



The Glorious Qur'an, translated with Commentary of Divine Lights Set 4

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*The Glorious Qur'an, translated with Commentary of Divine Lights by
Ali Muhammad Fazil Chinoy. Set 4, Manzil 4, from Surah al-Isra' (Bani
Isra'il) (17) to the end of Sura Al-Furqan (25).*

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Surah al-Isra', Chapter 17

Surah al-Isra' or Bani-'Israel (The Children of Israel), Chapter 17

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ
لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ {1}

1. Pure is He Who carried (on Burak) His creature during the night from the holy sanctuary of Mecca to Jerusalem¹ which has been sanctified, to show him His signs. Verily He is Hearing and Seeing.

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا {2}

2. And We had revealed unto Moses in the Torah, wherein was guidance for the Jews in which they should not adopt anybody except God their Lord.

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا {3}

3. They were the progeny of those whom We had boarded with Noah, in the Ark. Verily Noah was a grateful creature.

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لُتْفُسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا {4}

4. And We had informed them in the Torah in which they would rise in rebellion twice².

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۚ وَكَانَ وَعْدًا مَفْعُولًا {5}

5. And when the (second) occasion to put down the continuity of this rebellion came, We sent against you a formidable foe³ who entered the City and thus fulfiller our promise.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا {6}

6. Then again, We gave you a second victory and reinforced you with property and children and greatly enhanced your resources.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا {7}

7. If you do otherwise, you will reap the consequences (thereof) accordingly, and when the second opportunity came for your sedition⁴ (for Islam). We sent him, who disgraced you by entering the mosque as per previous foe and continued destruction until success attended him.⁵

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ۚ وَإِنْ عُدتُمْ عُدتُمْ ۚ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا {8}

8. Shortly, your Providence may be merciful on you, and for infidels, We have made Hell a jail.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
كَبِيرًا {9}

9. Verily this Holy Text points out a direct way (to Divine Proximity) to those faithful, who have been acting righteously, and gives them tidings of mighty rewards for them.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا {10}

10. And for those who do not believe in Eternity, We have equipped an intense punishment⁶.

Religious Moral

1. Prophet rode Burak to gain “physical Ascension under Gabriel’s care.
2. Events of ages of Moses are likened to those of Islam which will follow suit, which is one way of Divine guidance.

Verses 11 – 22

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا {11}

11. And man prays for evil as for good, and he is hasty in his action.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلُّ شَيْءٍ فَصْلَنَاهُ تَفْصِيلًا {12}

12. And We have made night and day as Our signs ad replace the night with daylight to enable you to seek livelihood through your Providence and to count period, and take account and everything We have described in detail.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا {13}

13. And for every man, We have hung an amulet of actions around his neck, which on Reckoning Day, shall We take out, and opt it for him to see.

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا {14}

14. Read your recorded deeds and you are enough to take your own account.

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا {15}

15. He who is guided is guided for his own sake and he who is lost in misguidance shall suffer himself, and nobody is going to bear the burden of others, and We are not going to punish any generation until We raise a prophet from amongst it.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا {16}

16. And when We intend to destroy a town after establishing right to Our obedience, We increase the wealthy therein, and they begin to disobey

Us despite Our warnings and then become liable to punishment when We destroy them thoroughly.⁷

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۖ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا {17}

17. And how many generations, after Noah, have We destroyed! And your Providence is self-sufficient in circumspecting His creatures.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْهُورًا {18}

18. Who desires the world, We hasten for him his destined share therein, and then mark him up for Hell, wherein he will be hurled disgraced and destroyed.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا {19}

19. And he who intends eternity and attempts in the way⁸ patience cheerfulness, tact, wisdom, courage, and justice in which it has to be attempted, provided he is faithful⁹ to acquire Divine Will against worldly attractions, shall be one whose attempts will be appreciated¹⁰

كَلَّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۖ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا {20}

20. We enhance gifts of these (latter) and those (former) and your Providential gifts are not withheld to any.

انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا {21}

21. See how We raise grades of one over another? Similarly, shall be grades in eternity in varying degrees, as per corresponding deeds.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُومًا {22}

22. Do not associate any with God lest you may remain disgraced and disparaged.

Religious Moral

1. Every act, good or evil, remains a record for exposition on Reckoning Day. Better get it recorded to please you on Day of Judgment, by penance, if evil.

2. With wealth, luxury increases and calls for a revolution, ending in Divine wrath.

3. Prosperity in world and eternity depends on earnestness and hard work, worldly prosperity is transitory and subject to accounting, unlike eternal, which is unaccountable and permanent. Earnestness is the devotion of all the faculties which contribute causes for patience, endurance to overcome pains, strength to overcome weakness, bravery to face danger, sustenance to entertain hope, lightness of difficulties. Man should trust in God, and God shall fulfil it as per His Will, and he should labour, as earnestly and sincerely, as if he himself did it, leaving to none what pertains to him, praying to god to help him in his endeavours.

It may be noted actions have three phases: those of inanimate object having external agency, those of animals having motives but void reason, those of man govern reason, hence freedom of human action restricts this freedom within bounds of rationality, bearing in mind object of his creation.

Destruction of civilization starts with cities, where glory and pomp flourish and abound.

Verses 23 – 30

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَنْتَلِعَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا {23}

23. And your Providence has finally decided, “Do not worship any but Him” and oblige parents, and when they attain old age in your presence, either one or both of them, do not say Eh! to them. And do not look askance at them, and talk mildly to them.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا {24}

24. Bow down your shoulders and pray Divine mercy for them and for cherishment as they cherished you in childhood.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا {25}

25. Your Providence knows what is in your heart. If you are righteous verily God is forgiving to the entreating.

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا {26}

26. And give dues to the relations who are poor, wayfarers and do not waste.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا {27}

27. Verily those who squander their wealth are the devil’s brethren and the devil is disobedient to his Providence.

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا {28}

28. And if anyone comes to ask you anything and if you have nothing to spare, turn your face politely away from him.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا {29}

29. Do not be so miserably as to wrap your hand around your neck nor widen it to such an extent as to render you liable to contempt.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا {30}

30. Verily your providence expands and contracts provisions on whomsoever He likes. Verily He is acquainted with His creatures, He is circumspective to all.

Moral

1. Obligation to parents is brought in close proximity to Divine worship, as an injunction neglecting which is a major sin alike association (for further elucidations vide Moral Paragraph 2, Mary).

2. As per Divine Light Six, this refers to the Prophet and Ali, spiritually and superseding any of these two or one renders condemnable to hell, under disinherison.

3. Passion to acquire riches to support vain glory corrupts the purest soul and extravagance will invite poverty, leading to dependence and corruptions.

Verses 31 – 52

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا
{31}

31. Do not kill your children for fear of poverty, We provide for you and them. Verily their killing is a major sin.

وَلَا تَقْرَبُوا الزَّانَا ۚ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا {32}

32. Do not approach fornication, it is highly evil and a major sin.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ ۚ إِنَّهُ كَانَ مَنْصُورًا {33}

33. Do not kill anybody except on grounds of justice. Those who kill an innocent being shall see assistance rendered to the heirs of the murdered against him. There will be no excess therein. Verily the martyr has been thus assisted¹¹.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا {34}

34. Do not approach property of orphans, except under most sensible reason and under sheer necessity, fulfil promises. Verily, on this, you shall be questioned.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {35}

35. Measure fully and do not under weigh. This is best if you understand.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا {36}

36. Do not utter anything you do not know, verily ears, eyes, and heart are all liable to question.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا {37}

37. Do not walk pompously on Earth, for you are not going to tear it off or go up hill.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا {38}

38. All these are sins under Divine disapproval.

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۚ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا {39}

39. These are what We have revealed unto you being part of “Divine Philosophy” and do not associate any with God, lest be thrown into hell, disgracefully.¹²

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا {40}

40. Do you describe angels to be daughters of God and sons for you? This is a mighty claim.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا {41}

41. And verily We have repeatedly described in the Text reasons for you to take advice (at God being unique) but they do not know anything except which enhances their hatred (to the text).

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَا بُتْعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا {42}

42. Say, "If there was only other associates of God, as per their suggestion, he would have found a way to the glorious throne (of knowledge).

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا {43}

43. He is far above what they speak.

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا {44}

44. Everything in the seven Heavens and Earth glorifies Him and there is not one who does not glorify Him, but you do not understand its glorification. Verily He is highly Forgiving and Merciful.

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا {45}

45. When you read the Glorious Qur'an, We throw a veil between you and those who do not believe in eternity.

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا {46}

46. And We have lined their hearts so they (infidels) may not understand and We have made them hard of hearing and when you remember your Providence in the Qur'an as a unique Monarch, they turn their back out of hatred from you.

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا {47}

47. We are fully aware when they hear attentively with what motive they do so, and these disobedient, when they gather together privately they say, "He is not a prophet but works under the influence of magic."

انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا {48}

48. Just imagine what foolish suggestions they make in your favour. Rather, they themselves are misguided and cannot find a way out of it.

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَوَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا {49}

49. And they said, "What! When we are turned to bones and ashes are we going to be raised (alive) again?"

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا {50}

50. Say, "You may be turned into a stone or iron." Still shall We raise you alive.

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۚ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا {51}

51. Or if there is anything harder than this, in your knowledge, upon which they will say, “Who is going to raise us alive?” You say, “The same Lord who created you the first time.” Then they will say, looking at you and nodding their heads, “When shall we be raised alive?” Say, “Shortly.”

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا {52}

52. When you will run towards Him, praising Him, thinking you lived in this world for a very short time.

Moral

Moral virtues, without religion are but cold and lifeless and insipid. It is religion which opens the mind of great conceptions, fills it with sublime ideas and warms the soul with more than sensual pleasure.

Verses 53 – 60

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا {53}

53. And talk politely to My creatures because the devil awaits an opportunity to split up, being your open enemy.

رَبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنَّ يَشَأْ يَرْحَمْكُمْ أَوْ إِنَّ يَشَأْ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا {54}

54. Your Providence knows, if He wills, He can be merciful to you or punish you and He has not set you, oh Prophet, to be their guard.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا دَاوُودَ زَبُورًا {55}

55. And your Providence knows everything in the Heavens and Earth, and We have graded the prophets, having endowed upon David the Psalms.

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا {56}

56. Say, “Call your associates, barring God, of whom you are so confident they will not remove your calamities, nor replace them otherwise.”

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا {57}

57. Those are whom they pray, whereas they are on the look out of a medium, who can proximate them to God and are hopeful of Divine Mercy, and are afraid of Divine punishment. Verily, Divine punishment is one to be dreaded.

وَإِنْ مِنْ قَرْنٍ إِلَّا لَحْنٌ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا {58}

58. And there is not a single town which We shall not destroy¹³ before Reckoning Day or¹⁴ punish intensely. This has been decided for all.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۖ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا {59}

59. And nothing prevented Us from sending miracles, except their predecessors falsified, for which they are punished, and We sent to Thamud an open miracle, in a she-camel, which they killed, and We only send such miracles, as a warning.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا {60}

60. And recollect when We informed you, your Providence has circumspected all of them, and the dream which We revealed to you, was but a mere warning to your followers and referred to the cursed tree in the Glorious Qur'an¹⁵ and We warned them, but it does not produce any effect except enhancing their indifference all the more.

Moral

58. (a) Those destroyed, having lost life and property shall rise on reckoning day.

(b) Those punished will be on Resurrection before rising for reckoning day.

Verses 61 – 70

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا {61}

61. recollect when We commanded angels to prostrate before Adam, all did, except Satan. He said, “Am I to knell down before one whom Thou has created of dust?”

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا {62}

62. And said, “Whom Thou hast raised above me. If Thou do give me time, until the Day of Judgment, I shall destroy his entire progeny, except the selected few.

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا {63}

63. God in reply said, “Get you gone, he who shall follow you shall be hurled into hell which shall be sufficient punishment for following you.

وَاسْتَفْزَزَ مِنْهُمُ ابْنُ مَرْيَمَ يَمُوتُ وَأَجْلِبْ عَلَيْهِمُ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا {64}

64. “Try your most to excite them with your voice and march against them with your army of horse and foot, participate in their property and children holding out hope before them under deception.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَى بِرَبِّكَ وَكِيلًا {65}

65. "Verily you shall not have control over my obedient creatures, for whom your Providence is a sufficient Protector."

رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا {66}

66. Your Providence is He Who floats the ship in sea, to enable you to earn a livelihood, through his grace. Verily He is Merciful.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ ۚ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَغْرَضْتُم ۚ وَكَانَ الْإِنْسَانُ كُفُورًا {67}

67. And when calamity befalls during raging storm, which they have to face¹⁶, except God, Whom do they cry unto? And when We give safety against being drowned or receiving a downpour of stones from Heaven as Divine wrath?

أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا {68}

68. Do you then feel secure against His causing you to be swallowed by the Earth when you are back on land or His sending a deadly sand storm upon you? Then you will find none to protect you.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ۚ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا {69}

69. Or do you feel safe if We take you back to sea and send a stormy gale over you by which you will be drowned for your infidelity, when you will find nobody to rescue you against Us.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا {70}

70. Verily We have dignified man over other creatures, riding him over land and sea, and providing him with pure food and exalting him over many of Our creatures out of Our grace.

Moral

64 This is where Divine Philosophy helps you in getting lawful property and children while you earn them, if you keep Divine remembrance, where simple moral virtues are cold and lifeless, as noted under morals of foregoing paragraph.

Verses 71 – 77

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۚ فَمَنْ أُوتِيَ كِتَابَهُ يَمِينًا فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا {71}

71. And on Reckoning Day, when We shall call each party, with its leader, he who is given his book of record in his right hand, will read with glee and will not be least bit ill-treated.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا {72}

72. He who is blind¹⁷ in this world, shall be raised so on Reckoning Day, being highly misguided.

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ وَإِذَا لَا تَجِدُوكَ حَلِيلًا {73}

73. And they were almost about to deviate you (by persuasive means) from what We have revealed to you¹⁸ (Prophet). They wanted by spreading sedition among the followers, and to attribute it (their acts) to Us, when they would reconciled with you (oh Prophet).

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا {74}

74. And had We not made you steady, they would have persuaded you to side with them.

إِذَا لَادَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا {75}

75. In which case, you would have been doubly punished, in this world and after death and you would not have found any assistance against Us.¹⁹

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذَا لَا يَلْبُثُونَ خِلَافَكَ إِلَّا قَلِيلًا {76}

76. And it was very close, when they had worried you to such an extent as to expel you out of Mecca, they would have hardly remained after you except a few.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا ۚ وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا {77}

77. This is Divine Law on which We have sent preceding prophets and you would not change in Divine Law.

Divine Philosophy

1. Those who ignore to select their true religious leaders, in this world, for want of worldly engagement or out of self-opinion, or under the influence of worldly authority, by entertaining democratic, socialistic thoughts or being blind hearted in this world, shall be so raised in eternity.

2. The cause of the Battle of Badr is clearly expressed in the Text, due to expulsion of Our Prophet from Mecca, as a Divine punishment, wherein the deadly enemy of the Prophet, Abu Jahal was killed, with other ring leaders. Other companions of the Prophet wanted to capture a party of Meccans which were returning from Damascus, with a load of merchandise, to get their booty, as God had promised.

Verses 78 – 84

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا {78}

78. Keep steady at prayers at appointed periods, and during transit of the sun, and during setting of the sun. Verily, you will be questioned on the morning prayers, before day break, and verily morning prayers shall bear witness to your acts.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا {79}

79. And during the night, say after midnight, prayers which are obligatory to you, oh Prophet. Shortly shall your Providence raise you on exalted stage, on the plain on Reckoning day (to plead intercession).

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا
{80}

80. And say, "Oh my Providence, take me to an approved place, and remove me safely from here, and grant me from Thee, an open assistance."

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا {81}

81. And say, "Truth has come and falsehood has disappeared, and certainly falsehood has to go."

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا {82}

82. And We revealed unto the text what is healing and mercy to the faithful, and which does not but enhance losses to the disobedient.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَغْرَضَ وَتَأَىٰ بِجَانِبِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا {83}

83. And verily when We shower bounty on man, he turns away and fights, shy of Us, and when he is involved in calamity, he becomes despondent.

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا {84}

84. Say, "Everybody acts as per his developed sense (i.e. faith) and God knows better who is guided on the right path.

Moral

This carries a brief command regarding the five times of prayers and an obligatory command to the Prophet for night prayers with a promise to grant him privileges of pleading intercession on behalf of his followers attached to the Ahl al-Bayt, who alone shall be capable of receiving intercession.

Action of everyone is based on his mental attitude, shaped by degree of purity of heart. Try to keep it pure, as desired by the Providence, as its misuse is Divine ingratitude.

Verses 85 – 93

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۚ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا {85}

85. They ask you about the soul. Say, "It is an (outcome of the) Command of my Providence and you are given little information about it."

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا {86}

86. And if We had willed We would have removed what is revealed unto you and had you tried to recall it, you could not have succeeded (in recollecting it) against Our Will.

إِلَّا رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا {87}

87. But it is a mercy of your Providence. Verily, His grace is mighty on you

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا {88}

88. and then say to them, *If you gather together, man and spirit, to bring forth the like of this Text, the Glorious Qur'an, you shall never succeed, even under co-operation.*"

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا {89}

89. *Verily for the benefit of the people, We have exemplified, variously, in the Glorious Qur'an, in spite of which, many remain ungrateful.*

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا {90}

90. *They say, "We shall never believe in it until you open a canal underground."*

أَوْ تَكُونُ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا {91}

91. *Or for you, produce gardens of dates, grapes, and open canals therein also.*

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِي بِلَهُةٍ مِنَ السَّمَاءِ فَتُخَرِّقَ بِهَا السَّمَاءَ وَتُزِيلُ كُنُوزَ السَّمَاءِ وَأَنْتَ بَصِيرٌ {92}

92. *Or as you think, you throw from heaven a piece of it or your God should send angels from the heavens to us.*

أَوْ يَكُونُ لَكَ بَيْتٌ مِنْ زُخْرِفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقَيْبِكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا

نَقْرُؤُهُ ۚ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا {93}

93. *Or God makes for your palace of gold or you ascend to heaven, even then we will not believe in you until you bring a record from Him which We shall be able to read. Say, "My God is far more glorious than to comply with your request. Your only a human messenger from Him."*

Moral

An atheist is but a mad ridiculous derider of piety, but a hypocrite makes a sober jest of God, talking familiarly to his creditor, without ever praying what he owes. Reason is a mysterious Divine Gift with knowledge as its spirit, sense of understanding as its soul, chastity as its head, sense of shame its eye, tact its tongue, kindness its desire, mercy its heart, aided by faculties of certainty, truth, calmness, self-respect, fulfilling promise, sympathy, piety, sincerity, charity, contentment, resignation, and thanksgiving.

Verses 94 – 100

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا {94}

94. *And We did not prevent men from embracing faith when guidance came to them, except they started litigating. What! Has God sent a messenger in man?*

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يُمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا {95}

95. *You say in reply, "If it was possible for angels to safely reside on Earth, in human society, We would have sent from Heaven angels only as Our messengers."*

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا {96}

96. *Say, "God is enough to testify between you and I. He is acquainted and watching His creatures."*

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۚ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمًى وَبُكْمًا وَصُمًّا ۚ مَا وَاهُمْ جَهَنَّمَ ۚ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا {97}

97. He can only be on guidance whom God guides, and you will not find anyone to sympathize except God, with him whom God forsakes and on Reckoning Day, We shall raise them head over heels, blinded, mute, an deaf and Hell shall be their destination. Fire whereof, if it begins to smoulder, shall be reignited.

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا {98}

98. This will be punishment for them, who have refused to accept rule of Divine Lights, and said, "What! When we shall become bones, shall be raised alive again?"

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُّوا {99}

99. Did they not understand God, Who created the Heavens and Earth, can create again what He has created once? And He has fixed periods for them wherein there is no doubt and these infidels will certainly refuse.

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۚ وَكَانَ الْإِنْسَانُ قَتُورًا {100}

100. You say, "If you had possession of Divine mercy, you would have, out of fear, acted miserly," and man is a great miser.

Religious Morals

1. Angels, being socially unfit, cannot be prophets.
2. God suffices to testify prophethood.
3. Guidance is with God and bestows on one who is worthy of accepting leadership of Divine Lights.
4. Disbelievers of Divine Lights shall be raised in Eternity blind, deaf, and dumb with head over heels.

Verses 101 – 111

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ ۖ فَاسْأَلْ بَنِي إِسْرَٰئِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا {101}

101. And certainly We had endowed upon Moses nine miracles: locusts, lice, blood, frogs, flood, crossing of the Red Sea, gushing of water from stones, rod becoming a serpent, and shining hand. As the Bani Israel when Moses put them forth (the above miracles) Pharaoh said, "In my opinion, you have been bewitched."

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَائِرٍ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا {102}

102. Moses said, "You know none has sent these miracles except the Providence of the Heavens and Earth with proofs, and I think, verily, you are doomed."

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا {103}

103. Then Pharaoh thought of banishing Moses from his state, so We drowned Pharaoh and those with him.

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا {104}

104. Then we commanded Bani Israel to occupy the lands of the drowned and when Our promise of reckoning Day shall be fulfilled, We shall assemble you all.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا {105}

105. And We have revealed this (Qur'an) with truth²⁰, and It has come with Truth²¹ Both Divine Lights and We have not sent you a messenger except as a tidings giver and a warner.

وَفَرَأْنَا فَرَقْنَاهُ لِيُتْقَرَأُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا {106}

106. And We have revealed the Glorious Qur'an piecemeal, so you may read it out to them (similarly) and We revealed it, as it was deemed to be revealed.

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا {107}

107. Say, "Believe in it or not those, verily who have been endowed with Divine knowledge, when it is read out to them, fall in prostration.

وَيَقُولُونَ سُبْحَانَ رَبَّنَا إِنَّا كَانُوا وَعْدُ رَبِّنَا لَمَفْعُولًا {108}

108. And say, "Pure is Thy nature, oh our Providence. Verily the promise of our Providence shall be fulfilled."

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۖ {109}

109. And they fall down, weeping, which enhances their devotion.

قُلْ اذْعُوا لِلَّهِ أَوْ اذْعُوا الرَّحْمَنَ ۚ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا {110}

110. Say, "Pray unto Him, call Him God or Compassionate, with whatever attribute you choose, all Glorious attributes are his, and you, in your prayers, do not raise your voice loudly, nor say in a whispering tone, but in between.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلَّةِ ۚ وَكَبْرُهُ تَكْبِيرًا {111}

111. And say, "All praise is due to God, Who has neither adopted a son nor taken a partner for His Kingdom being not need of anyone to support Him and you go on glorifying Him in the highest terms."

Religious Morals

1. Couplet 105 repeated by a sick person down with fever cures him of it.

2. Reading of the text if results in weeping, forecasts guidance.
3. Prayers are to be uttered (morning and evening in audible tone) the rest little louder than whispering.

