

The Glorious Qur'an, translated with Commentary of Divine Lights Set 6



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The Glorious Qur'an, translated with Commentary of Divine Lights by Ali Muhammad Fazil Chinoy
Set 6, Manzil 6, from Surah As-Saffat (37) to the end of Surah al-Hujurat (49)

Category:

General [4]

Qur'an Commentaries [5]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of God the Compassionate, the Merciful

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Verses 1 – 21

وَالصّٰفّٰتِ صَفًّا {1}

1. I swear by the congregation (of Prophets, angels and devotees unto Me).

فَالزّٰجِرٰتِ زَجْرًا {2}

2. (I swear) by those who prevent the devils from soaring high.

فالتّٰلِیٰتِ ذِكْرًا {3}

3. (I swear) by those who read out the Glorious Qur'an to the Prophet, as commands from Me.

إِنَّ إِلَهُكُمْ لَوَاحِدٌ {4}

4. Verily your Providence is Unique, alone, by Himself (in the creation and its administration).

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ {5}

5. Providence of the Heavens and Earth and in between and the Providence of the East.

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ {6}

6. Verily, have We adorned the skies over the earth with stars.

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ {7}

7. And protected them from every strong-headed devil.

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذِفُونَ مِنْ كُلِّ جَانِبٍ {8}

8. Who cannot overhear the angels, high above, and who dart towards them from every direction, as shooting stars

دُحُورًا ۚ وَلَهُمْ عَذَابٌ وَاصِبٌ {9}

9. to drive them off and for them is ever-lasting punishment

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ {10}

10. except one who steals away the communication and is persecuted by Our flaming stars.

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ {11}

11. Ask (associators of Mecca), whether as creatures, they are stronger than their forefathers (whom We destroyed under disobedience). Verily have We created them out of slimy earth.

بَلْ عَجِبْتَ وَيَسْخَرُونَ {12}

12. Rather, you are surprised (at their not believing) and ridiculing the Glorious Qur'an.

وَإِذَا نُكِّرُوا لَا يَذْكُرُونَ {13}

13. And when they are advised by it, they do not take a lesson.

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ {14}

14. And when they see any miracle they hoot it out.

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ {15}

15. And say, "Verily this is nothing but an open magic.

أَأَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ {16}

16. "What! When we die and are turned to dust and bones, shall we rise again?"

أَوْ آبَاؤُنَا الْأَوَّلُونَ {17}

17. "And our forefathers and predecessors, too?"

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ {18}

18. Say, "Yes, you will be disgraced in Eternity."

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ {19}

19. Verily their rising (from the graves) will be only due to a single siren call (by Israfeel) when they will awaken and be looking (at the events)

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ {20}

20. and will say, "Alas! This is the Judgment Day."¹

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {21}

21. This is the Day you were falsifying for dispensation of Divine Justice.

Moral

The actions are always to be judged by immutable standard of right and wrong, but judgment will consider age, country, station, and other accidental circumstances. Judgment is like a pair of scales and evidence is like weights, and Divine Will shall hold the balance, with a slight jerk of a proof of Divine affection and of Divine Lights, it will be sufficient in many cases to make the lighter scale appear the heavier. Never forget the Day of Judgment.

Keep it always in view and frame your actions and plans with a reference to its unchanging decision (depending on Divine Love and of Divine Lights). Love implies obedience – (note carefully) acts due to admixture of filthy earth may be liable, yet proof of Divine Love, causing mental pain for their issue and penance may lead judgment to relaxation.

Verses 22 – 74

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ {22}

22. Assemble the disobedient and their companions and those, whom they worshipped,

مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ {23}

23. barring God, and take them to hell.

وَقِفُوهُمْ ؟ إِنَّهُمْ مَسْئُولُونَ {24}

24. Stop them they shall be questioned.2

مَا لَكُمْ لَا تَنَاصَرُونَ {25}

25. What's up with you in which you do not help one another?

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ {26}

26. Rather, they will be highly obedient on that day.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ {27}

27. And will approach one another asking (why did they misguide them)?

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ {28}

28. The misguided will say to their (worldly) masters, "You, under force of your influence, persuaded us (to join hands with you)."

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ {29}

29. They will retort, "You yourselves were not faith faithful (on the Right Path).

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۚ بَلْ كُنْتُمْ قَوْمًا طَآغِينَ {30}

30. "We had no control over you. Rather, you were a headstrong.

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۚ إِنَّآ لَذَاتِقُونَ {31}

31. "Rightly is confirmed upon us, Command of our Creator, and verily shall we savour punishment.

فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ {32}

32. "We misguided you, for verily we ourselves were misguided."

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ {33}

33. Verily on that day they will participate in punishment.

إِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {34}

34. We treat offenders similarly.

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ {35}

35. Verily these are those who turned their faces when it was told to them there was none but God to overrule them.³

وَيَقُولُونَ أَأَنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ {36}

36. When, in reply, they used to protest, “Whether for the sake of one mad poet, were they going to give up their master?”

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ {37}

37. Rather, Divine Text brought facts from God and verified the Prophets.

إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ {38}

38. Verily are you to taste a painful punishment.

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ {39}

39. And you will not be rewarded but what you deserve for your acts.

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {40}

40. Except Godly sincere creatures.

أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ {41}

41. Who shall have a well-known provision

فَوَاكِهَ ۙ وَهُمْ مُكْرَمُونَ {42}

42. of variegated fruits (served by servants of their choice and with honorary treatment

فِي جَنَّاتِ النَّعِيمِ {43}

43. in Paradise of bounty,

عَلَى سُرُرٍ مُتَقَابِلِينَ {44}

44. seated on coaches, facing one another,

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ {45}

45. wherein shall circle around cups of wine (without distaste and intoxication).

بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ {46}

46. White and palatable to the taste.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ {47}

47. There being neither intoxication nor ill-affecting them.

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ {48}

48. And by their sides shall be nymphs of large pearl eyed, looking down with modesty

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ {49}

49. as though protected like an egg.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ {50}

50. They will be directing self and enquiring of one another (as to the bounties showered by God).

قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ {51}

51. One of whom shall say, "I had a companion

يَقُولُ إِنَّكَ لَمِنَ الْمُصَدِّقِينَ {52}

52. who used to say, 'Are you one amongst them to confirm the Reckoning Day.'"

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَ لَمَدِينُنَا {53}

53. "What! When we shall be turned into dust and bones shall there be anyone to punish us?"

قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ {54}

54. He will further say, "Are you aware where he is now stationed (in hell)?"

فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ {55}

55. When he will cast a searching eye in hell he will find him in the midst of it.

قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِ {56}

56. When suddenly he will say, "By God, you would have also destroyed me.

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ {57}

57. "Had it not been for Divine Mercy, I would have been present in hell with you."

أَفَمَا نَحْنُ بِمَيِّتِينَ {58}

57. What! Were not among the dead who died in the world

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ {59}

59. except in our first death's stage, and are you not among the punished (about which you were falsifying).

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ {60}

60. Verily, this is a mighty achievement.

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ {61}

61. To gain which every attempt should be made by one (who desires to achieve it).

أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ {62}

62. Is this entertainment better or a bitter tree.

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ {63}

63. Which We have fixed as a test for the disobedient

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ {64}

64. Verily that takes its roots from hell.

طَلَعَهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ {65}

65. Fruits wherof grow as heads of the devil

فَأِنَّهُمْ لَأَكْلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ {66}

66. Verily inmates of hell shall eat of those fruits and fill their stomachs. 4

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ {67}

67. And long thereafter, they shall be served with a mixture of hot liquid to drink.

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ {68}

68. Whereafter their resort is hell.

إِنَّهُمْ أَلفُوا آبَاءَهُمْ ضَالِّينَ {69}

69. Verily had they found their forefathers similarly misguided.

فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ {70}

70. Whom they followed so strictly.

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ {71}

71. Verily were misguided most of their preceding generations.

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ {72}

72. Verily amongst them had We sent Warners.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ {73}

73. Look at (with an eye of taking lessons) to what end the disobedient attained.

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {74}

74. Except the sincere followers of the Prophets having clarified themselves of impurity of soul (i.e. sins) due to association.

Moral

Quite clear.

Verses 75 – 113

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ {75}

75. And verily Noah called unto Us and we are best at responding.

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ {76}

76. And We saved him of being frequently stoned, and his family from great calamity (of being

drowned).

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ {77}

77. And We retained Truth, Faith, Divine philosophy and the Text 9with the Immaculate members) of his family.⁵

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {78}

78. And We left his history for the posterity.

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ {79}

79. Be Our peace on Noah from the Faithful of the world.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {80}

80. Thus We reward the obliging.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {81}

81. Verily, he was one of Our approved devotees.

ثُمَّ أَغْرَقْنَا الْآخِرِينَ {82}

82. And We drowned the rest.

وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ {83}

83. *And verily was Abraham once of the followers.* 6

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ {84}

84. *And when Abraham approached God with sincerity (saying he will die as a mortal).*

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ {85}

85. *He asked his uncle and his tribe as to whom they worshipped.*

أَفَنُفِكَا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ {86}

86. *What! Leaving God are you adopting false gods?*

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ {87}

87. *What do you think of the Creator of the world?*

فَنَظَرَ نَظْرَةً فِي النُّجُومِ {88}

88. *Then he directed his sight towards the stars.*

فَقَالَ إِنِّي سَقِيمٌ {89}

89. *And said, "I shall shortly fall ill."*

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ {90}

90. *They turned their backs on him.*

فَرَاغَ إِلَىٰ آلِهِتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ {91}

91. *He quietly went to their gods, placing food before them, asked them why they were not eating.*

مَا لَكُمْ لَا تَنْطِقُونَ {92}

92. *“What is up with you? Why do you not talk?”*

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ {93}

93. *And secretly hammered them with the right hand.*

فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ {94}

94. *(On seeing this affair on their return) they directed themselves quickly to Abraham.*

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ {95}

95. *Abraham (before Nimrod) said, “What! Are you worshipping them whom you have carved out of your own hands?”*

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ {96}

96. *Rather God has created you and them whom you call out.*

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْفُوهُ فِي الْجَحِيمِ {97}

97. They consulted among themselves (as to how to deal with Abraham) and decided to make a kiln, wherein to burn him alive.

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ {98}

98. Thus they played a trick against Abraham and We disgraced them.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ {99}

99. And Abraham remarked, "I am sincerely devoted to God to attain proximity."

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ {100}

100. "May God bestow on me a virtuous son (to carry out my mission)."

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ {101}

101. We gave him tidings of a forbearing son.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ؟
قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ؟ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ {102}

102. When he attained maturity, Abraham addressed him, "Oh my dear son, I have witnessed you in a dream in which I sacrifice you. Say what your idea about it is." Ismail said, "Dear Father, do what you are ordained. You will find me among the patient, God Willing."

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ {103}

103. *On mutual consent, Abraham laid him on the ground (for sacrifice).*

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ {104}

104. *We addressed him (near Jid-e-Khaif in Mecca).*

قَدْ صَدَّقْتَ الرُّؤْيَا ؕ إِنَّا كَذَّبكَ نَجْزِي الْمُحْسِنِينَ {105}

105. *“Verily you have verified your dream.” (The Divine Response) “Thus do We reward the obliging.*

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ {106}

106. *Verily this was an open trial of Abraham^{7 .8}*

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ {107}

107. *We replaced his son’s sacrifice with the greatest sacrifice.⁹*

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {108}

108. *And We left his history as a memento for future generations to revive.¹⁰*

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ {109}

109. *Be Divine peace on Abraham.*

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {110}

110. Thus do We reward the obliging.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {111}

111. Verily he was one among the faithful.

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ {112}

112. And We gave him tidings of a son, Isaac, who was to be a prophet among the virtuous.

وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ {113}

113. And We bestowed upon Abraham and Isaac bounties in their posterity, some of whom are virtuous and others openly disobedient.

Moral

This presages Imam Hussain's Martyrdom and is a miracle of the Glorious Qur'an.

Verses 114 – 137

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ {114}

114. Verily We obliged Moses and Aaron.

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ {115}

115. And saved them and their sect from a great calamity.

وَنَصَرْنَا هُمْ فَكَانُوا هُمُ الْغَالِبِينَ {116}

116. *And helped them upon which they became victorious.*

وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ {117}

117. *And endowed upon them an (exhaustive) Book of Commands and Refrain.*

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ {118}

118. *And showed them the right path (leading to Paradise).*

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرِينَ {119}

119. *And left their history as a memento for future generations.*

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ {120}

120. *Be Divine Peas on Moses and Aaron.*

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {121}

121. *Verily do we similarly reward the obliging.*

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ {122}

122. *Verily they are among the faithful creatures.*

وَإِنَّ الْيَاسَ لَمِنَ الْمُرْسَلِينَ {123}

123. And verily Ilyas was among the prophets.

إِذْ قَالَ لِقَوْمِهِ أَأَلَا تَتَّقُونَ {124}

124. When he exhorted his tribe for not fearing God.

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ {125}

125. And asked them why they called upon the idol Baal, leaving aside the most glorious Creator?

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ {126}

126. God is our Providence and of your preceding forefathers.

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ {127}

127. They falsified him. Verily they will be presented before God for punishment

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {128}

128. except the sincere devotees.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {129}

129. And We left his history to posterity.

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ {130}

130. Be peace on Prophet Mohammad and on his Immaculate Family. 11

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {131}

131. And thus We reward the obliging.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {132}

132. And verily he was among the faithful creatures.

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ {133}

133. And verily Lot was among the prophets.

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ {134}

134. And when We saved him and his entire family

إِلَّا عَجُوزًا فِي الْغَابِرِينَ {135}

135. except his wife who was to remain behind.

ثُمَّ دَمَّرْنَا الْآخَرِينَ {136}

136. And We destroyed the remaining.

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ {137}

137. And you pass across them day and night.

وَبِاللَّيْلِ ۚ أَفَلَا تَعْقِلُونَ {138}

138. What! Do you not follow so much?

Moral

Every tribe of a prophet for disobedience and tormenting him was punished by God, except that of Prophet Mohammad, for whom Resurrection is reserved and the Prophet is thus consoled in the forgoing paragraph.

Verses 139 – 182

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ {139}

139. And verily Jonah was among the Messengers.

إِذْ أَبَقَ إِلَى الْفُلِكِ الْمَشْحُونِ {140}

140. When he hastened to a loaded boat to board¹²

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ {141}

141. drew a lot which fell upon Jonah.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ {142}

142. (They cast him into the sea) and the fish swallowed him when he was penitent (for his indignant haste).

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ {143}

143. *And had he not been repentant*

لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ {144}

144. *he would have remained in the stomach of the fish until the day of rising.*

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ {145}

145. *And We threw him out (the fish vomited) under Divine Command on barren land, outstripped off skin.*

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ {146}

146. *And thereon We grew a gourd tree.*

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ {147}

147. *And We had sent him to a sect numbering a little over a lakh.* 13

فَأَمَّنُوا فَامْتَنَّا لَهُمْ إِلَى حِينٍ {148}

148. *They became faithful¹⁴ and We profited them for the time being.*

فَاسْتَفْتِهِمُ الرِّبَّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ {149}

149. *And ask them (infidel Quraish) whether there are daughters for God and sons for them?*

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ {150}

150. Did We create angels as females in their presence?

أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ {151}

151. Beware! What they say is allegation.

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ {152}

152. What! Children to God! The (Self-sufficient) verily they are liars.

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ {153}

153. Did God prefer daughters to sons?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ {154}

154. What is up with you? How do you decide?

أَفَلَا تَذَكَّرُونَ {155}

155. Do you not have sense?

أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ {156}

156. Have you any open proof in support of it?

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ {157}

157. Bring it forward if you are true.

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ {158}

158. They proposed inter-relation between God and spirits, which the latter (spirits) deem it a libel and they (associators) will be presented for punishment.

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ {159}

159. He is far above what they allege

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {160}

160. except the sincere creatures.

فَإِنَّكُمْ وَمَا تَعْبُدُونَ {161}

161. For verily you and those who worship

مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ {162}

162. are not going to withstand Him by misguiding (His creatures)

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ {163}

163. except those who are to burn in the fire of hell.

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ {164}

164. And there is none among us (the Immaculates) 15

وَإِنَّا لَنَحْنُ الصَّافُّونَ {165}

165. but has a fixed grade.

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ {166}

166. And verily were we glorifying Him before creation and coming into this world.

وَإِنْ كَانُوا لَيَقُولُونَ {167}

167. And they (infidel Quraish) claimed

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ {168}

168. by asserting, had any messenger been sent amongst them, like those sent among the Jews and Christians

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {169}

169. they would have been sincere devotees of God.

فَكَفَرُوا بِهِ ؟ فَسَوْفَ يَعْلَمُونَ {170}

170. but they falsified when (Prophet Mohammad) he came to them and shortly shall they realize

the results thereof.

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ {171}

171. And verily have Our Commands foregone in favour of Our Prophet.

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ {172}

172. And verily shall they be assisted.

وَأِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ {173}

173. And verily shall Our army be over-powering.

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ {174}

174. So, you turn away from them for the time being.

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ {175}

175. You shall see and they shall see, too.

أَفْبِعَذَابِنَا يَسْتَعْجِلُونَ {176}

176. Why they are hurrying up for Our punishment?

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ {177}

177. And when Divine wrath shall befall them, who are being warned they shall be in a deplorable condition.

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ {178}

180. So you turn away from them for the time being.

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ {179}

179. Watch and they shall see, too.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ {180}

180. Your Providence is far Supreme to what they ascribe.

وَسَلَامٌ عَلَى الْمُرْسَلِينَ {181}

181. Be peace on the Prophet.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {182}

182. And praise be for God of the worlds.

Moral

As per 166, Divine Lights, foremost creation – glorified God from which the Heavenly Residents learned “Glorification” and when on Earth, earthly beings followed suit. Thus proving their superiority over the rest of creation.

1. They will hear the Divine Reply.
2. Five questions: (1) How was your youth rendered old? (2) How was your life consumed? (3) How was your property collected and spent? (4) How was your knowledge put to practical conduct? and (5) Did you bear affection to Divine Lights?

3. God is too Great to be withstood, too Just to wrong, too Good to delight in anyone's misery. We are, therefore, to quietly submit to His dispensation at the very best. Avoid, therefore, the devil's urging you to do against Divine Will. he is laughing at your sneering at others, which raises your emotions of rage and fear, and when you frown of hatred darkly falls, hope will wither and mercy shall bid farewell. Do not eject anyone under wrath, and be not inflated with your worldly position. Remember (1) "humility and love" are roots, mother, nurse, and foundation of bond of virtue. (2) Do not entertain "mental misgivings" and (3) impede not the faithful to do righteous deeds, and (4) assault not the weak, (5) and adopt no cunning and knavery to the simple, by laying out a snare, wherein shall you shall entrapped, and (6) desire not honour, like the proud, and (7) wealth, like the covetous, and (8) revenge not like the malicious, and (9) seek not pleasure of Epicurean, (10) and beauty like the wanton, in opposition to Divine Will. Be wise (11) in desiring no more than what justice demands. (12) Use it soberly, with modesty and humility of mind and with temperateness and chastity of body and (13) distribute its excess cheerfully and (14) live contentedly. (15) do not take a fancy to worldly curiosity, (16) getting into the devil's army, (17) rendering him service and partnership. (18) Remember his befriending you is dragging you to hell.
4. This hunger shall over-power their own pain.
5. Noah had three sons: Sam with whom remained prophethood as a Divine Light. The other two, Yafth and Ham took to disobedience for sovereignty of the world. This is a consolation to our Prophet.
6. Having acknowledged sovereignty of the Prophet and his Immaculate Family.
7. wherein he proved his sincerity to God.
8. As he was not satisfied with an exchange of a goat's sacrifice, after ascertaining his affection for the Prophet Md: outweighed his love for his own life.
9. Which was to follow in the case of Imam Hussain where he was to be butchered by the very fellows who claimed to be Prophet Mohammad's followers? This would grieve Abraham all the more entitling him to a greater reward.
10. This is the reason why the goat's sacrifice is an obligation for the pilgrims, at Meena, every year, and generally all over the Muslim world annually.
11. This is a special Divine privilege of Divine Peace on the 14 Divine Lights.
12. On tempest rising, mariners to determine who was the sinner.
13. Jonah , at the age of 30 was sent to Ninevah to warn its inhabitants. Under 33 years preaching he could secure only two followers in Rubel, a philosopher and Tunukha, a devotee. Being unsuccessful to get more followers under Tanuka's advice, he (Jonah) prayed for the punishment of his tribe and left them in indignation. However, upon Rubel's planning, although Divine disaster as desired by Jonah approached, but was averted and Prophet Jonah was exhorted for his haste as above.
14. By penance under Rubel's guidance
15. Divine Lights.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 14

ص ؟ وَالْقُرْآنِ ذِي الذِّكْرِ {1}

أَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ؟ بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ؟ بَلْ لَمَّا يَذُوقُوا عَذَابِ
{8}

8. What! Has the Qur'an been revealed only unto him amongst us? Rather, they are in doubt about My Text. Rather, they have not tasted My punishment.

