise but played us false.”<sup>4</sup>**

{وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا }<sup>4</sup> {وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ }<sup>5</sup> {إِنْ يُرِيدُونَ إِلَّا فِرَارًا }13}

**13. And recollect when a group amongst them said, “Oh you Madinites, there is no hope for you except to fly back home” and were asking permission, under false plea, in which your houses were open to attack whereas it was not so, but you had decided to run away.**

{وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا }14}

**14. Had the enemies attacked them, and if they had been asked to spread sedition, they would certainly have done, and if they had withheld, they would have done, under narrow minority.**

{وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الْأُدْبَارَ }<sup>6</sup> {وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا }15}

**15. And certainly, they had made a covenant of self-sacrifice with God in which they would not flee from the battlefield, and God shall certainly question on its breach.**

{قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا }16}

**16. Say, “Your flight, if you did fly, will not save you from death or slaughter. If you participated (half-hearted) and if you did escape death, and did outlive that living would not benefit you (in Eternity).”<sup>5</sup>**

{قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً }<sup>7</sup> {وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا }17}}

**17. Say, “Who can save you from Divine punishment if He intends?” And if He wants to be merciful to you, who can prevent you (from its receipt)? And you shall not find except God, sympathizer and assistant.**

{قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ النَّبَأَ إِلَّا قَلِيلًا} 18

**18. Certainly God knows those amongst you who are procrastinating to participate in a crusade and those who invite their brethren to come away to them although they participate but little.**

أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا زَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالْسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۖ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا 19}}

**19. They are miserly in helping you and when a dangerous occasion crops up you will see them staring at you like those who assume at approaching death, when the dangerous moment passes off, to participate the booty, they fall upon it extenuating their tongue and taunting you. These are the people, who have not embraced faith, and God has wasted their actions and this is easy for God.**

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۖ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا} 20

**20. They are thinking that the infidel army has not gone away, and if they reappear their desire would be to desert you and go away (to the forest), like the Bedouins, whence they would try to get information about you and if they had stayed with you, they would not have fought except a few.**

## Moral

Like an engine, the human body derives energy from carbon of food and oxygen is breathed in from outside air, through the nose and larynx of the lungs, and the left side of the heart below the lungs circulates blood through arteries and to the right of which, through veins is transmitted for purification to the lungs which return it to the left side of the heart in turn.

Couplet 17 was revealed on utterance of Khalifa 2 when he saw Omer ibn Abdewad challenging them. Temperament of the faith of the Prophet's companions (hypocritical mostly) be compared with those Hussain at Karbala. Their rewards shall be likewise.

On Shawwal 5th Hijra, Quraish infidels travelled all over Arabia to collect an army, as also from various Jewish tribes until their forces numbered 10,000. The Prophet had been driven out of Medina to Khaibre on breach of covenant. Bani Nazeer, a Jewish tribe of descent of Aaron. Hai ibn Akhtab, their leader, in conspiracy with the infidel Quraish said, "The Prophet has driven out Bani Kaiaka out of their houses and Bani Kariza, 700 strong, men of whom lived two miles away from Medina had a pact with the

Prophet to assist him in the time of need. Hai succeeded in getting the pact breached, the result was the infidel Quraish attacked from higher plateau and they (Jews) from a lower plateau.

To meet 10,000 strong, the Prophet, on the advice of Sulman the Persian, dug a trench to safeguard the Medinites near Uhud. The infidel Quraish besieged the Muslim army and Umar ibn Abdawad crossed the trench on horseback and offer to fight out the contest. The Prophet's companions got nervous and the 17th Couplet was revealed. The Prophet asked three times his companions to respond to the call and none would come forward each time except Ali, who ultimately was selected with prayers to God. Ali offered three alternatives to the adversary, viz. to embrace Islam, to go back taking his army, to come down for his horse, as Ali was also on foot.

Rejecting the first offers he accepted the third and was beheaded by Ali. This created a panic. Ali, without removing his (enemy's) most precious armour, took his head to the Prophet upon which the prophet said Ali's single stroke of his sword of the was more than joint prayers of man and spirit until the Day of Judgment.

