

Surah al-Zukhruf, Chapter 43

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 25

{حم} 1

1. Ha, Meem

{وَالْكِتَابِ الْمُبِينِ} 2

2. I swear by the Glorious Qur'an which is an enlightened text.

{إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ} 3

3. Verily have we revealed it in Arabic so you Arabs may understand.

{وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ} 4

4. And verily (Hero Ali) is (with Us) in Our record, and Surah al-Fatiha, the wise (as a Divine Light).

{أَفَنضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ} 5

5. Are we going to withhold guidance for your being a transgressing tribe?1

{وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ} 6

6. And how many of Our Prophets did We send to the preceding generations?

{وَمَا يَأْتِيهِمْ مِنْ نَبِيِّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ} 7

7. And none of Our Prophets came to them but were ridiculed.

{فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ} 8

8. So We destroyed the strongest of them and established practice of yore.

{وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ} 9

9. If you ask them who created the heavens and the earth they shall certainly say the Mighty Omniscient created them.

{الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ} 10

10. Who made the Earth for you a cradle and made therein roads for your guidance?2

{وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَلِكَ تُخْرَجُونَ} 11

11. Who created everything in pairs, and the ship and the animal you ride?

{وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ} 12

12. Who created everything in pairs, and the ships and the animals you ride.

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

13. So when you stabilize yourself on it remember the bounties of your Providence and say, "Pure is He Who made serviceable to us things beyond y our control."

{وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ} 14

14. And verily shall we revert unto our Providence.

{وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ} 15

15. And they decided for Him, for His creatures, a part of Him³, and the Jews calling Ezra likewise. Verily man is openly ungrateful.

{أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ} 16

16. Did He select out of creation daughter, i.e. angels, as infidel Quraish said for Self and sons for you?

{وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ} 17

17. And when any of them is given tidings of these daughter (being born to him) what they attribute to God, his face darkens out of anger.

{أَوَمَنْ يُنَشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ} 18

18. What! (Those daughters) who are adorned and cannot plead on their own behalf, would God select for Self?

{وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاءً ۚ أَشْهَدُوا خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ} 19

19. And they decided angels who are obedient (devoted) creatures of God the Merciful to be His daughters. Were they present when they were created? Their testimony shall be recorded on which they shall be questioned.

{وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۗ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۗ إِنْ هُمْ إِلَّا يَخْرُصُونَ 20}

20. And they said (infidel Quraish) had God willed, we would not have worshipped them. They have no knowledge. They are simply talking at random.

{أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ 21}

21. Have We given them a text before this to which they are attached?

{بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُهْتَدُونَ 22}

22. Rather, their plea is they found their forefathers following it and we are following in their footsteps.

{وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ 23}

23. And similarly argued before your preceding Prophets, who came to their towns as Warners, the rick among them said they found their forefathers adopting it and therefore they are following in their footsteps.

{قَالَ أَوْلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ ۗ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ 24}

24. The Prophet said, “Will you even follow your forefathers if I brought you a more enlightened Text.” They said in return, “We deny your mission.”

{فَانتَقَمْنَا مِنْهُمْ ۗ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ 25}

25. So We avenged them, see what has been the end of the falsifiers.

Moral

The Chief Minister of Madras on 3–8–53 in Hindu page two, stated “it was a remarkable achievement of the intellect of our forefathers which they anticipated the rule of law – the basic theme of biology and physics and forsook their author, God, in their research.”

Verses 26 – 35

{وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ} 26

26. Remember when Abraham told his uncle and tribe, “Verily I am away from those you worship.

{إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ} 27

27. except one (whom I worship) is He Who created me, for verily shall He enlighten me (on arguments leading to His unique existence).

{وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ} 28

28. And Abraham left this⁴ in his family to Judgment day⁵ so they (Divine Lights) may come again on Resurrection.

{بَلْ مَتَّعْتُ هَؤُلَاءِ وَأَبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ} 29

29. Rather, I profited them and their forefathers until came to them the Truth and the evident Prophet.

{وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ} 30

30. And when the truth came to them they said in this was magic which we certainly disbelieve.

{وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرِيبِينَ عَظِيمٍ} 31

31. And they said, why was not the Glorious Qur’an revealed to one of the two leading Members of Mecca and Taife.⁶

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۗ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ} 32

32. Are they going to distribute your Divine Mercy? Rather, We endow worldly provisions on

them, raising grades of one over another so as to be serviceable among themselves, whereas your Divine Mercy (of Divine Mission on Divine Lights) is far superior to what they accumulate.

{وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ} 33

33. Had it not been for the like mindedness of the general public, We would have made the houses, with the roofs of the infidels, of silver and the ladders with which they go upstairs.

{وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكئونَ} 34

34. And the gates of their buildings and the coaches, they lean on pillows whereof,

{وَزُخْرُفًا} ٤ {وَإِنْ كُلُّ ذَلِكُمْ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا} ٥ {وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ} 35

35. of gold and silver, and all this worldly things and whereas eternity which is for the pious, is with your Providence.7

Moral

12th Divine Light's presence presaged in Couplet 28 above.

Verses 36 – 56

{وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِبِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ} 36

36. He who shuts his eyes against Divine remembrance, We fix for him a devil who is his companion.8

{وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ} 37

37. The same devil will be barring them from righteous deeds, when they will be thinking they were guided.9

{حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ} 38

38. Until ultimately when he meets Us, he will address the devil, "Would you had been so far away

from me, as east is to west, what an evil companion you are.”[10](#)

{وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ} 39

39. It shall not do you good today since you have tyrannized (on my family) and certainly shall you partake of the punishment. [11](#)

{أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ} 40

40. What! Are you going to make him hear who is deaf and guide who is blind and who is in misguidance?

{فَأِمَّا تَذُهِبَنَّ بِكَ فَأَنَا مِنْهُمْ مُنتَقِمُونَ} 41

41. And even if We removed you (oh Prophet) verily are We going to avenge them.

{أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَأَنَا عَلَيْهِمْ مُقْتَدِرُونَ} 42

42. Of if We desire to show you what We have promised them, certainly We are mighty to do that.

{فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۚ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ} 43

43. So you be firm in transmission of the Message We have revealed unto you and verily you are on the right way. [12](#)

{وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ ۚ وَسَوْفَ تُسْأَلُونَ} 44

44. And verily it is an advice for you and your family and regarding which you will be questioned.

{وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبُدُونَ} 45

45. Ask whom We sent before of Our Prophets, did We suggest multiple gods for worship? [13](#)

{وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ} 46

46. Verily did We send Moses with miracles to Pharaoh and his nobles to say, of course, I am a Messenger from the Providence of the world.

{فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ} 47

47. And when they (Moses and Aaron) came to them with Our miracles, they began to ridicule them,

{وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا ۗ وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ} 48

48. and We did not send one miracle, superior to another, but so they may revert to Us.

{وَقَالُوا يَا أَيُّهَ السَّاحِرِ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ} 49

49. And they said, “Oh you magician, call your Providence, Who has promised to accept your prayers to eliminate the disaster when we shall embrace faith.

{فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ} 50

50. And when We removed the calamity from them they breached their promise by not believing in Us.

{وَتَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي ۗ أَفَلَا تُبْصِرُونَ} 51

51. And Pharaoh assembled his tribe and said, “I own Egypt and the rivers thereof are under my control. Do you not see that?

{أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ} 52

52. “Am I not more deserving of obedience (i.e. worship) than he who is a mean fellow who is not able to speak (distinctly).

{فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ} 53

53. “Why were not bracelets of gold endowed upon him (to certify his prophethip)?”

{فَاسْتَخَفَّ قَوْمَهُ فَاَطَاعُوهُ ۗ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ } 54

54. His ryot was (thus) befooled and they obeyed him as they were a disobedient tribe.

{فَلَمَّا اَسْفَوْنَا اِنْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنَاهُمْ اَجْمَعِيْنَ } 55

55. When they (Pharaoh and his followers) thus enraged Us (by disgracing Our Prophet) We avenged them and drowned them all.

{فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِالْآخِرِيْنَ } 56

56. Thus making in them a precedent and a (test) example for posterity.

Moral

Enraging Divine Light is enraging God and inviting Divine Wrath.

