be accepted. And they are those who have
gone astray.

91. Indeed, those who disbelieved and died in
the state of disbelief, if they offered the
whole earth full of gold to free themselves
(from the torment), it will not be accepted
from them. They have a painful
punishment and they will have no helper.

92. You cannot attain ultimate piety unless
you spend (in Allah’s Cause) from what
you love (the most), and whatever you
spend (in the Cause of Allah), Allah fully
knows it.

93. All food was lawful for the Children of
Israel, except that which Yaqub (عشيق) made unlawful for himself before the
revelation of Taurat. [O Muhammad (صلى الله عليه وسلم)!] Say: “Bring here the Taurat and
recite it if you are truthful (in your
claim).”

94. So whoever shall invent a lie against
Allah after that, then they shall be of the
wrong-doers.

95. [O Muhammad (صلى الله عليه وسلم)!] Say: “Allah has spoken the truth. So you should follow
the straight and upright religion of Ibrahim
(عيسى) (i.e. Islam). And he [Ibrahim (عيسى)] was not from the idolaters.”

96. Indeed, the first House (of worship) setup
for mankind was at Makkah. It is full of
blessing and guidance for mankind and
jinn.¹

97. There are clear signs in it, one of them is
the Place of Ibrahim (عيسى). And whoever
enters it, becomes totally secure. Allah

¹. Hence the claim of the Jews that Masjid-al Aqsa was the first place of worship built for
mankind on the earth is false. Jews also said: “Why did Muhammad (صلى الله عليه وسلم) and his followers
change Qiblah (direction of prayer) from Masjid-al Aqsa to Masjid-al Haram?” Hence the
basis of this objection of the Jews is not valid also.
3. Surah Al-Imran

101. And how can you disbelieve while the Verses of Allah are recited to you and among you is Allah’s messenger? And whoever adheres firmly to (the religion of) Allah, then he has, definitely been guided to the Right Path.

102. (Muslims’ power depends on taqwa and unity) O you who believe! Fear Allah as He should be feared (just as you save yourselves from disbelief, similarly save yourselves from sin). And don’t die except as (sincere) Muslims.

103. And all of you hold firmly to the rope of Allah (i.e. the Quran) and don’t create divisions among yourselves. And keep in mind the favour of Allah, when you were enemies of each other, Allah induced mutual love in your hearts. (As a result of

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1. Ibn-Kathir
this) then you became brothers by His Grace. (Another favour of Allah is that) you were on the brink of a pit of fire (due to your disbelief), Allah saved you from falling into this pit. In this way Allah makes His revelations clear to you so that you may be guided.

104. (Apart from personal reform, Muslims should reform their brothers too). There should be a group in you who invites others to all that is good¹ and commands them to do good deeds and forbids them to do evil deeds. And they shall, indeed, be successful (on the Day of Judgement).

105. And don’t be like those who created divisions (in the religion) and created splits among themselves (for personal reasons) after proofs came to them. And they shall have, indeed, a big torment (on the Day of Judgement).

106. On that day (i.e. the Day of Resurrection), some faces will become white (i.e. bright) and other faces will become black (i.e. dark). Then it will be said to those with black faces: “Did you turn to disbelief after your belief? So taste the punishment for your disbelief.”

107. And those whose faces will be bright, they will be in Allah’s Mercy (i.e. Paradise). They shall live there forever (Hence entry into paradise is only by Allah’s Mercy).

108. [O Muhammad (صلى الله عليه وسلم)!] We recite these Verses of Allah to you in truth. And Allah does not intend to do injustice to mankind, jinn and all that exists.

109. And all that is in the heavens and in the

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¹ Good means the Quran and my Sunnah (Tafseer Ibn-Kathir-91/2)
earth belongs to Allah. And all matters go back to Allah (for settlement).

110. [O the followers of Prophet Muhammad (ﷺ)!] You are the best community ever raised for mankind; you command others for good conduct and forbid them from indecent conduct, while you believe in Allah. And if the People of the Scripture had believed (like you), it would have been better for them. Some of them are believers but most of them are disobedient to Allah.

111. (The People of the Scripture) will not be able to do you any harm except a slight annoyance. In case they decide to fight with you, they will flee turning their backs to you, and then they will not be helped.

