

# The Glorious Qur'an, translated with Commentary of Divine Lights Set 5



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The Glorious Qur'an, translated with Commentary of Divine Lights by Ali Muhammad Fazil Chinoy  
Set 5, Manzil 5, from Surah ash-Shuara' (26) to the end of Surah Ya-Sin (36)

## Category:

General [4]

Qur'an Commentaries [5]

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 نُزِّلْ 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 كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ {7}

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

إِنَّ فِي ذَلِكَ لَآيَةً ۚ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {8}

8. *Verily there are signs in it*

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {9}

9. *Although many of them do not realize it.*

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ {10}

10. *And when your Lord called out to Musa, saying: Go to the unjust people,*<sup>4</sup>

## 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 ۚ أَلَا يَتَّقُونَ {11}

11. *"The people of the Pharaoh: will they not fear Allah?"*<sup>5</sup>

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ {12}

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

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى 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 فِيْنَا وَلِيدًا وَلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ 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;<sup>6</sup>

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ 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?<sup>7</sup>

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 رَسُولَكُمْ 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 ۚ إِنْ كُنْتُمْ تَعْقِلُونَ {28}

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

قَالَ لئنِ اتَّخَذَتِ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ {29}

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

قَالَ أَوْلُو جُنَّتِكَ بِشَيْءٍ مُّبِينٍ {30}

30. Moses said, "Shall I put forth any proof before you?"

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 لِلْمَلَإِ حَوْلَهُ 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 نَتَّبِعُ 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."

فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ {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 السَّحَرَةُ 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 مُوسَىٰ وَهَارُونَ {48}

48. *“We believe in the Providence of Moses and Aaron.”*

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذِنَ لَكُمْ ۗ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۗ أَلَقَطَعَنَّا أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ۖ وَأَصْلَبْنَاهُمْ 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 مُتَّبَعُونَ {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

وَأَنَا لَجَمِيعٌ حَازِرُونَ {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 تَرَاءَى 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 امْرُوبْ بِعَصَاكَ الْبَحْرَ ۗ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطُّوْدِ 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 ثُمَّ الْآخِرِينَ {64}

64. *The chasing persecutors approached them.*

وَأُنجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ {65}

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

ثُمَّ أَغْرَقْنَا الْآخَرِينَ {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

وَآتِلْ 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 فَنَنْزِلُ لَهَا عَاكِفِينَ {71}

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

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ {72}

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

أَوْ يَنْفَعُونَكُمْ 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?"

فَأِنَّهُمْ 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 مَرَضْتُ فَبُهِدْتُ 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.*

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ {84}

84. "And grant me a true tongue in my posterity. 9

وَأَجْعَلْنِي 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.

وَيُرْزَقُ 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 يَنْصُرُونَكُمُ أَوْ يَنْتَصِرُونَ {93}

93. Barring God<sup>14</sup> is any going to help you or pray intercession on your behalf?

فَكُبِّبُوا فِيهَا هُمْ وَالْغَاوُونَ {94}

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

وَجُنُودُ إِبْلِيسَ 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;*<sup>15</sup>

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 فَنَكُونُ 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 لَهُمْ 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 ۗ إِنْ أَجْرِيَ 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 أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ {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)."

إِنِّ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ {115}

115. "I am only a warner."

قَالُوا لَئِن لَّمْ 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 بَعْدُ الْبَاقِينَ {120}

120. And then We drowned the rest.

إِنَّ فِي ذَلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {121}

121. Verily there is a sign<sup>16</sup> 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."

أَتْبُنُونَ بِكُلِّ رِيْعٍ 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.

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ {133}

133. "Helped you with animals and children.

وَجَنَاتٍ 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 sign<sup>17</sup> 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 ۖ إِنِ اجْتَبَيْتُمُوهُ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {145}

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

أَتُرْكُونَ 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 وَأَطِيعُونِ {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 بَآيَةٍ 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 تَمَسُّوْهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ {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 لُوطُ 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 ۗ إِنْ أَجْرِيَ 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 رَبُّكُمْ 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 لئن لَمْ تَنْتَهَ يَا لوطُ 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 sign<sup>19</sup> 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 ۗ إِنْ أَجْرِيَ 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 تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ {183}

183. "And do not put men to loss and spread sedition on Earth.<sup>20</sup>

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولِينَ {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 مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ {186}

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

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

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

قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ {188}

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

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ ۗ 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 ۗ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {190}

190. Of course, there is a sign<sup>21</sup> 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?*<sup>22</sup>

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.*<sup>23</sup>

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ {200}

200. *We have ruled into the heart of the culprit*

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرُوا 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 مُنْظَرُونَ {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 أَغْنَى 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.**

ذِكْرَىٰ 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).

وَتَقَلُّبِكَ 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 أَنْبِئُكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ {221}

221. Shall I say on who come the devils?

تَنْزَلُ عَلَىٰ كُلِّ آفَاكٍ 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 ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ {227}

**227. except those who are faithful and act virtuously and remember God immensely and revenge only when they are tormented. Shortly, the tyrants<sup>25</sup> 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 (s 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God the Compassionate, the Merciful*

## Verses 1 – 14

طس ﴿١﴾ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ {1}

*1. Ta, Seen. 1 These are the couplets of the Holy Qur'an and clear Text*

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ {2}

*2. in which are guidance and tidings for the faithful*

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ {3}

3. those who are saying prayers, paying tithe, and are certain (believer) of eternity.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زِينًا لَهُمْ أَعْمَالُهُمْ فَهُمْ يَعْمَهُونَ {4}

4. Verily those who do not believe in eternity have their acts eulogized (in their eyes) whereby they are blinded.

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ {5}

5. Those are the people who shall have intense punishment and be greatest who shall have intense punishment and be greatest sufferers in eternity.

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ {6}

6. And verily you are being instructed on the Qur'an from God, the Wise and Omniscient.

إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنستُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ {7}

7. Recall when Moses told his wife, "Verily I have seen fire burning. I shall go there and fetch you news thereof or bring burning charcoal to warm yourself."<sup>2</sup>

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ {8}

8. When he reached the spot, he was shouted and informed, "Whatever is here and about the fire is all surrounded with Divine Grace and blessings from God the Creator of the worlds, Who is pure of everything."

يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ {9}

9. "Oh Moses, I am God the Almighty and the Wise.

وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ {10}

10. "Cast your rod." When he saw it moving like a quick serpent, he ran (out of fright) and did not look behind. When he was shouted, "Do not be afraid. Verily My messengers do not get frightened."<sup>3</sup>

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ {11}

11. Except who disobeys and then if he replaces it by virtues, (i.e. does penance and wipes off his failings). Verily I am Forgiving and Merciful.

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۚ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {12}

12. Put your hand in your pocket ad take it out white (shining) without any disease. These two are (amongst nine miracles) to be produced before Pharaoh ad his tribe. Verily they are disobedient.

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ {13}

13. And when came Our miracles distinctly to them, they said, "It is pure magic."

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {14}

**14. And they began to dispute them, despite being certain<sup>4</sup> within themselves merely, out of disobedience and transgression. Just imagine what has been the fate of the seditious.**

### **Moral**

1. Fear your acts by seeking self-defects in thought, word and action.
2. Let your acts be to gain your eternity.

### **Verses 15 – 31**

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ {15}

**15. Verily We had endowed on David and Solomon knowledge and they said, “Thank God for His having made us superior to most of the faithful.”**

وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ {16}

**16. And Solomon inherited David and said, “Oh my people, we have been taught languages of birds and given something of everything. Verily this a clear Divine Grace.”**

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ {17}

**17. And before Solomon, the entire regiment of giants, men, birds, used to marshal out.**

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ {18}

**18. And (thus it marched) until once they passed the valley of ants, when the head of ants said, “Get into your holes lest Solomon and his regiment may crush you unawares.”**

فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ  
وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ  
{19}

19. Upon which Solomon smiled and prayed, "Oh God, befit me to thank You for every bounty which You have endowed on me and on my father and to act virtuously as to please You and to admit me, out of Your Grace, in the group of virtuous people."

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ {20}

20. Once Solomon took roll call of his army of birds and remarked, "What is up, I do not find the Hoopoo in its place. Is he gone out?"

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِنِي بِسُلْطَانٍ مُبِينٍ {21}

21. "I shall severely punish him or kill him unless he puts forth a reasonable excuse for his action (in absence)."

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطُ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ {22}

22. Not much time had passed when he returned, and said, "I have found out one thing of which your Majesty is unaware. I have brought news of the city Sheba with certainty.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ {23}

23. "I found Queen Bilqis ruling, who has been gifted with everything and has a glorious throne.

وَجَدْتَهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ  
فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ {24}

24. "And I found her and her tribe worshipping the sun leaving God, and the devil had eulogized her action, in her eyes, and misled them whence they cannot get out."

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ {25}

25. Why do they not worship God? Who exposes the secretes of the heavens and earth and knows what we hide and expose.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ {26}

26. God is He besides Whom there is no other Sovereign of the most exalted throne.

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ {27}

27. Solomon said, "I shall just test you, whether you are true or false.

اذهب بكتابي هذا فألقه إليهم ثم تول عنهم فانظر ماذا يرجعون {28}

28. "Take this note, throw it into her apartment and keep off awaiting her reply."

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ {29}

29. Well, the hoopoo transmitted the message as commanded. When the queen said (addressing her courtiers), "I have been in receipt of an honourable note

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {30}

30. "from King Solomon which begins in the name of God the Merciful and the Compassionate.

## أَلَّا تَعْلُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ {31}

**31. “Do not pride at me and supplicate me.”**

### **Moral**

It may be noted, Jewish prophets were gifted with something of everything, whereas Prophet Muhammad and the Ahl al-Bayt were gifted with all that was needed. Compare Ali's interpreting the sounding of an Abbey's horn.

Interpretation of an Abbey's Horn

1. Sublime is God, Truth is He. Verily the Lord is Self-sufficient, Eternal, Forbearing, and Compassionate to us. Had it not been for his forbearance, we would have been doomed.
2. Verily shall we be raised on Reckoning Day and a questioner shall demand accounting on us. Oh Lord, do not destroy us, rectify our faults, take us into Your service and purify us. Your forbearance led us to Your disobedience. Hence, forgive us.
3. Verily the world has deceived us and engaged us in worldly avocations and made us forgetful and deceived us.
4. Oh worldly people, do not amass (do not amass wealth). Oh worldly people, be patient in worldly affairs, walk carefully. Go on weighing, i.e. account from self as you proceed.
5. The world shall annihilate its generation. Not a day passes, but someone amongst us passes off the world.
6. Hurry up to account before death. Had we not been ignorant, we would have considered the world a jail. Do virtues and avoid ill, do virtue, bear grief.
7. What is the world? What is it? How long it is? Give it up. Therein lays your welfare. Hope in God.

### **Verses 32 – 44**

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ {32}

**32. Queen of Sheba said, “Oh my courtiers, advise me on this matter of mine and I am not going to decide until you advise me.”**

قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأَوْلُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ {33}

33. They said, "We are strong in might and money and valiant, too, and are awaiting your commands to comply with and shall discharge our duties as per your wish."

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۗ وَكَذَلِكَ يَفْعَلُونَ {34}

34. She said, "Verily when kings enter towns they lay them waste, disregarding the nobles thereof and this is what they (generally) do."

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ {35}

35. "Of course, I am sending him a gift and awaiting the reply through messengers."

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ {36}

36. When they came to Solomon he said, "Are you tempting with an offer of money? What God has granted me is much better than what you have. You had better be pleased with your presents."

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ {37}

37. Go back to her and tell them (the queen and her courtiers) if you do not submit (to me) I shall march against you in forces, and drive you out from your estate in a disgraceful condition."

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ {38}

38. And then he addressed his nobles, “Who amongst you is ready to bring her throne before she come here under submission?”

قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۚ وَإِنِّي عَلَيْهِ لَقَوِيٌّ  
أَمِينٌ {39}

39. One of the wild giants said, “I am going to bring it to you before you get up from your throne and I am strong enough to bring it here, being confident (and capable of action).”

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رآهُ  
مُستَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا  
يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ {40}

40. And He who had a part of Divine knowledge<sup>5</sup> said, “I shall bring it within a twinkling of eye.” (When Solomon opened his eyes) he saw the throne before him. He said, “This is my God’s mercy. He tests me whether I thank Him or I am ungrateful to him. He who thanks gets benefits thereof to himself and he who is ungrateful very my Providence is independent of him.”

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ {41}

41. Solomon said, “Change the features of the throne and let us see if she recognizes it or remains with those who receives no guidance.”

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ ۚ قَالَتْ كَأَنَّهُ هُوَ ۚ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا  
مُسْلِمِينَ {42}

42. When she came she was asked, “Is this your throne?” She said, “Certainly it is very much like it, and we came to know of it before, and we now submit (unto you).”

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۚ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ {43}

43. *And the devil<sup>6</sup> had stopped her worship of God. Verily she was formerly one of the infidels.*

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۚ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا ۚ قَالَ إِنَّهُ  
صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيرَ ۚ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ  
رَبِّ الْعَالَمِينَ {44}

44. *She was asked to enter the palace when she saw, she thought was water, was standing still (therein) raised her gown (to save it from getting wet with water). Then he said, “It is a palace of mirror” (having mirrors under flooring) upon which she said, “Oh my God, I have proved myself disobedient, I now supplicate You, the Providence of the world along with Solomon.*

### Moral

How can miracles manifested by Ali be deemed sorceress on the face of the facts of this paragraph.

### Verses 45 – 59

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ  
{45}

45. *Verily We sent to the tribe of Thamud, his brother, Salih, to advise to worship God, when immediately they split up into groups<sup>7</sup>.*

قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ  
تُرْحَمُونَ {46}

46. *Then Salih said, “Oh my tribe, why do you hurry up with sins before virtue? And why do you not pray forgiveness from God so you may be mercified.*

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ ۚ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ ۚ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ {47}

47. *They said, “Curse be on you and on those with you.” Salih retorted, “Curse is going to come*

*from God. Rather, you are a tribe under test.”*

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ {48}

*48. And there, in the city, were nine people sowing seeds of litigation without any idea of effecting reconciliation.*

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ {49}

*49. They said, “By God, we shall kill Salih and his family by night and shall deny the charge by saying we were not present during their destruction and we are true in our statement.”*

وَمَكْرُوا مَكْرًا وَمَكْرَنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ {50}

*50. They plotted and We averted their plotting.*

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ {51}

*51. See what has been the fate of the plotters. We destroyed them wholesale (with a shriek of Gabriel).*

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ {52}

*52. And these are the houses, deserted, due to their tyranny. In this there is a sign (of safety from God) for the sect which understands. 8*

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {53}

53. *We saved those who were faithful and pious.*

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ {54}

54. *And recall when Lot said, "Oh my tribe, you practice vice knowingly.*

أَإِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ؟ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ {55}

55. *"What! Are you passionately approaching men, leaving women aside? Rather, you are a sinful tribe."*

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ ؟ إِنَّهُمْ أَنْفُسٌ يَتَطَهَّرُونَ {56}

56. *They had no reply except saying, "We shall expel Lot and his family from the town, they are boasting of piety."*

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَا مِنَ الْغَابِرِينَ {57}

57. *So We saved his family, except the old woman who was fated to lag.*

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ؟ فَسَاءَ مَطَرُ الْمُنذَرِينَ {58}

58. *And We poured down stones and it was a horrible downpour for those who were warned.*

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ؟ أَلَلَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ {59}

59. *Say, "Thank God and be peace on His selected devotees (Prophets)." Is not God better than those whom they associate with?*

## Moral

Clear.

## Verses 60 – 66

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ  
بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا يَفْعَلُونَ {60}

**60. Who created the Heavens and Earth? Who sends you rain from clouds with which We grow finely developed gardens and you had no means to grow these trees of gardens? Is anybody with participating in this? Rather, this is a people turning away from Him.**

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ  
الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا تُكْفِرُونَ {61}

**61. Who is it to fix your sojourn on earth and make valleys to run into rivers and make hills and flow gulfs separating the two seas? Is anybody participating God in this? Rather, most do not know.**

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ مَعَ  
اللَّهِ ۗ قَلِيلًا مَا تَذَكَّرُونَ {62}

**62. Who accepts the prayers of the agonized and wipes of adversities and makes you successor on Earth? Is anybody to associate with God? Few take advice.**

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ  
أَلَيْسَ اللَّهُ مَعَ اللَّهِ ۗ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {63}

**63. Who guides you in darkness and on land and sea? And who sends refreshing winds as a precursor of His mercy? Is anybody associating with Him? Might is He, with Whom they**

*participate.*

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَأَلَّهُ مَعَ اللَّهِ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ {64}

**64. Who started creation and who shall revert it? And who feeds you from the Heavens and the Earth? Is any associating with God? Say, Put forth your evidence if you are true.”**

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ {65}

**65. Say, “None knows the secrets of the Heavens and Earth except God.” They do not know when they shall be raised alive.**

بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ ۗ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۗ بَلْ هُمْ مِنْهَا عَمُونَ {66}

**66. Rather, their knowledge of eternity is limited, nay, they are in doubt of it. rather, they are blinded about it.**

## **Moral**

God in proof of His Being personal indispensable cause puts forward the following proofs:

1. Cosmological – He having created (under knowledge and Might, nothing having emanated from Him and thus disproving doctrine of Pantheism). The Heavens and Earth were energized solely by Him, without assistance of a partner or a son, thus dispensing with claims of infidels, Christians, Jews, who maintain the angels to be daughters of God, Jesus and Ezra to be sons of God to look after the Administration of the world. His object of creation is to afford a definite time within which to attain Divine proximity, through instruments of Divine Lights with revelation, being made capable beforehand, He being inaccessible by virtue of His being unlike creation.
2. In proof of His further existence, He directs our attention to where human hearts seek relief in distress, when material means, placed at their disposal, fail to function.
3. He then points out revealed sources created for human guidance ad be no more agnostic.

4. He then lays down teleological objects of creation and reversion, which is to secure the final destination of paradise or perdition, depending upon belief or unbelief of Him and action through Divine Lights or otherwise. Eternal hell is for him who denies foundations of faith, which are five already enunciated.

5. When means provided by the Indispensable Cause to proximate Him are forsaken, what right has humans, how much able, intellectual wise and philosophical be he to claim Divine proximity? How can he claim even intelligence, wisdom, etc. when these are Divine gifts and have been misused, by being ungrateful to God, for acknowledging His Sovereignty and commands? Divination by means of evil spirits as occultism is illegal and deprecated, except genuine cases duly tested religiously.

## Verses 67 – 82

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ {67}

**67. And infidels said, "What, after we have been turned into dust and so our forefathers, are going to be raised alive?"**

لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {68}

**68. "Verily so we have been warned and so our forefathers before this." These are the stories of old.**

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ {69}

**69. Say, "Move on Earth and see what has been the fat of culprits."**

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ {70}

**70. Do not be sorry and constrained at their (argumentative) intrigue.**

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {71}

71. They ask you when is this day going to be if you are true?

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ {72}

72. Say, "Shortly, some of it may follow of which you are hurrying up."

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ {73}

73. And verily your Providence is Gracious to His creatures although most are ungrateful.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ {74}

74. And verily your Providence knows what is secret in their hearts and what they expose.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ {75}

75. And nothing of the secret of the heavens and earth is but recorded in the manifest plate.

إِنَّ هَذَا الْقُرْآنَ يَقْصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ {76}

76. Verily this Text describes to Jews on what most of which they differ.

وَإِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ {77}

77. And verily this is a guidance and mercy to the faithful.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ {78}

**78. And verily your Providence shall judge on His authority between them and He is Almighty and knowing.**

فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ {79}

**79. So you trust in God, you are clearly upon Truth.**

إِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ {80}

**80. And verily you cannot make the dead hear nor the deaf, even when they are shouted out when they have turned their backs (to you).**

وَمَا أَنْتَ بِهَادِي الْعُمَىٰ عَنْ ضَلَالَتِهِمْ ۚ إِنَّ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ {81}

**81. And you are not to guide the blind from misguidance, you can only make him hear who believes in Our Couplets and follows them.**

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ {82}

**82. And when the time for vengeance (Resurrection) shall approach, We shall bring out from them a pedestrian who shall talk to them and, in fact, the people were not certain about it.**

## Religious Moral

After describing the general characteristics of infidels in their disbelief of Dooms Day and who were ridiculing it as stories of old, of which they and their forefathers were threatened, they demanded actual date of it, which is only known to God Who has held it in secrecy. None should insist on it.

## Signs of Resurrection

During Resurrection, when time for avenging the Prophet's enemies, will come during the emergence of

the 12th Light, there shall appear Dajjal, a Jew by caste and sorcerer by profession, born in the afternoon of Wednesday, in the time of the Prophet, six miles away from Medina, and one eyed and who started talking, having on his forehead, inscribed infidelity. The Prophet demanded evidence of his prophecy, upon which he demand of the Prop[he his Divine nomination. The Prophet cursed him. He has been spared until Resurrection and will be slain by Jesus. Ali will appear on Mount Safa' with Moses' rod, and Solomon's ring to distinguish infidels from faithful. This will be when the sun will rise from the west and the door of penance shall be closed.

## Verses 83 – 93

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ {83}

**83. The day We shall raise alive a group from every generation who had falsified Our signs<sup>9</sup> and will be made to stand.** <sup>10</sup>

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمْ آذًا كُنْتُمْ تَعْمَلُونَ {84}

**84. Until all assemble, when God will address, “You falsified My Messengers, having no knowledge thereof or were you doing anything else?”**

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ {85}

**85. And shall become deserving of punishment for disobedience when they will not say anything.**

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنِّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ {86}

**86. Do they not see We have made nights for rest and days for earning livelihood. Verily there is a sign for a faithful sect.**

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ

اللَّهُ ۚ وَكُلُّ أَتَوُّهُ دَاخِرِينَ {87}

87. The day when the siren will sound everything in heaven and earth will be in swoon, except whom God wishes, and they will come disgraced before Him.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ {88}

88. And you will see mountains and think they are steady, although they will be moving like clouds. This is Divine Wisdom Who has created everything on a hard pan. Verily He is acquainted with your deeds.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ {89}

89. He who comes with a virtue shall have a better reward and will be saved from the swoon of the day.

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ {90}

90. And he who shall come with enmity (of the Ahl al-Bayt) shall be hurled into hell, being addressed, "This is nothing but the result of your deeds."

نَمَا أَمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۚ وَأَمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ {91}

91. It is nothing but I am ordained, I should worship the Lord of this House, which is sanctified and for Whom is everything and I am commanded to supplicate Him.