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ {9}

9. Or have they treasures of mercy of your Providence the Mighty Endower?

أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ؟ فَلْيَرْتَقُوا فِي الْأَسْبَابِ {10}

10. Or have they sovereignty of the heavens and the Earth and between? Let them, if so, soar above (and interfere in My administration).

جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ {11}

11. This is a group which is not yet destroyed.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ {12}

12. Previous to this, tribes of Noah, 'Ad and Pharaoh – the peg driver.

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ ؟ أُولَئِكَ الْأَحْزَابُ {13}

13. Thamood and the tribe of Lot and woodlanders, these were the groups (destroyed heretofore).

إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ {14}

14. None of them were but who falsified their prophets to substantiate punishment on them.

Moral

Prophets, having been raised among them, by God, duly trained, have been a continuous cause of creating doubt as to their being “Genuine Divine Lights.” It has been repeatedly pointed out. Man would not have taken social behaviour with an angel or an animal or any one sent by God, from Heaven, not belonging to his species. The devil thus created jealousy in them, by eulogizing worldly pursuits, belittling Eternity.

In Couplet 11 it is distinctly stated the Prophet’s followers for falsifying him and his family as Divine Lights have not yet been punished like those of the preceding Prophets.

Verses 15 – 26

وَمَا يَنْظُرُ هُوَ إِلَّا صَيْحَةً وَاحِدَةً مَا لَهَا مِنْ فَوَاقٍ {15}

15. They are not waiting but a siren note when they will not get an opportunity to come to sense under penance being too late.

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ {16}

16. And they said, (to the prophets), “Pray hurry up with our share of our punishment before Reckoning Day”

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ ۗ إِنَّهُ أَوَّابٌ {17}

17. You tolerate their statement and think of David the Brave facing the difficulty to seek Our will.

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ {18}

18. We had commanded mountains to accompany him to join with him in prayers day and night.

وَالطَّيْرَ مَحْشُورَةً ۚ كُلُّ لَهُ أَوَّابٌ {19}

19. And similarly were birds overhead, in a row in prayers (with him). Every one of them was busy in prayers (wherever he went).

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ {20}

20. We had reinforced his kingdom and endowed upon knowledge of jurisprudence ad knowledge of every language (to converse with birds, etc.)

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ {21}

21. Has the case of the two contesting angels come to you? When they entered his (David's) prayer room, in disputation, crossing the wall

إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ ۚ قَالُوا لَا تَخَفْ ۚ خَصِمَانِ بَغْيَ بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ {22}

22. they said to David, who was surprised (for their having entered against strict guard), “Do not be confounded; we are two litigants, having claim, one against the other. Decide justly our case and do not be unfair and guide us to the right path.”

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفُلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ {23}

23. One of them said, “He, my brother, has 99 goats and I have one, which he demands also, in a threatening tone, for himself.”

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ ۚ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ ۚ وَظَنَّ دَاوُودُ أَنَّمَا

فَتَنَّاہُ فَاَسْتَغْفَرَ رَبَّہُ وَخَرَّ رَاکِعًا وَاَنَابَ ﴿۲۴﴾

24. David said, "Verily your brother is unjust in demanding your goat, in spite of holding so many, and most partners deal unfairly with their co-partners, except the faithful who are virtuous in their dealings, and these are few in number. David realized (later) We had tested him and he prayed forgiveness from his Providence and fell in prostration, while directing himself under penance (for having made a statement without thrashing out the case).

فَغَفَرْنَا لَہٗ ذٰلِکَ ﴿۲۵﴾ وَاِنَّ لَہٗ عِنْدَنَا لَزُلْفٰی وَحُسْنَ مَّآبٍ ﴿۲۵﴾

25. We forgave him for this act of his and he had a close proximity to Us, and a high grade.

یَا دَاوُدُ اِنَّا جَعَلْنَاکَ خَلِیْفَةً فِی الْاَرْضِ فَاحْکُمْ بَیْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰی فِیضِلَّکَ عَنْ سَبِیْلِ اللّٰہِ ﴿۲۶﴾ اِنَّ الَّذِیْنَ یَضِلُّوْنَ عَنْ سَبِیْلِ اللّٰہِ لَہُمْ عَذَابٌ شَدِیْدٌ بِمَا نَسُوْا یَوْمَ الْحِسَابِ ﴿۲۶﴾

26. Oh David, We have made you (Our) representative on Earth. Do justice among men, and not follow passion else you will be diverted from the Divine Path, for verily those who are led astray from Divine Path have intense punishment for them for having forgotten the Reckoning Day. 1

Moral

The two litigants who climbed up the wall were angels in human habitation having come under Divine Command to test David, who without trying their case remarked ex-parte, which was not fair, upon which Divine warning came to him.

Verses 27 – 40

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْاَرْضَ وَمَا بَیْنَهُمَا بَاطِلًا ﴿۲۷﴾ ذٰلِکَ ظَنُّ الَّذِیْنَ کَفَرُوْا ﴿۲۷﴾ فَوَیْلٌ لِّلَّذِیْنَ کَفَرُوْا مِنَ النَّارِ ﴿۲۷﴾

27. We have not created Heaven and Earth in vain which is the idea of infidels for whom, alas, is the fire of hell.

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ
الْمُتَّقِينَ كَالْفُجَّارِ {28}

28. What! Are you going to equalize the faithful (like Divine Lights and like minded) who act righteously with the seditionists (i.e. ringleaders of misguidance) on earth?

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ {29}

29. The Book We have revealed unto you is glorious so people should contemplate on its Couplets and only the wise people do contemplate on its couplets and only the wise take a lesson out of it.

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ ۗ نَعَمَ الْعَبْدُ ۗ إِنَّهُ أَوَّابٌ {30}

30. And We endowed Solomon a son on David, a virtuous devotee. Verily he was reverting (unto Us).

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ {31}

31. When selected (stand on three legs) horses were presented to him towards dusk (for selection in a crusade).

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ {32}

32. He said, "I preferred the love of horses to saying prayers of the Providence (at a fixed time)."

رُدُّوهَا عَلَيَّ ۗ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ {33}

33. He called back the sun through and said prayers due before sunset by passing his hands over his feet and neck as ablution along with his followers.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ {34}

34. Verily We tried Solomon and We throw on his bed an attractive child, when he realized he had failed to say D.V. (Divine will in his action) so he directed later to Us.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي ۗ إِنَّكَ أَنْتَ الْوَهَّابُ
{35}

35. He prayed, "My Providence, forgive me and grant me a kingdom which befits none after me. Verily You are Might at endowment."

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ {36}

36. We set winds to be at his commands, which were taking him where he chose.

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ {37}

37. And of spirits there were masons and divers.

وَأَخْرَيْنَ مُقْرِنِينَ فِي الْأَصْفَادِ {38}

38. And others kept in jail (for disobedience).

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ {39}

39. This was Our endowment without calling for account.

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ {40}

40. *And verily he had close proximity to us and a high grade.*

Moral

Solomon's ace of cutting the horse's feet and neck is inadmissible, being a major sin for a Divine Light, who is infallible.

Verses 41 – 64

وَأَذْكُرُ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ {41}

41. *And call to mind the history of Job when he cried unto Us “Verily the devil had worried me and troubled me by misgivings.”*

أَرْكُضْ بِرِجْلِكَ ؟ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ {42}

42. *We commanded, “Kick up with your foot. You will have a bathing place and cool water to drink as well.”*

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لَأُولِي الْأَلْبَابِ {43}

43. *And We re-endowed upon him his lost children, with a fresh number likewise as a divine grace, as a piece of advice to the sensible.*

وَأَخَذْنَا بِيَدِكَ ضِعْفًا فَاصْرَبْ بِهِ وَلَا تَحْنُتْ ؟ إِنَّا وَجَدْنَاهُ صَابِرًا ؟ نِعْمَ الْعَبْدُ ؟ إِنَّهُ
أَوَّابٌ {44}

44. *And We ordered him to take up a broom of 100 sticks, to beat his, to fulfill his vow and We found him patient and he was one of Our best devotees, being ever used to revert to Us.²*

وَأَذْكُرُ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ {45}

45. Recollect Our creatures Abraham, Isaac, and Jacob – the strong and farsighted.

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ {46}

46. Verily We had specialized them for their sincere devotion in seeking Eternity.

وَأَنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ {47}

47. And they were close to Us among the selected virtuous.

وَأذْكَرُ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِنَ الْأَخْيَارِ {48}

48. Recollect Ismail, Yasah and Dhul Kifl, who all were among the selected.

هَذَا ذِكْرٌ ۖ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ {49}

49. This is a reminder (to those seeking Our Will) and verily the devout will have a happy destination.

جَنَّاتٍ عَدْنٍ مَّفْتَحَةٌ لَهُمُ الْأَبْوَابُ {50}

50. The best of Paradise, i.e. Eden, gates of which shall be open to them.

مُتَّكِنِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ {51}

51. Wherein they shall be reclining against pillows, calling for fruits, variegated and drinks.

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أُتْرَابٌ {52}

52. *And near them shall be down looking nymphs of equal age.*

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ {53}

53. *This is what you have been promised on Reckoning Day (as a reward).*

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ {54}

54. *Verily this is Our entertainment which is not going to end.*

هَذَا ؟ وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ {55}

55. *This is it for you and for the transgressors shall be an awful residence.*

جَهَنَّمَ يَصَلَوْنَهَا فَبِئْسَ الْمِهَادُ {56}

56. *This is hell wherein they shall be cast, which is hideous place of resort.*

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ {57}

57. *This is for them, they will be addressed, "Better taste of hot liquid unpalatable (to taste)."*

وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ {58}

58. *And secondly of like nature other accompaniments shall they have.*³

هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ ؟ لَا مَرْحَبًا بِهِمْ ؟ إِنَّهُمْ صَالُوا النَّارِ {59}

59. And their followers shall enter therein. Be there no relaxation for them, and they are to be admitted to hell.

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ ۚ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا ۚ فَبِئْسَ الْقَرَارُ {60}

60. Followers will respond, "Rather, be no relaxation for as you have set forth this place for us which is an awful destination."

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ {61}

61. They will pray, "Oh our Providence, better increase double punishment for them who have sent ahead this for us."

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ {62}

62. And they will say, "What's up with us! We do not see those whom we deemed rascals."⁴

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ {63}

63. Did we misunderstand them or are our eyes blinded nor perceiving them here?

إِنَّ ذَلِكَ لَحَقُّ تَخَاصُمِ أَهْلِ النَّارِ {64}

64. Verily this quarrel is a fact amongst the inmates of hell.

Moral

A source of gratification to the Shias.

Verses 65 – 88

قُلْ إِنَّمَا أَنَا مُنذِرٌ ۚ وَمَا مِنَّ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ {65}

65. Say, "I am none but a warner. There is no other god save Allah, Unique and Omnipotent."

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ {66}

66. The Providence of the heavens and earth and in between mighty in revenge and in forgiveness.

قُلْ هُوَ نَبَأٌ عَظِيمٌ {67}

67. He (Ali, the hero of the text) is the greatest of Divine signs.

أَنْتُمْ عَنْهُ مُعْرِضُونَ {68}

68. And from whom you are turning away.

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَائِكَةِ إِذْ يَخْتَصِمُونَ {69}

69. I not know on what point angels were struggling about in the heavens (Divine Representatives on earth).

إِن يُوْحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ {70}

70. It is nothing but it is revealed to me as I am an open warner.

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ {71}

71. Recollect when our Providence informed the angels, He was going to create a man from dust.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ {72}

72. "And when I make him fit and blow unto him a special selected soul, you kneel don unto him in prostration (in recognition of your fealty unto him)."

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {73}

73. And the angels knelt down in prostration.

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {74}

74. Except Satan who turned away and was among the infidels.

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۗ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ
الْعَالِينَ {75}

75. When I called upon Satan to explain why he refused to prostrate before one I created of My Will? Did you do it out of pride or were you one among those of exalted nature?

قَالَ أَنَا خَيْرٌ مِنْهُ ۗ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ {76}

76. He replied he was superior to him being created of fire against him created of dust.

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {77}

77. Upon which God commanded, "Get out from here, you are cursed."

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ {78}

78. And on you shall be My curse until the day of Judgment.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {79}

79. He prayed, "Oh my Providence, give me time until the Day of Judgment."

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {80}

80. God replied, "You are amongst the one given time

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {81}

81. "until a definite period."⁵

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ {82}

82. When he said, "I swear by your Honour I shall misguide all

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ {83}

83. except those who are Your sincere devotees."

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ {84}

84. God replied, "Right all, I say the truth as well

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ {85}

85. "shall I fill hell with all with all those who follow you."⁶

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ {86}

86. So I do not demand any wage, nor am I a pretender.

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {87}

87. There is nothing but a description for the men of the world.

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ {88}

88. Results whereof shall you hear in the hereafter.

Moral

This explains the influence of the Devil in misleading his worldly devotees to refuse allegiance to Divine Lights.

1. How frequently (no less than 90 times) did the Khalifa the Second decide unjustly but for Ali when uttered "Had it not been for Ali Omar would have been verily ruined.
2. Continuous downpour of Divine bounties kept Job ever acknowledging them, which led Satan to pray to God to let him try Job. If he remains grateful, even amidst adversities, when he would be worthy of recommendation God consented to let him try him, except on his reason. This resulted in lost of his immense property and children, but Job tolerated them patiently. Later, the devil attacked his body, which led his followers to suspect him, upon which Job appealed to God to be merciful to him. When his wife offered her hair to relieve his pain when Job swore to beat her.
3. These couplets refer to Bani Umayyah and also unauthorized successors of the Prophet.
4. Shias of mischievous nature cursing our leaders.
5. Of the emergence of the 12th Divine Light.
6. Just as the devil did not realize in Adam, Divine Light being Divinely trained and he judged him only from his physical composition (he viewed), so all the earthly creatures who have seen the prophets being born on earth, overlooked their special training as Divine Lights by every kind of sin. They began to become jealous of them and refused to admit their

leadership after their ringleader, Satan, to whom they easily fell a prey.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 9

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {1}

1. This text is revealed from God the Almighty and All wise.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ {2}

2. Verily have We revealed it to you with definite motive, pray unto Him sincerely (in all affairs).

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ؟ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ؟ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ {3}

3. Beware, implicit obedience is justifiable unto Him alone. Those who have taken, barring Him, as their lord – they do not pray to them, except with a view to intercede on their behalf to Us. Verily shall God decide, amongst them, the differences they hold (in faith). Certainly God does not guide a misguided sect.

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ؟ سُبْحَانَهُ ؟ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ {4}

4. Had God desired to adopt a son, he would have selected one among the creatures He liked.

Pure is He, as God the Omnipotent.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى
اللَّيْلِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ
{5}

5. He created Heaven and Earth with a definite object and brings night to follow the day and day to follow the night and has caused the sun and the moon to revolve, all revolving for a definite time. Beware; He is the Omnipotent and Mighty at Forgiveness.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ
أَزْوَاجٍ ۚ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۚ ذَلِكُمْ
اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ فَانَّى تُصْرَفُونَ {6}

6. He created you all out of one (Adam) and then made partners thereof and created for you from animals eight pairs, and created in a womb of your mother's embryo, guarding it in three gloomy chambers of the abdomen, uterus, placenta. This is your God, Lord of the entire kingdom. There is no other God save He. Where are you going astray?

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ۚ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۚ وَإِنْ تَشْكُرُوا يَرْضَهُ
لَكُمْ ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {7}

7. If you deny and (not thank Him), verily God is independent (of your worship). But He does not approve of your infidelity, whereas if you thank Him, He will be pleased with you, and none is going to carry the load of sins of others (and after death) have you to revert unto Him, when He will point you out, how you were behaving. Verily He is acquainted with the secretes of hearts.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ
يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۚ
إِنَّكَ مِنَ أَصْحَابِ النَّارِ {8}

8. When calamity approaches man, he prolongs his prayers, and when he is endowed with bounties to boot forgets Him altogether whom he prayed for salvation before that and starts associating (others with God) to misguide others from His path. Say, "Enjoy with your worldly gifts by your infidelity, verily you are of Hell. 1

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ {9}

9. Is he who is constant, day and night, in prayers, prostrating and standing and fearing eternity and hoping in Divine grace alike him who knows not? Verily this fact is appreciated by the sensible. 2

Moral

Embryo as it is born is guarded in the placenta lying in the uterus within the abdominal cavity, where it is nourished under the blood of the menses as water grows vegetation, until it is fit to suckle milk which is reconverted from blood, apart from excreta. Such is the Might design of the Almighty.

Verses 10 – 21

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ {10}

10. Say, "Oh you faithful fear God, your Providence. He who acts virtuously in this world has in Eternity Paradise for him and God's earth is extensive (for you to select worshipping Him freely when you are constrained otherwise). There is nothing but the patient shall be rewarded without accounting. 3

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ {11}

11. Say, "I am of course ordained to obey God sincerely.

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ {12}

12. And I am further constrained to be the first among those who have embraced Divine covenant.

قُلْ إِنِّي أَخَافُ أَنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {13}

13. Say, "I am afraid of the great Reckoning day if I disobey Him.

قُلِ اللَّهُ أَعْبَدُ مُخْلِصًا لَهُ دِينِي {14}

14. So, I pray to God sincerely away from all deviations (which are the outcome of mental misgivings)."

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ؟ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ؟ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ {15}

15. You pray whom you like, barring Him. Verily among losers shall be those who have so acted and brought their families to this stage (of destruction) on Reckoning Day. Lo! This is an evident loss.

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ؟ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ ؟ يَا عِبَادِ فَاتَّقُونِ {16}

16. For them alone is fire above and below. Thus frightens God His creatures. Oh my creatures fear (Me).

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ؟ فَبَشِّرْ عِبَادِ {17}

17. Those who forsake praying unto (the devil – everything except theocracy) non-god and are directing themselves to God, for them is tidings. Give my creatures this good news.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۗ وَأُولَٰئِكَ هُم
أُولُو الْأَلْبَابِ {18}

17. Those who listen to the word of advice, following truth, apart from falsehood, are only those whom God has guided and are sensible.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ {19}

19. One on whom Divine punishment is settled, how can you set him free who is already condemned to tell.

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ
وَعَدَ اللَّهُ ۗ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ {20}

20. But those who fear God, their Providence, have high chambers of Paradise for them, so solidly built below which flow canals. This is Divine promise and God shall not contravene His promise.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا
مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ۗ إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي
الْأَلْبَابِ {21}

21. Did you not notice God sent rains from clouds from which run out streams on Earth and wherefrom grow variegated crops different in colour and then turn pale, then He breaks them to pieces. Verily in this is advice for the sensible.

Moral

The main view is maintenance of Theocracy by following Divine Lights without any external physical force but throughout reasonable approach – against political powers of divergent conflicting ideologies justifying claims of their government, on their own principles to maintain peace and welfare of the public (not all) – but a major part in itself is fundamentally untenable – some sticking to Panch Shilla, desirous

of maintaining their holdings without tolerating foreign interference whereas God claims the entire Heaven and Earth as being His property.

