

Surah al-Shura, Chapter 42

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 19

{ حم }

1. Ha, Meem.

{ عسق }

2. 'Ayn, Sad, Qaf¹

{ كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ }

3. Thus did God the Almighty, the Wise reveal unto you as He did in the past, your predecessors.

{ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ }

4. For Whom is Proprietorship of the heavens and earth, the Glorious, the Almighty.

تَكَادُ السَّمَاوَاتُ يَنْفَطَرُنَ مِنْ فَوْقِهِنَ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ

{الْغَفُورُ الرَّحِيمُ} 5

5. Due to His awe, the heavens may tear asunder and all angels from above come down glorifying Him and praying forgiveness for the faithful. Beware God is All-forgiving and Merciful.

{وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أُولَيَاءَ اللَّهُ حَفِظْ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بُوكِيلٍ} 6

6. Those who have taken up idol worshipping, barring God, as their patrons, God is watching their movements, and you are not any more responsible for them.

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَبَّ فِيهِ ۝ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ} 7

7. Thus, to you have We revealed the Text in Arabic so you may warn the residents of the main City of Mecca, and the townsmen thereabout, and warn them of the Day of Judgment, wherein there is no doubt, when a group of them shall be of Paradise and the other of Hell.

{وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۝ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 8

8. If God wished, He would have made all of you of one group (to go to Paradise) but he admits whosoever He chooses within His Mercy, and there shall be no sympathizer or assistant to the disobedient.

{أَمْ اتَّخَذُوا مِنْ دُونِهِ أُولَيَاءَ ۝ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْبِي الْمُؤْتَمِنِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} 9

9. Have they taken, barring Him, any lord although God is the (only) Lord in Reality and He is Omnipotent?

{وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحَكْمُهُ إِلَى اللَّهِ ۝ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ} 10

10. And whatever preamble for constitution you have resolved upon apart from the fundamentals of Islam, its decision is with God, such is your God my Providence in whom I trust and to Whom I direct myself.

{فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۝ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۝ يَذْرُوكُمْ فِيهِ ۝ لَيْسَ كَمِثْلِهِ شَيْءٌ} ۝

{وَهُوَ السَّمِيعُ الْبَصِيرُ} 11

11. Creator of the heavens and earth, He created out of you, your companions and from animals too, wherein He multiplies. He is unlike His creation (in every respect) being Self-existent, All-hearing and Seeing.

{أَلَّهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۝ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۝ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} 12

12. For Him are keys of the heavens and earth. He expands provision on whomever He likes and contracts otherwise. Verily He is Omnipotent.

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالذِّي أُوحِيَنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى ۝ أَنْ أَقِيمُوا الدِّينَ
وَلَا تَتَفَرَّقُوا فِيهِ ۝ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۝ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ} 13

13. He has determine for you (oh you Divine Lights of the Prophet's family) the same fundamentals in Islam regarding which He had commanded Noah² and which was fully developed When We revealed it to you, oh Mohammad, fundamentals of which We have also commanded to follow to Abraham, Moses and Jesus, maintaining its integrity, without making any division therein³ except Divine nominee which was hard upon associators, when they were invited to it (Khum-e-Ghadir). God selects thereto whomever He wills, and guides thereto who supplicates Him.

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْدًا بَيْنَهُمْ ۝ وَلَوْلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمَّى لَفْخِنِي بَيْنَهُمْ ۝ وَإِنَّ
الَّذِينَ أَوْرَثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٌ} 14

14. And they did not split it but after receipt of knowledge thereof, out of spite, amongst themselves (for having lost right of succession to the Prophet) being unqualified and had not the punishment been postponed, as pre-destined from your God (until the Day of Resurrection) the matter would have been settled amongst them (for the split which they brought about immediately after the Prophet's death) and those who have been given this text, after the preceding prophets, are in suspicion about your being a genuine Divine Light.

فَلِذِلْكَ قَادْعٌ ۝ وَاسْتَقْمِ كَمَا أَمْرَتَ ۝ وَلَا تَتَبَعَ أَهْوَاءَهُمْ ۝ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۝ وَأَمْرْتُ لِأَعْدَلَ بَيْنَكُمْ
الَّهُ رَبُّنَا وَرَبُّكُمْ ۝ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۝ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۝ وَإِلَيْهِ الْمَصِيرُ} 15

15. So, you go on inviting them and be confirmed in what you have been commanded (regarding

Divine Lights, only as your successors) and do not have any regard for their desire and say, “I am following the Text, as it is revealed to me by God and I am commanded I should do justice amongst you.” God is my Providence and your Providence let our acts reflect upon us an yours on you. Hence, there is no disputation amongst us. God shall assemble us all and to Him is reversion.

