



# **The Glorious Qur'an, translated with Commentary of Divine Lights Set 3**

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*The Glorious Qur'an, translated with Commentary of Divine Lights by  
Ali Muhammad Fazil Chinoy. Set 3, Manzil 3, from Surah Yunus (10) to the  
end of Surah al-Nahl (16).*

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## Surah Yunus, Chapter 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### Verses 1 – 10

الرَّ ۚ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ {1}

1. Alif, lam, ra. (Verily I am God the Compassionate) and these couplets are from the Book of the wise.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ {2}

2. What! Are the people surprised at the receipt of revelation to one raised among them to warn them and give tidings to the faithful before their Providence, there is intercession, and infidels said, Verily he is an open magician.”

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ۚ يُدَبِّرُ الْأَمْرَ ۚ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ {3}

3. Verily your Providence is God creator of the Heavens and Earth, Who created them in six days, then directed towards the Heavenly Bodies etc. circumspecting the creation. There is no one to intercede without His permission. Such is your God, your Providence, so Worship Him. Can you not understand (so much)?

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۚ وَعَدَ اللَّهُ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ {4}

4. All have to revert unto Him. God's promise is true, verily He started creation, and to Him is the reversion to receive reward on justice, the faithful for their virtues and the infidels to receive hot liquid and intense punishment for their infidelity.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {5}

5. It is He, Who created the sun to give light and the moon to reflect it and fixed its phases so you may know the lapse of years, and calculation of accounts and We did not create anything but with a definite motive. He describes His commands to a sect, who appreciates them.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ {6}

6. Verily, in succession of nights and days, and creation of the Heavens and Earth, there are signs of (My Existence) for a virtuous sect.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ {7}

7. Those who do not hope to see Me (on the Day of Judgment) are pleased with this worldly life and are satisfied with it and they are indifferent to Our Commands.

أُولَئِكَ مَاوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ {8}

**8. Those are the people whose destination is Hell.**

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ ۖ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ {9}

**9. Verily the faithful who act righteously shall be guided by their Providence on account of their faiths to paradise, beneath which flow canals.**

دَعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {10}

**10. When their glorification will be “Pure is God” and they will be welcomed by angels and their final prayers will be “All thanks are due to God the Providence of the World.”**

#### Moral

God describes surprise of the Arab at Medina, being raised a prophet among them, this was a mistake committed by them as their predecessors, who also objected to see a God’s prophet like a man from amongst them – forgetting the fact, as His messenger “He was guided by God on the right path,” getting Divine Message through medium of Gabriel. If an angel was deputed by God, from time to time, for public guidance, the public would have been frightened, being not social with him if an original habit, and it was not advisable to send to everyone an angel for individual guidance, as revelation can only come the Pure Immaculate.

Then he repeats proofs of His Existence, power of Creation and calling back to Himself to account and reward the faithful, on justice, giving grades of paradise, and punish the Infidels, by condemning them to grades of Hell, with intensity of crimes.

He then points out such people, who will be condemned are those who are pleased with the worldly life and satisfied therewith – without thinking any more of futurity. On the contrary, the faithful, acting to the end of their lives righteously, to gain Eternal with their testimonials from Divine Lights of their regime. (What does a politician do beyond providing Welfare state in this world?)

#### Verses 11 – 20

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِاخْتِيارِ لَفَضِي إِلَيْهِمْ أَجَلُهُمْ ۖ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ {11}

**11. Had God hastened punishment for their evils by now, as he does with reward, everybody would have been destroyed, but He has given time to those who do not believe in Eternity to wander in their misguidance.**

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَا لِحُتْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ ۖ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ {12}



12. When adversity falls on man, he cries unto Us rolling, sitting, or standing and when We relieve him from it, he goes back (on his own mischievous behaviour) as though he did not even pray to Us for removal of his adversity. this is the way in which the acts of sinners have been eulogized (under misguidance of the Devil).

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا ۖ وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ  
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ {13}

13. Verily We destroyed generations before them with the proof but they were not to believe in them. This is why We punish the culprits.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ {14}

14. Then We made you as their successors to see how you behave

وَإِذَا تَتَلَا عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۚ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنِ بُرْهَانٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ ۚ قُلْ مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۚ إِنِ اتَّبِعِ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {15}

15. and when Our clear commands are read out to them, those who do not believe in Eternity, pray for their exchange. Say, "I have no right change what is revealed to me," and "Fear the mighty Day of Judgment if I sin my Providence."

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ {16}

16. Say, "If God had wished, I would not have read to you and explained to you, so long as I have lived with you before revelation. Did do you anything? Do you not understand?

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ {17}

17. Who can be greater in disobedience than a falsifier of God (atheists) or His commands (transmitter of commands, namely the Prophets and Imams)?

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ۚ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {18}

18. Verily the culprits shall never attain salvation. And, barring God, they are worshipping those who can neither injure them nor profit they say, "They shall intercede on our behalf from God." Say, "Do you inform me of gods whose existence, in the Heavens and Earth, is not known to God." Pure is He with Whom they associate.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّي بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ {19}

19. There was only originally one group which broke up into several by disputations, and had it not been previously decided by God, they would all have been destroyed by disputation.

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {20}

**20. And they say, “Why does not a miracle come to him from God?” Say, “I know nothing of the secrets which are with God. You better wait and I, too, am waiting with you for this.”**

#### Moral

1. God hastens in rewarding but not in punishing. Thus, His mercy preponderates His wrath.
2. Man is ungrateful, prays to God in adversity and is indifferent in prosperity.
3. The Prophet's genuine behaviour is borne out by God.
4. Disputation – disagreeing from the Imam's (Divine Light's) decision has led to formation of sections as decisions of a Divine Light is Knowledge on truth, being Divine Revelation, and difference therefrom is a result of guess work, involving fancy, doubt, or approximation and therefore erroneous, resulting in misguidance and destruction.

#### Verses 21 – 30

وَإِذَا أَدْفَنَّا النَّاسَ رَحْمَةً مِنْ بَعْدِ صَرَاءَ مَسْتَهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا ۖ قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ {21}

**21. And when We make them taste the blessings of Our Grace after their adversity, they begin to intrigue with Our Prophets. Say, “God is best at punishment for intriguing.” Verily Our angels (seated on you) record y our intrigues.**

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۚ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بَيْنَ يَدَيْ طَيْبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَلُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۖ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ {22}

**22. It is He, Who takes you safe on land and sea (by His forces of friction, gravitation, and buoyancy) and when you are on board the ship and pure pleasant breeze blows, you are pleased with it, and when strong gales blowing (over the sea) brings over waves on all sides and you feel sure to be drowned, you begin to pray sincerely unto Him, “If we are save we shall be grateful to You.”**

فَلَمَّا أَتَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ ۖ مَتَاعَ الْحَيَاةِ الدُّنْيَا ۚ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {23}