Validity of this claim fails to appeal to religious reason. Others offer money, men and materials to draw to themselves, for their personal protection out of present self-sufficiency. But their guarantee extends to this world only whereas this is simply a journey and ultimate destination shall be settled after death. Of what avail is this bait? The ultimate result of all this is emergence of One Great Power (of Divine Lights) under Divine Nomination to dominate the rest (whom some faiths claim “The Supreme God sometimes takes human form). This is association leading to Hell.

Verses 22 – 31

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ ۗ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مَنْ
ذَكَرَ اللَّهَ ۗ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ {22}

22. Is he whose chest God has expanded to admit Islamic Laws and is on enlightened path of God like the other who is otherwise? Sad is it for them whose hearts are hardened from Divine Remembrance, who are in open misguidance.⁴

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ
رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۗ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۗ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {23}

23. God has revealed an excellent Book, couplets of which are repeated and by reading of which bodies of those who fear their Providence throb. Then their bodies and hearts are softened to remember God, and this is guidance with which He guides whom He likes, and whom He forsakes, he has no other guide.

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۗ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ
تَكْسِبُونَ {24}

24. Is one who is afraid of intensity of punishment like the disobedient, who will savour punishment of his doings?

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {25}

24. *Their predecessors falsified, so came to them their punishment whence they had no idea.*

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا ۚ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ
{26}

26. *God caused them to savour disgraceful punishment of the world, and that of Reckoning Day, shall be more intensive, provided they realize.*

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ {27}

27. *Verily in this Qur'an have We exemplified every kind of ease so they may take a lesson.*

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ {28}

28. *The Qur'an, which is written in Arabic, has no defect. By following it they will become pious.*

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ
مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {29}

29. *God has (in the text) exemplified a case of a servant serving a party of varying temperaments (ideologies) and another who is safe against such masters, serving One (Supreme) God only. What! Are they both alike? (Certainly not). Thank God, but most of them do not realize.*

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ {30}

30. *Verily you will die and they too.*

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ {31}

31. When you will, on Reckoning Day, comes fighting for your rights (viz. Bani Umayyah and Bani Hashim) before your Creator.⁵

Moral

Theocracy has advanced an argument, overthrowing all other political ideologies.

Verses 32 – 41

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْكَافِرِينَ {32}

32. Who can be a greater disobedient than he who falsifies God and Truth (Divine Light and Text) when it came to him? Is not therefore hell a fit abode for infidels?

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ {33}

33. He who came with Truth⁶ and he who confirmed the Truth⁷ are both pious⁸

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ {34}

34. they shall have (power of intercession, etc.) what they will, before their Providence, and this is the reward of the obliging.

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ
{35}

35. So God may separate them, far apart, for those who have associated and rewarded them their worth better than they have acted (as a matter of grace).

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ؟ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ؟ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ
مِنْ هَادٍ {36}

36. Is not God enough to protect His creatures? They threaten you with any other than Him (Who is Omnipotent), whom God forsakes, none can guide.

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ؟ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ {37}

37. And him whom God guides, none can misguide. Is not God enough to avenge (the misguided)?

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ؟ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ
مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ
هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ؟ قُلْ حَسْبِيَ اللَّهُ ؟ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ {38}

38. When you ask them who created the heavens and the earth, verily they will say, "God." Tell them, "You see, you call those save God," if latter (God) intends h arming your gods, is there anyone who can divert His injury? Or if God intends to favour anyone with His grace, is there anyone to bar His grace? Say, "Depend upon God, on Whom depend those who depend."

قُلْ يَا قَوْمِ اِعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ؟ فَسَوْفَ تَعْلَمُونَ {39}

39. Say, "You members of the sect, act in your place what you choose, and I shall act in my place. Shortly, shall you see the result of action.

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ {40}

40. As to whom comes disgraceful punishment and upon whom befalls lasting Divine Wrath.

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ؟ فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ ؟ وَمَنْ ضَلَّ فَإِنَّمَا

يَضِلُّ عَلَيْهَا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {41}

41. Verily have We revealed unto thee a Book for the people with sincere intention. He who is guided benefits self, and he who remains misguided is due to his own acts, and you are not their safeguard.

Moral

The virtuous stated in Couplet 33 above are qualified (1) by Truth, (2) by honesty, (3) by trustworthiness, (4) by less priding, (5) by forbearance, (6) by obligation to relation, (7) by kindness to the poor, (8) by minimum mingling with ladies, (9) by charitable disposition, and (10), by courteous behaviour. Any difference from the above will result in the difference of grades of the virtuous.

Verses 42 – 52

أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {42}

42. God removes the energy of the soul (kinetic) (call nafs) during death of man and during sleep, when net dead, holds back, if he is destined to die (for the soul to meet I and returns it otherwise, if he is to be alive (upon which the sleeping man awakes). Verily in this are signs for those who meditate.9

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أُولَٰئِكَ لَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ
{43}

43. What! Have they taken barring God those (non-authorized) who shall intercede on their behalf? Say, “Even if they have neither power nor posses anything, will they interfere in interceding?”

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۚ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ ثُمَّ إِلَيْهِ تُرْجَعُونَ {44}

44. Say, “All power of (granting) intercession lies with God, without Whose sanction, none dare intercede. He is the sole proprietor of the heavens and the earth and to Him shall they revert.

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۚ وَإِذَا ذُكِرَ الَّذِينَ
مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ {45}

45. When they are reminded of theocracy¹⁰ their hearts became stiff, who have no faith in the Future State, and if spoken of otherwise, they become puffed up out of joy.

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ
فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ {46}

46. Say, "Oh God, Creator of the heavens and the earth, and Knower of secrets and open, You shall decide among Your creatures in matters they dispute."

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ
يَوْمَ الْقِيَامَةِ ۚ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ {47}

47. If those who have falsified¹¹ shall have everything of earth and equivalent thereto to boot, to offer in lieu of their disobedience, in this world from evils of punishment of Reckoning Day, it shall be manifest to them, it shall not be accepted¹²

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {48}

48. It will be manifest to them, the punishment, which all be meted out to them, for their actions they have done, will envelope them, regarding which they were humbugging.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ ۚ
بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {49}

49. When any calamity befalls man, he (man) prays out long to remove it, and when We endow bounty on him, he begins to say, in which it is due to his knowledge. Rather, this is a trial, but most do not appreciate the fact.

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {50}

50. Similarly, said their predecessors and nothing what they achieved could save them from Our wrath and for thanklessness.

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ۗ وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ {51}

51. Wrath befell them for their ungratefulness and similarly shall it befall on them for their ungratefulness and they are not going to withstand Us.

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {52}

52. Did they not realize, verily God expands provision on whomsoever He likes and contracts otherwise and verily in this are signs for the faithful.

Moral

On plea of search for truth to contribute to public happiness, when Divine Truth has already come to them saying there is no happiness in this world, except under contentment, out of vanity, scientists have refused to resign to religious discipline, to give up experimental technical researches, and have reached a stage in discovery of nuclear fissure, to destroy the very civilization, for maintenance of which they have forsaken “future state,” disregarding Divine Wisdom, which cannot go hand in hand with selfishness, proceeding out of vanity to surpass one another.

Present suggestion of barring this weapon of mass destruction offers no solution, for any nation facing defeat, abandons all scruple, and will use every weapon which could decimate the enemy. Excuses can always be brought forward for use of any diabolical weapon on retaliation. Energy released by fission of one pound is equal to 1500 tons of good coal burnt and one pound deuterium undergoes fusion in a thermo–nuclear reaction equals 10,000 tons of coal. Hydrogen bombs capable of producing explosion equivalent to detonation of two million tons of high explosive are in possession of America and Russia. Almost every discovery can be used for evil as well as for good.

Even medical sciences have produced the spectre of bacteriological warfare. Were not teachings of

Haroot and Maroot, for setting aside evil defects of magic misguided by the then generation? On account of which it was illegal. (Vide footnote (103), page 19 of the first set of this translation). Has not Divine Text given geographical location of Sakar (hell – Vide page five under footnote – regarding which fifth Divine Light “Imam Mohammad Baqir”) said, “There is a mountain in “Sakar” known as “Sawood,” on the top of which is a plain known as “Sakar” in which there is a well, covered with a lid which, if removed, heat there will baffle the inmates of hell and who will raise hue and cry. This well is the residence of tyrants. Why falsify this truth presaged by Divine Lights – for our own benefit? And go on, in vain research of scientific truth against Divine Will? Solution of this entire struggle is in the following paragraph (six) commencing with Couplet No. 54.

The object of creation is to pray to God as per His Will and not think of providing for future generations to come. This is the look out of Providence Himself. This interference is Association leading to Hell. His Will is declared unto Divine Lights. Hence, object of creation is to follow Divine Lights, if Divine Proximity is needed.

Verses 53 – 63

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۗ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {53}

53. Oh you My creatures¹³, whoever among you has ruined himself, under disobedience, need not despair of Divine mercy. Verily shall God forgive all true Shias (provided they do penance) for transgressions¹⁴

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصِرُونَ {54}

54. and vainly follow pursuits in vanity. And direct yourself to your Providence, obey Him prior to coming of Divine punishment, when you will not be able to help yourself against it.

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا
تَشْعُرُونَ {55}

55. Follow the best, i.e. safest, wherein are no pitfalls, path of what is revealed unto you from our Providence, prior to coming off punishment suddenly, when you will be unaware.

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ
{56}

56. And when you say, "Alas, how neglectful I have been of the Divine Lights (the Infallibles) to get Divine proximity, and have had been among the jesters."

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ {57}

57. Or you may say, "Had God guided me I would have been among the pious."

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ {58}

58. Or say on seeing the punishment, "If I had reversion (to the world) I would have been among the virtuous."

بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ {59}

59. Rather did come to you My guidance and you were among the infidels.

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْمُتَكَبِّرِينَ {60}

60. And you will see the falsifiers of God on Reckoning Day (turned) in black faces. Is not hell a fit home for the proud?

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ {61}

61. And God shall grant salvation to the virtuous for their deeds. No wrong shall touch them and no sorrier shall they be.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ {62}

62. He is the Creator of all and He is Omnipotent.

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ
{63}

63. With him are the keys of the heavens and the earth and those who falsify Him are to suffer.

Moral

Bodily notes, if fully studied, should suffice.

Verses 64 – 70

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ {64}

64. Say, “You ignorant, do you advise me leaving God I should worship anyone else?”

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ
الْخَاسِرِينَ {65}

65. Verily have We revealed unto thee and thy predecessors, if thou i.e. (they) associate My Commands (transmitted to them by Divine Lights) with other (of their creative mind) their acts shall voided and certainly be among the suffers.

بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ {66}

66. Rather pray unto God and be grateful unto Him.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ ﴿٦٧﴾ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {67}

67. You have not appreciated God as per His entity (how can then dare you think of approximating Me without Divine Lights?) (Who are designed to declare Him to you) and the entire earth will be under His control on Dooms Day.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ﴿٦٨﴾
ثُمَّ نَفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ {68}

68. When the first siren will blow, all inmates of the heavens and the earth will succumb to death (except Divine Lights and martyrs). When the second siren will blow (after 40 years' interval) they will rise looking about (to render account).

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ
بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ {69}

69. The entire earth will be enlightened by Divine Lights (without presence of the sun and the moon) and books of record be opened out and will come the Prophets and martyrs, to give evidence, ad full justice will be dealt with among them with truth without any drawback.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ {70}

70. Every soul will get its full due of its actions, and He is fully acquainted with your dealings.

Moral

From 64 above, it is clear, any pursuit against the Prophet's suggestion of man is proceeding in vanity, be it scientific in Nature or Politically defensible, especially in the holy months when heavenly gates are opened for an easy approach, to simply follow the Devil (Inner Fort) who is simply waiting to draw them to Hell. It is very common among the so-called faithful to see them gossiping – nay, backbiting one another in pursuance of ill-feeling they bear to members of the same faith (and yet hope to claim the same privileges, which Islam offers to them) by following passion and mental misgivings, arising out the

devil's intrigue, against their weakness of faith.

Verses 71 – 75

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۗ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۗ قَالُوا بَلَىٰ وَلَكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ {71}

71. And infidels will be driven in a group, each led by its leader, to hell until they approach its gate (according to its grade) which will be opened to them when the Head guard will address them, “Did not the Prophet come to you and read out to you Commands of your Providence and warn you (on the result of disobedience) of this day?” They would say, “Verily, but came true the word of punishment on the infidels.”

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ {72}

72. In reply he would say, “Better get into it and remain forever.” And it is an awful place of residence.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۗ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ {73}

73. And the virtuous will be led into various paradises. 15 Until they arrive at the gates of paradise, which will be opened to them 16 and the angel in charge (Ridhwan) will address them, “Be peace on you, you have become purified and will remain so forever.”

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۗ فَنِعْمَ أَجْرُ الْعَامِلِينَ {74}

74. And they will say, “Thank God, who fulfilled His promise and made us inheritors 17 to take room wherever we choose, and how fine is the reward of the virtuous.”

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۗ وَقُضِيَ بَيْنَهُمْ
بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {75}

75. And you will see the angels circling around the “Arsh) praising their Providence and the entire affair will be settled with justice among them and they will thank God to Whom it is due in entirety.

Moral

Quite clear as to the safety – lying in Divine Awe and following Divine Lights.

1. This refers to the first illegal successor.
2. This solitary couplet refers (1) to the immaculates, (2) their enemies, and (3) followers of Divine lights, the followers of the immaculates, i.e. (1) Lords, Divine Lights, who represent God, transferred Epithets, (2) their enemies who are worse than brutes, (3) vassals, who own fealty to Divine Lights. Thus annual Muharram religious meetings revive their fealty and must be continued until Resurrection.
3. On reckoning Day, those who tried in this world for adhering to prayers and His Commands shall straight march on to the Gates of Paradise, which shall be open to them for admission without having to be detained to render account.
4. Note: The heart is the best logician. If wrong our hearts, our heads are right in vain. “The heart has reason in which reason does not understand.” All our actions take their hue from the complexion of the heart, as landscapes take their variety from light. the heart never grows better by age. A young knave will be a great rogue as he grows older, unless the heart of the rogue is rewarded by Divine Grace under penance. “It is more fatal to neglect the heart than the head.” This is what the present age is doing. With development off experimental and intellectual science, they are ready to ruin humanity by bombs and their progeny too, about whom they are otherwise keen simply for want of purity of heart. Kind hearts are more coronets. Therefore, want and wealth equally harden the human heart, as frost and fire are both alien to human flesh. Today, unemployment rules all over and wealth has cornered to the East viz. America, who to win over on its sides, advances money and materials, thus proving its own weakness, against theocracy, which is Omnipotent and Independence.
5. So Communism, Republicanism, and Democracy, socialistic, socialism and what not.
6. Prophet
7. Ali
8. Mohammad and Ali
9. Man’s principle framework consists of body and soul and he is maintained alive by food, which is “latent energy” and when converted into kinetic energy, when acting physiologically, appears in different forms as: light, heat, and motion, rendering him to produce useful work, efficiency whereof, depending upon the intelligence with which performance is turned out, in overcoming friction, which is an indispensable evil, to substantiate the work, and is psychologically, when acting on soul, develops spiritual energy (as per couplet 42 supra) which is released when physical actions are dormant, during sleep or after death, otherwise. Development of the spiritual kinetic energy depends on realization of the Prime Mover God, and the agency he employs to cultivate the human soul, to develop, under various means, such as (1) prayers, (2) fast, (3) tithes, (4) pilgrimage, (5) obedience to Divine Commands, (6) actions, and (7) refrain, (8) attachment to and (9) detachment from (truth and justice, and falsehood and injustice) respectively.

Efficiency depending upon skilful and sincere performance of the same to keep conscience clear against frictions or resistance of inner soul with which he has to continuously struggle, by means of Divine remembrance. thus, what is friction in natural philosophy in turning out work, devil, is, in religious philosophy, the enemy to be overcome, in acting righteously. Clear conscience is thus a Divine voice in the human soul, making known the presence of its rightful sovereign, the auth of

“lawful and holiness and faith.” During sins, its energy is as if converted into heat, likely to consume the soul, until it is allayed by penitential tears, to retain it healthy. Thus, the soul varies in man. With Divine Lights, it is in five distinct forms, with the faithful in four, and with rest in three, and which are usually employed for worldly purpose, viz. (1) social movement, (2) social intercourse, (3) providing means of livelihood under scientific research etch, so vary, the forms of energy, emanating from various forms of soul. The worldly people, having no faith in life beyond death, deride the faithful and are enraged at the very idea of theocracy, while democracy and communism appeals to them, quickly, its apparent results in this world are “cash” as though, no matter frail and liable, to accounting on Reckoning Day. this is due to neglect of religion, in search of worldly comforts.

Clear conscience wars the man to do right but does not show what is right which is taught by God to Divine Lights who, by associating with men transmit His message to them. Hence, disciplined conscience is man’s best friend, a faithful monitor to the soul is what is health to the human body, and just as a diseased body needs treatment, so does a diseased soul needs Divine Lights to restore its healthy condition, amidst worldly calamities and adversities. Thus (clear) conscience doth make a coward of us all, i.e. God fearing (in the view of future punishment).

10. Represented by a member of Mohammad’s family or Divine Lights, in chase of preceding faith)
11. Theocracy and thus tyrannized Divine Lights.
12. as it is association, which is unforgiveable.
13. Applicable to Shias only.
14. God has definitely said, “He will not forgive associators among who are included those who have given up, following in the footsteps of Divine Lights)
15. Eight of them: One for the Divine Lights, second for the martyrs and virtuous, five for the Shias according to their grades and the last one for the “Righteous Muslims bearing no grudge to Divine Lights.
16. Before admission into paradise, they will be physically and spiritually purified by having a bath in the two reservoirs outside the gates.
17. of earthly beings, for their infidelity.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 9

حَم {1}

1. Ha, meem1.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ {2}

2. The revealed Text is from God, the Omnipotent, the Omniscient.

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ؟ لَا إِلَهَ إِلَّا هُوَ ؟ إِيَّاهُ
الْمَصِيرُ {3}

3. Forgiver of sins (on penance) and Acceptor of penance and Mighty at Punishment and Mighty at granting Grace. There is no other God than He to Whom everyone has to revert.

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ {4}

4. None argues against His Couplets (i.e. Commands) (if in person Divine Lights) barring infidels, care not, be not deceived for their bodily (earthly) movements.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ؟ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ
لِيَأْخُذُوهُ ؟ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ ؟ فَكَيْفَ كَانَ عِقَابِ
{5}

5. Before them falsified tribes of Noah and succeeding generations thereafter, and all of them attempted against their prophets to seize them, and litigate with false claims to overpower the Truth. I seized them, and how intense has been My seizure.

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ {6}

6. Similarly has proved the word of thy Providence (true) against infidels, in which they are of hell.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ
لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ
وَقِهِمْ عَذَابَ الْجَحِيمِ {7}

7. Those who bear (Arsh, Divine Knowledge) and who move among them glorify unto God, believe in Him and pray forgiveness for the faithful (Shias) saying, “Oh our Providence, Your mercy is all pervading and so also is Your knowledge. Pray forgive those who have done penance and followed Your path (i.e. Shias in the footsteps of Divine Lights). Save them from the punishment of hell.”

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَذُرِّيَّاتِهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {8}

8. Oh our Providence, admit them, with their forefathers, wives, ad children to the highest grade of Paradise, promised by You who (i.e. forefathers, wives, and children) and have reformed themselves. Verily, You are Mighty and Wise.

وَقِهِمُ السَّيِّئَاتِ ۗ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ
{9}

9. Save them from disaster of hell, for he who is saved from it this day, verily has won Divine Mercy and this is evidently a great success.

Moral

Penance referred to in Couplet Seven above is derived by disowning fealty to non-authorized successors of the Prophet. Similarly wives and children of the faithful who have improved themselves, in disowning fealty to unauthorized, winning of Divine Mercy on Reckoning Day is a special feature of Shias as a result of their fealty to Divine Lights.

