



The Glorious Qur'an, translated with Commentary of Divine Lights Set 7

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*The Glorious Qur'an, translated with Commentary of Divine Lights by
Ali Muhammad Fazil Chinoy, Set 7, Manzil 7, from Surah Surah Qaf (50) to
the end of the Holy Quran, Surah Surah an-Nas (114)*

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Surah Qaf, Chapter 50

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 15

ق وَالْقُرْآنِ الْمَجِيدِ {1}

1. *By Qaf¹ and by the Text.*

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ {2}

2. *Rather they are surprised at the Prophet, having come from amongst them as a warner and the pagans said this is marvellous.*

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَلِكُمْ رَجْعٌ بَعِيدٌ {3}

3. *What! After death and turning to dust (to be revived)! This version is far from being true.*

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ حَفِيظٌ {4}

4. *Verily did We know what is being reduced from them (after death) and have We with Us a book preserving their acts.*

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيحٍ {5}

5. *Rather, they falsified Truth when it came to them and about which (Day of Reckoning) they have been in doubt.*

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ {6}

6. *Have they not seen the vast heavens above them, how We created them and adorned them having no holes therein.*

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ {7}

7. *And similarly the earth how We spread it and fixed therein hills and grew vegetation of pleasing variety.*

تَبَصَّرَةٌ وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ {8}

8. *A source of contemplation and advice for every contemplating mind (on Divine Wisdom).*

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ {9}

9. *We sent blessed rain from the clouds, wherewith grew fruit gardens and corns for cutting.*

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ {10}

10. *And date trees having bunch of fruits.*

رِزْقًا لِلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا ۖ كَذَلِكَ الْخُرُوجُ {11}

11. *Food for Our creatures by thus enlivening the dead land, and similarly shall be the raising of the dead from the grave.*

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ {12}

12. *Before them (Quraish infidels) pagan tribe of Noah falsified its Prophet. Also sect of Ras (who threw their Prophet into the well) and a sect of Thamood.*

وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ {13}

13. And the sect of 'Ad and Pharaoh and the sect of their brother Lot.

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ {14}

14. And men of the desert and the sect of Tuba, all falsified their prophets and became entitled to punishment.

أَفَعْيَبْنَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ {15}

15. Are We tired of creation (in which We may not revive you again)? Rather, they are in doubt of being re-enlivened.

Moral

Self-sufficient.

Verses 16 – 29

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ {16}

16. Verily did We create man and know what is misgiving in his mind, as We are nearer than the carotid artery.²

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ {17}

17. Recall when the two seated angels on the right and left of the front teeth record every word he utters.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ {18}

18. Not a word does he utter but are they there present to record immediately (his statements).

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ {19}

19. And when the indispensable swoon accompanying death approaches, it is then his eyesight is sharpened to view future events which due to his negligence he was evading.

وَنُفِخَ فِي الصُّورِ ۗ ذَلِكَ يَوْمُ الْوَعِيدِ {20}

20. And when the second siren will sound, this is the Day of Judgment.

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ {21}

21. And shall come every soul with whom shall be one driving him to plain of assembly, and the other to witness his deeds.

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ {22}

22. Verily were you negligent (due to worldly avocations) from this, so We raised from you your curtain, now your eyesight is keener.

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ {23}

23. And shall say to his accompanying devil, here is the result of your deeds.

أَلْقِيَا فِي جَهَنَّمَ كُلٌّ كَفَّارٍ غَنِيْدٍ {24}

24. Oh you (Mohammad and Ali) hurl into hell every falsifying enemy

مَتَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ {25}

25. *who withheld dues and prevented men³, transgressing, and doubting⁴.*

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ {26}

26. *He who associates self with God, under self-opinion, so better he be steeped into intense punishment.*

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ {27}

27. *When his companion will say, “Oh my Providence, I did not turn him haughty, but he was in absolute misguidance.”*

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ {28}

28. *God shall say, “Do not litigate in My presence now, and verily to you have reached my warnings of punishment.*

مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ {29}

29. *“My word does not change and I am not tyrannical to My creatures.”*

Moral

1. God's being nearer to man than his carotid artery means from the point of view of knowledge, not physically as He is intangible. Similarly, the Prophet said he who saw me saw God. this means his being a Divine Light, manifested Divine actions and Divine will with Divine attributes being transferred to him. Exactly what Jesus says in St. John 12:45 – 46 – “He that seeth me seeth Him.” “I am come a Light into the world.” When transferred attributes to Divine Lights, God adopts transferred epithets of their physical organs to self.

2. The worldly avocations are a great barrier to realize distant future, part of which is visible at death-bed. This is a proof what we cannot see, cannot be denied. The further we are away from the worldly engagements, near are we to Him. It is death and purgatory thereafter, which cleanses sin of the sinful faithful, who are then able to appreciate reality and rendered capable to admission of paradise and some not until having passed some time in hell.

3. Self-opinion is urging to deviate from religious code and results in self-destruction. Barring his own sin with those whom he influences over his head as a ringleader and shall on Reckoning Day, be a cause of being driven away from Divine Mercy, on the ground of his having forsaken authentic guides i.e. the Divine Lights.

Verses 30 – 45

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ {30}

30. *On the day hell will be addressed, “are you full?” It will say, “Is there any more to come?”*

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ {31}

31. *And paradise will be brought very near the righteous.*

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ {32}

32. *And they will be informed this has been promised for every cautious and directing to God.*

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ {33}

33. *He who fears God unseen and directs self with supplicating heart*

أَدْخُلُوهَا بِسَلَامٍ ۚ ذَٰلِكَ يَوْمُ الْخُلُودِ {34}

34. *shall enter in safety (today is this the Day of admission).*

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ {35}

35. *For them shall be present therein everything in their desires, besides Our will to boot.*

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ {36}

36. *How many generations did We destroy who were mighty and wandered about countries (to escape Our punishment) was there any refuge (for them)?*

إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ {37}

37. *Verily there is an advice for him who has a heart (to reflect facts regarding faith) listens to comply, ad is present with the presence of mind.*

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ {38}

38. *Verily did We create the heavens and the earth and in between in six days, and We did not feel pain there in.*

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ {39}

39. *So wait on what they say and glorify your Providence before sunrise and sunset.*⁵

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ {40}

40. *And during the night glorify and prostrate.*

وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ {41}

41. *Pay heed when the crier will shout from near on the day.*

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ {42}

42. *The trumpet will blow and this is the day to come out of the graves.*

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ {43}

43. *Verily do We enliven and do We give death and to Us is the reversion.*

يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ {44}

44. *the day the earth will burst due to the emergence of the dead, when they will run and this is congregating day, which is easy for Us.*

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۚ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۚ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ {45}

45. *We know what they say, and you are not going to force (guidance) on them. Simply advise them by the Text and those who are afraid of certainty and intensity of punishment of the day.*

Moral

Clear.

Notes

1. Mountains which colour the sky blue
2. Supplies blood to the brain and cutting of which leads to death.
3. from owning allegiance to Ali.
4. in their being Divine Lights.
5. These are orders for auxiliary prayers.

Surah al-Dhariyat, Chapter 51

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 23

- وَالذَّارِيَّاتِ دُرُورًا {1}
1. *By the winds which drive (the clouds)*
- فَالْحَامِلَاتِ وِقْرًا {2}
2. *and by the clouds which (carry rain).*
- فَالجَّارِيَّاتِ يُسْرًا {3}
3. *By the ships which float (on the sea smoothly).*
- فَالْمُقَسَّمَاتِ أَمْرًا {4}
4. *By the angels which distribute provision.*
- إِنَّمَا تُوعَدُونَ لَصَادِقٌ {5}
5. *What is promised to you (the Day of Judgment) is bound to come.*
- وَإِنَّ الدِّينَ لَوَاقِعٌ {6}
6. *And verily are We to judge.*
- وَالسَّمَاءِ ذَاتِ الْحُبُكِ {7}
7. *By the sky which skirts (around the Earth).*
- إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ {8}
8. *Verily wherein there is a division of opinion¹*
- يُؤْفِكُ عَنْهُ مَنْ أُفِكَ {9}
9. *the disbeliever is an infidel or an apostate.*
- فُقْتِلَ الْخَرَّاصُونَ {10}
10. *Be they cursed who doubt (title to their guidance).*
- الَّذِينَ هُمْ فِي عَمْرَةٍ سَاهُونَ {11}
11. *And who are deeply immersed in ignorance.*
- يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ {12}
12. *They ask you when the Day of Judgment will occur.*
- يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ {13}
13. *The day they will be thrown into a burning hell.*
- ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {14}
14. *To savour its punishment (when they will be addressed) “This is the day of which you were in a hurry.”*
- إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {15}
15. *Verily the pious will be in paradise with canals.*
- آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۗ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ {16}
16. *Enjoying from their Providence, ere this they were obliging*

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ {17}

17. *sleeping little in the night time.*

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ {18}

18. *They were praying for forgiveness.*

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ {19}

19. *And in their property they deemed a share of beggars and the disappointed claimants.*

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ {20}

20. *And on Earth are signs of His existence for those who desire to investigate.*

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ {21}

21. *And even in you, do you not realize?*²

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ {22}

22. *And in the heavens is your provision which you are promised*³.

فَوَرَبَّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِفُونَ {23}

23. *By the Providence of the heavens and the earth it shall come as certainly as you are reading the Text.*

Moral

Just as God, in spite of being Self-sufficient and Indispensable to His creation, by virtue of His being unlike creation, has recourse to physical and spiritual agents' viz. clouds, rain, soil, and angels for provision of His creatures, has created Divine Lights, having guided them to His way, qualifying them with His attributes to guide His creation on earth without which man cannot attain Divine proximity.

He who therefore denies ancillary leadership of Divine Lights, through whose medium alone, Divine proximity is attainable, is not only ungrateful, like children, disobeying their parents and incurring major sins which renders them unforgivable for wasting their virtues. Their infidelity to God is first followed by their infidelity to Divine Lights. Disobedience to parent is allowable, where Divine Commands are being contravened, but under no circumstances disobedience to Divine Lights is permissible, as they are infallible.

Hence, disregard to them must end in perpetual condemnation to hell without any question of intercession. The only difference in Divine Commands and those of them is former emanate for Him and the latter are transferred through their agencies, and for this reason prostration to God is only permissible. These Divine Lights are alive, whether present on Earth or otherwise and seeking their help is but fair, as in the case of the living beings. To judge them otherwise is mere ignorance of their real object of creation. Their actions are as per Divine will. Compare the word of Jesus in St. John 8:28 – 29 and that I do nothing for myself but as my Father taught me. I speak these things and that he sent me is with me. The father has not left alone, for I do always things which please him. This is exactly what the Prophet said, "Ali is with God and God is with Ali.

Verses 24 – 46

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ {24}

24. *Has history of Abraham's respected guests come to you?*

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۗ قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ {25}

25. *When after they wishing him entered his house, when he replied int he same term and remarked, "I see you are strangers."*

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ {26}

26. *He went quickly to his wife and returned within a short time with a fried goat.*

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ {27}

27. *Drawing it near to them, asking them why they did not do justice to it.*

فَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَخَفْ ۗ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ {28}

28. *Then he got nervous,⁴ when they said, "Be not nervous (we have not come to pain you). Rather we have come to give tidings of a learned child."*

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرََّةٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ {29}

29. *His wife joined the group and smiting her cheek, remarked how she an old woman in menopause, bear a child.*

قَالُوا كَذَلِكَ قَالَ رَبُّكَ ۗ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ {30}

30. *The angel said, "Such is a Divine Command of her Providence." Verily He is wise and Omniscient.*

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {31}

31. *Abraham said, "Oh you messengers, what has been the cause of your being here?"*

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ {32}

32. *They said, "We have sent to the guilty sect (of Lot).*

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ {33}

33. *"So we may pelt earthen gavels on them.*

مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ {34}

34. *"Duly marked by your Providence on the guilty*

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ {35}

35. *"and we shall remove them from the town (the faithful)."*

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ {36}

36. *We did not find more than a single house of Muslims.*

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ {37}

37. *We have left therein a sign for those who are afraid of intense punishment.*

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ {38}

38. *And similarly, there is a sign in the case of Moses when sent him to Pharaoh with clear over-powering miracles.*

فَتَوَلَّىٰ بُرْكُوبِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ {39}

39. *He turned his back from them, replying on his strength, calling him a magician or a mad fellow.*

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ {40}

40. *We arrested him and his army, throwing them into the sea, when they began to repent.*

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ {41}

41. *And in the case of the case of 'Ad there is a sign when We sent to them singular winds.*

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّمِيمِ {42}

42. *Which would not leave anybody they struck against, except turning it into powder.*

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ {43}

43. *And in the case of Thamood, there is a sign, when they were informed to enjoy within a stipulated period.*

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ {44}

44. *They disobeyed the commands of their Providence when the shriek of Gabriel seized them, when they were looking at it in the day.*

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ {45}

45. *They had neither power to face nor any means to divert the disaster.*

وَقَوْمَ نُوحٍ مِنْ قَبْلُ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {46}

46. *And the tribe of Noah, before this, they were a disobedient tribe.*

Moral

Self-sufficient.

Verses 47 – 60

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ {47}

47. *And the heavens We created with Our might and We have means to develop them.*

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ {48}

48. *And the earth We spread as a carpet and We are best at spreading it.*

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ {49}

49. *And of everything We have made a pair so you may take a lesson (of worshipping Me as a unique Creator).*

فَهَرُّوا إِلَى اللَّهِ ۗ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ {50}

50. *So hurry up to pilgrimage (in due worship of God). I am for you an open warner.*

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ ۖ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ {51}

51. Do not associate any with Him verily I am for you an open warner.

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ {52}

52. Similarly came to them (preceding generations), prophets, but they turned them down as magicians or mad caps.

أَتَوَاصَوْا بِهِ ۗ بَلْ هُمْ قَوْمٌ طَاغُونَ {53}

53. Have they so willed to one another? Rather they are transgressors.

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ {54}

54. You turn away from them as you are not responsible for their disobedience.

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ {55}

55. Go on advising, verily the advice will benefit the faithful.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ {56}

56. I did not create the spirit and man but for realizing (object of creation) and worshipping Me⁵.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونَ {57}

57. I did not except from them any provision for Me. Rather I provide them.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ {58}

58. Verily God is the Providence of mighty means.

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ {59}

59. Verily for sinful tyrants⁶ is reserved the punishment of like intensity. So do not hurry up.

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ {60}

6. Hell is for the infidels on the day which is promised to come.

Moral

Bodily notes will suffice.

Notes

1. Among you on the genuiness of the Prophet and leadership of his infallible Ahl al-Bayt as Divine Lights.
2. That there is One who disposes away your proposals and this is God.
3. you will have it. Why then have recourse to unfair methods in securing it
4. Realizing they were not physical beings but angels in the habit of a man.
5. on the declaration through Divine Lights duly trained by Me.
6. Misleading the public at large and depriving Divine Lights of the rights of guiding the public.

Surah al-Tur, Chapter 52

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 28

{1} الطُّورِ

1. *By Mount Sinai.*

{2} وَكِتَابٍ مَّسْطُورٍ

2. *By the recorded Text.*

{3} فِي رَقٍّ مَنْشُورٍ

3. *In finely enlightened way.*

{4} وَالْبَيْتِ الْمَعْمُورِ

4. *And by Bait al-Mamur.¹*

{5} وَالسَّفِّيفِ الْمَرْفُوعِ

5. *And by the exalted skies.*

{6} وَالْبَحْرِ الْمَسْجُورِ

6. *And by the fiery oceans of Reckoning Day.*

{7} إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

7. *Verily is intended punishment of your Providence bound to occur.*

{8} مَا لَهُ مِنْ دَافِعٍ

8. *None is there to stay it away.*

{9} يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا

9. *When the skies will be whirling in a whirlpool.*

{10} وَتَسِيرُ الْجِبَالُ سَيْرًا

10. *And mountains set to motion.*

{11} فَوَيْلٌ لِلْمُكَذِّبِينَ

11. *Hell shall be for the falsifiers.*

{12} الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ

12. *Who are wasting their time in play.²*

{13} يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَاً

13. *When they will be thrown into the hellish fire headlong*

{14} هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ

14. *where they will informed of the fire they were falsifying.*

{15} أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ

15. *Whether it was magic or they did not realize it.*

{16} اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ۗ إِنَّمَا تُحْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

16. *Better enter it and undergo its agony patiently or otherwise it is all the same for you. You will be paid for your dues.*

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ {17}

17. Verily the pious will be in Paradise of Naeem (highest grade).

فَأَكْهَبِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ {18}

18. What their Providence will provide with. Their Providence shall save them from hellish disaster.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ {19}

18. Eat and drink freely, for what you have acted (in the world).

مُتَّكِئِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ ۖ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ {20}

20. Rest on connected sofas where We shall bring about your marriage with nymphs.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۚ

كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ {21}

21. Their children who embraced faith and followed them on the same system shall We get together with them, without reducing any reward of their parents for shortcomings of their children. Every one shall be confined to their deeds of sins.

وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ {22}

22. We shall help them with fruits and flesh of their choice.

يَتَنَزَّعُونَ فِيهَا كَأَسَا لَا لَعْوُ فِيهَا وَلَا تَأْتِيْمٌ {23}

23. Wherein they will be free to exchange among themselves, cups of drinks, without any quarrel or sin.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ {24}

24. While shall circle round them, children alike hidden pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ {25}

25. And facing each other shall they be questioning among themselves.

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ {26}

26. Saying, "Verily ere this (while in the world) we dreaded Divine punishment.

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ {27}

27. God has been gracious to us and has saved us from the torment of Hell's intense heat.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۚ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ {28}

28. Verily, before this we prayed unto Him in the night and verily He is All-endowing and Merciful.

Moral

1. Fat of those who play away in this world is described in the above paragraph. They go on falsifying Eternity and make no preparation for Dooms Day.

2. Man is known by the company he keeps. It will mould and fashion his character into conformity with its own. The depraved derive great

satisfaction in ruining others as themselves. By their subtle influence, they move you, to set your faith in the wrong direction, whereby you dislike purity and quiet at home, and take a liking to dissipation and vice.

3. Avoid those whose companionship silences the admonition of conscience, your reverence for Divine Text (see Appendix B) and faith in God and your dread of Dooms Day, degrading your character, wasting your substance, undermining your health, defeating the great purpose of life, taking away from you all hope of eternal salvation. Avoid the profane man social drinker, smoker, card player and cinema and musical radio seeker, shun the libertine, and turn a deaf ear to the cynic and the unbeliever. Forsake the foolish, and live and go in the way of understanding. Remember the friendship of the world is just as much enmity with God today and also of your neighbour plunged in pleasure, as it was in the beginning of the world.

Tidings are for the pious and pious children though weakened by nature in attaining high grades of their parents.

4. Ali shall conduct the marriage ceremony with nymphs of residents of paradise as a result of their piety and night prayer with Divine awe for the dreadful day, when, to account shall they rise from clay.

Verses 29 – 49

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ {29}

29. Go on advising, you are not due to your Providence's gift, soothsayer or mad.

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُّ بِهِ رَيْبَ الْمُنُونِ {30}

30. Do they say you are a poet? Wait until death overtakes them.

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرَبِّصِينَ {31}

31. Say, "Wait and I am waiting with you.

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا ۗ أَمْ هُمْ قَوْمٌ طَاغُونَ {32}

32. Does their intelligence order them this, or rather they are transgressors?

أَمْ يَقُولُونَ تَقْوَلَهُ ۗ بَلْ لَا يُؤْمِنُونَ {33}

33. Do they say, "He has fabricated it?"³ Rather, they have no faith in you.

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِن كَانُوا صَادِقِينَ {34}

34. Let them bring a book like this, if they are true in their claim.

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ {35}

35. Or are they created by another agency? Or have they created themselves?

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۗ بَلْ لَا يُؤْقِنُونَ {36}

36. Have they created the heavens and the earth? Rather they have no belief.

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ {37}

37. *Have they Divine mercy of your Providence with them.⁴ Are they going to overpower you?*

أَمْ لَهُمْ سُلْمٌ يَسْتَمْعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ {38}

38. *Have they a ladder (going up) by which means they overhear? If so, let them bring the news with clear proof.*

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ {39}

39. *Are daughters for God and sons for you?*

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ {40}

40. *Do you ask of them any reward, owing to which they are undergoing strain of taxation?*

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ {41}

41. *Have they secrets with them, which they are recording?*

أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ {42}

42. *Do they mean to intrigue though intriguing infidels shall lose the bargain?*

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {43}

43. *Have they any other God? Pure is he with whom they are associating any.*

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ {44}

44. *When they see a piece falling from heaven they call it a solidified cloud.⁵*

فَدَرَهُمْ حَتَّىٰ يَلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ {45}

45. *Leave them until they meet on the promised day when they will fall into swoon.*

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ {46}

46. *The day when nothing of their designs and philosophy will be of any use or render any assistance.*

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {47}

47. *Those who have tyrannized⁶ shall have, besides the punishment of Reckoning day, that during Resurrection, although most of them do not understand.*

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ {48}

48. *Have patience until the issue of Divine commands. You are under Our direct care, glorify your Providence until Dooms Day*

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ {49}

49. *and towards midnight and setting of stars which auxiliary prayers.*

Note: The Prophet used to get up three times during the night and at every get up used to repeat couplets (190 – 194) of Surah Three, Ali- Imran.

Moral

You can discover want of common sense in illogical and inconsistent statements regarding prophets, by infidel enemies calling him a soothsayer and at times mad cap, and at times a poet. For such people, Our punishment is eternal and worldly.

Notes

1. Lofty heaven where 70,000 angels circumambulate daily without repeating their turn.
2. Without preparation for the coming day.
3. Such an allegation only results in condemnation to hell.
4. On account of which they expect to be forgiven for their faults.
5. This is a piece of impudence on their path, disregard Divine warning and not taking to penance. They begin to opine without any knowledge of its cause.
6. Divine Lights by depriving them of their guidance as religious leaders.

Surah al-Najm, Chapter 53

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 25

وَالنَّجْمِ إِذَا هَوَىٰ {1}

1. *And when the Prophet ascended*

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ {2}

2. *your companion was neither misguided nor erred.*

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ {3}

3. *He does not talk of his own will*

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ {4}

4. *except what inspired unto him.*

عَلَّمَهُ شَدِيدُ الْقُوَىٰ {5}

5. *Directly by God the Almighty.*

ذُو مِرَّةٍ فَاسْتَوَىٰ {6}

6. *Equipping him first.*

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ {7}

7. *Then when he was on the highest point of ascension*

ثُمَّ دَنَا فَتَدَلَّىٰ {8}

8. *when he drew quite close to Him.*

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ {9}

9. *When distance between the two was hardly an arch between eyes or even closer than that.*

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ {10}

10. *When I revealed unto Him what I had to reveal.¹*

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ {11}

11. *He did not lie in what his heart had viewed.*

أَفْتُمَارُونَهُ عَلَىٰ مَا بَرَأَىٰ {12}

12. *Do you dispute on His view of Divine glory.*

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ {13}

13. *But verily he saw Gabriel coming down a second time*

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ {14}

14. *near Sidrat ul-Muntahn.²*

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ {15}

15. *And in neighbourhood of which is Paradise Mava.*

إِذْ يَغْشَى السُّدْرَةَ مَا يَغْشَىٰ {16}

16. *When glory of Almighty was fully functioning.*

مَا زَاغَ الْبَصَرُ وَمَا طَغَى {17}

17. Neither did his eyes dazzle nor was he led away.

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى {18}

18. Verily did he view a mighty sign of his creator (Ali).

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى {19}

19. Have you seen that Lat and Uzza

وَمَنَاةَ الْبَالِغَةَ الْأُخْرَى {20}

20. and Manat the third?

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى {21}

21. What! Are sons for you and daughters for Him?

تِلْكَ إِذَا قِسْمَةٌ ضِيزَى {22}

22. This division of you is abstruse.

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ

وَمَا تَهْوَى الْأَنْفُسُ ۗ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى {23}

23. These are the names given by you and your forefathers, without having any proof, wherein you have simply followed guess ad passion, and verily did come to you guidance from your Providence.

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى {24}

24. What! Will man have everything he wills?

فَلِلَّهِ الْآخِرَةُ وَالْأُولَى {25}

25. It is under Divine control, granting gift of eternity and world.

Moral

1. This paragraph testifies to the Prophet, as a Divine Light, making an infallible statement under Divine inspiration, without having any prejudicial influence of his Ahl al-Bayt. it also confirms the existence of paradise and hell.

2. Another version of this paragraph gives a proof of Ali's succession, when the Prophet was asked as to who would succeed him, when he said, the member of the house on which the planet would descend the following night and this house was that of Ali. (Previous version being from Qummi.)

Verses 26 – 32

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيُرْضَى

{26}

26. And how many angels are in the heavens, whose intercession will be of no avail to them except whom God sanctions whom he chooses and is pleased with.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَى {27}

27. Those who do not believe in eternity, verily term angels His daughters.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا {28}

28. They have no knowledge about them. They simply follow guess work, which cannot gain upon fact.

فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا {29}

29. So keep off from them who turn away from Our remembrance (that is Divine Light in person) and have no intentions (of being guided) except gaining the world.

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ

{30}

30. This is their end and aim (due to their limited knowledge). Verily your Providence is fully acquainted with him who is misled from his path and who is guided.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا

بِالْحُسْنَىٰ {31}

31. And for Us is what is in the heavens and the earth, to reward him who acts virtuously and punish him who acts evil on Earth.

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِنَّمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۗ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۗ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۗ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۗ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ {32}

32. Those are who give up major sins and punishable acts such as fornication and theft etc. except those mentally committed and pardoned under penance, without operation. Verily your Providence is mighty at forgiveness. He knows of what you are created and when you were in your mother's womb. So do not boast on your piety, He knows better as to who is virtuous.

Moral

Nil.

Verses 33 – 62

أَفَرَأَيْتَ الَّذِي تَوَلَّىٰ {33}

33. Did you notice who turned away his face form God?

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰ {34}

34. After paying little, stopped further payments.

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَىٰ {35}

35. What! Has the mysterious knowledge with him wherein he looks out for his actions?

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَىٰ {36}

36. Was he not informed of what is in the Text of Moses?

وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ {37}

37. *And in records of Abraham which he fulfilled?*³

أَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ {38}

38. *Beware nobody is going to lift the load of sins of any except himself.*

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ {39}

39. *And verily for man is nothing beyond what he attempts,*

وَأَنْ سَعِيَهُ سَوْفَ يُرَىٰ {40}

40. *and he shall see the result of his own attempts.*

ثُمَّ يُجْزَاهُ الْجِزَاءَ الْأَوْفَىٰ {41}

41. *He will be rewarded duly for his acts*

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ {42}

42. *and terminal goal of your contemplation will end God (you cannot go further to fathom His nature).*

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ {43}

43. *It is He who sends water from the clouds. It is He who fertilizes the soil with fruit and vegetation.*

وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا {44}

44. *It is He who shall give death and enliven again.*

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ {45}

45. *It is He Who created in pairs man and woman*⁴

مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ {46}

46. *From sperm whit it shoots out through the vagina.*

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ {47}

47. *And it is for Him to re-enliven you.*

وَأَنَّهُ هُوَ أَعْيَىٰ وَأَاقَىٰ {48}

48. *It is He Who enriches and makes each contented in his avocation.*

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ {49}

49. *And He is the creation of Planet Venus.*

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ {50}

50. *It is He who destroyed the foul sect of 'Ad,*

وَتَمُودَ فَمَا أَبْقَىٰ {51}

51. *and the sect of Thamood leaving none behind.*

وَقَوْمَ نُوحٍ مِنْ قَبْلُ ۗ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَىٰ {52}

52. *And the sect of Noah at first who were disobedient and transgressing.*

وَالْمُؤْتَفِكَةَ أَهْوَىٰ {53}

53. *And destroyed the sect of Lot.*

فَعَشَاهَا مَا غَشَّىٰ {54}

54. *Then passed over them what was destined.*

فَيَأْتِي آلَاءِ رَبِّكَ تَتَمَارَى {55}

55. *Which of your Providence's bounties do you doubt?*

هَذَا تَذِيرٌ مِنَ التُّذْرِ الْأُولَى {56}

56. *He is one of the bygone warners.*

أَزْفَتِ الْأَرْفَةُ {57}

57. *What has been expected has drawn near.*

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ {58}

58. *There is none to divert it save God.*

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ {59}

59. *What are you surprised at?*

وَتَضْحَكُونَ وَلَا تَبْكُونَ {60}

60. *You laugh and do not weep.*

وَأَنْتُمْ سَامِدُونَ {61}

61. *And are busy about playing.*

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۝ {62}

62. *Better prostrate before Him and pray unto Him.⁵*

Moral

Although scientists by composition of two or more elementary substances produce a mixture or a compound, they are not able to explain property thereof. Thus the creator of these elements and producer of property is God beyond conception of scientists, the most intelligent.

Notes

1. Re-succession and marriage of Ali, etc.
2. His highest reach where human deeds reach.
3. In thanksgiving day and night.
4. To co-ordinate action, proving His unique nature being self-sufficient for creation and administration.
5. For keeping you stead at supplicating Him.

Surah al-Qamar, Chapter 54

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 22

اَفْتَرَبَتِ السَّاعَةُ وَادْشَقَّ الْقَمَرُ {1}

1. *The Day of Judgment has approached and the moon has split asunder.*

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ {2}

2. *And when they see any sign, they turn away saying it is an incessant magic.*

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ {3}

3. *They falsified and followed their passion, and everyone shall have their destination (by virtue of their faith and cult).*

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ {4}

4. *Verily came the news to them, wherein was a warning.*

حِكْمَةٌ بِالْعَمَىٰ ۖ فَمَا تُعِنُّهُمْ وَتَنصُرُهُمْ {5}

5. *Verily came news to the wherein was a warning.*

فَتَوَلَّوْا عَنْهُمْ ۚ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ {6}

6. *They turned away when invited to Dooms Day, as an offensive subject.*

خَشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ {7}

7. *When their eyes well be frightened as they come out of the graves, like distractive locusts.*

مُهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَذَا يَوْمَ عَسِيرٍ {8}

8. *Kneeling to the inviter the infidels will say, "This is an awful day."*

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ {9}

9. *Before them had falsified the sect of Noah, Our creatures, saying, "He was a mad cap."*

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ {10}

10. *So he called upon his Providence saying, "Verily I am overpowered, help me."*

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ {11}

11. *So We opened the gates of heaven whence poured forth incessant rain (for 40 days and nights)*

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ {12}

12. *and tore open channels of earth and both waters swelled on towards a destined level,*

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوَّاجِ وَدُوسِرٍ {13}

13. and We carried Noah on a nailed ship of boards

تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرًا {14}

14. which, floating under a care as a reward for those who appreciated a prophet as a Divine bounty, proving grace for them and drowned the rest who did not so appreciate.