وَأَنْ أَتْلُو الْقُرْآنَ ۚ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ {92}

**92. I am reading out this Text to you. He who is guided has it to his credit, and he who is misguided, be informed I am a warner.**

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ {93}

**93. And say, "Praise be to God, shortly shall He show you His signs, when you will recognize them and your Providence is not negligent of your deeds."**

### **Moral**

In this allusion is made to Resurrection and Judgment Day in brief, laying stress on attachment to the Ahl al-Bayt. Compare Jesus in St. John 7:63, 9:5, 12:26, 14:15, and 6:47 – 48.

1. I am the Inviter and Hearer.
2. As it was a cold night.
3. Because they are immaculate, they commit no sin, and have no reason to be afraid and listen carefully during revelation.
4. Of Moses being a Divine Messenger.
5. Asaf Barquia, Prime Minister.
6. through whose initiation she was worshipping the sun, leaving God.
7. factions, one admitting Salih's authenticity and the other disputing it.
8. the Divine Hand is behind their back.
9. i.e. Divine Lights.
10. i.e. a group of faithful and a group of enemies to the Ahl al-Bait to avenge and this is Resurrection.
11. Those attached to the Ahl al-Bayt.
12. Bearing affection to the Ahl al-Bayt, i.e. having followed Divine Lights

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the Name of God the Compassionate, the Merciful***

## **Verses 1 – 13**

طسم {1}

**1. Ta, Seen, Meem. 1**

## تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {2}

**2. These are the couplets of the clear Book**

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ {3}

**3. of which We are reading out to you, a true history of Moses and Pharaoh for a sect which has faith in them (for consolation).**

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يذَّبِحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۗ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ {4}

**4. Verily Pharaoh was an over-powering ruler on Earth, and had mad section of his subjects and weakened one by slaying their sons and leaving alive their daughters. Verily he was among the seditious.**

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {5}

**5. And We intend to oblige the weak on Earth and make them leaders (of religion) and inheritors on Earth.2**

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ {6}

**6. And by reinforcing their might on Earth, thus indicating Pharaoh, Haman, and his forces<sup>3</sup> and of which they were afraid.**

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۗ فإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي

وَلَا تَحْزَنِي ۚ إِنَّا رَادُّهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ {7}

**7. And We revealed unto the mother of Moses to nurse the child and during danger let it into the river with fear of his future, and grief (due to separation).**

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۚ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا  
كَانُوا خَاطِئِينَ {8}

**8. And the family of Pharaoh, Haman, and his forces were in the wrong.**

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنِي لِي وَلَكَ ۚ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ  
وَلَدًا وَهُمْ لَا يَشْعُرُونَ {9}

**9. And Pharaoh's wife remarked, "The child might be a source of pleasure to her and him and he should not be killed. Shortly we may benefit by him, by adopting him as our son." And they were unaware (of Pharaoh's destruction at his hands).**

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِعًا ۚ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا  
لَتَكُونَ مِنَ الْمُؤْمِنِينَ {10}

**10. And Moses' mother was troubled in her mind (under the devil's misgivings) and was about to reveal the secret had We not strengthened her heart so as to make her steadfast in her faith.**

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۚ فَبَصَّرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ {11}

**11. She said to his sister to follow it (the box) and watch sideways, which was not brought to the public notice.**

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ

## لَهُ نَاصِحُونَ {12}

**12. And We had made unlawful the nursing of Moses by the infidels before so his sister said (when the child would not suck any wet nurses), “Shall I point out a house to nurse the child for you and who will also a caretaker of it?”**

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {13}

**13. Thus, We reverted the child to his mother so as to cool her eyes and remove her grief and be certain God’s promise is true, though most do not believe it.**

### Moral

God has allegorically represented enemies of the Ahl al-Bayt in Pharaoh, Haman, and presaged their punishment during resurrection. Mighty Divine Design is to be appreciated in how Moses is being brought up at Pharaoh’s.

## Verses 14 – 21

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {14}

**14. When Moses attained maturity<sup>4</sup> and became quite fit (to receive prophetship) he was endowed on Law and Divine knowledge and thus We reward the obliging.**

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ ۚ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۚ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۚ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ {15}

**15. And he entered Egypt when people were unaware (of him) and he found two fighting – one his follower and the other adversary. His follower complained to Moses against his adversary, upon whom Moses gave a blow, resulting in his death and remarked, “This quarrel is the result of following the devil. Verily he is an open enemy.”**

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {16}

**16. And them Moses prayed to God, "I brought myself to an undesirable place, pray forgive me" and God forgave him. Verily He is Forgiving and Merciful.**

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ {17}

**17. And Moses said, "Oh my Providence for the bounty and knowledge in which You have endowed on me. I shall never let me side with the culprit.**

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۗ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ {18}

**18. When the next day broke he was walking fearfully in hope, when the same follower asked for help upon which Moses said "You are openly a mischievous chap."**

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۗ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمَصْلُحِينَ {19}

**19. So when he found Moses was about to beat him, he told Moses, "Do you want to kill me as you killed a man yesterday? Do you mean to act like a tyrant and have no intention to reconcile?"<sup>5</sup>**

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَائِكَةَ يُاتِمِرُونَ بِكَ لِيُقْتَلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ {20}

**20. And thus came a man running from a distant end of the street and said, "Oh Moses, the officers have decided to kill you. Get away from here and I am your well-wisher."**

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۗ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ {21}

**21. And Moses ran and their praying to God to save him from the tyrants.**

### Moral

From this it appears the importance of Taqiyya which goes to safeguard the life of Immaculates who were entrapped in saving sinful followers against the dead enemies of God. A man known as “Momin-e-Ale Pheraon” 600 years old acting on this principle of Taqiyya save Moses’ life by timely information.

### Verses 22 – 28

وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ {22}

**22. So when Moses directed himself to Midian, he said to himself, “My God shall lead me to the right path.”**

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۗ قَالَ مَا خَطْبُكُمَا ۗ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءُ ۗ وَأَبُونَا شَيْخٌ كَبِيرٌ {23}

**23. When he arrived at the village well, he found a group of people feeding their animals with water and found two girls standing aloof holding up their sheep, preventing themselves from mixing up with the crowd. So he addressed them, “What about you?” They said, “We cannot feed out sheep until the crowd disperses and our father is aged.”**

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ {24}

**24. So he fed their sheep with water and took himself aside under the shade of a tree, praying to God, “Whatever bounty You have reserved for me I beg of Your gift.”**

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ

لَنَا ؟ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ ؟ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ  
{25}

**25. When one of those two girls approached him bashfully saying, "My father wants to reward you for your labour of feeding our animals with water." So when he came to Shu'ayb, he related his past history. When he (Shu'ayb) said, "Be not afraid anymore, you are safe against tyrannical hands."**

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ؟ إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ {26}

**26. When one of them (the two daughters) said, "Oh Father, engage him on a stipend for verily he is strong and faithful thus deserving of employment."**

قَالَ إِنِّي أُرِيدُ أَنْ أَنْكَحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حِجَجَ ؟ فَإِنْ  
أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ؟ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ؟ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنْ  
الصَّالِحِينَ {27}

**27. Shu'ayb said, "I intend to marry one of my daughters to you, on condition of your serving me eight years, and if you complete ten, all the better, although I do not force you." (Moses said), "God willing, you will find me among the virtuous (fulfilling the contract)."**

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ ؟ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ؟ وَاللَّهُ عَلَى مَا  
نَقُولُ وَكِيلٌ {28}

**28. Then he said, "This is a closed contract between us two, on any period I fulfil there will be no pressure on me and God is a witness to our (verbal) contract."**

## **Moral**

Divine design needs appreciation on how Moses is born, cherished, and married and receives prophethip. The entire life history of Moses is chivalrous. His behaviour is to be kept in the mind of men for trial of like nature, with followers of Muhammad in Islam. Object of make history previous prophets

and their followers is confirming human character being like-minded.

## Verses 29 – 42

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ  
امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ  
{29}

**29. When Moses completed his stipulated period, he started with his wife (Sufera) when he saw fire from Mount Sinai. He told his wife to halt there, Verily I have seen fire whence I can bring news or burning charcoal with which you can warm yourself (as it is extremely cold tonight)."**

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا  
مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ {30}

**30. And when he reached the place he was shouted out from the right side of the valley of the sacred Mount Sinai from a burning bush, "Oh Moses, I am God the providence of the worlds.**

وَأَنْ أَلْقِ عَصَاكَ ؟ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ؟ يَا مُوسَى  
أَقْبِلْ وَلَا تَخَفْ ؟ إِنَّكَ مِنَ الْآمِنِينَ {31}

**31. "And you had better cast down your rod." When he saw it moving like a living serpent, he turned his back and took to heels without looking behind. When he was shouted again by Divine call, "Oh Moses, come, do not be afraid. You are among the guarded (from the serpent and else)."**

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ  
الرَّهْبِ ؟ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ؟ إِنَّهُمْ كَانُوا فَاسِقِينَ  
{32}

**32. "Take out your hand from pocket, shining, without any disease, and shrug your shoulders to**

*remove your fright, and these two are miracles from your Providence, for Pharaoh and his nobles. Verily they are a disobedient tribe.”*

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يُقْتَلُونِ {33}

**33. Moses said, “Oh my Providence, I have killed a man and I fear I shall be killed (in turn).**

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْتُهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۗ إِنِّي أَخَافُ أَنْ  
يُكَذَّبُونِ {34}

**34. “And my brother Aaron is more fluent than I, send him with me to assist to testify me as I fear I shall be falsified otherwise.”**

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنْتُمَا  
وَمَنْ اتَّبَعَكُمَا الْغَالِبُونَ {35}

**35. God said, “Shortly shall I strengthen your shoulder with your brother, granting you a miracle on account of which they will not approach you two and your followers, (too), shall succeed with our miracles.”**

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا  
فِي آبَائِنَا الْأَوَّلِينَ {36}

**36. When Moses came to them with Our open miracles, they said, “This is nothing but magic (libelling God), and we have never heard about it from our preceding forefathers.”**

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۗ إِنَّهُ  
لَا يُفْلِحُ الظَّالِمُونَ {37}

**37. Moses said, “My God knows I have come with guidance from Him and he know who is fated**

*for (Paradise in) eternity, and the disobedient will not be spared.”*

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى  
الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ مِنَ الْكَاذِبِينَ  
{38}

*38. Pharaoh said, “Oh my nobles, I have not known any other God except myself. So you kindle a fire, oh you Haman, to bake bricks and make a (lofty tower) to ascend to meet Moses’ God. Verily I believe him to be of the liars.”*

اسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ {39}

*39. Thus he and they (his forces) prided without rhyme and reason and thought they would not revert to Us.*

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ؟ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ {40}

*40. So We seized him and his forces and drowned them in the sea. See what has been the fate of the disobedient.*

وَجَعَلْنَاهُمْ أئِمَّةً يَدْعُونَ إِلَى النَّارِ ؟ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ {41}

*41. And We have made them leaders inviting to Hell, and on Reckoning Day, they will not be helped.*

وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ؟ وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ {42}

*42. And We have deprecated curse on them in this world and on the Day of Judgment shall they be among the (worst sufferers).*

## Religious Moral

(34) Similarly Prophet Muhammad (peace be upon him and his progeny) prayed to God to grant him Ali's assistance in propagating Islam (Vide Paragraph 2 Ta Ha). Ali was to Muhammad what Aaron to Moses. This is the advantage of making history in the Qur'an by the Sublime Almighty.

(41) Pharaoh claimed to be God, falsified Moses as a magician and is condemned to hell. Similarly, those who assumed Khailafat, falsified Prophet Muhammad in his nomination of Ali as a Divine Light under Divine command and his immaculate family Hassan and Hussain, who were declared to be Lords of Paradise, were over-looked by the tyrants of their age shall be treated.

## Verses 43 – 50

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِصَائِرٍ لِلنَّاسِ وَهُدًى  
وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ {43}

**43. Verily We gave Moses a Text, after having destroyed preceding generation (clearly) testifying to man as guidance and mercy so they may take an advice.**

وَمَا كُنْتَ بِجَانِبِ الْغُرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ  
{44}

**44. And you (oh Prophet) were not to the West (or near Mount Sinai) when We decided Moses' affairs not did you witness it.**

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو  
عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ {45}

**45. But We created generations and a long period intervened between them, and you were not stopping with men of Midian when you could read out to them Our Text but We were to send in you a messenger.**

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مِمَّا أَتَاهُمْ مِنْ

نَذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ {46}

46. And you were not on Mount Sinai when We shouted out to Moses (knowledge thereof is) a mercy from your Providence, to warn the generation to whom they (warners) had not come so far, so they may take advice.

وَلَوْلَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمْت أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا  
فَتَتَّبَعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ {47}

47. Lest, when calamity befall them on account of their own misdeeds, they may say, “Oh Providence, why didst You not sent us Prophets, we would have followed them and become faithful.”

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ ؟ أَوَلَمْ يَكْفُرُوا  
بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ ؟ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ {48}

48. And when the truth (in person of the Prophet) came to them from us, they said, “Why are you not given miracles, like those of Moses?” Did they not refuse the Text given to Moses before you? They said, “These two are open magicians and refused to accept each of the entirely (as Divine Messengers).

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ {49}

49. Say, “Bring a Book from God better in guidance than (Torah and Qur’an, they have received) so I shall follow it if you are true.”

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ؟ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ  
بِغَيْرِ هُدًى مِّنَ اللَّهِ ؟ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {50}

50. And if they do not answer you then know they are passionate (in their actions) and who can be more misguided than one who follows one’s passion without guidance from God? And verily

*God does not guide a disobedient community.*

**Moral**

Self-evident.

## **Verses 51 – 60**

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ {51}

*51. And certainly We have made the word to reach them so that they may be mindful.6*

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ {52}

*52. And certainly We have made the word to reach them so that they may be mindful.7*

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ {53}

*53. And when (Our) Couplets are being read out to them, they say, “We have embraced faith i the Text (Qur’an).” It is a genuine revelation from our Providence, and verily we are supplicant to (the text).*

أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {54}

*54. Those are the people who shall be doubly rewarded for their patience in have substituted the ills (done to them) by virtues and in having spent out of what We have provided, in the name of God.*

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ {55}

55. When they hear non-sense<sup>8</sup> they turn away their faces, saying “To us is the reward of our actions and likewise to you for your acts, peace be upon you, we are not fond of ignorant society.”

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {56}

56. Verily you cannot guide whom you like. Rather, God guides whom He likes, and He is acquainted with those capable of being guided.

وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا ۚ أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {57}

57. And they say, “If we follow you we shall be swept away from Earth.” What! Have We not made a holy sanctuary, safe against invasions of infidels? Providing it with provisions from Earth? But most do not know it.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا ۚ فَتِلْكَ مَسَاكِينُهُمْ لَمْ تَسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۚ وَكُنَّا نَحْنُ الْوَارِثِينَ {58}

58. And how many have We destroyed of the cities which were (vainly) prosperous? these houses have not since flourished except a few, and We are the final inheritors of all.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَّهَاتِ رَسُوْلًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ {59}

59. And your Providence is not going to destroy until He raises a Prophet amongst them, who reads out to them Our (Divine) Commandments, and We shall never destroy any city except when the residents thereof become disobedient.

وَمَا أَوْتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۚ

## أَفَلَا تَعْقُلُونَ {60}

**60. And whatever We have given you is the transitory property of this world and which is its decoration (liable to decay) and what is with God is far better and permanent. You cannot understand so much?**

### **Moral**

The world cannot go on without Divine Light, and without knowing the Divine Light no human action will be appreciated by God. Divine Lights should be immaculate and Divine nominated are preliminary conditions to guidance. It is possible he may, under Divine Commands, shut himself out from the public to meet Divine Wisdom. For that simple reason his existence cannot be ignored. In his absence he makes sufficient arrangements to keep guidance going on until such a time God commands His emergence, to restore peace he has to remain concealed, as in the present case of the 12th Divine Light.

For fear of losing worldly ambitious grades, people do not subject themselves to religious discipline and this is short-sightedness.

Couplet 56 refers to Ali Talib (Ali's father) who had masked his faith and helped the Prophet in his mission. His case is alike "Seven Sleepers of the Cave," secretly co-operating when Mecca was entirely under pagan worship.

The succeeding Couplet gives the trend of the general public then.

### **Verses 61 – 75**

أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ  
الْقِيَامَةِ مِنَ الْمُحْضَرِينَ {61}

**61. What! Is he whom We have promised (Eternal Bliss) and it is good and sure to be fulfilled is alike one whom We have granted of worldly property? And for which he will be presented before God to render account on the day of Judgment.**

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {62}

62. When they will be called upon (at the instance of God) to produce their associates (with Me).

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا كَمَا غَوَيْنَا ۚ تَبَرَّأْنَا  
إِلَيْكَ ۚ مَا كَانُوا إِيَّانَا يَعْبُدُونَ {63}

63. And they on whom Our punishment will be justified will cry out, "Oh our Providence, these are the people whom we misguided as we ourselves were misguided." The misguided leaders will say, "We seek separation from them and come to You." They were not really worshipping Us but were slaves to their passion in gaining this world.

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا  
يَهْتَدُونَ {64}

64. And they will be asked to call out their associates, upon which they will call them, and they will not reply to them, and when they shall see the punishment they will wish they had been rightly guided.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ {65}

65. And, on that day,<sup>9</sup> regarding the Prophet, they will be asked how they replied to his invitation (to God).

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ {66}

66. And on that day they will not be able to reply and will not be able to question one another.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ {67}

67. But he, of course, who did penance, embraced faith, had acted virtuously, it is likely (certainly being God's promise) he will attain salvation.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ {68}

68. And your Providence creates what He likes and chooses a Prophet whom He likes. Others have no hand in it. Pure is He from what they associate others with Him.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ {69}

69. And your Providence knows what you hide in your heart and expose

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۗ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ {70}

70. and it is He, God and there is none except Him. And for Him alone is praise both in this world and eternity. His will be done; to Him shall you all revert.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بَضِيَاءٍ ۗ أَفَلَا تَسْمَعُونَ {71}

71. Say, "Will you note if He continues the night until the Day of Judgment. Is there any of you who can bring day (light) instead. Do you not listen (carefully)."

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بَلِيلٍ تَسْكُنُونَ فِيهِ ۗ أَفَلَا تُبْصِرُونَ {72}

72. Say, "Do you note if God continues the day, until the Day of Judgment, which god except Him can bring night for you to rest. Do you not understand it?"

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ

## تَشْكُرُونَ {73}

**73. And out of His grace, He made (alternately) night and day, so you may take rest (during the night) and work for living (during the day), out of His grace and be grateful to Him.**

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {74}

**74. And on the Day of Judgment, they will be called upon to produce their associates of whose intercession they were sure on their behalf.**

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ  
مَا كَانُوا يَفْتَرُونَ {75}

**75. And We shall produce for every generation a witness in Divine Light of his age and shall ask them to produce proofs of their following their own religion (against his invitation) and when they will realize the truth is with God and what false charges they were adducing shall all disappear.**

### Moral

Except (true) Islam, all other religions will suffer.

## Verses 76 – 82

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ  
لَتَتَوَّأَ بِالْعُصْبَةِ أُولِيَ الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ  
{76}

**76. Verily Karun was a member of Moses' community, then he transgressed and We had given him so much wealth that the keys of his treasures were difficult to be carried by a group of strong men. When his sect told him not to strut (in vain glory) as God does not like the vain.**

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنْ كَمَا

أَحْسَنَ اللَّهُ إِلَيْكَ ؟ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ؟ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ {77}

77. Obey and seek eternity with what God has endowed on you and do not forget your share (of health, wealth, time, energy, all being Divine Deposit to be voted to God) in the world, and oblige others as God has obliged you and do not fan sedition (on earth). Verily God does not like the seditious.

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ عِنْدِي ؟ أَوْلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ؟ وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ {78}

78. He said, "What is granted to me is due to my own knowledge." What he did not know, verily God destroyed many a generation before him, who was stronger than him, both in might and main? And the culprits will not be questioned about their sins (they will be hurled right into hell).

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ؟ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ {79}

79. And so he started coming out in public, amongst his sect, with (affected) pomp and dignity.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ {80}

80. And those (of Moses' adherents) who were give (Divine) knowledge said, "You be damned." Those who embraced faith and acted virtuously have a much greater Divine reward and this fact is not appreciated except by the (few) patient (faithful).

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ {81}

81. Then We buried Karoon and his wealth and his treasures into the earth and he had none of

*his group to help him against God nor could he save himself.*

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَيَقْدِرُ ۚ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۚ وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ

{82}

**82. And those who had wished themselves to be alike (Karoon) said, “It is only God Who expands provision on His creatures as He likes and contracts on whom He chooses. Had not God obliged us (by keeping our provisions contacted) we would have been likewise buried.” Alas! Only the infidels cannot find shelter.**

## **Moral**

This is a very clear proof of God’s condemning vanity caused by wealth, unless the wealthy reserve to self only so much is quite essential for self, and spend so much as is quite essential for self, and spend the rest in the name of God on mutual relation. There is no hope for salvation although few appreciate. What a bar these riches, keeping them away from Divine Remembrance, Divine Knowledge and turning them to be hypocrites – granting they are in constant touch with the Learned. They cannot escape self-conceitedness due to inescapable vanity. This is Divine Philosophy in maintain the faithful in poor condition, in this world, for which they should be grateful to Him.

They should bear in view the dignity of “Labour” as Divine Lights have themselves manifested and shed prejudice against it, especially amongst educated classes, giving essential consideration to their position. To develop spiritual, intellectual and material phase of life, remembering labour is not in itself an end but a means to achieve eternity, which is lasting wealth, aided by abstinence, by sacrificing present comforts for future State. The dignity of labour in spiritual phase of life is on (1) prayers, (2) fast, (3) pilgrimage, etc. and is so much estimated, that “if prayers are admitted” the rest of the virtues shall be considered, else they will be rejected. Again, fast is compensated by God and none else can do it. If pilgrimage avoided, with a view, not to sacrificing comforts of life, or incurring inconvenience of journey, no matter if one offers instead a mountain full of gold, it will not be accepted.

Thus, self-sacrifice and abstinence of the present pleasures, with a view to be wealthy in the future State are sure means of salvation against eternal punishment (vide Surah 61, Couplets 10 – 11) (The ranks) having faith in God and Divine Lights. To develop this dignity of labour, keep in touch with traditions, promising wealth in future State for performance of prayers, observance of fast, pilgrimage (obligatory and auxiliary) especially during the months of Rajab, Sha‘ban, and the Holy month of Ramadhan – reading of the Qur’an (described in Appendix B).