112. Humiliation and disgrace is thrust upon them wherever they may be except when they are under the protection of Allah or under the protection of some people (through truce). And they have earned the Wrath of Allah and poverty is laid upon them. This is because they used to disbelieve in the revelations of Allah and killed the Prophets without any justification. This is also because they disobeyed (Allah) and used to transgress (beyond human limits, repeatedly).

113. They are not all alike. A group of the People of the Scripture is adhering to the truth. They recite Allah’s Verses (i.e. the Quran) during the hours of the night and they prostrate themselves (in prayer).

114. They (firmly) believe in Allah and the Day of Resurrection. And they encourage others for good conduct and forbid others from evil conduct, and hasten to do good
deeds. And they are among the righteous people.

115. And whatever good they do, they will not be deprived of its reward. And Allah knows well those who are pious people.

116. Indeed, the wealth and the children of the disbelievers will not benefit them in any way against Allah. And they are residents of Hell-Fire and they will reside there forever.

117. The example of what they (the disbelievers) spend in this world is the likeness of a strong wind with bitter coldness in it. It struck the crop of these people who have wronged themselves (due to disbelief), and totally destroyed their crop. (Similarly the spending of disbelievers will go waste on the Day of Resurrection). And Allah did not wrong them, but they wronged themselves.

118. O you who believe! Don’t make your intimate friends except the believers since others try their best to ruin you. They desire hardships for you. Their hatred has been revealed (by what they utter) from their mouths, but what is hidden in their hearts is much greater. Indeed, We have made Our Verses clear to you, if you understand.

119. Listen, you are those who love them but they don’t love you in spite of the fact that you believe in all Books (including their Books). When they meet you, they (hypocritically) say: “We believe.” But when they are alone, they bite their finger-tips at you in rage. Say: “Perish in your rage. Indeed, Allah knows what is (hidden) in (your) breasts.”

120. If good embraces you, it grieves them,
and if some misfortune strikes you, they rejoice at it. But if you remain patient and observe piety, none of their evil plots will harm you. Indeed, Allah encompasses (through His knowledge) all that they do.

121. And (that time is worth remembering) when you [O Muhammad (ﷺ)] left your family early in the morning to assign the believers their positions in the battle (of Uhud). And Allah is All-Hearer, All Knower.

122. When two tribes (Bani Salmah and Bani Harithah) among you intended to act cowardly but Allah was their Protector. So the believers should put their trust in Allah.

123. And Allah already helped you in the battle of Badr (by making you victorious) while you were a very weak force. So fear Allah so that you may be grateful (to Him).

124. (That time is worth remembering) when you [O Muhammad (ﷺ)] said to the believers: “Is it not enough for you that Allah will send down three thousand angels to help you?” (Though many angels are already on the earth, special distinguished angels will be sent down for this job.)

125. "Yes, indeed, if you be patient and observe piety, and the enemy attacks you all of a sudden, Allah will help you with five thousand angels having special marks of distinction."

126. And (this help of Allah with angels) is simply to give you glad tidings (of your victory in this war) and also to strengthen and soothe your hearts. And (in fact) there is no victory except from Allah, the
All-Mighty, the All-Wise.

127. (The purpose of this help of Allah was) that one group of the disbelievers be killed or humiliated, so that (all of them) retreat frustrated.

128. [O Muhammad (ﷺ)] It is not up to you to decide whether Allah turns in mercy to (forgive) them or punishes them since they are wrong-doers.¹

129. And all that is in the heaven and all that is in the earth belong to Allah. He forgives whom He wills and punishes whom He wills, and Allah is Very Forgiving, Most Merciful.

130. O Believers! Don’t indulge in usury by doubling and redoubling.² And fear Allah so that you may be successful.

131. And fear the Fire, which is prepared for the disbelievers.

132. And obey Allah and the messenger [Muhammad (ﷺ)] so that Allah’s Mercy is showered upon you.

133. Hurry (by good deeds) towards the forgiveness³ from your Creator⁴ and Paradise whose width⁵ is equal to the heavens and the earth and is prepared for the pious people.

134. (Characteristics of pious people are that) they spend (in Allah’s Cause) in ease and also during the hardship, they control their

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1. It refers to the disbelievers who caused many injuries to the Prophet (ﷺ) in the battle of Uhud. Ibn-Kathir and Fateh al-Qadeer.
2. Love for worldly wealth caused disobedience in battle of Uhud. By disallowing usury, it is to mend this dangerous trend.
3. In this Verse forgiveness from Allah precedes entry into Paradise
4. Forgiveness from Allah and not good deeds alone ensures Paradise.
5. If width is this much, only Allah knows how big will be the length of Paradise!
wrath, and forgive other people. Verily Allah loves the good-doers.