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ {15}

15. And We left signs for the future. Is anybody going to take a lesson?

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ {16}

16. How intense was My punishment and warning.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {17}

17. We have made the Qur'an easy and sweet as offering an advice. Is anybody ready to listen to it?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ {18}

18. The sect of 'Ad falsified. How intense was My punishment and warning?

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحِيسَ مُسْتَوِيرٍ {19}

19. Verily We sent on them continuous gale during those days,

تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُنْقَعِرٍ {20}

20. which was separating their heads from bodies like uprooted branches of dates.

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ {21}

21. Ho intense was My punishment and warning?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {22}

22. Verily We have made the Qur'an easy and sweet as offering an advice is anybody ready to listen to it?

Moral

1. The temple of Mecca was considered the object of great adoration by pagans. It was their pantheon, holding 360 gods. Sabians sent the offerings to fire-worshippers. Jews showed their respect. It had become a migration of the Prophet, as barbarous invasion of Goths had broken the Roman empire. Many of the great centres of learning, namely, Rome, Milan, Alexandria were partially destroyed and thus culture had declined during the dark ages (450 – 1000 A.D.) Besides idolatry, several religions were found in Arabia. Jews driven from Assyria, Romans, Greeks, welcomed the children of Ismail, found deep respect for God of Abraham, principally at Mecca and Yathrab.

By means of souvenirs skilfully evoked, Judaism had made converts and had principally spread throughout Hijaz, in the neighbourhood of Khaibar and Yathrab. Powerful tribes of Khizran and Najhrites had been naturalized. Magianism was practiced by Himrites and on the coast of Persian Gulf, some disciples of Brahmanism in the midst of inhabitants of Oman.

2. Although some are doubtful in the miracle of splitting asunder of the moon, as it was not largely witnessed:

1. Owing to geographical difference of longitude.
2. People may be sleeping.
3. Not being broadcast.
4. People were in the habit of looking at heaven at all times whether cloudy or otherwise.
5. It was a question of little time.

6. Besides, such miracles have occurred in the past, vide Joshua, 14:12 – 13. Then spoke... in the sight of Israel, sun, stand, there still upon Gibeon, and then the moon in the valley of Ajalax, and the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the book of Joshua?

Verses 23 – 40

كَذَّبَتْ ثَمُودُ بِالتُّدْرِ {23}

23. *The sect of Thamood falsified the warner.*

فَقَالُوا أَبَشْرًا مِثْنَا وَاحِدًا نَتَّبِعُهُ إِنَّا إِدَا لَفِي ضَلَالٍ وَسُعْرٍ {24}

24. *They said, "What! A single man from us and we to follow him? We shall certainly be in misguidance and hell."*

أَأُلْفِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ {25}

25. *What! Has a book been revealed to him from amongst us? Rather, he is a liar, a self-conceited being.*

سَيَعْلَمُونَ غَدًا مِنَ الْكَذَّابِ الْأَشِرِّ {26}

26. *They will come to know tomorrow (Day of Judgment) as to who is the falsifier and self conceited.*

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ {27}

27. *They are going to send a camel as trial for them. Wait and watch and see whay they are doing,*

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ كُلُّ شَرِبٍ مُحْتَضَرٌ {28}

28. *and inform them, water of the lake has been apportioned between it and them.*

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ {29}

29. *They called their friend (Kaidar ibn Saleh) who cut down her feet.*

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ {30}

30. *How intense have been My punishment and warning.*

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ {31}

31. *Verily, We sent one shriek on to them with which they were reduced to a dry tree.*

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {32}

32. *Verily We have made the Qur'an a sweet advice. Is there anyone to listen to it?*

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذُرِّ {33}

33. *The sect of Lot falsified his warning.*

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ ۗ نَجَّيْنَاهُمْ بِسَحَرٍ {34}

34. *Verily We sent on them a downpour of pebbles except on Lot's family and saved them by early morning.*

نِعْمَةٌ مِنْ عِنْدِنَا ۚ كَذَلِكَ نَجْزِي مَنْ شَكَرَ {35}

35. *As a bounty from Us, thus We saved the grateful.*

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالَّذُرِّ {36}

36. *Verily Lot warned them with intense punishment which they doubted.*

وَلَقَدْ رَاوَدُوهُ عَنْ صَيفِيهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَذُرِّ {37}

37. *And verily they desired to behave ill with his guests. We blinded their eyesight, to savour them of Our punishment and realize the warning.*

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ {38}

38. *They met with early morning punishment of a stable nature.*

فَذُوقُوا عَذَابِي وَذُرِّ {39}

39. *Test Our punishment and warning.*

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {40}

40. *Verily have We sweetened the Qur'an as an advice. Is there anyone to listen to it?*

Moral

Do not falsify a Divine messenger and listen to the Divine warning with care and act as per Divine discretion, lest you may have to pay eternally for disregard.

Verses 41 – 55

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ الذُّرُّ {41}

41. *And verily came to Pharaoh's followers a warner (in Moses).*

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاَهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ {42}

42. *They falsified Our miracles so We arrested them with iron hands.*

أَكْفَارُكُمْ خَيْرٌ مِنْ أَوْلِيِّكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ {43}

43. *Are you (Arab pagans) better (by way of strength) than previous infidels? Or have they freedom from Text (having no punishment for falsifying)?*

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ {44}

44. *Are they saying they shall face the Divine messengers at a congregation?*

سَيَهْرَمُ الْجَمْعُ وَيُولُونَ الذُّبُرِ {45}

45. *They will shortly be defeated and take to flight.*

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرٌ {46}

46. *Rather, the Day of Judgment is the promised day for them, which is a terrible and permanent in effect.*

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ {47}

47. *Verily the culprits are in misguidance in the world and be in hell tomorrow (Day of Judgment).*

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ {48}

48. *The day they shall be dragged into the fire and thrown headlong and asked to taste the heat of hell.*

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ {49}

49. *We have created everything, granting limited powers.*

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ {50}

50. *And Our commands are a matter of a single stroke, like the twinkling of an eye.¹*

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مَدَكِرٍ {51}

51. *Verily We have destroyed your groups of similar tenets. Is any to take an advice?*

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ {52}

52. *All what they have done are on record in a persevered plate.*

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَنْظَرٌ {53}

53. *Every tiny and great is recorded.*

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ {54}

54. *Verily the pious shall be in paradise of streams.*

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ {55}

55. *In proximity of their Lord, the All-mighty.*

Moral

Self-sufficient.

Note

1. This disproves doctrine of fatalism and pre-destination.

Surah al-Rahman, Chapter 55

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 25

{1} الرَّحْمَنُ

1. *God the Merciful.*

{2} عَلَّمَ الْقُرْآنَ

2. *Taught the Divine text.¹*

{3} خَلَقَ الْإِنْسَانَ

3. *Created the human being².*

{4} عَلَّمَهُ الْبَيَانَ

4. *Inspired unto him the Divine knowledge (Ism-e-Azam).*

{5} الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

5. *The sun and the moon are moving for a definite period.*

{6} وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

6. *The creeper and the tree are in prostration.³*

{7} وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

7. *He raised the sky above (Prophet and ascension) keeping on the ground the scale pan (his successor Ali)*

{8} أَلَّا تَطْغَوْا فِي الْمِيزَانِ

8. *Do not transgress in due obedience to him.*

{9} وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

9. *Obey him without swallowing his rights.*

{10} وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

10. *And this Earth is for public benefit (without any racial discrimination).*

{11} فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ

11. *In which are fruits and dates in bunches.*

{12} وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

12. *And corn in ears and flowers.*

{13} فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

13. *Which of the two Divine bounties⁴ to you oh man and spirit are you denying?*

{14} خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ

14. *He who created man out dry ringing clay.*

{15} وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ

15. *And created the spirit from flame of fire.*

فَيَأِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {16}

16. Which of the two Divine bounties⁵ oh you man and spirit are you denying?

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ {17}

17. God of the East and West.

فَيَأِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {18}

18. Which of the two Divine bounties⁶ to you oh man and spirit are you denying?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ {19}

19. He brought together the two seas and saline.⁷

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ {20}

20. In between is a partition of varying density to keep the distinction (without discord) in the person of the Prophet.

فَيَأِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {21}

21. Which of the two Divine bounties⁸ to you oh man and spirit are you denying?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ {22}

22. He brings out therefrom pearls and coral.⁹

فَيَأِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {23}

23. Which of the two Divine bounties¹⁰ to you oh man and spirit are you denying.

وَالَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ {24}

24. And for Him are like mountains, tall ships in the sea.

فَيَأِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {25}

25. Which of the two Divine bounties¹¹ to you oh man and spirit are you denying.

Moral

Isme-e-Azam consists of 73 words, of which 25 were given to Adam, 25 to Noah, eight to Abraham, four to Moses, two to Jesus, with which he (Jesus) could enliven the dead and heal natural blind and lepers. Seventy-two are with the Prophet and his Ahl al-Bayt and the last reserved in the Almighty. (Man and spirit are K1 and K2).

Verses 26 – 45

كُلُّ مَنْ عَلَيْهَا فَانٍ {26}

26. All on Earth are mortal,

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ {27}

27. and shall survive the kingdom of Providence, the Glorious and Praiseworthy (declared by Divine Lights).

فَيَأِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {28}

28. Which of the two Divine bounties¹² to you oh man and spirit are you denying.

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ {29}

29. He will account from inmates of Heaven and Earth. Every day He has significant functions.

فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {30}

30. Which of the two Divine bounties¹³ to you oh man and spirit are you denying?

سَنُفِرُّ لَكُمْ أَيُّهَ الثَّقَلَانِ {31}

31. Shortly shall He relieve you oh you might Divine Text ad Lights.¹⁴

فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {32}

32. Which of the two Divine bounties¹⁵ to you oh man and spirit are you denying?

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا

تَنْفُذُونَ إِلَّا بِسُلْطَانٍ {33}

33. You group of man and spirit, flee from the army of angels and Heaven and Earth, collected to capture you. If you can, you will not be able to escape but be subdued.

فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {34}

34. Which of the two Divine bounties¹⁶ to you oh man and spirit are you denying?

يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ {35}

35. He shall pass on you flames of fire and pour molten copper which you will not be able to divert.

فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {36}

36. Which of the two Divine bounties¹⁷ to you oh man and spirit are you denying?

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ {37}

37. When Heaven shall burst and redden like rose alike olive oil.

فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {38}

38. Which of the two Divine bounties¹⁸ to you oh man and spirit are you denying?

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ {39}

39. On that day shall some of you¹⁹ shall not be questioned of your sins.

فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {40}

40. Which of the two Divine bounties²⁰ to you oh man and spirit are you denying?

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ {41}

41. The culprits (fatalists) shall be recognized by sign marks on their face.²¹

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {42}

42. Which of the two Divine bounties²² to you oh man and spirit are you denying?

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ {43}

43. This is the hell which the fatalist falsified.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ {44}

44. Shall they circumambulated in hell by angels amidst boiling liquid.

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {45}

45. Which of the two Divine bounties²³ to you oh man and spirit are you denying?

Moral

Self-sufficient.

Verses 46 – 78

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ {46}

46. For him (who cherishes Divine Awe) are two paradises of Eden and Naeem.²⁴

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {47}

47. Which of the two Divine bounties²⁵ to you oh man and spirit are you denying?

ذَوَاتَا أَفْنَانٍ {48}

48. Of variegated bounties.

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {49}

49. Which of the two Divine bounties²⁶ to you oh man and spirit are you denying.

فِيهِمَا عَيْنَاتَانِ تَجْرِيَانِ {50}

50. In both of which are flowing streams.

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {51}

51. Which of the two Divine bounties²⁷ to you oh man and spirit are you denying?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ {52}

52. In variegated fruits in pairs.

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {53}

53. Which of the two Divine bounties²⁸ to you oh man and spirit are you denying?

مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۗ وَجَنَى الْجَنَّتَيْنِ دَانٍ {54}

54. Reclining against pillows, on sofas, inlaid with satin and outlaid with silk, with closely approaching gardens, for picking fruits.

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {55}

55. Which of the two Divine bounties²⁹ to you oh man and spirit are you denying?

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّهُنَّ إِنَّسٌ قَبْلَهُمْ وَلَا جَانٌّ {56}

56. Therein are modest nymphs, untouched by man and spirit.

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ {57}

57. Which of the two bounties³⁰ to you oh man and spirit are you denying?

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ {58}

58. Alike agate and coral.

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ {59}

59. Which of the two bounties³¹ to you oh man and spirit are you denying?

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ {60}

60. Can an obligation be returned but by its like?

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ {61}

61. Which of the two Divine bounties³² to you oh man and spirit are you denying?

وَمِنْ دُونِهِمَا جَنَّتَانِ {62}

62. Besides these are two other paradises.³³

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ {63}

63. Which of the two Divine bounties³⁴ to you oh man and spirit are you denying.

مُدْهَامَتَانِ {64}

64. Dark green are those gardens.

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ {65}

65. Which of the two Divine bounties³⁵ to you oh man and spirit are you denying.

فِيهِمَا عَيْنَانِ تَصَاحَتَانِ {66}

66. Wherein spring forth two canals of musk and amber.³⁶

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ {67}

67. Which of the two Divine bounties³⁷ to you oh man and spirit are you denying.

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ {68}

68. Therein are fruits, dates, and pomegranates.

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ {69}

69. Which of the two Divine bounties³⁸ to you oh man and spirit are you denying.

فِيهِنَّ خَيْرَاتٌ حِسَانٌ {70}

70. Therein are your faithful wives better evolved.

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {71}

71. Which of the two Divine bounties³⁹ to you oh man spirit are you denying.

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ {72}

72. And nymphs with down cast eyes under a curtain of pearls.

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {73}

73. Which of the two Divine bounties⁴⁰ to you oh man and spirit are you denying.

لَمْ يَطْمِئْتُهُنَّ إِئْسٌ قَبْلَهُمْ وَلَا جَانٌّ {74}

74. Untouched by and man and spirit.

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {75}

75. Which of the two Divine bounties⁴¹ to you oh man and spirit are you denying.

مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ {76}

76. Reclining against pillows on lofty sofas preciously decorated.

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {77}

77. Which of two Divine bounties⁴² to you oh man and spirit are you denying.

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ {78}

78. Bountiful is your Providence All Glorious and Admirable.

Moral

Self-sufficient.

Note: Frequent repeating of Divine Bounties is a sure sign of coming inevitable punishment to the ungrateful criminals.

Notes

1. To His 14 Divine Lights.
2. Ali.
3. I.e. Prophet and Divine Lights.
4. The Prophet and Ali as Divine Lights and source of guidance and creation.
5. The Prophet and Ali as Divine Lights as a source of guidance and creation.
6. The Prophet and Ali as Divine Lights as a source of guidance and creation.
7. In Fatima and Ali where they meet and do not discord.
8. The Prophet and Ali as Divine Lights and source of guidance and creation.
9. Hassan and Hussain.
10. The Prophet and Ali as Divine Lights and source of guidance and creation.
11. The Prophet and Ali as Divine Lights and source of guidance and creation.
12. The Prophet and Ali as Divine Lights and source of guidance and creation.
13. The Prophet and Ali as Divine Lights and source of guidance and creation.
14. On Dooms Day to give an evidence as to who listened and who disregarded you.
15. The Prophet and Ali as Divine Lights and source of guidance and creation.
16. The Prophet and Ali as Divine Lights and source of guidance and creation.
17. The Prophet and Ali as Divine Lights and source of guidance and creation.
18. The Prophet and Ali as Divine Lights and source of guidance and creation.
19. True followers of Divine Lights.
20. The Prophet and Ali as Divine Lights and source of guidance and creation.

21. Dark and blue eyes. they shall be seized by the hair of the forehead and feet for being beheaded on Resurrection.
22. The Prophet and Ali as Divine Lights and source of guidance and creation.
23. The Prophet and Ali as Divine Lights and source of guidance and creation.
24. Viz. of Divine Lights and martyrs.
25. The Prophet and Ali as Divine Lights and source of guidance and creation.
26. The Prophet and Ali as Divine Lights and source of guidance and creation.
27. The Prophet and Ali as Divine Lights and source of guidance and creation.
28. The Prophet and Ali as Divine Lights and source of guidance and creation.
29. The Prophet and Ali as Divine Lights and source of guidance and creation.
30. The Prophet and Ali as Divine Lights and source of guidance and creation.
31. The Prophet and Ali as Divine Lights and source of guidance and creation.
32. The Prophet and Ali as Divine Lights and source of guidance and creation.
33. For those admitted later. Paradise has in all eight gates. The others for their followers and the last for the virtuous not bearing ill-will to the Divine Lights.
34. The Prophet and Ali as Divine Lights and source of guidance and creation.
35. The Prophet and Ali as Divine Lights and source of guidance and creation.
36. The Prophet and Ali as Divine Lights and source of guidance and creation.
37. The Prophet and Ali as Divine Lights and source of guidance and creation.
38. The Prophet and Ali as Divine Lights and source of guidance and creation.
39. The Prophet and Ali as Divine Lights and source of guidance and creation.
40. The Prophet and Ali as Divine Lights and source of guidance and creation.
41. The Prophet and Ali as Divine Lights and source of guidance and creation.
42. The Prophet and Ali as Divine Lights and source of guidance and creation.

Surah al-Waqi'a, Chapter 56

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 38

- إِذَا وَقَعَتِ الْوَاقِعَةُ {1}
1. *When the Day of Reckoning will be set up.*
- لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ {2}
2. *There is no lie in its occurrence.*
- خَافِضَةٌ رَافِعَةٌ {3}
3. *Those exalted in the world will go down and vice versa.*
- إِذَا رُجَّتِ الْأَرْضُ رَجًا {4}
4. *When the Earth will be shaken to tremors (as in a quake).*
- وُئِسَّتِ الْجِبَالُ بَسًا {5}
5. *And mountains will be reduced to power.*
- فَكَانَتْ هَبَاءً مُنْبَثًا {6}
6. *And assume the state of sand dunes.*
- وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً {7}
7. *And you will be divided into three groups.*
- فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ {8}
8. *Those on the right – how blessed are those on the right.*
- وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ {9}
9. *Those on the left – how unlucky are those on the left.*
- وَالسَّابِقُونَ السَّابِقُونَ {10}
10. *And the precedents in faith and action.*
- أُولَئِكَ الْمُقَرَّبُونَ {11}
11. *Who are to secure proximity*
- فِي جَنَّاتِ النَّعِيمِ {12}
12. *in paradise of the highest grade Naeem.*
- ثُلَّةٌ مِنَ الْأُولَى {13}
13. *Mostly among preceding generations.*
- وَقَلِيلٌ مِنَ الْآخِرِينَ {14}
14. *And a few of the succeeding,*
- عَلَى سُرُرٍ مَوْضُونَةٍ {15}
15. *on embroidered sofas seated,*
- مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ {16}
16. *reclining against pillows and facing one another,*
- يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ {17}

17. *with children circumambulating them.*

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ {18}

18. *With the cups and jugs of clear liquid,*

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ {19}

19. *causing neither headache nor swoon.*

وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ {20}

20. *And fruits of selected variety.*

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ {21}

21. *And flesh of approved birds,*

وَحُورٍ عِينٍ {22}

22. *in the company of large eyed nymphs.*

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ {23}

23. *Like hidden pearls.*

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {24}

24. *A meet reward for their actions.*

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا {25}

25. *Verily shall they neither hear nonsense nor sins*

إِلَّا قِيْلًا سَلَامًا سَلَامًا {26}

26. *except exchanging salutation with one another.*

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ {27}

27. *And the right handed. Who are they?*

فِي سِدْرٍ مَخْضُودٍ {28}

28. *They will be under the shade of thornless berries,*

وَطَلْحٍ مَنْضُودٍ {29}

29. *and bunches of plantations,*

وِظَلٍّ مَمْدُودٍ {30}

30. *and protracted shadows.*

وَمَاءٍ مَسْكُوبٍ {31}

31. *Close to flowing water.¹*

وَفَاكِهَةٍ كَثِيرَةٍ {32}

32. *And excess fruit,*

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ {33}

33. *not to be rooted out nor barred,*

وَفُرُشٍ مَرْفُوعَةٍ {34}

34. *and on elevated sofas.*

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً {35}

35. *We have created women incapable of conception,*

فَجَعَلْنَاهُنَّ أَبْكَارًا {36}

36. and maidens, too,

عُرُبًا أَتْرَابًا {37}

37. and of like age, with inviting disposition,

لِأَصْحَابِ الْيَمِينِ {38}

38. for the right handed.

Moral

The above paragraph classifies man in three groups, namely: (1) Divine Lights having an extra holy phase of soul with which they can come to know of anything and everything, (2) the faithful having a soul appeal to reason which makes them follow Divine Lights, (3) the misguided having three phases of the soul whereby (a) they move, (b) earn livelihood, and (c) marry, which are common to all three groups.

Verses 39 – 74

ثُلَّةٌ مِنَ الْأُولَىٰ {39}

39. Most from preceding generations,

وَأُثُلَّةٌ مِنَ الْآخِرِينَ {40}

40. and most from succeeding,

وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ {41}

41. and left handed. Who are they?

فِي سَمُومٍ وَحَمِيمٍ {42}

42. They shall be amidst hot winds and boiling liquid,

وَوَظِلٌّ مِنْ حَمُومٍ {43}

43. seeking shade underneath mountains.

لَا بَارِدٍ وَلَا كَرِيمٍ {44}

44. We shall afford neither cold winds nor rest.

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ {45}

45. They were those plunged in pleasures (in the world),

وَكَانُوا يُصْرُونَ عَلَى الْخُنُثِ الْعَظِيمِ {46}

46. persisting in major sins (associating and denying eternity).

وَكَانُوا يَقُولُونَ أَنَذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّنَا لَمَبْعُوثُونَ {47}

47. Questioning as to whether, after death, when they would be turned to dust and bones, they would be raised alive.

أَوْ أَبَاؤُنَا الْأَوْلُونَ {48}

48. As also would their preceding forefathers, too.

قُلْ إِنَّ الْأُولَىٰ وَالْآخِرِينَ {49}

49. Say, "Both the preceding and succeeding."

لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَعْلُومٍ {50}

50. *Certainly shall We assemble on a known day.*
ثُمَّ إِنَّكُمْ أَتِيهَا الضَّالُّونَ الْمُكَذِّبُونَ {51}
51. *Then you misguided falsifiers,*
لَا يَكُونُ مِنْ شَجَرٍ مِنْ زُقُومٍ {52}
52. *shall surely eat of balanites,*
فَمَا لِيُونَ مِنْهَا الْبُطُونَ {53}
53. *and fill your stomachs therewith and then drink of boiling liquid,*
فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ {54}
54. *and shall drink boiling water on top of that*
فَشَارِبُونَ شُرْبَ الْهَيْمِ {55}
55. *You shall drink it as the thirsty camels drink.*
هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ {56}
56. *This will be your entertainment on Dooms Day.*
نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ {57}
57. *Verily We created you. Why do you not confirm it.*
أَفَرَأَيْتُمْ مَا تُمْنُونَ {58}
58. *What, you see you are discharging semen.*
أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ {59}
59. *What, are you thereby creating² or We are the source of creation³?*
نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ {60}
60. *We have destined your death and We are not going to be withstood (by you).*
عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئْكُمْ فِي مَا لَا تَعْلَمُونَ {61}
61. *In creating others like you or transforming you otherwise of which you do not know.*
وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ {62}
62. *Verily you have noticed in your initial birth, why do you not admit (of your being enlivened to account for your deeds)?*
أَفَرَأَيْتُمْ مَا تَحْرُثُونَ {63}
63. *Do you see the field you plough?*
أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ {64}
64. *Are you growing it or We are at it?*
لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ {65}
64. *If we desired We would have converted you into fuel when you would have been sorry,*
إِنَّا لَمُعْرِضُونَ {66}
66. *and said we have been taxed.*
بَلْ نَحْنُ مُحْرَمُونَ {67}

67. *Rather, we are being disappointed.*

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ {68}

68. *What, the water you are drinking,*

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ {69}

69. *are you drawing it from the clouds or are We pouring it?*⁴

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ {70}

70. *If We desired, We would have turned it saline. What, do you not thank us (for this bounty)?*

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ {71}

71. *Do you see the fire you lit up?*

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ {72}

72. *Do you grow the tree or We grow it?*

نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَنِتَاجًا لِلْمُقْوِينَ {73}

73. *We have made it an advice for those reside in the forest or a traveller, too.*

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {74}

74. *So you better pray your Lord Almighty, the Providence.*

Moral

1. Of sins, association in any form even ungratefulness, is unforgivable, unless undone under penance and reversion to God.

2. Of sins involved in swallowing rights of others, one cannot absolve oneself, unless the creditor forgives him.

3. Sins causing wrong to self (as belief in God and His creatures) are subject to forgiveness, under penance to God.

Verses 75 – 96

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ {75}

75. *I swear by the planets which drive off the devil,*

وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ {76}

76. *and that oath is grave, if you realize it.*

إِنَّهُ لَقُرْآنٌ كَرِيمٌ {77}

77. *Verily the Glorious Qur'an*

فِي كِتَابٍ مَكْنُونٍ {78}

78. *is from the secret record.*

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ {79}

79. *None but the Divine Lights understand it.*

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ {80}

80. *Revealed from the Providence of the worlds.*

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ {81}

81. *Do you falsify such a mighty Text?*

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ {82}

82. *And you thus express your gratefulness in which you falsify it.*

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ {83}

83. *Then, during the partition period when approaches your soul, your throat.*

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ {84}

84. *And you, all the while, are viewing it.*

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ {85}

85. *And Our death angel is close by, although invisible (to you).*

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ {86}

86. *Why do you not revert it to your body if you are not subject to any control?*

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ {87}

87. *Diver it, if you are true in you your presumption.*

فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ {88}

88. *Rather, if the dying man is of nearest comrade to Divine Light,*

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ {89}

89. *tidings of rest, forgiveness in the grave and bountiful in Paradise are for them.*

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ {90}

90. *And if he is right handed*

فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ {91}

91. *there is peace and wishing from the right handed people.⁵*

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ {92}

92. *If he has been a falsifier*

فَنُزُلٌ مِنْ حَمِيمٍ {93}

93. *he shall be invited to drink boiling liquid.*

وَتَصْلِيَةٌ جَهِيمٍ {94}

94. *And ill news of being condemned to hell.*

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ {95}

95. *And verily these are facts.*

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {96}

96. *you better go on glorifying God the Almighty.*

Notes

1. Issuing from higher paradises in a pleasant look.
2. simply reproducing the seed
3. giving form and body and soul
4. See claim of recent scientists in not acknowledging the formation of clouds a Divine bounty.
5. The Prophet told Ali his family would be safe from right-handed men.

Surah al-Hadid, Chapter 57

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1}

1. *Whatever is in the heavens and the earth glorifies God. He is Mighty and Wise.*

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ يُحْيِي وَيُمِيتُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {2}

2. *His is the kingdom of the heavens and the earth. He it is a life-giver and death-giver and He is Omnipotent.*

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ {3}

3. *He It is the Eternal and the Surviving (after everything is extinct). He is all evident (as producer of effects in creation, which points to Him as a Prime Mover) and He is invisible (physically and mentally).*

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {4}

4. *It is He Who created Heaven and Earth in six days and then directed to energize them, knows what enters the earth and knows what emerges out of it, and pours from the clouds (as an angel accompanies every drop of it, to guard against its misplacement. How can man be left without an infallible guide? He it is with you wherever you are (indispensable to you) and watches your acts.*

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {5}

5. *For Him is the kingdom of the heavens and earth (to administer and preserve) and to Him shall revert all affairs.*

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۗ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ {6}

6. *Enters night into day and vice versa and knows what is hidden in (human hearts).*

آمَنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ ۗ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ {7}

7. *Believe in God and His Prophet and spend from whatever He has endowed upon you to inherit it (in Eternity). For those who embraced faith and spent in His name there is a mighty reward.*

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۗ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {8}

8. *What's up with you? You do not believe in God while the Prophet has been inviting you to believe in your Providence, when He has exacted*

a promise from (to that effect, on endowment of reason) if you are faithful.

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ {9}

9. It is He who sends to His devoted creatures open commands to bring out into light from darkness (association, etc.), and verily God is Forbearing and Merciful.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحَسَنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {10}

10. What is up with you, you do not spend in His name although what is in the heavens and earth is His inheritance amongst you, those who spent before conquest of Mecca and participated in crusades are not at the same level as those who followed. Former have highest grades, then those who followed, and fought, although He has promised paradise for all, and God is acquainted with your deeds.

Moral

1. If you are reasonable, you must agree there is an object behind human creation. Further there is a Prophet, a divine messenger Divine taught, inviting you thereto, with a book of guidance to support his claims. This should force you to give him hearing which will bring you out from your present misguidance.

2. To equalize and establish justice, he who visits the eighth Divine Light shall be similarly graded, as those who acted righteously before conquest of Mecca.

Verses 11 – 19

مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيضاعفه له وله أجرٌ كريمٌ {11}

11. Who amongst you are ready to advance a loan in His name when He can increase it several times, and which may be useful to you (on Reckoning Day)?

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {12}

12. On that day you will notice Divine Lights leading faithful men and women hurriedly, being in front and right, and they will be giving tidings of paradise for the day and underneath which flow streams and wherein they will reside and this is a great achievement.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضَرَبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ {13}

13. On this day, the hypocrites (men and women) will address them to await their arrival, to avail of benefit of their guide when they will be replied to seek some other guide, and partition will be thrown across

between the two parties with a door, inside of which will have Divine Mercy and outside it Divine Wrath.

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ۗ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ
وَعَرَّيْتُمْ الْأُمَانِيَّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَرَّيْتُمْ بِاللَّهِ الْعُرُورُ {14}

14. The hypocrites will speak to their faithful, “Were we not with you?” They will say, “Certainly, but you led yourself to temptation and were awaiting downcast of calamities on us, and were doubtful (of our piety and avoiding worldly pleasures) and you were deceived by your desires until Judgment Day approached and the devil misled you (saying He is highly Merciful and will forgive all). Life is long and do not give up its pleasures.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۗ مَا أَوَّاكُم النَّارُ ۗ هِيَ مَوْلَاكُمْ ۗ
وَبئْسَ الْمَصِيرُ {15}

15. So today no compensation will be admitted to save you and for infidels too. Destination of both of you is hell. He is your Lord and evil is your retreat.