Verses 10 – 20

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتِ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ
فَتَكْفُرُونَ {10}

10. Verily when infidels were invited to follow Divine Lights, they refused and thus have incurred Divine ill-will, which is greater than their present (on the Day of Judgment) and enmity to their false leaders.

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ
{11}

11. They would say, "Oh our Providence, You did kill us twice and enlivened us twice.² We have realized our faults. Is there any relief now therefrom?"

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۚ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ
الْكَبِيرِ {12}

12. This is because when you were invited to own allegiance to theocracy you refused under ignorance and when any associative proposal,³ so now is this the final dispensation of justice from the Glorious Omnipotent.

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ {13}

13. It is He who indicates His signs (Divine Lights) to you and sends provisions from the clouds and none takes advice at it except who directs (sincerely) self to Him.⁴

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ {14}

14. So you call unto Him sincerely in all affairs (through the message of Divine Lights) although the infidels will resent it.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ
يَوْمَ التَّلَاقِ {15}

15. God, of Exalted Grade, and universal knowledge, sends His Message of His Will on to whomever (Divine Light He chooses so as to warn of the coming Day).

يَوْمَ هُمْ بَارِزُونَ ۚ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۚ لِلَّهِ الْوَاحِدِ

الْقَهَّارِ {16}

16. *The Day they will come out of graves. Nothing will remain hidden from God (when they will be questioned), "Who is the Kingdom now?"*

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۗ لَا ظُلْمَ الْيَوْمَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {17}

17. *Today every soul shall reap the benefit of its action. No injustice (for anyone) today. Of course, God is quick at reckoning.*

وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَازِمِينَ ۗ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ
وَلَا شَفِيعٍ يُطَاعُ {18}

18. *And warn them of the nearing day when the hearts of the tyrants, out of grief and sorrow, shall come out at the throat, there being none to sympathize and intercede on behalf of the tyrants.*

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ {19}

19. *He is acquainted with (the dishonesty of yours) eyes and (secrets of) hearts.*

وَاللَّهُ يَقْضِي بِالْحَقِّ ۗ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۗ إِنَّ اللَّهَ هُوَ
السَّمِيعُ الْبَصِيرُ {20}

20. *And God shall decide with justice, and those whom they cry unto, barring Him (in the world) shall not be able to do anything. Verily, God is all Hearing and Seeing.*

Moral

Clear with bodily notes.

Verses 21 – 27

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ {21}

21. Do they not walk on Earth and see how has been the final fate of those who preceded them? They were by far the stronger than them in might, and in leaving behind relics of their achievement on Earth. God seized them for their sins and had none to save them from God.⁵

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ ۚ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ {22}

22. This is (so far) because the Prophets came to them with open truth. They discarded them and God seized them. Verily He is Mighty at inflicting intense punishment.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ {23}

23. Verily did We send Moses with Our miracles and evident achievements.

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ {24}

24. To Pharaoh, Haman, and Karoon⁶ who said he was a magician and an imposter.

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۚ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {25}

25. So when he came to them with the Truth, as being a Divine Light from Us, they said, “Kill the sons of those who believed in him, leaving the females.” And his plotting was nothing but

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ ۗ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ {26}

26. And Pharaoh sad, "Leave me to slay Moses and let him call his Providence (to save him). Verily I am afraid he may change your faith or may spread propoganda on Earth."

وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ {27}

27. Moses said, "I pray of course, shelter of my and your Providence against all hot-headed tyrants who do not believe in Reckoning Day."

Moral

Consolation paragraph for Divine Lights and their followers.

Verses 27 – 37

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۗ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۗ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ {28}

28. And said a faithful (Hizkiel) a member of Pharaoh's family,⁸ "Are you saying for a man who maintains God as his Providence proof of Whose existence have verily been revealed to You? If he is a liar evil of his lie on him, and if he is true, some disaster of what he promises shall verily befall you. Verily God does not guide who is liar and a transgressor."⁹

يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا ۗ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ {29}

29. Oh my countrymen! Today is your rule over your land. Evidently, who will save us from

Divine disaster if it befell us? Pharaoh said, "I do not see for you any good except in myself and I do not guide you except on the right path."

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ {30}

30. When the faithful replied, "Oh my countrymen, I am afraid of a disaster which may befall you, like which befell on previous tribes,

مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ؟ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ
{31}

31. having like habits of falsifying prophets,10 and those which followed them and God does not intend tyrannizing any creature.

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ {32}

32. Oh my tribe! I am afraid for you of the Day of the cry for help (Reckoning Day).

يَوْمَ تُولُونِ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ؟ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ
{33}

33. "When you will turn back (on seeing hell to escape elsewhere), and there will be none to save you from God, and none can guide him whom God forsakes.

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ؟ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ؟ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ
مُرْتَابٌ {34}

34. Verily, came to you Joseph before, with miracles about whom you had been passed away, when you said (without any proof) God shall never send a prophet (anymore) after his death.

Thus God does leave him in his misguidance, who is extremely suspicious.

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ
آمَنُوا ۖ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ {35}

35. Those who keep on defying Divine Commands (in disobedience) coming to them without rhyme and reason (due to self-conceit) intense in Divine enmity of them and of the faithful. Thus does God seal the hearts of those who are proud and haughty (refusing to follow Divine Lights).

وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ {36}

36. And Pharaoh said, "Oh you Haman, build me a palace so as to enable me to attain to the source.

أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لِأَظُنُّهُ كَاذِبًا ۖ وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ
سُوءَ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۖ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ {37}

37. "To high plains of the skies to get an insight into Moses' God, and I am certain he is a liar." And thus We (as though) eulogized Pharaoh's deeds¹¹ in his own eyes and barred him from guidance and Pharaoh's policy was none but destructive.

Moral

Reserving one's tenet of faith, without divulging it when dealing with the tyrant, when there is a danger of life of self and others, is a Divine tact to guiding human kind on the right path, since God has made this world a trial and given chances to every creature to choose for themselves their final destination. It is imperative to appeal to their sense of reasoning in the most amiable manner without directly attacking them for their perverted actions thus guarding, thereby the faith, i.e. life of those who follow Divine path. Its application in various circumstances has already been referred to under Note 28 (c), page 68, Set 1.

If he still persists under presumption, self-conceitedness and obstinacy, thus setting aside reason, a Divine gift, a mysterious prophet inviting him to paradise, God seals his heart and leaves him to his misguidance leading to hell. Note in the same degree, we over rate ourselves, we under rate others, for injustice allowed at home is not likely to be corrected abroad, unless under self-examination, by calling

oneself to account every night: (1) What infirmity have I mastered today? (2) What passions (i.e. enemy to Divine reason) have I opposed? (3) What temptation have resisted? (4) What virtues have I acquired? “Our vices will abate of themselves if they be daily brought to the shrift.” Examine how wise abstinent, obliging and just one has been while reasoning on laws expounded by the authorized and their application in matters of principle and policy, transaction to give and take, or mediating between the ruler and the ruled.

Be eager to take lessons from others by advice and criticisms for well-wishers and avoid evil society and men of discursive trend of mind, by entertaining Divine awe and keeping in view of your object of creation and ultimate reversion to the Master as Whose slave you have been sent to this world, to discharge a contracted obligation, avoiding prejudice and condemnation to anyone in mind, as it affects his mind through the misgivings of a devil, common enemy to man, thanking God for His bounties, of keeping you away from these evils, and wishing well of people at large, dutiful to God, living creatures and the dead, disregard of which shall lead to infidelity, ending in Divine displeasure.

Be moderate in eating, talking, and sleeping and fast as it develops tact, purifies the soul, undermines passion, enables to relish soliloquy. Tiding is for him who remembers Judgment Day, acts for it, remains content on little he gets, and is pleased with Divine decree. As with death, worldly trials end, so with dearth of property (material wealth) accounting reduces. there shall be none on Judgment Day, but shall desire would he had been bestowed by God just what was needed to meet his bare wants.

Verses 38 – 50

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ {38}

38. And the faithful (Hizkeil) said, “Oh my tribe! Follow me. I shall guide you on the right path.”

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ {39}

39. “Oh my tribe! This worldly life is transitory and eternity is a permanent abode.”

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَىٰ وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ {40}

40. *He who acted viciously shall not have anything but reward likewise, whereas one who acted virtuously, be they man or woman, provided one is faithful, shall be one to go to Paradise, where he will have an unaccountable provision.*

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ {41}

41. *Oh my tribe, what is up with you? I invite you to salvation and you drag me to hell.*

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ
{42}

42. *“You call me to associate with God and associate one with Him, of whom I have no knowledge, whereas I call you to Him, Who is Almighty and All-forgiving.*

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى
اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ {43}

43. *“Certainly, it is nothing but you call me to him, who is not competent to be approached in this world or eternity and verily our final resort is unto God and verily unauthorized leaders¹² are of hell.*

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ؟ وَأَفْوِضُ أُمْرِي إِلَى اللَّهِ ؟ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ {44}

44. *“You will shortly remember what I have told you and I have entrusted all my affairs unto God. Verily God is watching His creatures.”*

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكْرُوا ؟ وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ {45}

45. *God saved Hizkiel¹³ and the devised punishment of tale-bearers enveloped them.*

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ {46}

46. Hellish fire (is their lot) to which they are now being presented morning and evening¹⁴ and on the Day of Reckoning these followers of Pharaoh shall be admitted to intense punishment of Hell.

وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ {47}

47. When they will litigate, the weak addressing the haughty leaders, “Verily we were following you. Can you not extricate us from hell?”

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ {48}

48. The proud (non-authorized leaders) in return will reply, “We all are in it. Verily God has decided justly in matters of His creatures.”¹⁵

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ {49}

49. The inmates of hell will appeal to the guard of hell, “Pray to your Almighty to reduce the intensity of the punishment of hell for a day.”

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلِكُمُ بِالْبَيِّنَاتِ ۚ قَالُوا بَلَىٰ ۚ قَالُوا فَاذْعُبُوا ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {50}

50. He in reply will say, “Did not your Prophets come to you with proof?” They would say, “Certainly.” The head Guard would say, “You better call upon Him¹⁶.”

Moral

The world is a true representation for him who verifies its objects, and safety is for him who gathers for

the future state. It is the home of the rest for him to understand its aim and object, who is after eternal hoardings. It is the home of riches who accepts its lessons, house of advice. It is the prayer hall of God's friends. It is the requisition hall of angels. It is a place of Divine oracles. It is the trade centre of God's friends who acquire God's grace, giving Paradise and reward ad hence it need not be hated.

It has already forewarned its frailty, described its peculiarity of its people and frailty, and has presented eternal pains and worldly pains from which the former can be gauged. He who becomes fond of eternal happiness, looking to worldly happiness ended his evening in health and safety, and started the morning earnestly and fearfully with threatening. It involves worldly people into grief and sorrows and they have to rail at it. During penance, those praise it who took advice at it, on its rendering them vigilant.

Verses 51 – 60

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ {51}

51. Verily shall We help Our Prophet and those who embraced faith in them in this world (i.e. on Resurrection) and on the Day of Judgment (by being merciful on them).

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ ۚ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ {52}

52. The day when the excuse of the tyrants, who have tyrannized will not benefit them and they will be cursed and condemned to hell.

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ {53}

53. Verily We endowed guidance on Moses and made Bani Israel inheritors of the Text.

هُدًى وَذِكْرًا لِأُولِي الْأَلْبَابِ {54}

54. Which was guidance and advice to the sensible.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ {55}

56. Be patient, as God's promise is certain and pray forgiveness for the faithful adherents, and praise your Providence day and night.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۗ إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرًا مَّا هُمْ بِبَالِغِيهِ ۗ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ {56}

56. The case of those who litigate Our Couplets without any facts is nothing but an outcome of their pride in their hearts which shall never take them to the intended goal. You seek Divine protection, for He is All-hearing and Seeing.

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {57}

57. Verily creation of the heavens and the earth is a mightier job than creation of man, but most of them do not understand.

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۗ قَلِيلًا مَّا تَتَذَكَّرُونَ {58}

58. Neither the blind and open eyed are alike, nor the faithful acting virtuously and the sinner alike, though few of them understand.

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {59}

59. Verily the Day of Reckoning is sure to come, wherein there is no doubt, but most of them do not believe.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ {60}

60. And your Providence said, "Pray your requirements unto Me, and I shall accept them. Those who are proud of approaching Me shortly shall I condemn to a disgraceful hell."

Moral

Clear.

Verses 61 – 68

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {61}

61. It is God Who made the night for you to take rest therein and the day to look our (for livelihood). Verily God is merciful to man but most are not grateful to Him.

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ ۗ فَآَنَى تُؤْفَكُونَ {62}

62. Such is your Providence, Creator of all, and there is no God except Him. Where are you wondering about?

كَذَلِكَ يُؤْفِكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ {63}

63. Similarly, falsify those who are litigating Divine couplets.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ
وَرَزَقَكُمُ مِنَ الطَّيِّبَاتِ ۗ ذَلِكُمُ اللَّهُ رَبُّكُمْ ۗ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {64}

64. God is He Who made us Earth a resting ground and the heavens shelter, and granted you the best features, feeding you out of pure, such is your Providence, full of plentiful bounties, Creator of the worlds.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
{65}

65. *Eternal in existence, none but He is God. Pray unto Him sincerely in every respect, praising Him as Providence of the creation.*

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي
وَأُمِرْتُ أَنْ أُسَلِّمَ لِربِّ الْعَالَمِينَ {66}

66. *Say, "I forbid you to worship any, barring Him, the Providence of creation.*

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا
أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا ۚ وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلُ ۚ وَلِتَبْلُغُوا أَجَلًا مُسَمًّى
وَلَعَلَّكُمْ تَعْقِلُونَ {67}

67. *It is He Who created you from earth, then from sperm, then from a clot, then brought you out as a child, raising you maturity, when you became aged, and some amongst you die early, as per (destiny) at a fixed time, so you may understand (the object of creation).*

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۚ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {68}

68. *It is He alone Who enlivens and gives death, and when it is due as per His Will, a simple word Be is enough to bring His Will into existence.*

Moral

Nil.

Verses 69 – 78

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُصْرَفُونَ {69}

69. *Have you not seen the people who are disputing (the validity) of His Couplets (not realizing the real significance thereof), where are they raving about?*

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمَا أُرْسِلْنَا بِهِ رَسُولَنَا ۚ فَسَوْفَ يَعْلَمُونَ {70}

70. *Those who falsify the text (and Divine Lights in person) shall shortly know where they are condemned.* 17

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ {71}

71. *When with fetters around their necks, they shall be dragged along in chains.* 18

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ {72}

72. *And then shall be thrown into Hell on Reckoning Day.*

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ {73}

73 *When they will be asked to point out, "Where are they whom you were associating (with Me)*

مِنْ دُونِ اللَّهِ ۚ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُو مِنْ قَبْلُ شَيْئًا ۚ كَذَلِكَ يَضِلُّ
اللَّهُ الْكَافِرِينَ {74}

74. *"besides God." In reply they would say, "They have disappeared from us. Rather we did not call them at all before." And thus will the associators be disappointed.*

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَمَا كُنْتُمْ تَمْرَحُونَ {75}

75. *This is on the strength of which you were on the face of the Earth, exulting unfairly, and*

strutting about.

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ {76}

76. Better enter the gates of hell to permanently reside therein. Bad is the destination of the proud.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۗ فَأِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا
يُرْجَعُونَ {77}

77. Wait, verily Divine promise is a fact, whether We show you a part of what We have promised or remove you from this world before. you are all to revert to Us.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ
عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ فَاِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ
بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ {78}

78. And verily did We send prophets before this. Some of them We have mentioned to you and others omitted, and no prophet brings forth a miracle but with Divine sanction, and when Divine sanction is granted, due justice shall be dispensed and the falsifiers shall suffer.

Moral

Lying is hateful and accursed vice. It is spiritual shamelessness, physical sin of which is like fornication and punishment for this, in intensity, is equivalent to 70 fornications with one's mother in the house of Allah. The criminal, in the grave, will suffer hammering on the head until the Day of Judgment. It brings down curses from 70,000 angels, and the worst in nature, it is when imputed to God or the Divine Lights. Not the least misfortune is a prominent falsehood, which becomes a fact in an apocryphal tradition, leading to public misguidance. One cannot appreciate faith unless he gives up lying. It is a lock to all sins, and is outside the sphere of a faithful. Its legality, where agitation is likely to crop up or life of a faithful involved or reconciliation is to be effected, is permissible, but equivocally. Husbands can tell their wives he loves them and to divert the children to virtuous acts, promises may be held out, in crusade it is allowable.

The Prophet promised Paradise to a faithful who (1) furnishes true information, (2) fulfils promise, (3) refunds deposit, (4) avoids unlawful eye, (5) controls his hand from tyranny, and (5) controls his passion in speech, stomach, and sensual pleasures.

Verses 79 – 85

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ {79}

79. God is He Who created animals for you to ride, and some of whom you eat

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ
{80}

80. and in others you have benefit, meeting your wants.

وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ {81}

81. He indicates His signs (of His existences and Unity) which of them you deny?

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ؟ كَانُوا أَكْثَرَ
مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {82}

82. Do you not move about the earth and contemplate what has been the end of your predecessors most of who were stronger than you and have left their relics behind? Nothing of which they have achieved could save them.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ {83}

83. When the Prophets came to them with distinct proofs, they were quite pleased with what of

worldly knowledge they already had. And the punishment seized them for their having ridiculed them.

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ {84}

84. When they say Our punishment, they said, “We have believed in God the Unique and are away from what we have associating hitherto.”

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ؟ سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ؟
وَخَسِرَ هُنَالِكَ الْكَافِرُونَ {85}

85. Admission of their faith, on seeing the punishment shall not benefit them. This has been the Divine practice (of yore) with regard to His creatures, and the infidels shall be the sufferers.

Moral

Penance, on seeing punishment, is inadmissible.

1. (the Praiseworthy, the Glorious)
2. First as a natural death and the second was after being raised alive, in the grave and put to death thereafter, after questioning them and this speech refers to in Resurrection.
3. such as autocracy, oligarchy democracy, socialism, republicanism, or communism was suggested you were ready to accept it.
4. Just as to purify the human body, God selected heavenly rain, similarly to purify the sinful soul of humans; He has sent Divine Lights, Divine Taught from Heaven.
5. E.g. Ruins of Humpi and Pompeii.
6. Like the three unauthorized successors of the Prophet of Islam.
7. Similarly Sayyiids were buried alive at the walls of Baghdad during the times of Bani Umayyah.
8. Cousin to Pharaoh who had concealed his faith for 600 years.
9. The faithful, in his arguments has alleged, if the claim of Moses was false as a prophet, he could not have been supported by the Omnipotent. But the fact you all have been overpowered by Moses' rod, proves his claim to be genuine. Secondly the prophets sent as messengers for guidance cannot be liars nor are transgressors, thus proving Divine Lights immaculates. To view as genuine claim of the first three successors of Our Prophet, their falsehood and transgressions are historical facts and must be falsified.
10. E.g. Noah 'Ad and Thamood.
11. By sealing his heart due to presumption , disobedience, and self-conceit.
12. Non-Divine Lights.
13. Pharaoh's cousin and proposed successor from the intrigue to those carryi8ng tales against him to Pharaoh and getting him killed.
14. Which is in this world, unseen by humans.
15. Note: Unauthorized leaders of religion are addressed as the proud and the proud are condemned to hell.

16. we are not comply with your desired and the appeal of the infidels will be rejected.

17. These are the hypocrites and enemies to Divine Lights. By falsifying the Text, in misconstruing it are liable to the crime of association, besides infidelity.