## Verses 83 – 88

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۗ وَالْعَاقِبَةُ  
لِلْمُتَّقِينَ {83}

**83. House of Eternity, we have reserved for those who do not want to be (vainly) proud and seditious on Earth. Rather, Eternity is for the pious.**

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۗ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا  
السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ {84}

**84. Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did.** 10

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ ۗ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ  
وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ {85}

**85. Verily He who has revealed unto you the Text (for transmission) shall raise you during<sup>11</sup> in due dispense of justice. Say, “My Providence knows who is on guidance and who is suffering under open misguidance.”**

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ ۗ فَلَا تَكُونَنَّ ظَهِيرًا  
لِلْكَافِرِينَ {86}

**86. You did not expect revelation of the Book, but it was a mercy from your Providence, so side not with infidels.**

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلَتْ إِلَيْكَ ۗ وَادْعُ إِلَىٰ رَبِّكَ ۗ وَلَا تَكُونَنَّ مِنَ  
الْمُشْرِكِينَ {87}

**87. Lest they may turn you away from Divine Commands, after revelation having come to you,<sup>12</sup> and be not among the associators.**

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ  
وَالِيهِ تُرْجَعُونَ {88}

**88. And do not associate any with God. There is no other god but He. Everything is destructible, except His Kingdom<sup>13</sup> for Him is the final judgment to Whom shall you revert.<sup>14</sup>**

## Moral

It is distinctly laid down, “Eternity is Home for the righteous” and their characteristics have been variously pointed out from time to time by God, viz. (1) implicit faith in God, (2) in Divine Light, (3) bearing intense love to the Prophet’s Immaculate Family, (4) naturally this means hatred to the enemies of God, the Prophet and his Immaculate Family, (5) belief in future life, (6) preparation for it, (7) under self-sacrifice of life, property, and honour, (8) realization of Divine Justice being fulfilled, (9) this brings about penance for evil deeds, (10) ever remembrance of Divine gifts causes thanksgiving.

1. Purity of souls of Divine Lovers, divine secrecy on sinners and salvation of the obedient, divine bounty on fulfillment of human wants.
2. This is a prediction for resurrection of Divine Lights.
3. their actual estimation in Our eyes.
4. 33 years of age.
5. The secret of Moses’ action was thus divulged.
6. And We have maintained a continuous succession of Divine Lights, as guides, to take advice for their guidance from them until the 12th Divine Light.
7. Those whom (i.e. Jewish and Christian scribes) We have given (the knowledge of) the Text believe in it (the Qur’an) (e.g. Abyssinian Christian King), primarily Divine Light.
8. e.g. musical entertainment,
9. In the grave regarding Divine Lights, the dead being enlivened will be asked by angels how they responded to his call. The Faithful, recognizing will answer will and be blessed and infidels will fail and be over-powered by a misguiding devil. Besides serpents and scorpions, shall sting them there. Thus, there is individual responsibility on every soul and no collective responsibility will serve any purpose.
10. He who comes bearing love for the Prophet’s Ahl al-Bayt (family – immaculate), for him is a better reward and he who comes otherwise (bearing a grudge to Divine Light Immaculate) shall be paid back in his coin.
11. Rajat, i.e. Resurrection to avenge.
12. This refers to the faithful and not the Prophet.
13. The source which brought us to recognize Him.
14. This source is “Islam,” declared by the “Divine Lights” who have been “Divine Taught,” the rest being Paganism.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God the Compassionate, the Merciful*

## Verses 1 – 13

الم {1}

1. *Alif Lam Meem.*

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ {2}

2. *Do the people think they would scot-free on simply stating they have embraced faith without being put to trial. 1*

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ؟ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ {3}

3. *Verily have We tested men before them, and shall God test them too as to who is true and who is false in his claim.*

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ؟ سَاءَ مَا يَحْكُمُونَ {4}

4. *Do they, who continuously transgress think they shall supersede Us? Evil is their sense leading to this issue.*

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ؟ وَهُوَ السَّمِيعُ الْعَلِيمُ {5}

5. *He who is sure to meet God, for verily the Day of Reckoning is going to come (shall prepare for it), and He is Hearing and Knowing.*

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۗ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ {6}

**6. He who strives under self-denial does it to his credit and God is independent of all (being Self-sufficient).**

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ {7}

**7. Those who have embraced faith and acted righteously shall see We reduce his sins<sup>3</sup> and reward him for his virtuous deeds.**

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۗ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {8}

**8. And We commanded humans to oblige their parents, and if they (parents) force you to associate any with Me without having knowledge, do not obey them as you shall revert to Me when I shall advise you of your deeds.**

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ {9}

**9. And to them who behaved and acted righteously, certainly shall We admit among the righteous.**

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۗ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ {10}

**10. And amongst them are those who say they have believed in God and when they are tried on behalf of God they complain, as though they have received a punishment from God, and when any Divine help comes they say they are with you. Does not God know what is secret in the**

*hearts of the people of the world.*

وَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلْيَعْلَمَنَّ الْمُنَافِقِينَ {11}

**11. Verily shall God know who are faithful, and who are hypocrites.**

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ  
مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ ۗ إِنَّهُمْ لَكَاذِبُونَ {12}

**12. And the infidels told the faithful to follow them, they would bear their sins, but they are not going to bear anymore. They are liars.**<sup>4</sup>

وَلْيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ ۗ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتُرُونَ  
{13}

**13. They would rather carry their own sins and sins of the misguiding others and shall be questioned on the Day of Judgment. How they were falsifying.**

### **Moral**

On revelation of this the Prophet said, “My followers shall certainly be tried after me, to distinguish the faithful from otherwise, and as revelation will cease, sword will remain behind until Judgment Day. This prophecy, we have been witnessing until today, true adherents of Divine Lights, owing to their disagreement with their enemies, have been continuously in communal affray (compare the tragedy of Karbala).

Those who do not interest themselves in either party, to preserve their worldly status, at the cost of religion shall suffer the most because when you do not appear for examination you have no qualifications for admission to Paradise. These are hypocrites, viz. Muslims in name.

### **Verses 14 – 22**

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ

## الطُّوفَانُ وَهُمْ ظَالِمُونَ {14}

14. Verily We sent Noah to his community with whom he stayed for 950 years, and finally deluge overtook them for their disobedience.

## فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ {15}

15. And We saved Noah with his companions in the Ark, making in them an example for the world.

## وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ {16}

16. Recall when Abraham told his tribe to worship God and fear Him alone, as it is good for them if they understand.

## إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ {17}

17. Verily you are not doing anything but worshipping idols, barring God, and fabricating falsehood yourself, verily those whom you worship, besides God, have no power to provide you, therefore, seek provision from God, worship Him and be grateful unto Him as you have to revert unto Him.

## وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ {18}

18. And if they have falsified you (oh Prophet) prior to you previous generations have falsified their (respective) Prophets. (Then know) for the Prophet is nothing but to transmit an open message.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ {19}

**19. Have they not noticed how God does start creation?5 Verily it is easy for God to do so.**

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۗ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {20}

**20. Tell them to move about and contemplate how variably God started human creation in (form, creed, and colour) then shall God similarly bring it back to life after death. Verily God is Omnipotent.**

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ ۗ وَإِلَيْهِ تُقْلَبُونَ {21}

**21. He punishes whom He likes, and merciful to whom He chooses, and to Him shall you revert.**

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {22}

**22. Neither any of Earth or any of Heaven shall reduce God, and he shall not find, barring God, any to sympathize with or assist him.**

### **Moral**

God in proof of His raising the dead quotes enlivening of creation after its extinction also, he cites various coloured creation on the surface of the earth without any model, He started, so shall He similarly raise them alive to account for their deeds.

### **Verses 23 – 30**

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ {23}

**23. Those who denied God's commands and deny facing Him (on the Day of Judgment) shall be despondent of His mercy and for them is intense punishment.**

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {24}

**24. (Abraham's) tribe had no other answer for him except to slay or burn him, so God saved him from the fire. Verily, in this there are signs for the faithful.**

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۗ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ {25}

**25. He (Abraham) said, "It is nothing but you have taken a fancy to idol worship (to follow the passionate leaders) so as to serve your mutual interest in courting worldly pleasures, when on the Day of Judgment they will deny fealty to one another and curse one another." Your destination is hell with none to help you.**

فَأَمَّنَ لَهُ لُوطٌ ۗ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۗ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ {26}

**26. Of course, Lot believed in him (Abraham) and Abraham said, "I am going to flee to my Providence,6 Who is Mighty and Wise.**

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا ۗ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {27}

**27. And We endowed upon Isaac and Jacob, entrusting the prophetship in his family and endowing Text and rewarding him in the world for verily shall he be among the righteous in eternity.**

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ  
{28}

28. And call to mind when Lot told his tribe, “You are committing vice of a nature not preceded by any in the world.

أَأَنْتُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ ۚ فَمَا كَانَ  
جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ {29}

29. “What! Are you going to men, barring women, stopping wayfarers (with evil intentions) and practicing all evil in your company?” He had no reply from his tribe except saying, “Call on Divine wrath if you are true.”

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ {30}

30. When prayed, “Oh my Providence, help me against my seditious tribe.”

### Moral

Falsifying a prophet brings about Divine Wrath.

### Verses 31 – 44

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ ۚ إِنَّ أَهْلَهَا  
كَانُوا ظَالِمِينَ {31}

31. When our messengers<sup>7</sup> came to Abraham with tidings, they said, “We are going to destroy the people of this village as they are disobedient.”

قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا ۚ لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ  
مِنَ الْغَابِرِينَ {32}

32. Abraham said, "There is Lot amongst them." They said, "We know all who are there. We are going to save him and his family except his wife who is going to be among those who lag."

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا  
تَحْزَنْ ۗ إِنَّا مُنْجُونَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ {33}

33. When Our messengers came to Lot, he was constrained and felt himself helpless to shave them. They said, "Do not fear and be not sorry. We are going to save you and your children, except your wife, who is going to be among those who lag."

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ {34}

34. Verily we are going to case from heaven, on this village, Divine wrath for their disobedience.

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ {35}

35. We, of course, left a clear sign (in them) for the sensible people.

وَالِىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا  
فِي الْأَرْضِ مُفْسِدِينَ {36}

36. We sent to the people of Midian, their brother Shu'ayb, who said, "Oh my sect, worship God, and fear the Day of Judgment (interpolating).

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ {37}

37. And do not move about (earth quaked) as a shriek in Divine wrath over-took them and they remained dead where they were.

وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِنِهِمْ ۚ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ  
عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ {38}

**38. And the tribes of 'Ad and Thamud were destroyed. We pointed out to you their homes, and the devil had barred them from the right path by eulogizing their acts in their eyes, although they were conscious of their evil deeds.**

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ ۚ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ  
وَمَا كَانُوا سَابِقِينَ {39}

**39. And so the Karoon and Pharaoh and Haman, verily came to them Moses with miracles. They were arrogant on Earth and they could not reduce Us.**

فَكُلًّا أَخَذْنَا بِذَنْبِهِ ۚ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ  
وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا ۚ وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِنْ  
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {40}

**40. We seized them all, some by pelting stones on them, others under quake shriek, and burying some underneath, drowning others into the sea and We have not been tyrant but they have tyrannizing themselves.**

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا ۚ وَإِنَّ أَوْهَنَ  
الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ ۚ لَوْ كَانُوا يَعْلَمُونَ {41}

**41. Their worshipping besides God was like seeking refuge in a spider's web (which spins one) and the spider's web verily is the weakest thing (in the world). Would they had known it.**

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {42}

**42. Verily God knows whom they worship besides Him. He is Mighty and Wise.**

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ {43}

**43. And these instances which We put for man, but none except the learned know.**

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ {44}

**44. God created Heaven and Earth with a true motive. Verily in this there are signs for the faithful.**

### **Moral**

1. The last paragraph distinctly points out love for worldly pleasures, in any form is destructive, ultimately to individual interest, whether the scientist claims comfort to life in peace, carrying out his researches, or a politician desires welfare state with folk dances alluring the public to propagating peace through length and breadth of the earth or an industrialist claims property by universal employment, thus eulogizing his mentally misguided own actions, under the devil's deception, renders himself culpable before Divinity on Reckoning Day, for not having submitted to His religious discipline indicated and followed by Divine Lights.

2. Co-ordinate co-operation is nothing but seeking a refuge in a spider's web of socialist democracy, against theocracy. They are unaware of life beyond death, where collective security disappears against individual responsibility to Divinity on reversion. Nor any attempt at crushing by hydrogen bombs to each other, such as democracy versus communism, is anything but the devil's intrigue, against man and God. How can such acts be conceived under Divine approval when the very Creator, Who is indispensable to man, is discarded?

When God, to establish His theocracy, has enforced on man to present himself five times a day, praying forgiveness for his sins and praying for provision for self, through His Divine Light. Any constitution, irrespective of these two is unacceptable under any circumstances, to be a true Muslim, whose faith in the Glorious Qur'an assures him, Islam revealed unto universal Prophet prevails over all religions to displeasure of associators who by tampering with previous (their won) revelations have placed themselves so awkwardly.

Even present peace movements, by the Republic or the Socialist or in between are not going to relive any of his individual responsibility to God. He distinctly maintains everything in Heaven and Earth and in between is His. So is administration thereof. He has no partner to share His administration, except His legal Divine Lights, who simply comply with His Commands and do nothing of their own free will.

## Verses 45 – 51

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۚ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ {45}

**45. Read out (to them) what We revealed to you of the text and be steady at prayers. Verily prayers, if discharged (with conditions) prevent moral sins, e.g. fornication and religious vices such as association and sins of like nature, whereas Divine remembrance is the greatest (desideration), and God knows what you do.8**

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۚ وَقُولُوا آمَنَّا  
بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ {46}

**46. Do not litigate with men or revealed religions, except most politely but forsake those who are tyrants among them and are not amenable to polite reasoning, and tell them, we have believed in what is revealed to us and to what is revealed to you (the Bible, etc.) and your God is One, and we supplicate to Him.**

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ ۚ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ ۚ وَمِنْ هَؤُلَاءِ مَنْ  
يُؤْمِنُ بِهِ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ {47}

**47. And thus We revealed to you the Text. Those who are given the knowledge thereof, believe in it, and some among them believe too, and none litigates Our Commands, except infidels.**

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ۚ إِذَا لَارْتَابَ الْمُبْطِلُونَ  
{48}

**48. Although you had not been reading my text before this, nor recording anything with your right hand, in which case, these obstinate natured would suspect you (to be an imposter, and libel too.)**

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ  
{49}

**49. Rather, these are open Couplets recorded in the hearts of those who are granted knowledge<sup>9</sup>, and none disputes Our Couplets except the disobedient.**

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ  
{50}

**50. And they say, “Why are not miracles sent to him from his Providence? Say, “Their exposition is only under Divine control and I am only an open warner.**

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ  
يُؤْمِنُونَ {51}

**51. Is it not sufficient for them that I have verily revealed unto you the Text which you read out to them, and verily in it, is mercy, forgiveness and advice (to do penance for sins) the faithful.**

## **Moral**

Prayers, if performed with conditions, prevent moral and religious vices, as no contract is valid without fulfilment of its obligations, so are prayers, liable to rejection in acceptance.

These are: Purity of intentions to discharge duty to God, self, and others. Object of prayers being to attain proximity of Divinity, Who is “All Pure.” Purity of intentions to proximate Divinity requires first knowledge of His Unity, sole sovereignty as sole Providence of creation, His Attributes, His likes and dislikes, His object of creation, etc., and this knowledge can only be obtained through His authorized Divine Lights, who shall warn on maintenance of purity of body and soul, by rendering self-pious, dutiful, polite and maintaining justice, before prayers.

Divine remembrance outside prayer time will keep you alert of the devil’s deceptions, thus maintaining you just and dutiful. Avoid fruitless discussion on religious matters unless with one who is serious on seeking religious truth with whom, with politeness, discuss on points you find him weak therein, suggesting means to rectify and rise in piety.

## Verses 52 – 63

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۚ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ  
آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {52}

52. Say, "God is sufficient to testify between me and you. He knows what is in heaven and earth. Those who believe in false leaders, denying God, shall be the sufferers.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۚ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا  
يَشْعُرُونَ {53}

53. They are hurrying you up with punishment. Had not the Day of Reckoning been fixed up, punishment would have come suddenly, they being unaware.

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ {54}

54. They are hurrying you (to bring) up punishment. Verily hell has got round the infidels.

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ نُوقُوا مَا كُنتُمْ تَعْمَلُونَ  
{55}

55. On the day it will envelop them from the top to the bottom and they will be addressed by God, "Savour the result of your deeds."

يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَأَيَّيَّ فَاعْبُدُونِ {56}

56. Oh my faithful creatures, my land is vast, keep on praying to Me alone.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ ثُمَّ إِلَيْنَا تُرْجَعُونَ {57}

57. Everybody shall savour death when they shall revert unto Us.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ نِعْمَ أَجْرُ الْعَامِلِينَ {58}

58. Those who have embraced faith and acted righteously, We shall land in lofty paradises below which flow streams wherein shall they permanently reside, a fine reward for doers

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {59}

59. who have patience and trusted their Providence.

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ {60}

60. And how many creepers you see not carrying their provision, but God provides them as he does you (let not anxiety thereof bar you from worshipping Him). He is Hearing and Knowing.

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ ۗ  
فَأَنَّىٰ يُؤْفَكُونَ {61}

61. If you ask them, "Who created the Heavens and Earth, and set the sun and the moon revolving?" They will certainly say, "God." Then where are they (in vain) wandering about?

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {62}

62. God expands the provision on His creatures on whom He likes and contracts otherwise. Verily He is Omniscient.

وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ  
اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ {63}

**63. If you ask them who sends from the clouds rain by which the earth enlivens after decay they will certainly say God. Say, "Thank God," although most do not understand.**

### **Moral**

Followers of non-Divine Lights are condemned. They are being remunerated for their immediate labour, having no share in the future state, except hell. Do not be vexed about livelihood. Depend on Providence of the universe, seek where you are at liberty to pray to Him, as desired by Him.

### **Verses 64 – 69**

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ ۗ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۗ لَوْ كَانُوا  
يَعْلَمُونَ {64}

**64. And this world is nothing but play and gossip leading to hell whereas home of eternity is ever-lasting. Would they have known?**

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ  
يُشْرِكُونَ {65}

**65. When they get on board the ship, they cry unto Him sincerely, and when We land safely, they begin to associate.**

لَيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۗ فَسَوْفَ يَعْلَمُونَ {66}

**66. By denying My bounties, so let them enjoy. they will shortly find out.**

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۗ أَفَبِالْبَاطِلِ يُؤْمِنُونَ

## وَيَنْعَمَ اللَّهُ يَكْفُرُونَ {67}

**67. Have they not noticed, We have made the Holy Sanctuary (at Mecca) impregnable, and its surroundings are subject to plunder. Are they going to believe in falsity denying Divine bounties?**

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ  
مَثْوًى لِلْكَافِرِينَ {68}

**68. And who can be a greater disobedient than one who libels God, and falsifies truth when it comes to Him? Is not hell a suitable abode for the infidels?**

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ {69}

**69. And those who shall strive (sincerely and diligently as needed) in seeking Me. Verily shall We guide on Our Right Path, and verily God is with the righteous.**

### **Moral**

1. World: The world is made up, for the most, of fools and knaves, both irreconcilable to Truth. First being slaves to a blind credulity (bigotry), the last, too jealous of that power. They have usurped over folly and ignorance of others which the establishment of the empire of reason would destroy (in resurrection).
2. Contact with the world either breaks or hardens the heart (hence be disinterested in worldly affairs).
3. The life of the mere votary of the world is, of all others, the most uncomfortable for which is his god, does not always favour him, and which should be never.
4. To understand the world is wiser than condemn it. To study the world is better than to shun it. To use the world (to eternal end) is nobler than to abuse it.
5. Buying, possessing, accumulating (for the future state) merely with a view to secure Divine Will is not worldliness but to do it for the love of the world is bad.
6. Never forget to thank God for His countless bounties by acting on Godly ways in all walks of life. Get attached to Divine refuge in preference to be far away from Him.

7. Of all duties, love for truth with faith and constancy in its ranks first and highest. To serve God and love truth are one and the same, i.e. why it is said, “Peace if possible, but Truth, at any rate, c.f. “Lives of Ali and Hussain.”

1. Result of trial of the Prophet’s companions after his demise unveiled the curtain of their apostasy, thus wasting their deeds and nullifying their claims to the future State.
2. escape God’s punishment?
3. by virtue of his faith in entertaining Divine Lights.
4. Beware of their false statements; you will not be absolved of your responsibility of following the misguided.
5. Have they not noticed how God does start creation of vegetation, which fades later, and is being re–enlivened? So shall it be with you after death.
6. (renouncing every worldly connection)
7. Angels.
8. It is greatest because it will save you every moment you remember God against getting into the devil’s scrapes.
9. the Learned Divine Lights who have been initiated by God, before being sent on Earth.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God the Compassionate, the Merciful*

## Verses 1 – 10

{1} الم

**1. Alif, Lam, Meem.**

{2} غُلِبَتِ الرُّومُ

**2. The Romans were defeated. 1**

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ {3}

**3. On the battlefield and within a short period shall they win. 2**

فِي بَضْعِ سِنِينَ ؟ ﷻ لِلهِ الأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ؟ ﷻ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ {4}

4. Divine Law had been in force, and shall ever remain when it will please the faithful

بِنَصْرِ اللهِ ؟ ﷻ يَنْصُرُ مَنْ يَشَاءُ ؟ ﷻ وَهُوَ الْعَزِيزُ الرَّحِيمُ {5}

5. with Divine assistance. He helps whom He likes, and He is Mighty and Merciful.

وَعَدَ اللهُ ؟ ﷻ لَا يُخْلِفُ اللهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {6}

6. This is a Divine promise, which He shall not contradict, though most do not understand.

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ {7}

7. They understand the apparent affairs of the worldly (economics) and are ignorant of eternal affairs.<sup>3</sup>

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ؟ ﷻ مَا خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ؟ ﷻ وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ {8}

8. Did they not think in themselves (by referring to the text) God has not created the heavens and earth and things in between in vain. Rather, with a definite purpose, and for a fixed period<sup>4</sup> and verily most deny meeting their God.