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۗ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {16}

16. What! Is not yet time come for the faithful in which their hearts should shudder and soften, out of Divine remembrance (of hell) and what is truly revealed unto them from God, and they should not be alike those who were given text heretofore, a long time intervened over their heads, hardening their hearts when most of them were transgressors.

اغْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ {17}

17. Know (definitely God shall enliven the earth after it perishes and We have openly described Our commands for you so you may realize facts.

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يضاعف لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ {18}

18. Alms givers, both men and women, who give a generous loan to God shall have it multiplied and shall have an honourable reward.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۗ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۗ
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {19}

19. Those who embrace faith in God and His Prophet, are martyrs before their Providence and have verified Our unique monarchy and carried out advice of Divine Lights, facing tyranny of their enemies and their inner foe, under fortitude, for Divine Will in praying, fasting, aid discharging religious obligations. For them is reward, and those who have refused and falsified Our commands, they are residents of hell.

Moral

Sixth Divine Light remarked on this account, our true Shias are martyrs, whether they in die in bed of on the battlefield.

Verses 20 – 25

اعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۗ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۗ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ {20}

20. Know definitely, worldly life is limited to six stages: sports, amusements, decoration, vanity, accumulation property, and excesses of children, alike rain, with which growing vegetation surprised the infidels, and when it dries up, it turns yellow, fit for (simple) consumption and in eternity, is an intense punishment (for its being ill-spent) and there is forgiveness for the sinful on penance from God and His will besides (for seekers thereof) and worldly life is nothing but an accumulation of the deceptive transitory forms (be it pleasure in association, in revelation of evil and unjustifiable deeds).

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {21}

21. You take a forward step by seeking forgiveness of sins, by penance, and seek paradise by righteous deeds, width thereof equals the heavens and earth and which is reserved for those believing in earth, and which is reserved for those, believing in God and the Prophet. This Divine grace being endowed on whomever He chooses, ad God is Mighty and Gracious.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ {22}

22. Whatever calamity befalls you (in loss of life, property and children, is but on the original record) before creation and certainly this is easy for God (being Omnipotent and Omniscient).

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ {23}

23. So you may not feel sorry (for its loss) and be not delighted (for what is endowed upon you) and God does not approve of a proud miser,

الَّذِينَ يَبْنِئُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۗ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ {24}

24. who acts miserly and advises others likewise. Verily God is indifferent to him who turns away from Him.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۗ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {25}

25. Verily did We send Our Prophets with proofs and We sent with them text, scale pan¹ and profit in making (tools and machinery for industry) so god may see who helps Him mysteriously (by following Divine Lights) and verily God is Omnipotent (to punish the transgressors).

Moral

1. Average age for sports is of a school going child where necessary exercise for body building is religiously permissible, without ruining character.

2. Then comes an age of married life wherein man is deceived by attending dances, cinemas, clubs etc. (both morally and religiously condemned).

3. Then come the age of decoration where time and money are spent in frailty (on vanity).

4. Then follows middle age for winning power and pelf (by involving in politics).

5. Then a desire to pass on the inheritance to perpetuate name and property.

These can be compensated by training children on religious grounds, study of scientific subjects to keep the mind healthy, by pilgrimage and study of religious jurisprudence, and creation of trust (any excess of wealth) instead of leaving it in the hands of those about whose spending, as per Divine Commands, you are not confident.

The world is a dream within a dream, and as we grow older, each state is an awakening, the youth awakes as they think from childhood, then full grown despises the pursuits of youth as visionary, and the old looks down upon humanity as feverish dreams. Death the last sleep! No, it is the last and final awakening (so far as deeds are concerned).

Pleasure and pain may be physical, mental, and spiritual may be true or false having respective effect according to the purpose for which they are courted.

Life of Divine Lights courting loss of honour, life, and property simply to win Divine will to maintain Islam are of the highest grade, brought into play, for the public to emulate. Similarly, mind and body both can be regulated to yield eternal fruits, after necessary requirements for the worldly life are achieved.

Verses 26 – 29

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ۖ فَمِنْهُمْ مُهْتَدٍ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {26}

26. Verily did We send Noah, Abraham, and entrusted prophethip in their family and texts, and from among them some stuck to guidance and others proved disobedient.

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {27}

27. Then in succession to them We sent Prophets and Jesus son of Mary, giving him the Bible and created in the hearts of those who followed him, obligation and kind heartedness and they adopted monasticism, which We had not made obligatory, but they did so, to win

Divine Will without making due allowance needed there (in believing in our prophet as presaged by Jesus). So We rewarded the faithful of them and most of them being disobedient.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا
تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {28}

28. Oh you faithful, fear God and believe in His Prophet, so He may endow upon you two parts of His mercy² and forgive your sins. Verily God is Forgiving and Merciful.³

لَيْلًا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ ۗ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ
يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {29}

29. When book of records shall be handed over in hands, right or left, when acts are being estimated on the bridge over hell, so men of revealed religions (Jews and Christians) may realize they hold no influence over anything in matters relating to Divine Grace, for verily latter rests entirely with God, who grants whom He likes being Lord of Mighty Grace.

Notes

1. With which to judge justice, maintained by the public in following Divine Light and iron wherein there is punishment.
2. Personified in Hassan and Hussain as your Divine Lights to follow.
3. Eighth Divine Light to his followers who visited him, has promised return of visit on the Day of Judgment relieving them.

Surah Mujadila, Chapter 58

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 13

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {1}

1. Verily did God hear her complaint to you (oh Prophet) against her husband (to be put up before Me for decision). God has heard your conversation. Verily He is Hearing and Seeing.

الَّذِينَ يُظَاهِرُونَ مِنْكُم مِّن نِّسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ ۗ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۗ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا ۗ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ {2}

2. Those who repudiate their wives by injurious assimilation of “Dhihar,” although they cannot be their mother, except who have borne them, and verily they are using assimilatory terms, which are false and God is Pardoning and Forgiving.¹

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۗ ذَلِكُمْ ثَوَابٌ عَلَيْهِمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {3}

3. Those who among you repudiate their wives, and then want to establish inter-course with them, they have, in expiation, to liberate a slave before inter-course. This is the way they are being advised and God knows you (undue) acts.

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۗ فَمَنْ لَمْ يَسْتَطِعْ فِإِطْعَامُ سِتِّينَ مِسْكِينًا ۗ ذَلِكُمْ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {4}

4. He who cannot afford to do so shall consecutively observe fasts for two months before inter-course, and if he cannot afford to do so, he should feed 60 poor. This expiation is for those who believe in God and His prophet. These are the restrictions and for infidels, is intense punishment.

إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ كُتِبُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ ۗ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ {5}

5 Those who transgress Divine limits and those of His Prophets shall be so disgraced as their predecessors and verily have We sent clear instructions anf for the infidels is disgraceful punishment.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ أَحْصَاهُ اللَّهُ وَسُوءَهُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {6}

6. The day when God shall raise alive all, He shall acquaint you with your actions, and God has recorded them, though they have forgotten them and God is witness to all events.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {7}

7. Do you not see, God knows what is in Heaven and Earth. There is not a party of three of whom God is the fourth, not of five of whom He is the sixth, nor less than that nor more, when He is there, wherever you be, when He will inform you, on the Day of Judgment, what you had been doing. Verily God is Omniscient.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبْنَا اللَّهُ بِمَا نَقُولُ ۗ حَسْبُ لَهُمْ جَهَنَّمُ يَصَلَوْنَهَا ۗ فَبِئْسَ الْمَصِيرُ {8}

8. Have you not seen those who were forbidden to hold secret parleys, repeating the same, and they do so with an evil motive, under transgression and disobedience to the Prophet, and when they come to you they wish you, not in the way God does, saying within themselves, why does not God punish them when they were addressing the Prophet (abusively)? And if he were a prophet, God would have chastised them. Sufficient is hell as their punishment, wherein shall they be hurled and it is an awful place.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ {9}

9. Oh you faithful, when you hold secret parleys do not do with evil motive, under transgression and disobedience to the Prophet. Do so with a righteous and pious motive. Fear God, to Whom shall you revert.

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {10}

10. Verily secret parleys are the devil's means to grieve the faithful, although it will not harm them except under Divine sanction and the faithful should rely on God.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ انشُرُوا فَاذْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {11}

11. Oh you faithful, when you are asked to make room in a conference, please do so, so God may do likewise (in your grave or in paradise) and when you are asked to get up, do so, so God may elevate the grades of the faithful amongst you in the world and eternity, raising grades of the learned over otherwise, and God is acquainted with your deeds.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ۚ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ ۚ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {12}

12. Oh you faithful, when you want to secretly confer with the Prophet, pay in advance of it, something towards charity. This is better and purifying in your case, and if you cannot, verily God is Forgiving and Merciful.

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {13}

13. What! Did you get nervous to offer charity under private conference with the Prophet?² Well, when you cannot, God accepted your penance. Now be steady at prayers (which requires no money to be spent) and pay on tithe, whenever it is due. Obey God and His Prophet. God knows what you do.

Moral

Of the ten questions and answers thereto, which Ali asked the Prophet in his private conference, by cashing Dinar to ten Dirhams, in advance as payment towards charity as per Divine command, three related to (1) wafa (fulfilment of covenant, i.e. ubiquity of God), (2) litigation which meant infidelity and association, (3) truth by which is meant Islam, Text, and leadership which by succession converges to Ali.

Verses 14 – 22

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ {14}

14. Have you seen hypocrites befriending infidels under Divine wrath? They are neither of you, nor of them, and knowing swear falsely.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {15}

15. God has prepared intense punishment for them and bad is what they are doing.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ {16}

16. They have adopted oath as armour for self and preventing from right way and for them is a disgraceful punishment.

لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ {17}

17. Neither their property nor their children will save them from Divine punishment. They are inmates of hell, wherein they shall abide.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ ۗ وَيَحْسَبُونَ أَنَّهم عَلَىٰ شَيْءٍ ۚ أَلَا إِنَّهم هُمُ الْكَاذِبُونَ {18}

18. When God shall assemble them, on resurrection, they will swear before Him as they do before you, and think themselves to be something (to tide over the situation). Beware, they are liars.

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ۗ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۗ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ {19}

19. The devil has complete control over them and has made them forget God. Beware, the devil's army are to suffer.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ ۙ أُولَٰئِكَ فِي الْأَذَلِّينَ {20}

20. Those, of course, who transgress God's and the Prophet's commands are disgraced most.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {21}

21. God had decided He and His Prophet shall vanquish (their enemies), for verily God is Mighty and Omnipotent.

لَا تَحِدْ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ ۗ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَٰئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ {22}

22. You will not find a faithful Sect believing God and Eternity, befriending those who transgress God and His Prophet, although be they their parents, children, brothers, or relations they are those in whose hearts is recorded faith, being reinforced by the holy soul, from Him Who shall admit them in paradise, below which flow streams wherein shall they reside forever, God being pleased with them and they with Him. These are Divine army. Beware! God's army shall carry the day.

Moral

In reply to David, regarding qualifications of God's army, God said, "They avoid looking at an unlawful woman, save their hands from injuring others, and hearts off from thoughts of non-Divine."

Notes

1. Before promulgation of Islamic Law, it was common among pagan Arabs to repudiate their wives by calling them the mother or sister and thus casting them adrift on the world.

The Prophet expressly forbade them to practice this assimilation and vile practice of any kind towards their wives, else they would render themselves to expiation.

The actual case, which brought about revelation of this Surah, related to a woman to whom were born many children, and who, for a slight failing, was so treated, and could not afford to give up her husband, as she had no other source of maintenance of self and children.

2. Ali was the only Divine Light who complied with this command, whereafter, it was withdrawn. Thus restricting Divine Lights from acceptance of tithe, except khums for self and other Divine Lights.

Surah al-Hashr, Chapter 59

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1}

1. Everything which is in Heaven and on earth glorifies God and He is Mighty and Wise.

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۗ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا ۗ وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۗ وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۗ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ {2}

2. It is He Who drove out of Medina infidels, amongst men of revealed religion, from their villages.¹ Oh you faithful, did you not think you will ever get out of Arabia and they themselves were sure of not being overthrown against Divine forces. But came the Divine disaster from whence they did not dream, thrilling their hearts, which made them, ruin their own castles with their own hands and with those of the faithful outside. Take a lesson oh you wise.

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبُهمُ فِي الدُّنْيَا ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {3}

3. Had it not been a pre-destined punishment for them, they would have been slain in this world and in eternity, would be hurled in hell.

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۗ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {4}

4. This is due to their facing God and His Prophet and He who does so has for him an intense punishment, of course.

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْرِجَ الْفَاسِقِينَ {5}

5. What, from trees you were cutting and leaving the rest, was being executed under Divine commands as a punishment to the disobedient.

وَمَا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَى مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {6}

6. What God has given of booty without fight to His Prophet, where you have no run your horses or gone on foot, but god gave success to His Prophet over whomsoever He chooses and God is Omnipotent.

مَا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۗ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {7}

7. Whatever God has given to His Prophet from village owners is for God, the Prophet, his relatives, orphans, poor, and wayfarers, so the same may not circulate among the rich of you, hence take what is give by the

Prophet and desist from what he forbids, and fear God. Verily God is Mighty at punishment.²

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ هُمُ الصَّادِقُونَ {8}

8. It is for the poor of those who fled from Mecca being driven out from their towns and deprived of their property to gain Divine grace and will and to help God and His Prophet. These are the only true faithful.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُوقِ شَحْنًا فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ {9}

9. And those who adopted their homes in Medina and embraced faith, before them and were pleased to receive refugees under their protection and bore no malice in their hearts for what they parted of theirs with them, and gave preference to others over self, although they were in need of it. Such of them, who denied self are to attain salvation.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي
قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ {10}

10. Those who succeeded them have been praying to God to forgive their sins and those of their brethren who preceded them in faith, without leaving any grudge in their hearts for the faithful. Verily You are Forgiving and Merciful.

Moral

Bani Amir and Bani Nazir, two Jewish clans lived under the Prophet's protection in the district of Medina. In order to avenge Omar ibn Zamiri, who had killed two members of Bani Amir's clans, preceded the Prophet, with his selected companions, demanding help from Bani Nazir. Instead, they plotted to kill the prophet, who was advised through Gabriel by God the Almighty. The Prophet deputed Mohammad Muslima to kill Kab ibn Ashraf, the rebel chief of Bani Nazir.

This being done, he demanded their evacuation from Medina, in default of which to face the battle, owing to their intrigue to kill the Prophet. They left their homes leaving their property, as crown lands to the prophets, who distributed it amongst his deserving relatives and to which the rich refugees and Ansars were not entitle. (Today, not a single Jew seems settled in Arabia).

Religious Moral

Self-denial is a virtue characteristic of the Ahl al-Bait, who used to get direct provision from Divinity as above. In vain, do they talk of happiness, when, never did they subdue an impulse, in obedience to a principle. The secret of success is to know how to deny yourself, which is an excellent guard to virtue, for it is safer and wiser to abate some of our lawful enjoyment, than to gratify our permissible desires to the utmost. It is not only a characteristic of religion, but to human life. The lowest (physical

pleasures) must always be denied when you have risen to a higher spiritual sphere. Religiously, it is a holy union with God, Whose self-sufficiency and proximity should make you godly.

Verses 11 – 17

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنُخْرِجَنَّ مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ
{11}

11. *Have you not seen those hypocrites³ telling their brethren infidels, “If you come out⁴ we shall also come out to your assistance and shall not obey any against you and if you fight certainly shall we assist you.” God attests they are liars.*

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولَّيْنَّ الْأَدْبَارَ ثُمَّ لَا يُنصُرُونَ
{12}

12. *If they come out they will not assist them. If they did, they would turn back and run away and will not be helped any longer.*

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۗ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ
{13}

13. *Verily you have been a mightier source of threat into the hearts of these hypocrites than God. This is because they do not understand.*

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي فُرَى مُحْصَنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۗ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ ۗ تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ۗ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ
{14}

14. *They will not fight with you altogether, except when they are strongly fortified in a fort or from behind the walls. They have severe internal strife (among themselves). You think they are united but their hearts are cleft apart. This is because the sect has no sense.*

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ۗ ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ
{15}

15. *Like a preceding people, they tasted the results of their infidelity and for them there is intense punishment.*

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ
{16}

16. *Like a devil when he beguiled man to disbelief, and when he did so, he said, “I am away from your act. I am afraid of God, the Creator of the worlds.”*

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ
{17}

17. *With a result, their fate shall be hell, in eternity, wherein shall they ever remain. This is the reward of infidelity.*

Moral

Infidelity is the root of all sins, for did man heartily believe the promises to obedience (i.e. paradise) and threats otherwise (i.e. hell), they could hardly have been so unreasonable as to forfeit the one and incur the other.

Faith in God hallows union between parents and children, and that between subjects and ruler. Infidelity relaxes every bond and nullifies every blessing.

Verses 18 – 24

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَارْتَقِبُوا يَوْمَ تَأْتُوا بَدَأَ اللَّهِ وَرَأَيْتُمُ الْمَاجِدَ يُجْزَى الَّذِينَ كَفَرُوا أَجْرَ الْكِبْرِيَاءِ فِي ذُرِّيَّتِهِمْ فَأُولَئِكَ هُمُ الْفَاسِقُونَ {18}

18. Oh you faithful fear God, and see what you are sending ahead for tomorrow (Day of Judgment). Fear God and God is, of course, acquainted with what you are doing.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ {19}

19. Do not be like one who forgot God⁵ else He will forget you.⁶ They are disobedient.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ {20}

20. Men of hell are not alike those of paradise. Men of Paradise shall be successful.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ لَضَرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ {21}

21. Had We revealed the Text on mountains, on seeing it, they would have shuddered and you would have seen them, bursting out of Divine Awe.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ {22}

22. It is He, God besides Whom, there is none another, Knower of the hidden and open, the Compassionate, the Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {23}

23. It is He, God besides whom there is no other, the Glorious Monarch, Guarding and Sheltering, Mighty and Commanding, Proud and Pure, of what you are associating Him with.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يَسْبَحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ {24}

24. It is He, God the Creator, Architect, and for Him are all the glorious attributes, and glorifying Him all which are in Heaven and Earth and He is Mighty and Wise.

Moral

Fear guides more to duty than gratitude. For one who is virtuous, from love of virtue, or obligation, he thinks he lies under the obligation of Giver of all. There are thousands who are good only from their apprehension of punishment. Virtuous fear is mother of far-sightedness leading to hope, by relying on God, and vicious fear is product of doubt and distress, leaving to distress and destruction. Obedience proceeds from love, and likewise disobedience from enmity.

Notes

1. A sect of Bani Nazir living in Medina to a place in Damascus which shall later be a site for a general assembly.
2. The Prophet banished Bani Nazir and Bani Kika. He let Khaibarians to remain and work on contract. He slew Bani Kariza turning their wives and sons into slaves under Divine commands.
3. Abdullah ibn Ubi, Abu Laila and Refaha, sending messages to Bani Nazir, noted in foregoing paragraph and breaching their promises later.
4. To fight against Mohammad.
5. Omitted to discharge Divine obligations enjoined on them.
6. That is punish you for your having neglected Divine commands.

Surah al-Mumtahana, Chapter 60

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 6

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ ۚ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ ۖ إِنَّ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۚ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {1}

1. Oh you faithful do not be friends with My enemy and your enemy.¹
You are inclined to them (as evidenced your correspondence) by way of affinity, whereas they have denied what has come to you from God (Divine text, Divine Light, and Islam). They have expelled the Prophet and you (from Mecca) for your having embraced faith in God, your Providence, and if you have emigrated for crusade in My way, and to seek My Will. You hide your affection for them and I know what you hide and expose and if any amongst you so acts, verily he is misguided.

إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ {2}

2. If the infidels get a hold of you, they will be your enemies, extending their hands and tongue to injure you. They desire you to revert to infidelity.

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {3}

3. Your relations and children will not benefit you on Dooms Day, when you shall separate (they being condemned to hell due to infidelity and God views what you do).

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ۗ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ رَبَّنَا عَلِّمْنَا لَكَ مَا هَدَيْتَنَا وَرَبِّنَا ۚ إِنَّكَ عَلِيمُ السَّرِيبَاتِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {4}

4. Verily for you is an emulating example in Abraham and those (prophets) with him, when they told their sects verily are we away from you and from those whom you worship, barring God. We disbelieve your faith and animosity between Us and you forever, until and (on account which) has sprung up an enmity you believe in Unique God, leaving aside the word of promise held out by Abraham to his (so-called) father which he would pray forgiveness for him (on his having promised to admit faith and which is not for you to follow) and barring that I have no other means

before God for you. Oh our Providence, we have relied on You and to you do we revert.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُرْ لَنَا رَبَّنَا ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {5}

5. Oh Our Providence, do not subordinate us to infidels (in matter of earning livelihood and seeking safety in life). Oh our Providence, forgive us. Verily You are Mighty and wise.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۗ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَلِيُّ الْحَمِيدُ {6}

6. Verily in Abraham is a fine instance for emulation, for those of you who are desirous of seeking Divine proximity and Eternity, and who turns away. Verily is God Independent and Praiseworthy.

Moral

Before Abraham's time the faithful used to be poor. After his prayer, some were enriched to be on the level with the infidels. Ever avoid befriending infidels, as ruining your noble features, for certainly man is akin to beast physically if he neglects his soul being pure, akin to God.

Verses 7 – 13

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً ۗ وَاللَّهُ قَدِيرٌ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {7}

7. Verily shall God, in the near future, affect between you and your enemies affection. God is Mighty and God is Forgiving and Merciful.

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {8}

8. God does not forbid you to oblige those secular beings who do not dispute with you in religion and do not banish you and not to do justice to them, verily God loves the just.

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ ۗ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {9}

9. He only forbids you to be friends with those who dispute with you in religion, banish you, and assist in your banishment. He who shall befriend them shall be disobedient.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۗ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۗ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لِهِنَّ ۗ وَأَتَوْهُنَّ مَا أَنْفَقُوا ۗ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۗ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَارِ ۗ وَسَأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَأَلُوا مَا أَنْفَقُوا ۗ ذَلِكُمْ حُكْمُ اللَّهِ ۗ يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {10}

10. Oh you faithful, if a faithful woman comes to you to seek refuge, verify her faith by a test, although God knows it, and if a faithful does not

revert them to the infidels as they are neither lawful to them nor are infidels lawful to them, and pay their dower amount, advanced by their infidel husband to them when there is no objection against you to marry them, and do not take to marry infidel women. Demand you dower amount and they should demand what they have spent. These are God's commands, which He gives you and He is Knowing and Wise.

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ {11}

11. If any of your wives reverts to an infidel, you (Prophet) have to pay the dower amount spent by her husband (out of the booty which falls to your hands). Pay those Muslim husbands whose wives have deserted them to the extent they have paid and fear God in whom you have faith.²

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ ۗ فَبَايِعُهُنَّ وَاسْتَعْفِر لِهِنَّ اللَّهُ ۗ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ {12}

12. Oh you Prophet, when faithful women come to you to swear fealty unto you on conditions of not associating any with God³ and on condition of not stealing to maintain purity and on condition of not fornicating⁴ and on condition of not killing children⁵ and on condition of not libelling what they conceal within their womb and on condition of not sinning while being ordered to do virtues and refrain from vices, accept then their oath of fealty praying forgiveness for them. Verily God is Forgiving and Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ {13}

13. Oh you faithful do not be friends with a sect (Jews) on whom is Divine wrath and they have been disappointed from Eternal reward as the infidels have been despondent from the dead in the grave as to their living.

Moral

God enforced faith to purify from association, prayers to purify from pride, tithes to enhance provision, fasts to test sincerity, pilgrimage to maintain piety in religion, crusade for success of Islam, virtuous acts to improve mortal drawbacks, prevented evils to prevent sins, mixing to enhance friends, avenging to prevent murder, limits to maintain sacredness, barred drinking to maintain reason, barred stealing to maintain purity, barred fornication to maintain succession, barred masturbation to continue progeny, ordered true testimony to falsify cheats, forbade lie to maintain elegance of truth, ordered peace to maintain safety, decided leadership to maintain organization, ordered submission to revere leadership.

Notes

1. This was the warning given to Adam, who exchanged it with a false promise held out to him, under oath by the devil. As paradise is no place for the proud rogues and those who

shelter them or are influenced by them, even before being sent to Earth which was announced, pre-hand, for trial.

2. Katbu, daughter of Abi Umiah, wife of Omar deserted and married Abu Aufian. the Prophet paid Omar dower amount out of the booty.

3. Thus promising to forsake bestial habits of infidelity which Islam does not court.

4. Islam does not permit illegitimacy to preserve inheritance.

5. Islam guards life.

9. It is He who sent His messenger with guidance and a true faith (Islam) so as to overcome all other faiths⁴ although the associators dislike.⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ {10}

10. Oh you faithful, shall I show you a trade (transacting in which) will give you salvation form intense punishment?

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {11}

11. Believe in God⁶ and His Prophet and fight in the name of God with your property and life. This is good for you if you know.

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {12}

12. He will forgive your sins and admit you in paradise, below which flow streams and clean houses in the highest grade of paradise, and this is a mighty achievement.

وَأُخْرَىٰ تَحِبُّونَهَا ۖ تَصْرَمِنَ اللَّهُ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ الْمُؤْمِنِينَ {13}

13. And besides the foregoing (bounties) you will have what you like, Divine Help, which you shall attain shortly, and accordingly give tidings to the faithful.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۗ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۗ فَأَمْنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ ۗ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ {14}

14. Oh you faithful, be Divine assistants, just as Jesus singularly addressed fishermen “Who is going to assist me for God’s sake?” They said, “We are God’s assistants.” A group embraced faith, among the Bani Israel and the other dissented. We helped the faithful against their enemies due which they (faithful) remained victorious.

Moral

Bodily notes suffice. This help (14) was due to faculty of faith granted to the faithful. Similarly, “faculty extra to Divine Lights enables then not to forget anything.” Faith is affection the Ahl al-Bayt displayed in recalling the “Tragedy of Karbala” advising tyrants and bemoaning Divine Lights with wet eyes, visiting their shrines, nay – making your home so as to be directly transferred to paradise being forgiven of sins.

Notes

1. God’s name is Divine Light Ali – contradicting or breaching fealty to him, contracting at the Valley of Khum, is highly displeasing God Almighty.

2. Cf. St. John 14:16: “And I will pray the Father and He shall give you another Comforter in which he may abide forever. Again 15:26: “But when the Comforter is come whom I send unto you from the Father he shall testify of me. 16:7: “Nevertheless, I tell you the Truth, it is expedient for you in which I go away for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. Also 13: “He shall not speak of himself but whosoever he shall hear that shall he speak.

3. Through 12th Divine Light (who will subdue all other faiths) although its infidels dislike it.
4. Revealed or otherwise – as former were tampered with and latter innovated.
5. Tampering and innovating is association alike.
6. In His nature of creation, object thereof, and administration of creation and design of Reversion and final goal of creation.

Surah al-Jum'a, Chapter 62

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 8

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ {1}

1. *What is in Heaven and on earth glorifies His Sublimity, Who is Sovereign, Sublime, Almighty and Wise.*

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ {2}

2. *It is he who raised amongst the Meccaites (among men of the chief city of Mecca) a messenger who reads out to them His commands, purificating them (of association) teaching the Text and Divine Philosophy, although before his advent they were in open misguidance.*

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {3}

3. *And (he is a prophet to) the succeeding generations who have not seen him, too (to be profited thereby) and He is Mighty and Wise.*

ذُكِّكَ فَضْلَ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {4}

4. *This is Divine Grace. God endows it on whomever He likes. God is Might at being Merciful.*

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ

كَذَّبُوا بِآيَاتِ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {5}

5. *(Do not be like those) who were burdened (with the responsibility of learning the Torah and acting in accordance therewith. But they did not act and so their likeness is of an ass carrying the load of books. Bad is the example of a sect which has falsified the Couplets of the Text, and God does not guide a disobedient sect.¹*

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ

صَادِقِينَ {6}

6. *Say, "Oh you Jews, if you deem yourself favourite with God, barring others, better desire death (to be in paradise immediately instead of drudging in this world) if you are justified in your claim.*

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {7}

7. *And they will never desire death, owing to their preceding misdeeds, and God is fully acquainted with the disobedient.*

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۗ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {8}

8. *Say, "The death you are evading shall certainly seize you when you will be presented before the Knower of Secrets and Open, when you will be informed of your deeds.*

Moral

Self-sufficient.

Verses 9 – 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {9}

9. Oh you faithful, when you are invited to Friday prayers regarding unto Divine Remembrance (as it reminds you to your duty – shortcomings – thereby a sermon) leaving your calling (for the time being). This is your interest, if you realize.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ {10}

10. When prayers are over, disperse (to your calling or visiting the sick and needy) on Earth, seeking Divine race thereby, remembering Him immensely (to cut off worldly attractions) so you may attain salvation.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۗ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۗ وَاللَّهُ خَيْرُ الرَّازِقِينَ {11}

11. And if they see any lucrative concern or an amusement, they run thereto, leaving you (alone) standing.” Say, “What is with God is superior to your amusement and lucrative concern which is transitory and God is Best at Providing.

Moral

Friday is better than the other week days. It is Sabbath for the Muslims, prayers are accepted and God relaxes sins. Death on Friday or preceding night (provided he is faithful) is of a martyr.

Notes

1. How many there are who repeat the text by heart without knowing the least little bit. There are others who draw from the text interpretation to their will. There are others who are Divine Lights through whom they were to be enlightened and their attempts are voided and are liable to question on reckoning day.