Omar ibn Abdawad's sister, when she approached to mourn her brother's death, seeing his body, was surprised at Ali's having left her brother's most precious armour untouched, and said, "Verily he (Ali) was chivalrous." And God had declared, through Gabriel, previously on the battlefield of Uhud in which Ali was the only warrior. Thus is established Ali as a hero of the Text (i.e. in the Glorious Qur'an), for God is Pure and Truth and loves truth, and Ali has been personified as Truth in the words of the Prophet. Therefore, cursed be his enemy as they are enemies of Truth (i.e. God the Almighty). It is indisputably affirmed under the Prophet's confirmation, Ali's sword established Islam.

## **Verses 21 – 27**

{لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا} 21

**21. Verily in the Prophet of God, is a fine example (to emulate) for him who fears God and fears the Day of Judgment and likes to glorify God considerably.**

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۗ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا  
22}}

**22. When the faithful saw the tribe, they said, "This is what God and his Prophet had promised." Both God and the Prophet have been True. It did not but enhance their conviction and supplication (to God and the Prophet).**

{مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَّن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّن يَنْتَظِرُ ۚ وَمَا بَدَّلُوا تَبْدِيلًا } 23

**23. Among the faithful are such who proved true to their covenant among whom were such who laid down their lives. [6](#) And there are some who are awaiting martyrdom without changing their determination [7](#).**

{لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا } 24

**24. So God may reward the true for their truthful discharge of their promise (they had covenanted with the Prophet and secured Paradise). And punish the hypocrites, if He chose, by either involving them in further trials of the world (and later condemning them to hell) or accept their penance. Verily God is Forgiving and merciful.**

{وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۗ وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۗ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا } 25

**25. God turned down the infidel [8](#) failed to get assistance and booty by sending a heavy gale and angels who uprooted their tents and entirely routed them and God proved sufficient rescue to the faithful [9](#) and God is Omnipotent and Overpowering.**

{وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا } 26

**26. [10](#)And [11](#) and the Jewish garrison finally yielded, by leaving the stronghold in fright, [12](#) whereupon you were killing a group and captivating the other.**

{وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَّوُّهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا } 27

**27. And made you inheritors of their lands, homes, and property, and of such lands whereupon you had not set foot before, and God is Omnipotent.**

## Moral

Bodily notes are enough (history for details may be consulted). Note word “martyr” religiously is applicable to a faithful laying down his life for Divine Will under the commands of Divine Lights and not otherwise as politically commonly referred to nowadays.

## Verses 28 – 34

{يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا } 28}

**28. Oh you Prophet, tell your wives, “If you are fond of the world and its decoration comes along and I shall divorce you without mutual discontent, profiteering you. [13](#)**

{وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا } 29}

**29. But if you seek God and His Messenger and the abode of the Hereafter, then know that God has prepared a great reward for those of you who do good deed.**

{يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا } 30}

**30. Oh you wives of the Prophet, if anyone of you daringly alters upon evil deeds [14](#) she shall be doubly punished, and this is easy for God. [15](#)**

{وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا } 31}

**31. And anyone among you who is content with supplication to God and His prophet, and acts virtuously, shall We double the reward and grant her gracious provision.**

{يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۗ إِن اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا } 32}}

**32. Oh you wives of the Prophet, you are not like other women. If you are contented, do not talk softly and in suppressed tone to attract others, but talk straight forward virtuously by keeping (indoors when talking with a stranger). [16](#)**

{وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا } 33}

**33. And be in your house and do not come out (to participate in the crusade and behave like) those of the (ignorant) past.**

{وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا} 34

**34. And glorify God by reading the Text and contemplating over the religious Philosophy, therein keeping at home. Verily God is minutely watching and is acquainted with your deeds.**

### Moral

Later part of Couplet 33 refers exclusively to Divine Lights of the Prophet's family and is misplaced here. Most renowned Sunni Commentators also agree to this claim.