**23. And when We save them, they start intriguing without any reason. Oh you people, evil to you for your own evil deeds, this is the transitory life of this world and you then shall turn to Us, When we shall acquaint you with your acts.**

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ {24}

24. *Worldly life is nothing but like rain water, falling from clouds, mixing with soil, producing vegetation and fodder which is eaten by men and cattle, until it grows plentiful, and their landholders feel confident about it. Thereafter, come Our commands in the night or day rendering it, rooted out as if there was nothing thereon previously. Thus We distinctly point out to those who meditate on Our couplets.*

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {25}

25. *God invites you towards paradise of Eternity, and guides whomsoever He likes to the right path.*

لِلَّذِينَ أَحْسَنُوا الْخُسَىٰ وَزِيَادَةٌ ۚ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {26}

26. *Those who act righteously get Paradise and something more, their faces will not be darkened or disgraced (in Eternity) they are men of paradise wherein shall they ever abide*

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَمْثِلُهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۚ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۚ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {27}

27. *and those who act evil, reward thereof is likewise, disgrace will overtake them, not to save against Divine punishment, as though a part of the night has covered their faces in the darkness. They are men of Hell wherein shall they ever abide.*

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ ۖ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ {28}

28. *And on the Day of Judgment We shall assemble all and address associators, “Stand apart, you and your associates.” And We shall cut off their relations.*

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لِغَافِلِينَ {29}

29. *And the associates will exclaim, “You were not worshipping us,” and God is sufficient authority to testify.*

هَٰذَا لِكُ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۚ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {30}

30. *When every soul will satisfy as to what he had done in the past and they shall all be directed to God, their real master, and all what they had attributed shall disappear.*

#### Moral

1. Man forgets in prosperity of (a) health, (b) wealth, (c) children and when he is devoid of these. Three blessings, he begins to pray to God, to

endow on him so on receipt he will spend (a) to pray, (b) pay tithe, and (c) train children religiously.

2. Man never thinks while walking, travelling on sea, land or air, except what science has taught him. It is friction and gravitation and buoyancy which helps man to carry out his plans of engineering execution, but what is the nature to which these forces are attributed? This is the very God Whom he wants to physically, but the Creator is not like the creation, a tangible body, which he can realize Him when he is on all sides, enveloped by a calamity – seeing none to help him, e.g. in a stormy sea, when he is on board the ship, to God, then he prays, though He is invisible but by the heart, he remembers Him, praying for deliverance.

3. God has given a fine instance of how uncertain is worldly life, to whom man gets attached as a vegetation, produced grown under Divine rainfall on soil on which he feeds self and animals, and on decay, soon it disintegrates, so in life, including property and children, whom he lives behind distinctly, immediately, the angel of death seizes him without having made an adequate provision by will or trust. If he has led a virtuous life, and if he has done any virtue with self to redeem him in future, well and good, to which God invites him all along, in his life time, in this world.

4. He points out the case of Associators, who believe in Polytheism and their intercession when they shall refuse to having been worshipped by them, and both case into Hell and thus justly treated by God on Doomsday.

### Verses 31 – 40

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ {31}

31. *Oh you Prophet, ask them who feeds you from the Heavens (by rain) and earth (soil production) and who is Lord of your (giver of sense of hearing and sight) ears and eyes and who enlivens from the dead and vice versa and who plans working of entire universe? They will say it is God to your reply and then say, “Are you not afraid of Him?”*

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنَّى تُصْرَفُونَ {32}

32. *This is your God, the true Providence, and leaving this true Providence, you fall a prey to the misguided, where are wondering?*

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ {33}

33. *Thus has God established His right on the disobedient in which they will not embrace faith.<sup>1</sup>*

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ فَأَنَّى تُؤْفَكُونَ {34}

34. *Ask (them), have their associates created the world and has their creation reverted back to them? Where are you wandering about?*

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۚ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ۚ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ {35}

35. (On yourself opinion) ask, “It is God associators guided (any) to right path?” Say, “It is God (alone) Who guides men (through His chosen and trained lights) to the right path<sup>2</sup> well.” Then, who guides you on the right path? Or one who does not guide, but stands in need of guidance, where are you? How do you decide?

وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ {36}

36. (In selecting your guide amongst yourselves) most follow guess and guess cannot replace truth, verily God is acquainted with your acts.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ {37}

37. This Qur'an cannot be falsified, being from God (Truth) confirming what is with you and fully description of Divine Commands there is no doubt of its being from the Providence of the world.

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {38}

38. Do they allege falsity to you? Ask them to produce a Surah only like it, calling to their assistance any they like, barring God if they are true.

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ {39}

39. Rather, they falsified events of which they have had no knowledge. Rather, their (events) interpretation has not come to them. Thus had their predecessors falsified. See what has been the end of falsifiers

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ {40}

40. and of them, some have believed in it and others (enemies of the Prophet's family) will not believe in your Providence, Who is well acquainted with the falsifiers.

#### Moral

1. God, in further proof of His Being man's creator, advances arguments of (1) His feeding His creatures from Heaven and earth by means of rain water and soil vegetation. (2) His enlivening from the dead and vice versa. (3) Endower of senses to human or spirits. (4) Prime mover of Heavenly Bodies in motion and establishes His claims against self-opinionators who do not heed Him and are destined to condemnation.

2. His text forebodes events, which they have not realized, and their denying for want of their knowledge of the future is another cause of their ruin under self-opinion. The reference is to the Reappearing of the Immaculate martyrs to revenge themselves on conspirators of their forefathers. Thus, knowledge without religion is death infidelity.

#### Verses 41 – 60

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ ۚ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بِرِيءٌ مِمَّا تَعْمَلُونَ {41}

41. And if they falsified you, say, “My actions are for me and yours for you, you are away from what I do, and I am away from what you do.”

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ تُسْمِعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ {42}

42. And some of them have ears to hear you (while you are reading the Qur'an). Can you make them understand when they have no sense (being prejudiced from before).

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ۖ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ {43}

43. And some amongst them look at you staring in your arguments to guide the blind when they are blind hearted.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ {44}

44. Verily God does not ill-treat His creatures. Rather, they are misbehaving themselves.

وَيَوْمَ يُخْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۖ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ {45}

45. And the day We shall raise them alive they will feel they did not live for an hour or so in the graves on account of severe dread of the Day of Judgment, would recognize one another. Verily, who had falsified Eternity and had not been guided they shall certainly suffer.

وَأَمَّا نُورُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَاِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ {46}

46. And whether We show you the punishment We have promised them or We invite you to Ourselves before that, verily their reversion to Us is certain, when God is a witness to their acts. Your presence is not essential.

وَلِكُلِّ أُمَّةٍ رَسُولٌ ۖ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ {47}

47. And for every generation there has been a prophet, and when he shall come to them (on Judgment Day) shall he decide with justice and no injustice will be done to them.