أَوَلَمْ يَسِيرُوا فِي الأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ؟ ﷻ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ؟ ﷻ فَمَا كَانَ اللهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ {9}

9. Have they not travelled and seen what has been the fate of people before them who were

*mightier in power, had fertilized soils, flourished romantically,<sup>5</sup> to most of whom came prophets, with miracles and God does not tyrannize any, but they tyrannize themselves.*

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَى أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ  
{10}

**10. Then the end of those who had been committing evil had been evil for having falsified Divine Commands and ridiculed them.<sup>6</sup>**

### **Moral**

1. In June 614 A.D. Jerusalem was taken by the Persians. The entire Christian world was horrified. The Holy “life-giving cross of Christ” was taken away until 622, when Heraclius was able to take the field against the Persians. This is a miracle of the Qur’an, presaging events before their occurrence. This is also the period of the Battle of Badr.
2. Few worldly people realize the object of creation, being taken up in worldly affairs. They cannot devote a few hours for life beyond death, which is of permanent nature. Would they have relied with confidence, having belief in the future State, which is the appetite of reason. This is the world of seeds, of causes, and of tendency. The other is the world of harvest and results and of perfected and eternal consequences. The most momentous concern of man is that stage, which he shall enter upon, after this short and transitory life has ended, and in proportion as eternity is of greater importance than time, so ought men to be solicitous, upon what grounds, their expectations with regard to that durable State are built and on what assurances, their hopes and fears stand.
3. Tyrants and oppressors when living are terrors to humankind, but when dead, they are the object of general contempt and scorn. For instance, the death of Nero was celebrated by the Romans with bonfires. Also deaths of Yazid, ‘Omar, Sa‘ad, etc. are similarly celebrated by the Muslims until today.
4. Sin is first pleasing, then it grows easy, then delightful, then frequent, then habitual, then confirmed, then the man is impenitent, then he obstinate, then he is resolved never to repent and thus he is ruined ultimately, being turned into an apostate.
5. When chaos and insecurity end, attempt at restoring social order by promoting cultural creation, viz. economic, political, organizational, and moral, without guarding its impedance is made. Result has been the rise and fall of civilization (of our own making). Is India, amidst countrywide floods, marching successfully to civilization? Find out causes, so often repeated here.
6. It is only the bread of heaven and water of life (piety) which can so satisfy in which we shall hunger

and thirst no more.

## Verses 11 – 19

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ {11}

11. God starts with creation shall re-enliven it when you all will revert unto Him.

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ {12}

12. And on Reckoning Day the culprits will stand disappointed.

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ {13}

13. They will not have any among their accomplices to intercede on their behalf. Rather, they would themselves deny them.

وَيَوْمَ تَقُومُ السَّاعَةُ يُؤْمِنُ يَتَفَرَّقُونَ {14}

14. And on Judgment Day, the gathering will part. 7

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ {15}

15. And those who embraced faith and acted righteously shall be honoured in Paradise.

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ  
{16}

16. And those who denied Us falsified Our Couplets and disbelieved facing Us in Eternity, shall

*be brought to bear punishment of hell.*

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ {17}

*17. So you pray to God during the night and morning<sup>8</sup>*

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ {18}

*18. as also prayers are due to Him in Heaven and Earth, towards evening and noon.<sup>9</sup>*

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ؟  
وَكَذَلِكَ تُخْرَجُونَ {19}

*19. He brings out the living from the dead and vice versa<sup>10</sup> and enlivens the earth after its decay, and similarly shall you be raised alive (after death).*

### **Moral**

Five times daily prayers are summed up in the 17th and 18th Couplets. The righteous shall be admitted in paradise and culprits in perdition.

### **Verses 20 – 27**

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ {20}

*20. And of his signs is creation of you (as men) from Earth. Then like men, you are widely spread.*

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً  
وَرَحْمَةً ؟ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ {21}

**21. And of His signs is creation of your wife from you, to exhilarate you and it is He who created love and sympathy between you. Verily in this are signs from the contemplative.**

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ {22}

**22. And of His signs are creation of the heavens and earth, difference in your language, and your colour. Verily in this are signs for the learned.**

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ {23}

**23. And of His signs is your sleep in the night and awakening in the day to earn livelihood out of His grace. Verily in this are signs for those who listen to it.**

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ {24}

**24. And of His signs are indications of lightning to warn you and create hope and down pour of rain from clouds with which the soil vegetates after decay. Verily in this are signs for the sensible.**

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ {25}

**25. And of His signs is stability of the sky and Earth at His Commands, and when he will call you at a single trumpet call, you will suddenly emerge out of the grave.**

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلٌّ لَهُ قَانِتُونَ {26}

**26. Everything in the heavens and earth supplicates Him. 11**

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ  
وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {27}

**27. It is He Who creates and re-enlivens which is an easy task for Him, and for Him are the glorious instances in Heaven and earth and He is Mighty and Wise.**

**Moral**

Every day is a little life and our whole life is but a day repeated. Therefore, live as if it would be the last doing virtuous deeds and procrastinating evil.

**Verses 28 – 40**

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ ۚ هَلْ لَكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَآ  
رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ  
يَعْقِلُونَ {28}

**28. God has exemplified (His case of derogating association) for you from your own self. Is it possible for you to make a partner of your own (concern) in your slaves and in your provision although you are on the same level (as a creature) you would not like lest he may put you to loss (being incapable and disqualified)?<sup>12</sup>**

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ ۚ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ ۚ وَمَا لَهُمْ  
مِن نَّاصِرِينَ {29}

**29. Rather, the disobedient followed their passionate selections without knowledge (so as to guide them) whom God deprives, who shall guide? They shall not get any help.**

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ  
اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {30}

**30. You better direct yourself to the Right Way (which is straight forward). It is a natural religion<sup>13</sup> on which He has created His creation, wherein there is no change. This is a straight forward faith, though most do not (by following passion) do not understand.**

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ {31}

**31. Direct yourself to it, fear Him, keep steady at prayers and do not be among the associators (developing creative minds) under varying avocations, by breaking away from His bond of religion (in His Entity, attributes, actions, or cult).**

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۚ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ {32}

**32. Be not those who cut asunder their faith, and broke themselves into groups, each one being pleased with their own tenet.<sup>14</sup>**

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ {33}

**33. When calamity approaches humans, they cry unto their Providence in distress, directing (sincerely) themselves to Him, and when We savour them Our mercy, a group of them starts associating others with Him.**

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ {34}

**34. Let them deny Our bounties by (associating others) and let them enjoy. Shortly, you will come to know whether they are drifting.**

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ {35}

**35. Have We revealed to them any evidence, on the authority of which they associate?**

وَإِذَا أذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۗ وَإِن تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ  
يَقْنَطُونَ {36}

**36. When We savour them of Our mercy, they become exulted, and when We savour them of punishment<sup>15</sup> due to their deeds (in the past) they become despondent.**

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ  
{37}

**37. Have they not noticed, God of course, expands the provision on whom He likes, and contracts otherwise? Verily in this are signs for a faithful community.**

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۗ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ  
اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {38}

**38. Give relations their share and the poor and the wayfarers. This is good for those who seek Divine Will, and they alone shall attain the entire salvation.**

وَمَا آتَيْتُم مِّن رِّبَا لِّيَرْبُو فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ ۗ وَمَا آتَيْتُم مِّن زَكَاةٍ  
تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ {39}

**39. It does not increase before God what you lent (to meet immediate needs) by demanding interest from the faithful (on your capital) but what you give in tithe to win Divine Will. Verily this increases its value.<sup>16</sup>**

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ هَلْ مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ  
مِن ذَٰلِكُمْ مِثْلَ شَيْءٍ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {40}

**40. God created you and provided you and then will put you to death and will enliven you again. Can any associate of yours do that? Pure and Glorious is He from those whom they associate**

*him with Him.*

## **Moral**

All revealed religions, through their authorized Divine Lights, were in nature Islamic, i.e. resigning to Divine Will and true in their origin having come from the Truth from God, the Almighty, following of which assured salvation.

When, however, they were tampered with or misconstrued by adversaries of the Divine Lights, to serve their worldly ends, they had to be amended by subsequent Divine Lights, sent by God alone, demanding their obedience and presaged by Divine Lights of their age, from successors or preceding generations, under Divine Command, hence any obstinacy to submission on the part of the latter, on plea of their faith had identical foundational tenets, proceeding from God is inadmissible and does not admit their claim to salvation, as the following the way of Divine Lights, of latest revealed cults in religion, having over-powered all preceding religious cults guaranteeing immunity from association and leading to salvation, although it is unwelcome to them.

## **Verses 41 – 53**

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا  
لَعَلَّهُمْ يَرْجِعُونَ {41}

**41. Sedition has already broken out on land and sea on account of human deeds, so as to inflict on them a part punishment, so they may revert (to penance).**

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ ۚ كَانَ أَكْثَرُهُمْ  
مُشْرِكِينَ {42}

**42. Tell them to move on Earth and see the fate of those who preceded them. Most of them were associators.**

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۚ يَوْمَئِذٍ  
يَصَّدَّعُونَ {43}

43. *Better you direct yourself to the right way before coming of the Day of Judgment when it will not be averted and you will have to part with your kinsmen.*

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۗ وَمَنْ عَمِلَ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ {44}

44. *Sin of infidelity is on those who commit and for those is a reward who acts righteously, as a bed to rest on. 17*

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ {45}

45. *So He may reward the faithful, who acted righteously out of His grace for he evidently does not favour infidels.*

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ  
وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ {46}

46. *And of His signs are sending of the wind giving tidings of rain to taste of His Mercy, and sailing of ships, by force of the wind to enable to earn livelihood out of His grace so you may be grateful to Him.*

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَاَنْتَقَمْنَا مِنَ الَّذِينَ  
أَجْرَمُوا ۗ وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ {47}

47. *And before you We sent prophets to generations before whom they brought miracles<sup>18</sup> and We avenged them for their crimes demonstrating Our (bounden duty of) assistance to the faithful.*

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا  
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۗ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ  
يَسْتَبْشِرُونَ {48}

**48. God is He Who commands the wind, causing clouds which are spread over the sky, then separating them in parts where he likes, you see them dropping (on soil growing vegetation) profiting whom, by downpour of rain. He likes when they are pleased.**

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ {49}

**49. When before their dropping, they were despondent.**

فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ؟ إِنَّ ذَلِكَ لَمُحْيِي  
الْمَوْتَى ؟ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {50}

**50. Look at the Divine Mercy how He enlivens after decay wherein verily lies a fact of His, enlivening the dead and He is Omnipotent.**

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ {51}

**51. If We had sent the wind which would have turned their fields yellow, they would have been ungrateful.**

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ {52}

**52. For verily, you cannot make the dead hearted hear nor the deaf when you call them, when they turn their backs towards you.**

وَمَا أَنْتَ بِهَادِ الْعُمِّيِّ عَنْ ضَلَالَتِهِمْ ؟ إِنَّ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ  
{53}

**53. And you are not going to guide the blind hearted from their misguidance, only those who can hear believe in Our Couplets and supplicates Us.**

## Moral

Lightening, floods, earthquakes, landslips, cyclones, typhoons, are all Divine warnings, and not casual catastrophes to which man is subject, as usually interpreted by men who are desirous of making headway in the world with creative mind.

## Verses 54 – 60

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ  
ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَهُوَ الْعَلِيمُ الْقَدِيرُ {54}

**54. It is God Who created you weak in your (childhood), then made you strong in (youth) then after matured strength, reduced you weak (in old age) when senses begin to depart (dotage).**

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۚ كَذَلِكَ كَانُوا يُؤْفَكُونَ  
{55}

**55. And when Reckoning Day occurs, the culprits will swear they did not live more than an hour. Similarly, were they falsifying<sup>19</sup> regarding Eternity, etc.**

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ ۚ فَهَذَا  
يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ {56}

**56. And those gifted with knowledge and faith in Divine Text<sup>20</sup> will say, verily you lived for a fixed period<sup>21</sup> and this is the Reckoning Day in which you did not have belief.**

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ {57}

**57. And on that day, neither their excuse will be of any avail, nor their penance and reversion to Him.<sup>22</sup>**

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ ۗ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ {58}

**58. And in this Book We have given many an example for (benefit of) men, and if you bring even a miracle, the infidels will devalue it.**

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ {59}

**59. Thus, have We sealed the hearts of the people who do not know.**

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۗ وَلَا يَسْتَخَفِّفَكَ الَّذِينَ لَا يُوقِنُونَ {60}

**60. Have patience, verily God's promise is going to be fulfilled, lest those who are not sure may not, by their lie, render you, entertain misgivings regarding your message (keep firm in its propagation). 23**

## **Moral**

Mort virtues develop by adopting patience and cheerfulness as former is essence of faith and latter mother of virtues. Guard against hasty extempore arguments leading to excitement as their ultimate fate is failure and repentance, whereas contemplative well–designed acts have been pioneer in raising one's estimation.

Be modest, contemplative, cheerful, though sober and grave and avoid public enmity, which generates the worst diseases of the soul, viz. jealousy, backbiting, lie, allegation, ridicule, and pleasure at another's mishaps, thus rendering the heart, incapable of attaining Divine Will. Avoid evil desires, which develop love for property and children and these unless they are secured and devoted absolutely to Divine Will, under legitimate means, result in human destruction.

Be quick in obliging in virtuous acts, though not against justice, careful against notorious mischief mongers, forbearing and forgiving to the obedient, but strict to the incurable and inveterate disobedient but within bounds of justice, kind, polite, and advisory to the obedient, but maintaining self–respect to the disobedient in enforcing rules of the department if sub–ordinate, so long as he continues persisting therein and to one's better half in domestic administration but never to parents, as no virtues are appreciated at their displeasures, inimical to self–opinion and self–conceitedness due to knowledge, position, birth – virtues and other

Divine gifts (as it is highly self-delusive and destructive), tender and highly unreservedly self-denying. Never rest content on self-opinion, unless founded on reason, made to conform to Divine Law, rightly expounded by those authorized. Avoid joke, shooting and going to the royal gate, as they harden the heart.

1. In 614 A.D. by the Persians.
2. Within eight years.
3. which contribute to the wealth of the future State.
4. This is the test of the world.
5. Civilization of their own making.
6. By moving in a vicious circle.
7. One for paradise and the other for perdition.
8. These are the three prayer times.
9. These are remaining two times.
10. The faithful from the faithless.
11. but man granted provisional personal free will.
12. How can God tolerate His representative of your own choice? Who, unlike Him, has natural attributes except a Divine Light who is initiated and thus acts as per His dictates?
13. Islam, proving by following Divine Lights in a cult there is only One Creator in attributes, actions, commands, and refrain.
14. Adopting a guide to suit his worldly taste in a Dictator constitutional monarch, Republican president, and communistic leaders.
15. by floods, famine, earthquake, etc.
16. Investing capital on productive concerns, undertaking risk, involving interest, is not illegal.
17. Virtues precede Paradise to prepare their post.
18. as proof to their being Genuine.
19. Divine Lights of the time.
20. i.e. Divine Lights.
21. while taking account on Judgment Day.
22. As was being done in the world where they were given time to do penance and rectify.
23. This applies to the public at large although, apparently to the Prophet.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God the Compassionate, the Merciful*

## Verses 1 – 11

{1} الم

1. Alif, lam, meem.

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ {2}

2. These are couplets of the Text from (God) the Wise.

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ {3}

3. As a source of guidance and mercy to the obliging<sup>1</sup>.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ {4}

4. Who are steady at prayers and payment of tithe and are certain of Eternity.

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ ؟ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {5}

5. They are on guidance from the Providence and they are to attain salvation.

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا  
هُزُوًا ؟ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ {6}

6. Ad of men are those who misguide others without having knowledge<sup>2</sup> and hold God's  
Commands under ridicule. (They are those) for them is disgraceful punishment.

وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَرَأَى مَُؤْتَكِبِرًا كَانَ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ؟ فَبَشِّرْهُ  
بِعَذَابٍ أَلِيمٍ {7}

7. When Our couplets are read out to them they turn away out of pride as if their ears give them  
tidings of intense punishment.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ {8}

8. Verily those who have embraced faith and acted virtuously shall be in a bountiful Paradise.

خَالِدِينَ فِيهَا ؟ وَعَدَ اللَّهُ حَقًّا ؟ وَهُوَ الْعَزِيزُ الْحَكِيمُ {9}

9. Wherein shall they remain on a true promise from God Who is Mighty and Wise.

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ؟ وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ؟ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ {10}

10. He created the heavens and the earth without apparent support and fixed mountains on earth to prevent it from tilting and spread all over it all kinds of (co-ordinate) creepers and sent rain from the clouds whereby grow splendid (plentiful) vegetations of all kinds.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ؟ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ {11}

11. This is God's creation. Show me what any other god has created besides Him (i.e. Me) like this. Rather, the disobedient are in open misguidance.

### Moral

Self-explanatory, as deprecating musical entertainments towards causing ungratefulness by disregarding Divine bounties.

### Verses 12 – 19

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ؟ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ؟ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ {12}

12. Verily We gave Luqman wisdom to be grateful to God. He who is grateful reaps its benefit for self, and he who is ungrateful suffers likewise. Verily God is Independent and Praiseworthy (for His universal bounty).

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ  
{13}

13. Recollect when Luqman told his son while advising him, “Oh my son, do not associate any with God. Verily it is the mightiest sin.”

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ  
لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ {14}

14. And We commanded man regarding the parents whose (mother carried him during conception) under continual pain, nursing him for two years, to be grateful to Me and to his parents, as to Me, is your reversion.

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ وَصَاحِبُهُمَا فِي  
الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ  
تَعْمَلُونَ {15}

15. And if they compel you to associate any with Me, having no knowledge do not carry out their orders, but behave virtuously with them and follow him (Divine Light) who is directed to Me, since to Me is your reversion, when I shall advise you of you action.

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي  
الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ {16}

16. “Oh my soul, if a sin be the least little bit (in its degree) like a grain of a mustard seed, hidden underneath a rock or in the heavens or earth, it shall be brought before God, Who is verily minutely acquainted with everything.”

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ  
ذَلِكَ مِنْ عَزْمِ الْأُمُورِ {17}

17. “Oh my son be constant at prayers, advising virtues and barring men from vices, and be patient under misfortune (caused by advising virtues and barring vices), verily this one of the soundest resolutions.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ  
فَخُورٍ {18}

18. “Do not be puffed up and do not strut on Earth. Verily God does not like the proud miser.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۗ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ  
{19}

19. “Adopt the mean course in walking, and be moderate in your voice. Verily the voice of an ass is most unpleasant.”

## Moral

There is no such penalty for error and folly as to see one’s children suffer. There is no such reward for a well spent life as to see one’s children religiously trained and well started in life with fixed character and noble breeding. Study their spiritual, mental, and moral attitude: dignify labour in their eyes and propose a fitting avocation for them.

## Verses 20 – 30

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ  
ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ  
مُنِيرٍ {20}

20. Have you not seen, God has made serviceable to you whatever is the heavens and earth? And

**God has completed His bounties, open and hidden, and of men are some litigating about God without knowledge, guidance, and of an authoritative initiative (know he is on a ruinous path) those following non-Divine Lights.**

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أَوْلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ {21}

**21. And when they are asked to comply with Divine revelation, they say, “We shall follow the way our forefathers were treading.<sup>3</sup> Will they do so even were the devil to invite them to the punishment of hell?**

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۖ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ {22}

**22. Rather, he who directs himself to God and is faithful (to His true Representatives) verily has he held an inflexible rope (between him and God) and all the affairs are to end in Him.**

وَمَنْ كَفَرَ فَلَا يَحْزَنكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۖ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ {23}

**23. Be not sorry for their disbelief in Us. They shall revert unto Us when We shall inform them of their actions. Verily God is acquainted with the secrets of the heart.**

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ {24}

**24. We shall profit them with a little of the world<sup>4</sup> and drag them ruthlessly to intense punishment of hell.<sup>5</sup>**

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۖ قُلِ الْحَمْدُ لِلَّهِ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {25}

25. *And if you ask them who created the heavens and earth, they shall certainly vouch "God." Say, "Thank God," but most do not understand.*<sup>6</sup>

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ {26}

26. *For God is the sovereignty of the heavens and earth. Verily He is Self-sufficient and Praiseworthy (for His universal bounties).*

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ  
كَلِمَاتُ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {27}

27. *If all the trees on Earth were to be turned into pens and all the seas be converted into in, and be enhance seven times, they would not suffice to complete the record His attributes.<sup>7</sup> Verily God is Mighty and Wise.*

مَا خَلَقُكُمْ وَلَا بَعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {28}

28. *(The question of) your creation and rising alive again is a matter of twinkling of an eye. Verily God is Hearing and Seeing.*

أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ  
كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ {29}

29. *Do you not see God transforms night into day and vice versa and has set the sun and the moon into motion, all under dynamic condition, for a fixed period and verily God is acquainted with your actions.*

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ  
{30}

**30. This is because of His being the real Author (and Prime mover) and certainly those, whom you are in search of, excepting Him, have no real existence in them. Verily God is Mighty and Sublime.**

### **Moral**

Only today is yours: if lost, it is lost forever lest you may say, “I wasted time and now does time waste me.” Importance of following the Divine Lights is remarkably stressed here. Any other way is merely ruinous. Also, labour on worldly pleasures shall lead to intense punishment. Powers endowed on Divine Lights are countless.

### **Verses 31 – 34**

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيكُمْ مِنْ آيَاتِهِ ؟ [۱] إِنَّ فِي ذَلِكَ لآيَاتٍ  
لِكُلِّ صَبَّارٍ شَكُورٍ {31}

**31. Have you not noticed the ship floating in the sea as a proof of Divine bounty for you and also as a miracle? 8 Verily in this are signs for the patient9 and are grateful. 10**

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلِّ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ  
فَمِنْهُمْ مُقْتَصِدٌ ؟ [۲] وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ {32}

**32. When the billows cover them up like clouds, they cry and pray unto God, as sincere devotees, and when We safely land them, then some of the are moderate and none litigates Our commands except these dishonest infidels.**

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ  
عَنْ وَالِدِهِ شَيْئًا ؟ [۳] إِنَّ وَعْدَ اللَّهِ حَقٌّ ؟ [۴] فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ  
الْغُرُورُ {33}

**33. Oh you people, fear your Providence of the (Death) Day when neither the son will intercede on behalf of his farther, nor vice versa, and God's promise is, of course, certain and lent not worldly life deceive you and let not the devil keep you off your duties under procrastination.**

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ؟ وَمَا تَدْرِي نَفْسٌ  
مَاذَا تَكْسِبُ غَدًا ؟ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ؟ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {34}

**34. Verily God alone knows the exact time of the Day of Reckoning, exact time of raining, exact nature of the child, the woman has conceived, exact time of our action tomorrow, and the exact place of your death on Earth. Verily God has the knowledge of these secrets.**

## **Moral**

Knowledge of the above five facts is limited to God and these form Divine secretes solely reserved unto Him.