135. And if they happen to do an indecent act or have committed a sin, they engage in the remembrance of Allah and ask forgiveness for their sins. And none can forgive sins except Allah. They (the pious people) don’t persist in (or repeat) what (wrong) they have done, while they know.

136. The reward for such people is forgiveness from Allah and Gardens with rivers flowing underneath. They shall reside there forever. What an excellent reward for such doers (of the righteous deeds).

137. Many such events have taken place before you. So travel in the land and see what the fate of those who denied (the truth) was.

138. This (the Quran) is a plain narration to mankind; and it is guidance and advice for the pious people (since only they ponder over it).

139. (True, you suffered defeat in Uhud). And don’t lose heart and don’t be grieved. (In the long run) you will have superiority if you are (true) believers.

140. (Even in defeat there is some hidden wisdom). (Firstly) if you suffered wounds (in Uhud), the disbelievers have experienced similar wounds (in Badr). We rotate (good and bad) days among the people. And (secondly) in order that Allah let those be known who are the true believers. And (thirdly) it was to make some of you martyrs. And Allah does not like the wrong-doers.

141. And (fourthly) so that Allah may purify
the believers (from sins), and (fifthly) wipe-out the disbelievers.

142. Do you think you will enter Paradise although Allah has not let those be known who fought in the Path of Allah and those who were patient among you?

143. And, indeed, you used to wish for death (as a martyr) before you met it. Now you have seen with your own eyes.

144. And Muhammad (صلى الله عليه وسلم) is only a Messenger (not God who cannot die or be killed). Many other messengers have passed before him. Hence, if he dies or becomes a martyr, would you turn back on your heels (i.e. quit Islam or quit Jihad)? And he who turns back on his heels will not harm Allah in any way. And Allah will soon give reward to those who are grateful (and remain steadfast in Islam and fighting).

145. (Why should you panic about death?) No person can ever die except with Allah’s Permission, at the written appointed time. And whoever desires the reward in this world, We shall give him some of that. And whoever desires the reward in the Hereafter, We shall give him from that (apart from worldly benefits). And We shall soon reward the grateful people.

146. (For more encouragement the examples of steadfastness of the previous Prophets and their followers are described). And many Prophets did fight along with many devoted or Godly men. So that they did not lose heart due to the hardships they faced in the Path of Allah nor did they show any weakness, nor gave in (due

1. *Fateh al-Qadeer*

2. This temporary victory will make them more arrogant which will cause their destruction.
to pressure). And Allah loves the patient people.

147. And (there were no short comings in their actions) yet they kept saying: “O our Creator! Forgive our sins and any excesses in our affairs, and make our feet firm and help us against the disbelieving people.”

148. Hence Allah gave them reward of this world (i.e. victory) and an excellent reward of the Hereafter (i.e. Paradise). And Allah loves the good-doers.

149. O you who believe! If you obey the disbelievers, they will send you back on your heels (i.e. revert you to disbelief), then you will become absolute losers.

150. In fact, Allah is your Protector, and He is the Best of helpers.

151. Soon, We shall cast terror into the hearts of the disbelievers (so that they don’t return after the battle of Uhud and attack Madinah) since they ascribe partners in worship with Allah for which Allah has sent down no authority. Their abode is Hell and how evil is the abode for the wrong-doers.

152. And Allah did, indeed, fulfil his promise to you when you were killing them (the disbelievers) with Allah’s Permission until you lost your courage, and you disputed about the order and disobeyed [the order of the Prophet(peace be upon him)] after We had fulfilled your wish (i.e. the initial victory of the battle of Uhud). And some of you desired the world and some of you desired the Hereafter. (Allah removed his help) and then made you run away from them (the disbelievers) to test you (i.e. your
Faith). (Although this temporary defeat was due to your actions) Allah has, indeed, forgiven you, and Allah is Most Gracious to the believers.