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ {48}

48. And they ask you the time of punishment if you are a true prophet.

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ ۚ لِكُلِّ أُمَّةٍ أَجَلٌ ۖ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ {49}

49. And you say, “I have no power over self for injury or profit beyond what God wills.” There is a fixed time for every sect (for destruction due to their acts) when that comes, there is neither delay nor hurry of an hurry.

قُلْ أَرَأَيْتُمْ إِن آتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ {50}

50. Say, “Have you though if His punishment comes during the night or the day of what are these culprits hurrying about?”<sup>3</sup> denying Divine punishment.

أَتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ ۚ آلَآنَ وَقَدْ كُنتُمْ بِهِ تَسْتَعْجِلُونَ {51}



51. Are you going to believe when that punishment comes? Have you submitted now although you had been hurrying about it?

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ {52}

52. Then they will be informed to taste intensity of punishment. Is anything else but the result of action being meted out to you?

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ فُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ {53}

53. And are they asking you if Ali is the rightful successor? Say, "(By God) so it is, and you are not going to avoid the Divine punishment for disobeying Him (in Resurrection)."

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۖ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَفُضِيَ بَيْنَهُم بِالْقِسْطِ ۖ وَهُمْ لَا يُظْلَمُونَ {54}

54. If any disobedient has all what he has on Earth to offer as compensation to his sin on seeing punishment, (it will not be accepted), and they will hide penance on seeing punishment from their followers, and justice will be dealt out to them, and they will not be ill-treated anyway.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {55}

55. Beware God's Promise is true, though most do not know.

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ {56}

56. It is He who enlivens and kills and to Him is reversion.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ {57}

57. Oh you people advice from your Providence has come to you and cure to your hearts and guidance and mercy to the faithful.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ {58}

58. Say (to the faithful), "Be pleased with God's Bounties (Prophet) and mercy (Imams). These are better than their accumulation of wealth."

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ آللهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ {59}

59. Say, "What God has revealed into you of His Provision, of which you turn apart unlawful and lawful, have you got sanction from God to do so or you impute falsehood to Him?"

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ۖ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ {60}

60. What is your opinion on Reckoning Day? Who allege falsehood to God? Verily God is bountiful on men (though) most of them are ungrateful.

### Moral

God has reminded the faithless any amount of their worldly possessions, will not avert their distinctive fate of Doms Day and therefore they should embrace faith before death.

These are tidings for Shias in which God sent Prophet Mohammad as a Divine Grace or Bounty and Ali as Divine Mercy. They had better be pleased and contented there with no preference to be wealthy sects as their enemies who have forsaken them.

Note: The Prophet said Fazl of God is he and Rahmat of God is Ali. Please not Kalbi has reported similarly from Abu Saleh who, from Ibn Abbas, gives this version.

### Verses 61 – 70

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ {61}

**61. And whatever state you are in, either reading the Qur'an, or busy in any work, We are witness to you, and nothing is hidden from your Providence, from the tiniest particle on Earth, or in the Heavens, or bigger than that, but We have it on record.**

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {62}

**62. Beware God's friends shall have neither fear of the future nor grief of the past**

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {63}

**63. who are faithful and virtuous.**

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {64}

**64. And they have tidings in this world and the futurity, there being no changes in God's commands, and which is the mightily success.**

وَلَا يَحْزُنكَ قَوْلُهُمْ ۚ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ السَّمِيعُ الْعَلِيمُ {65}

**65. Let not their remarks (and Evil intentions to murder you) grieve you, verily victory (final) for everything is for God Who is Hearing and Knowing.**

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ ۚ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۚ إِنَّ يَنْتَبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ {66}

**66. Beware, verily, whatever is in Heaven and earth is of God and those who worship as My associates, follow guesswork and they are simply driving at random.**

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصَرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ {67}



**67. It is He, Who made night for your rest and day for your movements, verily in these are signs for those who hear (attentively).**

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَانَهُ ۚ هُوَ الْغَنِيُّ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ إِنَّ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا ۚ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {68}

**68. And they said God has adopted a son, Pure is He from it. He is Self-sufficient; to Him is ownership of the heavens and earth. Have you any ordinance to this effect? Or are you talking what you do not know?**

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ {69}

**69. Say, "Who alleges falsely to God shall not attain salvation."**

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ {70}

**70. World is frail and then they shall revert to Us, when shall We make them taste intense punishment for their infidelity.**

### **Moral**

The Prophet is describing attributes of Friends of God, of moderate grades remarked: It is

1. He, who recognized God by His Attributes,
2. He, who entertained Divine awe and glory for Him,
3. He, who controlled his tongue from wasteful speech,
4. He, who controlled his stomach from excess of food,
5. He, who forces self to punctual prayers and fast for higher grades.

Those of higher grades are distinguished as under:

1. Their silence is a part of Divine remembrance.
2. Their look is with a sight of taking lessons.
3. Their talk is philosophy exposed.
4. Their walk means rendering public service.
5. If death was not for them a fixed period, their soul out of Divine awe would have abdicated their body.

Worldly tidings for them are blessed dreams, going to pilgrimage, visiting Divine Lights in paradise, honoured by having a talk with them etc. eternal tidings being given to them at death bed, angel of death pointing to them, their final destination. Divine Lights having come to them to welcome.

3/67: Object of night being to afford rest and day to earn livelihood is a display of highest Divine Wisdom to human welfare. Worldly cares are lightened by nightly rest, besides giving room to amass Eternal gains, offered immediately after death, whereas, a worldly state, imposes death duties depriving him and his inheritors of labour of his fruits. There is no security council mightier than Divine offered by Islam, wherein peace of mind and guarantee of refund of premium with profits, so richly promised.

3/68: To impute creational attributes to God as having a son when He declares Himself to you as Self-sufficient and Indispensable to His creations, is gross miscarriage of justice and unpardonable crime.

## Verses 71 – 82

وَإِثْلَ عَلَيْهِمْ نَبَأُ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ {71}

71. Read out to them the history of Noah when he told his sect, “If you do not like my presence and my advice with Divine commands, I have trusted in Him. You with your associates prepare yourselves to intrigue against me and come facing openly and do what you can without giving me time.

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ ۖ إِن أَجْرِي إِلَّا عَلَى اللَّهِ ۖ وَأَمِرتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ {72}

72. And if you turn back, I have not asked you any reward. My reward is with God and I am commanded I should supplicate Him.

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ {73}

73. But they falsified him and so We saved him with those who were with him in the ark, and made successors to their predecessors drowning the falsifiers of Our powers. Think what has been the end of the warned.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۖ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ {74}

74. Then We raised after them a messenger towards a sect who brought them miracles but they falsified him, as on the day the pre-birth. Thus We sealed the hearts of disbelievers.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ {75}

75. Then We sent Moses and Aaron towards Pharaoh, and his nobles, with miracles but they turned away from them out of pride and were a guilty tribe.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ {76}

76. When the truth came to them from Us they said, “It is an open magic.”

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ ۖ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ {77}

77. Moses in reply said, “What! A truth which has come to you is magic! Certainly magicians are not to attain salvation.”

قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ {78}

78. They said, “What! are you going to turn us from the path of our forefathers and you want to get mastery over the land! We are not going to believe in you.”

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ {79}

79. Then Pharaoh ordered efficient magicians to be brought.

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُوسَى اَلْقُوا مَا اَنْتُمْ مُلْقُونَ {80}

80. And when they came they were asked by Moses to play their game of action at their best.

فَلَمَّا اَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ ۚ إِنَّ اللَّهَ سَيُبْطِلُهُ ۚ إِنَّ اللَّهَ لَا يُضِلُّ عَمَلِ الْمُفْسِدِينَ {81}

81. And when they did, Moses said, “This is magic and verily God shall destroy it. Of course, He does not support seditious acts.”

وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ {82}

82. And God confirmed the Truth with His Might, though culprits did not like it.

### Moral

God consoles the Prophet, He would once restore His kingdom to his family and faithful as He has not revenged His falsifiers, as He did with Noah's sect. Moses' sect who followed, what their souls indicated on the day of pre-birth in Heaven, before being sent on Earth.

### Verses 83 – 92

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّتُهُ مِنْ قَوْمِهِ عَلَى خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ {83}

83. And they did not believe in Moses except old members of the family of his sect, on account of fear of Pharaoh and his nobles lest they (Pharaoh and his nobles) might exploit them. And Pharaoh was all powerful in his land and was among the arrogant.

وَقَالَ مُوسَى يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ {84}

84. And Moses said, “If you have faith in God, depend upon Him, if you are obedient.”

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِقَوْمِ الظَّالِمِينَ {85}

85. They said, “We have depended upon God, oh our Providence do not leave us at the mercy of the disobedient.”

وَنَجَّيْنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ {86}

86. And We saved them, with Our mercy, from the tyranny of the disbelieving tribe.

وَأَوْحَيْنَا إِلَىٰ مُوسَى وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ ۚ وَبَشِّرِ الْمُؤْمِنِينَ {87}

87. And We revealed unto Moses and his brother, they should erect for their sect in the city houses with prayer rooms in which to pray and give tidings to the faithful

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ ۚ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ {88}

88. And Moses prayed, “My Providence, verily You have given Pharaoh and his nobles power and pomp in the world, whereby they have been misguided from the right path. Oh my Providence, destroy their property, harden their hearts so they would not embrace faith until they saw intense punishment.”

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمْ فَأَسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ {89}

89. God said, “I accepted your prayers, by stead and do not be in a hurry like those who do not know.”

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۚ حَتَّى إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ {90}

90. And We safely took Bani Israel who were persecuted by Pharaoh and his army unjustly until they (Pharaoh and his army) were about to be drowned when called Pharaoh, “I believe in You with whom there is no other God – the God of Bani Israel and I am one among the supplicants.”

الْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ {91}

91. He was replied, “Now! At this late hour prior to this you were a sinner and one of the seditionists.

فَالْيَوْمَ نُنَجِّيكَ بِيَدِنَا لِيَكُونَ لِمَنْ خَلَقَكَ آيَةً ۚ وَإِنْ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ {92}

92. Today I shall save your body as a token for future generation and most amongst men are indifferent to Our Commands.”

#### Moral

Power and pelf are toward very great sources of derailing men from the right path. Every faithful should, therefore, pray to God, to grant him contentment, which is a great source of confirmation of faith. Man should ever avoid negligence of Divine commands as it ends in his destruction. See St. Luke 19:25 for it is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God. See Couplet 11:16.

#### Verses 93 – 103

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبَوَّأً صَدَقَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {93}

93. And We inhabited Bani Israel in a comfortable localities providing pure provision, but they did not dispute until knowledge came to them. Verily shall your providence decide on the Day of Judgment on their litigation.

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ۚ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {94}

94. *If you are in doubt in what We have revealed unto you, consult those who received and are reading the text before you. Verily truth came from your Providence and do not be among the suspects.*

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ {95}

95. *And do not be with those who falsified God's commands lest you might be among the losers.*

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ {96}

96. *Verily in favour of whom your God's commands (regarding death on infidelity) have proved true, they shall not embrace faith.*

وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ {97}

97. *Even if you bring all kinds of miracles for them to see, until they witness intense punishment, too.*

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ {98}

98. *No residents of a village were benefitted by embracing faith, on seeing the punishment, except the sect of Jonah when they bewailed and believed on seeing in the coming disaster. We removed impending disgraceful punishment of this world and profited them for the time being.*

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ {99}

99. *And if your God had desired, He would have forced everybody to embrace faith. So, then, are you going to force everyone (your will) until they embrace faith?*

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ {100}

100. *And it is not for everybody to embrace faith except what is within knowledge of God, and punishment is fixed up for those who have no senses.*

قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ {101}

101. *Say, "You look up Heaven and Earth and see to their rotation and revolution. Do they appeal to existence of their Prime Mover?*

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ ۚ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {102}

102. *Are they waiting like their predecessors for punishment? If so, tell them wait and I am also among the waiters.*

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا ۚ كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ {103}

103. *Then shall We save Our Prophet with the faithful and thus it is our duty to rescue the faithful.*

### Moral

The hasty action of Jonah in praying punishment for his sect under Tunukah's insinuation and forsaking them led God to give them further

concession for penance, to which they temporarily resorted, under suggestion of the learned Rubal, who separated repentants in groups taking them to the hill to weep and pray for Providential Mercy.

### Verses 104 – 109

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ  
أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ {104}

104. Say, "Oh you people, if you have doubt in the faith of Islam (I propagate) I do not worship anybody except God. But I worship that God Who gives you death and I am commanded I should be among the faithful.

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {105}

105. And I should direct my face straight to that faith and be not among the associators.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ {106}

106. And do not worship any except God, to him who cannot profit you or injure you, and if you did so, you should be among the disobedient.

وَأَنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ  
مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ {107}

107. And if God punishes anybody none but He can suspend it, and if He intends, out of His grace, to shower blessings on whomever of His creatures He likes, none can bar it. He is Forgiving and Merciful.

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ  
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ {108}

108. Say, "Oh you people, truth has come to you. Verily from your Providence, he who accepts it gets guidance for self and he who forsakes it, gets into misguidance for self and I am not his guardian.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَخُصِّمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ {109}

109. Follow what is revealed to you and await God's final commands Who is the best to decide.

### Moral

God has made this world a test to admit His Solitary Sovereignty over all allowing, by power and pomp and liberty to people to listen to His invitation, through his selected messengers, i.e. Divine Lights, and solaces His Prophet not to vex self to such an extent as to endanger his life for their not embracing faith.

### Notes

1. Being self opinionated and not listening to Divine Arguments, which are Truth, and any deviation therefore, is but Truth.
2. through Prophets and Imams, who are immaculates that is pure, like Him. This is a simple and clear instance, the guides must be guided by God, pure in actions, immaculate in

nature and hence selection of them as practiced by non-Shias fails, in the eyes of God, to appeal to the truth.