18. Fifth Divine Light says, when he followed his father who was riding a mule, saw it suddenly taking fright, when a chain, held by another man following him and the old man in hue and cry appealed to his father to give him water to drink, when the man behind, holding the chain, prayed to his father not to give him water saying, "God does not desire so." This old man was Mo'awiya and the other, who was holding the chain, was an angel. To the hot springs (this is the punishment of interim period like an isthumus i.e. Barzakh, between the worldly life and the heavenly life.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 8

حم {1}

1. *Ha Meem.* 1

تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ {2}

2. *It is revealed by the Most Merciful, Compassionate.*

كِتَابٌ فَصَّلْتُ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ {3}

3. *A Book describing details, commands in Arabic, for the people who appreciate.*

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ {4}

4. *Through tidings given and a Warner from Whom most turn away, and hence they do not listen to him.*

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ
فَاعْمَلْ إِنَّا عَامِلُونَ {5}

5. Saying, "Our hearts are sealed against what you invite and ears are hardened and there is the curtain between us, so you act as you wish and we (infidel Quraish) shall act likewise."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ
وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِلْمُشْرِكِينَ {6}

6. Say, "Although I appear simply a man like you, but unto is revealed in which your God is the only unique God. Be steady at prayers unto Him Who is forgiving (on your penance) and punishing for association"

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {7}

7. "who do not pay tithe, and disown Divine Lights."

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {8}

8. Verily those who believe in Divine Lights and act virtuously for them is eternal reward.

Moral

Regarding the sealing of the heart in Couplet One above refers to those of infidels and associators. Their hearts are either inverted or rendered incapable of guidance under obstinacy. Regarding association in Couplets 6 and 7 above, is meant a group following unauthorized leaders who refuse to pay Khums, the legitimate due for Divine Lights. Its application may also be extended to all such creatures, which have been informed of Islam but pride and vanity and worldly engagements prevented them to accept it, or go through it.

Verses 9 – 18

قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۚ ذَٰلِكَ رَبُّ
الْعَالَمِينَ {9}

9. Ask them, "Do you deny Him Who created Earth in two (periods or) days and associate others with Him, Who is the Creator of the world.

وَجَعَلَ فِيهَا رَوَاسِي مِّنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سِوَاءً
لِّلسَّائِلِينَ {10}

10. And He raised mountains over it making roads therein and fertilized the soil, fixing in due proportion provision for all the inhabitants therein, in four seasons.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا
أَتَيْنَا طَائِعِينَ {11}

11. Then He turned to creation of the heavens, when it was in gaseous stage, commanding Be. They complied therewith willingly.

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ
الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {12}

12. He made the seven heavens therefrom in two days and commanded angels and decorated the lowest heaven with stars to prevent the devils from rising above, which is the design of the Mighty Omniscient.

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ {13}

13. If they still persist in denial, say, "I am only warning you of a lightning, like of which seized tribes of 'Ad and Thamood

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {14}

14. when their Prophets came to them before, and after them, saying, "Do not worship any but God." In reply to them they said, "Did our God desire He would certainly have sent angels, and we certainly refuse to accept you as His messenger."

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ {15}

15. And the tribe of 'Ad were proud of its strength on Earth, without having any ground for it and said, "Who is so mighty as we?" Did they not notice it is God Who created them and is Mightier than they and they were disputing Our miracles.

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلِعَذَابِ الْآخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ {16}

16. So We sent down a strong gale in evil days² to savour them disgraceful punishment in the world and of Reckoning Day shall be worse, when they shall not be assisted.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ {17}

17. And We guided the tribe of Thamood, but they preferred worldly life to eternity, so lightning seized them for their actions.

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {18}

18. And We saved the faithful, who were pious.

Moral

A tradition refers to creation of Earth on Sunday and Monday and mountains on Tuesday and vegetation and trees on Wednesday, the heavens on Thursday, the sun and the moon and the stars, angels, and lastly man on Friday. The origin of creation having started with a green element, liquefied under Divine Glory, and boiled and shaken to foam and gas, from which land and clouds were formed. These were commanded to function as per Divine Will and energized.

Four periods referred to in Couplet 10 above are four seasons – spring, summer, autumn and winter, winter necessary for flowering, fructifying and growing of crops. The Mighty Creator, by effecting difference in latitude and tilting the earth's axis to its plane of orbit, with variation of land and sea, and contours on the ground, causing variation of heat, at different places, in different times, to regulate food production for its inhabitants from the Poles to the Equator (is praiseworthy).

Verses 19 – 25

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ {19}

19. Until they (infidels) all come to Hell on the Day, when the enemies of God shall be assembled thereto and be detained.

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ
{20}

20. When they will be questioned and testimony against them, from their ears, eyes and other organs for their deeds, will be recorded against them, on denial of charges (by vocalizing these organs).

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۚ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ
خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ {21}

21. And they would address their organs as to why they have attested against them, they would reply, "God endowed upon us power of speech, as He has done on others, and He it is Who created you first and to Him have you reverted."

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ
ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ {22}

22. You were not to hide any act from your ears, eyes, and other organs of your body, rather you presumed wrongly in supposing, verily God does not know many of your acts.

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ {23}

23. This was your presumption about God which destroyed you and you truned out amongst the losers.

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ ؟ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ {24}

24. If they tolerate the pains of Hell, it is their destination, and if they offer penance (at this stage) it shall not be accepted.

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ
قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ ؟ إِنَّهُمْ كَانُوا خَاسِرِينَ {25}

25. We fixed for them (on their denial of Divine Guides) such companions who eulogized in their eyes what was flourishing in the world and showed falsity of Eternity. So came true Our Commands, in the case of p receding tribes, be they of men or spirit in which they shall be among the sufferers.

Moral

Vocalization of various organs is not hard to be appreciated when the brain which is the store house of human activities can be made to function like a phonograph by its maker. past events are stored in ethereal sphere under electro motive waves. It is vanity to be presumptuous of Divine Truths and to discard them in vain glory to little knowledge of psychology which is still in infancy and not to follow Divine Lights sent as Divine mercy, for guidance from the Providence to Whom shall everybody ultimately revert to render account of his deeds in this world, from whence there is no escape.

Verses 26 – 32

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ {26}

26. And the infidels said, "Do not listen to this Qur'an and frown it in hue and cry (in its resistance) so as to overpower it.

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ {27}

27. We shall certainly severely punish the infidels and award them worse punishment for their deeds.

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ ؟ لَهُمْ فِيهَا دَارُ الْخُلْدِ ؟ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ {28}

28. This is the reward of Divine enemies, hell, which will be their permanent abode, a reward for their intentional litigation with Our Commands.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ اضْلاَنَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ {29}

29. And the infidels will pray to their Providence to point them out those two (immediate successors of the Prophet) born of (joint) man and spirit so as to bring them underneath their feet, to be case into lowest Hell.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ {30}

30. Verily those who admitted (i.e. believed in) God in words of (as per declaration) of Divine

Lights and were steadfast in their faith³ shall see angels coming down to them on the deathbed saying “Be not afraid or grieved (at calamity) and be pleased with Paradise with which you are promised.”⁴

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ {31}

31. We have been your friends in the world, and shall also assist you in eternity, wherein you shall have to your taste, and what you demand.

نُزُلًا مِنْ غَفُورٍ رَحِيمٍ {32}

32. As an entertainment from the All-forgiving and the All-merciful.

Moral

Attachment to Divine Lights needs ten qualities: (1) Forsaking the world, (2) avoid love of worldly luxuries, (3) cherish love for Divine Knowledge, (4) entertain piety, (5) be busy in penance and rectification, (6) regular in night prayers, (7) devoid of public help, (8) trust in God, guarding Divine commands, (9) avoid worldly people and worldly desires of food, sleep, and laughter, and (10) practice charity.

Absence of one voids another and thus renders attachment defective and not entitled to remuneration in full until under penance.

Verses 33 – 44

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ {33}

33. Whose invitation can be better than one (Divine Light) who invites you to God, acts righteously and maintains, “I supplicate Him?”

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ {34}

34. *Virtue (i.e. reserving timely religious tenets) is not alike evil (i.e. divulging them untimely). Under such an occasion, friction has to be eliminated tactfully 5 when the friction between you and the person will be resolved into sincere friendship.*

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا نُوْحًا عَظِيمٌ {35}

35. *And this gift is not given to any but the patient and none attains this stage but he who has Mighty Divine share.*

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {36}

36. *And if the devil enrages you (in a feud), you pray protection from God. Verily He is Hearing and Knowing.*

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ {37}

37. *And of signs of His existence, are the night and day and the sun and the moon. Do not worship the sun and the moon (as the Magians do) but pray unto Him, Who created them if you are His creatures.*

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۚ
{38}

38. *And if you refuse, out of arrogance, to prostrate before Him, know before your Providence are Divine Lights in prostration night and day and do not get fagged in His glorification.*

وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۗ إِنَّ
الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {39}

39. And signs of His existence are in the dried up soil which, when We water, swells under pleasure and fertilizes. Similarly He Who enlivened it verily can enliven the dead. Certainly He is Omnipotent.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ
يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۗ اعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {40}

40. Verily those who misinterpret Our Commands shall not escape Us. What! He who can be cast into Hell is better than one comes under safety on Reckoning Day? Act as you like. Verily He watches your deeds.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۗ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ {41}

41. Certainly the infidels who defied the Qur'an when it came to them and certainly, the Text is mighty (revelation).

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۗ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ {42}

42. Nothing of its past description is false nor its future prediction being revelation of the Wise and the Praiseworthy.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۗ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ
{43}

43. They do not speak of you except what they have spoken of your predecessors, and certainly your Providence is forgiving (to the penitent) and mighty in punishing (the obstinate).

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۚ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ
 لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۗ
 أُولَٰئِكَ يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ {44}

44. Had We revealed it in Persian, they would have said, ‘Why are not its commands made distinct to us (in our tongue)?’ What! A Persian revelation to an Arabic nation! Say, “To the faithful it is guidance and the remedy for their doubts.” Those who do not believe it have their ears stuffed up and it does not appeal to them. They are as though being called out from afar.

Moral

The Persians have submitted to Divine Lights on the Arabic Text are superior to Arabs who butchered Divine Lights on the plains of Arabia.

Verses 45 – 54

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ
 بَيْنَهُمْ ۗ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {45}

45. Verily We endowed on Moses the text wherein they formed a division. Had it not been a forgone decision from your Providence, the matter would have been settled among them and there.⁶

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۗ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ {46}

46. It is for him who acts righteously, by believing in Him and who acts otherwise, and God is not going to ill-treat His creatures.

إِلَيْهِ يَرُدُّ عِلْمُ السَّاعَةِ ۗ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا
 تَضَعُ إِلَّا بِعِلْمِهِ ۗ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي قَالُوا آذْنَاكَ مَا مِنَّا مِنْ شَهِيدٍ {47}

47. To him is reserved the knowledge of occurrence of the Day of Judgment, and whatever

comes of fruits from buds, and whatever the pregnant carries.⁷ (Details of all of these) are known to Him alone, and when they would say, “We have informed Thee, we have cut off our connections with them and we cannot produce any.”

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ ۚ وَظَنُّوا مَا لَهُمْ مِنْ مَّحِيصٍ {48}

48. And those whom they are calling before this will disappear and they will feel sure there is no room for them to escape.

لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَسْأَلُ قَنُوطًا {49}

49. Man does not feel satiated to pray to Him to get prosperity, and when adversity befalls him he gets despondent entirely.

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ {50}

50. When We, out of Our grace, savour him of Our bounties, after his having undergone adversities, verily he claims to be entitle to them, and thinks the Reckoning Day is not to occur, and further maintains if ever it did occur, and he were to revert to his Providence, he would have similar bounties there, too (as he had in the world). We shall acquaint the infidels with their deeds, and savour them of intense punishment.

وَإِذَا أَنْعَمْنَا عَلَىٰ الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ {51}

51. When We shower bounties on a man, he escapes sideways⁸ and when subjected to Divine trials, he extends (upwards) his arms shamelessly.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ

52. Say, "If you deny what is with God⁹ and hell for the ungrateful who can be greater enemy (to lose blessings thereof) than you.

سُنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ
أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {53}

53. Shortly shall We indicate him signs in the heavens¹⁰ in man himself, and which will convince them and Mohammad is His rightful Prophet. What! Is not your God sufficient as Omnipotent to testify to your being a genuine Prophet?

أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ {54}

54. Beware! They are in doubt of meeting their Providence on Dooms day, whereas He is all Powerful and Knowing.

1. The Praiseworthy the Glorious.
2. Eight days of Shawwal beginning and ending with Wednesday.
3. owned continuous fealty to successive Divine Lights of Our Prophet's immaculate family.
4. Not only will angels come but shall Divine Lights intercede on their behalf from after death right to admission to Paradise to relieve their trials. Similarly, presence of Divine Lights to the hypocrites will cause grief in the grave, whereas coming of angels to Divine Lights, during the life time in the world, and utilization of their falling feathers to serve as emulates, to ward off accidents to their children, is also borne out by this Couplet.
5. By quick and sound judgment, good common sense, kind feelings and instinctive perception of character of one, with whom he has to deal.
6. But the 12th Light on his emergence will slay all those who differ from him, with compilation of the contextual text of Ali which he will bring.
7. Male or female, faithful or faithless, and the time she will deliver.
8. Does not acknowledge Divine gifts.
9. Paradise for the virtuous.
10. Divine disasters like fire, famine, floods, earthquakes, cyclones, and volcanic eruptions, which cannot be controlled by man and must needs force to admit God's existence. Similarly, personal events, e.g. sudden illness, causing disposal of your proposals and such calamities, which cannot be diverted for the time being by any means, thus upsetting your plans are facts reminding you of God, controlling your destiny. It especially refers to events occurring, passing strange, on emergence of the 12th Divine Light, when the enemies will be transfigured and which will lead to confirmation of faith, in genuineness of Divine Light.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 19

حم {1}

1. Ha, Meem.

عسق {2}

2. 'Ayn, Sad, Qaf¹

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {3}

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

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ {4}

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

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۗ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ {5}

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

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {6}

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

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ {7}

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

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

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

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {9}

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

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۚ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنُيبُ {10}

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

direct myself.

فَاطَرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ
أَزْوَاجًا ۚ يَذُرُوكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ {11}

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

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

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

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَىٰ ۚ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا
تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ {13}

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

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
إِلَىٰ أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ
مِنْهُ مُرِيبٍ {14}

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

فَلِذَلِكَ فَادُعُ ۚ وَاسْتَقِمْ كَمَا أُمِرْتَ ۚ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۚ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۚ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ۚ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۚ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۚ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۚ اللَّهُ يَجْمَعُ بَيْنَنَا ۚ وَإِلَيْهِ الْمَصِيرُ {15}

15. *So, you go on inviting them and be confirmed in what you have been commanded (regarding Divine Lights, only as your successors) and do not have any regard for their desire and say, "I am following the Text, as it is revealed to me by God and I am commanded I should do justice amongst you." God is my Providence and your Providence let our acts reflect upon us and yours on you. Hence, there is no disputation amongst us. God shall assemble us all and to Him is reversion.*

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ {16}

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

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

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

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

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

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

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

Moral

Bodily notes will suffice.

Verses 20 – 29

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

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

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۗ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِّيَ بَيْنَهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {21}

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

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۗ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ {22}

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

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ
أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۚ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۚ إِنَّ اللَّهَ
غَفُورٌ شَكُورٌ {23}

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

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ فَإِن يَشِئِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۚ وَيَمْحُ اللَّهُ
الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {24}

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

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَن عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ {25}

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

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ
عَذَابٌ شَدِيدٌ {26}

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

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ نُنزِّلُ بِقَدَرٍ مَا يَشَاءُ ۚ إِنَّهُ
بِعِبَادِهِ خَبِيرٌ بَصِيرٌ {27}

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

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

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

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

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

Moral

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

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

Regarding Couplet 23 when the faithful at Medina (Ansars) having seen the Prophet entertaining new

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

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

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

Verses 30 – 43

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ {30}

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

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

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

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ {32}

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

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ {33}

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

أَوْ يُوقِنَنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ {34}

34. Or He may wish you for your deeds by sinking the, but He overlooks many.⁷

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ {35}

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

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

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

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

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

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

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

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ {39}

39. And when they are tyrannized unbearingly, they retaliate

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ
الظَّالِمِينَ {40}

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

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ {41}

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

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ أُولَٰئِكَ
لَهُمْ عَذَابٌ أَلِيمٌ {42}

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

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ {43}

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

Moral

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

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

Verses 44 – 53

وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ ۗ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ
يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ {44}

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

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ ۗ وَقَالَ
الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ
الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ {45}

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

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۗ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ
سَبِيلٍ {46}

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

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

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

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَإِنَّا إِذَا أَذَقْنَا
الْإِنْسَانَ مِمَّا رَحْمَةً مِنَّا رَحْمَةً فَرِحَ بِهَا ۗ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ
كَفُورٌ {48}

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

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ يَخْلُقُ مَا يَشَاءُ ۗ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ
يَشَاءُ الذُّكُورَ {49}

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

أَوْ يَزْوِجُهُمْ ذُكْرَانًا وَإِنَاثًا ۗ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ {50}

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

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا
فِيُوحِي بآذَنِهِ مَا يَشَاءُ ۗ إِنَّهُ عَلِيمٌ حَكِيمٌ {51}

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

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ
وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ
مُّسْتَقِيمٍ {52}

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

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ
{53}

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

Moral

Sufficient.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 25

حم {1}

1. Ha, Meem

وَالْكِتَابِ الْمُبِينِ {2}

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

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {3}

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

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ {4}

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

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ {5}

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

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ {6}

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

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {7}

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

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ {8}

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

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

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

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

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

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

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

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

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

لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ

الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ {13}

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

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ {14}

14. And verily shall we revert unto our Providence.

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

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

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ {16}

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

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

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

أَوْ مَن يَنْشَأُ فِي الْحُلِيِّةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ {18}

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

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

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

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

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

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ {21}

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

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ {22}

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

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

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

قَالَ أَوْلَوْ جِئْتُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ ؟ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ

كَافِرُونَ {24}

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

فَانْتَقَمْنَا مِنْهُمْ ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ {25}

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

Moral

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

Verses 26 – 35

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

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

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ {27}

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

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يُرْجَعُونَ {28}

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

بَلْ مَتَّعْتُ هُوْلَاءِ وَاَبَاءَهُمْ حَتَّى جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ {29}

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

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

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

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْبَتَيْنِ عَظِيمٍ {31}

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

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ؟ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ؟
وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ؟ وَرَحِمْتَ رَبِّكَ
خَيْرٌ مِمَّا يَجْمَعُونَ {32}

32. Are they going to distribute your Divine Mercy? Rather, We endow worldly provisions on them, raising grades of one over another so as to be serviceable among themselves, whereas your Divine Mercy (of Divine Mission on Divine Lights) is far superior to what they accumulate.

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

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

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُررًا عَلَيْهَا يَتَّكِبُونَ {34}

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

وَزُخْرُفًا ۚ وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ
{35}

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

Moral

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

Verses 36 – 56

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

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

وَأَنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ {37}

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

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

38. *Until ultimately when he meets Us, he will address the devil, "Would you had been so far away from me, as east is to west, what an evil companion you are."*¹⁰

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

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

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

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

فَأِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ {41}

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

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ {42}

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

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۚ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {43}

43. *So you be firm in transmission of the Message We have revealed unto you and verily you are on the right way.* 12

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۚ وَسَوْفَ تُسْأَلُونَ {44}

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

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

45. *Ask whom We sent before of Our Prophets, did We suggest multiple gods for worship?* 13

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

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

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ {47}

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

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

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

وَقَالُوا يَا أَيُّهُ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهَدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ {49}

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

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ {50}

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

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

51. And Pharaoh assembled his tribe and said, "I own Egypt and the rivers thereof are under my

control. Do you not see that?

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

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

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

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

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {54}

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

فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ {55}

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

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ {56}

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

Moral

Enraging Divine Light is enraging God and inviting Divine Wrath.

Verses 57 – 67

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ {57}

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

وَقَالُوا آلِهَتُنَا خَيْرٌ أَمْ هُوَ ؟ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ؟ بَلْ هُمْ قَوْمٌ خَصِمُونَ {58}

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

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ {59}

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

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ {60}

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

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

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

وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ ؟ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {62}

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

gained them nothing beyond temporary worldly power, for their worldly intrigues.