Notes

1. From there above to the mosque of Al-Aqsa under Ascension.
2. Similarly, in Islam, it occurred, once after our Prophet's demise, on question of succession of the Khalifa, second, which was put down in the battle of the Camel – Junge-e-Jamal.
3. In the person of Ali, as mentioned above.
4. Resulting in tragedy of Karbala.
5. Similar occasion will occur in Islam during resurrection under the 12th Divine Light.
6. Here Ali gets exclusive title to be called "Commander of the Faithfuls".
7. Accounting for destruction of civilization.
8. i.e. employing all faculties endowed on him.
9. i.e. sincere in his devotion.
10. i.e. he will be entitled to paradise.
11. This refers to Divine Lights, who have laid their lives for propagating Islam, shall be assisted by the Prophet, Imams, i.e. Divine Lights and their followers against the murders, and against those who are pleased with the action of the murders.
12. Philosophy has two sides as (1) Science and (2) Art. (1) Knowledge is acquired by arriving at the truth of its science, (2) its practice is Art in conduct. The more we understand, more deeply do we feel Divine obligations, and practice of the same will make you perfect (in Divine Philosophy). You will be contented with little of world, be modest and economical in prosperity, be patient in adversity, equal minded at all times, dutiful to (1) God, (2) Divine Lights, (3) neighbours, (4) self, and (5) the dead. The world cannot show a more exalted character than that of a truly religious Philosopher, who is a Divine Light and who delights in glorifying God all the time.
13. Those destroyed, having lost life and property shall rise on Reckoning Day.
14. Those punished will be on Resurrection before rising for Reckoning Day.
15. lineage of Bani Umayyah
16. when all means which they employ will fail.
17. Not recognizing the religious leader of his time.
18. Regarding Ali's succession, to nominate other than Ali.
19. This applies to the Prophet's followers as he is immaculate.
20. Muhammad.
21. Ali.

Surah Al-Kahf, Chapter 18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 12

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝ {1}

1. Praise be to God, Who revealed the Text fair and straight to His creature, wherein, He did not leave any drawback¹

فَيَمَّا لِيُنْذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

{2}

2. with which to warn of an intense punishment from Him, giving tidings to the faithful who act righteously of a food reward (Paradise)

مَا كَثِيرٌ فِيهِ أَبَدًا {3}

3. wherein shall they ever reside

وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا {4}

4. and to warn infidel Quraish, for their statement² who attribute an issue to God.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا {5}

5. Neither have they any knowledge, nor their forefathers: a serious statement issuing out of their mouth, which is an absolute lie.

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا {6}

6. Are you, oh Prophet, going to give up your life in grief if they are not going to put faith in this Glorious Qur'an?

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِيَتَلَبَّسُوا فِيهَا ۚ وَأَحْسَنُ عَمَلًا {7}

7. Verily have We adorned everything on Earth (which is frail) to try who acts amongst you righteously (for Eternity).

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا {8}

8. And certainly, shall We, whatever it is on it, render a barren ground.

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا {9}

9. Do you think that sleepers in the cave, and the plates were Our major signs?

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا {10}

10. When these faithful men were going to the cave, they prayed, "Oh our Providence, endow on us, out of Thy mercy, and grant us source of our guidance."

فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا {11}

11. We struck on their ears, whereby they could not hear (i.e. made them sleep) in the cave for a definite period.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا {12}

12. Then We raised them to find out which amongst the two different groups (faithful and the faithless) had arrived at the correct period of their stay therein.

Moral

Worldly adornments are frail and contribute a test.

Verses 13 – 17

حَنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۖ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى {13}

13. We are going to relate their history correctly. They were such a group of men, who had believed in their Providence and We befitted them to remain steady in their faith.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا ۖ لَقَدْ قُلْنَا إِذَا شَطَطًا {14}

14. And confirmed their belief, in their hearts, when they firmly asserted their Providence is the Creator of the Heavens and Earth (when they found themselves out of danger). Until then, they safeguarded themselves by an apparent association, on getting an opportunity, they said, “We shall never call any other Providence, from hence, and in case of such a statement, we shall be liable.”

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۖ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا {15}

15. This tribe of Ours, barring God, has adopted many gods. Why did they not, in defence thereof, produce any argument? Who can be a greater tyrant than one falsifying God?

وَإِذْ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرفَقًا {16}

16. Now when you are out of danger from them, do not pray sincerely any except God. Let us go across (the country), our Providence, out of His Grace, shall extend it and devise means to facilitate our affairs.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَرَاوَرُّ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرِّضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۚ ذَلِكَ مِنْ آيَاتِ اللَّهِ ۚ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا {17}

17. You will the sun rising a little to their right and when it sets, it passes to their left and they are lying in a ventilable space, which is one of the Divine signs. Whom God guides is guided, and admitted to Paradise, and whomever He forsakes, you do not find for him any sympathizer (a) or guide.

Moral

17 (a) Sympathizer means intercessor on sin and he can be an intercessor, who is a Divine Light, and of approaching piety he alone is entitled to intercession, who follows the Divine Light. This establishes the Shia's claim

in which they alone shall be entitled to intercession for following Divine Light.

Verses 18 – 22

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ ۚ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا {18}

18. You will deem them awake, although they are asleep, and We are turning them to the right and to the left and their dog, lying on the threshold, has spread his front legs. If you happen to see them, you will take to your heels, turning away from them being frightened about their surroundings.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۚ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِئْتُمْ ۚ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ فَانْبِعْثُوا أَحَدَكُمْ يَورِقْكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا {19}

19. And so We raised them, then they began to discourse among themselves. One of them asked, “How long did you stay here?” One of them said, “A day or a part of it.” They said, “Your Providence knows better on your stay. Better go, one of you with a coin to town and see what pure food is available to bring for us to eat, but should not speak anything more or inform any of them about our stay here.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا {20}

20. “If they overpower you, they will stone you to death or force you to revert to their faith, they you will never attain salvation.”

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۚ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا ۚ رَبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا {21}

21. And thus We acquainted the people of the State, so they may be convinced of the Truth of Divine Promise and the Reckoning Day is bound to follow wherein there is no doubt when they were litigating among themselves about them (as to their actual faith), the decided to raise a monument over there, leaving to their providence about their actual tenets. Who knows better about them, and those, who had the power in their hands said, “They would build a mosque over there.

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كُلبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كُلبُهُمْ رَجْمًا بِالْغَيْبِ ۚ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كُلبُهُمْ ۚ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۚ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا {22}

22. Shortly will they guess them to be three with fourth as their dog. Others say five with the sixth as their dog. Talking at random and others, saying seven and eighth is their dog. Say, “My Providence is better acquainted with the actual number.” Nobody knows except a few. You had

better not dispute about them³ except what is revealed unto you and do not ask any of them in this connection.

Religious Moral

These are the seven sleepers, whom with 14 of Moses' sect and Joshua bin noon, successor of Moses, Salman, Mikdad, Abu Dajana, Ansari, and Malik Ushter, will be raised as assistants to the 14 Divine Light, on his emergence, from behind the holy sanctuary of Ka'ba.

Verses 23 – 31

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا {23}

23. And never say, "I shall do tomorrow anything," unless under condition of Divine Will.⁴

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا {24}

24. And remember your Providence (by laying a condition on recollection) when once you have forgotten to say so, and say, "Shall God grant me superior signs than relating this history, in confirmation of being a genuine Prophet."

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا {25}

25. They say, "They lived in the caves for 309 years."

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۚ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۚ أَنْصَرُّ بِهِ وَأَسْمِعُ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا {26}

26. Say, "God knows better how long they stayed. With Him is the secret of the Heavens and the Earth. What a mighty Seer and a mighty Hearer is He." Barring Him there is none for them as Lord and He does not participate with self, anyone, in His commands.⁵

وَاقْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا {27}

27. Read out to them what is revealed unto you from your Providence of the Text. There is none to contradict or face Commands and you shall never find anyone, barring Him, any refuge against Him.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۚ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا {28}

28. And bear patiently with those who pray to their Providence day and night and are desirous of seeking His Will and do not turn them out from you with a view to seeking worldly adornment and do not follow passion and their affairs have transgressed.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا {29}

29. Say, "Truth⁶ has come to you from your Providence. He, who may like, put faith in it and he who dislikes, may disbelieve it." Verily have We prepared fire of Hell for the tyrants, curtains whereof shall envelope them, and if they complain of thirst, they will be given molten copper instead of water, which will fry up their face. What an awful drink it is and what an awful abode to live in.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا {30}

30. Verily those who have put faith and acted righteously, certainly shall We not void the reward of their virtuous deeds.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا {31}

31. These are the people for whom are paradises of highest grades, below which flow streams and who will be ornamented with gold necklaces and dressed in green sarcenet velvet silk suits, seated on sofas, with pillows behind. What a happy reward and a fine place to stay in.

Moral

Divine lights dare not alter Divine cult, how can earthly born creatures act otherwise.

Verses 32 – 44

وَاضْرِبْ لَهُم مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا {32}

32. Relate to them history of those two men, for one of whom We had arrayed two gardens of grapes and surround them the date trees and in the middle had arranged fields as well.

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا ۖ وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا {33}

33. These two gardens used to yield abundant fruits, without causing any loss and in between these two gardens, We had run a stream as well.

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا {34}

34. He had a lot of property as well, and in conversation with his neighbour, prided he was superior to him from both points of view of property and family.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا {35}

35. And he reached his garden in such a manner in which he was ungrateful and ruining himself (thereby), and said, "I never imagine these gardens would ever be destroyed.

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا {36}

36. "Nor do I think it will ever be Judgment Day come into being and even if I were to revert to my Providence, I shall be better posted than my present state in this world."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا {37}

37. When his companion, in reply said, “What, do you deny His existence Who created you out of Earth then through sperm, then turned you out into a good looking man?

لُكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا {38}

38. “As regards to me, my God is my Providence with Whom I do not associate any.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ تَرِينَ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا {39}

39. “And why did you not say while entering your garden, ‘What God willed would happen,’ as per Divine decree, which none has power to change except God, though I am compared with your property and family, quite inferior to you.

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا {40}

40. “My Providence, in future, may endow on me a better garden than yours and can cast from the heavens, on your garden, a catastrophe, converting it into level barren plot.

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا {41}

41. “Or waters of channels of your garden may do down so deep as to render you unable to draw them.”

وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا {42}

42. So, fire from heaven poured down rendering him penitent for the loss he sustained. The grape-creepers fell down and he went on Crying, “Would I had not associated any with my Providence.”

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا {43}

43. There is none to help me except God and none could stop the Divine catastrophe.

هَٰذَا لَكَ الْوَلَايَةُ لِلَّهِ الْحَقُّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا {44}

44. On Dooms day, sole sovereignty will be of God alone, Who, by virtue of rewarding and appreciating His creatures obedience, is much to be desired.

Moral

Ingratitude calls for Divine Wrath. Be ever grateful to Him. No amount spent on welfare of the State will counter-act Divine Disasters consequent on countenancing false tenets, e.g. Divine Incarnations and Cults having no religious sanction.

Verses 45 – 49

وَأَضْرَبَ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا {45}

45. Exemplify worldly life is like water which We pour down from the clouds with which gets mixed with vegetation and sod, and on withdrawal thereof dries up to powder and is carried away by wind, and God is Omnipotent over all.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۖ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا {46}

46. Property and children are adornment of the world, whereas permanent virtues⁷ and superior near your Providence, both from the point of view of reward and hope⁸

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاَهُمْ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا {47}

47. And the day We shall move mountains, and you will see the soil exposed, and We shall so assemble you all. We shall leave nobody.

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا {48}

48. And they will be produced, before your Providence, duly arrayed⁹ and then will be addressed, “You have come to Us as We created you first. Rather, you were under the impression We had not fixed any period for your reversion to Us.”

وَوَضَعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا {49}

49. And deed charts will be produced when “Oh you sinful” trembling at what is recorded therein, shall say, “Woe to us, what sort of chart is this? It has neither omitted a trifling thing nor a major one without recording it.” In short, they will find what they had committed and your Providence will not ill-treat anyone.

Moral

Transitory nature of worldly material prosperity is exemplified in vegetation allegorically subject to decay, against religious morals and not morality apart from religion, which is another name for sin in decency, admitting of folk dances, and like amusements, whereby social reaction has started in social conscience foreboding coming disasters, unless religiously guarded.

Verses 50 – 53

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ لِلظَّالِمِينَ بَدَلًا {50}

50. Recall when We commanded angels to prostrate before Adam, they followed except (self-willed) Satan. He was of a sect of spirits. He disobeyed the commands of his Providence. “What, are you going to take him and his family, friends, barring Me although they (devils) are you enemies.” Bad is the reward for the disobedient.

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا {51}

51. *I did not make them a witness, during creation of the heavens and Earth¹⁰, ad I did not make the misguided to reinforce Islam.*

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا {52}

52. *And on this day, God shall Command, "Call your associates of Mine, as peer your views. they will call them, when they will give no reply to them and We shall throw across them a distinctive bar.*

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا {53}

53. *And the criminals shall see fire of hell and be sure of being hurled into it and shall not find any escape therefrom.*

Religious Moral

Self-will on self-opinion disregards Divine Commands resulting in condemnation of Hell.

Verses 54 – 59

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا {54}

54. *And verily We, for the benefit of man, have frequently given varying examples but he is highly litigating in almost every affair.*

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا {55}

55. *When guidance from believing in him and praying forgiveness of their Providence, except the devastating law of the preceding generations should be exercised or the punishment should stare in their faces.*

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ۚ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا {56}

56. *We do not send Prophets but as Evangelists and Warners, and the infidels dispute, on false grounds, to overpower Truth, and they ridicule My Commands with which they are threatened.*

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِلَّا أَبَدًا {57}

57. *And who can be a greater tyrant than one who is being advised with Divine Couplets, he turns away therefrom, and forgets what his hand has perpetrated. Verily have We thrown curtains across their hearts so they do not understand, and made heavy their ears, and if you invite them to guidance, they will never submit to guidance.*

وَرُبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ ۚ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ ۚ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا {58}

58. *And your Providence is Mighty at forgiving and Merciful. Had He seized them for their deeds, He would have punished them soon. Rather, for them is a stipulated period as a result of the Test, until (Day of Judgment) whence they will not find any source.*

وَبَلَدِكَ الْفُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا {59}

59. And these towns, whenever their residents sinned, We destroyed all and We have fixed a period for their condemnation to hell.

Religious Moral

Penance, based on Scrutinizing self-acts regularly a great source of salvation.

Verses 60 – 70

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا {60}

60. Recall when Moses told his companion Joshua bin Noon, “I shall not return until I reach the confluence of the two seas or go on proceeding for years.”

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا {61}

61. When they reached the confluence of the two seas they forgot their salted fish¹¹,

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا {62}

62. when he went ahead, Moses told his companion to bring their meals, as they were tied with fatigue by travelling.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا {63}

63. Joshua said, Did you notice, when we reached the rock of the confluence, I forgot to take up the fish and it was the devil who made me forget it in which I should have kept in view and strangely it found its way to the sea.”

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا {64}

64. Moses said, “That was the place we were in search of.” They went back tracing their footprints

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا {65}

65. where they found a devotee of Our devotees on whom We had endowed grace from Us and granted him Divine Knowledge from Us.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا {66}

66. Moses requested from him “May I follow you to pick up (a part of) of the knowledge endowed on you?”

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {67}

67. Khizar said, “You will not be able to bear patience with me [because you decide on evident affairs].”¹²

وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا {68}

68. “And how can you bear patience (on affairs) about which you are not informed.”

قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا {69}

69. Moses said, *“If God willed, you will find me patient and I shall not disobey you therein.”*¹³

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا {70}

70. (Khizar) said, *“If you want to accompany me, do not ask me anything unless I myself relate to you thereabout.”*

Moral

Made bodily expressive.

Verses 75 – 82

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتُهَا لِئُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

{71}

71. Both of them started until they arrived at a boat, when Khizar bored a hole therein. Moses said, *“Did you bore a hole with a view to drowning the inmates thereof? Verily this is an offensive act.”*

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {72}

72. Khizar said, *“Did not I tell you, you will have no patience with me?”*

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا {73}

73. Moses said, *“Pray do not hold me up for what I forgot and be not so strict in my affairs.”*

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا

{74}

74. Then they proceeded until they came upon a boy whom Khizar killed. Moses said, *“Did you kill an innocent boy without charge of murder. Verily you have behaved quite astonishingly.”*

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {75}

75. Khizar said, *“Did I not tell you, you will not have patience me?”*

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا {76}

76. Moses said, *“If after this, did I ask you, do not keep me in your company. I have pleaded enough excuses.”*

فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ

يَنْقُضَ فَأَقَامَهُ ۖ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا {77}

77. They started, until they came to a village whom they asked to entertain them. They refused to do so. They came across a wall which was about to fail. When Khizar repaired it Moses said, *“If you please, you can ask for wages (for your labour).”*

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۖ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا {78}

78. Khizar said, *“This is enough cause for our parting. I shall advise you on affairs on which you could not bear patiently.”*

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا {79}

79. “The boat belonged to the poor with which they earned livelihood (by rowing it). I thought of making it defective as onward was a king who was under force seizing every sound boat.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا {80}

80. “Regarding the boy I killed, he had faithful parents, so We were anxious the boy, due to transgression and infidelity may overpower them.

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا {81}

81. “We decided to substitute him with a son, who may be granted to them by their Providence, faithful, kind in nature to them, too.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۖ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۚ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا {82}

82. “And the wall of the village belonged to two orphans underneath which were a treasure and the father of these two was a virtuous man. Your Providence decided, out of His Grace, they excavate it, on reaching maturity. I did not do it of my own accord. This is the reason of affairs on which you could not bear patience.”

Moral

Khizar takes responsibility of the action in (79), participates with Divinity in (80 and 81) and attributes to God in (82), God being absolutely pure of aggression.

Verses 83 – 101

وَيَسْأَلُونَكَ عَنِ الْقُرْنَيْنِ ۚ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا {83}

83. They ask about Alexander. Say, “I shall relate to you his history.”

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا {84}

84. Verily, We had endowed on him kingdom on Earth and simultaneously had We granted him cause for everything.

فَأَتْبَعَ سَبَبًا {85}

85. So he pursued one of them until he reached the horizon of the setting sun.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ۚ قُلْنَا يَا ذَا الْقُرْنَيْنِ إِنَّمَا أَنْتَ تُعَذِّبُ وَإِنَّمَا أَنْتَ تُتَّخَذُ فِيهِمْ حُسْنًا {86}

86. When he found it setting in the black bossy stream, where he found an infidel tribe (worshipping the sun) when We addressed him, “It is at your discretion to punish them or oblige them.”

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا {87}

87. Alexander said, "If anybody of you disobeyed me by worshipping the sun shall be punished." When he reverted to his Providence, God shall punish him, too.

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَى ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا {88}

88. And he who embraced faith and acted righteously shall be rewarded and We shall moderate Our Commands accordingly with regard to him.

ثُمَّ أَتْبَعَ سَبَبًا {89}

89. Then he pursued another cause.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا {90}

90. He reached the horizon of the rising sun, when he found a tribe who had no means to protect against the sun.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا {91}

91. And certainly We were acquainted with whatever was under his control.

ثُمَّ أَتْبَعَ سَبَبًا {92}

92. Then he pursued another cause.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا {93}

93. Until he reached between two hills where he found a tribe who did not understand any language.

قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا {94}

94. They addressed Alexander, "Verily Gog and Magog go on agitating here. We can spend money on your account to enable you to construct a bar between us and them."

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا {95}

95. Alexander said, "Whatever endowment by the Providence has granted me is more than enough. You had better help me in labour to enable me to construct a wall between you and them.

أَتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا {96}

96. "Get me iron sheets to fill the valley between the hills, then." Then he ordered them to heat them to red head, then asked for copper (make an alloy).

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا {97}

97. Then Gog and Magog would not climb or bore holes therein.

قَالَ هَٰذَا رَحْمَةٌ مِنْ رَبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا {98}

98. Alexander said, "This is Divine Mercy from my Providence. When the period of promise my Providence will draw near He will throw down the wall and level it up and the Divine Promise will be fulfilled.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا {99}

99. And on that Day, We shall so liberate them, man and spirit, as waves shall overlap one another, and when the trumpet will blow, We shall assemble them all in one place.

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا {100}

100. And We shall expose Hell on this day to the infidels

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا {101}

101. before whose eyes are drawn up curtains (of enmity to Ali due to which they could not hear advice in the world of our Prophet).

Moral

As the eye is not meant for hearing but seeing and the hypocrites could not, out of jealousy and enmity, bear sight of Ali. How could they, under such circumstances, lend their ears to hear the Prophet regarding the Divine Gifts of Ali?

Verses 102 – 110

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا {102}

102. What! Do the infidels deem they shall, against My will, allure my devotees¹⁴ to their sympathy and intercession? Verily for the infidels We have prepared Hell as an entertainment.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا {103}

103. Say, "Shall I acquaint you, who shall be greatest sufferer, by virtue of their deeds?"

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا {104}

104. They are those whose energy in the world was wasted¹⁵ while they have been entertaining they had been doing great work.

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا {105}

105. These are the People who denied the Divine Lights in person as commands of their Providence and meeting Him. Thus their acts shall be voided (for want of true faith) so We shall not fix any test, wherewith, to judge them.

ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُولًا {106}

106. The reward for them is Hell for their infidelity and having ridiculed My Commands.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا {107}

107. Verily those who embrace faith and acted righteously shall be entertained in Paradise and Firdaus.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا {108}

108. Where shall they ever abide and never desire to change.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ
مَدَدًا {109}

109. Say, “If the sea was turned into ink (record the attributes) for lights of my Providence before its completion, the ink would certainly finish, even if it was doubled in quantity.”

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا {110}

110. Say, “Although I am a man like you¹⁶ and for which I receive revelation¹⁷ in which there is only one God, your Lord. He who seeks to Him should act righteously with sincerity, without associating any with Him.”

Moral

This 110 couplet, on difference of its interpretation, has divided Muslims into two big factions: Shias who take Divine Lights as Immaculates and Sunnis who look up to them as ordinary earthborn beings.

Notes

1. by contraddistinction or otherwise.
2. of angels to be God's daughters, Christians for their statement of Jesus to be His son, and the Jews for their statement of Ezra to be His son.
3. Christians and others.
4. And this resulted in a delay of 40 days, to relate on three items by the Prophet on questioning of the infidel Quraish, through instigation of the Jewish scribes: (1) (seven) sleepers of the cave, (2) Moses following Khizar, (3) Alexander reaching Gog and Magog, and building a wall known as “Sudd-3-Sikandari” and stating on the fourth about which “none knows the exact date, the Judgment Day.
5. This shows that no prophet or other Divine Light deputed by God can affect by a word His cult without His permission.
6. regarding nomination of Ali.
7. like prayers and acts of charity – spiritual in nature.
8. they will not fail you, being permanent.
9. in 120,000 rows, out of which 80,000 rows will be the followers of our Prophet.
10. but Mohammad and his Immaculate Family, were the first creation and in whose presence the remaining creation was brought into existence, and to obey whom they were commanded and their affairs were entrusted to them, nor are they creation of their own.
11. which Joshua had taken to wash.
12. Whereas secrets of those which are not known to you are based on their ultimate fate thus guess on such actions is not allowable in Divine Philosophy. It may be noted, Khizar was given knowledge of the past and the present events, whereas Mohammad and His Immaculate Family have been endowed with knowledge of the future, as well, since Ascension.
13. On account of Divine Commands, Moses was allowed to follow Khizar.
14. Jesus, Ezra, and angels.
15. Christian fathers, brothers, sisters, Sufis, Pantheists, Muslim scribes acting on guesswork, Khawariji, etc.
16. but being qualified by virtue of my being a Divine Light as a Prophet, which you should not overlook.
17. to be transmitted to you.