3. This refers to the Prophets' sinful followers.



## Surah Hud, Chapter 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### Verses 1 – 8

الرَّ ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ {1}

1. The book, couplets of which are based on valid proofs and then are described in detail commands on lawful and unlawful, etc. by the Omniscient, the Wise.

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ {2}

2. Beware do not pray unto any but God verily am I a warner and evangelist from Him.

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۚ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ {3}

3. And you should seek forgiveness from your Providence and do penance unto Him so this action for a stipulated period will do you good and endow upon you provision increasingly with increase in (your) virtues, and if they turn their faces from Him, say, "I am afraid of impending intense punishment of the day."

إِلَىٰ اللَّهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {4}

4. To God is your reversion, and He is Omnipotent (on rewarding in variable properties and degrees of punishing).

أَلَا إِنَّهُمْ يَكْتُمُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {5}

5. Beware, they hide within their hearts, (hatred of Ali). Beware while they expose otherwise with a view to hiding from God, He knows what they hide and what they expose. Verily He is acquainted with secrets of the heart.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُّبِينٍ {6}

6. And not a creature walks on Earth but has its provision on God, Who knows its destination and origin. Everything is on record in an open text.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ {7}

7. It is He, Who created the Heavens and earth in six days when His knowledge was within Him so as to test you who amongst you acts best



and when you say to them, “Verily shall you be raised alive after death.” Infidels say, “In fact, this is an open magic.

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۚ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {8}

8. If we delay from them punishment for some time, they question, what is that is holding it up? Beware the day it shall come when none shall avert it from them, and shall envelope them in the same intensity, in which degree they had been humbugging it.

#### Moral

God had pointed out the malice they bore to Ali which, ultimately, culminated in utter violation of Divine commands by hypocrites who turned out infidels after the Prophet’s demise.

Resurrection will be a surprising event to the sceptics.

#### Verses 9 – 24

وَلَئِنْ أَدْخَلْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ {9}

9. And if We make man taste of Our Grace, and then withdraw it from him, of course he becomes ungrateful.

وَلَئِنْ أَدْخَلْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مَّسْتَهٍ لَّيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحَ فَخُورٌ {10}

10. And if We after adversity make him taste of Our Bounty, he begins to say, “Adversity has left me,” and he begins to pride (groundlessly).

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {11}

11. Except the patient, who act virtuously for whom there is forgiveness and great reward.

فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ

مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ {12}

12. Perhaps you may give up transmitting a part of Our revelation, as it pains you, when they say why not a treasure has been given to him or an angel sent with him. You are simply a warner and God is a guard over all.

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ

كُنْتُمْ صَادِقِينَ {13}

13. Do they charge you with falsification? Tell them, “Bring ten couplets like these and call to your assistants any you like, barring God, if you are true.”

فَالَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ۚ فَهَلْ أَنْتُمْ مُسْلِمُونَ

{14}

14. And if they do not answer, you know (for certain) it is simply revealed unto you by God, except Whom there is no other God, and find out from them, if they submit to you.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ {15}

**15. He who thinks of worldly gains and its pomp, We shall give him for his efforts for gaining the world, without reduction.**

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۚ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ  
{16}

**16. Those are the persons for whom in eternity, there is nothing but Hell, and all acts will be voided for which they acted.**

يَكْفُرُ بِهِ مِنَ الْأَحْزَابِ فَالْتَأَرْ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ ۚ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {17}

**17. Is he, who is evident messenger from his Providence and is followed by a witness (Ali) as a part (member) of him (his family) being a Divine Light, as a spiritual leader and mercy, ad has been mentioned thus in the text of Moses, alike, him, who is otherwise? Those who believe in him are of paradise and those who you be not in doubt of it; he is genuine from his Providence but most do not put faith in it.**

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ۚ أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ {18}

**18. Who can be greater disobedient than one who falsifies God. They shall be presented before their Providence, on the Day of Judgment and immaculates will witness, before God, their charge of falsification. Beware curse of God, on these disobedient rings of leaders.**

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {19}

**19. Who prevents their followers from following the right path and selecting leaders of their (own) choice and they are disbelievers of Eternity.**

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانْ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۚ يُضَاعَفُ لَهُمُ الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ {20}

**20. They cannot be their tactics in the world, frustrate Divine plans of nominating His representatives and they shall not have any sympathizer without God on Reckoning Day. And punishment will be multiplied for them, and they have no power to hear or see, their hearts being sealed.**

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ {21}

**21. These are the people who have brought themselves to loss and the hope of intercession of their gods, in their favour they except shall disappear.**

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخَاسِرُونَ {22}

**22. Verily, they are the losers in Eternity**

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ  
{23}

*23. whereas those faithful who acted virtuously and contentedly without aspiring to leadership in religion, feared their God, certainly they are men of paradise wherein shall they ever abide.*

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ {24}

*24. Example of these two groups is like a deaf and blind on one side and having power of sight and hearing on the other. Can they be on equal level?*

### Moral

This paragraph represents in general, characteristics of human nature subject therewith, although by mouth, they would claim one thing, but not being in a position to self-control, get into the group of hypocrites, how much they move a pure society, as their desires supersede their superior motives and envy does not leave them.

They (infidel Quraysh) did not realize the gift of Attributes of God (i.e. grant of prophetship) to one among them and Divine might to another (Ali) to overpower overwhelming opposition to the Prophet's mission – for which God from one Light only he had selected Mohammad and Ali) – regarding which the Prophet occasionally remarked so as to eliminate growing envy against Ali.

In this connection, the Prophet's saying that neither worldly nor eternal rank can be achieved without individual earnest attempt and as worldly achievements are transitory, it is worthwhile to attempt at Eternal grade but not by envy or jealousy which are the root causes of destructions of Eternal achievements. Thus means employed to gain worldly achievements are mean and intriguing and impure and Eternal achievements are gains, noble straightforward and pious.

These were not appreciated by the companions of the Prophets, who adhered to him with sole intention of succeeding him – as a result of which they misapplied God's and the Prophet's versions by misinterpretation leading self and their followers to destruction.

This is stated in the 15th and 16th couplets elucidated in the 17 couplets – if properly realized along with their history. They kept on suspecting the Prophet, in his favours on Ali, without realizing he did not do anything against Divine will and intention of God, under whose commands they had come to guide the people. The fate is foretold with important notes which should be studied carefully.

### Verses 25 – 35

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ {25}

*25. Verily We sent Noah to his sect indeed he said, "I am an open warner."*

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ {26}

*26. And you should not worship any but God. Of course, I fear, if you did, intense punishment for you.*

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ  
أَرَادُوا لَنَا بِدِي الرُّأْيِ وَمَا تَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ {27}

27. And the infidel<sup>1</sup> rich people of his tribe told him, “We do not see in you except an ordinary man like us and we see only the wretched people follow you. We do not see any superiority in you over us. Rather, we think you one of the liars.”