{وَالَّذِينَ يُحَاجُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ حُجَّتُهُمْ دَاهِنَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ} 16

16. And those who intend litigating, regarding Divine commands, after their admission of Divine existence after their admission⁴ their litigation shall have no value before their Providence and they shall have divine wrath on them and for them is intense punishment.

{اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۝ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ} 17

17. God is He Who revealed the Text in Truth with a (testing) scale (in following Divine Lights) and you are unaware how close has (approached) the day of Judgment

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۝ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۝ أَلَا إِنَّ الَّذِينَ يُمَارِوْنَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ} 18

18. regarding which are expediting those who do not believe in it, whereas those who believe in it are afraid of it, being not fully prepared and knowing it is inevitable. Beware; verily those who are in doubt about it are in great misguidance.

{اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۝ وَهُوَ الْقَوِيُّ الْعَزِيزُ} 19

19. God is Merciful to His creatures, providing bountifully whom He likes, and He is Mighty and Omnipotent.

Moral

Bodily notes will suffice.

Verses 20 – 29

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرَثِهِ ۝ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ 20}

20. He who is desirous of reaping in Eternity, shall We increase it output therein, and he who is desirous of worldly gain, only shall We give it, unto him (immediately) in proportion to his deserving labour, reserving no share for him in Eternity.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذِنْ بِهِ اللَّهُ ۚ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ۖ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
21 {أَلَّا إِيمَانٌ}

21. What! Have their associates⁵ without Divine sanction? Had it not been pre-destined, the result would have been out for their action, and verily for the tyrants shall be in intense punishment.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۖ لَهُمْ مَا يَشَاءُونَ وَنَدِرَّ بِهِمْ ۖ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ۲۲

22. You shall see them standing in terror of disaster for their deeds, which shall befall them (on Reckoning Day) and those who have believed and acted righteously shall be in gardens of Paradise, having their choice from their Providence, and this is a mighty grace.

ذَلِكَ الَّذِي يُشَرِّرُ اللَّهُ عِبَادُهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقُرْبَىٰ ۖ وَمَنْ يَقْتَرِفْ حَسَنَةً تَزِدُّ لَهُ فِيهَا حُسْنًا ۖ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ۲۳

23. Thus does God give tidings to His faithful creatures who have acted righteously. Say, "I do not ask any reward except attachment to my Divine Lights (my rightful successors)." He who shall contribute his mite therein shall find it (to his credit) intensified. Verily God is Forgiving and Appreciative.

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا ۖ فَإِنْ يَشَاءُ اللَّهُ يَخْتِمُ عَلَى قَلْبِكَ ۖ وَيَمْحُ الْحَقَّ بِكَلِمَاتِهِ ۖ إِنَّهُ عَلَيْهِ
24 {بِنَاتِ الصُّدُورِ}

24. What! Do they charge you with fabrication? If God wishes He would seal your heart (i.e. stop revelation) thus nullifying fabrication and re-instating truth. Verily He is acquainted with human hearts.

{وَهُوَ الَّذِي يَقْبِلُ التَّوْبَةَ عَنِ عِبَادِهِ وَيَغْفُرُ عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ۲۵}

25. It is He Who accepts penance of His creatures and forgives sins and knows what you do.

{وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۝ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ} 26

26. And accepts prayers of the faithful who act virtuously, increasing out of His grace, and punishing intensely the infidels.

{وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوا فِي الْأَرْضِ وَلَكِنْ يُنَزَّلُ بِقَدْرِ مَا يَشَاءُ ۝ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ} 27

27. Had He increased provision of His creatures, he would have started disobeying Him on Earth, so He grants what He wills in proportion. Verily He is Knowing and Seeing His creatures.

{وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَطَّعُوا وَيَنْشُرُ رَحْمَتَهُ ۝ وَهُوَ الْوَلِيُّ الْحَمِيدُ} 28

28. It is He, Who sends rain after despondence, and thus spreads His mercy. Verily He is Mighty and Praiseworthy.

{وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَائِيَةٍ ۝ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ} 29

29. And of the signs of His existence are creation of the heavens and earth, and creation of those which tread on Earth, and He is (fully) competent (being Omnipotent) on their assembly whenever He wills.

Moral

Regarding reaping of Eternal gain, for sowing as per couplet 20 above, in the world resultant rewards for the future state may depend upon human intention. If a faithful man is married, it is necessary to have a virtuous faithful wife, with a faithful heart and tongue to produce rewards in the world, in the form of lawful property and faithful children in the world, and by virtuous sowing in form of prayers, fast and obligations and payment of tithe and pilgrimage and self-sacrificing in religious social service, while struggling against the inner foe, and being attached to the truth and justice, shall he reap from the time of participation of the soul to its ultimate salvation by admission to Paradise. Dignity of labour is this which is spiritually performed yielding eternal results.