Surah al-Munafiqun, Chapter 63

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 8

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۗ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
الْمُنَافِقِينَ لَكَاذِبُونَ {1}

1. *When the hypocrites come to you they say, “We testify really, you are God’s Prophet.” God knows verily you are His prophet and God testifies, in addition, that verily the hypocrites are definitely liars.*

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۗ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {2}

2. *They have adopted their swearing as a shield to maks (their hypocrisy) and thus bar the way to God. God is the policy they are following.*

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ {3}

3. *This is because they embraced faith and then apostate. God sealed their hearts and they are unable to appreciate it.*

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۗ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ۗ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ ۗ

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۗ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۗ قَاتِلْهُمْ اللَّهُ ۗ أَلَيْسَ يُؤْفَكُونَ {4}

4. *When you look at them, their physical body surprises you, and whenthey talk you become pleased to have them. They are like wooden blocks lying on the wall (being unused). Every sound appears to them, sounding their state of mind. They are your enemies, so avoid them. May God destroy them, where are they straying about?*

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ
{5}

5. *Whenthey are asked to come to the prophet, who may pray for your forgiveness before God, they turn their faces and you see those preventing men and are proud.*

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ {6}

6. *It is all the same whether you seek pardon for them or not, God shall never pardon them. Verily God does not guide a disobedient sect.*

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ {7}

7. *They are the people who said, “Do not spend anything on behalf of the Prophet until he is destroyed.” God is the treasure of Heaven and Earth, but the hypocrites do not understand so much.*

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۗ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ
وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ {8}

8. *They say if they will return to Medina the respected thereof (hypocrites being rich deem themselves respected) shall drive out the meanest. Rather, it is honour for God and his Prophet and the faithful, but the hypocrites do not understand.*

Moral

The Prophet said, “Five things are palced at five different corners and man looks out for them elsewhere. How shall he get them?” (1) Respect before God and he looks at the royal court. (2) Happiness in Heaven and looks in the world. (3) Divine Will in self-denial and he looks in serving passion. (4) Riches in contentment and he looks in the plentiful property. (5) Development of reason in abstinence (fast) and he searches in gluttony. The Prophet prayed to God to provide him with the bare necessity and him who loves him, and enhance it with children, him who is enimical to him.

Verses 9 – 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَاسِرُونَ {9}

9. *Oh you faithful beware the engatment with your property and children may not keep you away from God’s glorification. He, who shall so act, shall be of the sufferers.*

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَّ أَحَدَكُمْ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ
قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ {10}

10. *Better spend of what We have endowned on you before the approach of death (today) when he will say, “Pray to the Providence, give me a little time so I may spend in Your way, and turn virtuous.”*

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {11}

11. *Never shall God give a moment, on approach of his death, and God knows what you are doing.*

Moral and Religious Philosophy

In guarding property and children he forgets timely prayers and thanking God for the Bounties, bearing calamities patiently. Therefore, be content with your lot, keep on reading the Qur’an contemplatively and train your family in the Divine way, as per Divine Will, since Divine Love to the faithful is greater than any other, and let them not be a bar to your attending religious conferences where Divine Lights preside.

Surah al-Taghabun, Chapter 64

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

1. Everything in Heaven and on earth glorifies God for Whom is (true) Sovereignty thereof thereof and praise (for He is Creator of all).

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {2}

2. It is He who created you (man and spirit). Of you some being faithful¹ and others would remain infidels² and God knows what you are doing.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۗ وَإِلَيْهِ الْمَصِيرُ {3}

3. Heaven and Earth are created with a definit motive and He gave you fine complexion and to Him is your reversion.

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرَوْنَ وَمَا تُعْلِنُونَ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {4}

4. He knows what occurs in Heaven and on Earth and what you hide and expose and God is acquainted with the secrets of your heart.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {5}

5. Did not news of preceding generations (who adopted infidelity) come to you? They tasted punishment of their acts in the world and is stored for them intense punishment (in Eternity).

ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشِّرْ يَهُودَنَا فَكَفَرُوا وَتَوَلَّوْا ۗ وَاسْتَعْتَبُوا اللَّهَ ۗ وَاللَّهُ غَنِيٌّ حَمِيدٌ {6}

6. This is because prophets came to them with open miracles, when they disputed their claims (to prophethip on the ground) is man going to guide us? So they falsified them and turned their backs in arrogance.³ God is indifferent to His creatures.

رَزَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ بَلَىٰ وَرَبِّي لَأُبَشِّرَنَّ لَكُمْ لَأَنْتَبَهُنَّ بِمَا عَمِلْتُمْ ۗ وَذَٰلِكَ عَلَىٰ اللَّهِ يَسِيرٌ {7}

7. The infidels though they would never be raised alive. Say, “Rahter by my Providence, verily shall you be raised and informed of your deeds and this is quite easy for God.”

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {8}

8. Better you believe in Him and His Prophet (as a Divine Light) and Imam (Divine Lights) equally whom We have sent and God is acquainted with your deeds.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۗ ذَٰلِكَ يَوْمُ التَّعَابِنِ ۗ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِّرْ عَنْهُ
سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْقَوْزُ الْعَظِيمُ {9}

9. *The day He will assemble you all will be the day of grief.⁴ He who believed in God and acted virtuously in consequence shall be absolved of his sins (due to his penance) and admitted to paradise (for virtues), beneath which flow streams for permanent abode, and this a mighty achievement.*

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا ۗ وَبئسَ الْمَصِيرُ {10}

10. *And those who maintained infidelity, falsifying Our commands (by virtue of power and pelf) are members of Hell wherein shall they ever abide and awful is that residence.*

Moral and Religious Philosophy

1. World has offered two different aspects, rendering man faithful, infidel, leads life in the world, with politeness and hard work, devotes entire energy to collect towards welfare of self and children, without having any regard to the Creator and His obligations which a one destroys self and after death, whether individually or nationally, as a Prime Minister of a Welfare State.

2. Realizing object of creation, works for Eternity, what he gets by dint of hard work and adherence to truth, is content with his lot in this world without being anxious about future provision of his children, relying on God's commandments, in this respect, left this world to meet Him, as per His will, Who will fulfil what He has promised him through His Prophet.

Verses 11 – 18

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
{11}

11. *Whatever Divine trials beset you viz. poverty, illness, self-sacrifice due to participation in a crusade or otherwise, by virtue of your faith is only under Divine Sanction.⁵ God is acquainted (with all affairs affecting his life).*

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۗ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ {12}

12. *Better obey God and His Prophet and (Imam) Divine Light and if you turn away from their advice for the Prophet is only (the task) of transmission of Divine Message.*

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {13}

13. *God is He besides Whom there is none and the faithful should rely on Him.*

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۗ وَإِنْ تَعَفَّوْا

وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {14}

14. *Oh you faithful, among your wives and children, verily are your enemies, better guard against them (and be not led away in filial*

attachment). *Fear and forbear. God shall forgive you for verily He is Forgiving and Merciful.*

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ {15}

15. *Your property and children are nothing but your test, and before God is a mighty reward (for training them as per or against Divine commands).*

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ۗ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {16}

16. *Fear God to the degree of your capacity and hear Him and obey Him and spend for His sake, for your own benefit, and he who shall save self against greed, shall attain salvation.*

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ شَكُورٌ حَلِيمٌ {17}

17. *If you pay tithe, God shall enhance it for you in eternity, and forgive you. God is Appreciative and Forbearing.*

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الْحَكِيمِ {18}

18. *Knower of Secrets and Open, Mighty and Wise.*

Moral

Bear and forbear, these are great virtues, useful in the world and eternity. To bear injuries, annoyance on vexatious events meekly, patiently and prayerful and with self-control is more than capturing a city. Cultivate these virtues until your heart yields a fine crop of it. you have your own failings, which need to be over-looked by the Providence, Who is Knower of Secrets and Open.

Notes

1. Who to God seemed to believe in Divine Lights as the only guides when they would be sent to the world, on the day when He raised them in spiritual world and demanded fealty to self and Divine Lights.

2. Discarding guidance of Divine Lights when sent to Earth due to engangling self in worldly affairs.

3. Because of worldly power and pelf, pride made them detest everything, considering self superior to the rest for having seen the best part of the world, thus attributing these Divine bounties to self-abilities and feeling jealous of prophets, thinking they wanted to domineer over them.

4. Even to the faithful for not having devoted greater time to Eternal affairs.

5. Who desires you to upgrade in the Future State and to him who shall believe in God and act in accordance therewith by overcoming hardship of prayers, fasts, p atiencein adversity due to p overty and tyranny with cheerfulness and courage and forbearance. God, by virtue of these attributes in him guides his hear on the right path.

Surah al-Talaq, Chapter 65

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 7

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۚ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا {1}

1. Oh you Prophet, when you divorce a wife, count her probationary period. Fear God Who is your Providence. Neither do you expel her out of the house, nor should she leave the house¹ except under proved charge of fornication or misbehaviour with her husband's nearest relation. These are Divine Lights. He who transgress them verily has done injustice to self. Perhaps God may effect.²

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوِي عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا {2}

2. when expiry period of probation approaches, retain her with decency or set her free politely holding tow just faithful, to attend dissolution of marriage tie, who should testify to incur Divine Will. This is being advised to him who has embraced faith in God and Eternity. Him who fears God shall God set an outlet.

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا {3}

3. And provide him from where he has no idea and him who depends on God shall he suffice. Verily shall God fulfil his wants. Certainly has God control over everything.

وَاللَّائِي يَيْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحْضُنَّ وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا {4}

4. Those who have been irregular in menses among you in case of doubt, their probationar period should extend to three months, as also who have been in menopause, and for those who carry their probationary period is their delivery. For him who shall fear God, shall God facilitate his affairs.

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا {5}

5. This is a Divine Command, revealed unto you. Him who shall fear God, shall God forgive of his sins and grant high rewards.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ۚ وَإِنْ كُنَّ
أُولَاتٍ حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۚ وَاتَّمِرُوا
بَيْنَكُمْ بِمَعْرُوفٍ ۚ وَإِنْ تَعَاَسَرْتُمْ فَسَرِّضُوا لَهُ أُخْرَىٰ {6}

6. Give them similar place of residence, where they used to reside, and do not tease them by narrowing down their provisions and if they carry, provide them with clothing and food until their safe delivery aid if they agree to nurse the child, on your behalf, pay them their wages. Effect a just reconciliation between, and if they find you hard upon self, engage an outsider to nurse it.

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ ۚ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا {7}

7. Everyone should spend to the degree of his means, and he who has a narrow means should spend out of what God has endowed on him and God does not demand for anyone more than what he has granted him. Shortly, with pins shall He make a smooth outlet.

Moral

1. The institution of marriage keeps moral world in being. Without it natural affection and amiableness would not exist. Domestic education would become extinct, industry and economy would be unknown, and man would be left to the precarious existence of the savage. But for this institution, learning and refinement would expire, governments would stink into the guild of anarchy and religion rooted from earth would hasten back to her natural heavens.

2. Marriage is in essence an act of chastity, established by law, not admitting dissolution. Better adhere strictly to formulate prescribed.

3. To validate repudiation, the husband should have attained majority, should be sane, and of sound understanding, should be of his own will and have a destined intention on his part to dissolve the marriage tie.

Verses 8 – 12

وَكَايْنٍ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَدَدْنَاهَا عَدَابًا نُكْرًا
{8}

8. How many villages transgressed commands of their Providence and his Prophets, when We surely shall deal with them, after having intensely punished them in the world.

فَدَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا {9}

9. They tasted punishment of their sins, and their final destiny is ruinous to their cause.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ
ذِكْرًا {10}

10. God has kept intense punishment in share of them (in Future State). Fear God, you sensible, people, who have embraced faith. Verily has God sent you an advice.

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ ۗ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ۗ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا {11}

11. The Prophet who reads out to you His clear couplets to extricate the faithful, who act virtuously, from darkness (of misguidance) to light (of guidance), he who shall believe in God and act righteously shall be admitted in paradise, below which flow streams, wherein shall the ever abide. Verily has God provided them with the best of provisions.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا {12}

12. God is He Who created the seven heavens and earth alike and transmits through them commands for you to realize. He Omnipotent and verily God has gained around everything, with His knowledge.

Moral

Self-sufficient.

Notes

1. Before expiry of probationary period during which she can toilet to effect reconciliation))
2. After this something to bring about reconciliation.

Surah al-Tahrim, Chapter 66

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 7

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {1}

1. *Oh you Prophet, why do illegalize (Mary) your legitimate wife, to please your wife (Hafza).¹ God is Forgiving and Merciful.*

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلَةَ أَيْمَانِكُمْ ۗ وَاللَّهُ مَوْلَاكُمْ ۗ وَهُوَ الْعَلِيمُ الْحَكِيمُ {2}

2. *Verily has God decided absolution of your oath and is to your assistance. He is Omniscient and Wise.*

وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ

عَنْ بَعْضٍ ۗ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۗ قَالَ نَبَّأَنِي الْعَلِيمُ الْحَكِيمُ {3}

3. *When the Prophet disclosed the secret² and when she divulged it to Ayesha, God exposed it to the Prophet (through Gabriel), upon which the Propet acquainted with a part of it withholding the rest (to Hafza) and when when he did so Hafza asked who advised him the Prophet said, “God the Mighty Knower of events.”³*

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۗ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ

الْمُؤْمِنِينَ ۗ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ {4}

4. *If the both of you (Hafza and Ayesha) did penance to God it is better. Verily your hearts are turned away from truth.⁴ If you reinforce each other, cerily is God assistant to him (the Prophet), Gabriel, and (Ali) the pious faithful and thereafter angels shall assist him.*

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ

عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا {5}

5. *Verily shall God if he (the Prophet) divorce them, replace them with better (more obedient wives than yu supplicant, faithful, compkiant, penitent, prayerful, fast observers, widows, and maidens.*

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ

غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {6}

6. *Oh you faithful, save yourself and family from the hellilsh fire, ingredient whereof is man and sulphur and on which are appointed angels, who do not disobey God in the least, in what is ordered to them and carry out implicitly whatever they are commanded.*

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ ۗ إِنَّمَا تُحْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ {7}

7. *Oh you ungrateful (infidels), your excuse will not be accepted today. Verily you shall only be rewarded as per your deeds.*

2. Of the succession of the first three Khalifas, one after another, after his demise, warning Her (Hafza, one of his wives) not to divulge.
3. The entire plot upon this was hatched by these two prophet's wives with their fathers to murder the Prophet.
4. They were blind-hearted.
5. Which needs sincere regret, undo evil, engage in Divine Remembrance, in compensation of time wasted in commission of sin, determine not to repeat, be steady in prayers of fast and obligatory functions, pay back dues with apology.
6. The Prophet, in his life time, did not enter into a crusade against the hypocrites, except exhorting them for their duplicate policy. It was Ali, as his legal successor (and soul) who, after him, carried out the crusades in the Battle of the Camel and Siffin (also Hussain in Karbala) and the 12th Divine Light shall do on Resurrection.

Surah al-Mulk, Chapter 67

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 14

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {1}

1. *Bountiful is He under whose control is Kingdom (of Heaven and Earth).*

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْغَفُورُ {2}

2. *It is He Who created (two creations) death and llif (so if death enters the body life goes out and vice versa) to ascertain as to who amongst man is sincerest in his acts (to win Divine Will) and He is Mighty and Forgiving.*

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ ۗ فَارْجِعِ الْبَصَرَ هَلْ

تَرَى مِنْ فُطُورٍ {3}

3. *Who created seven concentric heavens, where, in His creation you do not find any irregularity. See it once over again. Do you see any?*

تَمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ {4}

4. *(Your eyes will be dazzled) and returned disgraced, even if you repeatedly look thereat.*

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۗ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

{5}

5. *Verily We enlightened the skies (of Earth) with lights of heavenly bodies and made them rods to strike the devils (from ascending Heaven) and have We prepared intense punishment of hell for them.*

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۗ وَبئْسَ الْمَصِيرُ {6}

6. *And for infidels is punishment of hell which is an awful resort.*

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ {7}

7. *When they will be trown therein, they will hear its terrific sound, while it will be raging high.*

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۗ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ {8}

8. *It is probable almost it may burst out of Divine wrath when any group will be cast into it, the angel in charge thereof shall question it, if the warner had not come it it.*

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ {9}

9. *They in reply, shall say, “Verily did come to us a warner. We falsified him and said God has not revealed anything of the sort.” Rather, you are in are in great misguidance.*

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ {10}

10. And shall say, “Had we attentively listened and possessed (developed) reason we would have not been members of hell.”

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ {11}

11. (Thus) they will acknowledge their crimes. Be they cursed for their (late) acknowledgement.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {12}

12. Verily for those who fear their Providence, unseen, is forgiveness and a mighty reward.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {13}

13. Whether you hide your statement or expose it, verily He is acquainted with secrets of hearts.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ {14}

14. Lo, did they not recollect who created them? He can fathom and is acquainted (with the least little bit).

Moral

Bodily notes are enough.

Verses 15 – 30

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ {15}

15. It is He who made Earth for you penetrable (to mine and extract its contents as also culturable) walke over its hills to seek you livelihood to live therein. And to Him is your reversion.

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ {16}

16. Are you safe against heavenly beings sinking you beneath Earth? Which, under disturbance, drown you down.

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۗ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ {17}

17. Or are you safe against heavenly beings pouring down upon pebbles, when you will realize the intensity of warning.

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ {18}

18. Verily di their predecessors falsify (their Prophets). How sever has been the punishment?

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ ۗ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ

بَصِيرٌ {19}

19. Have they not noticed, at the flying of a bird over them? Expanding and contracting their wings, none but the Merciful Profidence has supported them in the sky above. Verily He is circumspective of all.

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ الرَّحْمَنِ ۗ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ {20}

20. Is there any whom you can point out to be your assistant, barring God. the infidels are simply lost in misguidance.

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۖ بَلْ لِحُجُوبِ فِي عُنُوتٍ وَنُفُورٍ {21}

21. Who is to provide you if He were to bar it (by draught, etc.). Rather they are litigating about (His Sovereignty) out of arrogance.

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {22}

22. What! Is he who walskk topsy turvy is marching savely on guidance or he who walks straight on the right path?¹

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ {23}

23. Say, "It is he who created you, endowing you ear, eyesight and hart (keep it pure from self-will)." But few are grateful (by not misusing and thus tyrannizing self).

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {24}

24. Say, "It is He Who sent you on Earth (for the time) and will later assemble you in His presence."

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {25}

25. And they ask you to inform them of the Day of Judgment, if you are ture (in your claim as a prophet).

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ {26}

26. Say, "The knowledge thereof is one with God and I am simply a warner.

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ {27}

27. When they shall see (Ali) highly elevated before God, the faces of the infidels will darken (out of jealousy) and will sty to themselves, is he the person over whom we were seeking superiority?

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ {28}

28. Say, "IF God were to kill me and those with me or spare us, who is going to shelter the infidels (due to their infidelity) from intense (Divine) punishment?

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ {29}

29. Say, "It is God, the Compassionate, Whom we have put faith into and trusted shortly shall you realize who is in open misguidance.

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ {30}

30. Say, "Do you notice, if the water of the well (i.e. Divine Light holding Divine Knowledge) goes down (were to disappear) who is going to fetch it for you (if he were not to arrange during secrecy) to guide you on the right path."

Moral

Enough.

Notes

1. This is a comparison of one following his passion, with the other following Divine Light.

Surah al-Qalam, Chapter 68

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 33

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ {1}

1. Noon. By you (oh Prophet) and the Pen of Light and the plate of record of all events which are therein.

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ {2}

2. You are not by the grace of your Providence mad (as they, infidels, impute).

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ {3}

3. And verily for you is an endless reward (for your equisit patience).

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ {4}

4. And verily you bear a highly (enviable) character.

فَسَتُبْصِرُ وَيُبْصِرُونَ {5}

5. Shortly you shall see and they too shall realize,

بِأَيِّكُمْ الْمَفْتُونُ {6}

6. as to who is mad.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {7}

7. Verily your Providence is better aware as to who is misguided and who is on His way, and He is best at knowing the guided.

فَلَا تُطِعِ الْمُكَذِّبِينَ {8}

8. So you need not listen to the falsifiers.

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ {9}

9. They desire leniency on your part to be inclined to you.¹

وَلَا تُطِعِ كُلَّ حَلَّافٍ مَهِينٍ {10}

10. Do no yield to dirgraceful falsifiers.

هَمَّازٍ مَشَاءٍ بِنَمِيمٍ {11}

11. Talebearers who on carring tales.

مَتَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ {12}

12. Barring virtues and transgressing in sins.

عُتُلٌّ بَعْدَ ذَلِكَ زَنِيمٍ {13}

13. Tyrant and a bastard to boot.

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ {14}

14. Revelling in propetry and sons.²

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ {15}

15. Whenever Our Couplets are being read out to him he says these are stories of old.

سَنَسِمُهُ عَلَى الْخُرْطُومِ {16}

16. Shortly shall We leave a (permanent) mark on his nose.³

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ {17}

17. Verily shall We punish him⁴ as We did the owners of a garden, when they swore to cut down its produce by early morning

وَلَا يَسْتَتِنُونَ {18}

18. without making an exception (under charity).

فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ {19}

19. Came a disaster from your Providence while they were asleep.

فَأَصْبَحَتْ كَالصَّرِيمِ {20}

20. And turned it barren.

فَتَنَادُوا مُصْبِحِينَ {21}

21. They called out (one another) in the morning.

أَنْ ائْتُوا عَلَيَّ حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ {22}

22. They went early morning to their garden, if you are to cut it (in the absence of the needy).

فَانْظَلِقُوا وَهُمْ يَتَخَفَتُونَ {23}

23. Let us go, whispering among ourselves.

أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِسْكِينٌ {24}

24. So none of the needy may approach you.

وَعَدُوا عَلَيَّ حَرْدٍ قَادِرِينَ {25}

25. They started early morning when they were bent upon their evil intentions.⁵

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَصَّالُونَ {26}

26. When they say it, they could not recognize it and thought they were misled.

بَلْ نَحْنُ مُحْرَمُونَ {27}

27. Rather, we are disappointed in our resolution.⁶

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ {28}

28. The intelligent among them remarked, "Did not I warn you? Why do you not be grateful?"⁷

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ {29}

29. They pleaded, "Oh our Creator, verily we have sinned."

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَامَى وَمُونَ {30}

30. Then they turned towards one another blaming (for an ill-advice).

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ {31}

31. They said, "Woe to us, we have been transgressors.

عَسَى رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ {32}

32. *“May God, in the future exchange the barren plot with something better and verily have we directed ourselves to carry out Divine commands.”*

كَذَلِكَ الْعَذَابُ ۖ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ ۖ لَوْ كَانُوا يَعْلَمُونَ {33}

33. *This is the punishment⁸ and Eternal punishment (being everlasting) and is mightier.⁹*

Moral

Sins are at war with reason and conscience. We are hungry, they offer us bread but it is poisoned, we are thirsty and they offer us drink, but is from a deadly fountain. They may often satisfy us for the moment but it is death in the end. It is only the bread of Heaven and water of life which can so satisfy, which we shall hunger no more and thirst no more, i.e. Divine provision through Divine Lights.

Sins reduce provision by catastrophe. The private and personal blessings we enjoy of immunity, safeguard, liberty, integrity deserve the thanksgiving of a whole life.

If one should give me a dish of sand and tell me there are particles of iron in it, I might look out for them in vain with my clumsy fingers and be unable to detect them, but let me have a magnet to sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my fingers in sand, discovers no sins, but let the thankful heart sweep through the day, and as the magnet find iron, so will it find on every hour some Heavenly blessings. Only the iron in God's sand is gold.

Verses 34 – 52

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ {34}

34. *Those who are mindful of their Lord will be rewarded with gardens of bliss.*

أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ {35}

35. *Shall We equalize supplicants with culprits?*

مَا لَكُمْ كَيْفَ تَحْكُمُونَ {36}

36. *What's up with you? How do you decide?*

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ {37}

37. *Have you a text, wherein you find such instructions,*

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ {38}

38. *or have you a right to choose what you like.*

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْعَقَّةِ إِلَى يَوْمِ الْقِيَامَةِ ۚ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ {39}

39. *Have you a covenant with Us to function until the Day of Reckoning, upon which you do so, in which you should get what you order.*

سَلُّهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ {40}

40. *Ask them who is responsible for all this?*

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ {41}

41. *Have they associates bring them forth, if they are true?*

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ {42}

42. *The day We shall expose their actual condition and when they shall be ordered to prostrate (owing to their being insincere in the world) they will fail.*

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ {43}

43. *Their eyes will be fear stricken, looking down in disgrace, they were ordered to prostration in the world (when they failed) in spite of being sound (in mind and body).*

فَذَرْنِي وَمَنْ يُكَدِّبُ بِهِذَا الْحَدِيثِ ۗ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ {44}

44. *Leave him to Me, who is falsifying the text.*

وَأُمْلِي لَهُمْ ۗ إِنَّ كَيْدِي مَتِينٌ {45}

45. *I shall try them and My trial is highly intricate.*

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ {46}

46. *Do you ask any reward (for the transmission of the mission) which they find hard to pay as a tax?*

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ {47}

47. *Or have they any secret new document which they are recording?*

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ {48}

48. *Wait until issue of your Providence's command and be not impatient like Jonah when he cried unto Us in excitement.*

لَوْلَا أَنْ تَدَارَكُهُ نِعْمَةٌ مِنْ رَبِّهِ لَتُبْدِيَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ {49}

49. *Had not his Providence's mercy given His support, He would have thrown him in the forest without vegetation in disgrace.*

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ {50}

50. *But his Providence selected him and included him among the virtuous.*

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ {51}

51. *It was near the infidels, by their evil eyes would have injured you, when they heard you reading the Qur'an and said verily he is mad.*

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {52}

52. *That is nothing but an advice to the entire world.*

Moral

1. Before sinning, state its justification for not being condemned, sanctification for its reign, and glorification for its existence.

2. Most sins begin with the eyes, by them, Satan creeps into the heart. Man can never be in safety which has not covenanted with his eyes.

3. The wages which sin bargains for with the sinner are life, pleasure and profit, but the wages it pays from are death, torment, and destruction to understand the falsehood and deceit of sin, we must compare its promises and payment together.

Notes

1. By tolerating their idolatry.
2. Valid ibne Mugaira is referred.
3. Which he received in the Battle of Badr.
4. For his sins by reduction of provision.
5. Not to give anything out of it to the needy.
6. To get the entire benefit by disallowing beggars' share therein.
7. To God for having granted you prosperous produce by reserving the share of the needy?
8. For disobedience in the world, which is frail.
9. Both in intensity and in duration, would they understand?

Surah al-Haqqa, Chapter 69

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 37

{1} الْحَاقَّةُ

1. *Certain period.*¹

{2} مَا الْحَاقَّةُ

2. *What is Reckoning Day?*

{3} وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

3. *What do you understand by this Certain Period?*²

{4} كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

4. *Falsified (sects of) Thamud and 'Ad.*³

{5} فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ

5. *And the tribe of Thamud was destroyed by transgression.*

{6} وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

6. *And that of 'Ad was destroyed by continuous cyclons for transgression*

{7} سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَازِيَةً أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ

{7} حَاوِيَةٍ

7. *with which We enveloped them for seven nights and eight days continuously, wherein you should note the sect was entirely destroyed as though uprooted trunks of date trees.*

{8} فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ

8. *Do you see any of them surviving?*

{9} وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْحَاقَّةِ

9. *And came Pharaoh and preceding him, the tribe which was capsized, charged with sins.*

{10} فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً

10. *They disobeyed the Prophets of their Providence, Who seized with mighty intensity.*

{11} إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

11. *Verily when waters rose beyond the limits We carried (Noah and his followers) in the ark.*

{12} لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُنْذُنٌ وَأَعْيُنٌ

12. *To make in them for you an admonition and an unforgettable memory.*⁴

{13} فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ

13. *And had for Divine Will taken a major part in wiping out the deadly Quraish infels, when the siren blows for the first time.*

وَمَحَلَّتِ الْأَرْضُ وَالْجِبَالُ فَدَكَّتَا دَكَّةً وَاحِدَةً {14}

14. *Earth and mountains will be razed to power*

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ {15}

15. *This is the day of (assembly)⁵*

وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ {16}

16. *And the sky will burst open. (On this day) the sky will be greatly reduced.*

وَالْمَلَكُ عَلَى أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ {17}

17. *And angels will assemble along its circumference, and knowledge of your Providence on this day will borne by eight.⁶*

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ {18}

18. *When every one of you will be presented and none left hidden.*

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَذَا مَا أقرُّعُوا كِتَابِيهِ {19}

19. *And one who shall be given their record of their deeds in his right hand (by Divine Light of the time) will say to his neighbour lo, here it is, read it.*

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ {20}

20. *Verily I was certain I shall have to face the Reckoning Day.*

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ {21}

21. *And he will be in a jolly mood.*

فِي جَنَّةٍ عَالِيَةٍ {22}

22. *In an elevated paradise.*

قُطُوفُهَا دَانِيَةٌ {23}

23. *Fruits whereof being easily accessible to him.*

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ {24}

24. *(Angels visiting him will say) eat and dring willingly for your having (observed obligatory duties enjoined on you) sent ahead in bygone days.*

وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ {25}

25. *And he who shall be given their record of his deeds on his left hand shal say, "Would I was not given the Book of Records.*

وَلَمْ أَدْرِمَا حِسَابِيهِ {26}

26. *"Would I had not known what I have to account for.*

يَا لَيْتَنِي كَانَتِ الْقَاضِيَةَ {27}

27. *"I wish I were dead forever (and not re-enlivened for accounting).*

مَا أَغْنَىٰ عَنِّي مَالِيهِ ۚ {28}

28. *"My property (which I collected) did not prove useful to me.*

هَلَكَ عَنِّي سُلْطَانِيَّةٌ {29}

29. "The kingdom for which I wasted my life ruined me."

خُدُوهُ فَعُلُوهُ {30}

30. (Angels will be ordered to) seize him and tie down his hands and feet with his neck.

ثُمَّ الْجَحِيمِ صَلْوُهُ {31}

31. And hurl him into hell.

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ {32}

32. Then drag him with a lengthy chain of 70 yards passing around his entire body.

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ {33}

33. It was he who did not believe in the Lord Almighty.

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ {34}

34. And did not attempt to feed the poor.

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ {35}

35. Today there is none to sympathize with him.

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ {36}

36. And no food except those of the residents of hell in boiling puss.

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ {37}

37. Which none but the sinners shall be served with.

Moral

If Judgment Day is remembered every day with misfortunes in front of the reader, he will confirm his faith in God, avoid disobeying Him and the Prophets (Divine Lights) and will begin to detest the world and its frail, power and pelf which will be of no use to him except which he sends ahead in his lifetime, in the name of God, purely to win His Will.