### Verses 35 – 40

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا} 35

**35. Verily obedient men and women and faithful men and women and Divine remembering men and women with prayers, and true men and women and patient men and women, and God fearing men and women and tithe paying men and women and fasting men and women, and guarding private parts men and women, ad glorifying God men and women: for all of them has God reserved forgiveness and mighty reward.**

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا} 36

**36. It is not for the faithful men and women when once God and His Prophet have decided in their favour (on any affair) to controvert the decision, on that affair which falls under their discussion. He who shall disobey God and his Prophet is in open misguidance.**

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۗ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا} 37

**37. Recollect, oh you Prophet, when you were advising Zaid, on whom God had showered bounty<sup>17</sup> and whom you have obliged<sup>18</sup> to keep his wife to himself and fear God, whilst you were afraid to disclose what God has advised you, and God has to reveal it and you feared public criticism, whereas God deserves to be feared (in supersession thereof). When Zaid had decided**

**to divorce his wife (Zainab) and We, in order the faithful should not have any objection in the future to marry the divorced wife of an adopted son, decided (Zainab's) marriage in your favour on completion of divorce and God had His Will don (so as to obliterate the pagan practice of not marrying ever the wife of an adopted son).**

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا  
38}}

**38. There is no hindrance to the Prophet in (performance of) an affair, which God has decided in his favour. This has been a uniform Divine ruling since preceding generations and have Divine Commands been based on definite principles.**

{الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۖ وَكَفَىٰ بِاللَّهِ حَسِيبًا } 39

**39. Prophets are deputies for transmission of Divine Messages, who fully appreciate Divine Commands and fear Him alone and fear none else in the transmission except Him and is God enough to audit the account.**

{مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۖ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا } 40

**40. And Muhammad is father to nobody amongst the males of you but God's Messenger and the last of the sealing Prophets and God is Omniscient.**

## Moral

1. Muslim is he who trusts in God. 2. Mo'min is he who admits sovereignty of Divine Light over his soul and body. 3. Obedient is he who is submissive in obligatory and optional acts. 4. Sadiq is one who is true in word and deed. 5. Patient is one who observes patience in adhering to virtues and avoiding vices. 6. God-fearing is one who does not look right and left in prayers. 7. Charitable is one who pays alms a penny per week. 8. Fast-bearer is one who observes fast on the 13th, 14th, and 15th of every month. 9. Chaste is one who guards against unlawful things. 10. Zakir (glorifying) is one who says prayers five times with conditions and repeats "Rosary of Fatima" after prayers five times a day.

**Note:** 2. God has given powers to Divine Lights over soul and body of the faithful, both in acts voluntary and otherwise and none else can abrogate this privilege to self.

## Verses 41 – 52

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا } 41

**41. Oh you faithful, glorify God considerably**

{ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا } 42

**42. and glorify Him morning and evening.**

{ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ﴿٤٣﴾ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا } 43

**43. It is God Who sends blessings on you and His angels<sup>19</sup> so he may take you out of darkness into light of guidance and verily God is merciful to the faithful.<sup>20</sup>**

{ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ﴿٤٤﴾ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا } 44

**44. When they shall meet God they shall be welcome and high rewards have been equipped for them.**

{ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا } 45

**45. Oh you Prophet, We have sent you a witness and giver of tidings and a warner.<sup>21</sup>**

{ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا } 46

**46. And one inviting the public to God with His sanction as a luminary.<sup>22</sup>**

{ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا } 47

**47. And give tidings<sup>23</sup> to the faithful of Mighty Divine Grace.**

{ وَلَا تَطِعِ الكَافِرِينَ وَالمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ﴿٤٨﴾ وَكَفَى بِاللَّهِ وَكِيلًا } 48

**48. And do not follow the infidels and hypocrites, overlook their injury and depend upon God Who is enough to guard.**[24](#)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَحُوهُنَّ سَرَاحًا جَمِيلًا ﴾ 49

**49. Crusade was obligatory in Medina. Oh you Prophet, when you marry faithful women and (happen to) divorce them before intercourse, there is no period of probation for them. Give them something and set them free virtuously (paying half the fixed dowry).**

﴿ يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ﴾ 49 قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ 50 وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ 50

**50. Oh you Prophet, We have made legal for you alone to take to a wife one who willingly comes to you after paying her dowry<sup>25</sup> and those female slaves which fall to your lot in booty and your cousins from your father and mother's side<sup>26</sup> who fled with you as refugees and any faithful woman who offers herself to you to come under your protection without dowry<sup>27</sup> provided you approve of it. You can alone take her under wifehood in such a case. This is your special privilege, barring the faithful. We fully known what We have made obligatory regarding the wives on them and regarding slaves, so there should be no restriction against you, an God is Forgiving and Merciful.**

﴿ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ 50 وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ 51 ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ 52 وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ 53 وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴾ 51

**51. Out of them retain whom you like, calling them back to you and divorce who m you like. There is no objection to you in this special case so their eyes may be cooled and they may not feel grieved and they be pleased with your gifts, and God knows what is in your heart and God is Knowing and Forgiving.**[28](#)

﴿ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ 54 وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴾ 52

**52. Thereafter none is legal to you nor for you to substitute others for them, although you may be attracted by their beauty, excepting slaves, and God is circumspective of all.**

## Moral

God sends 1000 blessings and the angels pray 1000 times forgiveness for him who prays ten times the grace for the Prophet and His Immaculate Family. (Vide 43 Supra). The Prophet and Divine Nominees are the only Divine Lights for guidance and none else can undertake this grave responsibility.