Regarding Couplet 21 all compilation of commentaries with context of Divine Text disregarding one put forth by Divine Light, after the Prophet's demise, stands liable under association. The entire contents of the Text are indisputably the same as revealed, though deranged, and irregularly referred to.

Regarding Couplet 23 when the faithful at Medina (Ansars) having seen the Prophet entertaining new converts and others offered a part of their property to help him in carrying out the Divine Mission, which

was the Divine object of human guidance, this Couplet was revealed. Material help, beyond what God has fixed in the form of tithe, khums, and Divine trust was not necessary, so self-sacrifice of life and sincere attachment in Islam, which could equally be shared alike by the poor and the rich was enjoined on Muslims. As as prayers have been enjoined five times a day on all Muslims, rich and poor, healthy and the sick, to prove their supplication to God as Divine Lights are only torch-bearers of Islam, those which have followed them with life and property and have proved their sincerity since the time of the Prophet to this day. This command was also applicable to previous Prophets (see Moral paragraph 9, page 71, of the first set).

Regarding 26, those who pray for their faithful brethren in their absence shall be permitted to intercede on behalf of the sinful Shias.

Regarding 27, “On the present doctrine of self-sufficiency against Divine design of making creation, it is usually dependent upon one another unlike Himself?” Man has been subjected to trial under resistance of the devil and he does not like servitude and prefers guns to butter after sheer vanity, thus urging sacrifice of social welfare in the name of self-sufficiency, which would be a denial of co-operative action in the sphere of economic relation, as could benefit all the co-operators with present critical conflicting ideologies, maintenance of peace in trembling in the balance. They want a world government, constituents of which shall be all multiple governments, each having its Eternal Dominant Government, which has been existing before their creation, and which promises food, clothing and hutting to His creation, not only in this world, but promises eternal felicity after death, provided they own fealty to Him and to Whom they have to revert finally.

Verses 30 – 43

{وَمَا أَصَابُكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبْتُ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ} 30

30. And whatever adversity falls on you is due to your own actions, although God overlooks many.⁶

{وَمَا أَنْتُ بِمُعْجِزِينَ فِي الْأَرْضِ ۝ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 31

31. And you are not going to withstand Him on Earth and barring Him, you shall have none to sympathize and assist.

{وَمِنْ آيَاتِهِ الْجَوَارُ فِي الْبَحْرِ كَالْأَعْلَامِ} 32

32. And of the signs of His existence are ships in the sea like mountains.

33. {إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلَلُنَّ رَوَاكِدَ عَلَىٰ ظَهِيرَهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَارٍ شَكُورٍ}

33. *If he chose, He could stop them and there the ship will stand over it. Verily in this are signs for the patient and the grateful.*

34. {أَوْ يُوبْقُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ}

34. *Or He may wish you for your deeds by sinking the, but He overlooks many.* [7](#)

35. {وَيَعْلَمُ الَّذِينَ يُجَاهِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ}

35. *And he knows who litigate about His Commands, and they will not have any shelter.*

36. {فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَنَّاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ}

36. *And whatever is granted to them is worldly (i.e. frail) and what is promised before God is better and permanent for the faithful who depend upon their Providence*

37. {وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الِّإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ}

37. *who avoid major sins, leading to hell and worldly punishments on major sins and forgive (their enemies) when they are excited.*

38. {وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُوهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ}

38. *And obey their Providence in maintaining prayers and consulting Divine Lights in matters of faith, and God fearing people inn worldly personal affairs and spend in the name of God out of what they are provided.*

39. {وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَتَنَصَّرُونَ}

39. *And when they are tyrannized unbearingly, they retaliate*

40. {وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَ وَأَصْلَحَ فَأُجْرُهُ عَلَىٰ اللَّهِ إِنَّهُ لَا يُحِبُ الظَّالِمِينَ}

40. to the same extent of the crime, and those who forgive and reconcile with their opponents (as Divine Lights no. 2) their reward is with God. Verily He does not like the tyrants.

{وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ} 41

41. And those who retaliate, after being tyrannized, there is nothing against them (being authorized under Divine Sanction).⁸

{إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بَغْيًا ۝ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ} 42

42. Verily, the action of retaliation is sanctioned against those who tyrannize and seek unjustly to create discord (in violating peace), for them is intense punishment.

{وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمَنْ عَزَمَ الْأُمُورِ} 43

43. But those who are patient and forgive, verily they are resolute in Divine faith.⁹

Moral

Under subject to trial (1) to pray, (2) to participate in crusade or (3) follow a Divine Light, a faithful may succeed or fail. In case of success, his faith is confirmed, and in case of failure, punishment is inevitable, as per the decree of crime in the world or Eternity or at both places. Mental misgivings unless brought out in action are solved by oral penance, and false claims of hypocrites shall take them to the lowest grade of hell – vide Couplet 33 above.