1. who admit sovereignty of God, Prophet, and Divine Light.
2. of illegality of music.
3. Recall the Prophet's Command at his deathbed calling for pen and paper.
4. Their labour employed as means to worldly pleasures, in due dispense of justice
5. For wasting the life granted to gain Divine proximity.
6. When God created (i.e. sent you to Earth) He is virtually your Master, and you are His slave. You ought to know your duties to Him through the Divine Lights, for you shall revert unto Him and render your account through the very Divine Lights.
7. manifested through His Divine Lights.
8. The force of buoyancy holding the ship under Divine bounty.
9. who under storm pray to Him for safety.
10. for their successful voyage and profit in trade.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the Name of God the Compassionate, the Merciful***

## **Verses 1 – 11**

{1} الم

**1. Alif, lam, meem.**

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ {2}

2. There is no doubt in which this book is revealed by the Providence of the worlds.

أَمْ يَقُولُونَ افْتَرَاهُ ؟ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ  
لَعَلَّهُمْ يَهْتَدُونَ {3}

3. Do they say he has fabricated it? Rather, it is a fact from your Providence to warn the tribe to whom before this no warner has come so far so they may be guided.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى  
الْعَرْشِ ؟ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ؟ أَفَلَا تَتَذَكَّرُونَ {4}

4. God is He Who create the heavens and the earth and in between in six days, then He turned towards the Arsh (for energizing). There is not other God except Him, your Lord and Intercessor. Do you not understand?

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ  
مِمَّا تَعُدُّونَ {5}

4. He plans all affairs touching the heavens and the earth by means of angels. On the day, when they shall be presented to Him, duration of which, according to your calculation, is 1000 years.

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ {6}

6. Certainly such is your Lord the Almighty and Merciful, Knower of Secrets and open.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ؟ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ {7}

7. Who created whatever, everything to its perfection, and started creation of humans with earth.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ {8}

8. Then made his progeny from a dirty drop of liquid.

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ {9} وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ {9} قَلِيلًا مَا تَشْكُرُونَ {9}

9. Then he gave it a complete form and blew soul into it, creating<sup>1</sup> although few appreciate and are grateful.

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ {10} بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ {10}

10. They said, "What! Once we are lost in the earth, are we going to be enlivened?" Rather, they disown to face their Providence.

قُلْ يَتَوَفَّاكُم مَلَائِكَةُ الْمَوْتِ الَّتِي أُكَلِّمُكُمْ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {11}

11. Say, "Death will come to you through the angels especially nominated, when you shall revert unto your Providence."

### Moral

Let death be daily before your eyes and you will not entertain any abject thought, nor too eagerly covet anything: (1) On death and judgment, heaven and hell, (2) who oft do think, ust needs die well.

### Verses 12 – 22

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا

نَعْمَلُ صَالِحًا إِنَّا مُوقِنُونَ {12}

**12. If you would see the culprits, standing with downcast head before the Creator, and praying, "Oh our Providence, we saw and heard. Let us revert to the world, to act righteously, we certainly owe (fealty to Your sovereignty)."**

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ  
وَالنَّاسِ أَجْمَعِينَ {13}

**13. If We had desired, e would have bestowed guidance on every soul but My Commands shall prove true in which I shall fill hell with all spirits and men.2**

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ ۚ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ  
تَعْمَلُونَ {14}

**14. Savour the punishment (of hell) for your having neglected to face Me on this day. We shall disregard them ad savour them permanent punishment of hell for their deeds.**

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا  
يَسْتَكْبِرُونَ ۚ {15}

**15. Only those who obey the commands of Mine<sup>3</sup> when reminded of Judgment Day fall into prostration and glorify their Providence and are not proud.**

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ  
{16}

**16. They turn their sides on the bed and pray to their Providence, under fear and hope, and spend in His name of what We have endowed on them.**

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {17}

17. No one knows what blessings We have reserved to enlighten and cool their eyes for their deeds.

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ؟ لَا يَسْتَوُونَ {18}

18. What! Can a faithful and disobedient be alike? Certainly not.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ  
{19}

19. Those who embrace faith and acted righteously have paradise for them<sup>4</sup> as an entertainment for their deeds.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ؟ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا  
وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {20}

20. And those who disobeyed have their destination in hell, when they will desire to come out of it, they shall be repulsed therein to savour punishment of hell for their falsification.

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ {21}

21. And besides this permanent punishment, they shall be punished in the grave or<sup>5</sup> where they will have to resort.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ؟ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ  
{22}

**22. Who can be more disobedient than one, when advised by Divine Lights, turns away from them? Verily shall We avenge the culprits.**

### **Moral**

Self-sufficient, if carefully grasped.

### **Verses 23 – 30**

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ ۗ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ {23}

**23. Verily We revealed unto Moses the Torah. Do not be in doubt of meeting Moses<sup>6</sup> and We made it a guidance for the Jews.**

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۗ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ {24}

**24. We made in them Divine Lights under Our own nomination for their virtue of bearing patiently tyranny<sup>7</sup> and similarly shall We raise.<sup>8</sup>**

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {25}

**25. Verily your Providence shall decide on Judgment day mutual difference (between followers of Truth and those of passion).**

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ ۗ أَفَلَا يَسْمَعُونَ {26}

**26. Has not destruction of previous generations guided them (the people of Mecca) whose house they are passing by (during travel). Do they not list to it with the heart for the sake of guidance?**

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ  
وَأَنْفُسُهُمْ ۗ أَفَلَا يُبْصِرُونَ {27}

**27. Have they not seen Our sending water into the part of Earth which could not be watered by gravitation, by means of rain and producing vegetation and from which their animals and they eat and drink. Have they no sense?**

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ {28}

**28. And they ask you to inform them when the Day of Judgment will occur if you are true.**

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ {29}

**29. Say, "Judgment day will not benefit the infidels' faith and they will not be given any opportunity (to plead an excuse)."**

فَأَعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُنْتَظَرُونَ {30}

**30. You turn away your face from them and await as they are awaiting the Day of Judgment.**

## Moral

Bodily notes will suffice.

1. various senses, eyes, ears, reasoning, etc.
2. This is Divine decree, which shall be fulfilled. there is no other go but to supplicate the Divine Lights, in seeking Divine proximity willy nilly.
3. personified in Divine Lights.
4. on the right side of the Divine Throne.
5. during Resurrection.
6. During your ascension where you meet other prophets.
7. Atg the hands of enemies during guidance.
8. 12 Divine Lights of Our choice for your sect.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God the Compassionate, the Merciful*

## Verses 1 – 8

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا  
{1}

**1. Oh you Prophet, fear God and do not follow the infidels and hypocrites<sup>1</sup>. Verily GOD IS Knowing and Wise.**

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {2}

**2. Follow what is revealed unto you from your Providence. God, of course, knows what you do.**

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا {3}

**3. Trust in God and God is sufficient as your assistant.**

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ {4}

**4. (Oh you people) God has not created two hearts in the chest and He has not made your wives<sup>2</sup> your mothers (to cast them off) nor has He made your adopted sons to be legitimate sons to be heirs. This is your decision. God says the truth and dictates the right path.**

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ

وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ  
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {5}

**5. If you call them by their father's name, it is fait before God, and if you do not know their father's name, they are your brethren in religion or friends, and there is no harm if you have made a mistake, so long as you did not mean it intentionally, and God is Forgiving and Merciful.**

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۚ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ  
أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ  
مَعْرُوفًا ۚ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا {6}

**6. The Prophet has (a right to) exercise the power over souls of the faithful more than they themselves, and the Prophet's wives are their mothers and some of his relations (who are Immaculate) are superior (in respect of succession to Imamate) as per Divine Text, in giving the faithful and refusing others, except you act otherwise by will. This is recorded in the Divine Text.**

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ  
مَرْيَمَ ۚ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا {7}

**7. Recollect when We exacted a promise from prophets and from you and Noah, Abraham, Moses, and Jesus, son of Mary, as to Our sovereignty and that promise was grave.**

لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا {8}

**8. And We shall question the truthful regarding sincerity of their truth on the Day of Judgment when, for the infidels (inclusive of hypocrites), we have fixed a terrible punishment.**

## Moral

1. As hearts, like cisterns, can remain pure when they hold pure water, and become impure otherwise, and are incapable of holding sincere love of God with impurity of worldly affection. In fact, the condition of the heart assumes four different aspects:

- (1) when it is absolutely and sincerely open to Divine guidance, it is enlightened having no other lover superseding Divine love,
- (2) it is topsy turvy like that of an associator, just as an inverted tub cannot hold water, so nothing is Divine can appeal to an associator,
- (3) it is sealed despite appreciating the truth, on account of desire for power and wealth, it could not become sincere and this hypocrisy,
- (4) it is at times purified when it thanks God for Divine bounties, is patient under trials, is repentant, under commission of sins, and at times it becomes obstinate, refusing advice and ignoring warning.

2. The Prophet's wives are likened to a mother being illegal for marriage but are unlike mothers incapable of inheritance and need conversation behind a curtain.

The Prophet holds sway over the faithful's soul. The condition of the Prophet's companions may be likened with their behaviour in a crusade. If the companion was asked to participate in a crusade, his behaviour was either he laid down his life or he fled away or pleaded an excuse. The first was a faithful, second was an infidel and the third was a hypocrite. reward of these three is given in Couplet 8.

Couplet 4 in the above paragraph was revealed to stop the customary practice of repudiating the wives among pagan Arabs before promulgation of Islam by expressing "mother" in her favour, thus injuriously assimilating them.

## Verses 9 – 20

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا  
وَجُنُودًا لَمْ تَرَوْهَا ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {9}

**9. Oh you faithful, remember the Divine bounties on you when (congregated) forces of Jews and Quraish infidels intended to attack you in the "Battle of the Trench" when We helped you by sending (an army in the form of gale) against them and an army of invisible angels and God was watching what you were doing.**

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ  
الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا {10}

10. Recollect when the infidel Quraish army approached from the high plateau of Mecca and your eyes began to waver and reached the hearts to the larynx of the lungs, having expand out of fright and you began to entertain will ideas against God.

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا {11}

11. At that time the faithful were tried and shaken heavily.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا  
{12}

12. And recollect when the hypocrites and those who had disease in their hearts<sup>3</sup> said, “God and His Prophet had made no promise but played us false.”<sup>4</sup>

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ؟ وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ؟ إِنْ يُرِيدُونَ إِلَّا فِرَارًا {13}

13. And recollect when a group amongst them said, “Oh you Madinites, there is no hope for you except to fly back home” and were asking permission, under false plea, in which your houses were open to attack whereas it was not so, but you had decided to run away.

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا  
{14}

14. Had the enemies attacked them, and if they had been asked to spread sedition, they would certainly have done, and if they had withheld, they would have done, under narrow minority.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الْآدْبَارَ ؟ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا {15}

15. And certainly, they had made a covenant of self-sacrifice with God in which they would not

**flee from the battlefield, and God shall certainly question on its breach.**

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا لَا تُمَتَّعُونَ إِلَّا قَلِيلًا {16}

**16. Say, "Your flight, if you did fly, will not save you from death or slaughter. If you participated (half-hearted) and if you did escape death, and did outlive that living would not benefit you (in Eternity)."**<sup>5</sup>

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكَ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۗ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {17}

**17. Say, "Who can save you from Divine punishment if He intends?" And if He wants to be merciful to you, who can prevent you (from its receipt)? And you shall not find except God, sympathizer and assistant.**

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هُمْ إِلَيْنَا ۗ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا {18}

**18. Certainly God knows those amongst you who are procrastinating to participate in a crusade and those who invite their brethren to come away to them although they participate but little.**

أَشِحَّةً عَلَيْكُمْ ۗ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ ۗ فَإِذَا زَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۗ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {19}

**19. They are miserly in helping you and when a dangerous occasion crops up you will see them staring at you like those who assume at approaching death, when the dangerous moment passes off, to participate the booty, they fall upon it extenuating their tongue and taunting you. These are the people, who have not embraced faith, and God has wasted their actions and this is easy for God.**

يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۗ وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۗ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا {20}

**20. They are thinking that the infidel army has not gone away, and if they reappear their desire would be to desert you and go away (to the forest), like the Bedouins, whence they would try to get information about you and if they had stayed with you, they would not have fought except a few.**

## Moral

Like an engine, the human body derives energy from carbon of food and oxygen is breathed in from outside air, through the nose and larynx of the lungs, and the left side of the heart below the lungs circulates blood through arteries and to the right of which, through veins is transmitted for purification to the lungs which return it to the left side of the heart in turn.

Couplet 17 was revealed on utterance of Khalifa 2 when he saw Omer ibn Abdewad challenging them. Temperament of the faith of the Prophet's companions (hypocritical mostly) be compared with those Hussain at Karbala. Their rewards shall be likewise.

On Shawwal 5th Hijra, Quraish infidels travelled all over Arabia to collect an army, as also from various Jewish tribes until their forces numbered 10,000. The Prophet had been driven out of Medina to Khaibre on breach of covenant. Bani Nazeer, a Jewish tribe of descent of Aaron. Hai ibn Akhtab, their leader, in conspiracy with the infidel Quraish said, "The Prophet has driven out Bani Kaiaka out of their houses and Bani Kariza, 700 strong, men of whom lived two miles away from Medina had a pact with the Prophet to assist him in the time of need. Hai succeeded in getting the pact breached, the result was the infidel Quraish attacked from higher plateau and they (Jews) from a lower plateau.

To meet 10,000strong, the Prophet, on the advice of Sulman the Persian, dug a trench to safeguard the Medinites near Uhud. The infidel Quraish besieged the Muslim army and Umar ibn Abdawad crossed the trench on horseback and offer to fight out the contest. The Prophet's companions got nervous and the 17th Couplet was revealed. The Prophet asked three times his companions to respond to the call and none would come forward each time except Ali, who ultimately was selected with prayers to God. Ali offered three alternatives to the adversary, viz. to embrace Islam, to go back taking is army, to come down for his horse, as Ali was also on foot.

Rejecting the first offers he accepted the third and was beheaded by Ali. This created a panic. Ali, without removing his (enemy's) most precious armour, took his head to the Prophet upon which the prophet said Ali's single stroke of his sword of the was more than joint prayers of man and spirit until the Day of Judgment.

Omar ibn Abdawad's sister, when she approached to mourn her brother's death, seeing his body, was surprised at Ali's having left her brother's most precious armour untouched, and said, "Verily he (Ali) was chivalrous." And God had declared, through Gabriel, previously on the battlefield of Uhud in which Ali was the only warrior. Thus is established Ali as a hero of the Text (i.e. in the Glorious Qur'an), for God is Pure and Truth and loves truth, and Ali has been personified as Truth in the words of the Prophet. Therefore, cursed be his enemy as they are enemies of Truth (i.e. God the Almighty). It is indisputably affirmed under the Prophet's confirmation, Ali's sword established Islam.

## Verses 21 – 27

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ  
اللَّهَ كَثِيرًا {21}

**21. Verily in the Prophet of God, is a fine example (to emulate) for him who fears God and fears the Day of Judgment and likes to glorify God considerably.**

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ  
وَرَسُولُهُ ۗ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا {22}

**22. When the faithful saw the tribe, they said, "This is what God and his Prophet had promised." Both God and the Prophet have been True. It did not but enhance their conviction and supplication (to God and the Prophet).**

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۗ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ  
مَنْ يَنْتَظِرُ ۗ وَمَا بَدَّلُوا تَبْدِيلًا {23}

**23. Among the faithful are such who proved true to their covenant among whom were such who laid down their lives.<sup>6</sup> And there are some who are awaiting martyrdom without changing their determination<sup>7</sup>.**

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ  
اللَّهَ كَانَ غَفُورًا رَحِيمًا {24}

**24. So God may reward the true for their truthful discharge of their promise (they had covenanted with the Prophet and secured Paradise). And punish the hypocrites, if He chose, by either involving them in further trials of the world (and later condemning them to hell) or accept their penance. Verily God is Forgiving and merciful.**

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۚ  
وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا {25}

**25. God turned down the infidel8 failed to get assistance and booty by sending a heavy gale and angels who uprooted their tents and entirely routed them and God proved sufficient rescue to the faithful9 and God is Omnipotent and Overpowering.**

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ  
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا {26}

**26. 10And11 and the Jewish garrison finally yielded, by leaving the stronghold in fright,12 whereupon you were killing a group and captivating the other.**

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطُبُّوهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرًا {27}

**27. And made you inheritors of their lands, homes, and property, and of such lands whereupon you had not set foot before, and God is Omnipotent.**

## Moral

Bodily notes are enough (history for details may be consulted). Note word “martyr” religiously is applicable to a faithful laying down his life for Divine Will under the commands of Divine Lights and not otherwise as politically commonly referred to nowadays.

## Verses 28 – 34

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ

وَأَسْرَحُكُنَّ سَرَاحًا جَمِيلًا {28}

28. Oh you Prophet, tell your wives, "If you are fond of the world and its decoration comes along and I shall divorce you without mutual discontent, profiteering you. 13

وَإِنْ كُنْتُمْ تُرَدُّنَ اللَّهُ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا {29}

29. But if you seek God and His Messenger and the abode of the Hereafter, then know that God has prepared a great reward for those of you who do good deed.

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {30}

30. Oh you wives of the Prophet, if anyone of you daringly alters upon evil deeds<sup>14</sup> she shall be doubly punished, and this is easy for God. 15

وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتَهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا {31}

31. And anyone among you who is content with supplication to God and His prophet, and acts virtuously, shall We double the reward and grant her gracious provision.

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۗ إِنَّ اتَّقِيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا {32}

32. Oh you wives of the Prophet, you are not like other women. If you are contented, do not talk softly and in suppressed tone to attract others, but talk straight forward virtuously by keeping (indoors when talking with a stranger). 16

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ  
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ  
تَطْهِيرًا {33}

**33. And be in your house and do not come out (to participate in the crusade and behave like) those of the (ignorant) past.**

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا  
{34}

**34. And glorify God by reading the Text and contemplating over the religious Philosophy, therein keeping at home. Verily God is minutely watching and is acquainted with your deeds.**

#### **Moral**

Later part of Couplet 33 refers exclusively to Divine Lights of the Prophet's family and is misplaced here. Most renowned Sunni Commentators also agree to this claim.

#### **Verses 35 – 40**

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ  
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ  
وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا  
{35}

**35. Verily obedient men and women and faithful men and women and Divine remembering men and women with prayers, and true men and women and patient men and women, and God fearing men and women and tithe paying men and women and fasting men and women, and guarding private parts men and women, ad glorifying God men and women: for all of them has God reserved forgiveness and mighty reward.**

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا {36}

**36. It is not for the faithful men and women when once God and His Prophet have decided in their favour (on any affair) to controvert the decision, on that affair which falls under their discussion. He who shall disobey God and his Prophet is in open misguidance.**

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۗ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا {37}

**37. Recollect, oh you Prophet, when you were advising Zaid, on whom God had showered bounty<sup>17</sup> and whom you have obliged<sup>18</sup> to keep his wife to himself and fear God, whilst you were afraid to disclose what God has advised you, and God has to reveal it and you feared public criticism, whereas God deserves to be feared (in supersession thereof). When Zaid had decided to divorce his wife (Zainab) and We, in order the faithful should not have any objection in the future to marry the divorced wife of an adopted son, decided (Zainab's) marriage in your favour on completion of divorce and God had His Will don (so as to obliterate the pagan practice of not marrying ever the wife of an adopted son).**

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۗ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۗ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا {38}

**38. There is no hindrance to the Prophet in (performance of) an affair, which God has decided in his favour. This has been a uniform Divine ruling since preceding generations and have Divine Commands been based on definite principles.**

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَى بِاللَّهِ حَسِيبًا {39}

**39. Prophets are deputies for transmission of Divine Messages, who fully appreciate Divine Commands and fear Him alone and fear none else in the transmission except Him and is God enough to audit the account.**

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا {40}

**40. And Muhammad is father to nobody amongst the males of you but God's Messenger and the last of the sealing Prophets and God is Omniscient.**

### **Moral**

1. Muslim is he who trusts in God. 2. Mo'min is he who admits sovereignty of Divine Light over his soul and body. 3. Obedient is he who is submissive in obligatory and optional acts. 4. Sadiq is one who is true in word and deed. 5. Patient is one who observes patience in adhering to virtues and avoiding vices. 6. God-fearing is one who does not look right and left in prayers. 7. Charitable is one who pays alms a penny per week. 8. Fast-bearer is one who observes fast on the 13th, 14th, and 15th of every month. 9. Chaste is one who guards against unlawful things. 10. Zakir (glorifying) is one who says prayers five times with conditions and repeats "Rosary of Fatima" after prayers five times a day.

**Note:** 2. God has given powers to Divine Lights over soul and body of the faithful, both in acts voluntary and otherwise and none else can abrogate this privilege to self.

### **Verses 41 – 52**

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ نِكْرًا كَثِيرًا {41}

**41. Oh you faithful, glorify God considerably**

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا {42}

**42. and glorify Him morning and evening.**

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ

بِالْمُؤْمِنِينَ رَحِيمًا {43}

43. *It is God Who sends blessings on you and His angels<sup>19</sup> so he may take you out of darkness into light of guidance and verily God is merciful to the faithful.<sup>20</sup>*

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۖ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا {44}

44. *When they shall meet God they shall be welcome and high rewards have been equipped for them.*

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {45}

45. *Oh you Prophet, We have sent you a witness and giver of tidings and a warner.<sup>21</sup>*

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا {46}

46. *And one inviting the public to God with His sanction as a luminary.<sup>22</sup>*

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا {47}

47. *And give tidings<sup>23</sup> to the faithful of Mighty Divine Grace.*

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا  
{48}

48. *And do not follow the infidels and hypocrites, overlook their injury and depend upon God Who is enough to guard.<sup>24</sup>*

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا

لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا ؟ فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا {49}

49. *Crusade was obligatory in Medina. Oh you Prophet, when you marry faithful women and (happen to) divorce them before intercourse, there is no period of probation for them. Give them something and set them free virtuously (paying half the fixed dowry).*

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِن وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ؟ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ؟ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {50}

50. *Oh you Prophet, We have made legal for you alone to take to a wife one who willingly comes to you after paying her dowry<sup>25</sup> and those female slaves which fall to your lot in booty and your cousins from your father and mother's side<sup>26</sup> who fled with you as refugees and any faithful woman who offers herself to you to come under your protection without dowry<sup>27</sup> provided you approve of it. You can alone take her under wifehood in such a case. This is your special privilege, barring the faithful. We fully known what We have made obligatory regarding the wives on them and regarding slaves, so there should be no restriction against you, an God is Forgiving and Merciful.*

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ؟ وَمَنْ ابْتِغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ؟ ذَلِكَ أَدْنَى أَنْ تَقْرَأَ عَيْنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ؟ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ؟ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا {51}

51. *Out of them retain whom you like, calling them back to you and divorce who m you like. There is no objection to you in this special case so their eyes may be cooled and they may not feel grieved and they be pleased with your gifts, and God knows what is in your heart and God is Knowing and Forgiving.<sup>28</sup>*

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ؟ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا {52}

**52. Thereafter none is legal to you nor for you to substitute others for them, although you may be attracted by their beauty, excepting slaves, and God is circumspective of all.**

### **Moral**

God sends 1000 blessings and the angels pray 1000 times forgiveness for him who prays ten times the grace for the Prophet and His Immaculate Family. (Vide 43 Supra). The Prophet and Divine Nominees are the only Divine Lights for guidance and none else can undertake this grave responsibility.