## Verses 53 – 58

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا  
طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۗ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۗ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ  
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۗ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۗ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ  
{اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۗ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا} 53

**53. Oh you faithful, do not enter the Prophet's house except when you are invited to dine, but that too, not prior to dinnertime, so as not to have to wait for dinner, but when you are invited, enter the house, and after finishing dinner, leave it without chatting, as it offends the Prophet, who feels ashamed to remark, but God does not mind to speak out the truth, and when you ask anything from his wives, do so from behind the curtain. This is safe-guarding the purity of hearts – yours and theirs, and it is not fair on your part to vex the Prophet of God, not is admissible to marry his widows ever. Verily this is a great sin before God.**[29](#)

{إِنْ تُبْدُوا شَيْئًا أَوْ تَخْفَوْهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا} 54

**54. Whether you expose or hide, verily God is acquainted with everything.**

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ  
{أَيْمَانُهُنَّ ۗ وَاتَّقِينَ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا} 55

**55. There is no harm to come out for them before their fathers, sons, brothers, nephews by brothers or sisters or ladies or female slaves. They should fear God and certainly God is witness to all.**

{إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا} 56

**56. Verily God and His angels shower and pray blessings over the Prophet respectively. Oh you faithful, you also pray blessings for him and his immaculate family.**

{إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا } 57

**57. Verily those who grieve God and His Prophet are cursed by God in the world and in Eternity, and is intense punishment for them.**

{وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا } 58

**58. Those who injure faithful men and women, without any cause, carries a responsibility over their heads and commits open sins.**

### Moral

(Men are either faithful or otherwise. Do no torment the faithful, and do not act otherwise before ignorant else you will be like them). As per Couplet 57, those who grieve the Prophet are cursed by God in this world and in eternity shall be punished. The Prophet has repeatedly called is beloved daughter Fatima, “a piece of his liver” (allegorically) on functioning of which life exists. If anybody torments Fatima, as though he injures the Prophet for which hell is the punishment. So, also, he said, “If anybody worried or tormented Ali to the extent of his hair, he is cursed, and the cursed receives the door of penance closed against him.

Couplet 58 is revealed against those who have tormented Ali and Fatima, who are immaculate, and those who are faithful should not similarly be vexed without rhyme or reason, as the faithful are highly estimated in the Eyes of God.

### Verses 59 – 68

{يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا } 59

**59. Oh you Prophet, tell your wives and daughters and faithful women to throw their veils over their faces. This shall prevent them from recognition and save them from injury, and God is Forgiving (to the penitent) and Merciful (to the obedient).**

{لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا } 60}}

**60. If they (hypocrites) and whose hearts are diseased, and false propagandists in Medina do not keep off from mischief (of fanning false propaganda) We shall certainly set you to persecute**

**them when they will not be in your neighbourhood, except a few.**

{مَلْعُونِينَ ۗ أَيُّنَمَا تُقْفُوا أَخَذُوا وَقَتْلُوا تَقْتِيلًا} 61

**61. They are cursed if they (died unforgiven). Wherever they can be found<sup>30</sup> they shall be seized and slain as they deserve (to be treated).<sup>31</sup>**

{سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۗ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا} 62

**62. Divine Command has ever been such, of old, and you will not find any change in Divine Law.**

{يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۗ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا} 63

**64. Verily God has cursed infidels and equipped for them flaming fire of hell.**

{إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا} 64

**64. Verily God has cursed the infidels and equipped for them flaming fire of hell.**

{خَالِدِينَ فِيهَا أَبَدًا ۗ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا} 65

**65. Wherein shall they ever remain without finding any sympathizer or intercessor.**

{يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ} 66

**66. When their faces shall be hurled headlong into the fire, they will be saying woe to us, would we have obeyed God and His Prophet<sup>32</sup>.**

{وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا} 67

**67. And they will say, "Oh our Providence, we obeyed our chiefs and bosses who misguided us from the right path.**

{رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاهُمْ لَعْنًا كَبِيرًا} 68

68. ***“Oh our Providence, double the punishment for them and curse them heavily.”***

### **Moral**

Self-sufficient with bodily notes.