Verses 38 – 52

فَلَا أُقْسِمُ بِمَا تُبْصَرُونَ {38}

38. I swear in the name of (the visible)

وَمَا لَا تُبْصَرُونَ {39}

39. creation and (invisible) Creator.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ {40}

40. Verily the word of your generous Prophet (is true).

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ {41}

41. It is not the word of a poet, though few put faith in it.

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَدَّكَّرُونَ {42}

42. Nor is it the word of a soothsayer, though few take an advice.

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ {43}

43. *It is revealed by the Providence of the worlds.*

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ {44}

44. *Had it been tampered with though little.*

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ {45}

45. *Certainly, We would have seized him with Our Might.*

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ {46}

46. *Then cut his carotid artery and killed him.*

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ {47}

47. *And then none of you would have saved him.*

وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ {48}

48. *And verily it is an advice to the pious.*

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ {49}

49. *And verily We know there are some of you falsifiers.*

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ {50}

50. *And verily it will be a cause of grief to the infidels (on Reckoning Day).*

وَإِنَّهُ لَحَقُّ الْيَقِينِ {51}

51. *And verily it is a certain fact.*

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {52}

52. *So glorify the name of the Mighty Providence (for His endless bounties and forgiveness of sins).*

Moral

Truth can hardly be expected to adopt herself to the crooked policy and wily sinuosities of worldly affairs, for truth, like light, travels straight. Truth lies in character. Much of the glory and sublimity of truth is connected with its mystery. To understand everything we must be as God, Who is inaccessible. He, therefore, created Divine Lights, taught them and made them His trustee.

To make us alike Him, enjoined upon us their love and following. Religious Truth touch what points of it you will, has always to do with Being and Government of God and is, of course, illimitable in its reach. If a thousand old beliefs were ruined in our march of Truth, we must still march on. It is the special privilege of truth always to go on candid minds. (See previous reference p. 255, Set Three).

Notes

1. Reckoning Day.
2. Reckoning Day.
3. Day of Shout coming due to fight caused by bursting of Heaven, Earth, mountains, and lost of light of the stars, etc.
4. As in the case of Ali – who kept in view and tolerated unestibable tyranny and transgressions of the Prophet's companions who were slaves to passion.
5. I.e. Judgment Day.
6. Noah, Abraham, Moses, Jesus, Mohammad, Ali, Hassan, and Hussain.

Surah al-Ma'arij, Chapter 70

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 35

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ {1}

1. *The questioner¹ at the Valley of Khum, prayed (punishment) if it was a Divine revelation (from God) under which he was destroyed.*

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ {2}

2. *Which none can avert from infidels.*

مِنَ اللَّهِ ذِي الْمَعَارِجِ {3}

3. *Issuing from the Lord Almighty of Lofty grades.*

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ {4}

4. *On the Day of Judgment when angels and Ruh will rise unto Him, duration of which shall be 50,000 years.*

فَاصْبِرْ صَبْرًا جَمِيلًا {5}

5. *Better wait virtuously.*

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا {6}

6. *They think of it a distant date.*

وَتَرَاهُ قَرِيبًا {7}

7. *Whereas it is close in Our eye.*

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ {8}

8. *When the sky will liken molten copper.*

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ {9}

9. *And mountains like wool of verigated colour.²*

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا {10}

10. *And ther shall be no one to sympathize with the other.*

يُبْصِرُونَهُمْ ۖ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمئِذٍ بِبَنِيهِ {11}

11. *The culprit would desire to offer, to escape punishment of the day, his son*

وَصَاحِبَتِهِ وَأَخِيهِ {12}

12. *his wife and brother.*

وَقَصِيلَتِهِ الَّتِي تُؤْوِيهِ {13}

13. *And mother who had given him birth.*

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ {14}

14. *And everything on Earth and receive salvation thereon.*

كَلَّا ۖ إِنَّهَا لَطْفٌ {15}

15. *No (it shall not be acceptd). Rather, it is fire of hell.*

نَزَاعَةً لِّلشَّوَى {16}

16. Which shall drag him to fry him up.

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى {17}

17. Who, when he was being invited (in the world) turned his back and went away.

وَجَمَعَ فَأَوْعَى {18}

18. In amassing (wealth) and storing it.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا {19}

19. Verily man is created avaricious.

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا {20}

20. Gets distracted when afflicted.

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا {21}

21. Bars (charity) when fortune smiles on him

إِلَّا الْمُصَلِّينَ {22}

22. except the prayerful.

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ {23}

23. Who are offering (also) voluntary prayers.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ {24}

24. And have a known share in his provision (for those entitled).

لِلسَّائِلِ وَالْمَحْرُومِ {25}

25. For those who ask and are disappointed (in their calling under deficiency).

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ {26}

26. And verify Resurrection.

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ {27}

27. And are afraid of punishment of the Providence.

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ {28}

28. Verily punishment of the Providence is inscure.

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ {29}

29. And those who guard their private parts.

إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {30}

30. Except to their wives and to their legalized slave girls when they are not to blame.

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {31}

31. And he who transgresses these is a transgressor.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {32}

32. And those who fulfil deposit and the trust.

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ {33}

33. *And are steadfast in testifying the Truth.*

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ {34}

34. *And are guarding their obligatory prayers (in time and conditions).*

أُولَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ {35}

35. *They are to be honoured in paradise.*

Moral

1. Worldly wealth is the devil's bait and those whose minds feed upon riches, recede in general from real happiness in proportion as their stores increase, as when the moon is full when most distant from the sun.

2. Seek not proud wealth but such as you may get justly, use soberly, distribute cheerfully and live contentedly. It can only be a blessing, being to sustain and extend knowledge, virtue and religion know their use. Those who lose them by accident or fraud know their vanity, and those who experience difficulties and dangers of preserving them know their perplexities. He who will not permit his wealth to do so any good to others while he is living, prevents it from doing good to others while he is living, prevents it from doing any good to himself when he is dead, and by an egotism which is suicidal and has a double edge, cuts himself off from the truest pleasure and the highest happiness hereafter.

3. Let us not envy some men their accumulated riches. Their burden would be too heavy for us. We could not sacrifice, as they do, health, quiet, honour, and conscience to obtain them.

4. If you desire to purchase honour with your wealth, consider first how wrath became yours. If your labour got it, let your wisdom keep it. If oppression found it, let repentance resolve it. If your parent left it let your virtues deserve it. So shall your honour be safer, better and cheeper.

Verses 36 – 44

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ {36}

36. *What's up with the infidels (hypocrites) approaching you (the Prophet) in haste with raising heads.*

عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ عَزِينَ {37}

37. *And gather round you right and left.*

أَيُظْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ {38}

38. *Does every one among them deserve to be admitted to high paradise (without any faith and acts)?*

كَلَّا ۗ إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ {39}

39. *No, it shall not be so. Verily we have created them of what they do not know.*

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ {40}

40. *I swear by the East and west, we are Omnipotent.*

عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ {41}

41. *To replace them by better (faithful) and We are not going to be superceded.*

فَدَرَهُمْ يَحُوضُوا وَيَلْعَبُوا حَتَّىٰ يَلْأَقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {42}

42. *Leave them to gossip in amusement until they meet on the day they are promised.*

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصْبٍ يُوفِضُونَ {43}

43. *The day they will come out of grave running, like those running to the flagstaff.*

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ {44}

44. *Their eyes in fear and disgrace covering them. This is the day they have been promised.*

Moral

Self-sufficient.

Notes

1. Haris bin Nuaman fahri doubting Ali's nomination to the Prophet's succession.
2. Being busily engrossed with self-distraction.

Surah Nuh, Chapter 71

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 20

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ {1}

1. *Verily did We send Noah to his sect to war it before disaster overtook them.*

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ {2}

2. *He said, "Oh my sect, verily I am an open warner to you.*

أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا {3}

3. *In which you should pray to God and fear Him and obey me.*

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَوِّعْكُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۗ لَوْ

كُنْتُمْ تَعْلَمُونَ {4}

4. *(So) He may forgive your sins and will give you time (to mend yourself) until a stipulated period, and when death shall approach, no postponement will available for you. Would you have known it?*

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا {5}

5. *He prayed, "Oh my Providence, verily did I invite my sect, night and day.*

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا {6}

6. *"This did not enhance except avoiding me (all the more).*

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا

اسْتِكْبَارًا {7}

7. *"And when I invited them so they might be forgiven, they pierced their fingers into their ears and threw over a cloth over them and remained persistent (in their views) out of intense arrogance.*

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا {8}

8. *"Then I publicly invited them.*

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا {9}

9. *"And again openly and privately advised them."*

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا {10}

10. *I said, "Pray forgiveness of your Providence. Verily He is very Forgiving.*

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا {11}

11. *"He sends continual rain to you from the clouds.*

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا {12}

12. *"And freinforces you with property and children, turning gardens and running rivers for you.*

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا {13}

13. "What's up with you, you have no regard for Him?"

وَقَدْ خَلَقَكُمْ أَطْوَارًا {14}

14. "Whereas he has created you in varying dispositions.

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا {15}

15. "Did you not notice how He created the seven heavens concentrically?"

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا {16}

16. "And set the moon therein to enlightenthe sun a lamp?"

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا {17}

17. "And God grows vegetation for the soil for you.

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا {18}

18. "Then He shall turn you into it and raise you therefrom a second time.

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا {19}

19. "And God has made for you a carpet on Earth.

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا {20}

20. "So you may tread thereon in wide roads (on plains and valleys)."

Moral

1. True repentance has a double aspect. It looks upon the past with a weeping eye and upon the future with a watchful eye. It is relinquishment of every practice, from the conviction which it has offended God. Sorrow, fear, and anxiety are properly not parts but adjuncts of repentance, yet are too closely connected with it to be separated.

2. It is greatest and dearest blessing which ever God gave man in which they may repent and therefore to deny or delay is to refuse health when brought by the skill of the physician, to refuse liberty offered to us by our Gracious Lord.

Verses 21 – 28

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا {21}

21. Noah prayed, "Oh my Providence, they disobeyed me, and followed them who did neither enhance their property nor children, except loss.

وَمَكَرُوا مَكْرًا كَبِيرًا {22}

22. And played mighty games of intrigue.

وَقَالُوا لَا تَدْرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا {23}

23. And they said, "Do not leave your gods, neither Wud, nor Suwa, nor yagus, nor Yaook, nor Nasm.

وَقَدْ أَضَلُّوا كَثِيرًا ۗ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا {24}

24. And they misguided many and this did not increase the transgressors but misguidance.

مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا {25}

25. *From among them We drowned them due to their sins and shall admit them to hell when they would not find any but God to their rescue.*

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا {26}

26. *And Noah prayed, "Oh my Providence, do not leave any on Earth to reside of the infidels,*

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا {27}

27. *for verily if You did leave them, they will be misguide Your creatures and will not beget except sinful infidels.*

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

{28}

28. *Oh my Providence, forgive me and my parents and him who entered my house (admitted me a Divine Light) a faithful, man and woman, and do not leave the disobedient without destroying them.*

Moral

Those who admit the Prophets as Divine Lights are considered faithful and subject to forgiveness under intercession.

Surah al-Jinn, Chapter 72

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 28

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا {1}

1. Say, "I have inspired, a group of spirits said, 'We heard the marvellous Qur'an

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۗ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا {2}

2. 'Which guides on the right path and we have faith unto it, and we do not associate any with our Providence.

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا {3}

3. 'And verily, lofty is the grandeur of our Providence, to adopt a wife or a son.

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا {4}

4. 'And verily the foolish amongst us talk nonsense about Him.'"

وَأَنَّا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا {5}

5. And We entertained none among men and spirits shall associate any with God.

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا {6}

6. And verily there is a group in man seeking shelter from the spirit which has made spirit over-bearing.

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا {7}

7. And they also though as you did, God shall not raise any alive (for accounting).

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلَمَّتًا حَرَسًا شَدِيدًا وَشُهُبًا {8}

8. And we approached the heavens and found it formidably fortified with shooting stars.

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا {9}

9. And verily did we use to sit in a corner to overhear, and now if any attempts to do so shall find a lighting meteor.¹

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا {10}

10. And certainly we do not know if (God) their providence will ill of any on Earth or well of them.

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ ۖ كُنَّا طَرَائِقَ قِدَادًا {11}

11. And among us are the virtuous and the vicious, being split up in groups.

وَأَنَّا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا {12}

12. And we are certain we shall not withstand Him on Earth nor reduce Him by running away.

وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۗ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا {13}

13. *And certainly when we heard guidance, we put faith in it. He who believes in his Providence has no fear of loss or disgrace.*

وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَ الْقَاسِطِينَ ۗ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا {14}

14. *And verily amongst use are the obedient and the disobedient. Those who are obedient are to walk on the right way.*

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا {15}

15. *And he who disobeys shall be fuel of hell.*

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِينَهُمْ مَاءً غَدَقًا {16}

16. *And if they shall remain steady (following Divine Lights) certainly shall We endow on them copious rainfall (Divine Philosophy).*

لِنَفْتِنَهُمْ فِيهِ ۗ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّيٰٓ سَلَكَهُ عَذَابًا صَعَدًا {17}

17. *So as to try him therein. He who shall turn away from Divine Lights shall be involved in intense punishment.*

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا {18}

18. *And Divine Lights alone are His nominees, do not associate any with them.*

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا {19}

19. *And verily when he (Prophet) stands to pray with God, the infidels (hypocrites) get round him.*

قُلْ إِنَّمَا أَدْعُو رَبِّيٰٓ وَلَا أُشْرِكُ بِهِ أَحَدًا {20}

20. *Say, "I pray unto my Providence and do not associate any with Him."*

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ صَرًّا وَلَا رَشَدًا {21}

21. *Say, "I am not in authority to injure or benefit."²*

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا {22}

22. *Say, "Neither shall any save me from Divine Wrath nor do I seek, barring Him, any other refuge.*

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

{23}

23. *"except I have to transmit Divine Message."³ He who shall disobey God and His Prophet therein, verily has fire of hell wherein shall he ever abide.*

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ نَّاصِرًا وَأَقَلُّ عَدَدًا {24}

24. *Until when they will see what has been promised. They shall realize who is weak in securing assistance and strength in number.*

قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّيٰٓ أَمَدًا {25}

25. *Say, "I do not know whether resurrection promised to you is near at hand or my Providence postpones.*

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَيَّ غَيْبِي أَحَدًا {26}

26. *Knower of secrets does not divulge it to any (past and future).*

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا {27}

27. *Except one with whom He is pleased among messengers, when He sends ahead and behind a guard (of angels).*

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا {28}

28. *To keep off those being overheard (by devils) and know they transmitted the message of his Providence and He has enumerated everyone.*

Moral

1. Genii are spirits having ethered body and capable of assuming any shape. Before the Prophet's coming to this world, they used to go up to Heaven and overheard the Divine Message and communicated to soothsayers, who, mixing it with their own guess, foretold events and misled creation.

2. The Prophet being God's Beloved Prophet was advised with Divine secrets likely to occur until Dooms Day and Divine Lights. (Ahl al-Bayt) received the same in spiritual legacy.

Notes

1. To chase him since coming to Our Prophet, they have been stopped from ascending.
2. While transmitting Divine Message regarding Ali's succession.
3. Regarding Ali.

Surah al-Muzzammil, Chapter 73

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 19

يَا أَيُّهَا الْمُرْسَلُ {1}

1. *Oh you Prophet,*

فُجِمَ اللَّيْلُ إِلَّا قَلِيلًا {2}

2. *get up for night prayers bur for a while (one-quarter of the night).*

نُصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا {3}

3. *Half the night or less than that.*

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا {4}

4. *Or increase therein and read the Qur'an (so as to realize the object thereof).*

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا {5}

5. *Shortly We are going to reveal unto you a master command.¹*

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَظَنًا وَأَقْوَمُ قِيلًا {6}

6. *Verily, night waking is very trying and the best time for Divine Remembrance.*

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا {7}

7. *Verily for you, during the day is great leisure.*

وَادْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا {8}

8. *Glorify you Providence and pray importunately, raising both of your hands.*

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا {9}

9. *The Providence of the East and West. There is no other God but Allah. Make Him alone your architect.*

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا بَهِيمًا {10}

10. *Be patient on what they say (about you). Leave them (the hypocrites and infidels) aside amiable.*

وَدَّرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهَّلْهُمْ قَلِيلًا {11}

11. *Leave unto Me to avenge the falsifier (of your successor) drowned in Divine Bounties (of property and power) giving them a chance for a little while.*

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا {12}

12. *Verily have We with Us heavy chains and burning Hell.*

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا {13}

13. *And choky food and intense punishment.*

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا {14}

14. *The day the earth and mountains shall quake and shall the latter be sandy mounds.*

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا {15}

15. *Verily have We sent you a prophet, testifying against you as We sent a prophet to the Pharaoh.*

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا {16}

16. *As Pharaoh disobeyed the Prophet We seized him in great calamity.*

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا {17}

17. *How will you save yourself on that day when children will age if you disbelieve him.*

السَّمَاءِ مُنْقَطِرٍ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا {18}

18. *And the sky will burst and His promise shall be fulfilled.*

إِنَّ هَذِهِ تَذَكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا {19}

19. *This is an advice, he who desired to seek a way to his Providence may adopt it.*

Moral

Clear.

Verse 20

نَّ رَبِّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۗ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۖ وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۗ وَأَخْرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۗ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۗ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۗ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۗ وَاسْتَغْفِرُوا اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {20}

20. *Verily does your Providencde know your associates (in prayers) at times are busy during two-thirds of the night and sometimes during half the night, and sometimes one-third of the night with you and God has (a true) demarcation between night and day (when you have no means to judge – clocks being not available then) and knows you will not be judging it exactly. So He alleviated, out of His Mercy, the duration of prayers (by superseding previous command). So read the Qur'an, whenever you can, He knows. Shortly some with you shall get sick, and others shall travel to seek livelihood and others shall participate in crusade, so read out of it what you can and say prayers steadily and pay tithe and advance loans (besides tithe) in the name of God, and whatever shall you put forth to win Divine Will, on your behalf, you shall find it before God better and multiplied. Pray forgiveness unto God. Verily God is forgiving and Merciful.*

Moral

1. Life is a journey, not a home, a road, not a city of habitation, and the enjoyment of blessings we have are but little inns on the road side of life, where we may be refreshed for a moment in which we may, with new strength, press on to the end.

2. Life is the soul's nursery; it is a training place for destiny for Eternity, a sacred life of burden you bear. Look on it; bear it solemnly, fail not for sorrow, falter not for sin, but onward, upward until the goal, you win.

Notes

1. Regarding nomination of Ali as your successor.

17. *Shortly I shall take him to the loft ground.*⁶

إِنَّهُ فَكَّرَ وَقَدَّرَ {18}

18. *Verily he meditated and concluded.*

فَقُتِلَ كَيْفَ قَدَّرَ {19}

19. *Be he damned, how he concluded.*

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ {20}

20. *Me he again be damned, as to how he concluded.*

ثُمَّ نَظَرَ {21}

21. *Then he looked around*

ثُمَّ عَبَسَ وَبَسَرَ {22}

22. *Then he frowned and irritated.*

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ {23}

23. *And turned back and was imperious.*

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ {24}

24. *And he said this nothing but magic (of old).*

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ {25}

25. *It is nothing (of revelation) but a word of man.*

سَأُصْلِيهِ سَقَرَ {26}

26. *Shortly shall I throw him in Sakar.*

وَمَا أَدْرَاكَ مَا سَقَرُ {27}

27. *What do you understand by Sakar?*

لَا تُبْقِي وَلَا تَذَرُ {28}

28. *It neither leaves any residue nor leaves any which enters it.*

لَوَاحٍ لِّلْبَشَرِ {29}

29. *Darkens man in burning.*

عَلَيْهَا تِسْعَةَ عَشَرَ {30}

30. *And on which are 19 angels.*⁷

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۚ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ
الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا ۚ وَلَا يَزِتَ ابَّ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۚ
وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ
وَيَهْدِي مَن يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرَى لِّلْبَشَرِ {31}

31. *We have not made guards of hell any but angels, and We have fixed the number merely to test infidels and those who have been endowed upon the text may rest assured and intensify the faith of those who have acquired faith and those who have been endowed upon the text and the faithful may not doubt and those whose hearts are diseased and infidels may question the object (in selecting) this number (19). Thus does God leave misguided them whom He likes and guides whom He chooses, and*

none but He knows the strength of His army, and this (i.e. believe in Divine Lights as the only guides) is merely a piece of advice to man.

كَلَّا وَالْقَمَرَ {32}

32. *Certainly not by the moon (they would be able to avert the punishment).*

وَاللَّيْلِ إِذْ أَدْبَرَ {33}

33. *And by the night when it recedes.*

وَالصُّبْحِ إِذَا أَسْفَرَ {34}

34. *And by the day when it breaks.*

إِنَّهَا لِإِحْدَى الْكُؤْبَرِ {35}

35. *Verily Sakar is one of the great stages of hell.*

تَذِيرًا لِلْبَشَرِ {36}

36. *To warn the public*

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ {37}

37. *for which he who may desire may come forward (in Divine obedience) or he (who may desire otherwise) may procrastinate.*

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ {38}

38. *Every man for his deeds has been pawned (to deliver it from Divine punishment for his sins).*

إِلَّا أَصْحَابَ الْيَمِينِ {39}

39. *Except those (Divine Lights and their followers).*

فِي جَنَّاتٍ يَتَسَاءَلُونَ {40}

40. *Shall inquire from their abode of paradise. About it inmates of hell.*

عَنِ الْمُجْرِمِينَ {41}

41. *From the fatalists.*

مَا سَلَكَكُمْ فِي سَقَرٍ {42}

42. *What was it which cast them in hell Sakar.*

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ {43}

43. *They shall say, "We were not attached to Divine Lights.*

وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ {44}

44. *"And we were not paying religious tithe due to Divine Lights.*

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ {45}

45. *"And we were mixed with those defying truth.*

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ {46}

46. *"We were among the falsifiers of Reckoning Day.*

حَتَّىٰ آتَانَا الْيَقِينَ {47}

47. *"Until we died with this (false belief)."*

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ {48}

48. "Thus intercession of none (even if all) be of any avail to them.

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ {49}

49. What's up with them? They are turning back upon Divine Lights (and those who direct them to these Divine Lights).

كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ {50}

50. As though they are wild asses.

فَرَّتْ مِنْ قَسْوَرَةٍ {51}

51. Which scare the lion.

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشَرَةً {52}

52. rather, everyone among them desires a text to be revealed to them⁸

كَلَّا ۚ بَلْ لَا يَخَافُونَ الْآخِرَةَ {53}

53. this shall not be so. rather they are not afraid of Eternity.

كَلَّا إِنَّهُ تَذَكُّرٌ {54}

54. Rather verily the Qur'an is a piece of advice.

فَمَنْ شَاءَ ذَكَّرَهُ {55}

55. He who desires may listen to it.

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَعْفِوَةِ {56}

56. And they would not take to it unless forced by God.⁹ He desires to be awed and prayed for forgiveness.¹⁰

Moral

Bodily notes will suffice.

Notes

1. This call the Prophet first heard in the cave of Hirrah, when he saw the angel between Heaven and Earth. I hastened hom to Khadija and asked her to give me a mantle, when I heard Gabriel repeating the Couplets.
2. Clean your passion of sins by driving out the love of the world – i.e. advise your sece – as the Prophet, as a Divine Light is infallible through and though.
3. Note the abusive manner of the enemies can be politely retorted, as filth requires pure water to remove it.
4. Do not deem more virtue don to win Divine will.
5. valid ibn Mugerā – whom I created
6. Refers to Sheikh II as p er Kumi and loft grand is in hell on which is a plain called Saker wherein is a well Sahab, an awful place, even for inmates of hell.
7. The sentence Bismillah – carries 19 words. He who is used to repeating it shall escape Hell, if he is cast into it, he repeats at the time.
8. Rather wishes his sin and recompense to be declared to him immediately thus disgracing him.
9. This is not the Divine intention. Object of test.
10. As He maintains he shall never cast him, in hell who admists His Unique Sovereignty as declared by His Divine Lights.

Surah al-Qiyama, Chapter 75

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 30

لَا أُفْسِمُ بِيَوْمِ الْقِيَامَةِ {1}

1. *I swear by the day of Enlivening.*

وَلَا أُفْسِمُ بِالنَّفْسِ اللَّوَّامَةِ {2}

2. *And by the censuring soul (in which Judgment Day is bound to follow).*

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ {3}

3. *Does man entertain We shall not assemble his bones¹?*

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسْوِيَّ بَنَاتَهُ {4}

4. *Rather, we are potent to restore it to its original (skeleton).*

بَلَىٰ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ {5}

5. *Rather, the infidels think of continuing the evil ahead (without compensating it).*

يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ {6}

6. *He asks, “When is the Day of Judgment to occur?”*

فَإِذَا بَرِقَ الْبَصَرُ {7}

7. *When the eyes shall be dazzled.*

وَحَسَفَ الْقَمَرُ {8}

8. *And the moon eclipsed.*

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ {9}

9. *And the sun and the moon brought together.*

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ {10}

10. *When he will say, “Where is the escape ground?”*

كَلَّا لَا وَزَرَ {11}

11. *No, there is no refuge.*

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ {12}

12. *The only place to flee today is to your Providence.*

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ {13}

13. *When he will be informed in what he has sent ahead and what he has left behind.*

بَلَىٰ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ {14}

14. *Rather, he is shart at estimating his own acts.*

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ {15}

15. *Although he may put forth excuses (in defence thereof).*

لَا تُحْرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ {16}

16. Do not hasten in moving your tongue (to utter) as it (the Qur'an) is revealed (lest you may omit a part of it).

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ {17}

17. It is Our duty to collect and enable you to read it out.

فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ {18}

18. When We have you read it out, you go on reading it.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ {19}

19. Then to expound it is Our duty.

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ {20}

20. Your pleading is inadmissible. Rather, you have been attached to the world.

وَتَذَرُونَ الْآخِرَةَ {21}

21. And have forsaken the Future State.

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ {22}

22. On that day some faces shall be shining.

إِلَىٰ رَبِّهَا نَاظِرَةٌ {23}

23. Awaiting their Divine Bounties.²

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ {24}

24. Some faces shall be sad.

تَنْظُرُونَ أَنْ يُفْعَلَٰ بِهَا فَاكِرَةٌ {25}

25. Being severe of calamities breaking their waists befalling them.

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ {26}

26. Not only this much, when the parting soul shall reach the collar bone.

وَقِيلَ مَنْ رَاقٍ {27}

27. And they will say, "Is there anyone to avert the death calamity?"

وَوَظَنَّ أَنَّهٗ الْفِرَاقُ {28}

28. And the dying person will realize the parting moment is come.

وَالنَّصْفِ السَّاقِ بِالسَّاقِ {29}

29. Leg ankles will be mounted one over the other.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ {30}

30. That is the period to face you Providence.

This is the most difficult period being first of Eternity and last of the world. When laid in the grave, four angels will appear standing: (1) in front, (2) right, (3) left, (4) at foot. They will say, (1) worldly period is passed, (2) property has disappointed and its evil effects have remained, (3) avocations have left and issues remain behind, (4) happy is the soul who earned honestly and engaged self in Divine Proximity.

Verses 31 – 40

فَلَا صَدَقَ وَلَا صَلَّى {31}

31. *Neither did he verify the Prophet nor did he say prayers.*

وَلَكِنْ كَذَّبَ وَتَوَلَّى {32}

32. *But he falsified him and turned his back upon him.*

ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى {33}

33. *Then he went to his people strutting (for having falsified the Prophet).*

أَوْلَىٰ لَكَ فَأَوْلَىٰ {34}

34. *You be cursed.*

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ {35}

35. *And be you cursed again.*

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى {36}

36. *What! Does man think he will be left scot free?*

أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْتَلَىٰ {37}

37. *Was he not a drop of sperm, injected.*

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ {38}

38. *Then he was turned into a clot of flesh and reproduced into a regular body.*

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ {39}

39. *Whence from reproduction was created male and female.*

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ {40}

40. *What! Is He who so creates not Omnipotent to enliven the dead?*

Moral

Verily Glorious is Your Nature.

Notes

1. reduced to powder in the course of time after death
2. To be admitted into paradise, after having bathed in cisterns outside and taken out of it.

Surah al-Insan, Chapter 76

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 22

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا {1}

1. *Has there been an age for man when he was nothing worth mentionable (although in Divine Design, but not in existence)?*

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا {2}

2. *Verily did We create man from a mixed sperm¹ so as to test him, We made capable of hearing, seeing, and contemplating (by endowment of organs and faculties).*

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا {3}

3. *Verily do We guide him on the right path (through reason an Divine Lights). He may be grateful to Us (by following Divine Lights adopting their cult) or be ungrateful (by having his own way and following the passionate leaders).*

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا {4}

4. *Verily have We prepared for infidels chains and locks and hell.*

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا {5}

5. *Verily the righteous (Divine Lights and their true followers) of Abraham's grade, shall drink of, form cups tasting of campor.*

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا {6}

6. *From a canal² and tasted by devotees of God.*

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا {7}

7. *They fulfil the vow they make and stand in awe of the day, dread whereof shall spread on all sides.*

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا {8}

8. *And in winning Divine Will feed the orphans, the pauger and captive.³*

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا {9}

9. *We only feed for Divine Will without expecting from you reward or acknowledgement.*

إِنَّا نَخَافُ مِنْ رَبَّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا {10}

10. *Verily do We fear our Providence of the day when the faces of infidels shall be ruined and ematiated.*

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا {11}

11. *So God saved them from the dread of the day and refreshed their faces and heart with glee.⁴*

وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا {12}

12. As a reward for their patience⁵ in lieu of which shall they have paradise and silk.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا {13}

13. Reclining against pillows wherein shall they not feel the heat or intence cold.

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أُفُوفُهَا تَذْلِيلًا {14}

14. And close to them shall be gardens, shades and branches of fruits shall be at their command.

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا {15}

15. And circumbulated them silver and glass tumblers.

قَوَارِيرَ مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا {16}

16. And silver cups shall be transparent like glass of duly measured capacity.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا {17}

17. And inmates of paradise shall be fed in those cups which shall taste of dry ginger.

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا {18}

18. Coming from fountains known as Salsabil.

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا {19}

19. Circumambulate them children ever, whom if you view, you shall deem as spread out pearls.

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلَكًا كَبِيرًا {20}

20. And when you look up at them, infinite bounties and boundless kingdom shall you notice.⁶

عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُوا بِأَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

{21}

21. They will be dressed with fine and coarse green silk and will have round their necks silver ornaments and will be offered to drink pure, to purify their inside heart of diseases like jealousy, etc. (before admission to Paradise) by their Providence.

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيِكُمْ مَشْكُورًا {22}

22. Verily this is your reward for your deeds which have been appreciated.

Moral

Bodily notes will suffice.