### **Verses 53 – 58**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَيْهَا طَعَامٌ غَيْرَ نَاطِرِينَ  
إِنَّا هُوَ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۗ إِنَّ  
ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۗ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۗ وَإِذَا  
سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۗ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۗ  
وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكَحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۗ إِنَّ  
ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا {53}

**53. Oh you faithful, do not enter the Prophet's house except when you are invited to dine, but that too, not prior to dinnertime, so as not to have to wait for dinner, but when you are invited, enter the house, and after finishing dinner, leave it without chatting, as it offends the Prophet, who feels ashamed to remark, but God does not mind to speak out the truth, and when you ask anything from his wives, do so from behind the curtain. This is safe-guarding the purity of hearts – yours and theirs, and it is not fair on your part to vex the Prophet of God, not is admissible to marry his widows ever. Verily this is a great sin before God.**<sup>29</sup>

إِنْ تَبَدُّوا شَيْئًا أَوْ تَخَفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا {54}

**54. Whether you expose or hide, verily God is acquainted with everything.**

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَبْنَاءَ  
أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۗ وَاتَّقِينَ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ  
شَيْءٍ شَهِيدًا {55}

**55. There is no harm to come out for them before their fathers, sons, brothers, nephews by brothers or sisters or ladies or female slaves. They should fear God and certainly God is witness to all.**

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
تَسْلِيمًا {56}

**56. Verily God and His angels shower and pray blessings over the Prophet respectively. Oh you faithful, you also pray blessings for him and his immaculate family.**

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا  
{57}

**57. Verily those who grieve God and His Prophet are cursed by God in the world and in Eternity, and is intense punishment for them.**

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا  
مُبِينًا {58}

**58. Those who injure faithful men and women, without any cause, carries a responsibility over their heads and commits open sins.**

## **Moral**

(Men are either faithful or otherwise. Do not torment the faithful, and do not act otherwise before ignorant else you will be like them). As per Couplet 57, those who grieve the Prophet are cursed by God in this world and in eternity shall be punished. The Prophet has repeatedly called his beloved daughter Fatima, “a piece of his liver” (allegorically) on functioning of which life exists. If anybody torments Fatima, as though he injures the Prophet for which hell is the punishment. So, also, he said, “If anybody worried or tormented Ali to the extent of his hair, he is cursed, and the cursed receives the door of penance closed against him.

Couplet 58 is revealed against those who have tormented Ali and Fatima, who are immaculate, and those who are faithful should not similarly be vexed without rhyme or reason, as the faithful are highly

estimated in the Eyes of God.

## Verses 59 – 68

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ <sup>۝۵۹</sup>  
ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {59}

**59. Oh you Prophet, tell your wives and daughters and faithful women to throw their veils over their faces. This shall prevent them from recognition and save them from injury, and God is Forgiving (to the penitent) and Merciful (to the obedient).**

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ  
بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا {60}

**60. If they (hypocrites) and whose hearts are diseased, and false propagandists in Medina do not keep off from mischief (of fanning false propaganda) We shall certainly set you to persecute them when they will not be in your neighbourhood, except a few.**

مَلْعُونِينَ ۗ <sup>۝۶۱</sup> أَيِنَّمَا تُحْفُوا أَخَذُوا وَقُتِلُوا تَقْتِيلًا {61}

**61. They are cursed if they (died unforgiven). Wherever they can be found<sup>30</sup> they shall be seized and slain as they deserve (to be treated).<sup>31</sup>**

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۗ <sup>۝۶۲</sup> وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {62}

**62. Divine Command has ever been such, of old, and you will not find any change in Divine Law.**

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۗ <sup>۝۶۳</sup> قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۗ <sup>۝۶۳</sup> وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ  
تَكُونُ قَرِيبًا {63}

64. Verily God has cursed infidels and equipped for them flaming fire of hell.

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا {64}

64. Verily God has cursed the infidels and equipped for them flaming fire of hell.

خَالِدِينَ فِيهَا أَبَدًا ۗ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا {65}

65. Wherein shall they ever remain without finding any sympathizer or intercessor.

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ {66}

66. When their faces shall be hurled headlong into the fire, they will be saying woe to us, would we have obeyed God and His Prophet<sup>32</sup>.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَ {67}

67. And they will say, "Oh our Providence, we obeyed our chiefs and bosses who misguided us from the right path.

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا {68}

68. "Oh our Providence, double the punishment for them and curse them heavily."

### Moral

Self-sufficient with bodily notes.

### Verses 69 – 73

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ  
اللَّهِ وَجِيهًا {69}

**69. Oh you faithful, be not like the Jews who vexed Moses<sup>33</sup>. God exonerated him from what they libelled him and he (Moses) owned a great position before God.**

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا {70}

**70. Oh you faithful fear God and be straightforward.**

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا  
عَظِيمًا {71}

**71. Improve your acts (under faith) so God may forgive your sins. He who shall obey God and His Prophet (in respect of all and his successors) shall verily achieve a might success.<sup>34</sup>**

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ  
مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۚ إِنَّهُ كَانَ ظَلُومًا جَهُولًا {72}

**72. Verily We offered the trust<sup>35</sup> to the heavens and earth and mountains, all of whom refused to take up its responsibility, fearing the consequences on its failure but man undertook it because he was an ignorant fool.**

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى  
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {73}

**73. With a result in which God shall punish the hypocrites<sup>36</sup> men and women (for their indifference to search Divinity) or knowingly facing it and shall accept the sincere penance of the faithful,<sup>37</sup> men and women and God is Forgiving and Merciful.**

## Moral

A fully fledged faithful or a true Shia is attributed with (1) daily attendance to congregational prayers, (2) regular payment of tithe, (3) regular in feeding paupers, (4) is kind to orphans, (5) maintains purity of clothes, (6) is ever ready for timely prayers, (7) fulfills trust, (8) refunds deposits, (9) is straightforward in dealings, (10). is up for truth, (11) is participating in crusade, (12) observes fasts, (13) is regular at midnight prayers, (14) is not worrying neighbours, (15) is pleasing in choosing companions, (16) walks meekly, (17) enquires after widows, (18) attends funerals, (19) never lies, and (20) is ever self-sacrificing.

As such he never postpones penance, and is therefore mercified by God against a hypocrite, who enters Islam, to be benefitted thereby, and doubts future Divine Punishment as against an infidel, who denies Eternity, knowingly and faces Divine Prophethood for fear of losing material gains of the world which is transitory.

1. Note the austerity of the Divine tone while depicting the hypocritical characteristics of the Prophet's companions.
2. as you have to represent them.
3. on seeing large forces of the enemy.
4. This was the condition of the participators of the crusade with the Prophet.
5. Life, as an apostate, simply leads to hell, and the more he lives the greater is the punishment under intense apostasy.
6. In the name of God at the Prophet's command, e.g. Harris bin Abu Obeida, in the Battle of Badr, Hamza in the Battle of Uhud, and Ja'far-e-Tayyar in the Battle of Mutha, when Ali was spared at the Prophet's prayers.
7. viz. Ali.
8. The Quraish with Abu Sufyan at their heads and the companion Jews of revealed religion in their resentment.
9. In the person of Ali by their further participation in forcing the faithful on the battlefield.
10. By circulating through Gabriel in the habit of Whaya Kalbi, the Prophet's commands to assemble all the followers (i.e. forces) at the foot of the fort of Bani Kareeza to say the afternoon prayers there, informing the Prophet as well.
11. they laid a siege to the fort for three days.
12. Men of whom were massacred upon the decision of Sa'ad ibn Ma'az whom they had selected to decide their fate. Their wives and children were captivated and finally deported, as slaves to be sold in Bahrain from which horses and arms for war were purchased.
13. The Prophet had distributed booty of Khaiber amongst the participants of the crusade in which the Prophet's wives were left out, upon which they complained to him saying if he divorced them none would remarry them and their maintenance would be a question. This brought about Divine Wrath Who revealed to the Prophet about Divine Wrath Who revealed to the Prophet to cast them aside. He remained alone for 29 days in Um Ibrahim during which they incurred menses, when they were purified, the Prophet asked to divorce whomever he liked and retain whomever he liked as per Couplet 51 which is misplaced in this surah and ought to find its legitimate place as Um Salma was the first wife who refused to take divorce and others later followed her.
14. i.e. participates in the crusade.
15. When Aysha entered into the Battle of the Camel, against Ali, the legitimate and universally elected successor of the Prophet, as per rulings then acknowledged, she was reminded of this couplet. She said, "It was her fate and misfortune."
16. Same order applies to the faithful women.
17. by granting faith and the Prophet's service.
18. by marrying to Zainab, your cousin.
19. while you send blessings on the Prophet and his family.
20. This is the reason why the faithful, under excitement, doubt or forgetfulness pray mercy for the Prophet and his

Immaculate family to extricate themselves from impending situation.

21. The word "sent" gives an inkling to Divine Lights being heaven born.

22. i.e. Divine Light. Just as a light removes darkness, so these Divine Lights remove misguidance of the public into light of guidance. Looking at them is as though looking at God for guidance.

23. Note: "Giver of tidings" has been briefly replaced by an "Evangelist" in this translation at places.

24. This was revealed in Mecca.

25. In excess of four wives.

26. Daughters of uncles and aunts of both sides.

27. Known as Nika-e-Hibba)

28. This couplet should have found its proper place as 29 as remarked before.

Explanation for 51

Love for worldly embellishment resulted in Divine Commands to His Prophet to divorce them whom he chose.

Thus this is also applicable to the faithful women who if they insist on worldly adorations shall be liable to divorce.

This usually occurs in marriages under courtship, under infatuation and blinding influences of which the couple deliberately decided to marry.

A woman who is ignorant and stupid, or one who has simply learned to drum on the piano, to paint a few horrible pictures ad do a little embroidery cannot properly be regarded as one suited for important relations of life. Others, pretty as flowers, pure as snow, sweet as the gentle breath of spring, education, and refined, yet of no earthly use either to themselves or anyone else. As wives and help mates, they can never be anything but worthless. They will make a home for no man, but as a class will build club houses as refuges for many. A farmer cannot afford to marry one hating the country. When two people of dissimilar tastes and purposes are yoked together for life, how can there be anything other than a consequent conflict of interests and consequent unhappiness.

A good wife should be a good housekeeper in the first instance. Those who are constantly seeking diversion and entertainment, are absorbed by empty and exacting demands of what is called society, who are extravagant in dress contribute nothing either to happiness or comfort, and are practically worthless. She should be able to life with you in the midst of every day burdens and self-demands, be able to live contentedly and happily on little, fearing and trusting God, giving herself in loving devotion to her husband and family. Hence, such marriages are liable to divorce sooner or later.

29. The Prophet married 15 in all, of whom two he divorced Umra and Shanba and out of the 13 he lift nine widows viz, Sowda, Umm Salma, Aisha, Hafza, Zainab Bint Hajash, Umm Habiba, Maimoona, Juvara and Safia. The four who died were Khadija Bint Khulid, Zainab Bint Khazima, Abi Umeyya and Zainab bint Umais. Besides Mariya and Raihena were among the honoured females gifted slaves.

30. Even after the resurrection when the 12th Divine Light shall avenge.

31. Tradition goes on to say their corpses shall be hung on the dry tree and people shall be asked to disown fealty to them, and God shall try, as He tried followers of Samry, by turning the tree, on which they are suspended green, upon which their followers will refuse to respond to the Divine Light's requisition to disown fealty to them, and they shall be similarly treated, i.e. slain.

32. And Divine Lights after him.

33. by imputing unworthy charges for want of issue.

34. Simply adhering to the seven cardinal virtues and avoiding the seven deadly sins (without faith) as a pure moralist, cannot guarantee salvation, as preponderatory condition to salvation is "Faith) without which it is association whether (1) a man may be in the highest degree a scientist but having failed to recognize god, or (2) by an epicurean promising all worldly comforts, or (3) a philosopher of the calibre of Socrates, or seven sages of the world, or (4) a puritan having cleansed his outside acts for moral attainment, or (5) a preacher having religious ethical principles for imparting without acting or (6) may be an industrialist of extreme charity without submitting to Divine discipline, in benefitting the religious

paupers, unless she admits to true unitary theocracy.

35. of Divine Representation on Earth, i.e. of Divine Lights.

36. For having intentionally submitted to passion in accepting the Khilafat and thus falsified eternal punishment.

37. Who through ignorance were entrapped and repented immediately on discovery.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God the Compassionate, the Merciful*

### Verses 1 – 9

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۗ  
وَهُوَ الْحَكِيمُ الْخَبِيرُ {1}

**1. All praise is due to God for Whom is ownership of whatever is in the heavens and earth and so is praise to Him in Eternity and he is Wise and Knowing.**

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ  
وَهُوَ الرَّحِيمُ الْغَفُورُ {2}

**2. He know what enters the earth and what comes out of it and what falls from the clouds and what is rising therein and He is Merciful and Forgiving.**

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۗ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۗ لَا  
يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ  
إِلَّا فِي كِتَابٍ مُبِينٍ {3}

**3. And infidels said, "The Day of Reckoning is not going to come." Say, "Rather, by my Providence, it shall be brought about by the knower of secretes from Whom not the tiniest in the heavens and earth is hidden nor smaller than that nor bigger than that but is on a distinct**

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4}

4. So He may reward the faithful who have acted righteously, for whom is forgiven and honourable provision.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ {5}

5. And those who try to belittle Our Commands are those for whom is intense punishment.

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَى صِرَاطٍ  
الْعَزِيزِ الْحَمِيدِ {6}

6. And you will see those who are gifted with knowledge, will admit of what has been revealed to you is true, and guides its followers on a mighty and admirable path.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنْبِئُكُمْ إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي  
خَلْقٍ جَدِيدٍ {7}

7. And the infidels said, "Shall we point out to you a person who informs of you being raised alive after being broken to pieces?"

أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۚ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ  
وَالضَّلَالِ الْبَعِيدِ {8}

8. Has he libelled God by fabricating falsehood or is he mad? Rather, those who do not believe in eternity are doomed to punishment on the Day of Judgment, being in great misguidance in this world.

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ؟ إِنَّ نَشَأَ نَخْسِفُ  
بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ ؟ إِنَّ فِي ذَلِكَ لَآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ  
{9}

**9. Have they not seen in their forefront (present time) and behind (pastime) Divine disaster, as a result of human sins from the heavens and earth? If We wanted We would have buried them into the earth or brought from the heavens meteorites (over them) verily, in this are signs for the obedient devotee.**

### Moral

Bodily notes will suffice.

### Verses 10 – 21

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ؟ يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ؟ وَأَلْنَا لَهُ الْحَدِيدَ {10}

**10. Verily had We endowed on David a mighty grace, We had commanded mountains to be with him and birds too, while he glorified Us. And We had made iron mild onto the hands.**

أَنْ أَعْمَلَ سَابِغَاتٍ وَقَدِّرَ فِي السَّرْدِ ؟ وَأَعْمَلُوا صَالِحًا ؟ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ  
{11}

**11. And We had given him commands to frame armour out of it, keeping in view proportion of every part and keep on acting righteously, for verily I am watching what you are doing.**

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ؟ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ؟ وَمِنَ  
الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ؟ وَمَنْ يَزِغُ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ  
السَّعِيرِ {12}

**12. And We had commanded the winds to be at the beck and call of Solomon, when he completed with wind a month's tour in the morning and similarly in the evening, and for his sake, We had**

*rung molten copper into a gallery in a mine and We had commanded spirits to serve him and he who would disobey him would meet with fiery punishment from Us.*

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ ۗ  
اعْمَلُوا آلَ دَاوُودَ شُكْرًا ۗ وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ {13}

*13. They are doing whatever Solomon desired construction of huge buildings, artistic in feature and huge cisterns and rock cut vats and We had ordered the family of David to be grateful to Us, although few among My creatures are grateful.*

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ ۗ فَلَمَّا  
خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ {14}

*14. And when We fixed the period of death of Solomon, no one knew of it except until white ants which fed on his (wooden) rod. When his corpse fell down, the spirits came to know of his death when they said, "Had we known long before we would not have been involved in a disgraceful punishment.*

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۗ جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ ۗ كُلُوا مِنْ رِزْقِ رَبِّكُمْ  
وَاشْكُرُوا لَهُ ۗ بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ {15}

*15. Verily in the case of the men of Sheba there are signs in their abode. There were two series of gardens on either side, right and left, and they were commanded to eat Providential fruits and thank the Providence, fine town for residence with God, as Merciful over them.*

فَاعْرَضُوا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ  
وَأَثَلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ {16}

*16. But they disobeyed, so We inundated their lands with huge floods which resulted in exchange of fruitful gardens with two other gardens, bearing bitter fruits with tamarisk (evergreen tree) with here and there lote trees.*

ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۚ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ {17}

17. This is Our punishment for their ungratefulness, and do we ever punish alike, except the ungrateful?2

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ ۚ  
سِيرُوا فِيهَا لِيَالِي وَأَيَّامًا آمِنِينَ {18}

18. And We had settled such auspicious society between them and a group, who used to consult them.3

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَا لَهُمْ أَحَادِيثَ وَمَزَّقْنَا لَهُمْ كُلَّ  
مُمَزَّقٍ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ {19}

19. They prayed to Us, "Oh our God, make us far apart from them"4 and thus they became ungrateful so We fulfilled their desire and distracted them thoroughly. Verily in this are signs for the patient and the grateful.

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ {20}

20. Verily had the devil rightly guessed about them, when he said, "All would follow him except a group of the faithful."

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي  
شَكٍّ ۚ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ {21}

21. Over whom he has no control, but We had to establish by distinguishing between those who believed in eternity, and those who doubted.5 and your Providence is circumspective.

## Moral

This has been the practice of all secular States, bearing action on morality without religion which is another name for decency in sin. It is bound to wither and die like a seed, sown on stony ground or among thorns. Reason and experience both forbid us to expect that national morality shall prevail in exclusion of religious principles.

It will change as per convenience. We stated with democracy then jumped to the Republic and now are we devising socialistic structure of our choice. Let us see whither we en. Does religion i.e. (theocracy) change with circumstances? Islam will prevail until the Day of Reckoning and Divine Commands shall remain inviolable, when duly constituted Theocracy, under the 12th Divine Light is restored, after the failure of all human efforts in effacing it.

## Verses 22 – 30

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ ۚ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ {22}

**22. Say, "Call unto them of whom you are confident, barring God," although they have not the slightest hold on anything in the heavens and earth nor have they any share in their creation, nor are they anyway to assist the Creator.**

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۚ قَالُوا الْحَقُّ ۚ وَهُوَ الْعَلِيُّ الْكَبِيرُ {23}

**23. Their intercession before God will of no avail except that of one (i.e. Divine Light for the sinful faithful) permitted by Him, and until their distraction of their heart (subsides) or disappears (on reckoning plain) when they will ask one another, "What did your Creator say?" They will say, "Truth He said." He is Mighty and Omnipotent.**

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ ۚ قُلِ اللَّهُ ۚ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ {24}

**24. Say, "Who provided you from clouds and earth?" Say, "God." Then (ask them again) who is on**

*guidance you are they and who is an open misguidance?*

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ {25}

*25. Say, "You will not be questioned on our sins nor we on yours."*

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ {26}

*26. "God shall assemble us and decide on justice. He is best at (giving) decision."*

قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ ؟ كَلَّا ؟ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {27}

*27. Say, "Show me him whom you have equalized by associating with God. Never. You shall never be able to do so. Rather, He is Almighty and Wise."*

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {28}

*28. We have not sent you but a messenger on all humanity and giver of tidings and a warner, although most do not know.*

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ {29}

*29. And they ask you when this promise is going to be fulfilled.*

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ {30}

*30. Say, "The Day of Reckoning is fixed for you and when it matures neither will it be delayed nor will it be quickened a second."*

## Moral

Bodily notes are enough.

### Verses 31 – 36

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰ إِذِ  
الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ  
اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ {31}

**31. And the infidels swore they will never believe in the Qur'an and previous revelations would. You would have seen them when made to stand before their Creator, how one would accuse the other. The sub-ordinates will address their worldly bosses, "If it were not for you, we would have embraced faith."**

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذِ  
جَاءَكُمْ ۗ بَلْ كُنْتُمْ مُجْرِمِينَ {32}

**32. When the haughty, in reply would say, "What! Did we prevent you from embracing faith when it came to you? Rather, you yourselves were culprits."**

وَقَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ إِذِ تَأْمُرُونَنَا أَنْ  
نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ۗ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ  
فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۗ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ {33}

**33. The weak will say to the haughty, "By raising false propaganda, day and night (against God) you forced us to associate you with God" and would hide penance, on seeing the punishment, and We shall chain their necks in the flaming fire. Can there be any other reward for their infidelity?**

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {34}

**34. We did not send any warner in any township but the wealthiest thereof started to disbelieve Our Prophets.**

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ {35}

**35. And said, "We are richer in property and children and shall therefore not be punished."**

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {36}

**36. Say, "My Providence expands provision on whomsoever He likes and contracts likewise, although most do not understand.**

**Moral:**

(34) Cursed be that wealth (without religion) which leads one to disobey God and Divine Lights. Blessed is that (personal or national) which recognizes its real owner, God, the Almighty, and distributes as He desires, without disobedience unto Him, among His creatures individually or socially to equalize physical, mental, or spiritual inequality.

**Verses 37 – 45**

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا  
فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ {37}

**37. Neither your property nor your children will bring you to Our close proximity, except him, who embraced the faith and acts righteously, to such We shall doubly reward his acts (having contributed to Divine cause) and he will be safe in a lofty chamber of paradise.**

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ {38}

**38. Whereas those who tried to belittle Our Commands<sup>6</sup> shall be presented for punishment.**

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۚ وَهُوَ خَيْرُ الرَّازِقِينَ {39}

39. Say, "My Providence expands provision on whomever of His creatures He likes, and contracts otherwise. And whatever you spend you shall inherit. He is best at providing.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ {40}

40. And the day We assemble you all We shall demand of the angels if they were the people whom were they worshipping.

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۚ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۚ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ {41}

41. They will say, "Pure is Your nature, You alone are our Lord. We have nothing to do with them." Rather, they were worshipping spirits, most believing in them.