153. (That time is worth remembering) when you were running away\(^1\) and did not even look to anyone and the Prophet (ﷺ) was calling you from your rear. (You did not pay attention to him). Allah gave you distress (change of victory to defeat) followed by another distress (injuries to believers etc.) to teach you neither to grieve for what you have lost, nor to grieve for the hardships that had fallen on you. Allah is Well-Aware of what you do. (Hence He provided you with proper punishment and training).

154. Then He provided you with comfort after this distress when slumber overcame a group of you (and it wiped out your distress). And another group (hypocrites) was only worried about them and had wrong ideas about Allah. (These ideas were the same as that time of ignorance. They said: “Do we have any say in the matter?” [O Muhammad (ﷺ)!] Say to them: “All authority belongs to Allah. They hide within themselves that which they do not reveal to you. They say: “If we had any say in the matter, none of us would have been killed here.” Say to them: “Even if you had remained in your homes, those for whom death was decreed, they would have come forth to the (appointed) places of their death.” And (this took place) so that Allah might test what is in your breast (i.e. Faith) and purify your hearts (from any doubts). Allah is All-Knower of what is in (your)

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\(^1\) Tabari
breasts.

155. Indeed, those who turned their backs on the day when two armies came face to face (in the battle of Uhud), it was Satan who made them slip due to some of their (past) deeds. But, indeed, Allah has forgiven them. Indeed, Allah is Very Forgiving, Most Forbearing.

156. O you who believe! Don’t act like disbelievers (hypocrites) who say regarding their brethren when they (their brethren) travel in the land or go out to fight in the Path of Allah: “If they had stayed with us, they would not have died or been killed,” it was so that Allah may make it a cause of regret in their hearts. It is Allah Who gives life and causes death. And Allah is All-Seer of what you do.

157. And if you die or be killed in the Path of Allah, forgiveness and mercy from Allah is far superior to what they accumulate (of worldly wealth).

158. And whether you die or be killed, definitely you shall be gathered to Allah.

159. [O Muhammad (صلى الله عليه وسلم)!] So by the Mercy of Allah, you are gentle with them. If you were severe and harsh-hearted, they would have broken away from you. Hence pardon their mistakes, ask forgiveness for them and consult them in affairs. Then when you have taken a decision, put your full trust in Allah, Allah loves those who put their trust in Allah.

160. If Allah helps you, nobody can dominate you. And if Allah forsakes you, who can help you besides Him? And believers should put their trust in Allah (Alone).

161. And it is impossible that any Prophet be
dishonest (regarding booty). Whoever deceives he will bring stolen items with him on the Day of Resurrection. Then everybody will be fully rewarded according to his actions and nobody will be wronged.

162. Can a person who is seeking the Pleasure of Allah be like the one who earned the Wrath of Allah? His abode is Hell-Fire, which is a very bad destination.

163. There are different grades (levels) with Allah for them, and Allah is All-Seer of what they do.

164. Indeed, Allah has done a great favour to the believers when He sent among them a messenger [Muhammad (ﷺ)] from them. He recites to them His Verses and purifies them (from sins) and teaches them the Book (the Quran) and wisdom [i.e. sayings of Prophet Muhammad (ﷺ)]. And, indeed, before this they were in obvious ignorance.

165. How come when a hardship struck you (in Uhud), although you have done twice the harm to your enemy (in Badr), you say: “From where has this (misery) fallen upon us?” Say to them: “It is because of your own (evil) deeds.” Indeed, Allah has the power over all things.

166. The hardships you faced when two armies met (in Uhud), were by Allah’s Permission and it was to let the believers be known (openly).

167. And also to let the hypocrites be known (openly). And when it was said to them (the hypocrites): “Come and fight in the battle or at least help in the defence.” They said: “Had we known that fighting will certainly take place, we would have
followed you.” (Battle is very unlikely since disbelievers are 3-4 times the believers). That day they were much closer to disbelief than Islamic Faith. They were saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal.

168. They not only stayed at home but also said about their (killed) brethren: “If they had obeyed us, they would not have been killed. Say: “Avert death from yourselves if you are truthful.”

169. And don’t consider those who are killed in the Path of Allah as dead persons. They are, in fact, alive with their Creator and He gives them the provision.¹

170. They are jubilant since Allah has bestowed His Bounty upon them. They also rejoice about those who are left behind and have not yet joined them (as martyrs). They are also happy since they shall have no fear, nor shall they grieve.