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ  
أَنِذِرْكُمْ مَوْمَهَا وَأَنْتُمْ لَهَا كَارِهُونَ {28}

28. Noah said, “Oh my tribe, do you see, if I am on the right path from my Providence and I am endowed on me His grace, of which you are blind, shall We force guidance on you, what is disagreeable to you?”

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَمَا أَنَا بِظَارِدِ الَّذِينَ آمَنُوا ۖ إِنَّهُمْ  
مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ {29}

29. “Oh my tribe, I do not demand any wages. My wages are on God and I am not going to dismiss the faithful. Verily they are going to see God on doomsday but I see you are an ignorant (infidel) tribe”

وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ ۖ أَفَلَا تَذَكَّرُونَ {30}

30. “And oh my Tribe, who is going to save me against God if I forsake them? Do you not understand so much?”

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكُ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي  
أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ۖ اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ۖ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ {31}

31. “And I do not claim any Divine treasure with me, nor do I have secrete knowledge, nor am I an angel, nor do I say not wood will attend on these people, who are wretched in your eye, from God. God knows better what is in them. If Id did so, I shall be among the disobedient.

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {32}

32. They said, “Oh Noah, you have disputed lot with us and considerably has prolonged period of our litigation. Bring what you have promised us if you are true in your claim.

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ {33}

33. Noah said, “The punishment will come from God, whenever He wishes and you are not going to stop Him.

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ ۖ هُوَ رَبُّكُمْ  
وَالَيْهِ تُرْجَعُونَ {34}

34. And my advice is not going to benefit you even if I thought of so doing when God has decided to leave you to your fate. He is your Providence unto whom you have to revert.

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ إِنْ افْتَرَيْتُهُ فَعَلِيَ إِجْرَائِي وَأَنَا بِرِيءٌ مِمَّا تَجْرُمُونَ {35}

35. *Did they falsify you? Say, “If I did tell a lie, punishment of falsehood is on my head and I do not participate in your incrimination.*

#### Moral

The first tribe which misjudged Noah from his being an ordinary man was a heathen wealthy group “to whom the following of the poor wretched people and their believing in him as a Divine messenger, did not appeal. They entirely overlooked he was inspired and spoke under revelation which was impossible for an ordinary man.

#### Verses 36 – 49

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ {36}

36. *And We revealed unto Noah, certainly there is none more now to believe in you, in your tribe except those who have already believed, do not dismay at other’s actions.*

وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ إِنَّهُمْ مُغْرَقُونَ {37}

37. *Prepare an ark in Our presence, and We revealed unto him not to intercede on behalf of any of the disobedient. Of course, they are all going to be drowned.*

وَيَصْنَعِ الْفُلَكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأُ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۚ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ

مِنْكُمْ كَمَا تَسْخَرُونَ {38}

38. *He was making an ark when the rich of his tribe passing by mocked at him. Noah when said, “You mock today and We shall mock at you hereafter, as you do now at us.”*

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ {39}

39. *Shortly you will see on whom falls disgraceful punishment, condemning to permanent Hell.*

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ

الْقَوْلُ وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ {40}

40. *Until Our command came, and when it came, the earth burst forth pouring water when We commanded Noah to embark in the ark, two of each sex, male and female<sup>2</sup> with your wives and children, save those condemned for destruction already as per decision and very few believed in him.*

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرَّاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ {41}

41. *And Noah told them to embark in the ark, in the name of God, “With which it starts and stops verily my Providence is forgiving and merciful.”*

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ

مَعَ الْكَافِرِينَ {42}

42. *And she was sailing amidst waves, like mountains, when Noah cried to his son, who was standing at the shore, “My dear son!*

قَالَ سَآوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۖ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجِمَ ۖ  
وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ {43}

43. He said he would get up the mountain which would save him from rising waters. Noah said, "There is no safety today from Divine wrath unless, on one, on whom is His mercy." And waves intercepted the two (father and son) and he was among the drowned.

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيَضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ ۖ  
وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ {44}

44. And We commanded the earth to assuage its waves and the Heavens to stop from pouring water disappeared gradually and destruction was completed and the ark stood on the hill of Judi and the drowned were cursed.

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ {45}

45. And Noah cried to his Providence, "Oh my Providence! My son is a member of my family and Your promise is true and You are best at passing judgment."

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ  
إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ {46}

46. God said, "Oh Noah! That son of Yours is not on your path verily his acts are impious. Do not ask what you do not know. Of course, I advise you lest you be ignorant."

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ  
الْخَاسِرِينَ {47}

47. Noah prayed, "Certainly I seek shelter from God for praying unto Him on what I did not know and if He did not forgive me and did not grace me I would be one of the sufferers."

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ  
مِنَّا عَذَابٌ أَلِيمٌ {48}

48. We said, "Peace and blessings be on you and on your comrades" and we shall benefit them for some time and drag them as they multiply and sin to heavy punishment (on their disobedience).

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا ۖ  
فَاصْبِرْ ۖ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ {49}

49. These are a part of secret news We reveal unto you which you and your sect did not know before this, have patience, verily Eternity is for the pious.



### Moral

The sure redeeming feature throughout the text is “Piety” for which pray unto God to grant you, as without prayers and endowments – there is no hope of gaining the same.

### Verses 50 – 60

وَالِإِلَهِ عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ إِن أَنْتُمْ إِلَّا مُفْتَرُونَ {50}

50. And we sent to the tribe of ‘Ad, his brother (as a member of society), Hud, who said, “Oh my tribe, pray to God beside whom there is no other God and you are nothing but mischief mongers.

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِن أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ {51}

51. “Oh my tribe, I do not ask any wage, with Him lays my wage Who created me. Do you not understand?

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ {52}

52. “Oh my tribe, do penance by undoing sins, revert unto Him for guidance. He sends continuous rain from the clouds, increasing your strength by enhancing your progeny. Do not turn away culprits.”

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ {53}

53. They said, “Oh Hud, you have not brought any open evidence (miracles) and we are not going to give up our gods on your (simple) statement, and We are not going to believe in you.”

إِن نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۖ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ {54}

54. We say, “Some of our gods have seized you Hud.” Hud said, “God is a witness.” Hud said, “I pray God to be a witness and you, too, testify. I am away from those whom you associate with God.”

مِنْ دُونِهِ ۖ فَكَيْدُونِي جَمِيعًا ۖ ثُمَّ لَا تُنْظَرُونَ {55}

55. Now you intrigue against me, barring Him, giving me no opportunity.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبَّكُمْ ۖ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۖ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ {56}

56. Verily, have I depended on God, my Providence and your Providence. There is no creeper on Earth who is not under His control. Verily, my Providence is on the right path (shall deal justly every one).