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ {42}

42. On that day none will benefit nor injure anybody and We shall tell the disobedient to savour of hellish punishment for their falsification.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرَى ۚ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ {43}

43. And when Our open Commands were being read out to them, they said, "He is nothing but a person who intends to prevent you from worshipping what your forefathers did." They say he is nothing but an impostor and these infidels whenever Truth 7 came to them and said, "It was

nothing but an open magic.”

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا ۚ وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ {44}

44. And We did not sent to these (infidels of Mecca) any revelation before this on reading of which they were falsifying you, nor did We send to them any Prophet after Jesus (and before your arrival) who commanded them to associate others with Me or falsify you.

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي ۚ فَكَيْفَ كَانَ نَكِيرٍ {45}

45. And their predecessors also had falsified the Prophet of their age, although these infidels of Mecca have not a fraction of wealth and power of what We had given them, but they falsified my Prophet. See what has been the result of My displeasure.

**Moral**

Clear.

## Verses 46 – 54

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ ۚ أَنْ تَقُومُوا لِلَّهِ مِثْلَىٰ شِئْءٍ وَأَنْ تَتَفَكَّرُوا ۚ مَا بَصَاحِبِكُمْ مِنْ جِنَّةٍ ۚ إِنَّ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ {46}

46. Say, “I advise you to supplicate Him alone, singly and jointly, and contemplate your companion (Prophet) is not mad. He is simply warning you against the impending intense punishment.

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۚ إِنِ اجْرِيَ إِلَّا عَلَى اللَّهِ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {47}

47. Say, “What I ask of you as a reward (for the attachment to Divine Lights) is for your own

*good, and my reward is on God Who is witness to all.*

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ {48}

*48. Say, "My God, the Knower of secrets instils truth in every heart (when it has to face falsehood)."*

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّئُ الْبَاطِلُ وَمَا يُعِيدُ {49}

*49. Say, "Truth has come and falsehood cannot either make its stand or retreat."*

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي [؟] وَإِنْ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي [؟] إِنَّهُ سَمِيعٌ قَرِيبٌ {50}

*50. Say, "If I am misguided I shall suffer on that account and if I am guided, it is due to the revelation of my Providence, Who is certainly Hearing."*

وَلَوْ تَرَى إِذْ فَزَعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ {51}

*51. Would you had seen them when they shall turn back distracted and they will not have any chance to escape and will be arrested."*

وَقَالُوا آمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاطُشُ مِنْ مَكَانٍ بَعِيدٍ {52}

*52. When they will say they have embraced faith in Divine Light, but of what avail that faith shall be then at such a distant date?"*

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ [؟] وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ {53}

**53. Although they have disbelieved him from the very beginning, and were guessing about him from afar.**

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۚ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ {54}

**54. A bar will intercept between them and their desires, as was done in the past. Verily they all had been in destructive doubt.**

### **Moral**

From Couplets 51 onwards to 54, presages emergence of Sufiyani marching to Damascus sending forces to Baghdad and Medina where in former place, they will kill 3000, commit fornication and kill 300 of the Bani Abbas chiefs and advancing to Kufa destroying its neighbourhood, shall face their opponent. The second party going to Medina will lay it waste for three days and nights, and will march towards Mecca when under Divine commands, at Baida, they will be sunk underground by Gabriel, leaving two of the tribe of Jhenia.

1. This implicates those who entertain as (tenet) “theory of Karma” wherein the sum of a person’s actions, which is carried forward, from one existence to another, and in so doing, it determines its character, for good or bad, in Hinduism and Janism. There is a belief, a person’s individual soul inherits and passes on the load of Karma (fate) improved or transgressed, as the case may be. In Budhism, however, there is no conception of a permanent personality but the Karma is attached, in some way, to elements physical and mental, which are carried on, from birth to birth, until the power which holds them together is disposed in the attainment of Nirvana (salvation).
2. Solomon had built a dam, he constructed two canals on the right and left flank, which water the whole township of Yemen. People later on were plunged into pleasures, like dancing and similar illegal musical entertainments, which demoralized them as a result of which, under Divine Wrath, the Bund was breached by rats, created therein and many lives were lost. People should take a warning in floods of the present times, as a person, and search illicit practice and avoid the same.
3. To regularize their actions (legally) for their own safety and benefit by keeping continuous contact with them.
4. to achieve our worldly end in view of pleasures, in which they were unfit to participate.
5. We decided completion of the trial of the world.
6. by ignoring Divine Commands and thus associating.
7. Islam and Divine Light.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the Name of God the Compassionate, the Merciful***

## Verses 1 – 7

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى  
وَتِلْثَاتٍ وَرُبَاعٍ ۗ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

**1. Thanks are due to God, Creator of the Heavens and Earth and who sends angels having wings, two, three and four and many more as He likes. Verily God is Omnipotent.**

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ۗ وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ  
بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {2}

**2. Whatever mercy He showers on humans, none can stop and whatever He does withhold, none can release after He has withheld it. He is Mighty and Wise.**

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۗ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنْ  
السَّمَاءِ وَالْأَرْضِ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ فَآنَىٰ تُؤْفَكُونَ {3}

**3. O you people, remember the Divine bounties on you. Is there any other Creator than God Who provides you from clouds and earth. There is no other God but He. Where are you then being led away?"**

وَإِنْ يَكْذِبُوا فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {4}

**4. And if they falsify verily have they done with the previous Prophets and reversion of all of them is unto God.**

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۗ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۗ وَلَا يَغُرَّنَّكُم بِاللَّهِ  
الْغُرُورُ {5}

5. Oh you humans, promise of God is true, let not worldly life deceive you and let not the crafty devil play you false. 1

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۗ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ  
السَّعِيرِ {6}

6. Verily the devil is your enemy and takes him so. Verily he and his army invite you to be members of Hell.

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ  
وَأَجْرٌ كَبِيرٌ {7}

7. Those who disbelieve (in eternity) shall have intense punishment for them, whereas the faithful who act righteously have forgiveness (on penance) and a great reward for virtues.

### Moral

Bodily notes with study of reference to previous Surah will suffice.

### Verses 8 – 14

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۗ فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ  
يَشَاءُ ۗ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ ۗ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ {8}

8. What! Is he whose evil actions eulogize him and who appreciates them (can be like him who is otherwise)? Verily God deprives him of guidance whom He likes and guides whom He likes, so you do not be sorry for them. Verily God is fully acquainted with their actions.

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأُحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ  
مَوْتِهَا ۗ كَذَلِكَ النُّشُورُ {9}

9. God is He Who sends currents of winds which carry clouds, feeds dry land which are

*enlivened after decay, so shall you be raised alive.2*

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ  
يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۚ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ  
{10}

*10. He who desires honour (real and eternal) on earth should know all honour is due to Him and virtuous deeds, void of association and insincerity rise unto Him (are appreciated by Him), and intense punishment is for them, who under intrigue, act evil, which shall ultimately fail them3.*

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أَنْثَى وَلَا  
تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يَعْمَرُ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ إِنَّ  
ذَلِكَ عَلَى اللَّهِ يَسِيرٌ {11}

*11. God is He Who created you all of sperm, then coupled you to a mate, and no woman conceives or delivers the child but He has knowledge thereof, and none becomes aged or dies young, but has their history recorded with Him and certainly this is easy for Him.*

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ ۚ وَمِنْ كُلِّ  
تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۚ وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ  
لَتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ {12}

*12. And such two seas are not alike: one saline and the other of fresh water, sweet to the taste, although from both of them you get provision (fish) and take out pearls for wearing, and you see the ship floating in the sea, piercing though it to enable you to seek livelihood through His Grace so you be grateful to Him.*

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي  
لِأَجَلٍ مُسَمًّى ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ  
مِنْ قِطْمِيرٍ {13}

**13. It is He Who enters the night into the day and vice versa and has set in motion the sun and the moon a source of your subsistence under His control, for a definite period, and such is God , your Providence, Whose is the kingdom inclusive of the entire creation, and those whom you pray, besides Him, do not own even the rind of a date stone.**

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَيَوْمَ الْقِيَامَةِ  
يَكْفُرُونَ بِشِرْكِكُمْ ۗ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ {14}

**14. And if you cry unto them, they will not hear you and even if they heard, they will not reply and will disclaim your association on Reckoning Day, and none can inform you so correctly as God the Knowing.**

**Moral**

Clear.

## **Verses 15 – 26**

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۗ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ {15}

**15. Oh you people, you are dependent on God, and God alone is Self-sufficient and Praiseworthy.**

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {16}

**16. If He wills, He can destroy you and replace you otherwise.**

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ {17}

**17. And this is not difficult for God.**

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۗ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ

كَانَ ذَا قُرْبَىٰ ۚ ﴿١٨﴾ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ ﴿١٩﴾ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٠﴾

18. None is going to bear the load of others and if any heavily loaded will call for assistance to lighten his load, he will not get it, even from his relations. You can frighten those who are afraid of God unseen, and are steady at prayers, and he who shall purify self of sins shall do credit to self, and reversion of all is unto God.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿٢١﴾

19. And the blind and the seeing are not alike.

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٢﴾

20. Nor those under darkness (of misguidance, i.e. who are after worldly pleasures) and those in light (i.e. who are on guidance and avoiding sins) are not alike.

وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢٣﴾

21. Nor those under shade and sunshine.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ ﴿٢٤﴾ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ۚ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ ﴿٢٥﴾

22. Nor the living and the dead. Verily God makes audient whom He wills and you cannot make those audient who are in the grave (i.e. blind-hearted).

إِنَّ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٦﴾

23. *You are merely a warner.*

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ {24}

24. *Verily have We sent you with the truth<sup>4</sup> and as a giver of tidings and a warner there is not a single tribe but has a warner for it.*

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالزُّبُرِ  
وَبِالْكِتَابِ الْمُنِيرِ {25}

25. *If they falsify you, they have done similarly in the past. Prophets came to them with miracles and enlightened Texts*

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۚ فَكَيْفَ كَانَ نَكِيرِ {26}

26. *and then I arrested the infidels, how severe was my seizure.*

### Moral

God has pointed out one of His most important attributes of being Self-sufficient and Indispensable to the creation. Divine guidance depends upon Divine awe and constancy at prayers.

### Verses 27 – 37

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا ۚ وَمِنَ  
الْجِبَالِ جُدُدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ {27}

27. *Have you not seen God sending rain from clouds with which We produce fruit of various colours? And from the mountains are cut roads, white and red, and in various other colours and others are black.*

وَمِنَ النَّاسِ وَالْأَنْعَامِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۚ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ  
الْعُلَمَاءُ ۚ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ {28}

**28. And from men and animals of like colour only the learned amongst men fear God. Verily God is Mighty and Forgiving.**

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً  
يَرْجُونَ تِجَارَةً لَنْ تَبُورَ {29}

**29. Verily who reads the Text and says prayers and spends what We have endowed upon secretly and openly in Our name, he is hopeful of a business, which shall never fail him.**

لِيُؤْفِقَهُمْ أَجْرَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ {30}

**30. So God shall fully reward him and enhance it out of His grace<sup>5</sup>. Verily He is forgiving and Appreciative.**

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ۚ إِنَّ اللَّهَ بِعِبَادِهِ  
لَخَبِيرٌ بَصِيرٌ {31}

**31. And oh you Prophet, the Book We have revealed unto you is true and confirming the preceding Texts. Verily God is acquainted with His creatures and guards them all.**

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۚ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ  
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْنِ اللَّهِ ۚ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ {32}

**32. Then we deposited Our text in whom We chose from Our creatures, of whom some are disobedient<sup>6</sup> others do recognize and are devotees, and the remaining surpass the devotees, being Divine Lights themselves, and this is a Mighty Grace in their favour.<sup>7</sup>**

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۗ وَلِبَاسُهُمْ فِيهَا  
حَرِيرٌ {33}

**33. Who will remain in Paradise of the highest grade, wherein they will have golden bracelets and ornaments of pearls and silk dress.**

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۗ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ {34}

**34. And they will thank God for having removed from them every kind of pain and sorrow and will say, "Verily our Providence is Highly Forgiving and Appreciative."**

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ  
{35}

**35. Who brought us out of His Grace to such eternal places, wherein there is neither grief nor fatigue.**

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ  
عَذَابِهَا ۗ كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ {36}

**36. And those who became infidels have hell for their abode, wherein they shall neither have death (to put an end to their agony) nor mitigation of punishment being alive, and for every ungrateful infidel, do We reserve like punishment.**

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ أَوَلَمْ  
نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۗ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ  
{37}

**37. Wherein they will be howling, "Oh our Providence, take us out from it so we may do virtues vice our vices, we committed in the past." What! Did We not give them life enough to make an**

*advice therein? When the Warner had come to them with an advice to whom they were indifferent. So better let them taste the punishment and there shall be none to assist the disobedient (under intercession).*

## Moral

32 to 35 give special significance of Grade of Fatima's lineage.

## Verses 38 – 45

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {38}

**38. Verily God knows the secret and open of the Heavens and Earth and is acquainted fully with the secrets of the hearts.**

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۗ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۗ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا ۗ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا {39}

**39. It is he Who made you successors on Earth (of your predecessors). He who denies unto Him results of such infidelity shall lie on him, and the result of infidelity will not enhance except losses to them alone.**

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِنْهُ ۗ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا {40}

**40. Say, "Do you see your associators whom you, barring God, pray creating anyone on Earth?" If so, show to Me or have they any share in the creation of the heavens or have We given the Books, on the authority of which are they laying their claims? Nothing of the sort rather, these disobedient are simply misleading by holding out false promises**

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۗ وَلَئِن زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ

مِنْ بَعْدِهِ ؟ إِنَّهُ كَانَ حَلِيمًا غَفُورًا {41}

41. Verily God has held over existence of the heavens and earth from their destruction<sup>8</sup>, when once they are off, none else can support them. Verily He is Forbearing and Forgiving.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ؟  
فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا {42}

42. They<sup>9</sup> swore by God if any warner would come to them, verily they would be more guided than their predecessors<sup>10</sup>, and when the warner came to them, it did not intensify, except their infidelity.

اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ؟ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ؟ فَهَلْ  
يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ؟ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ؟ وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ  
تَحْوِيلًا {43}

43. And prided on Earth wherewith they started intriguing and intrigue does not play false, but with its own agent. What! Are they awaiting treatment of their predecessors? They will not find any change in Divine treatment and none can avert it (i.e. Divine disaster).

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ  
مِنْهُمْ قُوَّةً ؟ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ؟ إِنَّهُ  
كَانَ عَلِيمًا قَدِيرًا {44}

44. Do they not move above the earth and look out what has been the end of the preceding generations? They were stronger than them, and God is not such as can be over-powered by anyone of the heavens or earth. Verily He is Omniscient and Omnipotent.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ  
أَجَلٍ مُّسَمًّى ؟ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا {45}

**45. Had God punished everybody (immediately) of his (sinful) action, He would not have left any creeping on earth, but He has given them time to a definite period (during which to rectify) and when they will mature (i.e. time of punishment) will then God (decide) knowing His creatures.**

## **Moral**

Clear.

1. Devil's deceptions were briefly stated in the previous Surah in Couplet 71. The so-called deceptions affecting the learned men are graded into seven classes, as per the grades of Hell by the sixth Divine Light viz.

- (1) those learned who reserve to themselves their knowledge without imparting to others,
- (2) those who are enraged at others advising men,
- (3) those who use their knowledge in royal courts debarring the public,
- (4) those who adopt tyrannical ways and are enraged when these defects are pointed out to them,
- (5) those who collect and criticize doctrines of various faiths to demand public admiration,
- (6) those seated on the throne of decision, challenge others while they are ignorant themselves , and
- (7) those finding fault with others, waste their time in ridiculing them.

A really leaned man is ever gloomy, adopts night waking a compulsion, is busy with finding fault of himself, to rectify his defects, and is ever importuning to God and knowing the qualities of men of his time, avoids their society, ad having fixed a stipulated period with self after contracting an agreement with it, keeps a watch, calls for accounts for its failure, demanding its rectification daily, and punishing for its failure.

2. After the first siren, shall the liquid of the sea, saline in nature, rise under evaporation, into clouds raining of which shall enliven the oldest corpses.
3. due to disbelief, when they shall be condemned to hell.
4. i.e. Glorious Qur'an.
5. i.e. he shall be entitled to intercede.
6. by not recognizing Divine Lights.
7. This Couplet especially applies to the lineage of Fatima and may commonly include 1) those who hover around their passion (material world), 2) those who hover around the reason (intellectual world) and 3) those who hover around their Creator God the Almighty (spiritual).
8. on account of His Lights.
9. i.e. infidel Qoraish.
10. Jews and Christians.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the Name of God the Compassionate, the Merciful***

**Note:** This Surah is known as the heart of the Glorious Qur'an and as blood circulating the human body passes through the heart of the body, every reference of the Text can be traced into this Surah.

## Verses 1 – 12

يس {1}

1. *Yasin.* 1

وَالْقُرْآنِ الْحَكِيمِ {2}

2. *By the Glorious Qur'an of Divine philosophy.*

إِنَّكَ لَمِنَ الْمُرْسَلِينَ {3}

3. *Verily are you one of the Prophets*<sup>2</sup>

عَلَى صِرَاطٍ مُسْتَقِيمٍ {4}

4. *on a straight path.*

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ {5}

5. *This Glorious Qur'an has been revealed by the Almighty, the Merciful.*

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ {6}

6. *To warn the tribe whose ancestors have not, so far, been warned to their negligence.*

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ {7}

7. Most shall not embrace faith.3

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ {8}

8. Verily have We round their necks thrown manacles, reaching their chins, whereby they cannot raise their necks.4

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ {9}

9. Thus have We erected a wall in front of them and in the rear of them ad thus have We lined their hearts with curtains on account of which they cannot see (appreciate Truth).

وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ {10}

10. It is all the same whether you warn them or desist, they are not going to embrace faith.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ ۚ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ  
{11}

11. Verily, can you warn those only who follow Divine Lights, and fear God unseen, give them only tidings of forgiveness and mighty rewards.5

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ {12}

12. Verily shall We raise the dead6 and the misguided (in future) by enlightening them to guidance and record their preceding acts7 and those apparent acts marks of which are left

behind them<sup>8</sup> and everything have We reserved in evident Divine Light, who shall testify to their deeds on the Day of Reckoning.

## Verses 13 – 32

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ {13}

13. Relate to them the history of the villagers of the Town (of Antioch) when Our Prophets came to them.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ {14}

14. When We sent them two Prophets, they falsified both of them, then We reinforced them with a third one, when they said, “We are come to you as Prophets.”<sup>9</sup>

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ {15}

15. Villagers (in opposition) said, “You are men likes and God, the Compassionate had not sent anyone as a Prophet. You are merely liars.”

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ {16}

16. They said, “Our Providence knows we are definitely sent to you.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ {17}

17. “And for us is only to transmit the message openly.”

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ {18}

18. The villages said, “We draw on ill-omen from you, if you do not desist, we shall stone you to death, and certainly shall befall upon you punishment from us.”

قَالُوا طَائِرُكُمْ مَعَكُمْ ۚ أَئِن زُكِّرْتُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ {19}

19. They (Prophets) said in reply, “Let your ill-omen be with you. You taunt us for our advising you. Rather, you are a transgressing tribe.”

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ {20}

20. And from the extreme corner of the town came running a man<sup>10</sup> saying, “Oh my tribe, follow the Prophets.

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ {21}

21. “Follow them who do not ask a reward but they are themselves guided.”

## Verses 22 – 32

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ {22}

22. And “What is up with me in which I should not pray to One Who created me ad to Whom shall I have to revert.

أَتَأْتِخِدُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ {23}

23. “Am I to adopt such gods, barring Him, if God, the Compassionate, intended to inure me, their (i.e. idols) intercession will be of no avail to me, in my rescue.

إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ {24}

24. "Under such circumstances I should be left in open misguidance.

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ {25}

25. "So, lo sir, I embrace faith in your (Really Unique) Providence."11

قِيلَ ادْخُلِ الْجَنَّةَ ؟ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ {26}

26. When he will be asked to enter Paradise he would say, "Would my tribe had known of my fate.

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ {27}

27. "Why my Providence forgave me and exalted me."12

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ {28}

28. And after his martyrdom, to punish his tribe, We need neither send any forces of angels13 nor are We going to send anymore.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ {29}

29. For them a simple shriek of Gabriel would suffice for their destruction.

يَا حَسْرَةً عَلَى الْعِبَادِ ؟ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {30}

30. Alas, on my creation! Not a single Prophet came to them but they ridiculed him.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ {31}

31. Do they not realize how many generations preceding them have We destroyed? And who are not going to come back to this world?<sup>14</sup>

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ {32}

32. And there is no go but all of them shall be assembled before Us on Reckoning Day. 15

Moral

Clear.

Verses 33 – 50

وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ {33}

33. (As a matter of fact) the dried up soil is a sign (on the ground of reflection) for them. We enliven it and grow out of it provision which they eat.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ {34}

34. We turn out gardens of dates and grapes and make streams run therein.

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۚ أَفَلَا يَشْكُرُونَ {35}

35. so they may take of its fruits and products thereof, by their hands. Will they not be grateful?

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ  
{36}

36. *Pure is He Who created a pair of everything of what the earth grows and of themselves and other things which they do not know.* 16

وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ {37}

37. *And the (approach of night, too, serves the sign, whence We bring out a day when they are left in the dark*17

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {38}

38. *And the sun revolves (rising and setting) and is marching on to a definite goal, under the design of the Omnipotent and the Omniscient.* 18

وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ {39}

39. *And the moon is one of the signs for whom We have fixed stages until it attains its pristine line, like a dry branch of a date tree.*

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ {40}

40. *Neither the sun can dare overtake, nor the night can overtake the day, although they all are having their revolution in their respective orbits.*

وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ {41}

41. *And for them, an extra sign*19 *is We carried them (as an issue of their) ancestors in a loaded ark (of Noah).*

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ {42}

42. And (We) have created for them like ships (airplanes) in which they are boarding.

وَإِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ {43}

43. If We desired, We could have crushed them when there would have been nobody to rescue them, nor would they have been set free.