171. They rejoice in Grace and Bounty from Allah. (And they also rejoice to see that) indeed, Allah does not waste the reward of believers.

172. Those who (promptly) responded to the Call of Allah and his Prophet² even after they had suffered wounds (in Uhud). For those among them who performed good deeds and feared Allah, there is a great reward for them.³

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¹ Is life of a martyr real or imaginary? It is mentioned in a Hadith. The spirits of martyrs are made to enter inside the green birds. These birds eat from the fruits of Paradise and benefit from all bounties of Paradise. (Muslim-1887)

² For Battle of Hamra al-Asad

³ Three rewards for believers were: (i) Allah put fear in the hearts of disbelievers, they went back to Makkah. No battle took place. (ii) Believers benefited from the trade in the Hamra al-Asad market (iii) Believers received Pleasure of Allah.
173. Those (i.e. the believers) whom the people (hypocrites) said: “The people have gathered against you a big force, you better fear them. (This alarming news) further strengthened the faith of the believers and they said: “Allah is Sufficient for us (in any hardship) and He is the most excellent guardian.”

174. Hence they returned with Grace and Bounty from Allah and no harm touched them. They truly followed the good Pleasure of Allah, and Allah is the Owner of Great Bounty.

175. It is Satan who tries to make you fear his supporters. Hence don’t fear them, but fear Me, if you are (true) believers.

176. [O Muhammad (ﷺ)!] And let not those grieve you who hasten towards disbelief. Indeed, they will not be able to do any harm to Allah. Allah intends that they should have no portion in the Hereafter. And for them there is a great torment.

177. Indeed, those who purchase disbelief at the cost of Faith, they will not be able to harm Allah a bit. And for them is painful torment.

178. And let not the disbelievers think that Our delaying (of their punishment) will do any good to them. We delay their torment simply to let them increase their sins. And for them there is a shameful torment.

179. Allah will not leave the believers in the present state until He separates the wicked

1. When Ibrahim (عليه السلام) was thrown in fire, he recited Burdah (بُردُّهُ) in the following manner (Bukhari-4063) [البَرْدُّةُ] سَبِيلَ الْحَقِّ وَقُرْنُوا إِلَى الْتَحْقِيقِ، وَكُفُّوا يَدَيْنِ.\\n
2. Hence hardships for believers and easy life for disbelievers does not mean disbelievers are favourites of Allah and believers are rejected ones.
people from the good people. Allah, generally, does not inform the people about the unseen. Allah, however, chooses some of His messengers whom He wills (to inform them about part of the unseen). Hence believe in Allah and His messengers. And if you believe and observe piety, then for you is a tremendous reward.

180. And let not those whom Allah has given His Bounty think that their miserliness is good for them.¹ In fact it is an evil thing for them. The things with which they did miserliness will be tied around their necks like a collar on the Day of Resurrection. And whatever is in the heavens and the earth belongs to Allah. And He is Well Acquainted with all that you do.

181. Allah has definitely heard the statement of those who say: “Indeed, Allah is poor and we are rich.” (We have not only heard it but also) We shall record what they have said and We shall also record their killing of the Prophets unjustly, and We shall say: “Taste the torment of the burning (Fire).”

182. This (torment) is because of your (evil) deeds you sent forth and Allah is not cruel to (His) slaves.

183. They say: “Allah has taken a promise from us not to believe in a Prophet till he brings us an offering which the fire (from heaven) should burn it (in our presence). [O Muhammad (ﷺ)!] Say to them: “Several messengers came to you before you with a clear message and were driven out. We have not sent you other than as a mercy to all mankind, a guide to the weak among people, an announcer of glad tidings and of war. Allah is expert in all things.” (Bukhari-1403).

¹ The wealth of a person will become a poisonous snake on the Day of Resurrection and this snake will be tied around the neck of that person like a collar. The snake will stretch the two sides of the mouth of this person and will say to this person: “I am your wealth, I am your treasure.” (Al-Bukhari, Al-Nikah, no. 12).
me with clear proofs and even with what you are demanding, why then did you kill them, if you are truthful (in your claim)?”

184. [O Muhammad (صلى الله عليه وسلم)!]. (Don’t be sad). If they are denying you, indeed, many messengers were denied before you who came with clear proofs and the Scripture and Book of Enlightenment.

