

(Note: Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the y is printed in capital, as in: You.)

For Fast 6

Chapter 4

- 163 Surely We have revealed to you (O Muhammad) as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture.
- 164 And (We sent) messengers We have mentioned to you before and messengers We have not mentioned to you. And to Moses Allah addressed His word, speaking (to him) —
- 165 messengers, bearers of good news and warners, so that the people may have no plea against Allah after the (coming of) messengers. And Allah is ever Mighty, Wise.

Chapter 5

- 67 O Messenger, deliver that which has been revealed to you from your Lord; and if you do (it) not, you have not delivered His message. And Allah will protect you from people. Surely Allah does not guide the disbelieving people.
- 68 Say: O People of the Book, you follow no good till you observe the Torah and the Gospel and that which is revealed to you from your Lord. And surely that which has been revealed to you from your Lord will make many of them increase in inordinacy and disbelief; so do not grieve for the disbelieving people.
- 69 Surely those who believe and those who are Jews and the Sabians and the Christians — whoever believes in Allah and the Last Day and does good — they shall have no fear nor shall they grieve.

Brief Notes:

V. 4:163

This verse mentions the type of revelation that is exclusive to prophets (*wahy nubuwwat*), and all prophets, whether they brought a law or not, received this form of revelation. The revelation received by non-prophets, such as Moses' mother or the saints in Islam, is of a lower order (*wahy wailayat*). Hazrat Mirza sahib writes that

after the Holy Prophet Muhammad, not even one word of *wahy nubuwwat* can come to anyone.

V. 4:164

The prophets spoken of here all belong to the Israelite race. Abraham and his immediate descendants are mentioned first; then follow the three prophets of Israel who suffered great tribulations, viz. Jesus, Job, and Jonah. The next group is that of the four who were both rulers and prophets, viz. Moses, Aaron, David and Solomon. But as David and Moses stand in a special relation to the Holy Prophet, the former singing his praises throughout his Psalms and the latter prophesying his advent in the clearest words, they are spoken of separately at the end. The good news which they brought relates as much to the peace and happiness which is granted to the righteous as to the advent of one who, coming at the end, should unite the qualifications of all the prophets in his own person, and accordingly make the nations of the earth as one nation.

V. 5:67

In Makka the Prophet's only enemies were the Quraish. His flight to Madina increased the difficulties tenfold. The Jews were a powerful nation, and a little plain speaking had made them the most dreadful enemies. Similar was the case of the Christians. The other tribes of Arabia had also, by this time, been successfully excited by the Quraish to side with them. The promise is therefore given that the Prophet will remain under Divine protection as against the innumerable dangers that threatened him from all quarters and the numerous plots against his life.

But there is also a reference here to the Prophet's spiritual protection. The *'ismat*, or *protection*, of the prophets is God's protection of them, in the first place, by characterizing them with purity of essence (i.e. creating them pure from every sin in their very nature), then by granting them bodily as well as spiritual excellence, then by granting them help and keeping them firm (in trials), then by sending down tranquillity upon them and by the protection of their hearts (against evil).