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۖ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۖ إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ {57}

57. Then, you, if you turn away, I have transmitted the message, for which I was deputed and my Providence shall replace another generation

*to succeed you. You will not be able in any way to confront Him, my Providence is circumspective of all.*

وَلَمَّا جَاءَ أَمْرُنَا نَحْنُ الْغَالِبُونَ وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ {58}

**58. And when Our Wrath came, it save Hud and those faithful with him, with our mercy, and saved them from intense punishment.**

وَذَلِكَ عَادٌ ۖ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ {59}

**59. And this was the tribe of Hud which was falsifying Divine miracles and disobeying its Prophet and following the commands of malicious tyrants.**

وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۖ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۖ أَلَا بُعْدًا لِعَادٍ قَوْمِ هُودٍ {60}

**60. These were the people who were cursed in the world and eternity, too. Beware Hud's tribe were infidel to their Providence. Beware, for Hud's community there is a curse.**

#### Moral

Hud was falsified on pre-text of being affected by some of their gods and was asked to produce a miracle which they ill-treated, on production and deserved destruction. His miracle was that no one of his tribe could harm him until they gathered together under a cloud thinking it would rain water, but it rained fire, and they all were destroyed except Hud and his followers.

#### Verses 61 – 68

وَالِىَ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۚ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ {61}

**61. And We sent Salih, their brother, to the tribe of Samood. Salih said, "Oh my tribe, pray unto God, besides whom there is no God. It is He who created you out of earth and gave you long life. Better pray forgiveness and direct yourselves to him. Verily, my Providence is ready to accept your (prayers)."**

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ {62}

**62. The tribe said, "Oh Salih, we were formerly attached to you, do you now prevent us from worshipping those whom our forefathers worshipped? Of course, we are in great doubt of what you are inviting to us."**

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِن عَصَيْتُهُ ۚ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ {63}

**63. Salih said, "Oh my tribe, if I am right<sup>3</sup> from my Providence, Who has endowed on me His mercy (guidance), who will help me if I disobey Him and listen to you? You will simply increase my losses."**



وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ  
عَذَابٌ قَرِيبٌ {64}

64. "Oh my tribe, I am offering herewith a young she-camel (as a miracle) and a sign from God. Leave her on Earth (to graze) without injuring her, lest you might be involved soon in Divine wrath."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ {65}

65. They cut down her udders when Salih said, "You enjoy three days in your homes. It is a decisive promise from God for your destruction."

فَلَمَّا جَاءَ أَمْرُنَا خَبَّيْنَا صَلَاحًا ۖ وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيٍ يُومِتُ ۖ إِنَّ رَبَّكَ هُوَ  
الْقَوِيُّ الْعَزِيزُ {66}

66. So, when Our promised punishment came over them We saved Salih and those who had put faith in him, our of Our mercy, from a disgraceful punishment of the day. Verily, your Providence is Almighty and Omnipotent.

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَائِعِينَ {67}

67. And a sharp shriek seized the disobedient and they collapsed where they were, as though they were not residing therein.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا إِنَّ تَمُودَ كَفَرُوا رَبَّهُمْ ۚ أَلَا بَعْدًا لِتَمُودَ {68}

68. Beware! Of course, the tribe of Samood had become infidels towards their Providence. Beware! Samood's tribe was cursed.

#### Moral

Salih was a prophet at the age of 16 and lived 120 years without achieving success. Ultimately, he challenged his tribe to ask for their gods to fulfil his requisition; else he would ask his God to fulfil their requisition. Their gods failed and he prayed to his God to produce a she-camel from a cliff, as per their requisition. She came out and gave birth to a young one immediately. She was to drink the tank water one day, supply milk to the townsmen, instead, and leave the tank water for them for the next day.

The people could not stick to the agreement and proved apostate by killing her, then her young one fled to the hills and disappeared. They were given three days of penance, failing which, their faces were to turn yellow on the first day, red on the second and black on the third. Thus, they were destroyed ultimately by the fire.

#### Verses 69 – 83

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا ۖ قَالَ سَلَامٌ ۗ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ  
حَنِيذٍ {69}

69. Verily our angels came to Abraham, giving him tidings (of a son) after wishing him. Abraham replied in return for their wishing and within a short period, came with a dried flesh of a goat.

فَلَمَّا رَأَى أَنَّهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ لُوطٍ {70}

70. And when he saw they did not stretch their hands towards it, he was frightened of them within himself when they said, “Do not get nervous, we are out after (to destroy) Lot’s tribe.”

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَبَسَ نَاقَهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبُ {71}

71. And his wife Sarah was standing by his side and menstruated on hearing tidings of a son (Isaac), (being born to her) and after him Jacob (her grandson).

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۚ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ {72}

72. She said, “Pity that I should bear a child, being old, and this my husband aged too. Verily, this is a very strange thing.”

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۚ رَحِمَتُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۚ إِنَّهُ حَمِيدٌ مَجِيدٌ {73}

73. The angels replied, “Are you surprised at the Almighty’s powers? Be Divine mercy and bounty on you, oh you members of the Prophet’s family!

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ {74}

74. When fear left Abraham with these tidings, they began to discuss with the angels on the affairs of Lot.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ {75}

75. Verily Abraham was forbearing and highly reverting unto God.

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۚ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۚ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ {76}

76. (They said), “Let that affair go, do not talk about it, this is assumed a decisive command from your Lord, verily punishment shall fall upon them without suspension,.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ {77}

77. And when Our messengers went to Lot, he was constrained within himself, and said, “This is an awful day.”

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ

أَظْهَرُ لَكُمْ ۚ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ۚ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ {78}

78. And there came running to him his tribe who were mal-practicing in Sodomy ere that. Lot said, “Oh my tribe, you have maids of my tribe for your legal marriage. Fear God and do not disgrace me before my guests. Is there none amongst you a wise follow?”

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ {79}

79. They said, “You know we have nothing to do with your females, and you know well what our desire is.”

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ {80}

80. Lot said, “I wish I was well fortified against you or secured a stronger shelter against you.”

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ ۖ فَاسْرِبْ بِهٰلِكَ لَبِيقُطْعَ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا تَكُ ۖ إِنَّهُ مُصِيبُهَا مَا أَصَابُهُمْ ۖ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۖ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ {81}

81. When the angels said, “Oh Lot, we are your Divine Messengers, they cannot approach us. You better hurry up with your family, before day breaks, and none should look behind except your wife, who is disobedient. Certainly, what is destined shall occur to them. Verily, the promise is to come, after day dawn, and is not the daybreak close at hand?”

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ {82}

82. And when Our punishment came We (raising them) threw them topsy-turvy and poured fire and brimstone.

مُسَوَّمَةً عِنْدَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ {83}

83. These were duly earmarked, before your God. This is not a matter of amazement that the disobedient should be so treated and cursed.

#### Moral

Lot was full brother of Sara, wife of Abraham, whom he accompanied after leaving Nimrod, who had thrown Abraham into the fire. After arriving at Damascus, Lot moved downwards propagating faith of Islam. His tribe was addicted to sodomy, and thus, he could never entertain any guest. When angels came, in fine and fair faces, he was very much worried.