185. Every one shall taste death. And, indeed, you will be paid in full on the Day of Resurrection. Whoever is removed from the Fire and admitted to Paradise, he has, indeed, succeeded. This worldly life is nothing but a fun in deception.¹

186. You shall certainly be tested with your wealth and (loss of) your lives and you will definitely hear many (painful) things from the people of the Scripture before you and from the idolaters too (against your religion). And if you be patient and adhere to piety, then, indeed, you have displayed a great courage in these matters.

187. And (remember) when Allah took a promise from the people of the Scripture to make the Scripture known to the people and not to hide (any part of it). They threw this promise behind their backs and purchased with it a tiny (worldly) gain. So indeed, it is a very bad purchase they have made.

188. Do not think that those who are boastful of what they have done² and also love to

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1. There are four lessons in this Verse (i) Nobody can avoid death (ii) Real reward will be on the Day of Resurrection (iii) Criteria of success is safety from Hell and entry into Paradise (iv) Worldly life is a mere deception.

2. Abdullah bin Abbas(رضي الله عنه) narrated that once Prophet Muhammad(صلى الله عليه وسلم) asked the Jews: “Is this matter in Taurat”. They said: “No.” They hid it and gave statement against Taurat. The Jews rejoiced and said: “How easily we tricked the Prophet” فَأَجَابَهُمُ الَّذِي كَفَرَ مِنَ الْمَكَارِمِ الْأُولِى بَعْضٌ مِّنْهُمُ الْمُكْرِهُونَ فَأَجَابَهُمُ الَّذِي كَفَرَ مِنَ الْمَكَارِمِ الْأُولِى بَعْضٌ مِّنْهُمُ الْمُكْرِهُونَ فَأَجَابَهُمُ الَّذِي كَفَرَ مِنَ الْمَكَارِمِ الْأُولِى بَعْضٌ مِّنْهُمُ الْمُكْرِهُونَ. This Verse was revealed. (Bukhari-4568)
be praised for what they have not done, are safe from the torment. They will have painful torment.

189. And everything in the heavens and the earth belongs to Allah and Allah has power to do everything.

190. Indeed, in the creation of the heavens and the earth and in the alternation of the night and the day there are proofs (of Oneness of Allah) for the people of understanding.¹

191. Those who remember Allah standing, sitting and lying down on their sides, and they reflect about the creation of the heavens and the earth (saying): “Our Creator! You have not created these without meaning and purpose. (Your creation proves Your Oneness). Glory to You! So save us from the punishment of the Fire.

192. “O our Creator! Indeed, whom You cause to enter the Fire, You definitely have disgraced him and there is no helper for the wrong-doers.

193. “O our Creator! Indeed, we have heard the announcer who is loudly inviting to Faith (saying): ‘Believe in your Creator’, so we have believed. O our Creator! Forgive us our sins and remove (erase) our evil deeds and make us die along with the righteous (people).

194. “O our Creator! Grant us what You promised us through Your messengers and don’t disgrace us on the Day of Resurrection, since You never break Your

¹ Prophet Muhammad (ﷺ) used to recite Verses 190-200 of Surah Ale-Imran, when he used to get up for Tahajjud. After that he used to do his ablution. (Bukhari-4569)
promise.”

195. Hence their Creator accepted their supplication (stating): “Indeed, I don’t let the (good) deeds of any one of you, male or female, go waste, since you are from same kind (hence male and female are equal in reward). Hence those who emigrated and were driven out from their homes, and were tortured in My Path, and they fought in My Path, and became martyrs, I will definitely remove their sins and they will be admitted into the Gardens beneath which rivers flow (i.e. Paradise) a reward from Allah, and Allah has the fantastic reward.

196. Let the successful business activities of the disbelievers in the land not deceive you.

197. It is a short lived fun, then their abode is Hell, and what a terrible abode it is.

198. But those who observe piety, there are Gardens for them beneath which rivers flow, they will reside there forever. This is the (initial) hospitality or welcome for them from Allah, and which is with Allah for the righteous people is even more superior.

199. And, indeed, among the People of the Scripture are those who do believe in Allah and in that which has been sent to you, and in that which has been sent to them, humbling themselves before Allah. They don’t sell the Verses of Allah for a petty gain. There is a reward for them with Allah. Indeed, Allah is Swift in taking account.

200. O you who believe! Be patient in all
forms of worship, and be patient against the enemy,\(^1\) and be prepared and watchful for any confrontation with enemy,\(^2\) and observe piety (in all situations), so that you may be successful.