Verses 57 – 67

{وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُوْنَ } 57

57. When We exemplified Jesus son of Mary, in Ali, of your companions (bearing a grudge to Ali) started litigating.

{وَقَالُوا اَللهُتْنَا خَيْرٌ اَمْ هُوَ ۗ مَا ضَرَبُوْهُ لَكَ اِلَّا جَدَلًا ۗ بَلْ هُمْ قَوْمٌ خٰصِمُوْنَ } 58

58. And began to say, “Are not our gods (selected leaders) superior to him?”¹⁴ rather, they are litigants.

{اِنَّ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِيْ اِسْرٰئِيْلَ } 59

59. He (Jesus) is nothing but a (devoted) creature on whom We have endowed Our bounties, and exemplified to Bani Israel.

{وَلَوْ نَشَاءُ لَجَعَلْنٰا مِنْكُمْ مَّلٰئِكَةً فِي الْاَرْضِ يَخْلُقُوْنَ } 60

60. And if We wanted, We could have raised angels amongst you on Earth, who would have been your successors.

{وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرَنَّ بِهَا وَاتَّبِعُونِ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ} 61

61. And verily he is a sign for the advent of reckoning Day, and be not in doubt about it, and obey me as a Divine Light. This is a right way.

{وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ} 62

62. Beware the devils (i.e. Shaiks personified) may not misguide you. Verily he, the devil in them is your open enemy.

{وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ ۗ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۗ} 63

63. And when Jesus came with open miracles he said, “Verily I come to you with knowledge of Divine Law and shall solve some of your problems on which you have formed a division. Fear God and follow me.

{إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ} 64

64. “Verily God is my Providence and yours worship him (alone) and this is the right way.”

{فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۗ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ أَلِيمٍ} 65

65. Some groups amongst them disputed on division amongst them, and hell is the punishment on the Day of Reckoning for the disputants.

{هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ} 66

66. What! Are they waiting Reckoning Day to come suddenly and seize them unawares?

{الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ} 67

67. On that day the companions will be hostile to one another except the virtuous whose

friendship has been for the sake of God.

Moral

Emergence of Messiah, 12th Divine Light and Ali with his descendents are contemporaneous events of Resurrection and the faithful should not be upset when the Ahl al-Bayt are represented, since their position has been likened with Aaron to Moses, being clarified by the Prophet they are all Divine Lights, being on the right way, and their enemies in Bani Umayyah – Bani Abbas and their followers of like mindedness, out of jealousy proceeding by ignoring their Divine selection made them blind hearted and gained them nothing beyond temporary worldly power, for their worldly intrigues.

They (Divine Lights) cannot be likened with political pedagogues who, when they are trapped by their own followers, in their conflicting speeches admit they are not prophets and yet maintain leadership on what they view the field, changing as it does with times due to their disregard for Divinity.

Verses 68 – 89

{ يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ } 68

68. Oh My devotees, you shall have neither fear nor sorrow.

{ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ } 69

69. Those who are qualified by having embraced faith on Our Commands and acted according thereto.

{ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ } 70

70. Get you into Paradise with your companions to be welcomed.

{ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ۚ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ } 71

71. Circling round them shall be gold plates and glasses, wherein they shall have their choice of food to their taste, pleasing to their eyes and shall remain there forever.

{ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ } 72

72. These are the paradise you have inherited for your deeds.

{لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ} 73

73. in which you will have plenty of fruits to eat.

{إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ} 74

74. Verily the culpritis (enemies of Divine Lights) shall be suffering permanently in hell.

{لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ} 75

75. Without mitigation of punishment therein and shall be despondent (of intercession).

{وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ} 76

76. We did not tyrannize but they tyrannized themselves.

{وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۚ قَالَ إِنَّكُمْ مَكِثُونَ} 77

77. And they will pray to the guard of hell to appeal to his Providence to finish off with them. He will retort, "Better be therein."

{لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ} 78

78. Verily truth came to you but most of you abhorred it.

{أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ} 79

79. What! Did you think of plotting? Rather, We have determined to punish you.

{أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۚ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ} 80

80. What! Are they thinking We do not hear their private and open parley? Rather Our

Messengers (i.e. angels deputed) over them, record them.

{قُلْ إِنْ كَانَ لِلرَّحْمَنِ وِلْدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ} 81

81. Say, "If there was any issue to the Providence, I am the first to contradict it." [15](#)

{سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ} 82

82. Pure is Providence of the Heavens and Earth and Arsh, for what they describe.

{فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ} 83

83. Leave them alone, in their gossip and play, until they meet Us on the promised Day.

{وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ ۗ وَهُوَ الْحَكِيمُ الْعَلِيمُ} 84

84. It is He in Heaven and Earth, God alone, the Wise ad Omniscient.

{وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ} 85

85. Bountiful is the Proprietor of Heaven and Earth and in between, to Whom has the knowledge of Reckoning Day and to Whom shall be the reversion of all.

{وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ} 86

86. They shall not have any right to intercede those whom they prayed except who can give an evidence knowingly on truth.

{وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۗ فَأَنَّى يُؤْفَكُونَ} 87

87. And if you ask them who created them, certainly they will say "God." Where are they wandering about then?

{وَقِيلِهِ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ} 88

88. And God will be requested by the Prophet, these (Meccans) are the people who have not embraced faith. [16](#)

{فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ﴿٤﴾ فَسَوْفَ يَعْلَمُونَ}

89. Leave them, oh you Prophet! Bid adieu, shortly they shall come to know.

- [1.](#) By denying Divine Light.
- [2.](#) Physical and spiritual.
- [3.](#) refers to the Christians calling Jesus His son.
- [4.](#) The argument as to God being the Universal Unique Monarch deserving of worship, on the cult, as per His dictates through his nominees, the Divine Lights.
- [5.](#) The presages Mohammad lineage from Abraham through Ismail and to be continued through Ali to the 12th Divine Light as the only genuine torch bearers of Islam. This was repeated by the Prophet in his sermon in the Valley of Khum – Vide Appendix A.
- [6.](#) E.g. Walid ibn Mugaira and Taife Saqafi.
- [7.](#) From the time of Adam to Abraham the faithful have been poor always. It was Abraham's prayers, as the faithful could not stand the test; variation in wealth was effected between the faithful and faithless.
- [8.](#) I.e. He who adopts, barring Divine Light, any other his guide, We fix that devil, his companion, other his guide, shall he be raised on Judgment day. Divine remembrance evokes Divine awe, and it is the foundation of wisdom, keeping man off from guilt, and ignoring it, with the lapse of time, desires of heaven and eternal felicity die, and slavish fears over-master him. Religious shame blocks him to mediate the terror of guild. This results in his casting of closet prayers, curbing lust, and he shuns society of the faithful, growing cold to public duty, e.g. such as hearing and reading the Qur'an, and attending Godly conferences, and starts picking up holes in the coats of the Godly. Associates with carnal, loose, and wanton men, giving way to such discourse and playing with little sins, when his heart being hardened he reverts to apostasy.
- [9.](#) Most incurable mental cases fall under this category.
- [10.](#) As per Divine Light no. five, this is an address "from the fist Sheikh to the second," when the Prophet will reply, in following Couplets 38 reminding them of their tyranny in depriving the rightful Divine Light, Ali, of his succession to him. Jaber ibn Abdullah Ansari says, the Prophet addressed at Mina during his last pilgrimage to his companions, "I shall see you when you would have turned out apostates, killing one another, when you will find me in a group fighting against you. Then he turned behind and told Ali they will kill you." He repeated this three times.
- [11.](#) The Sixth Divine Light had seen several times, to whom had appealed the first two successors, while undergoing pangs of punishment, in the valley of Mount Kalak, near Asfan – 16 iles north west of Mecca on the road to Medina, which is a source of worldly hell, and wherefrom issue various rivers of hellish drinks for the residents thereof. Divine Light in reply said, "May not God pity you, for the source of trouble you have created in the world." This punishment before the Day of Judgment after death – Vide Haqul Yakeen, page 165, Persian Edition.
- [12.](#) Regarding nomination of your succession.
- [13.](#) Variation in cults means worshipping multiple gods leading to Hell. This event relates to the Prophet when he went on the Ascension (Mai'raj) in Jerusalem, where previous Prophets were recalled and Prophet Mohammad led the congregational prayers, and thereafter asked them what was the message they transmitted to their followers. They all admitted "it was the fulfilment of Divine promise regarding His Universal Monarchy, and genuiness of his (Mohammad's) being the Divine Light with the rest of his Immaculate family as the only torch bearers of Islam. Yet, in present times, people want to live on their own ideologies, in peace together, amidst Divine Wraths, simply to gain their immediate desires, having no idea on the "Future State," which requires each individual action on discretion.
- [14.](#) He exemplified Ali to expose they hypocrisy (unto Ali).
- [15.](#) This proves our Prophet was the firstof all the creation.

[16.](#) Out of stupidity.

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