

Surah Ash-Shu'ara, Chapter 26

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

{طسم} 1

1. Ta, Seen, Meem. 1

{تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ} 2

2. These are the couplets of an open book.

{لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ} 3

3. Perhaps you are going to give up your life for their not embracing faith.

{إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ} 4

4. And if We willed, We would have endowed such signs, as would have forced their necks to bow down.

{وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ 5}

5. And not a fresh advice comes to them from God but against which they turn away their faces.

{فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ 6}

6. Of course, they have falsified them. They will be informed about the results of their ridiculing (on the Day of Judgment).

{أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمَا أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ 7}

7. Have they not seen upon Earth how We grow from soil the various kinds of vegetations²

{إِنَّ فِي ذَلِكَ لَآيَةً ۙ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ 8}

8. Verily there are signs in it³

{وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ 9}

9. Although many of them do not realize it.

{وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ 10}

10. And when your Lord called out to Musa, saying: Go to the unjust people,⁴

Moral

Self-evident to show the difference in mental attitudes being duped in worldly pleasures and getting blind-hearted, and God's intentions are not to force guidance upon any but to leave it to freedom of will, under warning of future accounting.

Verses 11 – 33

{قَوْمَ فِرْعَوْنَ ۙ أَلا يَتَّقُونَ 11}

11. "The people of the Pharaoh: will they not fear Allah?"⁵

{قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ} 12

12. Moses replied, "I fear, certainly I shall be falsified.

{وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ} 13

13. "It pains me, and besides I cannot speak fluently, so send Aaron with me.

{وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ} 14

14. "Besides, I have his charge against me (of killing a person). I hesitate, he will put me to death on that account."

{قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا ۖ إِنَّا مَعَكُمْ مُسْتَمِعُونَ} 15

15. God said, "Never mind. Better you both go with (gifts of) my miracles. I am seeing and watching you (the spectacle)

{فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ} 16

16. "Go to Pharaoh and tell him 'We are messengers, of course, from the Providence of the world.'

{أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ} 17

17. "So, better send with Providence of the world."

{قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِئْتَ فِينَا مِنْ عُمَرِكَ سِنِينَ} 18

18. Pharaoh said, "Did I not cherish you when you were a child and you spent (12 years) with us?"

{وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ} 19

19. "And you acted as you wanted and you are ungrateful (for having killed my baker."

{قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ} 20

20. He said: I did it then while I was of those unable to see the right course;6

{فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ} 21

21. "I fled from you out of fear and now God has endowed on me religious knowledge and selected me as one of His Messengers,

{وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ} 22

22. And is it a favor of which you remind me that you have enslaved the children of Israel?7

{قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ} 23

23. Then Pharaoh said, "Which is your Providence of the World?"

{قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنْ كُنْتُمْ مُوقِنِينَ} 24

24. Moses said, "Providence of the Heavens and Earth and of in between, if you have faith (in the unseen)."

{قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ} 25

25. Pharaoh, addressing his nobles about him said, "Look at him, do year what he says."

{قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ} 26

26. Then Moses said, "Your Providence and that of your preceding forefathers."

{قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ} 27

27. "Verily, your Prophet which is come to you is a mad chap," (said Pharaoh).

{قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۚ إِنَّ كُنْتُمْ تَعْقِلُونَ} 28

28. Moses said, “Providence of the East and West and things between, if you have common sense.”

{قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَكَ مِنَ الْمَسْجُورِينَ} 29

29. Pharaoh said, “If you take anybody else (as your god) besides me, I shall imprison you.”

{قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ} 30

30. Moses said, “Shall I put forth any proof before you⁸?”

{قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ} 31

31. Pharaoh said, “Alright, bring if you are true?”

{فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ} 32

32. Thereupon, Moses cast his rod (on the ground) and it was converted into an open serpent.

{وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ} 33

33. And Moses took out his arm, then it began to dazzle (the eyes of spectators).

Moral

As the translation has been made with clear explanation interpolated under bracket, it does not require considerable annotation, except to observe the idea of God in those days, was still limited to physical objects, and it was not possible for them to conceive God as invisible, Self-sufficient, Omnipotent, Omniscient, Deity (He having no attributes of creation).