Verses 23 – 31

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا {23}

23. Verily have We revealed unto you the Qur'an gradually.⁷

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آيْمًا أَوْ كُفُورًا {24}

24. *So you better wait (for your assistance against your enemies) until commands of your Providence, and do not follow the sinner and the ungrateful among them.*

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا {25}

25. *Glorify your Providence morning and noon (prayers)*

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا {26}

26. *and during night (after sunset and night) pray unto Him and during midnight in prayers to glorify Him long.*

إِنَّ هَؤُلَاءِ لِيُجِبُونَ الْعَاجِلَةَ وَيَجْرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا {27}

27. *Verily those (worldly) people are attached to the world and forsake behind them, requisites of the mighty day.*

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا {28}

28. *We have created them (worldly people) and strengthened them (in power and pelf), and whenever We shall choose shall replace them likewise.*

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا {29}

29. *Verily this (following Divine Lights) is an advice. He who may choose may adopt it to attain Divine Proximity.*

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {30}

30. *And, oh you Divine Lights, you do not choose anything but what God chooses. Verily (God does not choose) but what His Knowledge and Wisdom needs.⁸*

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا {31}

31. *Rather His just and wise acts are only followed by His Divine Lights and for the disobedient (to divine Lights) is ready intense punishment.*

Moral

CF Jesus' statement in St. John 17:6 – 8, "I have manifested Your name unto which you give me out of the world – etc. (regarding Couplet 32 particularly.

Notes

1. I.e. reproduction from mixed sperm, and by granting body and lkife unto him.
2. Issuing from the Prophet's residence in Paradise and passing through those of the faithful.
3. This refers to the event when Hassan and Hussain had fallen ill and the Prophet suggested to make a vow to observe three days of fast on recovery which they did, all the members, including Ali, Fatima, Hassan and Hussain and Fiza. When breakfast came successfully an angel in the habit of a pauper, orphan and captive and all five gave their share of food, breaking fast with water. When the Prophet came the following day, saw the meagre state of his grandsons, prayed to give Fatima what He gave Mary in the chancel. When, in recognition of their sincere devotion, they received a Divine Gift of meals from Heaven.
4. This is an authorized Divine guarantee of Divine Lights as leading the Day of Judgment.
5. Which has been duly appreciated by God.

6. Because God's messenger to them will have to wait a long time before he can meet them.
7. Laying stress on Divine Lights as need from time to time.
8. This is restricted to Divine Lights and does not pertain to all creation as the very object of creation will fail, as if sinners were also to sin, as God willed, then punishing by condemning to hell, will have no meaning, on the Part of God the Just and the Wise.

Surah al-Mursalat, Chapter 77

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 40

1. *I swear by sins which followed one after another.*

وَالْمُرْسَلَاتِ عُرْفًا {1}

2. *I swear by the graves.*

فَالْعَاصِفَاتِ عَصْفًا {2}

3. *I swear by the revival of the dead.*

وَالنَّاشِرَاتِ نَشْرًا {3}

4. *By the Divine Lights (separating the faithful from the infidel).*

فَالْفَارِقَاتِ فَرْقًا {4}

5. *I swear by the angels.*

فَالْمُلْقِيَاتِ ذِكْرًا {5}

6. *Whatever I state is an argument against you and warning too.*

عُدْرًا أَوْ نُذْرًا {6}

7. *Whatever you have promised shall (definitely) come to pass.*

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ {7}

8. *When heavenly bodies will be effaced.*

فَإِذَا التُّجُومُ طُمِسَتْ {8}

9. *And skies will burst open.*

وَإِذَا السَّمَاءُ فُرِجَتْ {9}

10. *And mountains rooted out.*

وَإِذَا الْجِبَالُ سُيِفَتْ {10}

11. *And (various) prophets assembled (to testify).*

وَإِذَا الرُّسُلُ أُقْتَتَتْ {11}

12. *For what day were the prophets asked to wait?*

لِأَيِّ يَوْمٍ أُجِّلَتْ {12}

13. *For the Day of Judgment.*

لِيَوْمِ الْقُضْلِ {13}

14. *What do you understand by Judgment Day?*

وَمَا أَدْرَاكَ مَا يَوْمِ الْقُضْلِ {14}

15. *Hell is for the falsifiers of Divine Lights.*

وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {15}

16. *Did We not destroy the preceding generations?*

أَلَمْ نُهْلِكِ الْأَوَّلِينَ {16}

ثُمَّ نُنَبِّئُهُمُ الْآخِرِينَ {17}

17. *Then those who folloowe them.*
كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {18}
18. *Similarly do We treat the culprits (falsifying Divine Lights).*
وَيُلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {19}
19. *Hell is for falsifiers of Divine Lights.*
أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ {20}
20. *Did We not create them of impure liquid.¹*
فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ {21}
21. *Then We retained it in a fixed place.*
إِلَى قَدَرٍ مَعْلُومٍ {22}
22. *For a fixed time.*
فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ {23}
23. *Then We decided and we are best at deciding.*
وَيُلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {24}
24. *Hell is for the falsifiers of Divine Lights.*
أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا {25}
25. *Did We not make Earth for their residence?*
أَحْيَاءَ وَأَمْوَاتًا {26}
26. *Surface for the living beings and underneath for the dead.*
وَجَعَلْنَا فِيهَا رَوَاسِيَّ شَاجِحَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا {27}
27. *And fixed therein huge tall mountains and gave you sweet water to drink.*
وَيُلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {28}
28. *Hell is for falsifiers of Divine Lights.*
انظُرُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ {29}
29. *March on to triple shaded,*
انظُرُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ {30}
30. *top and two sides (of hellish clouds for accounting).*
لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ {31}
31. *Which will neither offer cool shade,nor save you from the flames of fire.*
إِنَّهَا تَرْمِي بِشَرِّرٍ كَالْقَصْرِ {32}
32. *Rather, shooting fiery castles.*
كَأَنَّهُ جِمَالَتٌ صُفْرٌ {33}
33. *As though they are yellow camels.*
وَيُلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {34}
34. *Hell is for the falsifier of Divine Lights.*
هَذَا يَوْمٌ لَا يَنْطِقُونَ {35}

35. *This is the very day distraction whereof iwill not let them speak.*

وَلَا يُؤَدُّنْ لَهُمْ فَيَعْتَذِرُونَ {36}

36. *Neither will permission be available to plead an excuse.²*

وَيُلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {37}

37. *Hell is for the falsifier of Divine Lights.*

هَذَا يَوْمُ الْقُضْلِ ۖ جَمَعْنَاكُمْ وَالْأُولَىٰ {38}

38. *This is Judgment Day. We have assembled you and your p redeecessors.*

إِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونَ {39}

39. *If you can plot do so against Me.*

وَيُلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {40}

40. *Hell is for the falsifiers of Divine Lights.*

Moral

Please do not forget insistent orders of Divine Lights are “prayers.” It is allged modern manwas not opposed to religion but was indifferent to it. He did not deny the existence of God, but did not want to bother about Him due to self-will. With the aid of science and technology, modern man though he could make the world a happy place (what about the Future State, when shall be a decisive vitory)? (See paragraph two of Moral at the end).

Although it is agreed p ractically, on all hands, fundamental unity of all religions, and supreme ideal of life was the realization of God, yet they are ignorant, which various cults then propagated, have now been tampered with, and as subsequent Divine Lights came, pointed out these deviations from the original Divine Intentions. Last, faith, which is not going to be replaced anymore, and is universally applicable only, is valid until Dooms Day, appeal through Divine Lights to the living public, setting aside their passion and projecting aggression passionately (as non is authorized by God to put forth any directive appeal to the public to adhere and old mutilated cult, excep the Divine Lights on the basis of Final faith, they are now propagatging).

Verses 41 – 50

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ {41}

41. *Verily shall the pious be amdish shades and streams.*

وَقَوَاقِبَ مِمَّا يَشْتَهُونَ {42}

42. *And fruits of their choice.*

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ {43}

43. *Eat and dring merrily for what you have earned.*

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {44}

44. *Verily do We pay thus the righteous.*

وَيُلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {45}

45. *Hell is for falsifiers of Divine Lights.³*

كُلُوا وَتَمَتُّوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ {46}

46. *So eat and enjoy little, verily you culprits (are doomed).*

وَأُولَئِكَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {47}

47. *Hell is for falsifiers of Divine Lights.*

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ {48}

48. *When they were asked to bend their views (in following Divine Lights) they refused.*

وَأُولَئِكَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {49}

49. *(So) Hell is for falsifiers of Divine Lights.*

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ {50}

50. *Which else, after this, are they going to put faith into?*

Moral

1. The weakest spon in every man is where he thinks himself to be wisest. In the same degree we over rate ourselves, we shall under rate others, for injustice allowed at him is not likely to be created abroad. Beware of no man more than yourself. We carry our worst enemy with us. Hence, try to walk in Divine Light and you shall see your path, though thorny, bright.

2. If there be ground for you to tread in your own righteousness, all God did to prepare the way is in vain.

3. Self will is the source and spring of all which envy, malice, bitterness of spirit, malcontentedness and ordinate desires and lusts which reign in the hearts and lives of wicked men.

Notes

1. Where is the ground for them to claim to be infallible?
2. I.e. being paralyzed due to sins to offering excuses.
3. Who shall testify on the day when testification will be required.

Surah al-Nabaa, Chapter 78

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 30

1. *Regarding what they are questioning you?* عَمَّ يَتَسَاءَلُونَ {1}
2. *Regarding the Mightiest Sign (of Divinity).* عَنِ النَّبِيِّ الْعَظِيمِ {2}
3. *Regarding which there is a division of opinion among them.* الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ {3}
4. *No (do not worry) they shall shortly realize.* كَلَّا سَيَعْلَمُونَ {4}
5. *Certainly they shall come to know.* ثُمَّ كَلَّا سَيَعْلَمُونَ {5}
6. *What! Did We not make Earth a cradle for them (in which they are rotating and revolving)?* أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا {6}
7. *And (fixed) pegs in mountains (on Earth so as not to lose balance).* وَالْجِبَالَ أَوْتَادًا {7}
8. *And did We not create you in pairs (male and female)?* وَخَلَقْنَاكُمْ أَزْوَاجًا {8}
9. *And did We not endow sleep on you (to overcome fatigue)?* وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا {9}
10. *Did We not endow night (for intercourse) to clothe you in?* وَجَعَلْنَا اللَّيْلَ لِبَاسًا {10}
11. *And day for earning a livelihood?* وَجَعَلْنَا النَّهَارَ مَعَاشًا {11}
12. *And raised seven mighty heavens over you?* وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا {12}
13. *And fixed (for you) an incandescent luminary?¹* وَجَعَلْنَا سِرَاجًا وَهَاجًا {13}
14. *And we poured down from clouds continuous rain* وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَّجْاجًا {14}
15. *with which to grow cereal and fodder.* لِئُخْرِجَ بِهِ حَبًّا وَنَبَاتًا {15}
16. *And gardens full of trees (variegated).* وَجَنَّاتٍ أَلْفَافًا {16}

إِنَّ يَوْمَ الْفُضْلِ كَانَ مِيقَاتًا {17}

17. Verily the Day of Judgment is a fixed period (unknown to all except God).

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا {18}

18. The day the siren shall be sounded, you (hypocrites) shall come in (ten) groups.²

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا {19}

19. And Heaven will burst open with gates therein.

وُسَيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا {20}

20. And mountains set in motion to present an optical illusion.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا {21}

21. And verily shall hell be an ambushade.

لِلظَّالِمِينَ مَا بَأْسًا {22}

22. A stay to weigh the sinners' deeds.

لَا يَثْبِقَنَ فِيهَا أَحْقَابًا {23}

23. Wherein they shall be for eight periods (each of 80 years).

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا {24}

24. Where in (due to heat) they shall not afford to have any cold to offer comfort or drink.

إِلَّا حَمِيمًا وَعَسَاقًا {25}

25. Except hot liquid and flowing puss.

جَزَاءً وَفَاقًا {26}

26. Which shall be a meet reward for (their) deeds.

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا {27}

27. Verily they did not dream of having to render account.

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا {28}

28. And they were false in their allegation to falsify Our Couplets.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا {29}

29. And We, by having recorded, estimated all their deeds.

فَدُوفُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا {30}

30. Upon which We shall not enhance anything except punishment (in their favour).

Moral

Enough is in body. Mightiest Sign is Ali.

Verses 31 – 40

إِنَّ لِلْمُتَّقِينَ مَفَازًا {31}

31. Verily for the virtuous is success.

حَدَائِقَ وَأَعْنَابًا {32}

32. *Gardens and grapes.*

وَكَوَاعِبَ أُنْرَابًا {33}

33. *And virgins to match them.*

وَكَأْسًا دِهَاقًا {34}

34. *And over-flowing cups.*

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا {35}

35. *And in paradise shall they not hear any nonsense or lie.*

جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا {36}

36. *And this from your Providence is a multiple gift (as per sincerity) as your reward.*

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ ۗ لَا يَمْلِكُونَ مِنْهُ خِطَابًا {37}

37. *From the Providence of Heaven and Earth and in between. The Mercy Whom they shall dare not address.*

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۗ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا {38}

38. *The day the Holy Soul and the angels stand arrayed. They shall not speak but those (Divine Lights) shall speak well under sanction of the Merciful.³*

ذَلِكَ الْيَوْمُ الْحَقُّ ۗ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَاءَ {39}

39. *This Day is certain. They who want Divine Proximity may apply for it.*

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

{40}

40. *Verily have We warned you of the dread of approaching the Dreadful Day, the day man shall see what he has sent ahead and the infidel shall say, "Woe had I followed the Divine Lights."*

Moral

Self-sufficient.

Notes

1. Source of energy of heat and light for man on Earth with this medium soil vegetates, clouds forms, winds drive boats on sea and propel air ships, seasons are formed and countless sources of provision to creation is contributed and with advance of science, many devices devised to human comfort.

2. Viz. (1) slanderers, as monkey faced, (2) illicit earners as swines, (3) interest takers having heel over head, (4) tyrants as blinded, (5) self-willed as deaf and dumb, (6) those acting against their claims shall bite their tongues, (7) those tormenting their neighbours shall have their hands and legs cut off, (9) gluttons in stinking smell worse than that of dead bodies, (10) the vain glorious shall wear tarpaulin.

3. After glorifying God the Almighty shall seek intercession for their followers which shall be granted.

Surah al-Nazi'at, Chapter 79

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 26

وَالنَّازِعَاتِ غَرْقًا {1}

1. *By angels who force out souls of infidels.*

وَالنَّاشِطَاتِ نَشْطًا {2}

2. *By angels who mildly draw out souls of the faithful (by showing happy home of Paradise).*

وَالسَّائِحَاتِ سَبْحًا {3}

3. *By angels who swim in the air carrying the Divine message.*

فَالسَّائِقَاتِ سَيْبًا {4}

4. *By angels who carry the souls of the faithful (quickly to paradise).*

فَالْمُدَبِّرَاتِ أَمْرًا {5}

5. *By those chief angels.¹*

يَوْمَ تَرْجُفُ الرَّاجِفَةُ {6}

6. *The day of the first Resurrection.²*

تَتَّبِعُهَا الرَّادِفَةُ {7}

7. *To be followed by further (convulsions).*

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ {8}

8. *When hearts on the day will be shaken.*

أَبْصَارُهَا خَاشِعَةٌ {9}

9. *Eyes will be frightened.*

يَقُولُونَ أِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ {10}

10. *The infidels say in surprise, "Are we from the graves to be revived?"*

أِذَا كُنَّا عِظَامًا تَّحِرَةً {11}

11. *"Can We be enlivened even when we have been reduced to bones?"*

قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ {12}

12. *They said (if so) that affair must need a cause us to suffer (heavily).*

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ {13}

13. *Only shall the second Trumpet be blown.*

فَإِذَا هُمْ بِالسَّاهِرَةِ {14}

14. *When they shall find themselves on (level) barren plane.*

هَلْ أَتَاكَ حَدِيثُ مُوسَى {15}

15. *Has the history of Moses come to your (knowledge)?*

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى {16}

16. When he was called upon from the holy Mount Sinai by his Providence?

أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى {17}

17. To go to Pharaoh who had transgressed.

فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى {18}

18. And say to purify you (from association) shall I show the way?

وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْتَضِي {19}

19. And lead you to Divine sway whereby you entertain Divine Awe.

فَأَرَاهُ الْآيَةَ الْكُبْرَى {20}

20. He showed him (the Pharaoh) a mighty miracle (of the rod turning into a serpent).

فَكَذَّبَ وَعَصَى {21}

21. When he (Pharaoh) falsified it by ligelling it (as magic) and thus committed himself (into a crime).

ثُمَّ أَدْبَرَ يَسْعَى {22}

22. Then he attempted to face (Moses).

فَحَشَرَ فَنَادَى {23}

23. He assembled (magicians) and challenged (Moses).

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى {24}

24. And claimed, “I am your glorious god.”

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى {25}

25. Whereupon God seized him severely (for punishment) in this world and Eternity.

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى {26}

26. Verily in this is a warning for the God-fearing.

Moral

God has sworn, on inevitability of Reckoning Day, by various attributes of angels, “Death and Administrative,” against disbelief of infidels, who humbug the threat of exemplifying to Pharaoh, whose transgression had led him to extreme association leading to worldly and eternal destruction.

Verses 27 – 46

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ ۖ بَنَاهَا {27}

27. Which is mightier of the two, your creation or that of Heaven We have created?

رَفَعَ سَمَكَهَا فَسَوَّاهَا {28}

28. We raised their loftiness and made it in order (befitting).

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا {29}

29. And covered its night and exposed its light.³

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا {30}

30. *And thereafter We spread the earth.*
أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا {31}
31. *From it gushed out (springs of) water and thereon rose pasture.*
وَالْجِبَالِ أَرْسَاهَا {32}
32. *And fixed on it heavy mountains.*
مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ {33}
33. *For your temporary living and of your animals.*
فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى {34}
34. *And when the calamity of the Dreadful Day shall come.*
يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى {35}
35. *On the Day in which man remembers*
وَبُرَّرَتِ الْجَحِيمُ لِمَنْ يَرَى {36}
36. *And hell will be exposed to every looking view.*
فَأَمَّا مَنْ طَغَى {37}
37. *So he who has transgressed.*
وَأَتَرَ الْحَيَاةَ الدُّنْيَا {38}
38. *And preferred the world (to Eternity).*
فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى {39}
39. *Verily shall hell be his abode.*
وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى {40}
40. *And he who feared to face his Providence and controlled self from being a slave to passion.*
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى {41}
41. *Verily Heavenshall be his abode.*
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا {42}
42. *They ask you when the Day of Judgment shall be established.*
فِيمَ أَنْتَ مِنْ ذِكْرَاهَا {43}
43. *What have you to do by (certainty of questioning to) pointing it out.*
إِلَىٰ رَبِّكَ مُنْتَهَاهَا {44}
44. *Whereas it (its knowledge) is restricted to your Providence.⁴*
إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا {45}
45. *You are only a warner tothose who entertain (Divine Awe).*
كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا {46}
46. *On seeing which will they realize. They hardly spent a part of the night or day (in the world).*

Moral

If you would learn self-mastery, begin by yielding yourself to Divinity. He who reigns within himself and ruls his powers, desires, and fears is more

than a king. The man whom Heaven appoints to govern others, should himself first learn to bend his passions to the sway of reason. Divine Lights were born long before creation of the world and had been trained to glorify Divinity, before being sent from Heaven to guide and govern at large. This has to be realized and firmly believed, before cherishing love for them which will force you follow them.

Notes

1. Gabriel, Michael, Israphel and who administer Divine Commands.
2. When Amir al-Mo'menin Ali will appear.
3. As a result of rotation, the light alternates with the day.
4. Who wisely has kept it in mystery.

Surah 'Abasa, Chapter 80

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 42

عَبَسَ وَتَوَلَّى {1}

1. *He (Uthman bin Uffan) made a wry face and turned away.*

أَنْ جَاءَهُ الْأَعْمَى {2}

2. *When the blind (Abdulla ibn Maktum) was given preference to him by the Prophet.¹*

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي {3}

3. *What do you know, he would be purified in the company of the Prophet.*

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى {4}

4. *Or be benefited by the Prophet's advice by adopting it.*

أَمَّا مَنْ اسْتَعْجَلَ {5}

5. *Whereas to him who is rich.*

فَأَنْتَ لَهُ تَصَدَّى {6}

6. *You direct your attention.*

وَمَا عَلَيْكَ أَلَّا يَزَكِّي {7}

7. *And it is not for you to purify him.*

وَأَمَّا مَنْ جَاءَكَ يَسْعَى {8}

8. *And to him who comes with (sincere) intention to you (to pick up Divine Knowledge).*

وَهُوَ يَخْشَى {9}

9. *And who also entertains Divine Awe.*

فَأَنْتَ عَنْهُ تَلَهَّى {10}

10. *You are indifferent.*

كَلَّا إِنَّهَا تَذْكِرَةٌ {11}

11. *Fact is, this (Qur'an) is an advice.*

فَمَنْ شَاءَ ذَكَّرْهُ {12}

12. *He who chooses may adopt it.*

فِي صُحُفٍ مُّكَرَّمَةٍ {13}

13. *Form the Glorious Records.*

مَرْفُوعَةٍ مُّطَهَّرَةٍ {14}

14. *Highly appreciated and guarded (from unclean hands of fiends).*

بِأَيْدِي سَفَرَةٍ {15}

15. *Acted on by its guardians.*

- كِرَامٍ بَرَرَةٍ {16}
16. *The infallible (recorders) thereof.*
- فُعِلَ الْإِنْسَانُ مَا أَكْفَرَهُ {17}
17. *Be he cursed. What led him to disbelieve it?*
- مِنْ أَيِّ شَيْءٍ خَلَقَهُ {18}
18. *What a (filthy) source is he created from?*
- مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ {19}
19. *From sperm was he created, and was granted various senses.*
- ثُمَّ السَّبِيلَ يَسَّرَهُ {20}
20. *And eased his passage to emerge.²*
- ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ {21}
21. *Then (with completion) given death and burial.*
- ثُمَّ إِذَا شَاءَ أَنْشَرَهُ {22}
22. *Then shall he be raised (alive) when He wills.*
- كَلَّا لَمَّا يُفِضُ مَا أَمَرَهُ {23}
23. *Verily did man not comply with Divine commands.*
- فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ {24}
24. *Let him look at his food (with the mental eye).³*
- أَنَا صَبَبْنَا الْمَاءَ صَبًّا {25}
25. *We dripped (from Heaven).*
- ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا {26}
26. *Then burst forth earth (to receive it).*
- فَأَنْبَتْنَا فِيهَا حَبًّا {27}
27. *And raise pasture therefrom.*
- وَعِنَبًا وَقَضْبًا {28}
28. *The grape and fodder.*
- وَزَيْتُونًا وَنَخْلًا {29}
29. *The olive and the date.*
- وَحَدَائِقَ غُلْبًا {30}
30. *Fruitful gardens.*
- وَفَاكِهَةً وَأَبًّا {31}
31. *Fruits and fodder.*
- مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ {32}
32. *Temporary food for you and your animals.*
- فَإِذَا جَاءَتِ الصَّاحَّةُ {33}
33. *And when the rupturing siren shall blow (Reckoning Day shall come).*

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ {34}

34. *Shall fly a brother from a brother.*⁴

وَأُمِّهِ وَأَبِيهِ {35}

35. *Man from mother as (Moses) and from father (as Abraham).*

وَصَاحِبَتِهِ وَبَنِيهِ {36}

36. *Man from wife (as Lot) and from son (as Noah).*

لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ {37}

37. *Everyone among them shall be individually involved, rendering him unconscious of others.*

وُجُوهُ يَوْمَئِذٍ مُسْفَرَةٌ {38}

38. *Some faces on that day shall be shining.*

صَاحِكَةٌ مُسْتَبْشِرَةٌ {39}

39. *Smiling and cheerful.*⁵

وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ {40}

40. *Others, on that day, dust laden.*

تَرَهَقُهَا فَتْرَةٌ {41}

41. *(Sullen and downcast) being darkened (on seeing hell).*

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ {42}

42. *These will be infidels and transgressors.*

Moral in Poetry

When first siren, Israphel shall sound
Know you then, advent of reckoning sound
Shall leave none alone, on Earth of being
Shall then savour death, pain, living being
Quake shall earth, so severely then
Rifting mounts to powder and piling in dune
Bereft of light shall sun, moon, and stars drop down
Heavens burst asunder in numbers about round
This be the effect of first of siren oh friend
Intensity whereof shall mounts face in vain
Whereafter shall siren sound once again
After death, from clay, shall make man once again
Emerging from grave shall run in haste
To judgment plane of faithful, worst and best
Naked shall be they and without any shade
Sun's darting heat shall set heart out of rest
That day is sad and gloom in the extreme.
Pain and anguish be all over, what I mean
Regardless of others shall be due to fright
None to rescue any under such a sight
Brother shall fly from brother and son from father
And husband from wife and son from mother

Each be unaware of his nearest neighbour
Each wrapped in anger and pain all over
I shudder when I think of that gloomy day
Who knows how shall pass that dreadful day
Prithee God, for the sake of the Prophet and unfailing family
Include my name among those attached to Ali.

Notes

1. The Prophet has been certified by God to bear the noblest character and such a behaviour cannot be imputed to him, to a faithful, although he has been misconstrued by those who do not believe in Divine Lights (being Divine Taught) and liken them with the common folk.
2. Under normal delivery, then through intuition and guidance acquainted with right and wrong.
3. He will realize the Providence provides physical provision from the rain above. Similarly has He provided mental provision by Divine Lights from above. those who look up for guidance from earth therefore suffer being pathogenic.
4. As Able from Cain.
5. Being exempted from hell and admitted to paradise.

Surah al-Takwir, Chapter 81

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 29

1. *When the sun will be deprived of light.* إِذَا الشَّمْسُ كُوِّرَتْ {1}
2. *And when the stars will be obscured.* وَإِذَا النُّجُومُ انْكَدَرَتْ {2}
3. *And when the mounts will move.* وَإِذَا الْجِبَالُ سُيِّرَتْ {3}
4. *And when the she-camel rendered unserviceable (for want of a man).* وَإِذَا الْعِشَارُ عُطِّلَتْ {4}
5. *And when beasts will be assembled.* وَإِذَا الْوُحُوشُ حُشِرَتْ {5}
6. *And seas set on fire.* وَإِذَا الْبِحَارُ سُجِّرَتْ {6}
7. *And when men of like souls be congregated, sinners with devils and men of paradise with nymph.* وَإِذَا النُّفُوسُ زُوِّجَتْ {7}
8. *And when affinity to Divine Light will be questioned.* وَإِذَا الْمَوْءُودَةُ سُئِلَتْ {8}
9. *On what ground was it overthrown?* بِأَيِّ ذَنْبٍ قُتِلَتْ {9}
10. *And when records shall be laid open.* وَإِذَا الصُّحُفُ نُشِرَتْ {10}
11. *And when Heaven will burst.* وَإِذَا السَّمَاءُ كُشِطَتْ {11}
12. *And when hell (under Divine Wrath) be furious.* وَإِذَا الْجَحِيمُ سُعِّرَتْ {12}
13. *And when Paradise proximate (to the pious).* وَإِذَا الْجَنَّةُ أُزْلِفَتْ {13}
14. *Every soul shall realize what it has sent ahead.* عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ {14}
15. *I swear by the sinking planet.¹* فَلَا أُقْسِمُ بِالْخُنَّسِ {15}
16. *That it is going to lose its luminosity.* الْجَوَارِ الْكُنَّسِ {16}

وَاللَّيْلِ إِذَا عَسَسَ {17}

17. *And the night when it becomes darkest.*

وَالصُّبْحِ إِذَا تَنَفَّسَ {18}

18. *And the day which is going to break through.*

إِنَّهُ لَقَوْلِ رَسُولٍ كَرِيمٍ {19}

19. *Verily has the Qur'an been transmitted through a mighty messenger.²*

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ {20}

20. *Who holds high dignity before the Lord of the Arsh.*

مُطَاعٍ ثَمَّ أَمِينٍ {21}

21. *Complaint and reliable besides.*

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ {22}

22. *And your comrade (the Prophet) was not mad.³*

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ {23}

23. *Verily has he seen him (Gabriel) near the heavenly horizon in his actual guise.*

وَمَا هُوَ عَلَى الْعَيْبِ بِضَنِينٍ {24}

24. *And the Prophet is not to blame while divulging the mysterious.*

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ {25}

25. *And this is not a word of the cursed devil.*

فَأَيْنَ تَذْهَبُونَ {26}

26. *Where are you then roving about?*

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {27}

27. *It is nothing but an advice to the (inmates of the) world.*

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ {28}

28. *Whoever amongst you chooses may adhere to it.*

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ {29}

29. *And you (Divine Lights) will not desire anything but what the Providence of the worlds does desire.*

Moral

Bodily notes will suffice.

Notes

1. Twelfth Divine Light.

2. Gabriel who lifted the four towns of Lot up above and topsy turveyed them.

3. When he nominated Ali as a guide.

Surah al-Infitar, Chapter 82

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 19

1. *When the heavens shall burst.*
إِذَا السَّمَاءُ انْفَطَرَتْ {1}
2. *And heavenly bodies be destroyed.*
وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ {2}
3. *And oceans run together.*
وَإِذَا الْبِحَارُ فُجِّرَتْ {3}
4. *And graves shaken (to extricate the dead).*
وَإِذَا الْقُبُورُ بُعْثِرَتْ {4}
5. *They shall then realize every soul what he has sent ahead and what is left behind.*
عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ {5}
6. *O you man! What else beguiled you from attaining proximity to your Merciful Providence (but your ignorance)?*
يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ {6}
7. *Who created you and in due proportion and adjustment of various organs.*
الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ {7}
8. *Granting you whatever features He deemed fit.*
فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ {8}
9. *Verily you rather falsified (Divine Lights authorized to account on) Day of Judgment.*
كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ {9}
10. *Whereas are nominated over you guards (to record your acts).*
وَأَنَّ عَلَيْكُمْ لِحَافِظِينَ {10}
11. *The noted recorders (angels).*
كِرَامًا كَاتِبِينَ {11}
12. *Who knows what you do.*
يَعْلَمُونَ مَا تَفْعَلُونَ {12}
13. *Veril the virtuous shall be the highest grade of paradise.*
إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ {13}
14. *And certainly shall the transgressors go to Hell.*
وَأِنَّ الْفُجَّارَ لَفِي جَحِيمٍ {14}
15. *Being convicted therein on Reckoning Day.*
يَصَلُّونَهَا يَوْمَ الدِّينِ {15}

وَمَا هُمْ عَنْهَا بِغَائِبِينَ {16}

16. Whence they shall not be extricated.

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ {17}

17. What do you know what is Reckoning Day?

تُمْ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ {18}

18. And say, "What have you realized thereby?"

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۗ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ {19}

19. The day when none shall have any power over any, entire affaris being on that day under Divine Control.

Moral

Bodily notes enough.