Surah An-Nisa’
(The Women)

In the Name of Allah, the Most Gracious, the Most Merciful

1. O mankind! Fear Allah who created you from a single person [Adam(عيسى)], and from him [Adam(عيسى)] Allah created his wife (Hawwa), and then from both of them, He created many men and women spread (all over the world). And (you are reminded again) fear Allah through Whom you make claims (of your mutual rights). And do not cut-off the relations with your blood relatives.\(^3\) Indeed, Allah is All-Watcher over you.

2. And give the orphans their property and don’t exchange (your) bad items with (their) good items. And don’t eat up their wealth (by mixing) with your wealth. Indeed, this is a great sin.

3. And if you fear that you shall not be able to do justice (regarding bridal-money) to the orphan-girls (then don’t marry them) rather you should

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1. (i) صبر means patience in the obedience of Allah. (ii) صبر عليه means patience against enemy in all circumstances. It is very difficult form of patience. (iii) مرتبطة means be prepared and watchful with patience for any confrontation with the enemy.

2. Muhammad(صلى الله عليه وسلم) said: “One day’s duty as security guard in the Path of Allah is better than the whole world and its contents.” (Bukhari-2892, Muslim-1913). To make complete ablution in a difficult condition, to walk a long distance to reach a Masjid and waiting for next Salat after finishing one Salat are also called rabat رباط.

3. Prophet Muhammad(صلى الله عليه وسلم) said: “The person who severs the bond of kinship will not enter Paradise” (Muslim – 2006, Bukhari - 5984)
marry from other women which pleases you, two or three or (up to) four, but if you fear that you will not be able to treat them equally, then be contented with having one wife only. (And if you cannot fulfil rights of even one wife) then marry a slave lady which you have (according to the Islamic law). In this way, there is less chance of your totally leaning towards one woman (while ignoring the rights of others unjustly). (Also Surah An-Nisa :129).

4. And give the bridal-money to your wives willingly and cheerfully. And if they forgive you the payment of some of the bridal-money voluntarily, then use it with pleasure and good cheer.

5. And don’t hand over wealth to the immature orphans. Allah has made this wealth as means of support and survival for you. And do feed and clothe the orphans from it and speak to them kindly and reasonably.

6. And test (the intelligence of) orphans until they reach the age of marriage. So if you find maturity and sound planning in them, do hand over their wealth to them. And don’t consume their wealth extravagantly and hastily, fearing that they will grow up (and then you have to hand it over to them). And a rich guardian should avoid taking anything from the wealth of the orphans, and the poor guardian may use part of the wealth of the orphans reasonably (as wages). So when you hand over their wealth to them, have witnesses for it. And Allah is All-Sufficient for taking account.

7. There is a legally fixed share for men as
well as for women\(^1\) in the wealth left by parents and near relatives, whether the wealth is small or large.

8. And if (even the distant) relatives, orphans and the needy are present at the time of distribution, do give them (from that) and talk to them kindly and justly.

9. And (the guardians and executors) must have same fear in their minds as they would have if they happened to leave weak children behind them. Hence (these guardians and executors should) fear Allah and speak reasonably and kindly.

10. Verily, those who misappropriate (i.e. put to wrong use) the wealth of orphans, they are putting only fire in their bellies and they shall soon go to Hell.

11. Allah commands you regarding your children’s (inheritance): one male’s portion is equal to the portion of two females; if there are daughters only, two or more in number, all daughters get two-thirds of the total inheritance. If there is only one daughter, she gets one half of the total inheritance. (the remaining goes to other near relatives). (There are three possibilities regarding parents). Firstly, each parent gets sixth share if the deceased left children, (male or female, one or more; and the remaining inheritance goes to children and relatives). Secondly, if the dead...
person have no children and his parents are only heirs, (‘only’ means the dead person has no brother or sister), in this case the mother will get one third and two third goes to the father. Thirdly, if the deceased leaves more than one brother and/or sisters of either kind [(i) having same father and same mother called Aini (عيني) (ii) having same father, different mothers called Allati (علائي) and have no children, and, of course, father and mother are there], in this case the mother will get one sixth of the total inheritance (and the rest goes to the father). In all these cases distribution will be made after payment of the will and debt of the deceased. You don’t know whether your parents or your children will benefit you more. These shares are fixed by Allah. Indeed, Allah is All-Knowing, All-Wise.