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

Verses 68 – 89

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

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

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ {69}

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

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ {70}

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

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

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

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ {72}

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

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ {73}

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

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ {74}

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

لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ {75}

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

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ {76}

76. *We did not tyrannize but they tyrannized themselves.*

وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ؟ قَالَ إِنَّكُمْ مَا كِتُونَ {77}

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

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ {78}

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

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ {79}

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

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

80. What! Are they thinking We do not hear their private and open parley? Rather Our Messengers (i.e. angels deputed) over them, record them.

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ {81}

81. Say, "If there was any issue to the Providence, I am the first to contradict it."¹⁵

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ {82}

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

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يَلِاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {83}

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

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ ؟ وَهُوَ الْحَكِيمُ الْعَلِيمُ {84}

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

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

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

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

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

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۗ فَأَنْتَ يُؤْفَكُونَ {87}

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

وَقِيلِهِ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ {88}

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

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۗ فَسَوْفَ يَعْلَمُونَ {89}

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

1. By denying Divine Light.
2. Physical and spiritual.
3. refers to the Christians calling Jesus His son.
4. The argument as to God being the Universal Unique Monarch deserving of worship, on the cult, as per His dictates through his nominees, the Divine Lights.
5. The presages Mohammad lineage from Abraham through Ismail and to be continued through Ali to the 12th Divine Light as the only genuine torch bearers of Islam. This was repeated by the Prophet in his sermon in the Valley of Khum – Vide Appendix A.
6. E.g. Walid ibn Mugaira and Taife Saqafi.
7. From the time of Adam to Abraham the faithful have been poor always. It was Abraham’s prayers, as the faithful could not stand the test; variation in wealth was effected between the faithful and faithless.
8. I.e. He who adopts, barring Divine Light, any other his guide, We fix that devil, his companion, other his guide, shall he be raised on Judgment day. Divine remembrance evokes Divine awe, and it is the foundation of wisdom, keeping man off from guilt, and ignoring it, with the lapse of time, desires of heaven and eternal felicity die, and slavish fears over-master him. Religious shame blocks him to mediate the terror of guild. This results in his casting of closet prayers, curbing lust, and he shuns society of the faithful, growing cold to public duty, e.g. such as hearing and reading the Qur’an, and attending Godly conferences, and starts picking up holes in the coats of the Godly. Associates with carnal, loose, and wanton men, giving way to such discourse and playing with little sins, when his heart being hardened he reverts to apostasy.
9. Most incurable mental cases fall under this category.
10. As per Divine Light no. five, this is an address “from the fist Sheikh to the second,” when the Prophet will reply, in following Couplets 38 reminding them of their tyranny in depriving the rightful Divine Light, Ali, of his succession to him. Jaber ibn Abdullah Ansari says, the Prophet addressed at Mina during his last pilgrimage to his companions, “I shall see

you when you would have turned out apostates, killing one another, when you will find me in a group fighting against you. Then he turned behind and told Ali they will kill you.” He repeated this three times.

11. The Sixth Divine Light had seen several times, to whom had appealed the first two successors, while undergoing pangs of punishment, in the valley of Mount Kalak, near Asfan – 16 miles north west of Mecca on the road to Medina, which is a source of worldly hell, and wherefrom issue various rivers of hellish drinks for the residents thereof. Divine Light in reply said, “May not God pity you, for the source of trouble you have created in the world.” This punishment before the Day of Judgment after death – Vide Haqul Yakeen, page 165, Persian Edition.

12. Regarding nomination of your succession.

13. Variation in cults means worshipping multiple gods leading to Hell. This event relates to the Prophet when he went on the Ascension (Ma'raj) in Jerusalem, where previous Prophets were recalled and Prophet Mohammad led the congregational prayers, and thereafter asked them what was the message they transmitted to their followers. They all admitted “it was the fulfilment of Divine promise regarding His Universal Monarchy, and genuineness of his (Mohammad's) being the Divine Light with the rest of his Immaculate family as the only torch bearers of Islam. Yet, in present times, people want to live on their own ideologies, in peace together, amidst Divine Wraths, simply to gain their immediate desires, having no idea on the “Future State,” which requires each individual action on discretion.

14. He exemplified Ali to expose their hypocrisy (unto Ali).

15. This proves our Prophet was the first of all the creation.

16. Out of stupidity.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 29

{1} حم

1. Ha, Meem¹

وَالْكِتَابِ الْمُبِينِ {2}

2. And by the enlightened Text. 2

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ □ إِنَّا كُنَّا مُنذِرِينَ {3}

3. Verily We have sent the Text³ during the auspicious night.⁴ Verily We are Warners.

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ {4}

4. In which there are distinct orders on lawful and unlawful as commands from the Wise.⁵

أَمْرًا مِنْ عِنْدِنَا ۚ إِنَّا كُنَّا مُرْسِلِينَ {5}

5. Commands were issued to us, and We are the authorities to dispatch

رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {6}

6. as a mercy from your Providence God. Verily He is Hearing and Knowing.

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنْ كُنْتُمْ مُوقِنِينَ {7}

7. Providence of the heavens and earth and in between if you are certain.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ {8}

8. No other God except He, during life and death, Providence of you and your preceding forefathers.

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ {9}

9. Rather, they are playing about in doubt.

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ {10}

10. *Wait and watch until the Day the heavens will be enveloped with smoke*

يَغْشَى النَّاسَ ۚ هَذَا عَذَابٌ أَلِيمٌ {11}

11. *covering men, this is an intense punishment.*

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ {12}

12. *(When they will cry) oh our Providence! Relieve us of the punishment. Verily we have believed.*

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ {13}

13. *At this stage an advice to them, when the Prophet had come with evident signs.*

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ {14}

14. *When they turned away from him saying, "He is an educated idiot."*

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَائِدُونَ {15}

15. *Verily shall We moderate the punishment⁶ shortly and repeat it.*

يَوْمَ نَبْطِشُ الْبَطِشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ {16}

16. *On the Day of Judgment in greater intensity with a view to avenging (the infidels).*

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ {17}

17. Of course, We tried before them the tribe of Pharaoh, when a generous Prophet came to them.

أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ۚ إِنْ لَكُمْ رَسُولٌ أَمِينٌ {18}

18. Asking them to hand over to him (i.e. the Prophet) Divine devotees. Verily I am your reliable Prophet.

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ۚ إِنْ آتَيْكُمْ بِسُلْطَانٍ مُبِينٍ {19}

19. And do not disobey God as I have come with clear proof.

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ {20}

20. And I pray protection from your Providence and yours, that (lest) you should ill-treat me.

وَإِنْ لَمْ تُؤْمِنُوا لِي فَاَعْتِزُّونَ {21}

21. And if you do not believe me, leave me alone.

فَدَعَا رَبَّهُ أَنْ هُوَ لِأَنَّ قَوْمٌ مُجْرِمُونَ {22}

22. When Moses prayed to his Providence, verily these are a criminative tribe.

فَأَسْرِبِ بَعَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ {23}

23. (God, in reply, said), "Take My devotees during the night as you will be persecuted.

وَاتْرُكِ الْبَحْرَ رَهْوًا ۚ إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ {24}

24. "And leave the dry sea as it is, as they are the army to be drowned."

كَمْ تَرَكَوْا مِنْ جَنَّاتٍ وَعُيُونٍ {25}

25. And of how many of gardens and streams

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ {26}

26. and fields and beautiful palaces

وَنَعْمَةً كَانُوا فِيهَا فَاكِهِينَ {27}

27. in which they were revelling

كَذَلِكَ ۚ وَأَوْرَثْنَاهَا قَوْمًا آخِرِينَ {28}

28. in this way have We made the succeeding generations inheritors.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ {29}

29. And neither the heavens nor the earth bemoaned their misfortune, nor were they given time (to repent).

Moral

Self-sufficient.

Verses 30 – 42

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ {30}

30. *And verily We saved bani Israel from disgraceful punishment.*

مِنْ فِرْعَوْنَ ۗ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ {31}

31. *That is of Pharaoh who was proud and a transgressor.*

وَلَقَدْ اخْتَرْنَا لَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ {32}

32. *And We had intentionally selected him, giving him power on land.*

وَأَتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ {33}

33. *And We had given them time wherein there was an open test.*

إِنَّ هُوَ إِلَّا لَيَقُولُنَّ {34}

34. *(With all that) they used to say,*

إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ {35}

35. *“This is nothing but the first life wherein we die and we are not going to be raised alive.*

فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ {36}

36. *“If you are true, bring back to life our late forefathers.”*

أَهُمْ خَيْرٌ أَمْ قَوْمٌ تُبَعِّعُ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ أَهْلَكْنَاهُمْ ۚ إِنَّهُمْ كَانُوا مُجْرِمِينَ {37}

37. *Are they stronger than the tribe of Tugah and those who preceded them and whom We destroyed as they were criminals?*

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ {38}

38. *And We have not created the heavens and earth and in between for nothing.*

مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {39}

39. *Rather, We have created them with a definite purpose behind, although most do not realize it.*

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ {40}

40. *Verily the Day of Judgment is a day of meeting for all.*

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ {41}

41. *This Day, when none shall sympathize with and assist him*

إِلَّا مَنْ رَحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ {42}

42. *except whom God has mercy. Verily He is Mighty and Gracious.*

Moral

Tubah (37 above) was a faithful Arab leader amongst an infidel tribe and he had constructed a rampart

to the town of Hira.

Verses 43 – 49

إِنَّ شَجَرَتَ الزَّقُّومِ {43}

43. Verily the tree of Balanites

طَعَامُ الْآثِمِ {44}

44. shall be the food of sinners

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ {45}

45. like melted copper shall it pass through their intestines

كَغَلِي الْحَمِيمِ {46}

46. as biling liquid

خُذُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ {47}

47. seize him and draw him in the middle of hell

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ {48}

48. then pour over his head boiling liquid as punishment.

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ {49}

49. Taste, you are mighty and just.7

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ {50}

50. This is what you doubted about.

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ {51}

51. Verily the pious shall be in a place of safety

فِي جَنَّاتٍ وَعُيُونٍ {52}

52. in Paradises amidst stream

يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ {53}

53. being dressed in thick silk suites, sitting facing each other

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ {54}

54. and thus shall be coupled with nymphs8

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمَنِينَ {55}

55. wherein shall they call out fearlessly for the choicest fruits (at all times).

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۚ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ {56}

56. there shall be no more death to taste, except the one already tasted and shall We save them from the punishment of Hell.

فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {57}

57. This is the Grace of your Providence and this is a mighty achievement.

فَإِنَّمَا يَسَّرْنَاهُ بِلسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ {58}

58. Verily have We made it ease in your tongue, so they may take an advice.

فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ {59}

59. So you wait as they are waiting.

1. By Mohammad.
2. By Divine Light Ali.
3. From the preserved record.
4. To Bathul Mamoor, from whence during the period of 20 years, had it been revealed to the Prophet on Earth in piecemeal.
5. To His Divine Lights being revealed in the auspicious month of Ramadhan.
6. Of the period preceding Day of Judgment, i.e. 40 days.
7. As claimed by you in the world. this refers to Abu Jahal's claim.
8. At Ali's hands.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 11

حم {1}

1. Ha Meem

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2}

2. This Book is revealed from God Who is Mighty and Wise.

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ {3}

3. Verily in Heaven and Earth are signs for the faithful.

وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ {4}

4. And in your own creation and in animals which are grazing and creeping are signs for your certainty.

وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ {5}

5. And in the alternative night and day, and in the rains which God sends, from the heavens above by which the earth fertilizes, after being dried up, and the motions of the wind are signs for the wise.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ {6}

6. These Couplets of God are being read out to you with truth, of what more evidence in Divine truth you need to admit faith?

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ {7}

7. Hell is for the falsifying sinners

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ؟ فَبَشِّرْهُ بِعَذَابٍ
أَلِيمٍ {8}

8. who hear Divine Couplets which are being read out to them, which they hear and turn away in pride, as though they have not heard them. Give them tidings of intense punishment.

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوءًا ؟ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ {9}

9. Ad when they came to know anything of Our Couplets, they hold it in ridicule. They are subject to a disgraceful punishment

مِنْ وَرَائِهِمْ جَهَنَّمُ ؟ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ
أَوْلِيَاءَ ؟ وَلَهُمْ عَذَابٌ عَظِيمٌ {10}

10. followed by hell whence none shall exempt them, and in none shall they have except God, their Sympathizer and for them is intense punishment.

هَذَا هُدًى ؟ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزِ أَلِيمٍ {11}

11. This (Qur'an) is guidance and those who disbelieve in the Couplets of the Providence shall have intense punishment.

Moral

Enough is the Text.

Verses 12 – 21

اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ {12}

12. God is He Who set the sea at your service, floates in which the ship, with His sanction¹ out of His Grace, so you may be grateful.

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِقَوْمٍ يَتَفَكَّرُونَ {13}

13. And He set to your service heavenly bodies² and earthly products.³ Verily are in them signs for those who meditate.

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ
{14}

14. Tell the faithful to overlook transgression of the criminals who do not believe in Judgment Day, so God may punish them for their crimes (on Reckoning Day).

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۗ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {15}

15. He who acts virtuously is to his credit, and likewise, the sinner for his sins, when you shall revert to your Providence.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ

وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ {16}

16. Verily had We granted (among) Bani Israel the Text, jurisprudence, prophetship and provided them from the pure and exalted them over others.

وَأَتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ ؟ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ؟
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {17}

17. And granted the proof of Our religion in which they formed a division after having known it, simply out of spite. Verily shall your Providence on Reckoning Day decide on their difference.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ {18}

18. Then We fixed for your religion of Our choice, which you had better follow and do not follow passion of those who do not know.

إِنَّهُمْ لَنْ يَغْنُوكَ مِنْ اللَّهِ شَيْئًا ؟ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ؟ وَاللَّهُ
وَلِيُّ الْمُتَّقِينَ {19}

19. Verily they shall not save you from the wrath of God. Evidently these transgressors are friends to one another, whereas God is the Sympathizer of the pious.

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ {20}

20. This is a forewarning for men and guidance and grace for those who are certain.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ؟ سَاءَ مَا يَحْكُمُونَ {21}

21. Do the transgressors who go on committing sins think We shall equalize them with the faithful who act righteously? Are the living and dead alike? Bad is their decision.

Moral

When our prophet is the last of all the prophets and none to succeed him, Islam brought by him has to be preserved by his Ahl al-Bayt, Divine Lights, and he is a prophet over the universe and he is commanded in (18) above to follow and propagate it to say, all faiths are alike, is contradicting the Text.

Verses 22 – 26

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {22}

22. And verily God created the Heavens and Earth with Truth, so we may reward each for his deed without injustice.

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۗ أَفَلَا تَذَكَّرُونَ {23}

23. What! Do you see him who follows his passion as god, for which God has left him to his fate, sealing his ears and heart and throwing a veil over his eyes? Who is going to guide after God? Do they not take advice?

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۗ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۗ إِنْ هُمْ إِلَّا يَظُنُّونَ {24}

24. And they said the world is nothing but, wherein one dies and another takes birth and this has been a course of nature.

وَإِذَا تَتَلَّىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ {25}

25. And when Our Couplets are being read out to them they have no arguments to advance except demanding for their dead fathers to be enlivened if We are true.

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ {26}

26. Say, "God shall enliven you and put to death and shall assemble you all on Reckoning Day, wherein there is no doubt, although most do not appreciate.

Moral

1. What they call "Nature" is God in fact, and the faithful should not abuse "Nature."
2. Education does not consist in merely communication of knowledge and transmission of skill. Spiritual side of human nature has also to be cultivated.

Verses 27 – 37

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَيَوْمَ تَقُومُ السَّاعَةُ يُخْسِرُ الْمُبْطِلُونَ {27}

27. And for God is Proprietorship of Heaven and Earth and on the Day of Judgment the falsifiers shall suffer.

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً ۗ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ
{28}

28. And every sect shall come on their knees to render account, being invited to record the deeds, to be rewarded for their actions. 4

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۗ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ {29}

29. (They will be addressed) his is Our record of your deeds Divine Lights shall be speaking truthfully (infonfirmation thereof) as We have been recording what you have been doing.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۗ ذَلِكَ هُوَ الْفَوْزُ
الْمُبِينُ {30}

30. And those who embraced faith and acted righteously shall We admit within Our Grace and this is a Mighty achievement.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ
{31}

31. And those who disbelieved (shall be said), “Did not Our Couplets come to you when you prided over them, as you have been criminals?”

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ
إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ {32}

32. And they were told, “God’s promise is true, and the Day of Judgment shall come.” You said, “We do not know what the Day of Judgment is. We are simply presumptuous and we are not certain.”

وَبَدَأَ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {33}

33. So have been opened out to them evils of their deeds having enveloped them for their ridicule.

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ
نَاصِرِينَ {34}

34. And they will be told, “We are neglecting you today as you did us, for meeting this day. This is hell, your residence and you have none to assist you.”

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوعًا وَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا ۗ فَالْيَوْمَ لَا يُخْرَجُونَ
مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ {35}

35. This is a reward for your holding up Divine Commands (i.e. Divine Lights) to ridicule, in vain pursuit, of the worldly (pleasures) and none is going to extricate you out of it, and no excuse will be heard anymore.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ {36}

36. And praise is for God, the Creator of the heavens and earth, and the Providence thereof.

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {37}

37. And egotism is just due to him in the heavens and earth Who is Mighty (at avenging the disobedient) and Wise (in rewarding the obedient faithful).

Moral

Characteristics of the virtuous who shall attain salvation: Their hearts are God-fearing, contented, their wants are few, and are easily accessible, faith preserved, passion dead, temper borne down, people hope good in them and are safe against their injury, when compared with the negligent, they will be found virtuous and in a society of the learned, will not be found ignorant, though silent, but are in communion with God, forgive tyrants and are charitable to those who deprive them of their rights. They reconcile with the disaffected, avoid evil speech, they are meek, away from injury, ready to help the virtuous, inclined towards people, patient in adversity, and grateful in prosperity.

They realize Truth before evidence, do not waste trust, do not forget what is violated, do not abuse, do not tease neighbours, do not deride others, sympathize with the agonized, do not partake in unjust affairs, nor avoid the right path. Silence does not grieve them, smile slowly, leave tyrants to God, avoid the world and fire of its anxiety, nearing those who come close to them, relent to everyone, their avoidance is neither out of pride, nor proximity due to intrigue.

Note: Egotism and pride are special Divine privileges (attributes). He who shall arrogate them shall be hurled in hell headlong.

1. Force of buoyancy.

2. The sun, the moon, and stars, etc.
3. Viz. minerals, vegetables, animals.
4. They will be addressed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

حم {1}

1. Ha Meem. 1

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2}

2. The Book is revealed by God the Almighty and the Wise.

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ
كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ {3}

3. Heaven and earth and in between are not created in vain, but with the definite purpose behind them, for a stipulated period, and those who are infidels, when warned, turn away (in arrogance).

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي
السَّمَاوَاتِ ۚ انْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ {4}

4. Say, "Do you see whom you worship, barring God, show me what of earth have they created? Have they any share in (creation of) the heavens? Bring me a testimony thereof (in) any

revelation before this, or any record of knowledge, if you are true (in support of your claims).

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ
دُعَائِهِمْ غَافِلُونَ {5}

5. And who can be more misguided than one who worships, barring God, him who shall not answer him until the Day of Judgment. Rather, they (gods) are ignorant of his worship.

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ {6}

6. And when men will be assembled, they (gods) will be hostile to them (their worshippers) will deny their worship.

وَإِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ
{7}

7. And when Our open Couplets are being read out to them, the infidels said, when Truth came to them, "This is an open magic."