Surah Maryam, Chapter 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 15

كهيعص {1}

1. Kaf, Ha, Ya, 'Ain, Sad.¹

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا {2}

2. This relates to the mercification of your Providence (in accepting the prayers of) His devotee Zakaria.

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا {3}

3. When he prayed to his Providence in a low tone,

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبَّ شَقِيًّا {4}

4. saying, “Oh my Providence, my bones have turned feeble and head hoary due to old age, but I am not despondent in praying to Thee.

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا {5}

5. “and certainly I am afraid of my relations after my death² and my wife is sterile, so endow on me an inheritor from Thee.”

يَرْثُنِي وَيَرْثِ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا {6}

6. So he inherits me and becomes an inheritor of Jacob's family³.

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا {7}

7. (In Divine reply he heard), “Oh Zakaria, of course, We give you tidings of a son, whose name shall be Yehya (John) not name so far by any.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا {8}

8. He prayed, “How can I have a son when my wife is sterile and I have attained extreme old age?”

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا {9}

9. “So shall it be” (was the reply). Your Providence says, “It is easy for Me as I created you when you were non-existent.”

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا {10}

10. He prayed to grant him some sign. God said, “You shall not be able to talk for three days despite health.”

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا {11}

11. So he came out of the chancel to his sect and talked to them, under signs to glorify God, day and night.

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ ۚ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا {12}

12. Oh Yahya (John), hold fast (the commandments of) the text and We endowed upon him in childhood jurisprudence.

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا {13}

13. And endowed upon him special grace⁴ and We had purified his soul and he was extremely God-fearing.

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا {14}

14. And was virtuous to his parents and was neither tyrannical nor disobedient.

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا {15}

15. And We destined for him safety on birth, death, and on his raising alive again.

Moral

Bodily note is worth remembering as to why the Shias do not accept so-called Prophets' traditions without scrutiny as genuine, unless tested by the text.

Verses 16 – 40

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَّتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا {16}

16. Relate, in the text, the history of Mary, when she separated herself from her family and went to place in the East.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا {17}

17. And she threw across herself a curtain in her chancel when We sent our Messenger, Gabriel, who appeared before her in the habit of a perfect man.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا {18}

18. To whom she addressed, "I seek Divine protection from you, if you are pious.

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا {19}

19. He said, "I am merely a messenger from your Providence, to give you tidings of an immaculate son."

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا {20}

20. She said, "How can I have a son when no man touched me and I am not unchaste."

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ ۖ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا {21}

21. He said, "Such is (Divine Wisdom). Your Providence, 'It is easy for Me, and with this view We desired in him for everyone, a sign and Divine grace from Us, and this has been decreed.'"

فَحَمَلَتْهُ فَاتَّبَعَتْ بِهِ مَكَانًا قَصِيًّا {22}

22. So she became pregnant.⁵ She went off to a distant place.

فَأَجَاءَهَا الْمَخَاضُ إِلَى جُذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا {23}

23. Travails brought her to the foot of a date tree when she said, "Woe, had I died ere this and would have been in oblivion."

فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا {24}

24. *The child within cried out, “Be not grieved, verily has your Providence started a stream beneath your feet.*

وَهَزِّي إِلَيْكَ بِجَذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا {25}

25. *“And shake a branch of the tree to have fresh dates falling down to you.*

فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنَّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا {26}

26. *“Eat of the fruits and drink of the stream and cool your eyes, then if nay one sees you, talk by signs, I have taken a vow for Divine Will to observe a fast of not to talk with any.”*

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِيلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا {27}

27. *She approached her people carrying the child (when they spat at her) and she entered the chancel. The scribes said, “You have behaved disgracefully.*

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا {28}

28. *“Oh you sister of Aaron, neither was your father vicious nor your mother.”*

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا {29}

29. *She pointed to the child (to address) whey they said, “How can we talk to the child who is still in the cradle?”*

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا {30}

30. *When Jesus said, under Divine Commands, “I am God’s creature, endowed with Divine philosophy, and graced with the Divine Message.*

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا {31}

31. *“And God has made me auspicious, wherever I be, and has Commanded me to say prayers (constantly) and observe (obligatory) fast until my life.*

وَرَبًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا {32}

32. *“And do virtues to my mother and be not harsh upon her (lest I be cursed in my behaviour) to her.*

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا {33}

33. *“And peace has been on me the day I was born, the day I shall die and the day to be raised alive.”*

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ {34}

34. *This is Jesus, son of Mary, in fact, about whom they are litigating.*

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۚ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {35}

35. *It does not behove God to adopt anyone as His son, Pure is His nature. When He decides (upon creation) only word is “Be” suffices to bring it into existence.*

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ {36}

36. Verily, “God is my Providence and yours. Worship Him and this is the right way.”

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ {37}

37. There was a division among them in groups. Woe be to the infidels on the great day (of reckoning).

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۚ لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ {38}

38. How attentively hearing and vividly seeing shall they be when they shall present themselves to Us? But today those disobedient are in open misguidance.

وَأَنْذَرُهُمْ يَوْمَ الْحُسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ {39}

39. Warn them of the woeful day when the affairs will be settled, although they are indifferent, and do not embrace faith.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ {40}

40. Verily shall We be the master of the Earth and what is therein and to Us is their reversion.

Religious Moral

Note importance of prayers, fast and honouring parents, as neglect thereof, without penance is Eternal Condemnation of hell. Parental obligations succeed those of Divinity and Divine Lights, and like latter are impossible to be compensated. Often cupidity of his wife to man in power, health and wealth misleads him to liken it with a mother's love, which is sublime and must be avoided. Note passion may be blind but to say love is likewise is a libel, a lie.

Verses 41 – 50

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا {41}

41. Relate, in the text, the history of Abraham. Verily he was highly truthful (and corroborating (Divine) Truths, secrets, miracles, Texts, etc.)

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا {42}

42. Recall when he addressed his uncle, “Oh (dear) Uncle, why do you worship idols who neither hear nor see nor are self-sufficient in fulfilling your requirements?

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا {43}

43. “Oh (dear) Uncle, I am endowed with Divine Knowledge, which you have not, so you follow me, to lead you to the right way.”⁶

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا {44}

44. “Oh (dear) Uncle, do not be a slave to a devil, for verily he is disobedient to God, Compassionate.

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا {45}

45. “Oh (dear) Uncle, I fear (on this account) Divine punishment may take you up from God, the Compassionate, whereby you will be included in the devil's friends⁷.”

قَالَ أَرَأَيْبُ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ ۖ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ ۖ وَاهْجُرْنِي مَلِيًّا {46}

46. Azar (his uncle) said, “Oh you Abraham are you diverting me from my gods? If you do not desist, I shall stone you. Better be away from me for a long period.”

قَالَ سَلَامٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّي ۖ إِنَّهُ كَانَ بِي حَفِيًّا {47}

47. Here it is, I am away. Peace be on you, I shall shortly pray my Providence.⁸ Verily He is extremely merciful to me.

وَأَعِزَّلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا {48}

48. I am parting with you and those who pray barring God and I shall pray to my Providence. I hope I shall not be disappointed from my Providence (as you are from your idols).

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا {49}

49. So when he parted with him and with those whom they were worshipping barring God, We endowed upon him Isaac, Jacob, making all of them saints.

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا {50}

50. On all We endowed a share of prophetship, from Our Mercy, and made them praiseworthy in all faiths, and bestowed on these, three as per their prayers, Mohammad as Our Prophet and a Truthful tongue⁹.

Moral

This was in due fulfilment of Abraham’s prayers, which never failed, as confirmed in his statement on Couplet 84, Surah Poets.

Forty-third Couplet disproves tradition concocted “following any companion (not gifted with Divine Knowledge) can lead to salvation.

Verses 51 – 65

وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ ۚ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا {51}

51. Relate in this Text the history of Moses. Verily he was a chosen Prophet and was deputed a Messenger from God.

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا {52}

52. We called him, from the right side of Mount Sinai and raised him to Our proximity and made him Our confidant.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا {53}

53. And out of Grace, granted him and his brother Aaron prophetship.

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا {54}

54. Relate in text, Ismail son of Hizkiel, he was true to his promise and a prophet deputed, too.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا {55}

55. And he was instructing his family to say prayers and observe fast and was appreciated by his Providence.

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا {56}

56. Relate, in the text, the history of Idris¹⁰. Verily he was a true prophet and We exalted him to a high grade by taking him to heaven.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا {57}

57. Thus Idris had a chance of tasting death and being enlivened.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۝ {58}

58. These are the very people of Adam's descent, whom God endowed bounties of prophetship; some, like Noah, who was on board the Ark, and some of Abraham and Jacob's descent, and some of whom We guided and selected¹¹. Whenever God's Commands are being read out to them, out of Divine awe, they fall in prostration, weeping.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا {59}

59. Then followed such successors who wasted and delayed timely prayers in following the devil¹² when shortly shall they have to face misguidance (leading to hell).

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا {60}

60. Unless he does penance, embraces faith and acts righteously he shall not be admitted in paradise where he will not be ill-treated in the least.

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۚ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا {61}

61. Paradise of Eden unseen by creatures and promised by God, the Compassionate, and His promise shall be fulfilled

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا {62}

62. wherein, shall they hear no non-sense, except wishes for peace, and wherein shall they have food morning and evening.¹³

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا {63}

63. These are the paradises inherited by those of Our devotees, who had been pious.

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ ۚ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا {64}

64. Oh you Prophet, Gabriel and others do not come to Earth but under Our sanction, and whatever is to come from now onward, and whatever has preceded ere this, whole is within His knowledge, and your Providence is ot anyway negligent.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا {65}

65. Providence of the Heavens and Earth and that in between, better worship Him, and bear trials of His worship¹⁴ Is there anyone else called by His name of God?

Religious Moral

Couplet (65) wither interpolation in bracket is the requisite of the paragraph.

Verses 66 – 82

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِثْ لَسَوْفَ أُخْرَجَ حَيًّا {66}

66. And man says, “What! When I die shall I be raised alive again?”

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا {67}

67. Does he not remember that verily We created him when he was not existing anywhere, physically or otherwise? When created in such a condition, after one creation, bringing him back to life is not a sufficient affair.

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا {68}

68. By your Providence shall We certainly assemble them in chain with their devil companions, when they will present themselves in kneel, being overloaded with sin about hell.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا {69}

69. Then shall We separate them from individual groups, those who were most obedient to God, the Compassionate.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا {70}

70. Then We are better acquainted as to who is more deserving of being condemned to hell.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا {71}

71. And there is not one amongst you who shall escape crossing the hell and this is definitely decreed by your Providence.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا {72}

72. And shall We rescue the pious and cast the disobedient into hell.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا {73}

73. When Our commands were distinctly being read out to them, the infidels used to tell the faithful, “Which of us has a better home and large family.”¹⁵

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرُبِّيًّا {74}

74. And how many preceding generations have been destroyed who had magnificent property and enviable display?

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ۚ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُندًا {75}

75. Say, “Unto them, who are roaming in misguidance shall God, the Omnipotent, let them do so until they see what they were warned about”¹⁶ whose position is worse and whose group is weaker.”

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۚ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا {76}

76. And those who have attained guidance shall get it confirmed and eternal bliss (Divine Remembrance and Virtues) are preferable near your Providence (to sources of worldly pleasure) both from the point of view or reward and end in view.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا {77}

77. Do you not see the infidel denying Our Couplets and speaking (under guess) in which he will be likewise granted more wealth and children in eternity¹⁷?

أَطْلَعَ الْغَيْبِ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا {78}

78. What! Is he acquainted with the Divine secrets, or has he taken the promise from God, the Compassionate to this effect?

كَلَّا ۖ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا {79}

79. Certainly not, We are jotting down what he says and shall extend the period of punishment (for his audacity) in making ridiculously false statements.

وَنَرِيهِ مَا يَقُولُ وَيَأْتِينَا فَرْدًا {80}

80. And shall We inherit his claims for possession when on Reckoning Day, shall be present himself solitarily before Us.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا {81}

81. And barring God¹⁸ they adopted other worldly chiefs to assist them in eternity.

كَلَّا ۖ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا {82}

82. They shall never be. Rather, shall they falsify their devotion and thus oppose them.

Moral

Clear.

Verses 83 – 98

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا {83}

83. Have you not seen Our sending devils to the infidels to lead them astray.

فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا {84}

84. Do not be impatient about them, We are simply counting their remaining breathes.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا {85}

85. Recall the Day when We shall assemble the pious as delegates to God, the Providence.

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا {86}

86. And drive out the criminals, thirsty to hell.

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا {87}

87. They shall not have a right of intercession except those who have the promise fulfilled¹⁹ before God, the Compassionate.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا {88}

88. They said, "God the Compassionate has adopted a son."

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا {89}

89. You have, thereby, committed a grave (offence).

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا {90}

90. Whereby the heavens may burst and the earth crack under quake and mountains reduced to powder (but Our decree has given a fixed period).²⁰

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا {91}

91. They addressed to God, the Compassionate having a son.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا {92}

92. Although it does not behove God, the Compassionate being Self-sufficient to adopt a son.

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا {93}

93. All whatever is in the heavens and the earth, in due supplication, presents itself as His creation to Him on the Day of Judgment.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا {94}

94. Verily has He circumspected all of them, and appreciated each to his degree (of merit).

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا {95}

95. And everyone shall present alone before Him, on the Day of Judgment.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا {96}

96. Verily, for him who has embraced faith and acted righteously shall We instill (in his heart) shortly, affection²¹

فَإِنَّمَا يَسِرَّنَا بِلسَانِكَ لِإِبْتِثَارِهِ الْمُتَّقِينَ وَتُنْذِرَ بِهِ قَوْمًا لُدًّا {97}

97. And certainly, We have rendered the text in our tongue (Arabic) easy, wherewith to give tidings to the pious and warn the criminal tribes.²²

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ نُحِصُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا {98}

98. And how many generations before them have been destroyed. "Do you feel any existence thereof today or hear any secret whispering of theirs into your ears?"

Moral

God has specialized this Surah by using His attribute of Mercy for His Prophet and Compassionate for his creatures who are disobedient and providing them with His Bounties with all their tyranny to avenge on Reckoning day, Day of Dispensation of Justice, when there will be alone with His Sovereignty, the worldly test having ended.

Note Couplet (87) and compare morals to Paragraph II Surah “The Cave (18), regarding those entitled to Intercession.

Notes

1. Kaf stands for Karabla, Ha stands for martyrdom of Hussain, Ya stands for Yazid, Ain stands for thirst, and Sad for patience.

2. As inheritors to my estate will not spend as per Thy Will, being of evil nature.

3. From his mother's side, too as Zakaria's wife was sister to Mary Imran bin Masan. This couplet proves an apocryphal tradition fabricated by the first Khalifa, on his succession, when he deprived Fatima, the only daughter of the Prophet, of her garden, Fidak. Proprietary right of which she had enjoyed from the time of her father, who had granted it to her in due compliance with Divine Commands.

The purport of the fabricated tradition was the Prophet's leave no landed property as inheritance to their offsprings. This is refuted by Zakaria's prayers to God to grant him a child who shall utilize his property in accordance with Divine Will. Preposterous action of the Khalifa may also be noted in demanding a proof for its possession. Secondly, if prophetship, which is Divine prerogative and entirely limited to the Immaculates, for which Zakaria prayed and feared this prayer was out of place, not following within his domain, and fear was meaningless, as no action of an immaculate need be feared, if not of Divine Will.

This proves the calibre of the Khalifas to eschew jurisprudence, having deprived Ali of legal succession and their apostasy in offending Fatima Divine Light, meet the reward, where of is hell.

4. whereby whatever he prayed unto us was accepted.

5. by Gabriel's blowing in the pocket of her apparel.

6. This is a proof a, who has Divine Knowledge can claim following for guidance to the salvation of the followers, without restriction of age and relationship.

7. cursed and be condemnable to hell.

8. for your forgiveness on your promise, Vide 86 (b) Surah Poets.

9. in Ali.

10. After completion of his duty as a prophet, he was taken up by an angel who was restored to Divine proximity under Idris' intercession, when his soul was removed by the angel of death, on the fifth heaven and restored. he met our Prophet Mohammad during his ascension.

11. as Divine Lights.

12. by building palatial quarters and riding enviable conveyance.

13. These paradises referred to are those after death, and before the Day of Judgment. Where the sun rises and sets, before admission to eternal paradise.

14. That is prayers, fast, pilgrimage, crusade on fields and with inner fore, in advising virtues and barring vices and standing by Truth, against conflicting forces of the world.

15. This was a result of discourse before the infidel Quraish when they were invited to accept the Commandership of Ali. They said so to the faithful who owned fidelity to Ali

16. i.e. punishment on emergence of final Divine Light when they will realize

17. Than his existing possessions in the world.

18. i.e. His nominees to the Divine Lights.

19. regarding Commandership of Ali.

20. As trees have since grown thorns in them.

21. for the Ahl al-Bayt as Personification of Truth. This is one of the tests of the faithful.

22. of Bani Umayyah and like minded.

Surah Ta Ha, Chapter 20

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 24

طه {1}

1. *Ta Ha.*¹

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى {2}

2. *We have not revealed unto you the Text to undertake such severe pains.*

إِلَّا تَذَكُّرَةً لِمَنْ يَخْشَى {3}

3. *But for those who fear and take an advice.*

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى {4}

4. *This revelation is from Him, Who created Earth and the lofty heavens.*

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى {5}

5. *The Compassionate, Who controls the entire creation through His knowledge.*

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى {6}

6. *For Him is whatever is in the heavens and earth, and in between, and what is below lowest earth.*

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى {7}

7. *Whether you speak loudly or slowly, verily does He know (what is secret in your heart) and what are created in your minds unawares.*

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَى {8}

8. *There is no other God, except Him, For Him are glorious attributes.*

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى {9}

9. *Has the history of Moses come to you?*

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ

هُدًى {10}

10. *When he saw the burning bush, he told his wife to wait² as he had seen the fire whence he hoped to bring charcoal (to heat the body) or light to trace the path³.*

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى {11}

11. *When he reached the burning bush, he was given a call, “Oh you Moses!*

إِنِّي أَنَا رَبُّكَ فَاحْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى {12}

12. *“Verily, I am your Providence. Give up your affection for family in my supplication. Verily, You are in the holy valley of Mount Sinai.”⁴*

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى {13}

13. "I have selected you so listen to what I reveal unto you with care.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي {14}

14. "Verily I am God, accept Me, there is no other (God). Pray unto Me and keep steady at prayers to have Me (in your memory) forever.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ {15}

15. "Verily, the Day of Judgment has been kept a mystery to reward everyone for their deeds.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ {16}

16. "Let not anyone make you negligent of it to your destruction.

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ {17}

17. "What is in your right hand, oh Moses?"

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ {18}

18. He said, "It is a rod, I support myself therewith, and drive my goats and use it otherwise, too."

قَالَ أَلْقِهَا يَا مُوسَىٰ {19}

19. "Cast it on the ground, oh Moses."

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ {20}

20. He cast it, when it turned out a running serpent.

قَالَ خُذْهَا وَلَا تَخَفُ ۚ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ {21}

21. God said, "Hold it with fear, We shall restore it to its original form.

وَأَضْمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيَظًا مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ {22}

22. "And hide your arm under your armpit and take it out shining without any disease.

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ {23}

23. "So We may show you (two) of Our great miracles.

أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ {24}

24. "Go to Pharaoh, verily he has been transgressing."

Moral

Knowledge of Judgment Day is secreted to let everyone to make up for their final destination and because knowledge is power, hence pray for its gift to overcome passion.

Verses 25 – 54

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي {25}

25. Moses prayed, "Oh my Providence, expand my chest.

وَيَسِّرْ لِي أَمْرِي {26}

26. "Lighten for me my duty.

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي {27}

27. "Untie the know of my tongue

يَفْقَهُوا قَوْلِي {28}

28. "so people may understand me.

وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي {29}

29. "Make a member of my family my assistant.

هَارُونَ أَخِي {30}

30. "Aaron who is my brother. ⁵ Reinforce me with him.

وَأَشْرِكُهُ فِي أَمْرِي {32}

32. "Let him participate in my duty.

كَيْ نُسَبِّحَكَ كَثِيرًا {33}

33. "So we may immensely glorify Thee.

وَنَذْكُرَكَ كَثِيرًا {34}

34. "And remember Thee intensely.

إِنَّكَ كُنْتَ بِنَا بَصِيرًا {35}

35. "Verily You are fully acquainted with our state."

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى {36}

36. God replied, "I granted what you requested.

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى {37}

37. "Verily once, We graced you, oh you Moses.

إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى {38}

38. "When We inspired your mother as We desired

أَنْ أَفْذِيهِ فِي التَّابُوتِ فَافْذِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۚ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي {39}

39. "in which she should lock you up in a box and leave it in the Nile, and it will be drifted along the bank, until it was picked up by My and your enemy and I have, with my power, instilled inviting affection, on your face so you may be cherished by him, under My care.

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْتُ نَفْسًا فَجَعِلْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَى {40}

40. "When your sister was going along the bank⁶ she said, 'Shall I point out once one who can nourish the child.' Thus We reverted you to your mother, so as to cool her eyes, and she may not grieve any more (your separation). Again you killed one man when I gave you salvation, out of this grief and tried you, in various ways. When you were several years in Midian, and when you attained a matured age, oh Moses.

وَاصْطَنَعْتُكَ لِنَفْسِي {41}

41. "I befitted you for my work.

اَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي {42}

42. "You and your brother had better go with My miracles and do not be sluggish in your remembrance of me.

اَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ {43}

43. "Go to Pharaoh, he has transgressed. speak to him meekly so he may either listen to the advice or fear."

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ {44}

44. Speak to him meekly so he may either listen to the advice or fear."

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ {45}

45. They said, "Oh our Providence, we are afraid he may overawe us or get more impudent regarding You."

قَالَ لَا تَخَافَا ۖ إِنَّنِي مَعَكُمَا أَسْمِعُ وَأَرَىٰ {46}

46. God said, "Do not fear, I am with you. I hear and shall watch the proceedings.

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَعَذِّبْهُمْ ۖ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ

رَبِّكَ ۖ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَىٰ {47}

47. "Now, both of you, go to him and say, 'Verily, We are Prophets from your Providence, better send with us Bani Israel and do not torment them. Of course, we have brought you a miracle from you Providence. He who shall follow the guidance shall rest in peace.

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ {48}

48. "Verily we have been inspired in which the punishment shall fall on him who falsifies and turns away from guidance.

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَىٰ {49}

49. Pharaoh asked Moses, "Who is your Providence?"

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَىٰ {50}

50. Moses said, "Our Providence is He who endowed on every creature natural instinct, then guided the creature to make it (instinct) serviceable."

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ {51}

51. Pharaoh asked, "What about the previous generations?"

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ {52}

52. Moses said, "Its knowledge is with my Providence on record. Neither does He err nor forget.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ

أَنْزَوَاجًا مِنْ نَبَاتٍ شَتَّىٰ {53}

53. "Who made for you the Earth a cradle, and laid therein paths to walk along, and sent down the rain from the clouds, with which He brought out, from soil, variegated vegetation."

كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النَّهْيِ {54}

54. *Eat and graze your animals. Verily in this are signs for the intelligent.*

Moral

As God has none of creatural attributes (physical or otherwise), Moses' describing of Innate Divine attributes did not appeal to Pharaoh and his nobles.