Note

1. The right handed recorder of virtues, when man intends, issues sweet smell, notes them, on presenting actions to God and likewise, left handed when man intends, issues bad smell, feels ashamed to present to Gdo and records, after delaying seven hours giving opportunity to do penance.

Surah al-Mutaffifin, Chapter 83

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 36

وَيْلٌ لِّلْمُطَفِّفِينَ {1}

1. *Hellish pit is for defrauders.*¹

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ {2}

2. *Who, when purchasing demand full rights.*

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ {3}

3. *And when doling out during sale under measure or underweigh.*

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ {4}

4. *What! Are they not sure of their being raised alive?*

لِيَوْمٍ عَظِيمٍ {5}

5. *For the mighty day (of Reckoning).*

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ {6}

6. *The day when man (perspiring ear deep) shall stand² before the Providence of the worlds.*

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ {7}

7. *No records of transgressors are verily in Sijjin.*³

وَمَا أَدْرَاكَ مَا سِجِّينٌ {8}

8. *What do you understand by Sijjin?*

كِتَابٌ مَّرْقُومٌ {9}

9. *It is a book of records (of deeds).*

وَيْلٌ لِّيَوْمَئِذٍ لِّلْمُكَذِّبِينَ {10}

10. *Lowest hell is for falsifiers.*⁴

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ {11}

11. *Who falsified (their being held up and condemned) on Reckoning Day.*

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ {12}

12. *And none else falsifies it but a transgressing sinner.*

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأُولِينَ {13}

13. *When Our Couplets were being read out to him, saying these being stories of old.*

كَلَّا ۖ بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ {14}

14. *No. Rather, their hearts have been blackened by their deeds.*⁵

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ {15}

15. *No, verily they have been rendered despondent (by their own deeds) of Divine Mercy on that day.*

ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ {16}

16. Whereupon shall they be condemned to hell.

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {17}

17. When they will be addressed this is the person (Ali) whom you had been disowning) falsifying.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيِّينَ {18}

18. Yes! Verily records of the virtuous are in the highest heavens.

وَمَا أَدْرَاكَ مَا عَلِيُّونَ {19}

19. And what do you understand by the highest heavens.

كِتَابٌ مَرْقُومٌ {20}

20. (Their) recorded deeds.

يَشْهَدُهُ الْمُقَرَّبُونَ {21}

21. Which are being verified by Divine Lights.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ {22}

22. Verily the virtuous shall be in the highest Paradise.

عَلَى الْأَرَائِكِ يَنْظُرُونَ {23}

23. Reclining on sofas and viewing (their treatment).

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ {24}

24. From their faces, effects of cheers due to bounties thereof shall you certify.

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ {25}

25. They shall drink of white wine (duly) sealed.

خِتَامُهُ مِسْكَ ۗ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ {26}

26. Seal of must and which every desirer shall wish.

وَمِزَاجُهُ مِنْ تَسْنِيمٍ {27}

27. It being mixed with the highest spring (for them).

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ {28}

28. Pure whereof shall be taken by Divine Lights.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ {29}

29. Verily the culprits used to ridicule the faithful (in the world).

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ {30}

30. Winking at them while they passed by them.

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ {31}

31. And when they returned to their family, they were exulting.

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُونَ {32}

32. And when they saw them (the faithful) they said pointing out they are misguided.

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ {33}

33. (Although) they had not been deputed, as guards over them (the faithful).

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ {34}

34. And on Reckoning day, shall the faithful (in retaliation) ridicule the infidels.⁶

عَلَى الْأَرَائِكِ يَنْظُرُونَ {35}

35. On pillows, witnessing (treatment being meted out to them).

هَلْ تُؤْتَوْنَ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ {36}

36. Can any other treatment be meted out to the infidels for their deeds.

Moral

Bodily notes are sufficient. It may be pointed out, Divine Lights are created of the purest heavenly earth and heart of the faithful being similarly thereof. that is why the hearts of the faithful are inclined to them, and vice versa, transgressors being created of lowest earth and hearts of their followers being similarly thereof.

Compare St. John 6:29: Jesus said, “This is the work of God – which ye believe on Him, whom He hath sent. And him that cometh to me I will, in no wise cast out. For I came down from Heaven, not to do mine will, but will of him who sent me.

Notes

1. Either by undermeasure, underweigh, or undervalue whereby illegally profiting self.
2. To render account of his wordly deeds.
3. Lowest part of Earth – valley of Barhut in Hasarmut, where their souls assemble after death.
4. Of Divine Lights whose rights were overlooked by them.
5. Hearts of a faithful carry a white spot, which, on commission of a sin, becomes a dark mark, vanishing with penance and becomes darker, if he persists on committing sins – until it is entirely darkened, when virtues fail to appeal to him.
6. When they shall be driven out of paradise, on seeing them running to it – its gates being open, as a test.

Surah al-Inshiqaq, Chapter 84

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 25

إِذَا السَّمَاءُ انشَقَّتْ {1}

1. *When Heaven shall burst.*

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ {2}

2. *And shall comply with commands of their Providence as they ought to.*

وَإِذَا الْأَرْضُ مُدَّتْ {3}

3. *And Earth shall stretch.*

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ {4}

4. *And throw up its contents and be empty.*

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ {5}

5. *In compliance with the commands of its Providence, as it ought to.*

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ {6}

6. *Oh you man, you who are certainly striving so hard to meet your Providence shall certainly meet Him.*

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ يَمِينًا {7}

7. *So he who is given his book of records in his right hand,*

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا {8}

8. *shall be overlooked of his shortcomings.*

وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا {9}

9. *And shall return to his (nymphs) family cheerfully.*

وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ {10}

10. *But he who is given his book of rewards behind his back,*

فَسَوْفَ يَدْعُو ثُبُورًا {11}

11. *shall shortly cry for death.*

وَيَصْلَىٰ سَعِيرًا {12}

12. *And will be hurled into hell.*

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا {13}

13. *As certainly he was returning hom happy in the world without consideration of his deeds.*

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ {14}

14. *He was evidently not certain of reverting (to God).*

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا {15}

15. *Rather his Providence had been watching him.*

فَلَا أُقْسِمُ بِالشَّفَقِ {16}

16. I swear by the twilight.

وَاللَّيْلِ وَمَا وَسَقَ {17}

17. And by the night which envelops.

وَالْقَمَرِ إِذَا اتَّسَقَ {18}

18. And by the moon when he is full.

لَتَرْكَبُنَّ طَبَقًا عَن طَبِقِ {19}

19. You will certainly follow home in the footsteps of your predecessors.

فَمَا لَهُمْ لَا يُؤْمِنُونَ {20}

20. What is up with them? They do not embrace faith?

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿21﴾

21. And when the (Glorious) Qur'an is being read they do not kneel down.

بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ {22}

22. Rather, the infidels are falsifying.

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ {23}

23. And God knows what they keep secret (in their hearts).

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {24}

24. So give them tidings of intense punishment.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {25}

25. Except the faithful who acted righteously for whom is boundless reward.

Religious Moral

To get your book of rewards of self-sacrifice in faith, e.g. give him who refuses you, reconcile with him who discords with you, and forgive him who tyrannizes you.

Surah al-Buruj, Chapter 85

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 22

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ {1}

1. *By the heavens of Zodiac.*

وَالْيَوْمِ الْمَوْعُودِ {2}

2. *And by the promised Day (of Reckoning).*

وَشَاهِدٍ وَمَشْهُودٍ {3}

3. *And the bearer of witness and those against whom the witness is borne.¹*

قُتِلَ أَصْحَابُ الْأُخْدُودِ {4}

4. *Be cursed those (involved) in the pit of fire²*

التَّارِ ذَاتِ الْوُقُودِ {5}

5. *in the fuel fed fiery pit.*

إِذْ هُمْ عَلَيْهَا قُعُودٌ {6}

6. *When they were sitting close to it.*

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ {7}

7. *And were witnessing what had been happening with the faithful (being thrown thereunto).*

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ {8}

8. *And nothing disapproved them (the king and his courtiers) except their (faithful) having belived in God the Mighty, the Praiseworthy.*

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {9}

9. *The Lord of the Heavens and Earth and Who is a witness to all.*

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

{10}

10. *Those who tyrannized faithful men and women did not do penance thereafter, shall have punishment of hell and for them is fiery punishment.*

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَلِكَ الْفَوْزُ الْكَبِيرُ

{11}

11. *Verily the faithful, who act righteously, shall have paradise flow beneath which canals, and this is a mighty achievement.*

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ {12}

12. *Verily seizure of your Providence is intense.*

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ {13}

13. *Certainly does He start (creation) and does He revert it (unto self).*

وَهُوَ الْعَفُورُ الْوَدُودُ {14}

14. And verily He is (mighty) Forgiver and Loving.

ذُو الْعَرْشِ الْمَجِيدُ {15}

15. Lord of the Glorious Arsh.

فَعَالٌ لِمَا يُرِيدُ {16}

16. He does what He wills.

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ {17}

17. Has the news of forces come to you?

فِرْعَوْنَ وَثَمُودَ {18}

18. Of Pharaoh and Thamud?

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ {19}

19. Rather, the infidels are after falsifying it.

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ {20}

20. And (whereas) God is circumspective of them.

بَلْ هُوَ قُرْآنٌ مَجِيدٌ {21}

21. Rather, it is the Glorious Qur'an.

فِي لَوْحٍ مَحْفُوظٍ {22}

22. An extract from the preserved Tablet.

Moral

Clear. As usual, God has selected the zone of the heavens, containing the paths of the sun, moon, the five planets then known as Zodiac to swear by it.

Notes

1. And by Mohammad and Ali, founder and upholder of Islalm.
2. A Magian king had intercourse in a drunken state with his sister. Later desired to legalize the action and burnt those (faithful) who refused to admit.

Surah al-Tariq, Chapter 86

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 17

وَالسَّمَاءِ وَالطَّارِقِ {1}

1. *I swear by the heavens (that are high) and the planet (Staturen).¹*

وَمَا أَدْرَاكَ مَا الطَّارِقُ {2}

2. *What do you understand by the night planet?*

التَّجْمُ الثَّاقِبُ {3}

3. *It is a piercing planet.*

إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ {4}

4. *There is not a single devil but has guarding anels over it.²*

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ {5}

5. *Let man ponder over how he has been created.*

خُلِقَ مِنْ مَّاءٍ دَافِقٍ {6}

6. *He has been created from ejecting liquid.*

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ {7}

7. *Emerging though the back bone (of man) and chest bone (of woman).*

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ {8}

8. *Verily is God Omnipotent to revert (regaridn enliven) him.*

يَوْمَ تُبْلَى السَّرَائِرُ {9}

9. *On the day when the secrets will be tested (regarding obligatory functions).*

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ {10}

10. *When shall man have neither power (to thwart) nor an asstant (to intercede).*

وَالسَّمَاءِ ذَاتِ الرَّجْعِ {11}

11. *I swear by the revolving heavens.*

وَالْأَرْضِ ذَاتِ الصَّدْعِ {12}

12. *And by the eruptive earth.*

إِنَّهُ لَقَوْلٌ فَصْلٌ {13}

13. *Verily the text is a dinstinctive word (of God, differentiating truth from otherwise).*

وَمَا هُوَ بِالْهَزْلِ {14}

14. *And it is not a joke.*

إِنَّهُمْ يَكِيدُونَ كَيْدًا {15}

15. *Verily are theycabaling (to kill the Prophet).*

وَأَكِيدُ كَيْدًا {16}

16. And I shall pay them likewise (for their intrigue).

فَمَهَّلِ الْكَافِرِينَ أَهْمَلُهُمْ رُوَيْدًا {17}

17. Leave infidels off for the time being, set them at liberty.³

Notes

1. Appearing during the night, evidencing its existence, as morning, though secluded. Allegorically it refers to Divine Light Ali and other Divine Lights.
2. 160 of them guarding against calamities and evil spirits.
3. Until they are killed in the Battle of Badr and later condemned to hell on Reckoning Day.

Surah al-A'la, Chapter 87

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 19

1. *Glorify your Providence Who is Most High.* سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى {1}
2. *Who created everything in due proportions.* الَّذِي خَلَقَ فَسَوَّى {2}
3. *Who fixed its destiny endowing instinctive guidance.* وَالَّذِي قَدَّرَ فَهَدَى {3}
4. *Who converted in pasturage the outer surface (of the soil).* وَالَّذِي أَخْرَجَ الْمَرْعَى {4}
5. *Then rendered it dark by completely drying it.* فَجَعَلَهُ غُثَاءً أَحْوَى {5}
6. *Shortly shall We read out to you, when you will not forget.* سَنُقْرِئُكَ فَلَا تَنْسَى {6}
7. *Except what God wills. Verily does He know the open and the hidden.* إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّهُ يَعْلَمُ الْجُحْرَ وَمَا يَخْفَى {7}
8. *And We shall make it within easy reach of you.* وَنُيَسِّرُكَ لِلْيُسْرَى {8}
9. *Advise where it benefits.* فَذَكِّرْ إِنْ نَفَعَتِ الذُّكْرَى {9}
10. *Verily the God-fearing will take advice.* سَيَذَكِّرْ مَنْ يَخْشَى {10}
11. *And will aid the most unfortunate.* وَيَتَجَنَّبُهَا الْأَشْقَى {11}
12. *Who will go deep down into hell.* الَّذِي يَصَلِّي النَّارَ الْكُبْرَى {12}
13. *Wherein shall he have neither life nor death.* ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى {13}
14. *Verily did he attain salvation who purified (his soul).¹* قَدْ أَفْلَحَ مَنْ تَزَكَّى {14}
15. *And magnifies the name of his Lord and prays.²* وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى {15}
16. *Rather you prefer the world to Eternity.* بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا {16}

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى {17}

17. Although eternity is superior thereto and lasting forever.

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى {18}

18. Verily are these (facts) noted in pevious revelations.³

صُحُفِ إِبْرَاهِيمَ وَمُوسَى {19}

19. (That is) recorded Revelations of Abraham and Moses.

Moral

Man should devote an hour to contemplation in Divine Design, an hour in soliloquy, an hour in taking account from self, an hour for doing justice to self so as not to be disgusted in life. Keep them self-abreast of times, holding one's peice, in search of lawful earning, amassing Eternal Wealth.

Not glee vanishes with though of death, laughter disappes with though of hellm, with knowledge of worldly revolution, faith in world subsides. With knowledge of Divine Decree grief disappears, with remembrance of Reckoning Day, negligence to righteousness is avoided. In short, avoid pursuit of being slave to passion and do what pleases Divinity.

Notes

1. Of association, character of hypocrisy.
2. And glorified the name of his Providence and pray mercy on the Prophet and Divine Lights.
3. 104 of which 50 given to Shis, 30 to Idris, 20 to Abraham. Torah, Zubar, Bible, the Glorious Qur'an.

Surah al-Ghashiyah, Chapter 88

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 26

هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ {1}

1. *Has the news overwhelming (of the 12th Divine Light) in retaliation come to you?*

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ {2}

2. *When some faces will be sad.*

عَامِلَةٌ نَاصِبَةٌ {3}

3. *Being tired of having undergone adversities.*

تَصَلَّى نَارًا حَامِيَةً {4}

4. *Shall enter into the flaming fire.*

تُسْقَى مِنْ عَيْنٍ آتِيَةٍ {5}

5. *And they shall be given boiling liquid of hot spring to drink.¹*

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ {6}

6. *Their food shall be nothing but thorny bitter and ill-smelling.*

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ {7}

7. *Which shall neither fatten them nor shall render them independent of hunger.*

وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ {8}

8. *Some faces on that day shall be cheerful*

لِسَعْيِهَا رَاضِيَةٌ {9}

9. *due to appreciation of their deeds.*

فِي جَنَّاتٍ عَالِيَةٍ {10}

10. *In exalted paradises.*

لَا تَسْمَعُ فِيهَا لَاغِيَةً {11}

11. *Where shall ye not hear anything non-sensical.*

فِيهَا عَيْنٌ جَارِيَةٌ {12}

12. *Wherein shall be flowing streams.*

فِيهَا سُرُرٌ مَرْفُوعَةٌ {13}

13. *Where shall be elevated bedstead.*

وَأَكْوَابٌ مَوْضُوعَةٌ {14}

14. *And selected cups.*

وَمَنَارِقُ مَصْفُوفَةٌ {15}

15. *And arrayed pillows.*

وَزَرَائِبُ مَبْنُوتَةٌ {16}

16. An (unparallel) scattered thrones.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ {17}

17. Do you not look at the camel in how it has been created?²

وَأِلَى السَّمَاءِ كَيْفَ رُفِعَتْ {18}

18. And at the skies, how high they have been raised?

وَأِلَى الْجِبَالِ كَيْفَ نُصِبَتْ {19}

19. And at mountains in how they have been fixed?

وَأِلَى الْأَرْضِ كَيْفَ سُطِحَتْ {20}

20. And how the earth has been spread?

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ {21}

21. Go on admonishing as you are merely an admonitor.

لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ {22}

22. You are not a guard over them.³

إِلَّا مَنْ تَوَلَّى وَكَفَرَ {23}

23. Except one who turns away and becomes an apostate.

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ {24}

24. Whom shall God punish intensely.

إِنَّ إِلَيْنَا إِيَابَهُمْ {25}

25. For verily is their reversion unto Us.⁴

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ {26}

26. And to Us is their rendering of accounts (of their deeds).

Moral

Just as a camel, on Earth, is subservient to man on simple signs, so shall be bounties in paradise be available, at simple desire.

Notes

1. These will be Muslims who, despite having said prayers and observed fast but due to enmity of Divine Lights, their acts will be wasted, shall suffer in hell.
2. Tall tollift heavy loads, sit and rise, ship of desert, controlled by a boy, self-supporting on thorns and without water for a few days.
3. So parents, after continual admonishing sons and daughters need not regret if any deviations and daughters need not regret, if any deviation.
4. Divine Lights on behalf of God Almighty.

Surah al-Fajr, Chapter 89

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 30

وَالْفَجْرِ {1}

1. *I swear by morning.*

وَالْيَالِ عَشْرِ {2}

2. *And tenighs (of Dhul Hajj).*

وَالشَّفْعِ وَالْوَتْرِ {3}

3. *And the even and the odd,¹*

وَاللَّيْلِ إِذَا يَسِرَ {4}

4. *And by Friday night when it is terminating.*

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرِ {5}

5. *Verily are these othats for the intelligent²*

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادِ {6}

6. *Did you notice how yoieur Providence treated 'Ad?*

إِزَمَ ذَاتِ الْعِمَادِ {7}

7. *Who were to inhabit Eram of pillars?³*

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ {8}

8. *A town the like of which no one else had built.*

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ {9}

9. *And Thamud, who by cutting rocks had built forts in the forest.*

وَفِرْعَوْنَ ذِي الْأَوْتَادِ {10}

10. *And Pharaoh of pegs.*

الَّذِينَ طَعَوْا فِي الْبِلَادِ {11}

11. *Who had created rebellion under transgression.*

فَأَكْثَرُوا فِيهَا الْفَسَادَ {12}

12. *And greatly intensified disaffection.*

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ {13}

13. *So your Providence lashed them too with might.*

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ {14}

14. *Verily your Providence shall stand on the bridge or rights (over hell).⁴*

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ {15}

15. *So when man is tried by his Providence in wealth, he says he has bee appreciated, saying, "My Providence has honoured me."*

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ {16}

16. *And when he is adversely tried, by contracting his provision, he says, "My Providence has disgraced me."*

كَلَّا ۚ بَلْ لَا تُكْرِمُونَ الْيَتِيمَ {17}

17. *This is not at all. Rather, you do not respect orphans (when wealthy).*

وَلَا تَحَاضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ {18}

18. *Nor are you inclined to feed paupers.*

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمَّا {19}

19. *And devour inheritance by mixing legal with illegal.*

وَتُنْحِبُونَ الْمَالَ حُبًّا جَمًّا {20}

20. *And are greatly greedy to amass wealth.*

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا {21}

21. *Not this much when Earth shall be shattered to powder.*

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا {22}

22. *And domination of your Providence with an array (of angels).*

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذُّكْرَىٰ {23}

23. *Man shall realize (truth of ReckoningDay) but of what use is the advice, so late as that?*

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي {24}

24. *When under repentance shall he utter, "Would I had sent ahead to live (for the day).*

فَيَوْمَئِذٍ لَا يُعَدِّبُ عَذَابُهُ أَحَدًا {25}

25. *None shall punish so severely as God on the day.*

وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا {26}

26. *And none shall dispute on this day so cleverly as God.*

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ {27}

27. *Oh you contented faithful (be not afraid of partition of your soul – lo here are Divine Lights to welcome you).*

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً {28}

28. *Revert unto your Providence with pleasure on either side.*

فَادْخُلِي فِي عِبَادِي {29}

29. *Enter into His presence as His true creature.*

وَادْخُلِي جَنَّتِي {30}

30. *And get into paradise.*

Moral

Bodily notes will suffice.

Notes

1. And by Hasanian and Ali.
2. enough to convince him of certainty of the Day of Reckoning

3. Two brother kings, Shadid and Shada, conquerors of the world, latter after former's death, built in Forast of Aden, a model of paradise to live in and when ready, started for it, and when the journey remained a day's distance was destroyed, under Divine Command.

4. Whence no transgressor having swallowed the rights of others shall escape from falling into, There will be three such bridge spans of (1) trust and reconciliation, (2) prayers, and (3) rights failkures to fulfil shall go to hell.

Surah Balad, Chapter 90

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 20

- لَا أُفْسِمُ بِهَذَا الْبَلَدِ {1}
1. *Verily I swear by this City (of Mecca).*
- وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ {2}
2. *And why should I not swear) when you are resident thereof.¹*
- وَوَالِدٍ وَمَا وَلَدَ {3}
3. *And I swear by Ali (born therein) his progeny (Divine Lights).*
- لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ {4}
4. *Verily is mancreated for Labour (which is his destiny).*
- أَيَحْسَبُ أَنْ لَنْ يَفْدِرَ عَلَيْهِ أَحَدٌ {5}
5. *Does he think there is none to control him?*
- يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا {6}
6. *He says² “I have wasted a lot of wealth.*
- أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ {7}
7. *Does he think nobody saw him?*
- أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ {8}
8. *Did We not endow on him two eyes?*
- وَلِسَانًا وَشَفَتَيْنِ {9}
9. *And a tongue and two lips?*
- وَهَدَيْنَاهُ النَّجْدَيْنِ {10}
10. *And pointed him out two paths leading to (good paradise by righteous acts and evil to hell by following passion)?*
- فَلَا اقْتَحَمَ الْعَقَبَةَ {11}
11. *In spite of which he did not cross the table land of gratitude.³*
- وَمَا أَدْرَاكَ مَا الْعَقَبَةُ {12}
12. *And what is that table land?*
- فَكُّ رَقَبَةٍ {13}
13. *Emancipation of a slave.*
- أَوْ إِطْعَامٍ فِي يَوْمٍ ذِي مَسْغَبَةٍ {14}
14. *Or (in the alternate feeding) during (personal) want.*
- يَتِيمًا ذَا مَقْرَبَةٍ {15}
15. *The related orphan.*
- أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ {16}
16. *Or the helpless and homeless beggar.*

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ {17}

17. *And then be of the faithful, advising others on patience and practicing kindness.*

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ {18}

18. *Those are (the attribures of the) followers Ali (Shia).*

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ {19}

19. *And who denied of Our nominated leadership (i.e. of Divine Lights).*

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ {20}

20. *Who shall be hellward encased in a fire box.*

Moral

From Couplet Two it follows Karabla, where the mausoleum of Hussain (dearest to God) and soil whereof has a purificating effect on sinful Shias is supreme.

Clear. Note table land above is affectionate attachment to Divine Lights proved by following them.

Notes

1. Importance of an oath is due to the Prophet, whom the Quraish drew out of Mecca and not due to the town.
2. Omar ibn Abd al-Wad who refused to embrace faith as he had wasted his lot of wealth in dissuading people from embracing Islam and therefore, he was slain in the Battle of the Trench by Ali.
3. To qualify him for admission to Paradise.

Surah Shams, Chapter 91

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 15

- {1} وَالشَّمْسِ وَضُحَاهَا {1}
1. *I swear by the sun (Mohammad) and its illumination (guidance).*
- {2} وَالْقَمَرِ إِذَا تَلَّهَا {2}
2. *And I swear by the moon (Ali) when he succeeds.*
- {3} وَالنَّهَارِ إِذَا جَلَّهَا {3}
3. *I swear by the day which is lit up (by the sun).*
- {4} وَاللَّيْلِ إِذَا يَغْشَاهَا {4}
4. *I swear by the night¹ when it hides² diffusing guidance.*
- {5} وَالسَّمَاءِ وَمَا بَنَاهَا {5}
5. *And I swear by the heavens and their architect.*
- {6} وَالْأَرْضِ وَمَا طَحَاهَا {6}
6. *And I swear by Earth and its spreader.*
- {7} وَنَفْسٍ وَمَا سَوَّاهَا {7}
7. *And I swear by the spirit who created it pure.*
- {8} فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا {8}
8. *Verily did I declare (unto man) illis and piety to which it (spirit) is subject.³*
- {9} قَدْ أَفْلَحَ مَنْ زَكَّاهَا {9}
9. *Verily did he attain salvation (who ruled his passion and) kept thereby pure his spirit.*
- {10} وَقَدْ خَابَ مَنْ دَسَّاهَا {10}
10. *And verily was he unsuccessful who was ruled by his passion.⁴*
- {11} كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا {11}
11. *The tribe of Thamud falsified its prophet, Salih, under transgression.*
- {12} إِذِ انْبَعَثَ أَشْقَاهَا {12}
12. *When the cursed ring leader rose among them.⁵*
- {13} فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا {13}
13. *When the Divine Prophet Salih warned them⁶ “This is a Divine camel and let her have her share of water.*
- {14} فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا {14}
14. *They falsified him and cut out her udders, whereupon their Creator, under wrath, sent them punishment, razing them to ground level.*
- {15} وَلَا يَخَافُ عُقْبَاهَا {15}

15. What do they (Meccans) not even now fear God, Divine punishment for their evil deeds to Divine Lights)?

Moral

Clear.

Notes

1. by tyrannical leader
2. the Divine Light
3. Under human rule, i.e. rule your passions, else they shall rule you.
4. E.g. immediate succession of the Prophet by breaching fealty to Ali.
5. To perpetuate the crime.
6. Kidar ibn Salif, prototype and his companions whom followed ibn Mulgim in Islam.

Surah Lail, Chapter 92

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 21

وَاللَّيْلِ إِذَا يَغْشَى {1}

1. *I swear by the night night (Khalifa II) when it overpowered (Divine Light Ali).*

وَالنَّهَارِ إِذَا تَجَلَّى {2}

2. *When the day¹ shall light up.²*

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى {3}

3. *And I swear by Ali and Fatima (peace be upon them).*

إِنَّ سَعْيَكُمْ لَشَتَى {4}

4. *Verily your attempts are varying.³*

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى {5}

5. *So to him who discharged⁴ and adopted piety.*

وَصَدَّقَ بِالْحُسْنَى {6}

6. *And verified promises held out by Divine Lights.*

فَسُنِّيْسِرُهُ لِلْيُسْرَى {7}

7. *Shall We befit easily⁵?*

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى {8}

8. *Whereas him who was greedy and indifferent.*

وَكَذَّبَ بِالْحُسْنَى {9}

9. *And who falsified (Divine promises held out by Divine Lights).*

فَسُنِّيْسِرُهُ لِلْعُسْرَى {10}

10. *Shall We implicate in difficulties.⁶*

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى {11}

11. *Whereby after his death, his property will be of no avail to him.*

إِنَّ عَلَيْنَا لَلْهُدَى {12}

12. *Verily on Us is the onus of guidance.*

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى {13}

13. *And both the future and present states are Ours.*

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى {14}

14. *So I warned you against the flaming fire.*

لَا يَصْلَاهَا إِلَّا الْأَشْقَى {15}

15. *Wherein shall enter none but the unfortunate ringleaders.⁷*

الَّذِي كَذَّبَ وَتَوَلَّى {16}

16. *And turned away.*

وَسَيُجَنَّبُهَا الْأَتْقَى {17}

17. And shortly shall the virtuous be saved therefrom.

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى {18}

18. Who spent his property in the name of God and purified himself.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى {19}

19. And no obligation of any rests on Him, so he may be rewarded on that account.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى {20}

20. But merely to win Divine Will of the Lord Almighty.

وَلَسَوْفَ يَرْضَى {21}

21. Who may ultimately pay him so much that he shall be pleased therewith.

Notes

1. i.e. 12th Divine Light
2. Rise up to avenge the culprits, as the address is to the Prophet regarding his immaculate family, none else can appreciate the real meanings from allegorical Divine utterances.
3. Some for present and others for Future State.
4. His duties to God and true faith in Future State.
5. to comply with Divine Commands
6. Rendering discharge of duties difficult.
7. Who falsified the Prophet regarding Ali's nomination at Ghadeer al-Khum which was at Divine instance.

Surah Duha, Chapter 93

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 11

وَالصُّحَىٰ {1}

1. *I swear by the early morning.*

وَاللَّيْلِ إِذَا سَجَىٰ {2}

2. *And I swear by the night when it overcasts (the day for rest).*

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ {3}

3. *Your Providence did neither give you up nor is he hostile to you.¹*

وَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ {4}

4. *Future State is preferable to your having worldly exaltation.*

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ {5}

5. *Shortly shall your Providence bestow on you² so you may be pleased with Him.*

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ {6}

6. *Did they not find you in you an invaluable asset when you went to them (to guide them)?*

وَوَجَدَكَ ضَالًّا فَهَدَىٰ {7}

7. *They were missing you.³*

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ {8}

8. *They found in you a sympathizer while imparting Divine knowledge.⁴*

فَأَمَّا الْيَتِيمَ فَلَا تَفْهَرُ {9}

9. *You Muslims do not drive out an orphan.*

وَأَمَّا السَّائِلَ فَلَا تَنْهَرُ {10}

10. *Do not drive out a beggar.*

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ {11}

11. *And, oh Prophet, remind of Divine Bounties in Divine Proximity to your followers.*

Moral

Bodily notes are enough although common translation widely differs.

Notes

1. In his delay of revelation – in answer to questions raised by the infidel Quraish, under instigation of Jewish scirbes regarding the (1) seven sleepers, (2) Alexander and (3) soul.