أَمْ يَقُولُونَ افْتَرَاهُ ؟ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ؟ هُوَ أَعْلَمُ بِمَا
تُفِيضُونَ فِيهِ ؟ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ؟ وَهُوَ الْغَفُورُ الرَّحِيمُ {8}

8. Do they say he has fabricated it? Say, "If I have done so, none can save me from Divine wrath. He is well acquainted with what you are busy about (in falsifying me). Enough is He to testify (about my genuineness) between me and you, and He is Forgiving and Merciful."

قُلْ مَا كُنْتُ بِدَعَاٍ مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ؟ إِنْ أَتَّبِعُ إِلَّا مَا
يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ {9}

9. Say, "I am not a new (warner) among the Prophets² and I am not aware of what shall be done

with me and you. I simply follow the revelation unto me and I am nothing but an open warner.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ
فَأَمَنَ وَاسْتَكْبَرْتُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {10}

10. Say, "Do you see! If this revelation from God, which you have been denying, and whereas it has been testified (By one Abdus Salam) of Bani Israel, who have in the Torah, and has embraced faith, whereas you have turned away in pride, (what shall be your fate). Verily God does not guide a transgressing tribe.

Moral

Abdus Salam demanded a reply to three questions from the Prophet before embracing faith: (1) a sign of an approaching Judgment Day, (2) first food men in Paradise have, (3) to whom is born a daughter and to whom a son? Reply being satisfactory, he embraced Islam.

Verses 11 – 20

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا بِهِ
فَسَيَقُولُونَ هَذَا إِنْكُ قَدِيمٌ {11}

11. And the infidels said to the faithful, if their religion had any good in it, they (as an intelligent race) would not have been superceded by (the poor faithful, who are idiots) and when they did not follow it, they began to say, "This is an old lie."

وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ
الَّذِينَ ظَلَمُوا وَيُشْرَىٰ لِلْمُحْسِنِينَ {12}

12. And before that, the Qur'an, there was the Torah, guidance and mercy (for the faithful) and this revelation which confirms it, in Arabic, is to warn the tyrants (of hell for disbelieving it) and give tidings to the faithful.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {13}

13. Verily those who admitted by maintaining our Providence is God as declared by Divine Lights and strictly adhered to it, (i.e. obeyed Divine Lights until the end of life) shall neither have sorrow (for the past) nor grief (for the future).

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {14}

14. These are the men of paradise to reside, time out of mind, in Paradise in return for their deeds.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۚ وَحَمَلُهُ
وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ
أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ
لِي فِي ذُرِّيَّتِي ۚ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ {15}

15. And We commanded man to be virtuous to his parents, his mother conceived and carried it in travail, and delivered it likewise, and the period of her pregnancy and weaning of it amounted to 30 months, until when he attained maturity (i.e. 40 years) he prayed to his Providence to guide him so he may be grateful to Him, for His bounties on him and his parents and he should so act virtuously, as to win His will and improve upon his children, “Verily I have done penance unto Thee, and verily I am supplicant to You.”

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ
الْجَنَّةِ ۚ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ {16}

16. Those are the people whose acts shall be appreciated and sins absolved and be admitted in Paradise, as a promise which shall be fulfilled.

وَالَّذِي قَالَ لَوْلَا إِلَهُي لَمَنْعَنِي رَبِّي هَذَا أَكْرَهًا وَأَقْرَبَ إِلَيَّ مِنْ نَفْسٍ هَامِيَةٍ
يَسْتَغِيثُ اللَّهَ وَيُلْكَ مِنَ الْإِنْسَانِ لِيُؤْتِيَهُ الْوَيْثَانَ أَكْرَهًا لِمَا يَحْكُمُ اللَّهُ وَأَلَّا يَكُونَ لِلنَّاسِ
الْحُكْمُ وَاللَّهُ الْعَزِيزُ الْحَكِيمُ {17}

17. And he who addresses his parents, woe to you! What! Do you threaten me in which I shall be

taken out from my grave to account for my deeds whereas preceding generations have not verified it? And they (parents) would jointly complain to God saying, "Saying woe to you. Better believe in us." Divine promise is true, and he who repeats, "This is nothing but tales of old."

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ ﴿١٨﴾
إِنَّهُمْ كَانُوا خَاسِرِينَ {18}

18. These are the people on whom shall We condemn (Our Promise) along with the preceding generations of spirit and men which they shall be the sufferers.

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا ﴿١٩﴾ وَلِيُوقِيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ {19}

19. And for every one are grades in reward for their deeds to which shall they shall be raised without fail.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أُنْزِلَتْ عَلَيْهِمْ طَيِّبَاتٌ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ {20}

20. And when the infidels shall be brought before hell (they shall be addressed), "You enjoyed in the world profiting thereby. Today is the reward of the disgraceful punishment for your unjustifiable arrogance and falsification (of this Day)."

Moral

1. Self-estimation is another great cause of misguidance, whereby the rich look down upon the poor for following the Prophet, takin him worthy of being obeyed.
2. Steadfastness in faith leads to salvation and has three grades, viz. common, special, and extra-ordinarily special. Common grade consists in admission of God and Divine Lights with Day of Reckoning and following the commands on action and refrain. In special grade, one has to give up dainty food and clothing and prefer Divine Will with piety. In Extra-ordinary grade, one has to give up love for life, property and children ad absorb themselves in Divine Glory by resigning self to Him, diligently toiling to develop spiritual form of soul.

3. Divine Light Hussain and Prophet Yenya (Joshua) were born within six months. Man at the age of 33 attains a matured gave and at 40 is at his highest rise, thereafter he declines.
4. Couplet 20 refers to worldly gluttons.
5. Couplet 13 is repetition to Couplets 38 and 39, page 8 set 1 of “The Cow” and is variously reminded by God the Almighty.

Verses 21 – 26

وَأَذْكُرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {21}

21. Relate the history of Prophet Hud, brother to ‘Ad, when he warned them on the sand dunes, saying several warners had preceded him and shall succeed him, and exhorted them why they did not worship the only (Unique) God. “Verily I am afraid of intense punishment on you.”

قَالُوا أَجِئْنَا لِنَتُفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {22}

22. They said, “What! Are you coming to divert us from our gods? Bring what you promise us if you are true.”

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ {23}

23. He said, “Its knowledge lies with God. I have transmitted the message I was duped to, but I see you are an ignorant tribe.”

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا ۗ بَلْ هُوَ مَا
اسْتَعْجَلْتُمْ بِهِ ۗ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ {24}

24. And when they saw a cloud spreading over they valley, they said, “It shall rain.” Rather, they hastened towards it which carried intense punishment.

تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِينُهُمْ ۗ كَذَلِكَ نَجْزِي الْقَوْمَ
الْمُجْرِمِينَ {25}

25. It destroyed everything which came in contact with and they saw nothing of their houses save. Thus We punish a criminal tribe.

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ
عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {26}

26. Verily We had populated them in habitations of their predecessors and endowed upon them power of hearing, seeing and understanding (spiritual facts), but none of the faculties of hearing, seeing and understanding came to their rescue, while they were disputing God's Commands and it enveloped them for their having ridiculed them.

Moral

Try to use faculties granted in all their various passes, physical, intellectual, and spiritual, as man is superior to the rest of creation.

Verses 27 – 35

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ {27}

27. And verily We destroyed other tribes in the vicinity, (and thus) exemplified them, so they may revert to us.

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۗ بَلْ ضَلُّوا عَنْهُمْ ۗ وَذَلِكَ
إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ {28}

28. Why did not their gods, whom they worshiped besides Allah, come to their help? Rather they fled away from them, and this is a proof of their lie, which they were fabricating.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۚ
فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ {29}

29. And call to mind when We sent you a group of spirits who were listening to you while you were reciting the Holy Qur'an, and when they assembled they said, "Listen to it with attention" and when it was completed they returned to their tribe to warn them.³

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي
إِلَى الْحَقِّ وَالَّذِي طَرِيقٌ مُّسْتَقِيمٌ {30}

30. They said to their tribe, "We have heard about a Text which has been revealed after Moses (Torah) confirming the previous Text, guiding Truth and leading on to Paradise.

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ
{31}

31. So better admit the call of the Divine Messenger by believing in him so you may be forgiven of your sins and saved from intense punishment.

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۚ
أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ {32}

32. And he who shall not admit the call is not going to withstand Him on Earth, and he shall not have any sympathizer except God, and those are in open misguidance.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ
يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {33}

33. What! Have they not seen God creating the heavens and earth without fatigue? And do they not deem Him Omnipotent on their recreation and re-enlivening and destroying them? Aye!

Certainly, He is Omnipotent.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ وَرَبِّنَا ۗ قَالَ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {34}

34. And on Reckoning Day, the infidels will be brought before hell, and addressed, “Is this not a fact?” They, in reply, will say, “By your Providence, it is so.” They will be told, “Well then, taste the punishment for your infidelity.”

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۗ كَانَهُمْ يَوْمَ يَرَوْنَ مَا
يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ ۗ بَلَاغٌ ۗ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ
{35}

35. So you Prophet! Be patient as the (preceding) resolute prophets and do not be in a hurry of their destruction as though they are viewing it, what they have been promised, when they will say, they did not stop the world more than an hour of the day. This is a message and who is going to be destroyed except the disobedient tribe?

Moral

Clear.

1. By Mohammad.
2. With regard to the Mission and the treatment in lieu of its falsification.
3. After Abu Talib's death, the Prophet went to Mecca to seek public help in propagating Islam. Being unsuccessful, on his way to return home, he halted at a place where he had the occasion to convert the spirits which came to hear the Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ {1}

1. Those who deny (believing in Divine Lights as the only genuine Guides) and barred men from following Divine Light (Ali), wasted their past virtues (in having participated in crusade with the Prophet) leading to Eternal rewards.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ {2} كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ {2}

2. Those who put fate in Divine Light (Ali) and acted righteously and further attested the Prophet in what was revealed unto him (regarding succession of Ali) from their Providence, shall have their sins absolved with betterment of their condition (reconfirmation of faith).

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ {3} كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ {3}

3. This is because the infidels followed imposters whereas the faithful followed the truth from their Providence and thus We describe for men the state of their faithful and faithless affairs.

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنَا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا {4} ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ {4} وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ {4}

4. And when you defy an infidel, slay him, when you capture him until he is bled to death or handcuff him and if he surrenders, the Divine Light may set him free or demand a ransom or make him a slave. This is because, if God had desired, He would have helped them, but He tries a faithful with the faithless, and the deeds of the martyrs shall not be voided. 1

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ {5}

5. Shortly shall He guide them and improve their affairs.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ {6}

6. And admit them to paradise with bounties with which He has acquainted them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ {7}

7. Oh you faithful, if you help the Divine Lights, it will strengthen your faith.

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ {8}

8. And those who defy Divine Lights, shall be destroyed with wastage of their past virtues.

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ {9}

9. And this is because they disliked what was revealed (to the Prophet) by God (regarding Ali) so He voided their virtues.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ دَمَّرَ اللَّهُ عَلَيْهِمْ ۚ وَلِلْكَافِرِينَ أَمْثَالُهَا {10}

10. Have they not seen on Earth what has been the fate of the preceding people? God destroyed them, and this is an example for the infidels (which their fate shall be similar) because God is a sympathizer of the faithful where the infidels have none for them to sympathize with them.

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ {11}

11. This is because God is the protector of the believers and those who deny the truth have no protector at all.

Moral

Man should guard his virtues, rewards whereof in Eternity, commencing with death, as worldly gifts have to be paid for his labour under Divine Justices, as the Devil has been given power in the world. Be not led away by worldly position of politicians, be they socialists and industrialists or scientists as it is payment of their labour in the world.

Verses 12 – 19

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ
وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ {12}

12. Verily shall God admit the faithful who have acted virtuously in Paradise, below which flow streams and let the infidels enjoy in this world and feed like beasts, as their destination is hell.

وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلِكَانَهُمْ فَلَا نَاصِرَ لَهُمْ
{13}

13. And how many of the cities, which were strong than Meccans, who drove you (oh Prophet) out. We destroyed without their having assistance.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زِينَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ {14}

14. What! He who is steadfast on his Divine proof (certifying his faith in Divine Lights) is alike him whose acts have been eulogized in his eye by passionate acts (i.e. hypocrites) and he is a slave to his passion.

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۚ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ
يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ۚ وَلَهُمْ فِيهَا

مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ ۚ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا
فَقَطَّعَ أَمْعَاءَهُمْ {15}

15. Or are alike the gardens of paradise, promised to the pious, where are streams of water without (stinking) smell, or mild without change of taste, of wine sweet of the taste, and streams of transparent honey, and for them in those gardens are available fruits of every kind and forgiveness from their Providence, the same as compared to one who is in permanent hell wherein he is given boiling liquid to drying, tearing off his intestines?

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا
قَالَ آنِفًا ۚ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ {16}

16. And amongst them are hypocrites, who pretend to listen to you, until when they leave you out, they ask the learned men, what did he say now? Those are the people whose hearts have been sealed by God, and what have followed their passion.

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًىٰ وَآتَاهُمْ تَقْوَاهُمْ {17}

17. And those who have embraced faith shall have their guidance increased (confirmed) with endowment of piety (a sign of confirmation).

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۚ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا
جَاءَتْهُمْ ذِكْرَاهُمْ {18}

18. What! Are they anticipating sudden advent of Reckoning Day when its forecasts have already come? How can they be saved when they are disregarding the advice which has come to them?2

اعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَاللَّهُ يَعْلَمُ
مُتَقَلِّبِكُمْ وَمَثْوَاكُمْ {19}

19. Know there is none else except God the Unique, pray to Him for forgiveness of your sins, and of faithful men and women, as God knows your whereabouts and final destination.

Moral

Best kind of prayers is admitting iniquity of Providence in obeying Divine Lights and praying forgiveness of one's sins from Him, through their intercession.

Verses 20 – 28

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ؟ فَإِذَا أَنْزَلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ؟ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ؟ فَأَوْلَى لَهُمْ {20}

20. And the faithful say, "Why no commands for crusade are being received?" And when a clear command thereon is revealed, wherein crusade is declared, you will see those of diseased hearts, looking at you, as though they were under agony of death. It would have been better on their part.

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ؟ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ {21}

21. To comply and make an honest statement, and when participation (in crusade) is decided, had they verified it, it would have been better on their part.

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ {22}

22. What? By turning away therefrom, they propose to fan sedition and cause disaffection among relatives?

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ {23}

23. Those are the people whom God has cursed, their ears are sealed and eyes blinded.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا {24}

24. Do they not think over the Glorious Qur'an or are their hearts sealed?

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۚ الشَّيْطَانُ سَوَّلَ لَهُمْ
وَأَمَلَىٰ لَهُمْ {25}

25. Those who have apostate, after guidance was enlightened upon them, which was due to the devil (Khalifa II) having deceived them, by eulogizing their suggestions in winning power and position in the world and entertaining desires for a long life.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۚ وَاللَّهُ يَعْلَمُ
إِسْرَارَهُمْ {26}

26. This is why those who did not approve of what were revealed by God.³ They said they would not comply with it and God knows what is secreted in their hearts.

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ {27}

27. How will they help (the situation) when death angels will be lashing on their faces and backs.

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ {28}

28. This is due to their following what enraged God and they disliked to seek Divine Will, thus voiding their acts.

Moral

23. Those who spread disaffection amongst relatives by intriguing against the Prophet have been cursed. Hence the faithful should not associate with them (on religious affairs) as Hell is their destination.

24. This refers to Shaiks and those of like-minded (as per Divine Light Six in Kafi) and needs no

elucidation.

26. This hatred was exposed several times, viz. in the Battle of Badr, Battle of Hunain, Battle of Nakhle, water of the Habis, revelation of Khum (Khum-e-Ghadeer).

Verses 29 – 38

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ {29}

29. Do those who have plotted the ink We shall not expose their malice (towards Divine Lights).

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ۗ وَتَعَرَّفْنَاهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ
أَعْمَالَكُمْ {30}

30. If we desired, we could acquaint you with their signs, and you would recognize from the tone of their speech, and God is acquainted with your acts.

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ {31}

31. We shall try you until We find out (prove) who are the real participants of the crusade among you and patient and test your reports.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ
الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِبِّطُ أَعْمَالَهُمْ {32}

32. Verily, those apostate from faith and barred men from the path of God (i.e. from following the Immaculates) and disobeyed the Prophet, after guidance was enlightened on them, they shall not affect Him in any way. Rather, void is their acts.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ {33}

33. Oh you faithful believe in God and the Prophet and do not void your acts.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ
{34}

34. OF course, those who became apostate and barred the Divine Path and died as such, shall never be forgiven by God.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرِكُمْ أَعْمَالَكُمْ {35}

35. And do not slack and do not plead for peace. You will get the upper hand. God is with you and shall not suspend your acts.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ ؟ وَإِنْ تُوْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلْكُمْ
أَمْوَالَكُمْ {36}

36. Wildly life is nothing but play and sport, whereas if you believe and fear God, God will give you the reward and will not demand all of your property.

إِنْ يَسْأَلْكُمْوهَا فَيُحْفِكُمْ تَبَخَّلُوا وَيُخْرِجْ أَضْغَانَكُمْ {37}

37. And if He demands, under insistence, the whole of it, and if you act in hesitation miserly (as those who departed Hussain at Karbala) He would expose your weakness.

هَا أَنْتُمْ هُوَ لِتُدْعُونَ لِنَفْسِكُمْ فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ ؟ وَمَنْ يَبْخُلْ فَإِنَّمَا
يَبْخُلُ عَنْ نَفْسِهِ ؟ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ؟ وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ
لَا يَكُونُوا أَمْثَالَكُمْ {38}

38. These are the people who are asked to spend in the name of God. Those who are miserly, consequence thereof is on the one who so acts, and God is Self-sufficient and you are

dependent upon Him. So if you turn away, He will replace you by another nation (Persians) who will not so act as you do.

Moral

God has given sufficient intimation of apostates who, notwithstanding their participation in the crusade, bore hatred (to Ali) and wasted their labours under secret plotting against Ali. Ultimately, God gave a definite decision, i.e. lovers of Divine Lights, will be found outside Arabia, i.e. in Persia and elsewhere. As when the Glorious Qur'an was being read out to them, they admitted His Commands wholly, entertaining Divine love, i.e. love of purity, that is love for the Divine Lights and hatred for lovers of the world. these are places where freely Islam can be observed in the original cult duly approved by Divinity.

1. IF the faithful overpowers the faithless he gets the booty and reward in the world, and if he is a martyr (killed for the sake of God) in the eyes of God, he receives Paradise (in return). Similarly, if the faithless survives, in victory, he is condemned to hell for infidelity, or if he surrenders, he has a chance to embrace faith.

2. Of some forecasts are (1) indifference to prayers, (2) following passion, (3) respecting the rich, (4) selling Eternity for the sake of the world, (5) dishonesty of rulers, officers and the trustees, (6) virtues being deemed vices and vice versa, (7) women shall rule, (8) slaves will be consulted, (9) immature will sermonize, (10) tithe considered as ransom, (11) Muslim property taken as booty, (12) children will disobey parents, (13) friends will beguile, (14) comets will appear, (15) ladies will transact business, (16) sunshine in rain, (17) respectable will be degraded and the mean will be respected, (18) when you should not go to market, where ungratefulness shall be openly declared, (19) public awe of being robbed in life and property will prevail, (20) unemployment will be on the rise, (21) people will indulge in international export and import, (22) economic condition of the country will be upset by Divine disasters, etc. (23) the youth will be cruelly treated and elders not respected, (24) their appearance will be human and hearts like the devil, (25) self-satisfaction of passion among the sexes, (26) interchange of dress, (27) mosques will gilded like churches and synagogues, (28) the Glorious Qur'an shall be likened with minarets of mosques, (29) people will congregate in mosques with no sincere hearts, (30) men will wear gold ornaments and silk suits and wild skin boots, (31) they will do business of interest, accept bribes and torment the virtuous, (32) there will be excess of divorce, over-ruling Divine Commands, (33) music in various forms, such as cinema and radio will prevail, (34) the rich will go on pilgrimages as on a change of climate, middle class men for business, and the beggars to show, (35) theology will be studied for litigation and not for guidance, (36) fornication will develop, (37) people will be drowned in worldly pleasures, (38) heart failures will be on the increase, (39) female birth will be on the increase, so as to make the combination of 40 females to one, (40) lies will be a common feature, (41) untimely (heavy) rain, (42) readers of the Text and religious worshippers will find fault with one another and will be raised as dirty animals before God, (43) the rich will be afraid of the poor for life, (44) incapable men will be on stage, (45) after short period land will slip and everybody will feel affected.