### **Verses 69 – 73**

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۗ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا } 69

69. ***Oh you faithful, be not like the Jews who vexed Moses<sup>33</sup>. God exonerated him from what they libelled him and he (Moses) owned a great position before God.***

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا } 70

70. ***Oh you faithful fear God and be straightforward.***

{ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا } 71

71. ***Improve your acts (under faith) so God may forgive your sins. He who shall obey God and His Prophet (in respect of all and his successors) shall verily achieve a might success.<sup>34</sup>***

{ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا } 72

72. ***Verily We offered the trust<sup>35</sup> to the heavens and earth and mountains, all of whom refused to take up its responsibility, fearing the consequences on its failure but man undertook it because he was an ignorant fool.***

{ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا } 73

73. ***With a result in which God shall punish the hypocrites<sup>36</sup> men and women (for their indifference to search Divinity) or knowingly facing it and shall accept the sincere penance of the faithful,<sup>37</sup> men and women and God is Forgiving and Merciful.***

## Moral

A fully fledged faithful or a true Shia is attributed with (1) daily attendance to congregational prayers, (2) regular payment of tithe, (3) regular in feeding paupers, (4) is kind to orphans, (5) maintains purity of clothes, (6) is ever ready for timely prayers, (7) fulfills trust, (8) refunds deposits, (9) is straightforward in dealings, (10). is up for truth, (11) is participating in crusade, (12) observes fasts, (13) is regular at midnight prayers, (14) is not worrying neighbours, (15) is pleasing in choosing companions, (16) walks meekly, (17) enquires after widows, (18) attends funerals, (19) never lies, and (20) is ever self-sacrificing.

As such he never postpones penance, and is therefore mercified by God against a hypocrite, who enters Islam, to be benefitted thereby, and doubts future Divine Punishment as against an infidel, who denies Eternity, knowingly and faces Divine Prophethood for fear of losing material gains of the world which is transitory.

1. Note the austerity of the Divine tone while depicting the hypocritical characteristics of the Prophet's companions.
2. as you have to represent them.
3. on seeing large forces of the enemy.
4. This was the condition of the participators of the crusade with the Prophet.
5. Life, as an apostate, simply leads to hell, and the more he lives the greater is the punishment under intense apostasy.
6. In the name of God at the Prophet's command, e.g. Harris bin Abu Obeida, in the Battle of Badr, Hamza in the Battle of Uhud, and Ja'far-e-Tayyar in the Battle of Mutha, when Ali was spared at the Prophet's prayers.
7. viz. Ali.
8. The Quraish with Abu Sufyan at their heads and the companion Jews of revealed religion in their resentment.
9. In the person of Ali by their further participation in forcing the faithful on the battlefield.
10. By circulating through Gabriel in the habit of Whaya Kalbi, the Prophet's commands to assemble all the followers (i.e. forces) at the foot of the fort of Bani Kareeza to say the afternoon prayers there, informing the Prophet as well.
11. they laid a siege to the fort for three days.
12. Men of whom were massacred upon the decision of Sa'ad ibn Ma'az whom they had selected to decide their fate. Their wives and children were captivated and finally deported, as slaves to be sold in Bahrain from which horses and arms for war were purchased.
13. The Prophet had distributed booty of Khaiber amongst the participants of the crusade in which the Prophet's wives were left out, upon which they complained to him saying if he divorced them none would remarry them and their maintenance would be a question. This brought about Divine Wrath Who revealed to the Prophet about Divine Wrath Who revealed to the Prophet to cast them aside. He remained alone for 29 days in Um Ibrahim during which they incurred menses, when they were purified, the Prophet asked to divorce whomever he liked and retain whomever he liked as per Couplet 51 which is misplaced in this surah and ought to find its legitimate place as Um Salma was the first wife who refused to take divorce and others later followed her.
14. i.e. participates in the crusade.
15. When Aysha entered into the Battle of the Camel, against Ali, the legitimate and universally elected successor of the Prophet, as per rulings then acknowledged, she was reminded of this couplet. She said, "It was her fate and misfortune."
16. Same order applies to the faithful women.
17. by granting faith and the Prophet's service.
18. by marrying to Zainab, your cousin.
19. while you send blessings on the Prophet and his family.
20. This is the reason why the faithful, under excitement, doubt or forgetfulness pray mercy for the Prophet and his

Immaculate family to extricate themselves from impending situation.