12. If your wives die and they have no children, the husband gets half of the inheritance of your wives. If your wives die and they have children (from you or from former husband), the husband will get one fourth. In both cases distribution would be made after payment of the will and debt of the deceased. If the husband dies and has no children, his all wives will get one fourth of the total inheritance. (This one fourth to be distributed among all the wives). If husband dies and has children, then only one eight will be for all the wives. In both cases inheritance is to be distributed after payment of the will and debt of the deceased. (Now the laws of inheritance are described for a deceased who leaves no children and no parents,
it is called *kalala* which means weak relatives). If the deceased (male or female, did not leave father and grandfather and also did not leave children or grand children from his son), and has a brother or a sister among his survivors [with same mother called *akhyaaafi* (أخياء)], then brother will get one sixth and the sister will get one sixth. If these brothers and sisters are two or more in number, then one third will go to all of them (i.e. one third to be distributed among all of them and male and female will get equal shares and remaining inheritance goes to other survivors). In both cases distribution of inheritance will be made after payment of the will and debt of the deceased so that no loss is caused to anyone. This is the Command from Allah and Allah is All-Knowing, Most Forbearing.

13. These are the limits set by Allah, and whosoever obeys Allah and His messenger [Muhammad (صلى الله عليه وسلم)], will reside in Gardens beneath which rivers flow and they will reside there forever, and that will be the great success.

14. And whosoever disobeys Allah and His messenger and transgresses His limits, He (Allah) will throw him into the Fire, to reside there forever, and he will get a disgraceful torment.

15. If any of your women commit adultery, look for four witnesses (Muslims, free, sensible, adult), against them. If they testify, then confine such women in their homes until death comes to them or Allah ordains some other way out for them. (The command contained in this Verse has been replaced by second Verse of
Surah An-Nur).

16. If any two persons (man and woman) commit adultery (several meanings are given for it, see tafseer Tabari), torture them both. And if they repent and do good deeds, then don’t bother them anymore. Indeed, Allah is Very-Forgiving, Most Merciful.

17. Allah accepts the repentance of those who do evil deeds in ignorance and then sincerely repent soon. So Allah will forgive such people and Allah is All-Knower, All-Wise.

18. Allah does not accept the repentance of those persons who continue to do evil deeds until one of them faces death and says: “Now I repent,” nor of those who die as disbelievers. We have prepared for them a painful torment.

19. O you who believe! You are forbidden to inherit women against their will (as you did during the time of ignorance). And don’t harass them to recover (part of) what you (or your relatives) have given them, except if they are openly disobedient to husband (or commit adultery). And the husband should treat them honourably. Although you may hate something, but it is possible that, Allah has made some (hidden) big benefit for you in what you hate. (i.e. you may get child from her who grows up as a pious person, hence these children will be an asset for you in the Hereafter).

20. And if you intend to replace a wife by another wife, and you have given her a very large amount as bridal-money (or as gift etc.), you are not allowed to take
anything back from her (note that the request for the forgiveness of the unpaid bridal-money is also like taking it back). Do you intend to recover this money by blaming her (for disobedience or adultery) and with an obvious sin (on your part)?

21. And how would you take it back when both of you had sexual relations and they (i.e. women) had taken a firm commitment (or promise) from you (at the time of marriage)?

22. And don’t marry women whom your fathers married (as you used to do during the time of ignorance), disregard what has passed (but don’t indulge in it in future). Indeed, this is shameful and hateful and is (religiously speaking) an evil way.

23. You are forbidden to marry (the following four groups.) Firstly, your mothers, your daughters, your sisters, your father’s sisters, your mother’s sisters, your brother’s daughters, your sister’s daughters. Secondly, your foster mothers who gave you suck and your foster suckling sisters (who are your sisters due to suckling milk of their real mother or their foster mother or if she has sucked the milk of your real mother or your foster mother, even if it took place at different times). Thirdly, the mothers of your wives, and daughters of your wives whom you bring up in your household born of your wives with whom (i.e. your wives) you had sexual relations. (Then those daughters are unlawful for you). If, however, you had marriage contract with your wife but did not have sexual relation with her yet, there is no harm in marrying the daughter of such wife. And wives of your sons are also unlawful for you for