3. Regarding Ali's succession.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا {1}

1. Verily have we secured an open victory (or revealed unto you Text, wherein is granted Islam for you

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا {2}

2. so God may forgive our true followers their sins, past and future, on your intercession), and fulfil completion of His bounties on you and grant them mercy, whereby they get guidance to truth through you.

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا {3}

3. And endow upon you a might success.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ؟ وَاللَّهُ جُنُودَ السَّمَاوَاتِ وَالْأَرْضِ ؟ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {4}

4. It is He Who endowed consolation in the hearts of the faithful¹ so they may confirm their existing faith and for God is the army of the heavens and the earth and God is All-knowing and Wise

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ؟ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا {5}

5. so He may admit faithful men and women in paradise (for eternal residence) below which flow

streams (by accepting their penance) and overlooking their sins thereby, and this is near God, a might achievement.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ
السُّوءِ ۚ عَلَيْهِمْ دَائِرَةُ السُّوءِ ۚ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۚ
وَسَاءَتْ مَصِيرًا {6}

6. And punish the hypocrite men and women and associating men and women, who had entertained ill of God. Be on them an awful calamity and Divine wrath and curse, and He has prepared hell for them which is an awful abode.

وَاللَّهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {7}

7. And for God is the army of the heavens and earth and God is Might and Wise.

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {8}

8. Verily have We sent you as a witness, bearer of tidings and a warner

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا {9}

9. so you may embrace faith in Him and His Prophet (oh you listeners), and We re-enforce the Prophet (in establishing faith of Islam through Ali), and respect God (by complying with His Commands in all affairs) and glorifying Him, morning and evening.

نَ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ
عَلَىٰ نَفْسِهِ ۚ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا {10}

10. Verily those who contract fealty to you they do so with God (for you are His representative on Earth) and God's Hand is over their hands, and he who breaches (oath of fealty), it shall affect

him alone, and he who shall fulfil its which he has contracted with God, shortly shall God reward him highly.

Moral

From the above one can judge the position of God's representative on Earth nominated by Him. To contravene such an authority by thought, word, or deed (with which Khalifa II is charged) is a treason and condemnable to perpetual perdition unless absolved by penance. Those who fight against God and the Prophet (Divine Light) shall be treated as per Couplet 33 Surah Five (The Table).

Verses 11 – 17

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۗ يَقُولُونَ
بِالْسِّنِّتِ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ
ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۗ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا {11}

11. Shortly the lags (Bedouins) who put forth a lame excuse to accompany the Prophet (on pilgrimage) may plead their absence for preservation of property and children, and you should pray forgiveness for them. They say by mouth which is not in their hearts. Say, "If God intends to ruin you or benefit you, who can stop Him?" Rather, God is acquainted with your acts.

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزِينَ ذَلِكَ فِي قُلُوبِكُمْ
وَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا {12}

12. Rather you expected the Prophet and the faithful will never return save (from pilgrimage), and this was exposed to you as certain within your hearts and you entertained all rumours regarding the Prophet's ruinous cause and you are a bad sect.

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا {13}

13. And for the infidel who does not believe in God and His Prophets, verily have We fixed hell.2

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَكَانَ اللَّهُ

غَفُورًا رَحِيمًا {14}

14. And for God is the kingdom of the heavens and earth. He forgives whom He chooses and punishes whom He likes and is God forgiving and Merciful.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ؟ يُرِيدُونَ أَنْ
يَبَدِّلُوا كَلَامَ اللَّهِ ؟ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ؟ فَسَيَقُولُونَ بَلْ
تَحْسُدُونَنَا ؟ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا {15}

15. Shortly, the lags shall say, when you go to Khaiber to seize booty, permit us to follow you. They intend to change Divine Commands thereby³ where the treaty of Hudebia was affected. Say, you shall never follow us there. Similarly, pleaded to God previously men likeminded when they will argue the orders have been given for us to follow, and the faithful feel jealous of them. Rather they do not understand except a few.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَى قَوْمِ آبَائِهِمْ أَذُنًا يُؤَوُّونَ لِمَنِ الْبَيْتُ يَوْمَئِذٍ لِلَّهِ وَاللَّهُ سَمِيعٌ عَلِيمٌ
فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ؟ وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ
يُعَذِّبْكُمْ عَذَابًا أَلِيمًا {16}

16. Tell the lags they will be shortly invited to face a formidable tribe of Hawazin, in the battle of Hunain to fight or make peace. If they comply, God shall reward them well and if they turn away as they acted in the past he will punish them intensely.

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ ؟ وَمَنْ
يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ؟ وَمَنْ يَتَوَلَّ يَعْذِبْهُ عَذَابًا
أَلِيمًا {17}

17. It is not objectionable to the blind, the lame and the sick to keep away from the battlefield, he who shall obey God and His Prophet (as a Divine Light). This is a general Divine Command, shall be admitted in Paradise below which flow streams, and ho who turned away shall be severely dealt with.⁴

Morals

In sixth Hijri the Prophet dreamt, he with some companions goes to pilgrimage. Accordingly he started with 700 for Umra taking 70 camels for sacrifice. When he reached Zul Halifa, where the pilgrims changed dress for Ahram, spies informed the Meccans of the Prophet's marching against Mecca, so Khalid with 200 was sent ahead. When the Prophet reached Hudebia his camel refused to proceed. Therefore, the Prophet sent Osman (K. III) to Mecca to clarify the situation created by spies, but he was imprisoned and rumoured to have been killed, upon which Baithur Razwan was affected beneath a tree whereby none was to fly, until Mecca was conquered. Meanwhile, truce was affected, viz (1) not to make war for ten years, (2) he should return without pilgrimage, (3) next year Mecca will be evacuated for three days for him to pilgrimage, (4) during this interval, if any infidel embraced Islam, he should be returned to Mecca and not vice versa.

This aroused suspicion in the mind of Omar (Khalifa II) as to the genuiness of his prophecy (this is his mental treason). A further term was imposed that no bar should be imposed for the sake of business on either party (prejudice proceeding out of pride and vanity defying truth leads to hell).

This couplet has preceded couplet 10, which followed it. This is an error in compilation as was previously noted in Surah Tribes (33:51) to have been 29.

Verses 18 – 26

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ
السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا {18}

18. Verily was God pleased with the faithful (only) with those who covenanted with you beneath the tree, (and not all who participated) knowing what lay within their hearts. So he put in consolation into them, granting a victory at their hands.⁵

وَمَغَانِمَ كَثِيرَةً يُأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {19}

19. And plenty of booty fell to their hands and God is Mighty and Wise.

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ
وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا {20}

20. God has promised plenty of booty which will fall to your hands and he hastens his booty for you and prevented the hands (of Bani Asad and Bani Gothan who had locked themselves up in the castle, and did not face you on the battlefield) so it may be a sign to the faithful (of the Prophet being a genuine Messenger) and keep you on the right path.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا {21}

21. And further, other booties over which you have no control, but over which God has control and God is Omnipotent.

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا {22}

22. Had the infidels fought with you, they would have turned their backs, when they would have no support or assistance

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {23}

23. (except wholesale slaughter) which has been Divine practice of yours and wherein you will find no change.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {24}

24. It is He Who barred their hands being raised against you and yours against them within municipal limits of Mecca (at Hudebia), after the fact you had the control of infidels under you and God is acquainted with your acts.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطُبُّوهُمْ فِتْصِيْبِكُمْ مِنْهُمْ مَعْرَةٌ بَغَيْرِ عِلْمٍ ۚ لِيَدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا

مِنْهُمْ عَذَابًا أَلِيمًا {25}

25. They are those infidels who prevented you from the holy sanctuary and conducting sacrifice, when it was held over for future to reach its destination. Had it not been for the fact there live in the town of Mecca faithful men and women, in mask whom you did not know and whom you would have killed unknowingly, when you would have been laughed at by associators, so He admits within His mercy whom He likes, and had it not been for the faithful progeny to be born of them, they would have been subjected to severe chastisement (by being slain).⁶

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا {26}

26. When the infidels, who had foolish vanity in them⁷ when God inspired consolation in the Prophet and the faithful by enforcing piety in them which was an obligatory function for them (being most appreciative) and God is Omniscient with everyone.

Moral

1. It should be carefully perused God has expressed His will towards the faithful only and not all those who by their haughty behaviour were excluded. (The inner secrets of their hearts being known to God.)
2. Secret of Bait-ur-Rizwan had been revealed by a clever decision in the truce affected in saving the lives of faithful men and women and who had concealed their faith for having to live with the majority of infidels in Mecca. This is Divine Wisdom. The Prophet simply complied with Divine Commands.
3. Such acts are noticed when Ali, in the Battle of Siffin, prevented Malik-e-Ashtar to finish off the battle, and similarly Imam Hussain at Karbala held back the general onslaught of the enemy. This also explains postponement of the emergence of the 12th Divine Light until all the faithful are born. The Divine secrets are only made known to Divine Lights by Divine Messages. They act righteously throughout their life, unlike political pedagogue claiming to serve the nation, dedicating themselves and praying mob leading to ruin their ultimate cause (12-9-55). They rely on the wisdom of the mob.

Verses 27 – 29

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۗ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ

آمِنِينَ مُخَلِّقِينَ رُءُوسِكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۚ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا {27}

27. Verily God has verified the Prophet in his dream being true which you would enter the holy sanctuary, God willing, safely after shaving your heads and removing your nails, without any fear. He knows what you do not know, so before the conquest of mecca, he arranged a victory of Khaiber.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا {28}

28. It is he who sent His Prophet with guidance and true religion to overpower other faiths (although they may have been revealed by God but had deteriorated with lapse of time) and God is enough as a witness (to your being a genuine prophet).

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۚ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۚ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۚ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ ۚ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا {29}

29. Mohammad is God's Prophet; those with him are strict towards the infidels, and considerate amongst themselves. Forbearing, prostrating and seeking Divine grace and will, excessive prostration has left marks on their foreheads. These very qualities are to be traced in the Torah and Bible, like a cultivated field having sprouted its needles ad strengthened itself to thickness, and then stood on its own foundation, pleasing its cultivators and enraged infidels, and God has promised the faithful who have acted virtuously forgiveness and great reward.

Moral

Rapidity with which Islam spread all over has always been a subject of great discussion amongst historians, which was also presaged by the Prophet on the battlefield of the Trench. Large heartedness, politeness with piety was mighty moral armaments, with which Islam marched against infidels to enforce

conversion to Islam.

1. Who did not object to the Prophet's contracting a treaty at Hudebia.
2. This applies equally to all Divine Lights who bear the same connection as Aaron and Moses.
3. Whereas the order for Khaiber refers only to those who accompanied the Prophet to Mecca on pilgrimage.
4. Therefore those who turned away from Ali and Imam Hussain, everyone of his age from respective Divine Lights is liable under Couplet 17.
5. I.e. Khaiber which was won by Ali when Shaikhs retreated to save their lives with the army.
6. This was the secret of Suleh Hudebia.
7. Not to tolerate breach of covenant, executed in the Name of God the Unique, under the tree.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {1}

1. Oh you faithful do not precede God and His Prophet¹ and fear God and God is Hearing and Knowing.

أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ {2}

2. Oh you faithful, do not raise your voice over the Prophet's, and do not call him by name as you do among yourselves, lest your acts be void unawares.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {3}

3. Verily, those who lower their tone before God's Prophet are the people whose hearts have been tested for piety by God and for them is forgiveness and a great reward.

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ {4}

4. Verily those who call you out loudly, behind your apartment, have no common sense in most of them.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ؟ وَاللَّهُ غَفُورٌ رَحِيمٌ {5}

5. Had they waited until you had come out of your apartment, it would have been better in their favour, and God is Forgiving and Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ {6}

6. Oh you faithful, when a disobedient (passionate) person brings you any information, verify his statement lest you may unawares treat the sect unfairly and be repentant later.2

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ؟ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ؟ أُولَئِكَ هُمُ الرَّاشِدُونَ {7}

7. Know with you is a prophet of God. Had he accepted your statements in most affairs, you would have come to grief, but God has approved of faith in your heart and exalted it and disapproved of disguising truth, disobedience and transgression, and those are the wise (who accept it).

فَضْلًا مِنَ اللَّهِ وَنِعْمَةً ؟ وَاللَّهُ عَلِيمٌ حَكِيمٌ {8}

8. This is Divine grace and bounty and God is Knowing and Wise.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {9}

9. If two groups of faithful fight against each other, affect reconciliation between them. If any one group under disobedience fights with the other, fight against the disobedient until they submit to Divine Commands (e.g. Battle of the Camel) and when they submit, affect reconciliation between the two on justice, and God loves the just.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخْوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {10}

10. Indeed the faithful are nothing but brethren among themselves, so affect reconciliation between them. Fear God so you may be mercifed.

Moral

The Prophet's advice to Ali was, "Go over to visit the ill to a distance of one mile, accompany the funeral if at two miles, accept the invitation within three miles' radius, visit a religious brother within four miles, relieve the needy within five miles, help the tyrannized within six miles, and ever make amends for your weakness, praying forgiveness and note affecting reconciliation carries the reward of a crusade.

Verses 11 – 18

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ {11}

11. Oh you faithful do not laugh at one another (by finding fault). They probably may be better than those who laugh at them (from the point of view of piety) nor should women laugh at others, lest they (latter) may be better than their sisters who laugh at them, and do not libel any by signs and call them by name. It is an awful action after having embraced faith. he who does not make

amends is disobedient.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا
وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۖ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۖ
وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ {12}

12. Oh you faithful, avoid excessive suspicion, some of which is a sin, and do not be after looking for defects of others, and do not backbite one another. Do you want to eat the flesh of your brother whom you spite (which is unlawful)? Fear God, and God is Merciful (to the penitent).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {13}

13. Oh you people, We created you from Adam and Eve as man wife (although through propagation) (het creation was Our lookout) and divided you in groups and sects so you can be easily verified and before God, most honoured is he who fears God most and God is Knowing and acquainted with your deeds.3

قَالَتِ الْأَعْرَابُ آمَنَّا ۚ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي
قُلُوبِكُمْ ۚ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ {14}

14. The Bedouins said, “We have embraced faith.” Say, “You have not, better say we have accepted Islam. Faith has not found room in your heart, and if you obey God and His Prophet, God would not reduce the reward of your acts. Verily God is Forgiving and Merciful.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ {15}

15. The faithful are those only who believe in God and His Prophet and never doubt again and

fight in His name with property and life, and these are only justified in calling themselves faithful.

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {16}

16. Say, 'What, do you inform God of your faith? God knows everything of the heavens and earth and God is Omniscient.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۗ قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ ۗ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ {17}

17. They obliged you having accepted Islam. Say, "Do not oblige Me for having embraced Islam. Rather God has obliged you by having pointed out the way to embracing faith, if you are true in your claim.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ {18}

18. Verily was God pleased with the faithful (only) with those who covenanted with you beneath the tree, (not all who participated) knowing what lay within their hearts, so he put in consolation into them, granting a victory at their hands.⁴

Moral

God has distinctly differentiated pretenders from the faithful. Muslims are those who, by admission of the tongue, are entitled to safety of their life and property, such as inheritance and marriage, worldly benefit having no claims to eternal rewards, until and unless they prove themselves by their deeds of self-sacrifice and property, when tested in the crusade, as this earth is merely a Divine Trust.

A faithful committing major sins gets out of its fold and remains a Muslim without having title to acceptance of virtues. A Muslim illegalizing legal deeds of Islam or vice versa gets out of fold of Islam, rendering himself worthy of being beheaded. A faithful is one who owns fealty of Divine Lights of his body and soul – vide Moral to Paragraph Five, Sura 33, the Tribes.

1. In religious affairs such as goat sacrifice, before prayers in Bakrid Festival, or declaring crusade before declaration of Divine Light.

2. This occurs commonly with a talebearer and during certain lectures, which must be discouraged as per Divine Light, never accept a complaint of your better half, against your parents and nearest relations.
3. Thus cast distinction is wiped off in Islam.
4. I.e. Khaiber which was won by Ali when Sheiksh retreated to save their lies in the army.

In the Name of Allah, the Merciful, the Compassionate

Oh God, shower Your mercy on Mohammad and his revered family, fulfil my faith, strengthen my belief, perfecting intentions, improve my affairs, and with Your might rectify y ills. Save me from avocations, anxiety whereof engages me, and employ me in what You shall question me on the Day of Judgment, and enable me to pass my days in what You have created me. Do not throw me dependent on others, enhance my provisions and do not try me with the evil eye, whereby I envy, be jealous, bear malice, or practice fornication. Endow on me honour, do not cast me to take being wasted, through self-praise. Let others benefit through me, and endow on me guidance, such as I should not stand in need of others, and wherefrom I may not turn.

Do not raise my stand before the public until degrading me before self in like degree, and do not create any toward respect until an equally inward self-degradation is created in me. When my souls is diverted to worldly acts, seize me, prior to enhancement of Your wrath, shower Your mercy on Mohammad and his revered family, and do not leave me in such a condition wherein there may be defects without rectifying same, and endow on me love vice malice towards others. Friendship, vice, envy of enemies, confidence in virtue vice suspicion, proximity to my near ones vice their separation, gift vice their denial, remembering them in good terms, vice their backbiting me, thanksgiving for a kindly return, obligation to relations vice their disobedience, sincerity, vice flatter.

Bestow on me strength to withstand tyrants and tact to overcome their tricks in speech and acts. Guide me to obey Him who rectifies me, shower Your mercy on Mohammad and his revered family and perfect my obedience to You in maintaining (1) justice, (2) self-mastery, (3) quenching the fire of hostility, (4) befriending forsakers, (5) to denying internal dissensions, (6) spreading virtue, (7) over-looking shortcomings, (8) bearing forbearance, (9) maintaining politeness, (10) adopting leniency, (11) giving up and finding fault, (12) approving doling of gifts, (13) giving more to undeserving, (14) speaking the truth, (15) under-rating self-virtue, (16) over-rating self-views, (17) ever complying, (18) associating virtuous, (19) avoiding innovators.

When I grow old, endow on me energy and do not try me, whereby I avoid Your obedience, be misguided, talk against Your will, associate Your enemies, avoid Your friends, and guidance to glorify You, meditating on Your bounties, Your glory, during creation of infernal desire in me, suspicion, jealousy, speaking ill of others, dishonouring and back-biting faithful, bearing false witness, abusing or revelling in like talk. Endow on me chastity so I die for You, live for You. Heal me with Your blessings. I have nothing to pride on, save to depend on Your grace, for all Your gifts. Guard me under Your

protection and do not try me whereby I engage in search of excessive provision, making wasteful expenditure or suffer pangs of earning a livelihood. Endow on me unaccountable provision whereby I may not have to lift the load of evil consequences of amassing wealth sacrificing time needed for your remembrance and do not turn me a beggar, thus degrading one.

Show Your mercy on Mohammad and his revered family and endow on me gifts of acceptance of my prayers, achievement of forsaking the world and acquisition of true knowledge, by engaging in earning lawful provision, maintaining piety and enduring my life in Your forgiveness and grace, awakening me to your remembrance during negligence and lightening of path leading to Your love, thus perfecting my welfare in this world and eternity. Guide me to pray to you and importune to You alone in straits and barring You, not to seek assistance from anyone else, during helplessness and not to lower self before any save You during need, else I shall render myself capable of being thrown away outside your sight of mercy. Grant me safety and success on Resurrection and raising from the grave, for You are my Saviour during grief and hope and during disappointment, rectifier of my ills.

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