[21.](#) The word “sent” gives an inkling to Divine Lights being heaven born.

[22.](#) i.e. Divine Light. Just as a light removes darkness, so these Divine Lights remove misguidance of the public into light of guidance. Looking at them is as though looking at God for guidance.

[23.](#) Note: “Giver of tidings” has been briefly replaced by an “Evangelist” in this translation at places.

[24.](#) This was revealed in Mecca.

[25.](#) In excess of four wives.

[26.](#) Daughters of uncles and aunts of both sides.

[27.](#) Known as Nika-e-Hibba)

[28.](#) This couplet should have found its proper place as 29 as remarked before.

Explanation for 51

Love for worldly embellishment resulted in Divine Commands to His Prophet to divorce them whom he chose.

Thus this is also applicable to the faithful women who if they insist on worldly adorations shall be liable to divorce.

This usually occurs in marriages under courtship, under infatuation and blinding influences of which the couple deliberately decided to marry.

A woman who is ignorant and stupid, or one who has simply learned to drum on the piano, to paint a few horrible pictures ad do a little embroidery cannot properly be regarded as one suited for important relations of life. Others, pretty as flowers, pure as snow, sweet as the gentle breath of spring, education, and refined, yet of no earthly use either to themselves or anyone else. As wives and help mates, they can never be anything but worthless. They will make a home for no man, but as a class will build club houses as refuges for many. A farmer cannot afford to marry one hating the country. When two people of dissimilar tastes and purposes are yoked together for life, how can there be anything other than a consequent conflict of interests and consequent unhappiness.

A good wife should be a good housekeeper in the first instance. Those who are constantly seeking diversion and entertainment, are absorbed by empty and exacting demands of what is called society, who are extravagant in dress contribute nothing either to happiness or comfort, and are practically worthless. She should be able to life with you in the midst of every day burdens and self-demands, be able to live contentedly and happily on little, fearing and trusting God, giving herself in loving devotion to her husband and family. Hence, such marriages are liable to divorce sooner or later.

[29.](#) The Prophet married 15 in all, of whom two he divorced Umra and Shanba and out of the 13 he lift nine widows viz, Sowda, Umm Salma, Aisha, Hafza, Zainab Bint Hajash, Umm Habiba, Maimoona, Juvara and Safia. The four who died were Khadija Bint Khulid, Zainab Bint Khazima, Abi Umeyya and Zainab bint Umais. Besides Mariya and Raihena were among the honoured females gifted slaves.

[30.](#) Even after the resurrection when the 12th Divine Light shall avenge.

[31.](#) Tradition goes on to say their corpses shall be hung on the dry tree and people shall be asked to disown fealty to them, and God shall try, as He tried followers of Samry, by turning the tree, on which they are suspended green, upon which their followers will refuse to respond to the Divine Light’s requisition to disown fealty to them, and they shall be similarly treated, i.e. slain.

[32.](#) And Divine Lights after him.

[33.](#) by imputing unworthy charges for want of issue.

[34.](#) Simply adhering to the seven cardinal virtues and avoiding the seven deadly sins (without faith) as a pure moralist, cannot guarantee salvation, as preponderatory condition to salvation is “Faith) without which it is association whether (1) a man may be in the highest degree a scientist but having failed to recognize god, or (2) by an epicurean promising all worldly comforts, or (3) a philosopher of the calibre of Socrates, or seven sages of the world, or (4) a puritan having cleansed his outside acts for moral attainment, or (5) a preacher having religious ethical principles for imparting without acting or (6) may be an industrialist of extreme charity without submitting to Divine discipline, in benefitting the religious

paupers, unless she admits to true unitary theocracy.

[35.](#) of Divine Representation on Earth, i.e. of Divine Lights.

[36.](#) For having intentionally submitted to passion in accepting the Khilafat and thus falsified eternal punishment.

[37.](#) Who through ignorance were entrapped and repented immediately on discovery.

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