Verses 55 – 76

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى {55}

55. *From which We created you and therein shall We raise you once again.*

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى {56}

56. *Of course, We demonstrated all Our miracles to him, he falsified them, and refused to acknowledge them.*

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى {57}

57. *He said, "Are you come to drive us out of our land with your magic, oh Moses?"*

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوْى {58}

58. *"We shall certainly bring you a like magic. Let us come to an understanding which should not be contravened by fixing a date to come to a plane⁷."*

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشِرَ النَّاسُ صُبْحَى {59}

59. *Moses said, "Let it be a festival day and let the parties assemble in the morning at the appointed period."*

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى {60}

60. *Pharaoh turned to consult his nobles and decided to assemble all leading magicians to be presented on the fixed day.*

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ مَنِ افْتَرَى {61}

61. *Moses told them, "You be cursed, do not allege falsely God. He will cast His wrath on you for he who alleges God, shall never be redeemed."*

فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا النَّجْوَى {62}

62. *They (magicians) started litigating among themselves, realizing Moses was not a magician, and hid their decision within themselves from Pharaoh (out of fear).*

قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ

الْمُتَّعَلِّ {63}

63. *And to please Pharaoh said, "These two are magicians, intending to drive you out of your land with their magic and destroying your excellent faith."*

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا ۖ وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ {64}

64. So pharaoh ordered the magicians to bring into play their manoeuvre, and then come forward in a row. Of course, he who carried the day today wins the goal.

قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْفِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْفَىٰ {65}

65. They asked Moses if he would cast or they should commence casting.

قَالَ بَلْ أَلْفُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ {66}

66. Moses said, "Better you cast," when they did the ropes and sticks began to appear moving, under their jugglery.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ {67}

67. Moses got nervous within himself (lest the simple spectators be misled).

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ {68}

68. We said, "Do not be hesitate, verily shall you carry the day.

وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كِبْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ {69}

69. "Cast what is in your right hand so whatever they have fabricate may be swallowed by it. Whatever they have fabricated is out of jugglery, and magicians will never succeed when facing Truth, under any circumstances."

قَالُوا السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ {70}

70. So the magicians fell prostration (in penance) and said, "We have believed in the Providence of Moses and Aaron."

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السَّحَرَ ۖ فَلَا تُقْطَعْنَ أَيْدِيكُمْ وَأَرْجُلُكُمْ مِنْ خِلَافٍ وَلَا صَلْبَتَكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمَنَّ آيُنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ {71}

71. Pharaoh said, "What! Have you put faith prior to my permitting you? He is a greater magician amongst you, who has taught you magic. So I shall cut down crosswise you hands and feet and put you on a scaffold of date trees, when you will come to know, who amongst us is mightier in punishing."

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا ۖ فَاقْضِ مَا أَنْتَ قَاضٍ ۖ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا {72}

72. They (in reply) said, "We cannot prefer you, on the face of Moses, having brought us miracles, and in face of Him, Who has created us. Do what you decide, your decision shall hold good in this world only."

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السَّحْرِ ۖ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ {73}

73. "Verily, we have believed in our Providence so He may forgive our sins and to which we were driven by you, to act (against the Prophet of God) and God is all the better and Eternal."

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ {74}

74. Verily, He who becomes a criminal to his Providence has Hell for him, wherein shall he neither die nor live.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ {75}

75. He who becomes a faithful⁸ with virtuous deeds shall have high grade in Paradise for him.

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ {76}

76. Paradise of Eden, below which flow streams where shall he ever abide and this is a reward of him who keeps himself purified of sins.

Moral

In this there is a proof of hiding faith when life is in danger, for declaring when there is no go with an apology for previous behaviour unto Almighty Who is merciful to him for penance offered.

Verses 77 – 89

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرْكًا وَلَا تَخْشَىٰ {77}

77. Of course We revealed unto Moses to take away My creatures during the night. Make a dry road in the sea for them (by casting his rod) and be not anxious and afraid of being overtaken (by Pharaoh).

فَاتَّبَعَهُمْ فِرْعَوْنُ يَجُنُّدُهُ فَعَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ {78}

78. Pharaoh, with his army, gave him the chase and was swept away by waves of the sea.

وَأَصْلَ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ {79}

79. Thus, Pharaoh misled his tribe.

يَا بَنِي إِسْرَائِيلَ قَدْ أَنجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ {80}

80. Oh you Bani Israel! We rescued you, certainly, from your enemy and promised you (to grand a code of guidance through Moses during his soliloquy, on the auspicious Mount Sinai) and sent you from heaven Manna and Quail.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ {81}

81. Eat of pure what We have provided for you and do not transgress therein lest My wrath befall you and verily he is destroyed on whom befalls My wrath.

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ {82}

82. And certainly shall I forgive him who does penance, embraces faith, acts virtuously and is steady in guidance.⁹

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى {83}

83. What hastened oh you Moses to approach Me (leaving your tribe)?

قَالَ هُمْ أَوْلَاءُ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى {84}

84. Moses said, “The tribe was following me and I hurried up to gain Your Will.”

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ {85}

85. God said, “Of course, We tried your tribe after you and Samari misguided them.”¹⁰

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۖ أَفَطَالَ

عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي {86}

86. Moses returned to this tribe enraged, feeling sorry and addressed his tribe, “Did not your Providence hold out to you a good promise (of granting you the Code of Laws)? What! Did a long period intervene or did you desire Divine wrath to befall you from your Providence which you transgressed my promise?”

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أُلْقِيَ

السَّامِرِيُّ {87}

87. They said, “We did not, of course, transgress your promise. Rather, Pharaoh’s tribe loaded us with jewellery, which we threw into the fire, and so did Samari.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ {88}

88. Then he made out of it a gold calf having therein a cow’s sound, and said this is your god and god of Moses, when, having lost it, was gone to Mount Sinai.

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا نَفْعًا {89}

89. Did they not think so much it was not able to reply to their questions and had no power to injure or benefit?

Moral

1. Man should seek Divine Light for guidance and in difficulty.
2. Sure salvation lies in penance from association and faith.
3. Righteousness.
4. Steadfast in following Divine Lights.

Verses 90 – 104

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ ۖ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا

أَمْرِي {90}

90. And Aaron had told them beforehand, “Oh my tribe, verily have you been simply tried, and your Providence is Compassionate, and you follow me and carry out my injunctions.”

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى {91}

91. In reply they said, "We shall now worship this until Moses returns to us."

قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا {92}

92. Moses, on arrival, asked Aaron, "What prevented you from not having followed by directions when you saw them misguided?"

أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي {93}

93. "Did you disobey my orders?"

قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۚ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْفُقْ بِقَوْلِي {94}

94. Aaron said, "Oh my brother, do not hold me up by my beard and charge me with disobedience. I was afraid lest you might say I produced a faction among the Bani Israel and did not keep in view your own instructions."¹¹

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ {95}

95. Then Moses turned to Samari and asked him: what's your cause?¹²

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي {96}

96. He said, "I had seen (Gabriel on horseback and dust below hoofs of his horse flying in the air, which I put it into the throat of the gold calf and this appealed to me)."

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ ۚ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ ۚ وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ۚ لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا {97}

97. Moses said, "Get out from me, for you is this punishment in this world in which you shall say, 'Do not touch me,' (lest I get fever and you, too) and for you is the fixed period which shall not be contravened to look at your God to which you were attached. We shall burn it to ashes and throw it into the sea.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَيْءٍ عِلْمًا {98}

98. "Only your God is He (alone), except Him there is none other, circumspective of everything with His Omniscience.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا {99}

99. Thus do We describe to you news of the past and have We endowed upon you the glorious Qur'an.

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا {100}

100. He, who shall divert away from it, shall carry on the Day of Judgment a heavy load (of disobedience taking him to hell).

خَالِدِينَ فِيهِ ۚ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا {101}

101. Wherein shall he shall ever abide and on the Day of Judgment this punishment shall be awful.

يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا {102}

102. The day the trumpet will blow We shall assemble the criminals with blue eyes.

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا {103}

103. When they will be whispering among themselves saying “They hardly stayed in the world ten days.”

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا {104}

104. We are well aware of their conversation. The most intelligent among them shall say comparatively, “Their stay in this world was hardly a day.”

Moral

Similar events followed in Islam, on the Prophet’s demise, when Ali was busy in burial ceremony, people having forgotten Ali’s right to succession as publicly celebrated in the Valley of Khum cast in their lot, under the influential companions’ authority with the mob and were thus misled, as were the followers of Moses by Samari. The world is a trial. God tried Muslims as He did Jews.

Verses 105 – 115

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا {105}

105. They ask you about mountains, say, “My Providence shall raise them to ground level

فَيَذَرُهَا قَاعًا صَفْصَفًا {106}

106. the entire place, in their stead shall be levelled down.”

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا {107}

107. You shall not see therein any winding or rising ground.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا {108}

108. The day when they shall follow a crier without any opposition and owing to Divine awe, voices will be lowered down, and nothing beyond whispering shall there be.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا {109}

109. On that day intercession of none shall be fulfilled except to whom the Compassionate grants permission, having appreciated his suggestion.¹³

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا {110}

110. And He is acquainted with what is ahead of them and what has been prior to them, and none can fathom His knowledge.

وَعَنَتِ الْوُجُوهُ لِلْبَاقِي الْقَبُومِ ۚ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا {111}

111. And all shall prostrate before the Eternal Being and the loaded with sins shall suffer.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلُمًا وَلَا هَضُمًا {112}

112. He who acted righteously, provided he was faithful (to the end) shall have no anxiety of a loss.

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا {113}

113. And thus did We reveal the Glorious Qur'an in Arabic and warned frequently therein so they may refrain and take advice.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ وَقُلْ رَبِّ زِدْنِي

عِلْمًا {114}

114. Right is the Lord, the God Almighty, and do not hurry up in reading it before completion of its revelation and pray, "Oh Providence, enhance my knowledge."

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَتَسِيٍّ وَلَمْ يَجِدْ لَهُ عَزْمًا {115}

115. And verily had We commanded Adam¹⁴ but he forgot it and We did not find him steadfast.

Moral

Except five Prophets: Noah, Abraham, Moses, Jesus, and Mohammad, none was steadfast.

Verses 116 – 128

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ {116}

116. Recall when We commanded the angels to prostrate before Adam, they prostrated except Satan, who declined.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَشْقَىٰ {117}

117. Upon which We commanded, oh you Adam, he is your enemy and of your wife. (Beware) he may not drive both of you from paradise to undergo pain

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ {118}

118. although, for you here, you are neither hungry, nor naked

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ {119}

119. neither have you been thirsty nor sunburnt.

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَىٰ {120}

120. The devil, under whisper, created misgivings (in them) saying, "Oh you Adam, shall I point you out a tree giving you eternal life?"

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۚ وَعَصَىٰ آدَمُ رَبَّهُ

فَعَوَىٰ {121}

121. They ate of it, and saw themselves naked and began both of them to cover their private parts and leaves of paradise, and Adam acted contrary to the advice of his Providence and was disappointed (in securing a permanent above in paradise).

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ {122}

122. Then his Providence selected him accepting his penance befitting him¹⁵ to which He guided him.¹⁶

قَالَ اهْبِطَا مِنْهَا جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَلِمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى {123}

123. Thereafter asked him to get down on Earth saying, “You will be inimical to one another¹⁷ and he who shall follow that guidance shall not be misguided, nor shall he be unfortunate.”

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى {124}

124. And he who turns away from My advice (Divine Light) for him shall be his provision (in Resurrection) narrowed down, and We shall raise him on the Day of Judgment blind.¹⁸

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا {125}

125. When he will complain, “Oh my Providence, why did You raise me blind when I had eyes in the world?”

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَى {126}

126. He will say, “This is the way, as Our Couplets¹⁹ came before you, when you ignored them. Similarly, have you been ignored today (by us).”

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى {127}

127. Thus do we reward him who selects a non-Divine Light and eternal punishment is intense and permanent.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ ۖ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي التُّهَى {128}

128. Were they not made aware how many generations did We destroy them, in whose houses they are now residing? Verily in this are signs for the intelligent.

Moral

1. Following non-Divine Lights is making Self blind hearted and to be raised blind in Eternity.

2. The necessity of labour is a part of the primeval curse, and all the beauty or glory or dignity pertaining to it depends on the ends to which it is the means.

Verses 129 – 135

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى {129}

129. Had it not been for the fact that from your Providence, relaxation and time have been given. Verily punishment would have come to them.²⁰

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى {130}

130. So, be patient on what they say and glorify Him before the sun rise and sun set and during the dead of night and during the day time, so you may be pleased (with the right of intercession being granted to you).

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ {131}

131. And do not direct your eyes towards those whom We have profited in different sections so We may try them in the world and provisions of your Providence²¹ endowed upon you are better and more lasting.²²

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا تَسْأَلْكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ {132}

132. We do not ask of you provision; rather, do We provide you and eternity is for the pious.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۚ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ {133}

133. And they said, “Why does he not bring signs from his Providence?” What! Have not proofs about his genuineness been given in previous revelations?

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ {134}

134. And had We destroyed them with punishment ere this, they would have pleaded, “Oh our Providence why did You not send us a prophet when we would have followed (him)? And Your commands before being disgraced and put to shame.”

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ {135}

135. Say, “Let everyone wait and I am awaiting, too. Shortly shall you see who is on the right way and who is guided?”

Moral

The Prophet said, “Every age has one Divine Light to guide people and I am the Divine Light of this age and after me shall be Ali, and thereafter, several of his descent 11 representatives of God shall be.

N.B. This is exactly what Jesus claimed for himself (Vide St. John 9:5), “As long as I am in the world, I am the light of the world.”

Notes

1. Oh you seeker of truth.
2. in the cold dark where he had halted.
3. which has been lost in the darkness.
4. Literally shoe, allegorically, it refers to love of family.
5. By the same mother.
6. On seeing the failure to be sucked by any woman.
7. for exposition to public appreciation.
8. Believing in Divine Lights, for seeking guidance.
9. Following right way dictated by Divine Light. Note: these four are sure conditions to ultimate salvation.
10. Samari was originally a goldsmith and a cow worshipper, who had collected gold ornaments from Pharaoh's tribe and was illegally transacting thereon, upon which, Aaron had forbidden it and ordered all gold to be thrown into the fire and be melted down, from which Samari turned out a gold calf, pouring in its throat dust, which he had picked up from the hoofs of Gabriel's horse, having seen it, flying in the air which produced a miraculous

effect of enlivening it (calf) thus (We) produced a sound therein. He said to Moses' tribe which was Moses' God and he having lost it, has gone to Mount Sinai in search of it.

Note: God takes upon Himself the task of trial of man, and attributes misguidance to those non-Divine Lighted, who play mischief with his creatures when put to the test, and who do not care to approach His Divine Lights,¹²⁵ to clear their doubts, having no common sense, nor remember the Divine Commands.

11. Identical events occurred after the Prophet's demise and Ali had to hold peace, as per the Prophet's advice.

12. to take up that attitude of misguiding the tribe.

13. This will be our Prophet on seeing certain Shias of Ali being left out, who will importune to the Creator upon which He will command them (angels) to hand the (sinful Shias) over to our Prophet.

14. Regarding our Prophet and the remaining Divine Lights.

15. To be steady as an infallible for prophetship.

16. To function as a prophet.

17. in the form of Divine Light.

18. Being blind hearted in the world is not to have appreciation for miracles and gained appreciation of Divine Lights, as a result of which, he could not hearken to their guidance.

19. Divine Lights in Personification

20. This explains why tyrants rule the world, which is a trial and an opportunity is being given them to do penance and rectify, and not that God accedes to their wishes, as these tyrants and their followers suppose. It is further clarified in (131). Position and Dignity of this world are not proofs of one's competence. Rather Honesty and Wisdom.

21. Faith, Divine Knowledge, and Philosophy.

22. Better order your Ahl al-Bayt to be steady at prayers and be you also steady therein.

Surah Al-'Anbiya', Chapter 21

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ {1}

1. *The Day of Reckoning has approached for all although they have turned away in indifference.*

مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ {2}

2. *No advice comes to them from their Providence but they hear attentively and make a sport of it.*

لَا هِيَءَ فُلُوهُمْ ۖ وَأَسْرُوا التَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ ۖ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تُبْصِرُونَ {3}

3. *Their hearts are amusing and these disobedient are privately conversing, "Is he merely more than a man like you? What! Do you then go to a magician with open eyes?"*

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ {4}

4. *Say, "My Providence knows (secrets) of Heaven and Earth and He is all Hearing and Knowing.*

بَلْ قَالُوا أَضْغَاتُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ {5}

5. *Rather they said, "These are distracted misgivings. Rather, he is a liar or he is a poet. If not, why does he not bring a miracle, as did the preceding Prophets?"*

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا ۖ أَفَهُمْ يُؤْمِنُونَ {6}

6. *We destroyed previous generations for not embracing faith. Are they going to embrace faith?*

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {7}

7. *We, in the past, did not send a prophet but a man, whom We inspired. Ask the Divine Lights if you do not know.*

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ {8}

8. *We had given them bodies to eat food and they were not meant to be eternal.*

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ {9}

9. *Then We promised them Our promise of punishment and We rescued whom We like and destroyed the transgressors.*

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ {10}

10. *Verily have We revealed a Text to you wherein there is a guide for you do you not understand do much.*

Moral

Listen attentively, keeping in view advent of Reckoning day to entertain Divine Awe and believe, with certainty, veracity thereof.

Verses 11 – 29

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ {11}

11. How many generations have We destroyed which were disobedient and after their destruction created others?

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ {12}

12. When they shall realize the coming of punishment? They will fly.

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِكُمْ لَعَلَّكُمْ تُسْأَلُونَ {13}

13. And they will be asked to return where they enjoyed home life so they may be questioned (about their deeds).

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {14}

14. They would say, “Woe to us! Verily we have been disobedient.”

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ {15}

15. These will be their wailings until We reduced them and pile them up to a cut field.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ {16}

16. We did not create Heaven and Earth and in between for sport and pleasure.

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَا تَخَذُتَاهُ مِنْ لَدُنَّا إِنَّ كُنَّا فَاعِلِينَ {17}

17. Had We intended, We would have selected to suit Our grade, if at all had We to act likewise.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۖ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ {18}

18. Rather, We vanquish the false sporting talk by Truth which rends to pieces and which disappears. Woe be to you regarding what you attribute to Him.

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ {19}

19. For Him is what is in the heavens and earth and those who are near Him are neither arrogant to worship Him nor get fatigued.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ {20}

20. They glorify Him night and day and are not lagging.

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ {21}

21. Have they picked up from earth such gods as enliven the dead?

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ {22}

22. Had there been two gods, except GOD alone, there would have been discord. God, the Almighty, Self-conscious, is far above what they describe about Him.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ {23}

23. None shall dare ask Him about His acts, whereas they shall be question as to their deeds.

م اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۖ قُلْ هَاتُوا بُرْهَانَكُمْ ۚ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ ۚ فَهُمْ مُعْرِضُونَ {24}

24. What! Leaving Him, have they adopted other gods? Say, "Produce your proofs (in support thereof) this argument regarding the unity of God and false claim to duality and plurality has been a subject of litigation between you and I and had been between those who preceded me. Rather, most do not understand the Truth, and are turning away from it.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ {25}

25. We did not send Prophets ere this but We revealed unto them there is no other god except Me and you should worship me alone.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ {26}

25. We did not send Prophets ere this but We revealed unto them, there is no god except Me and you should worship Me alone.

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ {27}

27. They are not forward in committing sins but supplicate Him.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ {28}

28. He knows the future and the past and they shall not intercede, on anybody's behalf, but of one (whose tenet and cult have been) approved by Him and they stand ever in awe of His Lordship.

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَلَيْكَ نَجْرِيهِ جَهَنَّمَ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ {29}

29. He, who among them said, "Verily I am god besides Him," has his reward hell and thus We punish the disobedient.

Moral

Hell which a lie would keep a man from is doubtless the very best place for him to go. "Who dares think one thing and another fell." Intercessions of the Prophet will at (a) admission Gate to Paradise, (b) at cistern, (c) at crossing of the bridge, (d) at balancing of deeds, (e) those temporarily cast in hell. Faithful transgressors shall be temporarily cast in hell and will, on intercession of the Prophet, attain salvation, as also faithful idiots.

There is not a faithful but feels penitent on commission of sins at times, simple repentance suffices and rejoicing of virtues. He who behaves otherwise is not a faithful and not entitled to intercession. Major sins lose their intensity with penance, minor with intention at repetition become major. He who believes in punishment of evil deeds and rewards at virtues is a member of approved Islam falling within the range of the faithful entitled to intercession.

Verses 30 – 41

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۚ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۚ أَفَلَا يُؤْمِنُونَ {30}

30. Did not the infidels see there were no clouds above to rain, nor was the soil capable of fertilizing. We made both of them operative and We created all energizing them from liquid. Do they not believe?

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ {31}

31. And We made on Earth high mountains to equilibrate, so it may not overturn and made wide roads therein to lead to destination.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرَضُونَ {32}

32. We made the sky a safe roof and they disregard His signs.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ {33}

33. It is He who created night and day, the sun and the moon, all are moving in the sky.

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَأَنْ مِتَّ فَهُمْ الْخَالِدُونَ {34}

34. And We did not make any man eternal before you. So if you die, are they going to live forever?

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ {35}

35. Every soul shall taste death and We shall test you in prosperity and adversity (relating to life and property) and to Us shall you revert.

وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْكُمْ يَتَخَذُونَكَ إِلَّا هُزُوءًا أَهْذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ {36}

36. And when the infidels see you, they laugh you out saying is he the one who derogates your gods although they deny the existence of God the Compassionate?

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۖ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ {37}

37. Man has been created in haste (by nature). I shall shortly show you my signs. Be not in a hurry.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {38}

38. And they said, "Say, when that promise (of Judgment Day) is going to be fulfilled, if you are true?"

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنْصَرُونَ {39}

39. Would they, who are infidels had known, they would not prevent hellish fire, either from the face or from the back and would not be assisted anyway.²

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ {40}

40. Rather, the Day of Judgment shall come all of a sudden and will throw them in a swoon. They will neither divert it, nor will they be given an opportunity (to penance).

وَلَقَدْ اسْتَهْزَأَ رُسُلٌ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {41}

41. Of course, they ridiculed the prophets before you – punishment about which they were ridiculing, enveloped them.

Moral

The dead carry our thoughts to another and a nobler existence which they and we shall live in future state forever.

Verses 42 – 50

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۚ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ {42}

42. Say, “Who will save you from Divine punishment of night or day? But they have turned their faces from Divine remembrance.

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ {43}

43. Have they gods to prevent them from Our punishment? They have no power to save themselves from it, nor shall any sympathy pour to them.

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ ۚ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ {44}

44. Rather, We enriched them and their forefathers, so much so, ages passes in prosperity. Do they not see how We are reducing the Earth³ who are the source of maintenance of peace and order in the world? Will they still remain overpowering?⁴

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنْذَرُونَ {45}

45. Say, “I warn you as per declaration of the Text, but the deaf, when they are warned, cannot bear anybody.

وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَتَنَا إِنَّا كُنَّا ظَالِمِينَ {46}

46. And if the slightest of your Divine punishment will touch them, they will shriek in bewailing, admitting their disobedience.

وَنَضْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۚ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ أَتَيْنَا بِهَا ۚ وَكَفَى بِنَا حَاسِبِينَ {47}

47. And on the Day of Judgment We shall fix a measure of justice to determine and shall not do unfairness in the least and if virtue or vice be of mustard grain size shall We bring it out and We are enough to take account.⁵

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ {48}

48. Of course, We had endower upon Moses and Aaron a test for right and wrong⁶ and an advice.⁷

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ {49}

49. Who are afraid of God and standing in awe of Judgment Day.

وَهَذَا ذِكْرُ مُبَارَكٍ أَنْزَلْنَاهُ ۚ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ {50}

50. This Glorious Qur'an is auspicious which We have revealed: are you denying it?

Moral

Bodily notes are enough.