It was for this reason Moses was asked to produce physical testimony in support of his being divinely inspired. This was later misinterpreted as magic, when actually magicians admitted it could no longer be magic as magic, during sleep is ineffective, whereas Moses' rod was guard to Moses during sleep.

Verses 34 – 51

{قَالَ لِلْمَلَاحِظِينَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ} 34

34. Pharaoh said to his courtiers, “Moses is a skilful magician.”

{يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ} 35

35. And, “He wants to expel you from your country with the help of his magic. What is your decision?”

{قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ} 36

36. They said to him to give time to Moses and Aaron and send couriers into town

{يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ} 37

37. in which they may bring skilful magicians to you.

{فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ} 38

38. All the skilful magicians were assembled in a festival.

{وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ} 39

39. And it was publicly advertised to attend the show.

{لَعَلَّنَا تَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ} 40

40. If the magicians over-powered Moses, the public should follow them.

{فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَنَا لِأَجْرٍ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ} 41

41. When all the magicians came, they prayed to Pharaoh to decide what their reward would be

if they proved successful?

{قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ} 42

42. Then he said, "Certainly you would be my courtiers."

{قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ} 43

43. Moses said, "Cast what you want."

{فَأَلْفَوْا حَبَالَهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْعَالِبُونَ} 44

44. They cast ropes and sticks and said, "Upon Pharaoh, we will overcome him."

{فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ} 45

45. Then Moses cast his rod and they saw it swallowing what they had fabricated (under jugglery).

{فَأَلْقَى السَّحْرَةَ سَاجِدِينَ} 46

46. When they undeniably fell into prostration.

{قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ} 47

47. And they said, "We believe in the Providence of all worlds."

{رَبِّ مُوسَى وَهَارُونَ} 48

48. "We believe in the Providence of Moses and Aaron."

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۗ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۗ لَا تُقِطِعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ۖ وَأَصْلَبَنَّاكُمْ أَجْمَعِينَ} 49

49. Then Pharaoh asked why they believed Moses before his permission? Of course (under suspicion) he said he is your leader who has taught you magic. Shortly they will come to know the result of their deed. “I shall cut off your hands and legs cross-wise and hang you on a scaffold.

{قَالُوا لَا ضَيْرَ ۗ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ} 50

50. Then they said, “Never mind. We shall revert to our Providence.

{إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ} 51

51. “And it is our wish in which God forgives our sins, and we are first to believe in God.”

Moral

1. This is a convincing proof how an open mind, though having erred on unsound principles, when subjected to test, admits unsoundness of his principles to the truth. The magicians realizing the unsoundness of the jugglery with which they had over-powered the public at large, when brought to display their tricks, before the Divine Representative, found they could no longer stand the test and submitted to God despite Pharaoh’s threat to hang them on the scaffold, whereas Pharaoh, being impassioned in worldly power, could not overcome his passion, and remained misguided to his own destruction proving “to reign is worth ambition, though in hell.

2. This shows, despite our Prophet’s threatening his companions, who were similarly drowned in love of worldly power, could not check themselves after his demise, and submitted to passion, sacrificing eternal gains under misguidance to their own loss.

Verses 52 – 68

{وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبِعُونَ} 52

52. And We revealed unto Moses to hurry up with My creatures as he would be persecuted.

{فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ} 53

53. And Pharaoh sent courtiers to collect forces from all towns.

{إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ} 54

54. And said (to his courtiers), “Verily these are few.

{وَأِنَّهُمْ لَنَا لَغَائِظُونَ} 55

55. “And they are certainly offending us

{وَأِنَّا لَجَمِيعٌ حَاذِرُونَ} 56

56. “And we shall fall upon them in terror.”

{فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ} 57

57. So We ejected them from their gardens and canals.

{وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ} 58

58. And treasures and palaces.

{كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ} 59

59. Thus We made Bani Israel their inheritors.

{فَاتَّبَعُوهُمْ مُشْرِقِينَ} 60

60. They started persecution in the early morning.

{فَلَمَّا تَرَأَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ} 61

61. Moses’ followers saw them and said, “Lo! We are overtaken.”

{قَالَ كَلَّا ۗ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ} 62

62. Moses said, “Never. God is with me and shortly shall He guide me (the way out of it).”

{فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ} 63

63. And We revealed unto Moses to strike the rod on the sea, when it split the sea up into 12 paths, each separated by huge walls of water.