2. In response to your desire not to keep permanently in hell Shias attached to Divine Lights.

3. Being not acquainted with your acquisitions when We decalred you to them.

4. To such an exten as rendered to you independent of public help, in rendering thanksgiving.

Surah Inshirah, Chapter 94

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 8

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ {1}

1. *Did We not expand your chest.*¹

وَوَضَعْنَا عَنكَ وِزْرَكَ {2}

2. *And lightened your burden (of guidance amidst their belief).*

الَّذِي أَنْقَضَ ظَهْرَكَ {3}

3. *Whereby you were feeling very heavy as though knocking your back.*

وَرَفَعْنَا لَكَ ذِكْرَكَ {4}

4. *And raised your name for your sake (in prayers along with Mine).*

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا {5}

5. *With pains verily are gains.*

إِنَّ مَعَ الْعُسْرِ يُسْرًا {6}

6. *And certainly every pain in the world carries many gains (in the world and eternity).*

فَإِذَا فَرَغْتَ فَانصَبْ {7}

7. *So when you have done your duty (of transmission of Divine Message) you appoint (Ali in your place).*

وَإِلَىٰ رَبِّكَ فَارْغَبْ {8}

8. *And you be busy in glorifying your Providence.*

Moral

This Surah with the preceding Surah is considered as one.

Notes

1. With help of Ali as your successor and conquest of Mecca.

Surah Tin, Chapter 95

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 8

وَالَّتَيْنِ وَالزَّيْتُونَ {1}

1. *I swear by the fig (Hassan) and the olive (Hussain).*

وَطُورِ سَيْنِينَ {2}

2. *And I swear by Mount Sinai (Ali).*

وَهَذَا الْبَلَدِ الْأَمِينِ {3}

3. *And I swear by this save town of Mecca (Fatima).*

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ {4}

4. *Verily did We create man (First Khalife) in the best of features.*

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ {5}

5. *Then hurled him into hell of the lowest grade.¹*

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {6}

6. *Except for those who put faith in (Divine Lights) and acted righteously is a boundless reward.²*

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ {7}

7. *Oh man, to falsify Day of Reckoning.*

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ {8}

8. *Is not God the best to judge among judges (who are His mere creatures). Certainly is He (I testify thereto).*

Notes

1. For his misdeeds of bearing a grudge to the Divine Lights.,

2. As rewards of piety, before maturity, go to parents and similarly vices if parents have lead them thereto. After 40 years in Islam he is rendered immune and madness and leprosy. With 50 reduction in accounting, with 60 he is induced to penance, with 70 heavenly inmates take a liking to him, with 80 virtues doubled and vices eliminated, with 90 source of commencement and end of life wiped out and his intercession for housemates accepted and is known as captive of God on Earth, and with dotage, virtues of youth are recorded. Which is what leads you on the face of above arguments.

Surah 'Alaq, Chapter 96

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 19

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ {1}

1. *Oh Mohammad, read out the name of your Providence who (first) created your light before physical creation at large).*

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ {2}

2. *And created man from the clot.¹*

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ {3}

3. *Read (glorify) and your Providence is by far more exalted than any (conceivable) creation.*

الَّذِي عَلَّمَ بِالْقَلَمِ {4}

4. *Who taught (Ali) to write with the pen.²*

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ {5}

5. *He taught Adam when he did not know (anything).*

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ {6}

6. *No,³ man is subject verily to transgression.*

أَنْ رَأَاهُ اسْتَعْجَى {7}

7. *When he finds himself provided so much as to be independent of others.*

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ {8}

8. *Verily to your Providence is reversion (of everything).*

أَرَأَيْتَ الَّذِي يَنْهَىٰ {9}

9. *Did you notice⁴ preventing men contacting.*

عَبْدًا إِذَا صَلَّىٰ {10}

10. *His creature, when latter prays (unto Him).*

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ {11}

11. *Do you see if the Prophet is on the right path?*

أَوْ أَمَرَ بِالتَّقْوَىٰ {12}

12. *And orders piety (to be observed in all human dealings).*

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ {13}

13. *Did you notice abu Jahal falsifying him and turning away from him?*

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ {14}

14. *Does he not know? Verily does God see (what he does).*

كَلَّا لَئِنْ لَمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ {15}

15. No,⁵ if he does not desist, shall We certainly drag him by the forelock.

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ {16}

16. Forelock which has sinned and erred.

فَلْيَدْعُ نَادِيَهُ {17}

17. Let him call upon his assembly.

سَنَدْعُ الزَّبَانِيَةَ {18}

18. Shortly We shall command angels of hell.

كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ ۝ {19}

19. No,⁶ Do not follow him. Rather, prostrate (before God) to gain (His Proximity).

Moral

Clear. Abu Jahal, who disbelieved and disliked the Prophet's prostrating before God the Unique and his failure to undo him, has been from couplet 9, to end pre-saging his destruction.

Notes

1. This is the first surah revealed as per Divine Light 5.
2. I.e. all about the world and the Future State.
3. It is unfair to be ungrateful to His bounties when he is in power and pelf. Pray to be so much provided, as not to be independent of Him, nor reduced to such an extent as to stretch your hand to His creation.
4. Valid ibne Mugaera.
5. It is unfair, the infidel should talk so rudely.
6. It is unfair he so deems he had better rectify himself.

Surah Qadr, Chapter 97

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 5

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ {1}

1. *Verily We revealed it (the Glorious Qur'an) in the night of Decree.*¹

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ {2}

2. *What do you understand as to what is the night of decree?*

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ {3}

3. *Night of decree is superior to 1000 months.*²

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ {4}

4. *When the angels with "Ruh" come down on Earth from Providential sanction to each of Divine Lights.*³

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ {5}

5. *Wishing peace to them (from all evils of devils) until daybreak.*

Moral

Peace to the faithful is offered at five place in the Future State: (1) at partition of soul, (2) at dor of paradise, (3) in paradise, (4) in upper chambers of paradise, and (5) on receipt of bounties.

In every city where Divine Light resides there is a ladder of Light to Heaven when angels come and go carrying Divine message.

Notes

1. Of Creation for information of Divine Lights ahead of occurrence.
2. Reign of the tyrants who seized Khilafat from Ali duly Divinely nominated.
3. And place before them events of forthcoming year.

Surah Bayyinah, Chapter 98

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 8

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ {1}

1. *The infidels¹ and Associates² did not part with another² until the expectant prophet came to them when there was a division among them.³*

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً {2}

2. *(It is) the Divine Messenger who has been reading (to them) purificative text.*

فِيهَا كُتِبَ قِيمَةٌ {3}

3. *Consisting of advice.⁴*

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ {4}

4. *And men of revealed religions did not divide amongst themselves, except after receipt of clear proof.⁵*

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقِيَمَةِ {5}

5. *They had not been commanded except to worship God alone sincerely⁶ in all respect without favouring any cult and be ready at prayers and payment of tithe and this is the true faith⁷ to last forever.*

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ {6}

6. *Verily infidels of revealed religions and associators shall be permanently in hell and they are the worst of creatures.*

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ {7}

7. *Verily the faithful who acted righteously are the best of creation.⁸*

جَزَاءُ وَّهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ {8}

8. *their reward is before their Providence, paradise, below which flow streams wherein shall they ever abide, God being pleased with them, and they being pleased to God. This reward is for him who fears his Providence.*

Moral

Bodily notes are enough.

Notes

1. From men of revealed religions Jews and Christians.
2. As they are expectant of the advent of the Prophet of Arabia.
3. Some believed and others disbelieved.
4. Laws and Divine Philosophy.
5. On identity of the expectant Prophet.

6. Without attributing to Him creational qualities and associating the cult thereby.
7. Of the sole Sovereignty of God.
8. These are Divine Lights followers in the word of the Prophet (vide Shavadedul tanzil of Hakim Abul Khaskani and Hulyatul Auliya of Haves Abue Naeem Isphani).

Surah Zilzal, Chapter 99

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 8

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا {1}

1. *When the earth shall quake*

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا {2}

2. *and throw off its hidden treasures¹*

وَقَالَ الْإِنْسَانُ مَا لَهَا {3}

3. *and when Ali shall address her, “What is up with you?”*

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا {4}

4. *On that day she will, in response, inform (what has been penetrated into her).*

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا {5}

5. *Of what her Providence shall reveal to her.*

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ {6}

6. *On that Day (of Reckoning) shall emerge men in varying moods to view their deeds.*

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ {7}

7. *He who has done good, least little bit, shall see it.*

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ {8}

8. *And similarly, he who has done ill, the least little bit shall see it.²*

Moral

Once Earth quaked in Medina and both Khalifas being helpless to ease the situation, ran to Ali, who quelled it, after laying his hand therein and uttering in a commanding tone. People were surprised, when he warned them of this Surah, presages his future relation with Earth.

Notes

1. Human deeds, wealth concealed without payment of tithe, etc.
2. Man, in hell, having seen good of his deed shall be grieved for not having done in winning Divine Will. Similarly men in paradise having done ill will think of the Almighty for being forgiven due to penance.

Surah 'Adiyat, Chapter 100

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 11

وَالْعَادِيَاتِ ضَبْحًا {1}

1. *I swear by the quickly riding invaders whose horses breath fast.*

فَالْمُورِيَاتِ قَدْحًا {2}

2. *And I swear by whose hoofs let out sparks of fire, while striking against rocks.*

فَالْمُغِيرَاتِ صُبْحًا {3}

3. *And I swear by the defeating animals Divine enemies (i.e. riders thereof) in the early morning.*

فَأْتَرْنَ بِهِ تَفْعًا {4}

4. *Whereby they raise dust storms in the atmosphere.*

فَوَسَطْنَ بِهِ جَمْعًا {5}

5. *And then pierce themselves into the hearts of the enemies.¹*

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ {6}

6. *Verily man is ungrateful to his Providence.*

وَإِنَّهُ عَلَىٰ ذَلِكٍ لَّشَهِيدٌ {7}

7. *And he himself is a witness thereto.*

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ {8}

8. *And he has intense love for wealth.*

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ {9}

9. *What! Does he not know when they will be raised from the graves?*

وَحُصِّلَ مَا فِي الصُّدُورِ {10}

10. *And secrets of the hearts will be exposed.*

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ {11}

11. *Their Providence on that Day (of Reckoning) shall certainly be know (of their deeds, in their eyes).*

Moral

Bodily notes are enough.

Note

1. This relates to the Battle of Salasil, when the tribe of Bani Salim, lying about Medina, had been plotting against the Prophet, who has advised, through Gabriel, to take action. He deputed Abu Bakr and later Omar, to lead the forces against them, when both returned in failure, leaving the battlefield. Then Omar Ibn Aas was sent, who followed suit. Finally, Ali was ordered to lead the same forces, who were taken cross-country, marching during the night alone, when he was opposed by the former three leaders, who felt he should surpass them. Ali, having reached the spot after morning prayers, when in admiration of his deeds was revealed this Surah.

Surah Qari'ah, Chapter 101

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 11

الْقَارِعَةُ {1}

1. *The knocking calamity.*

مَا الْقَارِعَةُ {2}

2. *What is the knocking calamity?*

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ {3}

3. *What do you understand by the knocking calamity?*

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ {4}

4. *The day when man will become like a scattered mantoo.¹*

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ {5}

5. *And mountains be like carded wool.*

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ {6}

6. *So he whose scalepan of virtues shall overweigh.*

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ {7}

7. *Shall be cheerful with the heart content.*

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ {8}

8. *And he whose scalepan of virtues shall underweigh.*

فَأُمُّهُ هَاوِيَةٌ {9}

9. *He shall have his abodce in Hawiya.*

وَمَا أَدْرَاكَ مَا هِيَتْهُ {10}

10. *What do you understand thereby?*

نَارٌ حَامِيَةٌ {11}

11. *Flaming fire.*

Moral

Enough. Deeds relate to faith, character, and acrs judged, i.e. weighted in a scalepan, i.e. by Divine Light of his time.

Note

1. Due to sins being exposed and having to account for them.

Surah Takathur, Chapter 102

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 8

أَلْهَاكُمْ التَّكَاثُرُ {1}

1. *Excess of wealth (property and children) ruined you.*¹

حَتَّى زُرْتُمُ الْمَقَابِرَ {2}

2. *Until you joined the majority.*

كَلَّا سَوْفَ تَعْلَمُونَ {3}

3. *No (you have not realized the intensity of agony) you will shortly appreciate it (in Resurrection).*

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ {4}

4. *Ad then you willk realize on the Day of Reckoning.*

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ {5}

5. *Verily had you known with certainty.*²

لَتَرَوُنَّ الْجَحِيمَ {6}

6. *When you will be questioned on the day regarding (the greatest) bounty, "Love of Divine Lilghts."*

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ {7}

7. *On crossing and you will certainly see Hell (and crossing over it).*

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ {8}

8. *When you will see it with an eye of certainty (on being thrown therein).*

Moral

Clear.

Notes

1. By being negligent of Divine duties.
2. You would not have neglected what was required of you.

Surah Asr, Chapter 103

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 3

وَالْعَصْرِ {1}

1. *By the period when Kayam¹ will appear.²*

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ {2}

2. *Veril the hostile party³ shall undergo a heavy loss.*

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ {3}

3. *Except the faithful acting righteously and advising to stand by Truth⁴ and bearing patiently when (present hard times).⁵*

Moral

For further elucidation of “Faith” see expounding thereof by Divine Light 1 Ali. Faith expounded by Ali (Divine Light 1). Reference Moral to Surah 103.⁶

Notes

1. 12th Divine Light.
2. As he is hidden under Divine commands.
3. To Divine Lights busy about accumulation of wealth.
4. Right cause of Divine Lights.
5. God qualified 12th Divine Light by His attribute of Invisibility.
6. When asked about Faith, he remarked: (1) it was recognition by the heart, (2) and its admission by the tongue, (3) confirmation by acts.

When asked how it could be recognized he remarked: Faith is based on four pillars: (1) patience, (2) certainty, (3) justice, and (4) self-denial. Again, patience has four phases: (1) longing, (2) fear, (3) piety, (4) expectation. Thus he who has longing for paradise forsakes pleasures of the world and closes his eyes against them and he who is afraid of fire, flees from illegal and unfair. He who became pious, lightened his grief, he who expects death hastens to righteous acts. Similarly, certainty has four phases: (1) consideration of intelligence, (2) realising truth, (3) taking lessons from others, (4) following predecessors. He who considered affairs intelligently, knowledge and action thereon was manifest before him, and he to whom was evident wisdom and straight path was acquainted with taking advice from states of acquaintances. He who took lessons from others, remained with them. He who followed predecessors saw consequences thereof was convinced of origin of birth and reversion thereof.

Now justice has four phases: (1) effort in discovery, (2) attaining truth wisely (3) ordering virtue, (4) steady in being firm. He who made an honest effort discovered truth, and he who discovered gave a true decision based on religion, and ordered virtue, and he who was firm in his character gained fame in society, leading pleasant life. Similarly, self-denial has four phases: (1) ordering virtue, (2) barring vice, (3) purity in speech, (4) hostile to evil by (1) strengthening the faithful, (2) by driving out imposters, (3) by discharging his duty bounden on him, (4) to win Divine will, God shall cast wrath on the hostile forces and will be rewarded on Reckoning Day by Providence.

N.B. Everybody's test shall depend on the share of Faith endowed on him by Providence.

Surah Humazah, Chapter 104

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 9

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ {1}

1. *Hell (worst part of) is for traducer and backbiter.*

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ {2}

2. *Who collects wealth and keeps on counting it.*

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ {3}

3. *Thinking his wealth will make him live forever.*

كَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ {4}

4. *So it is not, it shall be cast into hell Hotma.¹*

وَمَا أَذْرَاكَ مَا الْحُطَمَةُ {5}

5. *And what do you understand by “Hotma?”*

نَارُ اللَّهِ الْمَوْقَدَةُ {6}

6. *Divine Hell fired by Him.*

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ {7}

7. *Which shall rise up to the heart.²*

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ {8}

8. *(And after extricating sinful faithful therefrom) shall be sealed by dropping curtains thereover.*

فِي عَمَدٍ مُّمَدَّدَةٍ {9}

9. *When they shall (infidels and associators) permanently reside therein.*

Moral

Clear.

Notes

1. For not being legalized by payment of legal dues.
2. Exciting mental pain, and later prevailing over entire body.

Surah al-Fil, Chapter 105

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 5

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ {1}

1. *Did you notice how your Providence treated the forces of elephants?*¹

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ {2}

2. *Did he not turn their (entire) intrigue into a failure?*

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ {3}

3. *And sent an army over them of small birds.*

تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ {4}

4. *Which were casting over them earthen balls dried up.*

فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ {5}

5. *Which rendered them like brown dust as though swallowed up.*

Moral

God, Who is Omnipotent to safeguard His Sanctuary is also Omnipotent to safeguard His Islam when His beloved Prophet died when Ali was busy in his burial ceremony, and his companions having no faith, buried to seize Ali's succession on plea of a rising.

Note

1. An Abyssinia king, Abraha sent an army of elephants to pull down the holy sanctuary of the Ka'ba with the white elephant Mahmood at their head, who refused to enter the sanctuary. The entire army was filled by Divine Army of tiny birds flowing over their heads, with pebbles in the claws and mouth and dropping them over them.

Surah Quraish, Chapter 106

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 4

لِإِيلَافِ قُرَيْشٍ {1}

1. *(Since We had made) the Quraish fond of travelling in cold and summer.*¹

إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ {2}

2. *For this love is infused unto them to tour in cold and summer equably.*

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ {3}

3. *They had better, therefore, worship the Providence of this sanctuary.*

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَّهُمْ مِنْ خَوْفٍ {4}

4. *Who feeds them in hunger and makes them safe against foreign invasion.*

Moral

Clear. This makes with the previous Surah one Surah.

Note

1. Until today Baghdad Railway is full in summer and winter.

Surah al-Ma'un, Chapter 107

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 7

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ {1}

1. *Did you notice him who falsifies the Reckoning Day?*

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ {2}

2. *And for this reason he is driving out an orphan.*

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ {3}

3. *And does not encourage feeding paupers.*

فَوَيْلٌ لِلْمُصَلِّينَ {4}

4. *And worst hell is for those prayer performers*

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ {5}

5. *who are slothful at its discharge.*

الَّذِينَ هُمْ يُرَاءُونَ {6}

6. *And thy do so under pretence.*

وَيَمْنَعُونَ الْمَاعُونَ {7}

7. *And prevent men from lending domestic needs.*

Moral

Clear.

Surah al-Kawthar, Chapter 108

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 3

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ {1}

1. *Verily did We endow on you the right of intercession.*¹

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ {2}

2. *Say prayers raising your hands to your hiears while repating God's name under takbir.*

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ {3}

3. *Verily shall your adversary be with an issue.*

Moral

Ladies visting shrines of Divine Lights should strictly observe Pardah, circumperambulation about the shrine by the faithful is highly appreciated and the first to was Dhul Janah. They should also avoid when men congregate densely.

Intercession depends on sincere affection of Ahl al-Bayt, displayed by participation in their sorrows and joys (such as birthdays) by Shias who uphold every member (young or old) who participated in the Tragedy of karbala, holding like attributes, proving them on the eventful day and after.

Note

1. To Ali's shias who will feed them with mutton on Reckoning Day, driving out the hostile party which seized his right of immediate succession to the Prophet.

Surah al-Kafirun, Chapter 109

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 6

قُلْ يَا أَيُّهَا الْكَافِرُونَ {1}

1. Say, “You infidel Quraysh (when God knew they would not embrace faith).”

لَا أَعْبُدُ مَا تَعْبُدُونَ {2}

2. I shall never worship those idols when you are worshipping as per your request.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ {3}

3. And you are not going to worship God as I am worshipping.

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ {4}

4. And I am never going to worship anytime you idols whom you worship.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ {5}

5. And you are not going to worship Go, I am worshipping.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ {6}

6. So let your reward for worship lie for you and mine for me.

Moral

Clear.

Surah al-Nasr, Chapter 110

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 3

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ {1}

1. *When Divine assistance and conquest comes*

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا {2}

2. *you will see people in hordes embracing Islam.*

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا {3}

3. *So, you glorify your Providence and pray forgiveness of sins.¹ Verily He is Mighty at accepting penance.*

Moral

On Conquest of Mecca:

Causes: During peace of Hadebiya, one of its terms was safeguarding the life of the conflicting parties residing in Mecca or Medina, the bani Khazaya, the faithful were hostile to Bani Bakr, the infidels at Mecca. The latter slandered the Prophet before the former which resulted in an altercation, leading to loss of life of the former. News reached the Prophet at Medina and Abu Sufyan failed to effect a fresh treat with the Prophet, who marched against Mecca, and Sufyan embraced faith, under intercession of Abbas, the Prophet's uncle and secured security of life for self and those under his roof swave two songstresses, one of whom was slain and the other escaped. Later, the Prophet, with the help of Ali, destroyed the idols at Ka'ba, said prayers and handed keys there of Talha, original holder. He accepted fealty to Islam at Mount Safa, with men in hands and ladies in a cup of water, on condition of their not associating, fornicating, stealing, and abiding by virtuous ordinances of Islam. Ali, rising on the Prophet's shoulders, destroyed the final idol.

Note

1. On behalf of Shias.

Surah Lahab, Chapter 111

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 5

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ {1}

1. *Be both hands of Abu Lahab cut off and he be condemned.*

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ {2}

2. *Neither his property nor his acquisitions shall save him from getting into hell.*

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ {3}

3. *Wherein shortly shall he be hurled.*

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ {4}

4. *And his wife¹ (carrier of thorny wood to place across the street whereby the Prophet crossed.*

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ {5}

5. *She shall have the fiery chain around her neck in hell.²*

Moral

Clear.

Notes

1. Um Jamila.
2. Vice the rope of a palm tree for her attempt at slandering the Prophet.

Surah al-Ikhlās, Chapter 112

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 4

قُلْ هُوَ اللَّهُ أَحَدٌ {1}

1. Say, “He¹ is God Unique (in Himself).²

اللَّهُ الصَّمَدُ {2}

2. Allah is Self-sufficient and Self-existent, and so shall He ever be.

لَمْ يَلِدْ وَلَمْ يُولَدْ {3}

3. He has borne none,³ nor born of any.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ {4}

4. None is like Him.⁴

Moral

As a result of the Jews questioning the Prophet about God, above Surah was revealed.

Notes

1. Who cannot be seen, located, nor comprehended and unchangeable as He is much less assumes any form by descent, visible or otherwise, on any account, all of which are attributes of the creation)

2. Unlike any in personality or attributes.

3. Son, soul, sorrow, joy, purity, or otherwise, hope, fear, hunger, thirst, which are all attributes of His creation.

4. In power, knowledge, wisdom, mercy, justice, glory, punishment, etc.)

Surah al-Falaq, Chapter 113

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 5

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ {1}

1. Say, "I pray protection of God, the Lord of Morning

مِنْ شَرِّ مَا خَلَقَ {2}

2. from evil influence of creation.

وَمِنْ شَرِّ عَاسِقٍ إِذَا وَقَبَ {3}

3. And from evil influences due to night, when it envelops.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ {4}

4. And from the evil influences of females, blowing when they do so.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ {5}

5. And from the jealous when they do so.

Moral

Used as an amulet.

Surah al-Nas, Chapter 114

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 6

قُلْ أَعُوذُ بِرَبِّ النَّاسِ {1}

1. *Say, I seek protection of the Providence of humans.*

مَلِكِ النَّاسِ {2}

2. *Monarch of humankind.*

إِلَهِ النَّاسِ {3}

3. *God of humankind.*

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ {4}

4. *Against misgivings of the devil.*

الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ {5}

5. *Who produces misgivings in the heart of humans.*

مِنَ الْجِنَّةِ وَالنَّاسِ {6}

6. *One of whom is from spirit and the other (his followers) in humans.*

Moral

Every faithful has two ears to his soul, one of which is seated Divine angel, protecting against the evil influence and on the other, the devil producing misgivings, of whom are two, one in spirit and the other in humans.

Appendix 8: (Ali's) Confidential Inter-course of Sentiments

1. *I begin in the name of God, the Merciful, the Compassionate. Oh my Lord, shower Your mercy on Mohammad and his infallible. Hear my supplication when I pray unto You and listen to my secretes when I expose them to You, for I have fled unto You and presented myself before You, downtrodden, beseeching, nevertheless hoping in Your bounties which are known unto You along with my needs being acquainted therewith, and are not secreted from You, my changing behaviour, my final destination and with what I propose to have holy communion with You, laying before You my wants with which I desire my end, and verily You decree in my favour and already been set on what shall proceed from me secretly and openly from the beginning to the end of my life, and certainly lies in Your hands alone, and with none other else, its increase and decrease to my profit or loss.*

2. *Oh my Lord, if You do disappoint me, who else can provide for me, and if You do disgrace me, who else can help me? Oh my Lord, I seek Your shelter against your wrath and its downcast. Oh my Lord, if I am unworthy of Your mercy, verily You are generous of Your boundless grace. Oh my Lord, do I view myself standing before you and verily has overcast shadow of my pretty confidence in you. You command what You deem fit, and covered me with Your forgiveness in the past. Oh my Lord, if You have forgiven, who else is more deserving than you, and if death approaches me without Your proximation due to my evil deeds, verily have I admitted my sins to plead my case for forgiveness. Oh my Lord, verily have I dared myself by viewing my case. Woe to me if You do not forgive me.*

3. *Oh my Lord, ever have been Your bounties on me during the worldly life, so cut not of the same after death. Oh my Lord, how can one viewing at your hopeful mercy, despair of it after death when hitherto You have not disapproved? Rather, viewed affectionately in my life time. Oh my Lord, approve my acts with Your befitting generosity, extending grace to a sinner whose ignorance has involved him. Oh my Lord, verily did You hood wing my failings and I stand in need thereof, all the more of their being masked in Eternity. Oh my Lord, verily did You oblige me by not exposing them before Your righteous souls, so I beseech You not to disgrace me on Reckoning Day in the presence of spectators.*

4. *Oh my Lord, Your generosity is my great trust to fall back on, whereas Your pardon is superior to my acts. Oh my Lord, cheer me when I stand before You during dispensation of justice to Your creatures on Judgment Day. Oh my Lord, I plead before You as one who cannot afford to be independent thereof, so condone my failings and absolve me therefrom. Oh most generous of the generous, before whom beseech the sinners. Reject not my wants and disappoint me not in my hopes and cut not them off, voiding my trust in You. Oh my Lord, if ever do You desire my destruction, verily would You not have guided me and if ever you did desire my disgrace, verily would You not have given me a shelter. Oh my Lord, I do not expect being turned out without granting of my wants from You, since I have consumed my life in their entreat unto You.*

5. *Oh my Lord, eternal has been Your glory on increase in degree without mitigation as do You desire and will. Oh my Lord, if You did hold me up in my crimes, do so with Your pardon, and if You do fling me into Hell certainly shall I declare to residents thereof Your love I cherish in my heart. Oh my Lord, on the side of obedience unto you is an insignificant share of my deeds. Verily is my hope on the side of my trust unto You, significant. Oh my Lord, how can I be expelled disgraced in disappointment from Your Gate, when certainly have I cherished hopes of Your generosity which You shall not send me back without being forgiven with salvation to boot.*

6. *Om my Lord, verily have I wasted my life in utter ignorance of You and youth in swoon, being distant from You. Oh my Lord, neither did I awake nor did I deviate from the path of Your wrath. Oh my Lord, I am a slave of Your slave, standing before You, beseeching Your generosity. Oh my Lord, I am a creature, supplicating for what I had been in the past to be condoned and now I am ready to be directed to Yourself for Your favour, due to lack of shame, and I beseech You for forgiving me, since the latter is an admirable attribute of Your generosity.*

7. *Oh my Lord, I have no strength to save myself, so do You swerve me from sins, except when I am awake in Your affection. Just as You do desire I should be grateful to You for being admitted within Your grace after being purified from the filth of negligence unto You. Oh my Lord, behold me with an eye, at one who beseeches You and You do reply unto him and divert him into Your assistance, for verily obedience unto You, oh You so near, who does not get far away from one lost in self-deception, and oh You generous, who does not reserve self from one, trusting unto You for requital.*

8. *Oh my Lord, grant my frightened heart, drawing near to Your truthful tongue raising me to You and active sight approximating You. Oh my Lord, he who recognizes You is not ignorant and he who sought Your shelter is not disgraced, and he who approached You is not a slave. Oh my Lord, who is delighted in You, is enlightened and he who sought Your shelter secured himself, and verily he is delighted in You. Oh my Lord, do not disappoint me in my hopes from Your mercy and veil me not from Your compassion.*

9. *Oh my Lord, enrol me in the list of Your lovers, giving me room reserved for the increase of Your love. Oh my Lord, inspire in me passion for Your remembrance and courage, seeking rest and success in Your names, and place of Your sanctity. Oh my Lord, it is for You to take me to the residence of the group, supplicating You and home of the pious of Your choice, for verily do I own no strength of my own to avoid neither evil nor energy to earn virtue.*

10. *Oh my Lord, I am a weak creature, a sinner and a defective slave, so do not count me among those turned out of Your presence and whose negligence has prevented them from Your condemnation. Oh my Lord, my entire devotion is to You, do You grant me enlightening eyes of my heart to view at Your grace until it pierces by burning veils of my heart to attain mine of the Glory, keeping my soul under suspension under Your grace. Oh my Lord, include me among those whom You did invite and who responded to Your call and whom do You behold and who fall in swoon in awe of Your*

glory and whom do You reveal what they discharge openly. Oh my Lord, let not despair gain on my pretty hopes in You and cut them not under Your handsome generosity.

11. Oh my Lord, if my failings have degraded me in Your eye, overlooks them out of my pretty trust in You. Oh my Lord, if my sins have lowered me in Your bounteous courtesy, verily have they informed me of Your past generous condonation. Oh my Lord, if my ignorance kept me unconscious of preparing the self to meet You verily has it informed me of the knowledge of Your generous gifts. Oh my Lord, if you did invite me, Your punishment to Hell, verily did You call me to paradise, Your countless requital.

12. Oh my Lord, I pray to You an beseech and importune to shower Your mercy on Mohammad and his infallible family, including me among those ever-remembering You, without breaching fealty to You and do not let me be ungrateful to You, under-estimating Your commands. Oh my Lord, take me to Your dignified Light which is the most pleasing whereby I became aware of You and deviate from them not knowing You and stand in awe of You, guarding the self against Your ill-will. Oh dignified and generous Lord, do shower Your mercy on Mohammad and his infallible pious family sending peace copiously unto them.

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