Verses 51 – 75

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ {51}

51. Of course, We had endowed on Abraham faculty of understanding beforehand and We are aware of his capability.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ {52}

52. Recall when he hold his uncle and tribe what are these idols whom you are worshipping, gods.

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ {53}

53. They said, “We found our forefathers worshipping them.”

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ {54}

54. Abraham said, “Certainly, you and your ancestors both are in open misguidance.

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ {55}

55. They said, “Have you brought any truth or are you simply sporting?”

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ {56}

56. He said, “Rather your Providence is Providence of the heavens and the earth, which He has created and I am one among others to bear testimony to this effect.

وَاللَّهُ لَا يَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ {57}

57. “By God, when you turn away I shall play some feat with your idols.”

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ يَرْجِعُونَ {58}

58. So He shattered them to pieces, barring the biggest among them, so as to find out from it who destroyed them.

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ {59}

58. They said, “Who has done this with our idols? He must be a great mischief monger.”

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ {60}

60. They said, “We have heard a young man called Abraham (who must have been implicated in this crime).

قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ {61}

61. They said, “Bring him over here before the public to testify (his action).”

قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ {62}

62. They said, “Oh Abraham is that you who have so treated our idols?”

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ {63}

63. Abraham said, “If they can talk, ask them whether the greatest has done it?”⁸

فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ {64}

64. They began to think between themselves and they came to the conclusion in which they were in the wrong.

ثُمَّ نَكِسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ {65}

65. Then hiding their faces within their sleeves said, "You know definitely they cannot speak."

قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ {66}

66. Abraham said, "Barring God are you worshipping one who can neither profit nor injure you?"

أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ {67}

67. "Shame on your part, and on those whom you worship, barring, have you not common sense?"

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ {68}

68. They said, "Burn him up and assist your idols if you can."

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ {69}

69. We commanded the fire, "Be cool with safety to Abraham."

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ {70}

70. They intrigued against him and We made them suffer to the most.

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ {71}

71. And We rescued him and Lot and took them to the land which was auspicious for the world (by way of pilgrimage).

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۚ وَكُلًّا جَعَلْنَا صَالِحِينَ {72}

72. We endowed on him a son in Isaac and a grandson in Jacob to boot and We made them virtuous.

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ ۚ وَكَانُوا

لَنَا عَابِدِينَ {73}

73. And We made them Divine Lights to guide as per Our commands and commanded (under inspiration) to act righteously and say prayers, pay tithe⁹ and they were to supplicate us.

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ ۚ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ

فَاسِقِينَ {74}

74. We endowed upon Lot law and Divine philosophy and rescued him from the town implicated in (evil deeds) sodomy. Verily, they were vicious and highly disobedient.

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۚ إِنَّهُ مِنَ الصَّالِحِينَ {75}

75. And We took him under Our grace. Verily he was among the righteous.

Verses 76 – 93

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ {76}

76. And Noah called unto Us before this. We accepted his prayers and rescued him and his family from a mighty calamity.

وَنَصْرَنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ {77}

77. And assisted him against his tribe who had falsified our signs and they were vicious people and so We drowned them all.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ {78}

78. And David and Solomon, when they were deciding on a dispute, touching a field when it penetrated into a fold of goats and We were witnessing their decision.

فَقَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۚ وَكُنَّا فَاعِلِينَ {79}

79. We had endowed upon Solomon a faculty to decide and We had granted all knowledge of law and Divine Philosophy and We commanded mountains and birds to accompany David, during his glorification of us, to join with him and We were the prime mover.

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ ۚ فَهَلْ أَنْتُمْ شَاكِرُونَ {80}

80. And We had taught David are of armour making, which protects you on the battlefields. Are you going to be grateful to Us (or not)?

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ {81}

81. And We had subjected strong gale under Solomon's control which used to make him, as per his orders, to the land, which was sanctified by Us and We were acquainted with all.

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ ۚ وَكُنَّا لَهُمْ حَافِظِينَ {82}

82. And We had subjected an army of spirits under his control who used to dive into the sea and do man other jobs, too. And We were circumspecting all.

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ {83}

83. And recall when Job prayed to his Providence, "Verily I am afflicted in severe trials and You are most Merciful of all."

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۚ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ {84}

84. We accepted his prayers and rescued him from his trials and granted him his family and in addition likewise with him, as a grant of mercy on Our part, to be a memento to the worshippers of the world.

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۚ كُلٌّ مِنَ الصَّابِرِينَ {85}

85. And Ismail, Idris, and Dhul Kifl, all were among the patient.

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ۖ إِنَّهُمْ مِنَ الصَّالِحِينَ {86}

86. And We admitted the within Our Grace, and certainly they were all righteous.

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاصِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ {87}

87. And Johan when he left under indignation thinking he will not be straightened in provision, when he cried unto Us while in the stomach of the whale, “Verily there is no other God except You, pure is Your Nature. Verily I have been the loser of reward¹⁰.”

فَاسْتَجَبْنَا لَهُ وَخَيَّرْنَاهُ مِنَ الْغَمِّ ۖ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ {88}

88. We accepted his prayers and relieved him from affliction and thus do We relieve the faithful.

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ {89}

89. (And recall) when Zakaria prayed to his Providence, “Oh my Providence, do not leave me alone (without an inheritor) and You are the best of inheritors.”

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ ۖ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ {90}

90. So We accepted his prayers and granted him Yehya (John) and restored his wife to her menses. Verily he was hastening towards virtues and was supplicating and praying to Us with hope and entreating to Us.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ {91}

91. And the lady who had guarded her private parts in whom We transmitted Our (created Holy soul through Gabriel) making her and her son a sign for the world.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ {92}

92. Verily this group of prophets is a group¹¹ and I am your Providence and worship Me alone.¹²

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۖ كُلُّ إِلَهِنَا رَاغِبُونَ {93}

93. And the people broke up the tenets into factions among themselves and shall revert onto Us.

Moral

Fundamentals of all the Prophets were same though cult differed: Unity of God, Justice accounting day – Follow Divine Lights as authorized Divine representatives in cult so as to get righteous acts appreciated by Divinity.

Verses 94 – 112

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ {94}

94. He who acts righteously, provided he is faithful,¹³ his attempts at righteous acts will be appreciated, while We have been recording them.

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ {95}

95. And the generations We have destroyed with Our wrath have been debarred (from reappearing on Earth) and shall not revert in resurrection.¹⁴

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ {96}

96. Until Gog and Magog are set free, when they will rise from every height and advance to spread everywhere.

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ {97}

97. When the true promise will approach, eyes of the infidels will be left open and they will be bewailing their misfortunes for their having ignored it. Rather, they have been disobedient.

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ {98}

98. Barring God, whomsoever you have been praying shall be hurled in hell along with you¹⁵.

لَوْ كَانَ هُوَ آلَهِمَا مَا وُزِدُوهُمَا ۖ وَكُلٌّ فِيهَا خَالِدُونَ {99}

99. Had they been really gods, they would not have been hurled into hell, although every one of them shall be permanently there.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ {100}

100. Their hue and cry shall rage therein and will not be able to hear anything, to their delight (being locked up in a box).

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ {101}

101. Verily those about whom appreciation has been decided shall be accepted.¹⁶

لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ {102}

102. They will not hear their bewailings and shall ever be enjoying with what their hearts shall desire.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ {103}

103. They will not see the great pains of Judgment day and the angels will welcome them saying, "This is the Day you were promised."

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ ۖ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدًا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ {104}

104. The day We shall wrap as envelopes (of letters) We shall revert them unto Us as We created them in the beginning, fulfilment is Our task, and We are certain to do it.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ {105}

105. We had revealed in Zaboor, after advice, We shall make Our virtuous devotees inheritors of Us.

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ غَابِطِينَ {106}

106. Verily in this, for Godly people, there is ample advice.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ {107}

107. We did not send you but a mercy for the entire world.¹⁷

قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۖ فَهَلْ أَنْتُمْ مُسْلِمُونَ {108}

108. Say, "I am inspired only to advise you in which you only god is God, unique. Are you going to supplicate Him?"

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أُدْرِيَ أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ {109}

109. If they turn away, say, "I have informed you fully as directed and I do not know if the day of Punishment is near or distant.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ {110}

110. "Verily He knows the loud voice of yours and what you hide.

وَإِنْ أُدْرِيَ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ {111}

111. "I do not know if, in this relaxation, lies your test or provision for temporary stay."

قَالَ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ {112}

112. Say, "Oh my Providence, decide on justice and our Providence is Compassionate from Whom assistance is prayed by all, during your attack in Islam.

Moral

Approved righteousness on which reward is due is consequent on the following Divine Lights, cf. Jesus St. John 14:6, "I am the way, the truth, and the life. No man cometh unto the Father (God) but by me. So are Prophet Mohammad Truth and Ali Truth. None can reach Divine Proximity but by the Truth, Mohammad and his immaculate family. Barring these, the rest shall be hurled in hell in pursuance of Couplet 98, as virtues of only the faithful shall be appreciated (95) 105, presages resurrection of Divine Lights.

Notes

1. Relating to the resurrection under the 12th Divine Light they shall; fly from Damascus to Greece. They will be persecuted and Greece will offer peace. It will not be accepted until it surrenders them (Bani Umayyah).
2. They would then appreciate the way of the Prophet and of other Divine Lights.
3. by removing the Learned Divine Lights, peace lovers.
4. See the present struggle for achieving supremacy between democracy and communism.
5. These are for Muslims alone, as the infidels will be hurled in hell without any accounting. Muslims, therefore, should fear God, for every little misdeed.
6. Divine Light to follow and darkness, i.e. passionate leaders to avoid.
7. The Glorious Qur'an for the pious.
8. Abraham's contention was if they have power of speech they will attribute to the greatest idol, having the hammer around his neck and he being safe and sound, and if they cannot, including the greatest, none of them is implicated therein.
9. Fast is tithe to the body.
10. Which I would have otherwise earned had I not hastened and left my tribe, until after receipt of Divine sanction.
11. Acting on unitary tenets of "there being only one Universal God" and it is incumbent on all to follow them as Divine Lights, working under Divine revelation.
12. As per cult dictated by Divine Lights.

13. Acting as per dictates of Divine Lights.
14. Theory of incarnation fails.
15. except the virtuous whom We have appreciated by virtue of their dislike to their being worshipping.
16. These are Jesus, Ezra and the Angels.
17. As We shall not destroy your followers wholesale for disobedience and tyranny by following non-Divine Lights.

Surah Al-Hajj, Chapter 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ {1}

1. Oh you People! Fear your Creator, indeed, the shock of Judgment Day is a might hour,

يَوْمَ تَرُؤُنَهَا تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى

وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ {2}

2. when you will see that every pregnant woman will neglect her child and ever pregnant woman will yield to abortion and you will find people in a swoon, although not due to intoxication of drink.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ {3}

3. And someone disputes about God without knowledge. And every disobedient person follows the devil.

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ {4}

4. It has been decided; whosoever follows the devil will be deceived by him and will be sent to a burning fire.

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن

عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى

ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشَدَّكُمْ ۚ وَمِنْكُمْ مَّن يَمُوتُ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ

لِكَيْلَا يَعْلَمَ مَن بَعْدَ عِلْمٍ شَيْئًا ۚ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ

وَأُنَبِّتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ {5}

5. Oh you people! If you are doubtful about recreation, then understand that first We created you out of dust then out of sperm and then out of a clot of blood and then of muscle. Out of which came out a perfect creature or imperfect, which it may be evident to you. And if We will, We shall maintain you for a period, in the womb, and thereafter create you in a shape of a child and then you will fully develop. Some of their people die premature and some die old, forgetting their actions (of old). The Earth, which you see dry, becomes wet, when We send rain water, with which soil produces in pair fresh vegetations.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {6}

6. From which it is evident in which God is truly Existent, and He is alone, Who enlivens the dead, He alone is Omnipotent.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ {7}

7. Judgment Day shall come and it is true and God shall enliven them who are in their graves.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ {8}

8. And someone among the people disputes about God though they have neither knowledge, evidence nor enlightened book which can guide them.

ثَانِي عَظْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ۚ لَهُ فِي الدُّنْيَا خِزْيٌ ۖ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ {9}

9. He is an absolutely proud man, whose motive is to drive people from God and is a disgrace, destined for him. And on the Day of Judgment, We will burn him.

ذَلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ {10}

10. And We will tell him it is the cause of his actions and God is not unjust to His creatures.

Moral

1. Hour of judgment is awful. It will make pregnant women abort, throw men into swoon. Therefore humans should fear God and avoid sins shifting of liver from its original site causes coma. In fact humans succumb to death within two hours.

2. The disobedient follow the devil, which deceive them and go to hell.

3. Creation of humans, from sperm to childhood and rain from heaven bringing forth both vegetation for the soil are eye proofs of Existence of God, Who claims Judgment Day of humans for self and this should not be doubted.

4. People who have neither knowledge, nor guidance nor authority of a book should abstain from talking about “God” Who’s Entity cannot be grasped and Unity of Existence and Administration cannot be doubted. Such ignorant people shall be condemned to disgrace into hell on Judgment day for misguiding the public from God, on self-opinion.

Verses 11 – 22

وَمِنَ النَّاسِ مَنْ يَعْْبُدُ اللَّهَ عَلَى حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ {11}

11. Someone among the people worships, sitting at the brink of religion. If he becomes happy he becomes satisfied (with the tenets he holds). If he is in difficulties his heart gives up (tenet regarding) God.¹

يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نَنْفَعُهُ ۚ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ {12}

12. He calls upon him, who cannot benefit or injure him, this the great misguidance.

يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۚ لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ {13}

13. Rather, he calls upon him whose loss is greater than profit. He is a very bad assistant and associate.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ {14}

14. Indeed, God will give place to them in Heaven, under which canals flow who believes in Him and have done virtuous deeds. Of course, God does what He wills

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ {15}

15. a man, who doubts God will not help in this world, and in Eternity, then he had better tie a rope to the sky and hang himself by winding the other end around his neck.

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ {16}

16. And thus, We have sent the Qur'an in clear couplets, and God, whom He chooses, guides.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۖ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ {17}

17. Indeed, those who believe in God and those who became Jews and Christians and those who worship fire and those who associate, will be judged by Him on the Day of Judgment.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ ۚ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۚ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۝ {18}

18. Have you not seen the things which are in the skies and on Earth and the sun and the moon and stars and mountains and trees and cattle and many of men prostrate before God? And many of them deserve punishment, and whom God disgraces, nobody can respect. Of course, God does what He wills.

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ {19}

19. Both are inimical who dispute about their (Providence) God. And those who became infidels, clothes of fire will be given them. And hot liquid will be poured over their heads

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ {20}

20. with which the things which are in their stomach, and their skins will be melted

وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ {21}

21. and iron hammers are kept for them,

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ {22}

22. when they will think of getting out of Hell as they will be suffering, they will be returned to Hell., And it will be told to them to taste this punishment.

Moral

1. Half hearted faith, like a hypocrite, without reflection and certainty of faith, renders man unfit to profit in this world and Eternity, and depending on them, who bear no power to real profit or loss, is an evident misguidance. rather, such reliance, with worldly profit, results on permanent loss of Paradise which is much greater than apparent transitory joy.

2. Faithfully virtuous will be well rewarded in Eternity.

3. Have full confidence in God and do not lose patience in trials, else any other way will lead to no good, as ultimate decision lies with God on Reckoning Day, be he of any class. Those who obey and prostrate with faith, shall attain salvation, against those who disobey and suspect faith (22).

Verses 23 – 25

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ {23}

23. Certainly God shall give place to them in Paradise beneath which flow canals, who believe in God and have done virtuous deeds and in these Paradises, they will be decorated with ornaments, viz. bangles of gold and pearls, they will wear silk clothes.

وَهُدُوا إِلَى الصَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطٍ الْحَمِيدِ {24}

24. And this is for them who were guided on unity of God and they were guided on the true path of God which is of (the Ahl al-Bayt).

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفِ فِيهِ وَالْبَادِ ۚ وَمَنْ يُرِدْ فِيهِ بِالْإِخَادِ يُظْلَمِ نُذُفُهُ مِنْ عَذَابٍ أَلِيمٍ {25}

25. Of course, those who became infidel and prevented from the path of God,² and stopped them from going to the holy sanctuary of Mecca, which We have kept open to everybody equally, though they are not the residents of Mecca, and those who act illegally, in this affair, disobediently, will be subject to severe punishment.

Moral

These who are faithful believing in the Unity of God and sole sovereignty of the Ahl al-Bayt as God's authorized Divine Lights on Earth shall have admission in Paradise, with the best of Paradise adorned in jewels, and silk suits, and similarly their enemies shall be severely punished, being sent to Hell.

Verses 26 – 33

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ {26}

26. And remember the day when We gave a place to Abraham near the Holy Sanctuary so he might not associate. And maintain My house, pure, for men, who perambulate it, and for them who pray while standing or for them who pray half bent or under prostration, and announce them to go to a pilgrimage

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ {27}

27. so they may come on foot and those who are far off from the places may come riding weak camels,

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْبَائِسِ الْفَقِيرِ {28}

28. so they may see worldly and eternal profit, remembering God on fixed days and sacrificing animals We have given them of which you eat and feed the needy poor, as well.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ {29}

29. After this they should remove grown hair and nails and fulfil their vows. And perambulate around this free and holy place.

ذَلِكَ وَمَنْ يُعِظْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ {30}

30. And this is enough for them and the person who will respect God's commands will be better appreciated by their God, and it is lawful for sacrifice animals, except these read out to you. So, you avoid every kind of evil, issuing out off association (viz. gambling and singing).

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ {31}

31. Be sincere entirely for God and do not associate with Him any (outcome of mind) and the person who associates is a person who fell from the sky and then birds took him up or wind picked him threw him far apart.

ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ {32}

32. And the man who will respect God's signs, then this action will be a proof of his spiritual chastity.

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ {33}

33. There is a profit for you in riding animals for some time, and then they will be sacrificed at the free and holy place.

Moral

1. God describes, how, in reply to Abraham's call, those who replied are attending to pilgrimage, as per Divine Commands.

2. After completion of pilgrimage, this, on acceptance, renders one absolved of sins, God commands to avoid the devil's games such as gambling, singing, etc.

3. An associator, like one having left strong rope of guidance (cf. Couplet 256, The Cow is likely to be carried away by following passion anywhere.

Verses 34 – 38

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِلَهُكُمُ اللَّهُ
وَاجِدٌ فَلَهُ أَسْلِمُوا ۚ وَبَشِّرِ الْمُخْبِتِينَ {34}

34. And for every sect have We fixed a sacrificing place where they should sacrifice animals which are endowed upon them, from God, in God's name and your Creator is God alone. And you must wholly obey unto Him and give tidings

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ الْمُقْيِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ {35}

35. to Whose hearts throb when Divine Remembrance is brought to their ears. And keep patient amidst adversities and be steady at prayers and disburse out amongst the needy of what We have endowed on them.

وَالْبُذُنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۚ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۚ
فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ
تَشْكُرُونَ {36}

36. And the fat camels which We have given you as one of Our signs, having profit out of them. Take God's name at the time of sacrificing them. And when they fall dead on the ground, eat of them and feed the contented, poor, beggars, and thus We have made for them (animals) obedient in which you may thank God.

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَلِكَ سَخَّرَهَا لَكُمْ لِشُكْرٍ
اللَّهُ عَلَىٰ مَا هَدَاكُمْ ۚ وَبَشِّرِ الْمُحْسِنِينَ {37}

37. Neither (in your sacrifice of them) their flesh nor their blood reaches God but degree of sincerity of your intentions is being appreciated by God. Thus have We made them obedient to you. Upon this guidance you may always praise unto God's greatness and give tidings to the obliging.

إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ {38}

38. Certainly God will divert from the faithful in injurious hands of associators. Of course, God does not like people who are dishonest in religions' affairs and disbelievers thereof.

Moral

Sacrificing ground for every sect of a Prophet (Jews, Christians, and Muslims) is different – “mina” is for Muslims in Mecca, although the Creator of all is “God one alone” who acts as He Wills and you have to obey Him alone in all affairs, giving tidings of Paradise only to those whose hearts throb at hearing His commands and are patient in trials, steady at prayers, ad assisting in property and imparting knowledge to the needy.

Fat camels are your property to profit you until the time of their sacrifice in the name of God comes. When, after sacrifice, their flesh is to be participated by you, contented, needy, and beggars, remembering God only, in this appreciate sincerity of your intentions and carry out Divine commands disliking those who are dishonest in their dealings with God and not believing in Him.

Verses 39 – 48

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ {39}

39. To those people, permission has been granted to fight against whom have they suffered tyranny at their hands, and of course, God is Omnipotent to give them help.

الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بَغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۖ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۖ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {40}

40. Who are banished illegally³ except for saying, “They believe in God” and if God did not kill men at one another’s hands, churches, mosques, and temples, where God’s name is considerably remembered will vanish and God shall certainly help him who helps Him. Indeed God is Almighty and Omnipotent.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۚ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ {41}

41. If We will give them power on Earth, they will pray and pay tithe, and will order virtuous acts, and refrain men from sins, and the final result of everything is with God.

وَإِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ {42}

42. And if these people having falsified you then (remember) before them their predecessors had also falsified (their prophets) sects of Noah, sect of ‘Ad and Thamood,

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ {43}

43. and the tribe of Abraham and of Lot,

وَأَصْحَابُ مَدْيَنَ ۚ وَكَذَّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ نَكِيرِ {44}

44. and the people of Midian had falsified, and was falsified Moses. We gave time to associators (to improve) and on failing seized them suddenly. then how severe was My punishment?

فَكَأَيُّ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَجِئَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبُئِرَ مِعَطَلَةٌ وَفَصَّرَ مَشِيدٍ {45}

45. How many villages have been destroyed by Us? (Residents of) which were disobedient and they have fallen desolate with the top of their roofs and how many of wells and strong fortresses have been rendered waste?

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ {46}

46. Do they not walk about on earth (and see for themselves)? Have they no hearts (to realize original cause thereof) or are their ears rendered incapable of hearing? Not only are their eyes blind but their hearts, too, within their chest are blind.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۖ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ {47}

47. They are quick at asking the (time of) punishment from you though God shall not act against His promise and near your Providence, the Judgment day is equal to 1000 years, as per your calculations.

وَكَايْنٍ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ {48}

How many of the villages did We give time, when they were disobedient and then I seized them suddenly and to Me is reversion of all.

Moral

1. Those who are tyrannized, when an opportunity affords, are allowed to fight their enemies. Those who had to abdicate (their homes) for maintenance of Unity of God, shall God certainly help. This promise will be in time when the (12th Divine Light) will be permitted by God to avenge enemies of his forefathers, when he will insist on prayers, virtues and prevention of vices from commission. This will suddenly occur and enemies will be taken by surprise.

2. These who walk about on Earth can take example and lesson from these deserted villages, palaces, houses. How their residents, for Divine disobedience, were destroyed, making room for others. These disobedient people are anxious for Divine punishment which is bound to come and those days of prosperity will be ten times longer than what God's enemies spent on Earth.