{وَأَزَلَفْنَا ثَمَّ الْآخِرِينَ} 64

64. The chasing persecutors approached them.

{وَأُنَجِينَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ} 65

65. We saved Moses and all who were with him.

{ثُمَّ أَغْرَقْنَا الْآخِرِينَ} 66

66. And drowned the persecutors.

{إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ} 67

67. Verily, in this is a sign (of secret Divine help) though most do not believe in it.

{وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ} 68

68. Of course, your Providence is Almighty and Merciful.

Moral

It is a fine example confirming “houses of tyrants are deserted.” The most imperious masters over their own servants are, at the same time, most abject slaves to the servants of other masters. A king rules as he ought, a tyrant as he lists, a king to the profit of all, a tyrant only to please a few.

Verses 69 – 104

{وَأَنْتَلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ} 69

69. And read out to them the history of Abraham.

{إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ} 70

70. When Abraham asked his uncle and his tribe whom they are worshipping.

{قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُّ لَهَا عَاكِفِينَ} 71

71. They said, "We worship idols and before whom we kneel down."

{قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ} 72

72. Upon which Abraham asked, "Do they hear you when you call them?"

{أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ} 73

73. "Or do they profit you or injure you?"

{قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ} 74

74. They said, "Nothing of the sort you say, but we saw our forefathers so doing."

{قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ} 75

75. Abraham said, "Do you know whom you worship."

{أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ} 76

76. "And whom your forefathers worshiped?"

{فَأَنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ} 77

77. "Certainly they are my enemies except the Providence of the Worlds, Who created is my True Friend."

{الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ} 78

78. ***“Who created me, and Who alone guides me.***

{وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ} 79

79. ***“And it is He Who feeds me and waters me.***

{وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ} 80

80. ***“And when I fall ill, He cures me (i.e. when I commit sin, He forgives me, on penance).***

{وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ} 81

81. ***“He Who shall give me death and enliven me.***

{وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ} 82

82. ***“And it is He Whom I pray to forgive my sins on the Day of Judgment.***

{رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ} 83

83. ***“Oh my Creator, grant me religious philosophy and (raise me) by including me with the righteous.***

{وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ} 84

84. ***“And grant me a true tongue in my posterity. [9](#)***

{وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ} 85

85. ***“And make me an heir to Paradise.***

{وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ} 86

86. ***“And forgive my uncle’s sins; of course he has been misled. [10](#)***

{وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ} 87

87. "And when people shall be re-enlivened by You, do not disgrace me.

{يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ} 88

88. "When neither property nor sons will profit (any).

{إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ} 89

89. "Except those who come with pure heart. [11](#)

{وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ} 90

90. "And Paradise will be brought close to the righteous.

{وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ} 91

91. "And the gates of Hell will be opened to the misguided. [12](#)

{وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ} 92

92. And they will be asked whom they worshipped. [13](#)

{مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ} 93

93. Barring God [14](#) is any going to help you or pray intercession on your behalf?

{فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ} 94

94. And then these religious leaders and their followers will be hurled into it

{وَجُنُودُ إبْلِيسَ أَجْمَعُونَ} 95

95. with the devil and his army all combined into hell.

{قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ} 96

96. And wherein they will litigate among themselves.

{تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ} 97

97. And will swear by God, "We were open to misguidance.

{إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ} 98

98. When we made you equal to the Lord of the worlds;[15](#)

{وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ} 99

99. "And none but the culprits misguided us.

{فَمَا لَنَا مِنْ شَافِعِينَ} 100

100. "And there is neither any for us (today) to intercede.

{وَلَا صَدِيقٍ حَمِيمٍ} 101

101. "Nor any sincere sympathizer.

{فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَنَّ مِنَ الْمُؤْمِنِينَ} 102

102. "And if we can go back into the world, we shall be faithful."

{إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ} 103

103. Of course, there is a sign in this but most do not believe.

{وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ} 104

104. Of course, your Providence is Almighty and Merciful.

Moral

1. From couplets 92 to 104 are entirely and absolutely applicable to the Prophet's followers, i.e. unauthorized religious commanders who took an unfair advantage of Ali's busy engagement in the Prophet's obsequies, under plea of maintaining peace by holding selection for Khilafat in Bani Saquipha, in spite of the fact Ali's succession the Prophet was already proclaimed in the Valley of Khum under Divine sanction. There could be no danger when control of God is mightier than all other arms joined. This requires faith, which the leaders lacked.
2. This shows how ignorant they had been or faithless in God's Omnipotence due to love world to win power. They forgot past experiences of crusades, wherein, every time, the field was under Divine control, and none but the Prophet's companions, except Ali, as a Divine Light, could hold the field under sway.

Verses 105 – 122

{كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ} 105

105. The people of Noah also rejected the messengers.

{إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ} 106

106. Recall when Noah, their brother, told his tribe "Do you not fear God?"

{إِنِّي لَكُمْ رَسُولٌ أَمِينٌ} 107

107. "I am your trustworthy Prophet.

{فَاتَّقُوا اللَّهَ وَأَطِيعُوا} 108

108. "Fear God and obey me.

{وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنِ أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ} 109

109. "I do not ask any wage and my wage is with the Creator of the world.

{فَاتَّقُوا اللَّهَ وَأَطِيعُوا} 110

110. "Fear God, and obey me."

{قَالُوا أَنْوْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذُلُونَ} 111

111. They said, "Shall we believe in you when only mean folk follow you?"

{قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ} 112

112. Noah said, "I have no knowledge of their doings.

{إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي ۚ لَوْ تَشْعُرُونَ} 113

113. "Their account is with my God, if you do understand.

{وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ} 114

114. "I am not going to forsake the faithful (because they are fools in your eyes).

{إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ} 115

115. "I am only a warner."

{قَالُوا لَئِنْ لَمْ تَنْتَهَ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ} 116

116. They said, "If you do not desist, we shall stone you to death."

{قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ} 117

117. Noah prayed to God in which is tribe had falsified him.

{فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ} 118

118. In which He should decide between them and him and relive him with his faithful.

{فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ} 119

119. Thereupon We relieved him with those with him on board the ark.

{ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ} 120

120. And then We drowned the rest.

{إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ} 121

121. Verily there is a sign¹⁶ in this although most do not believe.

{وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ} 122

122. Of course, your Providence is Almighty and Merciful.

Moral

Every Prophet, after establishing sole sovereignty of God on the Day of Judgment, when He shall judge their deeds, demanded his obedience from them as a Divine Light. And if anybody turned away was an associate condemnable to Hell. And as the devil, after being cursed had been given an opportunity in recognition of his services (to repent for his sin of condemnation) so also those of the Prophet's followers, who associated were being given relaxation to do penance. Do not judge people from the outward worldly position, but look in their acts, which will expose their faith. Did not the Prophet repeatedly state his Ahl al-Bayt (Divine Lights) were like Noah's ark he, who boarded the ark, i.e. followed the Divine Lights, would attain salvation.

Verses 123 – 140

{كَذَّبَتْ عَادُ الْمُرْسَلِينَ} 123

123. The tribe of 'Ad falsified its prophet.

{إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ} 124

124. When his broth Hud said, “What! Are you not afraid of God?

{إِنِّي لَكُمْ رَسُولٌ أَمِينٌ} 125

125. “Verily, I am your trustworthy prophet (being Divine Light).

{فَاتَّقُوا اللَّهَ وَأَطِيعُوا} 126

126. “Fear God and obey me.

{وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنِ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ} 127

127. “I do not ask any wage and my wage is with God, Providence of the World.”

{أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ} 128

128. Are you building on elevated plots, high buildings leaving signs?

{وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ} 129

129. And have been erecting strong buildings, as though to live forever?

{وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ} 130

130. And when you start punishing any, you play the devil with him.

{فَاتَّقُوا اللَّهَ وَأَطِيعُوا} 131

131. “Fear God and obey me.

{وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ} 132

132. "Fear Him Who helped you in your needs, known to you.

{أَمَدُّكُمْ بِأَنْعَامٍ وَبَنِينَ} 133

133. "Helped you with animals and children.

{وَجَنَّاتٍ وَعُيُونٍ} 134

134. "With gardens and canals.

{إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ} 135

135. "Verily, I am afraid of the punishment of the Great Day for you."

{قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ} 136

136. They said, "It is all the same to us whether you advise us or withhold.

{إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ} 137

137. "This is an old way of dealing.

{وَمَا نَحْنُ بِمُعَذَّبِينَ} 138

138. "And we are not going to be punished."

{فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ} 139

139. They falsified him and were destroyed. Of course, in this there is a sign¹⁷ though most do not believe.

{وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ} 140

140. Verily your Providence is Almighty and Merciful.

Moral

Gist of the paragraph, as of the Text is “entertain Divine Awe and follow Divine Light” being trustworthy, if salvation is desired, for he who dies without knowing Divine Light of his age, dies the death of an infidel.

Verses 141 – 159

{كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ} 141

141. The tribe of Thamud falsified their prophet.

{إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ} 142

142. Their brother, Salih said, “Are you not afraid of God?”

{إِنِّي لَكُمْ رَسُولٌ أَمِينٌ} 143

143. “Verily I am your trustworthy prophet.

{فَاتَّقُوا اللَّهَ وَأَطِيعُوا} 144

144. “Fear God and obey me.

{وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ} 145

145. “I do not ask you any wage, my wage is with my Providence of the world.

{أَتَتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ} 146

146. Will you be left secure in what is here;[18](#)

{فِي جَنَّاتٍ وَعُيُونٍ} 147

147. “in the midst of gardens and fountains?”

{وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ} 148

148. "Of fields and dates growing in a bunch.

{وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ} 149

149. And buildings on hills cut from rock out pride?

{فَاتَّقُوا اللَّهَ وَأَطِيعُوا} 150

150. "Fear God and obey me.

{وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ} 151

151. "And do not follow the advice of mischief mongers.

{الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ} 152

152. "Who have no intention to maintain peace on Earth."

{قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ} 153

153. They said, "You are nothing but bewitched.

{مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ} 154

154. "You are no more than a man like us. If you are true, bring us some miracles."

{قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ} 155

155. He said, "Here is a she-camel for who is the water of the tank on alternate days, when you drink on that day her milk, and tank water, the following day for yourself.

{وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ عَظِيمٌ} 156

156. “Do not injure her; else punishment of the great day will over-take you.”

{فَعَقَرُوهَا فَاصْبَحُوا نَادِمِينَ} 157

157. They cut down her udders and were among the regretful.

{فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذَلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ} 158

158. Punishment in the form of shriek seized them. Verily, in this there is a sign for the faithful to avoid participation in killing the innocent although most do not believe.

{وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ} 159

159. Of course, your God is Almighty and Merciful.

Religious Moral

Imam Hussain reminded Yazid’s forces about his being Lord of Paradise as declared by the Prophet and warned them from participating in his innocent murder. But they killed his six months’ old child, Ali Asghar with an arrow, falsifying him and thus rendered them fit to be avenged, under Divine justice on Resurrection. Such regret is natural and is no compensation of heinous acts.

Verses 160 – 175

{كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ} 160

160. Lot’s tribe falsified its Prophet.

{إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ} 161

161. When their brother Lot said, “Are you not afraid of God?”

{إِنِّي لَكُمْ رَسُولٌ أَمِينٌ} 162

162. “Verily I am a trustworthy prophet.

{فَاتَّقُوا اللَّهَ وَأَطِيعُوا} 163

163. "Fear God and obey me.

{وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنِ أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ} 164

164. "I do not ask you an wage, my wage is with God the Creator of the world.

{أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ} 165

165. "What, do you approach with evil intention, men of the world?"

{وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ مِنْ أَزْوَاجِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ} 166

166. "And give up what God has created you for, as your mates (in females). Rather, you are transgressors."

{قَالُوا لَئِن لَّمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ} 167

167. They said, "If you do not desist, oh Lot, we shall drive you out of our country."

{قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ} 168

168. Lot said, "Verily your action is disgusting."

{رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ} 169

169. So he prayed to God to save him and his family from their wicked action.

{فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ} 170

170. So, We saved him and his family entirely,

{إِلَّا عَجُوزًا فِي الْغَابِرِينَ} 171

171. except the old lady (his wife) who was to remain behind.