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ {44}

44. But, for Our mercy, to let them enjoy for a limited period<sup>20</sup>.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ {45}

45. And when they are asked to fear God<sup>21</sup> and act so they may be mercified.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {46}

46. Not a sign of Divine signs comes to them from their Providence but they turn away from it.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ {47}

47. And when they are asked to spend in the name of God, out of Divine provision, the infidels tell the faithful, "Shall we feed those whom, if God willed, would have fed." You are, in this idea of yours, labouring under misguidance.<sup>22</sup>

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {48}

48. They ask you when Judgment Day is going to come if you are true.

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ {49}

**49. They do not think it will be a single trumpet call which will seize them all to death and they will be left in litigation.**

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ {50}

**50. They will have no opportunity to make a will nor to revert to their family.**

### **Religious Moral**

(1) Regarding work in Couplet 38 above it may be noted as ultimate responsibility on Reckoning Day, is personal and not collective. Man becomes a custodian of property he collects in this world, by his efforts, beyond his own requirements for others and shall be held up for its misuse by the latter and shall not be rewarded, if well spent (except in religious trusts, which are his own acts, as having spent and handed over to God. Yet, how few realize they cannot misuse them.

(2) Now efforts in its collection may be (1) legal, (2) doubtful, or (3) illegal. If legal, he will have to account for it. If doubtful he will be censured. If illegal he will be punished.

(3) Worldly property, before God, is like a flesh of a dead animal. Human efforts, therefore, in its collection, should be limited to the minimum so if it is legally acquired, he will be classed as pious, else censured or punished.

(4) Therefore, in choosing to employ efforts, physical or mental for worldly or eternal affairs, he should prefer eternal affairs, thinking it is his last day, and put off worldly affairs, thinking he is going to live forever.

### **Verses 51 – 83**

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ {51}

**51. And when the second trumpet will blow, they will come out of their graves and run to present themselves before their Providence,**

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ؟؟ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ  
{52}

52. saying, "Woe to us, we have been raised from our graves."<sup>23</sup>

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ {53}

53. This is the promise of our God, the Compassionate, held out to us, and about which the Prophet had given the (correct) news.

فَالْيَوْمَ لَا تُظَلَّمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ {54}

54. On the Day none shall be ill-treated nor paid beyond his due.<sup>24</sup>

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهِونَ {55}

55. Verily members of Paradise on that Day will be enjoying<sup>25</sup>.

هُم وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِبُونَ {56}

56. They, with their companions<sup>26</sup> will be sitting on couches under the shade, reclining against pillows.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ {57}

57. Wherein they shall have fruit and whatever they shall desire.

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ {58}

58. They will be haled with peace from their Providence, the Merciful.

وَأَمَّا زُورَ الْيَوْمِ أَيُّهَا الْمَجْرُمُونَ {59}

59. When a crier will call out, "Oh you criminals, be apart today" (and they shall pass to hell).

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {60}

60. Oh you sons of Adam, did I not command you not to be a devil's creature (by following him)?

وَأَنْ اعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ {61}

61. And pray obey in all affairs to Me alone. This is a right way.<sup>27</sup>

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۚ أَفَلَمْ تَكُونُوا تَعْقِلُونَ {62}

62. Verily did the devil misguide many of you (My creation) have you no common sense?

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ {63}

63. This is a hell, now, for you of which you were warned in the past.

اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ {64}

64. Get into it today (for your sceptical deeds).

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ {65}

65. *On that day, We shall seal their mouths<sup>28</sup> and demand testimony of their organs against their denial of their sins.*

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ {66}

66. *If We willed, We could have sealed their eyes too, and they would have wandered about in seeking the way, and where could they have found it.*

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ {67}

67. *And if We willed, We could have changed their physical features<sup>29</sup> whereby they could neither have gone ahead, nor trace behind.*

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۗ أَفَلَا يَعْقِلُونَ {68}

68. *And We retrograde his (i.e. man's) nature, when We turn him old. Do you not understand so much?<sup>30</sup>*

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ {69}

69. *We have not taught him (the Prophet) poetry, nor is it deserving of him. This is merely an advice and the Glorious Qur'an.<sup>31</sup>*

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ {70}

70. *To warn those who have a faithful (sensible) heart and a proof (to condemn to Hell).*

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ {71}

71. Do you not see We have created unaided, animals for their benefit?

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ {72}

72. And subjected them to their obedience. Some of whom they ride (the horse, the mule, etc.) and others they eat (the camel and the goat).

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۗ أَفَلَا يَشْكُرُونَ {73}

73. And in them, there are many advantages (their skin) and drink. Do they not acknowledge Our gratitude?

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ {74}

74. But they adopt worshipping other gods than the real (unique) God, so as to intercede on their behalf.

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ {75}

75. They will not plead any intercession whatsoever, although they gather in throngs to worship them.

فَلَا يَحْزَنكَ قَوْلُهُمْ ۗ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ {76}

76. Grieve not, you Prophet, at their talk. Verily do we know what they hide and what they expose.

أَوَلَمْ يَرَ الْإِنْسَانَ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ {77}

77. Does not man notice We created him from a sperm and he started litigating (as soon as he became strong on being created alive)?

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۚ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ {78}

78. And put forth before Us an example, forgetting his own creation saying, “Who will recreate me when once my bones were reduced to powder?”

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۚ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ {79}

79. Say, “He will recreate Him Who created him first (when he has not existed at all) and he is Omniscient.

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ {80}

80. Who creates fire from green trees with which you light your fire?

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ  
الْخَلَّاقُ الْعَلِيمُ {81}

81. What! Is He Who created the heavens and the earth not mighty enough to create (tiny creatures like them), aye, aye! He can, certainly, create beings, Mighty and Knowing (is He).

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ {82}

82. His Commands (regarding creation) is nothing but, whenever, what he wills, regarding creation of anything is to say “BE” and there it is existent.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ {83}

**83. Pure is His Nature under Whose control lies entire spiritual existence of everything, and to him is reversion of all.**

1. It is also the name of the Prophet. Oh hearer of revelation.
2. All Prophets have been shown and instructed to tread the Divine way, thus true conception of Divinity and cult propounded by them alone, if followed, will lead to salvation, else it is association leading to destruction. Thus, Prophets are Divine Lights, i.e. are torches, leading men from (the darkness of) misguidance to guidance. Revelation is therefore an essential concept for true religion. There is no living religion which in its own view is the mere product of human reflection.

This is the reason why Buddhism, Jainism, Confucianism, Theosophy, based on Karma, to establish universal brotherhood in faiths. Free masonry believing in the Supreme Being, Deen-e-Ilahi of Akbar the Great Sikhism of Guru nanak, Taoism in China, Shintoism, the indigenous religion of Japan, maintaining Nature worship and loyalty to a ruling dynasty cannot be rightly classed religions because revelation steps in where reason fails as with metaphysics. None exuded from God either of matter, soul, or forces, thus dispelling ancient Phallic Worship and ancient worship of natural phenomena, such as the sun, the moon, thunder, lightning, rain, etc.

The Holy Trinity of Christianity and Hinduism where Brahma is supposed to be the Supreme creature, and Vishnu is the Preserver and Siva is the destroyer as His incarnation, although Arya Samaj do not believe in idol worship and Brahma Samaj believe in one God, but are not free from the tenet of Karma.

3. In Divine Lights as per Divine decree.
4. This is allegorical with the following Couplet and it means due to their ignorance, infidelity, jealousy, and consequent enmity, they cannot afford to appreciate Divine Lights in their real position and thus no advice can prove fruitful in benefitting them.
5. Thus effective warning i.e. guidance is limited only to the followers of Divine Lights and those who fear God unseen.
6. on Resurrection or on Day of Judgment.
7. which bear no proof of existence now apparently.
8. e.g. in virtue by wells, mosques, tree plantations and vices in misguiding literature.
9. Two of them were arrested and were imprisoned by the king. When the third approached the Court, (he gained round the king and asked the latter regarding the two prisoners, and when he informed, suggested to the king to test them. When called upon, they prayed and healed (1) a natural blind, (2) a natural lame, (3) enlivened the only son of the king who had died long ago, and who recognized them, having prayed for him, upon which the king and his subjects embraced faith.
10. Habib, a carpenter who was secretly a Muslim but later upon the king's conversion to faith of Islam declared himself a Muslim openly.
11. You shall testify to this effect on Reckoning Day. He was persecuted and stoned to death and angels took his soul to Paradise. (1) He is known as Mo'min-Ale-Yasin, who with (2) Mo'min-e-Ale Pharaoh and (3) Ali is the third are three Siddiqs only, of whom Ali is superior to the remaining (1 and 2).
12. Note: Faith in God and crusade in Divine way, with life and wealth (which includes material, intellectual and spiritual gift has been the cause of forgiveness and exaltation.
13. As We did for Prophet Mohammad in Badr and of Hunian as a special privilege.
14. Incarnation is thus falsified. They will be held up on Reckoning day.
15. When justice shall be dispensed among them for their deeds in this world.
16. The germ coming down from clouds, germinates in soil from which are produced fruits or vegetables, eaten by men and animals, out of which issue in birth, i.e. what is grown from the soil is unknown to them, though laboured or worked by them. Similarly is germinating on mountains or beneath the sea.
17. This is allegorical, i.e. passing away of a Prophet (Divine Light) was a calamity drowning his followers in misguidance.

Note: The present age of disturbance is a calamity when the world at large is looking out for a Divine Light (who under Divine Will is hidden) to solve the problems, in spite of philosophers, scientists, and politicians being present, and who

cannot remove the present chaos.

18. Such is the destiny of man. Simple indolent contemplation and brooding over emotions of piety, will not determine his worth. He has to work, as per desire of the Task Master God) to get over (1) vice, (2) poverty, (3) ill-health and petty vexations, (4) bickering which confront us daily. Hence, one has to work as though he has to live forever, and live as though he is going to die today (vide Moral).

19. of Our Providential magnanimity.

20. to see if they realize Our control over their destiny.

21. Keeping in view of their past sins and future awaiting punishment for them.

22. As God has tried His creatures in power and wealth so has He, in subjugation and poverty, whereby He may forgive the rich of their sins, by their charity and the poor by serving faithfully and honestly the rich.

23. For accounting, translated as per Divine Light.

24. In due dispense of Divine justice.

25. results of the precautions, i.e. piety they observed in the world.

26. nymphs and virtuous wives.

27. Thus We have true religion on one side observed by following the Divine Lights, leading to the Divine way, whether the Divine Light is represented in Moses, Jesus, or Mohammad or his authorized successors, and on the other side paganism whether as civilized barbarism and disguised animalism, as in the present hydrogen, atomic destructive age or otherwise, in divisions 70 or more formed on self-opinion. It was religion which awakened them to struggle for freedom, and constitute their laws, arts, and civilization based on it, with will of Supreme Deity, and Divine force, by sanction of eternal punishment. Today this very religion is neglected.

28. of the criminals in whose left hand will be their record.

29. converting them into pigs and monkeys.

30. When God has power to transfer living human nature, He can, as well, transfer the disobedient into monkeys and swines.

31. Poetry is usually based upon mental vision, whereas the Qur'an is based on Divine truth.

## **An advice of First Divine Light, Ali, (peace be on him) to his eldest son, Hassan, Second Divine Light.**

### ***I begin in the name of Allah, the Merciful, the Compassionate.***

*1. Praise be to God and His Prophet. I appreciated turning away from the world, directing to Eternity and this prevented me from thinking of others, barring my own soul. My designs have revealed unto me facts since I gave up anxiety of others, barring my own. They have turned me against my passion, opened to me facts of my passing away, shown me ways to self-sacrifice, wherein there is no wasteful act, such as sport and gossip, and wherein there is no falsehood.*

*2. I admonish you to entertain Divine Awe. Serve God, perpetuate your heart in Divine Contemplation, hold fast His Commands, enliven your heart with admonitions, reduce it by piety and sobriety, strengthen it with faith, make it compliant with remembrance to death, fix it for extinction, show worldly trials, frighten it with changes and attacks of times (i.e. Partition and Police Action of Hyderabad), advance facts of past nations, remind trials of your predecessors, think of their relics and see what they have done and how they have transformed and where they have marched and made their homes.*

3. You will realize leaving friends and relations. They are secluded and shortly you will be one amongst them. Now improve yourself and do not make eternity slave to your world. Give up discussion on what you do not know, give up treading the path leading to misguidance, because it is better to overcome adversities than to undergo later pains of misguidance. You are to order virtue, prevent vice with hand and strength, avoid evil, within limits of your range, deny self, as required (when people will deride and persuade you to change your attitude), be steady against worldly attacks and stand pains of trials in life, in maintain truth, acquire religious law, control your passion against unlawful with patience, for the latter is an excellent virtue of character and in all affairs, seek Divine protection.

Make your wants sincere to God, for with Him lies power of gift and withhold. Desire immensely virtue, it is no use learning what does not bring good, give up every act, false or doubtful or misleading. Know, He who kills, enlivens, and He who brings in adversities, removes them, too. The world is for prosperity, adversity and rewards of eternity and on what we do not know is created by God.

4. You were created ignorant, obtained knowledge through Him and to Him should you devote your entire life. Remember, none gave better information regarding the Creator than the Prophet. Hence, adopt his instructions and ways and means, and admit your non-entirety and your dependence. Pray for guidance, fear His wrath, displeasure, for he has commanded nothing but virtue, and has forbidden nothing but vice. He who realized the world is of a group, which is informed of a field where there is no water and vegetation, he will think of evergreen gardens and will bear difficulties of journeys, distasteful food, to reach the said destination, nor will feel these pains or think of debts to spend on luxuries, and will not prefer any to drawing him nearer to the destination.

5. The man cheated by this world resembles a group living in prosperity and informed of famine stricken area, he will not approve of any suggestion to give up existing pleasures. he will not consider separation.

6. Make your judgment a balance to weight you against others. Choose for others what you choose for you. Do not tyrannize others as you would not like to be tyrannized. Oblige as you would others would unto you, find fault with self, as you would pick with others, be satisfied with others as you would others be satisfied with you. Do not speak what you do not know, talk of what you know, do not relate regarding any acts which you would dislike others would attribute to you. Remember pride prevents reproving and virtue, and is a disaster to reason. Try honestly in earning an honest penny and do not sit down out of pride, do not hoard up for posterity, and when you attain your aim, kneel down before god and fear Him immensely. Know the path before you is lengthy, difficulties are tremendous and you cannot become independent by acquiring fruitful gardens of provisions, for futurity, and while carrying this provision, you should be lightly loaded (i.e. sinless). Do not carry beyond your strength and help the needy during your being prosperous.

7. Remember well to climb this mountain, it is best to be lightly loaded, everything lawful of the world shall have to be accounted for, and everything unlawful will bring in punishment. Therefore, be content with little of lawful in more than you bear. (This is "piety" of Divine Lights"), this world, lest you be

*detained (quarantine “wukoof” idleness will bring on misery, seek out places which lie beyond this hill, as after death, there is no forgiveness of sin, nor shall you revert.*

*8. Remember, God has commanded, “Pray for requisitions” and acceptance thereof. Hence, pray for requisition and mercy. He has not forbidden penance on sin nor has He hastened punishment. He has not disgraced you; He has not closed against you the door of penance nor turned you hopeless against mercy. Rather, He has fixed a reward for avoiding commission of sins, He has counted your sin as a unit during accounting, and compensated reward ten times likewise. He has opened gates for turning away from sins when you cried at Him, and heard your cry. When you listen to Him He realized it, when you presented your desires, complained of your grievances, applied for removal of trials, prayed his assistance, prayed for merciful bounties, entirely under His control, viz increase in life restoration of health, extension in provisions, He handed over to you the keys of His treasures, and you prayed and He granted them all.*

*It is necessary therefore; you should not be disappointed at granting of prayers, if delayed because endowments depend on sincerity of intentions and many a time, delay results in increase of reward of the applicant and bounties become plentiful for the desirous. Many a time, turning you away from your desires is more advantageous to you and many a time granting requisition may result in destruction of your eternity. Hence, your requisition must be of a nature, fruits whereof shall last for you, and disaster whereof shall remain away, and not neither property can remain for neither you nor you for it. That is, separation is inevitable with frailty.*

*9. Know fully you are created for eternity and not for the world, for destruction and not for perpetuity, your creation is for death not for life in this world. You are present in frailty, you live where contentment should rule your wants, you are standing on a road leading to eternity, you are fated to death from which none can escape, nor even one who desires it. Thus, fear death, lest it may seize you while you are engaged in sins. You may be thinking of penance and death seizes you, when you will surely ruin yourself. Remember death immensely, of what shall suddenly fall upon you and shall meet you after death. Avoid greed of the world which you notice, lest you may be duped in it, for verily God has acquainted you with it, and even latter (world) has described itself to you. It has revealed its drawbacks.*

*10. Verily worldly people are barking dogs, are wild destructive animals, amongst which some bark at others, and rulers of the world devour those disgraced therein, the great of the world tyrannize the weak thereof. These are quadrupeds, a group whereof is hand and foot bound, is imprisoned and the other free. They have lost their senses and have ridden to march to unknown forests. These are wild animals entangled in dreadful forests, from which there is no escape, nor any guide to lead them, the world has tracked them to a blind alley. Their eyes are sewn by guiding angels. These are lost in misguidance and drowned in worldly pleasures. They have made the world their creator, and the world has commenced to play with them. They are engaged in its frailties’ and forgotten what is to follow. Casually lightening glistens the darkness, as though a traveller reached his destination. He who hastens is likely to meet his*

*comrades. Know fully he who has camels going on for day and night is journeying, whereas, otherwise, he is delaying it. Know fully thirst of desires shall never be quenched, and you shall not avoid death.*

*11. You are on the road on which your predecessors were. Hence, delay worldly desires which lead to collection of property, for every one desirous, do not attain his aim, nor delaying it, remains disappointed. Keep pure your passion, for God has forced you against kneeling before anybody except Him. Where is the advantage in acquiring property by foul means? What is the opulence attained under extreme pains? If you are capable of having none between you and God, do so. You shall have your reward and share. Remember God's minutest gift is by far superior to human extreme benefits, although all provisions are from Him, direct or otherwise.*

*12. Loss of your worldly acquisition owing to your silence is easier than loss sustained by talk on inquiry. Control your tongue, as it may involve you in creation of desires, leading to destruction. Bitters of disappointment are preferable to extenuation of hands to others. Engaging in work with self-respect and piety is better than acquiring riches with foul means. A man is a guard to his secrets, and an often time seeks what is destructive to him. The talkative always suffers. He, who undertakes, with sense and consideration, foresees. You keep company with the virtuous and by of them. Avoid evil society and unlawful earning, which is highly evil. Tyrannizing the weak and the aged (mother and father) is awful, when mild treatment likens harsh treatment, latter becomes middle course. Often times, medicine becomes disease and vice versa. Often time advice is sought from fools (their acts teach a lesson). Deny self-dependence on desires for latter is capital of fools and wisdom demands recollection of experience and the best experience is what teaches you.*

*13. Hasten during leisure, lest latter turns into grief and anger, every seeker does not attain his aim nor every traveller returns. The greatest mischief is destruction or accompaniment to eternity, and to deny eternity. Every work has an end, possibly you attain shortly. Worldly industrialist or trader throws himself in destruction. Often, little property brings about plenty, due to excessive blessing. Treat the world and worldly people with consideration so long as they are obedient to you. Treat your brother affectionately. When he is indignant at you and turns against you, draw neat to him. When he distances you, treat him with gifts, when he miserly, when he behaves harshly treat him mildly, when he commits wrong, accept his excuse and forgive him.*

*Be a subordinate to him as though he is your master, specialize your advice for your religious brother, whether he takes it well or ill. Swallow your anger and wrath for I have not seen sweeter pewter than this. Considering the question of Eternity, he who behaves harshly with you, treat him mildly, for hem turn docile. Oblige your enemy for it results in success by means of friendship or with enmity is sweetest. Do not entirely cut off connection of your brother, this may ultimately draw him near to you. Prove him true, as he thinks well of you. Do not waste your brother's rights.*

*14. See your wife and children do not ill-treat you. Do not turn to him who does not turn to you. It is better your yielding is not over-powered by your brother's tyranny and his ills do not over-power your*

*obligations. Let not his tyranny appear great to you for he has ruined himself and done you good, and it is not fair to do him ill, who has done you good.*

*15. Remember, provision has two sides: one you look out and the other looking out for you, which will come to you, even if you do not attempt it. What bad habits are to be importuning during poverty and tyrannizing during independence! Nothing in the world is profitable to you until it aims at improving your eternity. If you are sorry for what is lost (feel so from the eternal point of view). If it is worldly, as it is gone, what is contradicting is come will also pass away. Why be sorry for the transitory loss or think of gaining it? Worldly affairs like or unlike, resemble each other. Do not be like one whom advice does no good, until extreme pains reach him, for the wise accepts advice with manners and learning, while animals need caning. <sup>1</sup>*

*16. Avoid painful occurrences with fortitude and strength of certainty for he, who gave up the middle course, tyrannizes self. Everyone's comrade is like in his relation for he speaks and praises well during absence as well. Poor is he who has no friend, often a stranger owing to friendship becomes a relation, and vice versa. He who has exceeded the limits, finds difficult to get on. To him, who is contented with his provision, it will be last. Strongest recommendation is what you have sought before you and God. He who does not sympathize with you is your enemy, and occasionally disappointment with him brings your aim, when you expect destruction of your eternity at his hand, for his association and complying with his evil desires, will lead you to hell.*

*Postpone evils for you can hurry at any time. Denying obligation to the ignorant and the ungrateful is equivalent to obliging the sensible grateful. He who is restive with the times, owing to property and children, will be deceived thereby. Before inquiring difficulties and pleasures of travel, ascertain good and evil of the companion. Before inquiring of the house ascertain the nature of neighbours. Avoid jokes and consulting women, their intentions are weak and idle. Enforce Pardah, as it is a guard to their chastity. Do not give them liberty undertake your work. Do not let them recommend strangers, fix responsibility on each. Respect and oblige your family for they are your shoulders.*

1. Provision is a fixed allotment, legally fixed by God. If it is spend under consideration and lawful earning leads to longevity of life, and when earned illegally being subject to passion (reduces by so much from legal destiny) it is soon wasted, with reduction of life, thus sum total remaining the same as per "Law-he-Mahfue" varying as per varying tendency annually as per Law-he-Mahv. That which is given is virtues is a gift for others, at his hands, for his deservedness and which is dissipated in vices is unlawful, spent by the vicious under him. If out of it, goes to virtue, goes to extend life. P.S. Advice, though addressed to his son, who is also Divine Taught, refers for general education, alike may references in Divine Text although addressed to the prophet, really meant for the public at large.

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