Verses 49 – 57

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُبِينٌ {49}

49. You say, "Oh you people, I am nothing but an open warner for you."

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {50}

50. Those people who believe in God and do good deeds, will be forgiven and will be bestowed an honourable provision.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {51}

51. And those who are attempting to weaken Our Couplets, are of Hell.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا

يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ {52}

52. We did not send any prophet before you, nor a messenger, when he wise, the devil interfered in his (noble) desire, and God averted the devil's

interference, and then God strengthened His couplets and God is Omniscient and Wise.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ ۚ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ {53}

53. In what the devil interfered, (misguidance) and an examination for those people, who had (mental) disease in their hearts and for those people who are (hard-hearted) and of course, the disobedient people are highly prejudiced.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۚ وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ {54}

54. So who have knowledge may realize what revelation is made to him is true from your Providence in which they should believe. Their hearts are made mild. And those people who believe in God, God shall, of course, lead to the right path

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ {55}

55. and those people who became associators, will be ever suspicious about (the existence of) God until the Day of Judgment when it takes them by surprise, or they receive matchless punishment.

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتٍ النَّعِيمِ {56}

56. And on that day, God shall be the Master of the entire universe and He shall dispense justice. Now those who believe in God and did virtuous deeds, will be in Paradise.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ {57}

57. And those who did associate and falsify Our couplets will receive a hellish punishment.

Moral

His disobedience leading to hard heartedness, and prejudice against the fact, blinding subsequently the heart and rendering self-destruction.

Believe in God and Text will lead to guidance, where as associates will lose in suspicion until the day when they will be thrown into hell and the obedient and virtuous will be admitted in Paradise.

Verses 58 – 64

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ {58}

58. Those who fled in the name of God and were slain or died, certainly God is best at providing.

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ ۚ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ {59}

59. Of course, God shall lead them to such a destination with which they will be satisfied. And, of course, God is All-knowing ad Forbearing.

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ ۚ إِنَّ اللَّهَ لَعَفُوءٌ غَفُورٌ {60}

60. This is, so far, and if one retaliates for what he is tyrannized, and if again he is intrigued against, certainly God shall help him. And indeed God is Forgiving.

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {61}

61. This is because night follows day and day follows night. And God is All-seeing and All-hearing.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ {62}

62. God alone is really Lord (of all) and other claimants are false gods. God is the Almighty Creator and Glorious.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ {63}

63. Did you not notice, it is God alone who sends water from the clouds above and then the Earth becomes green and fresh. Indeed, God is Merciful and Omniscient.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَمِيدُ {64}

64. Whatever is on Earth and in Heaven is His property and God is Independent and deserving of praise and thanks.

Moral

There is again a promise to Imam Hussain for Divine Help for his patience. Remember the Prophet's saying, "Hussain is from me and I am from him." When he, under tyranny of infidel Quraish had to fly to Medina from Mecca. God gave him a chance of revenging in Badr in latter successors of the infidel Quraish in person of the cursed Yazid when he slew Imam Hussain i.e. again tyrannized the Prophet. So God's promise, He will enliven the Prophet and his immaculate family – the tyrannized, on one side, and their enemies beginning with the first Khalifa down to Yazid – on the other side.

To give necessary help to revenge themselves on these deadly enemies, with respective allies on either side, just as night follows day and vice versa. It is entirely in the hand of God to give succour to His obedient creatures against disobedient ones, who have in opposition of God, accepted his enemies as their leaders and who will not render any help on resurrection.

Verses 65 – 72

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ

عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ {65}

65. Have you not noticed everything on Earth is subject to your control and the boat or ship floats on the sea with His command?⁴ And the Heavens are held up by Him from falling on earth, except when He chooses. Of course God is graciously considerate with men.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ {66}

66. It is he who enlivenes you then he will put you to death and then will re-enliven you (for taking accounts of your deeds). Of course, man is certainly ungrateful of Divine Bounties.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَازِعُكَ فِي الْأَمْرِ ۖ وَأَدْعُ إِلَىٰ رَبِّكَ ۚ إِنَّكَ لَعَلَّ
هَدَىٰ مُسْتَقِيمٍ {67}

67. For ever sect, We have fixed a cult (a form of worship, i.e. cult) to which it should adhere.⁵ Therefore they should not controvert with you on this point of religion. You invite them to your Providence. Verily you are on the right guidance

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ {68}

68. and even in spite of this, they fall out with you, you say, “God knows more of your actions than yourself.”

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {69}

69. God shall decide the differences amongst you on Reckoning Day.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۚ إِنَّ ذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ
{70}

70. What! Do they not know, God knows what takes place between Earth and Heaven and this is in the guarded plate (with Him). Of course, this is easy for God.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ۚ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ
{71}

71. And they are worshipping them, leaving God without having received any evidence as to their being gods of which they have no knowledge and the disobedient shall have no assistance (i.e. intercession on Judgment Day).

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ ۚ يَكَادُونَ يَسْطُونُ
بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۚ قُلْ أَفَأَنْتُمْ بِشِرِّ مِنْ دَلِكُمْ ۚ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا ۚ
وَبِئْسَ الْمَصِيرُ {72}

72. When Our open Couplets are being read out to them, you will, notice, on looking at the faces of the infidels, they are about to attack them, who are reading Our couplets to them. You say, “Shall I inform you of the worse treatment than that, and that is fire which God has promised to the infidels, and which is a bad place for residence.”

Moral

Bodily notes will suffice as moral to this paragraph.

Verses 73 – 78

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ
اجْتَمَعُوا لَهُ ۚ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۚ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ {73}

73. *Oh you people, listen to an example being described to you. Of course, those who worship, barring God, cannot create even a fly, even if they gather together, and if they fly takes away anything from them, they cannot snatch it from it. Both the seeker and the sought are weak by themselves.*

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {74}

74. *They have not gratified God to the degree of His requirements. Of course, God is Almighty and Over-powering.*

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {75}

75. *God selects from angels and men messengers. Of course, God is All-hearing and All-seeing.*

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {76}

76. *He knows the present and the future, and to Him shall revert everything.*

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿77﴾

77. *Oh you faithful, say, "Pray unto Him under prostrations, and pray to your Providence, act virtuously to attain salvation."*

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ {78}

78. *Do sacrifice as you (oh Divine Lights) are due. He has selected you and has not made religion impossibility for you. Your religion is of Abraham and you are called Muslims from before and from now so the Prophet shall testify you and you the Men. Be steady at prayers and payment of tithe. Hold (strictly) by God, who is your Lord, the best of friends and the best of help.*

Moral

God has exemplified in a fly man's inability to handle anything without His mercy and Will. For all these creations, although at human service, cannot function until man as a human being, acts in due conformity with His commands. thus, then really speaking all other creation is under the control of the Immaculate who are not for a moment disregardful of Him.

God again has repeated His sole power to nominate. Prophet, be it from man or angel.

Finally, He has termed the Immaculates as truly faithful and Muslim, who shall give evidence as to the behaviour of men at large and on whose deeds shall the prophet testify on Judgment Day.

Notes

1. This kind of man loses in the world and in eternity. And this is supposed to be a heavy loss.

2. Divine Lights.

3. Like Imam Hussain
4. This is the Ahl al-Bayt.
5. How can differences in prayers, fast, and pilgrimage be tolerated in Islam?

Surah al-Mu'minun, Chapter 23

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 22

قَدْ أَفْلَحَ الْمُؤْمِنُونَ {1}

1. Verily those faithful attained salvation,

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ {2}

2. who shiver in prayers,

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {3}

3. and who avoid gossip,

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ {4}

4. and pay tithes

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ {5}

5. and who guard their private parts

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {6}

6. except from their wives and (female) slaves, or which there is no objections.

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {7}

7. He, who seeks more than this, transgresses.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {8}

8. He, who is honest in refunding deposit and fulfilling the promise

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ {9}

9. and is very careful in guarding (time and conditions) in prayers is among

أُولَٰئِكَ هُمُ الْوَارِثُونَ {10}

10. those who are inheritors.

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ {11}

11. They shall inherit paradise wherein shall they ever abide.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ {12}

12. Verily We created man from sperm made of earth.

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ {13}

13. Then We gave it a definite room.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ

أَنْشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ {14}

14. Then We converted into a clot then into muscles, which were given (a framework of) bones and later covered with skin. Then We created (energy in) the soul for it. How gracious is God, the Creator, the Glorious.

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ {15}

15. Thereafter, you shall die,

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ {16}

16. and afterwards be raised alive, on the Day of Reckoning

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ {17}

17. and verily We created the heavens above and are not indifferent to creation,

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ {18}

18. and sent rain from clouds in a measured quantity, retaining it underground and We have power to remove it.

فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّحِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {19}

19. Then with it We created gardens of dates and grapes wherein you have great profits, and of which you eat

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنبُتُ بِالدَّهْنِ وَصَنِيعٌ لِلْأَكْلِينَ {20}

20. and the tree which grows on Mount Sinai, yielding olive oil which is useful in cooking

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {21}

21. and in animals, you have a sign. You drink milk coming from them and in them you have profit and you eat of them

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ {22}

22. and you ride on his back and board the ship carrying merchandise.

Moral

This paragraph gives attributes of these faithful who are destined for one of the highest grades of Paradise viz, Firdaus which will lead them to be inheritors of Paradise of those condemned to hell (virtues of latter being transferred to the former). The attributes of these are fully described in nine couplets.

God again describes His further obligations to man, being created from earth, right up to a wholesome figure, energized with pure soul to keep him fit for securing paradise by guarding virtues and avoiding vices, as per precepts of Divine Lights. He further points out sources of worldly provisions He made by rain growing food for self and animals, whose flesh and skin further contribute to his comfort and call for further acknowledgement of Divine Gratitude.

Verses 23 – 32

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ {23}

23. We sent Noah to his tribe. Then he said, “Oh my tribe, Pray to God and without Whom no one else is your creator. Are you not afraid of Him?

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ
شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ {24}

24. Chief associators of his tribe said, "He is nothing but a mere man like you who wants to lord it over you. And if God wanted he would have sent angels. We have not heard before of such a case from our forefathers.

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فْتَرَبُّصُوا بِهِ حَتَّىٰ حِينٍ {25}

25. "He is nothing but a man who has become mad. You had better tolerate him for the time being."

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ {26}

26. Noah said, "Oh my Creator! Help me against these falsifiers of mine."

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا وَوَحَيْنَا إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ۖ فَاسْلُكْ فِيهَا مِنْ
كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۖ إِنَّهُمْ
مُغْرَقُونَ {27}

27. Then We revealed unto him in which you make a boat in Our presence. Then when Our commands came and when water oozed out from the oven you take it onto the boat a pair of every species (birds and animals) and embark only your family, except those about whom drowning has been decreed and then who has become disobedient do not recommend them to Me. They are to be drowned.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ {28}

28. When you and those people who will be with you are seated, say, "All praise and prayers are due to God Who gave us freedom from the tyranny of associators,"

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ {29}

29. and say, "Oh my God! Land us in a blessed place and You are best at landing."

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ {30}

30. Indeed there are signs in it for taking advice and of course, "We are verily to test you whether you obey Us after them."

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {31}

31. After them We created a new tribe of people.

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ {32}

32. And then sent a prophet amongst them who asked them to pray to God for there is no other God except Him. Are you not afraid of Him?

Moral

Whenever a prophet appeared in a tribe as a Warner from God, ask them to fear God and pray unto Him, the rich among the infidels were the first to suspect him to be a man like them, wanting to lord it over, the cause of their

infidelity being property and power. Their love for position prevented them from bowing down to a poor creature born among them although inspired. This fact should not be ignored. The fact of a guide being of a human species, born among them has been pointed as essential to genius of a man, able to talk in their own tongue. If he was rich, guidance would not be of self free will, but forced like Pharaoh's and object of trial would fail. To habituate them to righteousness through which anticipated goal as salvation was to be achieved wherein every rank of person will have equal opportunity.

Every prophet, as a Divine Light, brought the message of Islam saying, "There is no other God except He, the Omnipotent, Omniscient," to judge them on the Day of Judgment on justice which was inevitable and he having brought a book of guidance to be followed by them, as per light thrown by him or his immaculate successor. Does Islam require any more than this? In due recognition of his being your Creator, He wants you to pray unto Him alone, as a grateful creature praying provisions from Him alone, and trusting in Him in all your affairs sacrificing property and self on His behalf to guide the needy to enable them to attain salvation.

Verses 33 – 50

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِلْقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ {33}

33. *And from his tribes, those chiefs who had become infidels and had falsified re-enlivening, on the Day of Judgment and on whom We had endowed bounties in this world, started disputing "He is nothing but a man like you, eats of the things which you eat, and drinks of what you drink.*

وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ {34}

34. *"If you will obey him, who is like you, you will indeed suffer.*

أَيَعِدْكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ مُحْرَجُونَ {35}

35. *"Does he threaten you that when you die, and turn to dust,*

هِيَاهُنَّ هِيَاهُنَّ لِمَا تُوْعَدُونَ {36}

36. *"and bones then you will be re-enlivened from your graves? Far and very far it is from the fact, he threatens you.*

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ {37}

37. *"This is only a worldly life wherein we are born and die.*

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ {38}

38. *"He is only a man who has invented a lie about God, and we are not going to believe in him.*

قَالَ رَبِّ انصُرْنِي بِمَا كَذَبُونَ {39}

39. *We shall not be raised alive. He is nothing but a person who alleges falsely to gain his own end and we are not to believe him. Then the Prophet prayed to God, 'Oh my Creator! Help me against these who are falsifying me.'"*

قَالَ عَمَّا قَلِيلٍ لِيُصْبِحُنَّ نَادِمِينَ {40}

40. God replied, "Soon shall they repent

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً ۖ فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ {41}

41. and a shriek seized them in truth, turned them to dust, be they cursed.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ {42}

42. (By God after them) We created a new sect of people.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {43}

43. No group can die earlier than a decreed time, not go later.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ ۖ كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ ۖ فَاتَّبَعَنَا بَعْضُهُمْ بَعْضًا وَجَعَلْنَاهُمْ

أَحَادِيثَ ۖ فَبُعْدًا لِلْقَوْمِ لَا يُؤْمِنُونَ {44}

44. Then We sent Our Prophets continually, when the Prophet of the tribe came to them, they falsified him. Thus, We made one to go after another (under destruction) and made a historical record of them. Be they cursed who do not believe in God.

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ {45}

45. Then We sent Moses and his brother Aaron with sighs and open miracles

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ {46}

46. and open miracles to Pharaoh and to his chiefs. They turned away in pride, and indeed they were haughty

فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ {47}

47. and said "What! Are we to believe in the two of them, like us, whose followers are subordinate to us?"

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ {48}

48. Thus they falsified them and were amongst those to be destroyed.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ {49}

49. And indeed We endowed a Book on Moses in which they may be guided

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ {50}

50. and We made Jesus and his mother (Mary) Our signs and settled them on a loft mount which was a table land and had a spring.

Moral

The proud infidels (due to power and position) decry the Prophet because he is an ordinary man, eating and drinking the same as they do, and a human imposter, desiring to raise above them, by threatening and falsifying, alleging against God, He is going to raise self above them, whereas it is not so.

This being the world, where we live and die, but God helped His Prophets, after giving sufficient time to improve and remove those proud

infidels, along with those who had joined hands with them. So followed one generation after another and met its destructive fate for falsification of its prophets. The fact of their subordinates believing in these prophets made them all the more obstinate. This was the case with Moses and Jesus, son of Mary.

Verses 51 – 77

يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۚ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ {51}

51. *Oh you Prophet! Eat of pure things and do good deeds. Indeed everything which you do I know thoroughly.*

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ {52}

52. *And your religion (Islam) is really alike (to others in its principles).*

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۚ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ {53}

53. *But they broke up among themselves into varying sects of cults and every group is happy with its own cult.*

فَذَرُهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ {54}

54. *Leave them alone in their ignorance until a fixed time.*

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ {55}

55. *Do they think that property and children with which We have helped them is due to their ability?*

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۚ بَلْ لَا يَشْعُرُونَ {56}

56. *Whereby their reward is being hastened? But they do not realize the fault.*

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ {57}

57. *Certainly, those people who fear their Providence*

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ {58}

58. *and those who believe in God's signs (Divine Lights)*

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ {59}

59. *those, who do not associate any (non-Divine Lights with their Providence*

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ {60}

60. *and those who spend in the name of God and whatever they spend, they do with fearful heart, thinking they have to revert and account for it to God.*

أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ {61}

61. *And are quick at obligations, and they alone will surpass others.*

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ ۚ وَهُمْ لَا يُظْلَمُونَ {62}

62. *And We do not exact duty from anybody beyond their capacity and We have a record, which shall speak only truth, and they shall not be ill-treated in the least.*

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ {63}

63. But their hearts are diverted from the Qur'an and they have besides these associators other evil deeds to which they are used.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجَارُونَ {64}

64. Until We seized the rich people among them to punishment, they certainly cried for (mercy).

لَا تَجَارُوا الْيَوْمَ ۖ إِنَّكُمْ مِنَّا لَا تُنْصَرُونَ {65}

65. (Angels will say), "Do not cry today (for mercy). No one from us will help you."

قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِصُونَ {66}

66. My couplets indeed were being read out to you, and you used to turn away from the truth

مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ {67}

67. and you used to falsify text out of pride (being Meccaites) calling it a tale and rejecting the Prophet.

أَفَلَمْ يَذَّبَرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ {68}

68. Did they not give a thought to the Qur'an Sharif (or) or like of which did not come to their predecessors¹ (who feared God)

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ {69}

69. or did they not recognize their Prophet? That is why they refused to acknowledge him.

أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۚ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ {70}

70. Or did they say he was mad. Rather, truth came to them though many of them hated the truth.

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ

عَنْ ذِكْرِهِمْ مُعْرِضُونَ {71}

71. And if the truth had followed their desires, heaven and earth and everything thereof would have been destroyed. Rather, We granted them Our advice.² Then they are going to be disobedient to the adviser.

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ {72}

72. Do you ask for remuneration?

وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {73}

73. And indeed you call them to the right path.

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَّاَكِبُونَ {74}

74. And indeed, those who do not believe in eternity are going to move away from the right path.

وَلَوْ رَحَّمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجُودِ فِي طُغْيَانِهِمْ يَعْمَهُونَ {75}

75. And if We become merciful to them, remove their agony, they will be more disobedient

وَلَقَدْ أَخَذْنَاَهُمْ بِالْعَذَابِ فَمَا اسْتَكَثُّوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ {76}

76. and when We sent down Our wrath, why did they not supplicate?

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ {77}

77. Until We opened the gates of wrath, one after another, they certainly became despondent.

Moral

God commands the Prophet to eat of pure and seek virtues, confirm Islam, being the only faith and in principle it is the same as he revealed His Commands through various Prophets of His to his Creation and although each Prophet informed his tribe of the advent of Mohammad and believing in him, in spite of that, through pride and jealousy, and passionate behaviour, they tampered with the text splitting it in various cults, suiting their prevailing tastes, and He shall decide, on Reckoning Day on these differences. Man cause being power, property, and children, bestowed on them by God, and attributed by creation to its own ability, although He has never desired of His creatures any duties, due to His obligations, beyond their capacity – but the love of this world reduced them incapable of fulfilling the trust for want of time.

Besides association they were bent on committing many misdeeds during which We punished them, but they never supplicated Him until they were hopelessly condemned to Hell. They disregarded My Prophet and Text, ridiculing latter and considering mad the former, without paying the least attention in how their predecessors, Ismail and other Muslims, had followed Divine Dictates. As a warner, he did not follow their passion; else entire heavenly and earthly affairs in respect of believers would have been revolutionized. They refused to acknowledge him (My Messenger) as they had no faith in eternity which is the main cause of their turning to destruction, away from the Truth (Divine Light, Text, and eternity).

Verses 78 – 92

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ {78}

78. And it is He who gave you ears³ and eyes to verify and heart to admit (His unique sovereignty), but few of them are grateful by not maintaining purity of heart.⁴

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُخْشَرُونَ {79}

79. It is He who spread you out on the earth and to Him shall you revert.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ {80}

80. And it Is He who enlivens the dead and gives death to the living and under His (direction) nights and days alternate. Do you not understand?

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ {81}

81. Rather, they said, “What said their predecessors?”

قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {82}

82. They said, "What, after our death and turning to dust and bones, shall we certainly be raised alive?"

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {83}

83. "Verily have we been threatened and our forefathers of it too before. It is nothing but a gossip of the past."

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ {84}

84. Ask them, "Under whose control power (of creation and destruction) is on Earth and what is in it, if you know?"⁵

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ {85}

85. They will say, "Control of God." Say, "Do you not take advice?"

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ {86}

86. Ask them, "Who is the Providence of the seven Heavens and Providence of the Exalted Throne?"

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ {87}

87. They will say, "God." Then tell them, "Do you not fear Him?"

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ {88}

88. Ask them, "Under whose control is the energy of everything,⁶ and it is He who protects and none can defend against Him, if you know it.

سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّى تُسْحَرُونَ {89}

89. They will say, "God. Where are you wandering about?"

بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ {90}

90. Rather, truth came to them which they are falsifying.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۚ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى

بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ {91}

91. Neither did God adopt a son nor had He a partner. In which case, even the partner would have carried off his share of creation amidst a quarrel for securing seniority. Pure is He of what they ascribe unto Him.

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ {92}

92. Knower of secrets and open, High, Exalted is He, above what they associate Him with.

Moral

God further mentions some of His Bounties which have been misused:

1) Ears given to hear, wise and virtuous subjects, and ponder over causes and means of avoiding vices.

2) Mental eyes to see the glorious creatures and praise Him.

3) Heart to actuate reason to utilize things in nature to their appropriate object and win Divine will to secure eternity.

Entire distribution of humanity on Earth is due to Him. Who enlivens and gives death, at decreed period which cannot be changed. Instead of co-operation on Our unity, a world war is going on, as if the land belonged to them. God claims creation and property as His Own property and he alone,

as such, is entitled to demand obedience for its loan of entire creation but we note, nobody seems to pay the least object of creation, being so much taken up with worldly avocations.

All these facts will be duly considered on Reckoning Day, while dispensing justice, whereas on reckoning, on the ground in which a person, by death is gradually reduced to dust and bones, whereas God maintains, it was He who brought him into him into existence, when he was nowhere, and it is He alone who gives death. Where is the difficulty in admitting this (re-enlivening)? He will re-enliven and account from man.

This is simply downright stubbornness of man arising out of pride due to property and position and power, which also owe their existence to Him. He does not stand in need of a son, thus humiliating self, showing need against sole sovereignty, nor has He a partner of partners, which, in fact of being, would create a chaos in deciding superiority of one over another, thus each carrying his share of creation.

Verses 93 – 118

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ {93}

93. *Oh Prophet, say, “Oh my Creator, show me the punishment of which You have promised, whether you shove me or not.*

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ {94}

94. *“Oh my Creator, pray do not count me of the disobedient.”*

وَأَنَا عَلَى أَنْ تُرِيدَ مَا نَعِدُهُمْ لِقَادِرُونَ {95}

95. *We certainly are Omnipotent at causing the punishment which We have promised them*

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ ۖ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ {96}

96. *will be shown to you (that is the punishment) will come in your presence. Oh Prophet,⁷ ward off the trouble in the most elegant way. We thoroughly know everything they ascribe (to Us)*

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ {97}

97. *and pray to God, “Oh my Creator, I seek Your refuge against the misgiving of the devil.*

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ {98}

98. *“Oh my Creator! I seek Your help in their interference (in my remembrance of You_ by prayers or otherwise (wait and watch).*

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ {99}

99. *Until one, when he dies and calls (upon God), “Oh my Creator! Now send me back*

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۚ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ {100}

100. *in which I may do charity out of what I have (it will be of property) it cannot be accepted.” He is making a lame excuse and after them.*

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ {101}

101. Until that day, is "Isthmus, when they will be enlivened (when the day) the siren blows, there will be no inter-relationship and none will be able to plead any intercession.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {102}

102. He whose balance of virtues will be heavier will attain salvation

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ {103}

103. and he whose balance of virtues will be lighter, will be a loser for self, he will be cast in hell forever.

تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ {104}

104. Fire will blow from every side and they will become ugly looking.

أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ {105}

105. Were not My couplets being read out to you, but you used falsify them.

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ {106}

106. They will say, "Oh our Creator, our misfortunes overpowered us and we were led astray.

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ {107}

107. "Oh our Creator, take us out of hell and if we do this again, then we will be indeed disobedient."

قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونَ {108}

108. God will say, "Be disgraced in this, and do not talk with Me."

إِنَّهُ كَانَ قَرِيبٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ {109}

109. Indeed, in My people, there was a group who used to say, oh our God, we believe in You. You forgive our sins and be merciful to us and You are the Most Merciful granting mercy.

فَاتَّخَذْتُمُوهُمْ سَخِرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ {110}

110. You ridiculed them (My faithful creatures, i.e. the Prophets) until you forgot entirely and you were one of the jokers.

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ {111}

111. Today I shall reward them for their patience, and certainly, they are successful.

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ {112}

112. Then the guard angel of hell ridiculed them, My faithful creatures (i.e. the Prophets) until you forgot entirely, will ask, "How long did you spend in the world?"

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ {113}

113. They will reply, "A day or two," you ask those who know.

قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ۖ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ {114}

114. The angels will say, “You remained though little, would you had known the worldly period was so little (as compared with eternity).”

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ {115}

115. “What, did you think He created you for nothing? And you are not to revert to Us?”

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۚ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ {116}

116. Exalted is God to think of having (created you for nothing, He is worth worshipping). Except Him, no other God it is He, Who is Lord of the Supreme Throne and Glory.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ {117}

117. He who associates others with God for which there is no proof, certainly will be book to account before His Providence and, of course, infidels shall not be forgiven.

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ {118}

118. And you pray, “Oh my Creator, forgive me and be merciful to me. You are Mighty at granting mercy.”

Moral

God reminds the way in which the hypocrites, who postpone doing even obligatory charity for the simple of this world, when, on their deathbed, will pray unto God, to give them time, to spend out of the treasure which they collect, for wife and children, when no opportunity will be given them. On the Day of Judgment, when the second siren will sound, all relationship will disappear and prove of no use, except intercession, of course, of our Prophet and immaculate Imams. They will come to assistance, for which man should make arrangements in this world and depend on one's piety and love for his family (Immaculate) to register your claim for intercession.

Love involves attachment, i.e. service and as they are pure, service to them is pure of sins. No appeal will prove fruitful and hypocrites will have to bear willy-nilly. They were ridiculing the virtuous for want of faith in the Prophet and text. On seeing the rich records they would feel they lived a day or two in the world. They would be replied, they should have realized the transitory period, when they were therein and it was too late to repent and they will not be forgiven on any account.

Notes

1. Prophet Ismail and other Muslims.
2. In person of Divine Light.
3. whereby you consider facts.
4. In rightly using them.
5. Cosmological proof.
6. Onto logical proof
7. Die a red death, i.e. bear patiently tyranny of the infidels.

Sura An-Nur, Chapter 24

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 10

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ {1}

1. This is one of the chapters which We have revealed to you and in which We have made duties obligatory and in which We have revealed open commands for your action.

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ {2}

2. Whip 100 lashes to a prostitute and a fornicator without taking pity on them, in discharge of religious duty, if you have faith in God and in eternity, and keep a group of the faithful to bear witness while punishing them.

الرَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۖ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ {3}

3. A fornicator should not marry except a prostitute or an associator, and likewise a prostitute should not marry but a fornicator or associator, and they are illegal to marry the faithful.

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَئِكَ هُمُ الْفَاسِقُونَ {4}

4. Those who allege falsely the pure of prostitution and fail to produce four witnesses, are liable to punishment of 80 lashes, and do not accept their evidence in the future, for they are unreliable

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {5}

5. except who does penance thereafter, and improves himself, for God is Forgiving and Merciful

وَالَّذِينَ يَزْمُونَ أَرْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ۖ إِنَّهُ لَمِنَ الصَّادِقِينَ {6}

6. and those who allege falsely their wives of prostitution, without witnesses, except their own, unless they swear four times, as to their veracity

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ {7}

7. and on the fifth time, invokes Divine curse on self if they tell a lie

وَيَذَرُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ ۖ إِنَّهُ لَمِنَ الْكَاذِبِينَ {8}

8. and the punishment (will be removed), i.e. withheld, if she, four times swears about his falsehood

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ {9}

9. and the fifth time, if he is true, she invokes Divine curse on herself.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ {10}

10. Had not Divine bounty and grace been on you, He would not have issued these commands, and verily God is Mighty at accepting penance.

Moral

This chapter is particularly required to be strictly studied and followed and obeyed by the Muslim ladies so as to guard their chastity.

Fornication is a major sin and so also false allegation, which brings about forced divorce, in the absence of evidence, on either side, except in involving of Divine curse and these commands prove intense Divine Mercy for, without them, religion and social life should have been impossibility.

Verses 11 – 20

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ ۚ لَا تحْسَبُوهُ شَرًّا لَكُم ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ

امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ {11}

11. Indeed, those who allege falsely are members of a large influential group. Do not think they are doing you harm, it is to your good. Everyone shall (taste) punishment to the degree of his crime and he who leads a major share in crime (having started it) shall have intense punishment.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ {12}

12. Why did you not entertain well of the faithful when you heard about him and say they have alleged ill of them¹?

وَلَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ {13}

13. Why did they not bring you witnesses and when they did not bring (evidence) they were liars before God.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

{14}

14. Had not God's bounty and grace been on you, in this world and eternity, you would have tasted intense punishment due to your deeds

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ

اللَّهِ عَظِيمٌ {15}

15. when you were carrying tales and speaking with your mouth of which you had no (personal) knowledge, and you thought it easy, although it was very wrong before God.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ {16}

17. God advises you not to ever repeat the like of it, if you are faithful

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {18}

18. and He clearly points out His commands, and He is Omnipotent and Wise.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {19}

19. Verily those who indulge in pursuing evil activities, in connection with the faithful, shall have intense punishment in this world and eternity. God knows and you do not know.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ {20}

20. Had not God's bounties and mercy been on you (you would have been destroyed) and verily God is Forbearing and Merciful.

Moral

This is an important paragraph wherein Aysha, wife of the Prophet, when she saw the Prophet in grief on his son, Ibrahim's, death, born of Mary (Kutbia), she accused Ibrahim born of Jarir Kutbi, who was put on trial at the Prophet's instance, on hearing this allegation of Aysha under deputation of Ali, to conduct the inquiry on the alleged charge and was declared eunuch and these couplets are a warning to Aysha (this has been interpreted otherwise and is avoided to enter into vain litigation, retaining exposition by Divine Light). Violent natures make history. All history is but a romance unless it is studied as an example.

Verses 21 – 26

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ {21}

21. Oh you believers, do not follow the devil and he who will follow the devil, will he (devil) surely order you to do sins and shameless talk and if God had not bounty and mercy on you, then none of you would have been purified of sins. But God, whom He wants to purify of sin and God is All-hearing.

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۚ وَلْيَعْفُوا وَلْيَصْفَحُوا ۚ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {22}

22. Rich and lucky people should not swear they will not give their poor relations and to the helpless people and refugees, who for the sake of God, left their homes and they should forgive and forbear them. Do you not like God should forgive you? And God is Forgiving and Merciful.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ {23}

23. Certainly those who allege falsely, the pure women, without their knowledge, the curse of God is to them in the world and in eternity, great punishment is for them.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ {24}

24. When their tongues and their hands and their feet shall give witness about their deeds.

يَوْمَئِذٍ يُؤْفِقُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ {25}

25. God shall give reward to them, according to their deeds and they will come to know justice is really the true Divine Nature.

الْحَبِيثَاتُ لِلْحَبِيثِينَ وَالْحَبِيثُونَ لِلْحَبِيثَاتِ ۖ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۚ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۚ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {26}

26. Wicked women are fixed for wicked men and wicked men for wicked women and the virtuous women are virtuous men and virtuous men are for virtuous women. They are pure from the faults, which wicked people allege, and they shall be forgiven as they shall be given honourable provision.

Moral

1. God has warned not to follow the devil who shall lead you astray. Rule your passions else they shall rule you. With cool mind and virtuous demeanour handle affairs.

2. He has warned the rich not to think they are innocent and not entitled to help their poor relatives and helpless, to practice charity as a gratefulness to Divine Bounty.

3. False allegation will have its confirmation by its own organs on Dooms Day, so keep in view Divine C.I.D. as else destruction for them is permanent hell.

4. Evil acts befit the evil and virtues to the virtuous, be of the latter and avoid evil society. Know Divine Nature is True and Just.

Verses 27 – 34

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ {27}

27. Oh you Faithful, do not enter other houses without obtaining permission and salute on entering inmates thereof. This is good for you, so listen to advice.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۚ هُوَ أَزْكَىٰ لَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ {28}

28. If you do not find anyone therein, do not enter it until permission is granted, and if you are asked to turn back, go back to your benefit. God knows your acts.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {29}

29. There is no objection to your entering a house not occupied by anyone, if it is advantageous to you.² God knows what you expose andhide.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ {30}

30. Tell the faithful to shut their eyes and hide their private parts. It is food for them. God knows how they behave.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۚ وَلْيَضْرِبْنَ خُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۚ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۚ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ {31}

31. Tell women to shut their eyes by means of a veil and guard their faces and not to expose toilet, except what automatically comes out and throw veil over their chest. And do not expose their toilets to any except their husbands, fathers, fathers-in-law, sons, sons of husbands, brothers, and sisters, cousins, nephews, by brother and sisters or ladies of the same faith or slave women or aged servants or children not acquainted with human parts and not to strike their feet to draw public attention of their adoration. You all do penance to God. Oh you faithful to attain salvation

وَأَنْكِحُوا الْأَيَّامَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ {32}

32. and marry bachelors and maids and virtuous slaves and slave girls. If they are poor, God shall enrich them out of His grace, as He is bountiful and Omniscient.

وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تُكْرِهُوا فَتِيَّتَكُمْ عَلَىٰ الْبِغَاءِ إِنْ أَرَدْتُمْ تَحْصُنَا لِنَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ {33}

33. and those who cannot afford to marry should be chaste until God enriches them out of His grace, and if any of your slaves wants to execute a bond of freedom, do so if you find in them good, giving out of what God has granted you and do not force them to adopt fornication to set themselves free for worldly profit and if any (is so forced) and does so, God shall forgive them out of Mercy.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ {34}

34. Verily We have revealed to you clear commands, like of which were given to your predecessors as a mark of advice of the virtuous.

Moral

This is a very important paragraph on ethics and morality and deals with items of everyday occurrence, but mostly neglected which results in tremendous accidents to the loss in this world and eternity.

Present tendency of the world is to set at naught everything old and neglect by setting up cinemas, strikes, public agitations against state affairs, without having any consideration to the existence of God and His commands – which He will, certainly, on Reckoning Day, ask about.

His suggestion to marry, where circumstances permit and wait with chastity by fasts where economic conditions are not appreciated but are strictly to be adhered to by men and women.

Last, but not least, is the question of toilet by the softer sex, where and how far it is permissible are facts of great importance but the universal republican, socialistic conditions have rendered this part practically very difficult, though not impossible.³

Verses 35 – 40

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {35}

35. God is a guide to the inmates of heaven and Earth. His guidance is like a lamp post⁴ wherein is a candle in which a wick⁵ enclosed in⁶ and a chimney like a shining star⁷ lighted from an auspicious tree⁸ yielding olive oil,⁹ which is neither eastern¹⁰ nor western¹¹ may automatically glow¹² without touch fire¹³ emanated from light¹⁴; God guides with His light¹⁵ whomsoever He chooses, and He has exemplified His guidance for people¹⁶ and God is Omniscient.

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ {36}

36. In those houses, Cries of God in remembrance of Him, and in praise of Him, day and night, are heard.

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۚ يَخَافُونَ يَوْمًا تَتَقَلَّبُ
فِيهِ الْقُلُوبُ وَالْأَبْصَارُ {37}

37. Inmates thereof are not affected by worldly avocations. They are steady at prayers and payment of tithe (observing fasts), fearing the day when hearts and eyes will throb

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۚ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {38}

38. so God may reward them at His best, by virtue of their acts, granting more out of His grace and God is providing whomsoever He likes, countless

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ

اللَّهُ عِنْدَهُ قَوْفَاهُ حِسَابَهُ ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ {39}

39. and those who deny Him have their acts like a mirage when a thirsty (one is in need of guidance) goes to it for water, finds it little of water. (Seeker of Divine knowledge cannot get anything out of him) and he will find before God, who will account from him and God is speedy at accounting.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَبِجٍ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْ رَاهَا ۚ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ {40}

40. Or their example is like darkness under the deep sea, intensified by rising waves, one over another, darkness over darkness. When they raise their hands from the sea, you cannot see anything thereof. And for them, for whom God does not provide light (of His knowledge) there is no light.

Moral

This is the essence of the chapter and of the text wherein God has clearly “laid down and restricted” the method of His guidance by selection of Prophets and Imams as Divine Lights, only acceptable sources of guidance – exemplifying them as “lights amidst darkness,” regarding having developed reason against undeveloped reason of man in general giving their attributes to enable men to distinguish the authorized from false claimants who simply waded through the deep dark ocean, overcast with dark clouds.

“Where no sign of guidance is visible (but a streak here and there)” meaning thereby having obscure Divine knowledge being, not being initiated by Him, are not in a position to guide others being blind themselves. He has most eloquently represented 12 Divine Lights by a Lamp with (1) a wick, in a glass chimney (2 and 3), emitting light like a shining star (4), by means of oil of live (5), from an auspicious tree (6) which is neither eastern (7) nor western (8) and is automatically klighted (9) up without a touch of fire (10) and these lights emanate one from another (11) and by means of which (12) God guides whom He likes.

In the mineral kingdom are radioactive materials, which alike Divine Lights automatically glow.

These Divine Lights, having perfect reason, and thus capable of viewing the Eternal Path can lead followers to the Divine Way and none others can do so. They are thus allegorically termed Divine Lights or Benchmarks on the way leading to Divine Proximity.

God has similarly termed the Prophet, in the text (vide Couplet 46 Surah “The Tribes”). (He has sent you) an inviter towards God, with His sanction and as an Emissive Luminary, a Torch Bearer of Islam, i.e. a Divine Light, and just as light dispels darkness, so Divine Light dispels darkness of the soul, i.e. misguidance of man. This is why Jesus calls himself as “Divine Light” of his age, vide St. John (9:5): “As long as I am in the world, I Am the light of the world.” St. John (13:46): “I am come a light unto the world, whosoever believeth in me should not abide in darkness.” St. John (14:6): “I am the way, the truth and the life. No man cometh unto the Father but by me.” What is, therefore, true of Jesus is true of Prophet Mohammad and his Immaculate Family. Thus, Divine Guidance in Islam is limited to these 14 Torch Bearers of Islam alone (as per Shia Tenets) viz. (1) The Prophet, with

his daughter, (2) Fatima, Queen of Paradise , and the 12 Divine Lights beginning with Ali and ending with the 12th Divine Taught and Heaven Born.

These Lights are steady at prayers and payment of tithe is not being affected by their worldly avocations and trials and in their homes. Divine remembrance is being ever heard by the Crier due to Divine awe all prevailing when hearts and eyes will shiver. They realize future events in this world guard themselves against them and ward off those who listen to them. Their enemies similarly are likened to darkness under the deep sea.

Verses 41 – 57

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ
وَتَسْبِيحَهُ ۚ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ {41}

41. Have you not noticed those who are in Heaven and on Earth and the birds which fly in the air, pray unto God, and everyone knows their prayers thoroughly and god is acquainted with their deeds

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ {42}

42. and God is (Lord Master) of the heavens and the earth and unto God is reversion.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ
مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ ۚ يَكَادُ سَنَا بَرْقِهِ
يَذْهَبُ بِالْأَبْصَارِ {43}

43. Have you not noticed God driving the cloud and joining them together raises them as per need and you see rain dropping from them and God from heaven sends from hill-like clouds, hailing stones whereby He destroys whatever he likes and saves whoever He likes. Shortly lightning may dazzle the eyesight.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ {44}

44. God ultimately causes night and day. Verily for the wise, there is no room for taking lesson from this

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ ۚ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ
مَنْ يَمْشِي عَلَى أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {45}

45. and God has created every creeping creature from liquid. Some of the creep on their stomach (like the snake) and others are bipeds (like man), others are quadrupeds. God creates whatever he likes. Verily God is Omnipotent.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {46}

46. Verily We have revealed couplets, disclosing facts and God guides whomsoever He likes on the right path

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ ۖ وَمَا أُولَٰئِكَ
بِالْمُؤْمِنِينَ {47}

47. and they say they have believed in God and His Prophet and they are obedient unto Him and one of their Group turns away

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ {48}

48. when they are invited before God and His Prophet to receive judgment on their litigation, a group among them turns away.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ {49}

48. and if they have got some of their rights with the Prophet, they approach the Prophet with due obedience.

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ
{50}

50. Is there any disease in their hearts to have any doubt or are they afraid of God and His Prophet's injustice to their cause? Rather, they are disobedient.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {51}

51. There is no other reply by the faithful except when they are called upon by God and the Prophet to decide on a dispute between them to say,¹⁷ "We have heard and are ready to comply with." These are the people who attain salvation.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ {52}

52. Those who will obey God and His Prophet (as a Divine Light) and fear God and shun disobedience by adopting piety, are to attain salvation.¹⁸

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۚ قُلْ لَا تُقْسِمُوا ۚ طَاعَةٌ مَعْرُوفَةٌ ۚ إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ {53}

53. They began to swear by God to the best of their ability and say, "If you order us to come out (for crusade) certainly shall we come out." Say, "Do not swear (non-sensically), sincere, obedience is better than apparent swearing." Verily God is acquainted with you actions.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حَمَلْتُمْ ۚ وَإِنْ
تَطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ {54}

54. Say, "Obey God and the Prophet (and after his authorized Divine Lights), and if you disobey, responsibility thereof lies on your head and of transmission of Divine Commands on me. If you follow the Prophet, you are then guided, and there is nothing for the Prophet but to transmit God's message clearly."¹⁹

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {55}

55. God has promised the faithful amongst you who shall act righteously, shall be made rulers on Earth., Just as He has done previously, and shall confirm their faith (Islam or Theocracy) which He has approved for them, and shall exchange their fear²⁰ with safety. So they shall worship Me. If any, in spite of this, refuses, he is disobedient.²¹

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {56}

56. Be steadfast at prayers ad payment of tithe, carrying out the Prophet's commands so you may be mercified (i.e. attain salvation).

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَأْوَاهُمُ النَّارُ ۚ وَلَيْئَسَ الْمَصِيرُ {57}

57. Infidels should not count upon disabling God on Earth. Their destination is hell, and awful is the abode.

Moral

Self-sufficient with bodily notes.

Verses 58 – 61

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ أَتَذُنُّكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدُهَا ۚ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {58}

58. Oh you faithful! It is necessary for your male slave and those amongst you who have not attained maturity to take permission three times a day. Once, before morning prayers, secondly, when you change dress for sleeping and afternoon prayers, and thirdly, after night prayers. These three times are for (your) privacy. Thereafter, there is no need for them to take permission for moving up and down, nor for you to come out (fully dressed), as you will frequently (during the day). Thus, does God clearly point out these commands and He is Knowing and Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {59}

59. And when children amongst you attain maturity they should (also) always take permission, as those who preceded them did take permission. Thus, does God clearly point out the commands.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۚ وَأَنْ يَسْتَغْفِفْنَ خَيْرٌ لَهُنَّ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ {60}

60. And for those old women who do not think of marrying again, there is no objection to their removing the veil, when they are not doing

toileting. But, if they observe chastity, it is all the better for them. God is All-hearing and Knowing.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ
تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ
أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ
مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُمْ بُيُوتًا
فَسَلِّمُوا عَلَى أَنْفُسِكُمْ ۚ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ ۚ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ {61}

61. There is no objection to the blind, the lame, the sick²² nor on you to your taking food at home, or at your grandfather's not at your grandmother's or brothers' or sisters' or uncles' or aunts', paternal and maternal, or where you look after their houses and neither is there objection to take together or separately, and when you enter (your own house) salute to yourself. This is safety from God to you and a source of prosperity and a blessing, and thus does God explicitly point out so you may understand.

Moral

1. This is a fine instance of how practical training on morality is imparted to youngsters and discipline to servants who had not an early training.
2. This is another instance in which self-denial is acquired and pride set aside.

Verses 62 – 64

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى
يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ
شَأْنِهِمْ فَاذْنِ لَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {62}

62. Only those who are faithful believe in God and His Prophet and when they are decided on any affair (crusade), they do not leave him without his permission and when they take your permission, they believe in God and His prophets, and when they take permission, give them when you like, pray forgiveness before God. Verily He is Forgiving and Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ
مِنْكُمْ لِيُؤْذِنُوا ۚ فَلْيُحَذِّرِ اللَّهُ الَّذِينَ يُؤْذِنُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ {63}

63. Do not call out to the Prophet as you do among yourselves (one another). God knows them who slyly disappear from you. They should fear defying His commands lest they involve themselves in difficulty or Divine wrath, attend them.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا
عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {64}

64. Beware! For God is owner of the Heavens and Earth, and He knows what you are bent on, and the day you revert unto Him, He shall acquaint you with your doings. God is Omnipotent.

Moral

God has restricted the group of the faithful to strictly adhere to God and His Prophet's commands, and not to part with Him until decision has taken place, on any affair, i.e. say crusade, unless permission is granted to them, which should be done within his discretion, praying forgiveness from God for them.

God has warned the Prophet's companions not to call him by his name as they one another, but have high regard for him.

Notes

1. Without producing evidence.
2. For example, public baths and hotels.
3. Translated from tafsir in Burhan.
4. The Prophet.
5. Imam Ali.
6. Imam Hassan.
7. Imam Zain al-Abideen.
8. Fifth Imam.
9. Sixth Imam.
10. Seventh Imam.
11. Eighth Imam, Divine Light.
12. Ninth Divine Light.
13. Tenth Imam.
14. 11th Imam.
15. 12th Imam.
16. In person of above Divine Lights.
17. This does not lay any condition as to obedience of the Prophet's commands, whether in a healthy or sick condition. His commands, if carried out, lead you to salvation, and if you reject them, your fate is like Satan's, refusing to do homage to Adam, he was expelled (25b) is promised Resurrection of the Divine Lights, as noted in the body.
18. This couplet is enough to act upon to attain salvation where joint obedience to God and the Prophet is the condition for salvation, and shunning disobedience to Divinity and its Light is stressed.
19. This points to the Prophet being immaculate and so also the Imams, the other Divine Lights whose following is treading Divine Way.
20. Which lead to their flight.
21. This is clearly a promise Divine, pointing to the resurrection of Divine Lights.
22. e.g. suffering from contagious diseases.

Sura Al-Furqan, Chapter 25

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 9

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا {1}

1. Bountiful is He who revealed unto His creature a distinctive Text so He warns the creation of the worlds.¹

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ

شَيْءٍ فَقَدَرَهُ تَقْدِيرًا {2}

2. Proprietorship of Heaven and Earth and is certainly His Who has neither adopted a son nor a partner in the administration of His Kingdom, and has created limits.²

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا

يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا {3}

3. And they have adopted, barring Him, other gods, who cannot create anything. Rather, are they did not create, nor have they power to profit or injure self, not to kill or enliven others.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ ۖ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

{4}

4. And the infidels said, “This is purely a myth compounded by this man, under the influence of others. Verily they have falsely alleged against God.”