{ثُمَّ دَمَّرْنَا الْآخَرِينَ} 172

172. And We destroyed the lags.

{وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۞ فَسَاءَ مَطَرُ الْمُنْذَرِينَ} 173

173. And We sent down stones, bad was the downpour for the wicked.

{إِنَّ فِي ذَلِكَ لَآيَةً ۞ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ} 174

174. Verily there is a sign¹⁹ though most do not believe.

{وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ} 175

175. And of course, your Providence is Almighty and Merciful.

Moral

Fear God, obey Divine Light, avoid evil society.

Verses 176 – 191

{كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ} 176

176. Woodlanders falsified their Prophet.

{إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ} 177

177. When Shu'ayb addressed them, "Are you not afraid of God?"

{إِنِّي لَكُمْ رَسُولٌ أَمِينٌ} 178

178. "I am a trustworthy messenger to you.

{فَاتَّقُوا اللَّهَ وَأَطِيعُوا} 179

179. "Fear God and obey me.

{وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنِ أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ} 180

180. "I do not ask any wage, my wage is with God, Providence of the world.

{أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ} 181

181. "Measure fully and do not under-measure.

{وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ} 182

182. "Measure with scale-pans on a level line.

{وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ} 183

183. "And do not put men to loss and spread sedition on Earth. [20](#)

{وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولَىٰ} 184

184. "Fear God Who created you and your predecessors."

{قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ} 185

185. "They said, "You are bewitched.

{وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ} 186

186. "You are only a man like us, and we count you among the liars.

{فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنْتَ مِنَ الصَّادِقِينَ} 187

187. "Throw upon us from Heaven a meteor if you are true."

{قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ} 188

188. He said, "My God knows your actions."

{فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ ﴿٤﴾ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ} 189

189. They falsified him and the disaster in fiery clouds seized them. Verily this was the punishment of the Great Day.

{إِنَّ فِي ذَلِكَ لَآيَةً ﴿٥﴾ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ} 190

190. Of course, there is a [sign21](#) in it but most do not believe.

{وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ} 191

191. Your Lord is the Mighty One, the Merciful.

Moral

Social justice has to be maintained with entertainment of Divine Awe, following in the footsteps of Divine Lights.

Those capitalists who do not pay tithe and allowed luxurious life to their children have forfeited the right to paradise unless they do penance.

In the world the welfare state has retaliated, under pressure of economic conditions by levy of a super tax, death duty, and finally, depriving them of a managing agency, which they wanted for their extravagant sons. Physiological, psychological, social, and economic proceed from neglect of moral philosophy but religious philosophy, if neglected, will result in condemnation to hell.

Verses 192 – 227

{وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ} 192

192. And verily this Text is revealed by the Creator of the World

{نَزَلَ بِهِ الرُّوحُ الْأَمِينُ} 193

193. through a trustworthy angel

{عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ} 194

194. Gabriel being revealed to your heart to make you a warner

{بِلِسَانٍ عَرَبِيٍّ مُبِينٍ} 195

195. in a clear Arabic tongue.

{وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ} 196

196. And verily it has reference in previous Texts.

{أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ} 197

197. Is it not a sign to them that the learned men of the Israelites know it? [22](#)

{وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ} 198

198. Had We revealed it to some of the Persians

{فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ} 199

199. So that he should have recited it to them, they would not have believed therein. [23](#)

{كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ} 200

200. We have ruled into the heart of the culprit

{لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ} 201

201. (due to their obstinacy) they will not believe in it until they see the terrible punishment.

{فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ} 202

202. And the punishment shall come suddenly, when they will be unaware.

{فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ} 203

203. When they will pray, if they can be granted time (to rectify).

{أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ} 204

204. So, are they hurrying up with Our punishment.

{أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ} 205

205. Think! If We let them enjoy life for some years

{ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ} 206

206. and then the promised punishment fell upon them,

{مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ} 207

207. of what avail would their past enjoyment be to them?

{وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ} 208

208. Never have We destroyed a town without sending down messengers to warn it.

{ذَكَرَىٰ وَمَا كُنَّا ظَالِمِينَ} 209

209. This is an advice and We are not tyrants.

{وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ} 210

210. And it is not revealed through devils

{وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ} 211

211. neither is it deserving of them, nor have they capacity (to bear it).

{إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ} 212

212. Rather, they have been kept away from hearing (angels).

{فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ} 213

213. Do not associate anyone with God (in your cult) lest you will be in those who will be punished.

{وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} 214

214. And warn your near relations.

{وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ} 215

215. Be mild to those who follow you among the faithful.

{فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بِرِيءٍ مِمَّا تَعْمَلُونَ} 216

216. If they disobey, say you are away from their acts.

{وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ} 217

217. And depend upon Almighty the Merciful.

{الَّذِي يَرَاكَ حِينَ تَقُومُ} 218

218. Who has been seeing you while you are (are prayers).

{وَتَقَلَّبَكَ فِي السَّاجِدِينَ} 219

219. And while you were being transferred from one womb of a faithful to another. [24](#)

{إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ} 220

220. Verily He is mighty at Hearing and Knowing.

{هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ} 221

221. Shall I say on who come the devils?

{تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ} 222

222. On all sinful liars,

{يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ} 223

223. who listen to them, and most of them are liars.

{وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ} 224

224. And the misguided follow the (infidel) poets.

{أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ} 225

225. Do you not see they move in every valley of varying subjects pertaining to love and the like (away from Truth).

{وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ} 226

226. And of course they talk what they do not do

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ﴿٢٢٧﴾ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

227. except those who are faithful and act virtuously and remember God immensely and revenge only when they are tormented. Shortly, the tyrants²⁵ shall see how they are turning their sides in hell.

Moral

In couplet 214 as per Divine Commands the Prophet invited his Quraish relations for three days successively feeding all, fully on a cup of flesh of gravy, with bread, offering his succession to any who helped in his Divine mission. These included: Abu Talib, Abu Lahab, Hamza, Abbas, etc. None came forward except Ali. Hence, his selection to succession practically dates with that period – Vide Maalim-ul-Tanzil.

Novel reading is deprecated as misguiding and must be discouraged, as dealing with subjects against religion and facts.

1. “Ta” stands for “Shajar-ut-Tuba”, i.e. for Tree of Paradise in the Prophet’s mission. “Seen” stands for “Extreme Margin of the Prophet’s ascension (Sadartul-Muntaha). “Meem” stands for Muhammad.
2. so are men of various mental attitude.
3. Of God’s existence, else the matter alone would reproduce uniform products.
4. And of course your God is Almighty and Merciful.
5. Recall when your Providence commanded Moses to go to the disobedient tribes of Pharaoh, warning them, “Are you not afraid of God?”
6. Moses said, “I did it when I missed my way (and that too, I did it, with a view of preventing the mischief) of your baker, by boxing a blow on his back, which brought about (his) death, with any intention on my part.
7. (Had it not been for your killing the sons of Bani Israel on their birth on account of which my mother placed me in a box, which was picked up by you) for which you lay a debt of gratitude on my head, and you have made slaves of Bani Israel (is this your tyranny or gratitude)?”
8. in support of my claims in which the Providence is not visible.
9. Which is the tidings in Ali, who was Truth personified.
10. As his uncle had promised to embrace Islam, so Abraham used to pray forgiveness for him, but later on, when he was convinced it was otherwise, he avoided him.
11. Without any worldly attachment.
12. This refers to our Prophet’s sect.
13. Followed in cult as their guidance or representatives of God Almighty.
14. i.e. barring Divine Lights.
15. “When were We ranking you equally with (Divine Lights) as authorized representatives of Providence of the worlds.
16. For the faithful to follow Divine Lights to attain salvation.
17. for the faithful to entertain Divine awe and follow Divine Light.
18. What, do you think you are going to live here with property and everything else in which God has given you, forever
19. i.e. warning in this for the faithful not to disobey Divine Light and not to practice evil.
20. This is caused by unjust treatment of men without keeping merit in view. The result is dissatisfaction, which brings about a revolution.

[21.](#) A warning for the faithful not be unfair in dealing with sub-ordinates.

[22.](#) What! Have they not a sign with them when they learned scribes of Ban Israel (viz. Abdus Salam) and others have released and certified its authenticity?

[23.](#) and had We read out to them, they would have believed in it (him) Divine Light is a text personified. – This proves the superiority of the Persians over Arabs in intelligence.

[24.](#) This proves the faithful parentage of the Prophet.

[25.](#) The tyrants deprived the Ahl al-Bayt of their rights.

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