Couplet 41 is a Divine sanction to the 12th Divine Light to avenge, on Resurrection (1) Bani Umayyah, (2) falsifiers of Divine Commands, and (3) their enemies, and Couplets thereafter portray their behaviour, on seeing Divine Light, Ali, the Her, on resurrection.

Verses 44 – 53

{وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ ۝ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ} 44

44. There is none to sympathize, after God, whom God has forsaken, and you will see the tyrants (on Resurrection) on seeing impending punishment, asking for any (available) relief.

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا حَاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرِفٍ خَفِيٍّ ۝ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا

{أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۝ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ} 45

45. And you will see them, when being presented to hell, downcast in disgrace, looking sideways, when the faithful will remark, “Verily these sufferers are those who have brought themselves and their adherents to loss on Reckoning Day.” Beware the tyrants shall be in permanent punishment.

{وَمَا كَانَ لَهُمْ مِنْ أَوْلَيَاءَ يَنْصُرُوهُمْ مِنْ دُونِ اللَّهِ ۝ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ} 46

46. There will be none to help them except God, and for him there is no relief whom God forsakes.

{اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۝ مَا لَكُمْ مِنْ مُلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ} 47

47. Submit to your God, therefore, before the advent of the Day, when from God, there will be no turning away. You shall not have any refuge on the Day, nor plea to deny the charges.

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلَنَاكَ عَلَيْهِمْ حَفِظًا ۝ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۝ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَ رَحْمَةً فَرَحَ بِهَا ۝ وَإِنْ تُصِيبُهُمْ سَيِّئَةً بِمَا قَدَّمْتُ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ} 48

48. And if they turn away (from you) We have not sent you as their guard, for you, is simply transmission of the message, and when certainly, We savour man of Our bounties, he gets puffed up, and when We chastise him for his sins forgoing it, verily he is ungrateful.

{لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۝ يَخْلُقُ مَا يَشَاءُ ۝ يَهْبُ لِمَنْ يَشَاءُ إِنَّا وَيَهْبُ لِمَنْ يَشَاءُ الذُّكُورَ} 49

49. For God is the kingdom of Heaven and Earth. He creates what He likes, grants what He does females and males, whom He likes. [10](#)

{أَوْ يُزَوِّجُهُمْ ذُكْرًا وَإِنَّا ۝ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۝ إِنَّهُ عَلِيمٌ قَدِيرٌ} 50

50. Or grants both sons and daughters or makes them childless whom He likes. Verily He is Omniscient and Omnipotent.

{وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۝ إِنَّهُ عَلِيٌّ حَكِيمٌ}

51. And it does not behove Him to directly converse with any of His creatures, except through (a medium of) revelation or behind a curtain (as in Ascension) or through a Messenger carrying the revelation with His permission to whom He likes. Verily He is Mighty and wise.

وَكَذِلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ﴿٤﴾ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الإِيمَانُ وَلِكُنْ جَعْنَاهُ نُورًا نَهْدِي بِهِ مَنْ شَاءَ مِنْ عِبَادِنَا ﴿٥﴾ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ {52}

52. And thus did We send you, of Our will, an Arch-angel, Ruh before that, you were unaware of the Text, and transmission of tenets of faith, but certainly We created in Divine Light¹¹ whereby We guide whom We like of our creatures, and no doubt you guide humankind on the right path.

{صِرَاطٌ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ﴿٦﴾ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ {53}

53. This is the Path of God for Whom is whatever in the heavens and the earth. Beware, all shall revert unto God.

Moral

Sufficient.

1. The Wise, Rewarder, Knowing, Hearing, Omnipotent. Last three letter taken together to convey knowledge of everything.
2. as an executor of Divine trust of Islam.
3. By disowning nominating any other dictator in Islam of their own election.
4. Admission of Divine existence as Unique regarding fundamentals, viz. integrity of (1) Divine Uniquity, (2) justice, (3) message, and (4) its preservation through Divine Lights, (5) Day of Reckoning on testimony of Divine Lights which are fundamentals of religion common to all faiths of Divine revelation.
5. Are competent to constitute a preamble distinct.
6. By slightly chastising you.
7. For the sake of the few righteous.
8. These are the obstinate wife, the mean, and the slave, if not kept under control will upset human affairs.
9. These are Divine Lights and like minded, e.g. Salman, Abu Dharr, shall enter Paradise without having out having to account for.
10. Granting of daughters is a blessing in disguise, on which is a reward, and granting of sons is a bounty on which is rendering of accounting. The Prophet said, "Highly bountiful is the woman who gives the first birth to a female. Twelve bounties and 12 graces pour down from heaven in a house having daughters and angels visit that house and pray reward of one year's prayers for the father, provided the house is faithful and does not carry music and major sins.
11. Ali and his lineage)

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