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا {5}

5. And they said, “These are the stories of old which have been recorded by him and which have been dictated to him morning and evening.”

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ كَانَ غَفُورًا رَحِيمًا {6}

6. Say, “These have been revealed by God Who knows the secretes of the heavens and earth. Verily He is Mighty, Forgiving, and Merciful.

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۚ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ

نَذِيرًا {7}

7. And they objected to his being a prophet while he is eating, walking without any angel with him to warn (the public).

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا

{8}

8. Or their objection is, “Why have not the treasures been opened out to him? Or gardens granted him on which he could support himself? The disobedient said, “You are following the bewitched person.”

انْظُرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا {9}

9. Lo! How they are exemplifying you. They are rather misguided themselves. Hence, they cannot attain guidance.

Religious Moral

1. God has pointed out the ignorance of those, who leaving Him, adopted others as their gods, who are created and are not creators of any, possessing powers of give and take, profit or injury enlivening or killing to rising alive. He is sole (1) independent, (2) son of, (3) or a partner of administration of creations, which are limited in life and provision and subject to stand still and destruction.

2. For consolation of His Prophet, God reminds him how they treat His Text, as a story book of old, and how they ridicule him for his looking after self-maintenance, and leading a common life, proving themselves thereby misguided, whence they cannot extricate self.

Verses 10 – 20

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا {10}

10. Bountiful is God. If He wishes, he can endow on you much better gardens, underneath which flow canals and build your palaces.

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا {11}

11. Rather, they have falsified the Reckoning Day, and We have prepared hell for such of them.

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا {12}

12. When hell shall see them from afar, they shall hear its wailings.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا {13}

13. And when they shall be thrown, bound in chains, into its pit, they will cry for death.

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا {14}

14. They will be told, “Do not cry for one death, but for (many) deaths.”

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا {15}

15. Say, “Which is better, permanent Paradise, promised to the pious which is their reward and abode?”

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۖ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُولًا {16}

16. Wherein they shall have whatever they choose forever, and it is for God to fulfil what they ask.

وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ {17}

17. And the day We shall assemble them and those whom they were worshipping (i.e. Ezra, Jesus, angels, idols, heavenly bodies, etc.) besides

God, shall they be addressed, “Did you misguide My creatures or they took to misguidance of their own accord?”

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى
نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا {18}

18. Pure is Thy nature, (in reply, they will say), “What had we to do with adopting any, barring Thee, someone else, as our Lord? Rather, You did endow on them and their forefathers so many bounties in (wealth and children) which they forgot You, and they are worthy of destruction.”

فَقَدْ كَذَّبَكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَنْ يَظْلِمِ مِنْكُمْ نُذِقْهُ عَذَابًا
كَبِيرًا {19}

19. When We shall say, “You have been falsified by your gods in your own statement., You will not be able to escape punishment, nor entitled to (intercessional) assistance, and he who disobeys shall taste intense punishment.”

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۚ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا {20}

20. And We did not send, prior to you, prophets except they used to take food and move in the streets, and We have made a test among yourselves, one to the other, are you going to endure the trial? And God is circumspective.

Moral

1. In consolation to our Prophet, God says he could endow much more than what they suggest (but this is unnecessary for satisfaction of one who is willing to embrace faith on an appeal, being made to his reason).

2. God shall falsify their defence in worshipping Jesus, Ezra, angels, heavenly bodies, and idols by demanding evidence from them, on their refusal, and charging their actions of misguidance, due to worldly attraction.

3. World is a trial, where one is tested by another. Severe test is of prophets and maximum fell to the lot of Mohammad (peach be on him – greatest of all the prophets, and first cause of creation). He, who shall endure the trial shall win the game on Reckoning Day.

Verses 21 – 34

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ تَرَى رَبَّنَا ۚ لَقَدْ اسْتَكْبَرُوا فِي
أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا {21}

21. And those who do not expect to meet Us (on the Day of Judgment) objected as to the angels why they did not come to them, and why the Providence was not visible. Verily they transgressed out of pride.

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا {22}

22. There would be no good news to the culprits the day they would see the angels, when they would be asked to go to hell.

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا {23}

23. And We decided to render their acts as (vanishing) sparkling particles in the rays of the sun (as they cannot be collected, i.e. they cannot be rewarded).

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا {24}

24. And men of Paradise, on this day, shall have a fine place to rest on.

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلُ الْمَلَائِكَةُ تَنْزِيلًا {25}

25. The day when the sky will burst and angels will come down from heaven with records of human deeds.

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۚ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا {26}

26. This shall be the day of real sovereignty of God, and the day shall be hard upon infidels.

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا {27}

27. The day the disobedient will bite their hands saying, “Woe betide! I had followed the Prophet’s path (i.e. path of Divine Light).”

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا {28}

28. Woe! I had not followed the devil (enemy of Divine Light).

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا {29}

29. Verily, he diverted me from God (Divine path) after it had come to me and surely the devil is going to desert man.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا {30}

30. And when the Prophet will complain, “Oh my sect! You forsook this Qur’an³

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ ۚ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا {31}

31. And thus have We made for every prophet enemies from culprits, and sufficient is your Providence for you, “Oh Prophet,” for guidance and assistance.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۚ وَرَتَّلْنَاهُ

تَرْتِيلًا {32}

32. And the infidels objected as to why the Qur’an was not revealed in entirety.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا {33}

33. And they do not bring to you an litigant argument, but We revealed unto you its refuting reply in an excellent manner.

الَّذِينَ يُخَشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ سَبِيلًا {34}

34. When they will be driven to be thrown headlong into hell which is an awful place and most uncomfortable stay.

Moral

1. Love for the Ahl al-Bayt, who are “truth personified” which is essential for guidance, must result in following them, to attain salvation, and which will be evident as death approaches their intercession for their faithful

followers to the angel of death at partition of soul and pangs thereof. Then during questioning of the angels in the grave, again on the Field of Judgment Day, again near the cistern, when thirst will turn men, out of spirits, during exposition of chart deeds, and their scrutiny, crossing of the bridge over hell, and final admission to Paradise are places of salvation, needing intercession of Divine Lights.

2. The Prophet will complain having neglected his family (Divine Lights) despite his repeated warnings at the time of his departure, and for having followed usurpers of his succession, due to their over-awing influence.

3. There will be men going to the accounting plain on (a) camelback, (b) others on foot, and (c) the rest on head over heels, as per couplet 34.

Verses 35 – 44

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا {35}

35. Verily did We endow on Moses the Text Torah and sent Aaron, his brother, to assist him⁴.

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا {36}

36. And commanded them to go to a tribe which had falsified Our miracles⁵, upon which We destroyed them totally⁶.

وَقَوْمٌ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا {37}

37. And when Noah's tribe falsified its prophet, We drowned them and made them a sign (of warning) for the future generation, and punished the falsifiers intensely.

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا {38}

38. And (similarly) 'Ad and Thamud and Woodlanders and many intervening generations.

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا {39}

39. And for all of them, We have exemplified ad all (of them) We destroyed.

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْتُ مَطَرًا سَوِيًّا ۖ أَفَلَمْ يَكُونُوا يَرَوْنَهَا ۚ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا {40}

40. And verily they (Meccans) have passed over tribes, on who rained ill (i.e. Our stones from Heaven). Did they not notice that (with a warning eye)? Rather, they do not believe in re-enlivening.

وَإِذَا رَأَوْكَ إِذَا يَتَخَذُونَكَ إِلَّا هُزُوًا أَلْهَىٰ الَّذِي بَعَثَ اللَّهُ رَسُولًا {41}

41. And when they see you they ridicule you saying, "Is he the man who is raised as a prophet?"

إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَنَّ صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا {42}

42. *“Had we not been steadfast to our tenets, he would have diverted us from our gods.” Shortly shall they know when they see the punishment, as to who was more misguided.*

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا {43}

43. *Do you notice him who has adopted passion as his god? Can you be his guard?*

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۖ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۚ بَلْ هُمْ أَضَلُّ سَبِيلًا {44}

44. *Do you think most of them hear you attentively or have they sense in them? They are nothing but beasts, rather worse than them.*

Moral

1. All falsifiers of previous prophets have been declared to have been destroyed, barring our Prophet's falsifiers. Divine justice demands this to be executed in the near future. It is, however, postponed to a later date, and time will come when mighty hypocrites of Islam who have proved apostates after having embraced Islam in name only, and associators by having tampered with the Islamic cult, will be raised alive along with the Divine Lights of their times and full opportunity will be given to Divine Lights to avenge their enemies, along with the faithful, on either side, against these hypocrites along with those who sided with them after their being enlivened. This period, before Reckoning day, when Divine Lights will return to Earth is known as Resurrection.

2. Those who not listen to you, listen to their passion and get their hearts sealed and are worse than beasts and beyond improvement, as beasts are not endowed with reason.

Verses 45 – 60

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظَّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا {45}

45. *Have you not seen your Providence's Design? How He lengthened (procrastinated dispatch of prophets) initial shadow cast by the sun⁷ and if He wanted, He would have retained it, and then We have kept the sun as it is guidance.*

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا {46}

46. *And then We would have pulled near Us, gradually.*

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ ذُنُورًا {47}

47. *And it is He Who has made night a place of darkness to rest in sleep and day for livelihood.*

وَهُوَ الَّذِي أَرْسَلَ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا {48}

48. *It is He Who sends cool winds, as a sign (precursor) of His (incomings) mercy, and We have sent pure rain from clouds*

لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا {49}

49. *with which We have enlivened the dead vegetation, and with which We provide drinking water for animals and to most people.*

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا {50}

50. Of course, We have described them often, so they be grateful but most (be in denial) have proved ungrateful.

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا {51}

51. And if We desired, We would have sent a Prophet into every village as a warner.

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا {52}

52. Do not follow the infidels and discuss with them politely.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا {53}

53. And it is He Who annexed two seas, this has sweet water and that is saline, leaving in between a partition to separate them.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۖ وَكَانَ رَبُّكَ قَدِيرًا {54}

54. And it is He Who created man with liquid and made therefrom sons and daughters-in-law and your Providence is Omnipotent.⁸

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۖ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا {55}

55. And yet they worship (follow) them (idols) leaving God (Divine Light) (idols, ring leaders) who can neither profit nor injure them and the infidel is bent upon facing his Providence.⁹

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا {56}

56. And we have sent you (giver of tidings and a warner.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا {57}

57. Say, "I do not want any reward on this account except he who wills should follow the Divine Way (leading to God).

وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا {58}

58. Trust in Eternal Deity and pray unto Him with thanks rendering and He is quite enough as to be acquainted with the sins of His creatures.

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا {59}

59. We created the heavens and earth and things in between in six days, and then diverted Himself¹⁰. Ask those (about these if you do not know) acquainted with them.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۖ {60}

60. When they are asked to prostrate before God, the Compassionate, they say, "Which is God the Rahman (Merciful) to Whom we should prostrate as per your orders?" thus intensifying their infidelity.

Moral

1. God reminds of His bounty in which a long period which elapsed between Jesus and Mohammad could have been extended by Him, but His Mercy intervened after five centuries, thus eliminating the dark ages in which the world was drowned.

2. It is not His intention to send the Prophets in every corner of the country but with the reason endowed upon them, they have to solve the trials of the world by following in the footsteps of the Divine Lights, His authorized agents.

3. He then describes His special favours to our Prophet and the assistance of Ali, marrying him his daughter, Fatima, whose dowry fixed by God was Paradise for those attached to her and her family and Perdition for her enemies. History of persecution of Sadats by Bani Omayya fully bears out the text, even until today, it is not extinct.

Verses 61 – 77

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا {61}

61. Bountiful is He Who established zodiacal signs in the heavens in which He placed the sun as an illuminary (whereby to reflect) the moon (under its illumination).

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا {62}

62. And it is He Who made the night and day to succeed each other, for a man who wants to take advice and thank God.¹¹

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا {63}

63. And they are only God's true devotees who walk slowly on the earth and when the ignorant address them, they gently reply, "Be peace on you."

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا {64}

64. Those who prostrate in the night and end it in worshipping God

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا {65}

65. and those who pray, "Oh our Creator, keep us off from the punishment of Hell." Verily the punishment thereof is service."

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا {66}

66. "Evil indeed it is as an abode and as a place to rest in."

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا {67}

67. They are those who are neither extravagant nor niggardly, but keep a balance between the two.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا {68}

68. And they do not associate others with God and they do not kill him, whose killing is unlawful but on just cause and they do not fornicate and those who will do will receive punishment.

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا {69}

69. And his punishment will be intensified on the Day of Judgment, he will there be disgraced forever

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {70}

70. except those who repent and believe in God and do virtuous deeds when the sins of those shall be replaced by virtuous deeds¹² and verily God is Forgiving and Merciful.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا {71}

71. And he who repents and does virtuous deeds is alone who listens to God.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا {72}

72. And God's special devotees do not visit luxurious (i.e. musical entertainments involving dance and like entertainment) and when they have to cross and such concerts, they cross them disregardfully.

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا {73}

73. And when they receive some advice from God's couplet, they do not fall upon it like the deaf and the blind.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا {74}

74. And saying prayers to God To, "give them comfort and coolness in their eyes, in their wives and children, and make them leaders of the virtuous.

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا {75}

75. And those are the people who shall get (the highest, loft) grades in paradise, as they have been patient and shall be welcomed and receive salutation (of God though His angels)

خَالِدِينَ فِيهَا ۗ حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا {76}

76. wherein they shall live forever and how comfortable and enviable is the dwelling (for them).

قُلْ مَا يَعْصِيكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۗ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا {77}

77. You say, "If you had not prayed to my Providence, He would not have cared for you. Now since you have falsified, you are liable (on Dooms Day) to punishment."

Religious Moral

1. In this paragraph, God has delineated characteristics of His Divine Lights and true followers of them, who are motivated by piety, namely, avoiding the ignorant politely, spending nights in Divine devotion, in awe of Eternal punishment, spending on right purpose, not withholding right of any, not luxurious towards self, not participating in innocent murder, not fornicating, leading to worldly and eternal punishment, except under penance.

For example, martyrdom, like magicians of Pharaoh's time, and Hurr of Imam Hussain's time, whereby their sins have been compensated and transferred elsewhere (to the real author). They avoid concerts and like entertainments and pass disregardful when forced to cross them, and

carefully scrutinize Divine Commands before their application, and pray for endowment of the pious, wives, and children and are ever entreating to God for His mercy.

There are, however, two forms of amusement of which they are fraught with unusual attractiveness and danger, viz. dancing and theatre-going, destructive to virtue.

Late hours, expensive dressing, violent, and protracted exertion are a sufficient array of arguments showing objectionable character thereof.

Their appeal to sensual nature constitutes real and by far the greatest harm.

Insufficient dressing, undue exposure of the people of the females in the dance, passionate excitement and undue license allowed while whirling upon the floor to the strains of music only arouse in any strong religious normally developed young man, strongest sensual tendency and propensity of his nature.

Debasing influence of the theatre, undermining moral principles, plunging into vice and sin cannot be over-estimated, especially in the lives of young men. Here, under influence of exposure and posture, which bring the blush of shame to the cheek of delicacy, previously pure young men feel the awakening power of ungovernable passion, dazzling and bewildering, letting them fall an easy prey to the barrooms, gambling dens and brothels, which cluster under the shadow of every theatre. Religious punishment will follow in eternity.

2. Note, therefore, while actions are always to be judged by the immutable standard of right and wrong, judgment is qualified by consideration of age, country, station, and other accidental circumstances, and it will be found the charitable judgment carries the least injustice.

3. Piet is developed by ambition to acquire Divine Will, which is virtue in its real sense, if practiced with pure intentions to acquire Divine Will, and which, if secured, will enrich your heart, making you independent of creation, restricting your energy to eternity, and convincing you of what is destined for you with God, is much more than you possess.

It disregards outward show, tending to develop hypocrisy and disregards greed, tending to develop shamelessness. it evinces a keen desire to preserve enviable character, and gain means with pure intentions to maintain self and dependents (direct or indirect) by avoiding laziness, as it is a source of misery and adopting a method, whereby you may be able to oblige others, without exceeding limits, purely by means of honest hard work, to be economical in execution of a hard work, private or public, though not at sacrifice of requisite charity viz. self-sacrifice consideration, sympathy, over-looking human weakness, to be self-supporting, to be content, to avoid illegal gratifications, to fulfil trust and refund deposit, irrespective of caste, creed, and character, to be silent, except where right is at stake and to avoid idle talk, singing, attending dance and like engagements. Thus, two main attributes which turn man obliging are “piety and patience.”

Notes

1. Confirms the Truth and points out where tampering has been done passionately.
2. Limits of life and provision and say and departure.

3. i.e. my Personified family. Personified Qur'an is the Prophet's family of Divine Lights.
4. so We assisted you, Mohammad with Ali.
5. as did the Quraish, in your case.
6. so shall We, when Our Trial expires.
7. Divine Light.
8. Man here refers to Our Prophet whose origin from coming into the world lay with Adam, and therefrom refers to the separation in Abdullah and Abu Talib whence Fatima and Ali were born and married.
9. By worshipping gods, i.e. following ring leaders, the hypocrites were bent upon opposing the Divine Lights in their rightful succession).
10. to practical application by energizing them differently.
11. By night and day the advice to be taken therefrom is adversity and prosperity succeed each other, and thanksgiving lies in being patient in adversity and grateful in prosperity.
12. being made amends under penance.

Appendix 5: Extracts from Usul al-Kafi from Wafi, to Digest Doctrines of Shia Faith

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

1. As light is essential to decipher physical bodies, so is “Reason” necessary to visualize “Spiritualism,” and as with power of light depends distinction of objects so with the degree of developed reason, Truth thereof, which is perfect in Divine Lights, is realized by the rest, following in their wake. This is Divine Gift and needs to be prayed for, from Divinity, as with it, he makes up for his past failings and keeps himself awake in the future, and it is the only gap between belief and unbelief, it is wealth of the faithful, as with it is gained Divine Proximity, the goal of man.

2. This perfected by Divine Knowledge, which is a Science and an Art and is compulsory to be acquired by every man, to the extent of requirements of daily life, against legal provision which is destined and he shall not depart until he has it, unless he hurries with illegal earnings, thus reducing the legal grant and making himself liable to account on Reckoning Day.

3. As this Divine Knowledge is reposed in Divine Lights, their implicit following, without any mental reservation, is essential for salvation. It consists of: 1. Realisation of Deity as Creator of the Universe, His attributes, as per declaration of Divine Lights, 2. man’s relation unto him, 3. what is desired of man by his Creator, 4. what is not desired of man by his Creator.

4. This Divine Knowledge is revealed in (1) Divine Text, (2) Prophets traditions, (3) their (1 and 2 exposition by his authorized successors, Divine Lights, along with their instructions to deducing problems not traceable from (1, 2, 3), following them during their absence, without tampering with the expositions by insertions and eliminations, misinterpretations or disputations, as per individual capacity, directly or indirectly, and disregard to which will render them liable. There are not many ways by which the Supreme can be reached.

5. God’s existence could be declared due to Divine Gift of reason which was perfected in Mohammad and his Infallible Family (peace be upon them) who first owned allegiance unto Him, upon which Mohammad was termed City of Divine Knowledge, various gates whereof were referred to his Infallible Family. they thus became torch bearers to Divine Knowledge, regarding His attributes, without which Divine Proximity, admission to Paradise was a “myth.” They are guardians of Islam, i.e. Divine Kingdom, for which allegiance unto them was exacted in Spiritual Universe, to which angels were asked to bear testimony.

6. Minimum knowledge of His attributes (for Proximity) which are inseparable and immutable from His Entity (which is unfathomable) is: relating to His Being, (1) Indispensable to Creation, (2) Absolute Domination over Creation, (3) Omniscience, (4) Omnipotence, (5) Omnipresence, (6) Being Eternal, (7) Matchless in all respects, (8) Incomprehensible, (9) Self-sufficient, (10) Invisible. The contradictory

attributes of His Creation are denied unto Him, viz.: (1) Body, (2) Form, (3) Change, (4) Complexity, (5) Partnership, (6) Dependence, (7) transmigration, and (8) Ignorance. When Deity is so realized, is He truly worshipped as a “Unique Provenance,” although Reason admits of His existence but cannot claim perception?

7. Of His practical creatable attributes, founded on perfect justice and ultimate philosophy, which brought about the “cosmos” the first is “Will represented in Mohammad and his infallible family,” followed by choice, which is rigid, as compared to flexibility in human acts. As a result of “result will” emerged “Asma” which may be deemed in the case of Mohammad and his Family ancillary creators of Arsh, Kursi, Souls, and God being Supreme (Rab ul-Arbab) (absolute attributes in His Entity and Asma-ul-Husna for the Infallible), as expositors of the absolute attributes, most conspicuous of which is (Bada) which maintains the most obedient of His creatures in constant awe of Him and saves the most sinful vagabond from sinking into despair. It has a scathing effect on Doctrine of Fatalist and is exercisable until the final sanction, there being seven stages before emerging into existence for every being on earth or heavens, viz: (1) Will, (2) Choice, (3) Destiny, (4) Decree, (5) Execution, (6) Message (Record), (7) Approval.

8. By providing necessary energy for action and reason to distinguish between right and wrong and by reinforcing a host of army, on either side, distinctly pointing paths to paradise and perdition, and transmitting commands through authentic messengers on Action and Refrainment, trial to which man was destined to be subjected to, he starts when he is made capable of standing under provision of: (1) open passage for execution, (2) given health, (3) physical organs, (4) presence of source of trial from God. When examination starts two contradictory influences play their part, viz: (1) from God, reminding him of His Commands without forcing or setting free absolutely – rather in between) and (2) devil’s persistent misgivings ordering to derogate Divine Commands holding our false hopes.

In the case of failure to comply with Divine Commands His claim to condemn vices and appreciation of virtues is sound. Thus a sinner is culpable of misuse of Divine Gifts, and stands charged with having disregarded Divine Commands and the virtuous has to thank Him for providing occasion to righteously use them by not leaving to his fate, though all these events, before occurrence, were within Divine Knowledge, latter had no effective hand in influencing them is obvious, except for man’s society of the evil for the former and for the latter’s Divine Remembrance. Thus, in spite of creation of means, which, by human misuse, became violent and not ever letting occasion where his freewill to have its own way, and not keeping him ignorant of right and wrong, and acquainting him with Divine Laws, which permit him to follow his way and bar him to follow passion, He has rendered His position indisputable, unquestionable, impregnable and at the same time made man a master, within a limited range, and held him liable to his vagrant, unwarranted actions.

Thus, with gift of reason which is the first gate of capacity to seek Truth and by appealing to it, in manifestation of His creation, He got His

existence recognized, and by sending His authentic messengers, which is a second gate of capacity of Divine Text the third gate thereto are declared into him, His attributes personal and active, thus opening an approach to His Proximity to be gained by due observance of Commands and Refrainment, holding endowment holder of knowledge and wealth to partake with his ill-fated relations with humility, as a mark of thanksgiving which opens the fourth gate, and progressive march in this direction, can be made by regularly self-controlling and beseeching unto Him for developing this gift (Reason), by extricating self from worldly cares, to capacitate Divine Light to shine with increasing intensity through piety. Thus virtuous intensions and acts develop angelic features and vice versa, which finally accompany him in his grave to be a source of permanent pleasure or pain.

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