#### Verses 84 – 95

وَالِىَ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ ۖ وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ ۖ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ {84}

84. And to the people of Midian We sent their brother Shuy‘ab, who said, “Oh my tribe, worship God, barring whom there is no other God, and do not under measure and under weigh (articles). I am your well-wisher, and I am afraid for you of the punishment of the day, which shall envelope all.”

وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ {85}

85. “And oh my tribe, measure duly and weigh justly, and do not put men to loss on any account, and do not move about on Earth fanning sedition.

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۖ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {86}

86. “I, as a Divine Light, am a blessing to you (responsible for your acts.”

قَالُوا يَا شُعَيْبُ أَصْلَاتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ ۖ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ {87}

87. They said, “Oh Shu‘ayb, does your prayer order you we should give up worshipping them whom our forefathers did? Or order you we should

give up spending our property as we like? And verily you are forbearing and wise (want of social justice).”

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ۖ وَمَا أُرِيدُ أَنْ  
أُخَالِفَكُم إِلَىٰ مَا أَنهَآكُمْ عَنْهُ ۖ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۗ  
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ {88}

88. Shu‘ayb said, “You see, if I am on the right path from my God, Who has provided me with pure provision, and I do not intend to wilfully oppose you in preventing you. I intend to be the best of my ability, to reform your evil (imperious) habits and this is nothing but God’s endowment of ability on me. In Him I trust, and to Him I shall revert.

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمُ نُوحٍ أَوْ قَوْمُ هُودٍ أَوْ قَوْمُ  
صَالِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ {89}

89. Oh my tribe, beware your disobedience to may not entrap in calamity, such as bevel on the tribe of Noah, the tribe of Hud, the tribe of Salih, and lately the tribe of Lot, which is not very distant date.

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ {90}

90. Pray forgiveness from God and revert unto Him (by penance). Verily, my Providence is Merciful and Affection.

قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا ۚ وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ ۚ وَمَا  
أَنْتَ عَلَيْنَا بِعَزِيزٍ {91}

91. They said, “Oh Shua‘yb, much of whatever you advise us is not appreciable, and we notice, of course, you are weak, (you have no influence over us), had it not been for your large family, we would have stoned you to death, and you have no power over us.”

قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا ۚ إِنَّ رَبِّي بِمَا تَعْمَلُونَ  
مُحِيطٌ {92}

92. Shu‘ayb said, “Oh my tribe, you have greater feeling towards my family than my God, and you have set aside Divine Commands. Verily, my Providence, for action, has a circumspective influence over you.”

وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۚ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ  
كَاذِبٌ ۚ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ {93}

93. “Oh my tribe, do what you like in your place and truly, I do likewise. Shortly, you will see whom disgraceful punishment seizes, and who is a liar. Wait. I am also waiting with you.”

وَلَمَّا جَاءَ أَمْرُنَا نَحْنُ شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ  
فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ {94}

94. And when Our punishment came, we save Shu‘ayb and those who had believed in him with Our mercy, and then shriek seized the disobedient and they sat dead where they were.

كَأَن لَّمْ يَخْنَوْا فِيهَا ۚ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِثْتُ ثَمُودَ {95}

95. *As though they were never born. Beware the curse befell on the people of Midian, as fell on the people of Samood.*

### Moral

Shu'ayb was a prophet at Midian, whose tribe consisted of hardly of 40 houses. As he was very polite, he was known as Khateeb of Anbia (Sermonizer of Saints). After all, due to disobedience, the tribe was destroyed by shriek.

### Verses 96 – 109

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ {96}

96. *And verily e sent Moses with miracles and open proofs.*

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ {97}

97. *To Pharaoh and his nobles, but they disobeyed following Pharaoh's orders and Pharaoh's orders were not based on good sense<sup>4</sup> (reason).*

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَيُشْسُ الْوَرْدُ الْمَوْرُودُ {98}

98. *On the day of Judgment, Pharaoh with his tribe, will lead and draw them to hell which is an awful resort.*

وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ يُشْسُ الرَّفْدُ الْمَرْفُودُ {99}

99. *Curse has followed them in this world and shall be on Judgment Day, too. What a bad reward is for them!*

ذَٰلِكَ مِنْ أَنْبَاءِ الْفَرَىٰ نَقِصُهُ عَلَيْكَ ۚ مِنْهَا قَائِمٌ وَحَصِيدٌ {100}

100. *This is the history of the people in the past which are still available and others are destroyed.*

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ ۚ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ

مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ ۚ وَمَا زَادُوهُمْ غَيْرَ تَتْنِيبٍ {101}

101. *We did not tyrannize them. Rather, they tyrannized themselves, and those whom they were worshipping did not help them save God, when punishment from your Providence came to them, and they did not add anything but misery to themselves (by their acts).*

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْفَرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ {102}

102. *Similarly your Providence seized citizens who were disobedient. Verily, His seizure is terrible.*

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ

{103}

103. *In this, verily, there is a hint for him who is afraid of eternal punishment, which is the day of assembly of men and will occur when witnesses will be produced (to testify their acts).*

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ {104}

104. *“We are postponing it for a certain time.”*

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ {105}

105. When it will come not will talk without His permission, some will be unlucky and others fortunate.

فَأَمَّا الَّذِينَ شَقُوا فَبِئْسَ الْتَارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ {106}

106. The unfortunate will be cast into Hell, wherein they will raise an uproar.

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ {107}

107. They shall remain therein until Heaven and Earth shall pass away, except those (Divine Lights) whom God desires otherwise. Verily, your Providence acts as He likes.

وَأَمَّا الَّذِينَ سَعَدُوا فَبِئْسَ الْجَنَّةُ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ عَذَابٌ غَيْرُ مَجْدُودٍ {108}

108. Those who are fortunate will remain in paradise until the heavens and Earth shall pass away, unless He desires otherwise. This is a boundless gift.

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ ۚ وَإِنَّا لَمُوقِفُهُمْ نَصِيبُهُمْ غَيْرُ مَنْقُوصٍ {109}

109. Do not be doubtful about those who pray to others, they do not worship except their own forefathers before, and We shall punish them fully without any loss for their deed.

#### Moral

In this paragraph is described the stage of man sinful and virtuous who shall, until the Day of Judgment, be in worldly hell or paradise, undergoing a variegated nature of residence. This is known as "Barzakh," wherein no sinful Shia will escape his due recompense for his intentional shortcomings in discharge of his duties enjoined by God.

#### Verses 110 – 123

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّي بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {110}

110. Verily, We gave Moses the Text which they differed. Had it not been for your Providence, decision before this, it would have been decided immediately. On this account, they are in doubt regarding Day of Judgment.

وَإِنَّ كَلًّا لَّمَّا لَيُؤْفَقِينَ رَبُّكَ أَعْمَالَهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ {111}

111. And verily, your Providence will pay everyone his due for his act. Of course, He knows what you do.

فَاسْتَقِمَّ كَمَا أَمَرْتُ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {112}

112. You be steady on what I have commanded you, and those who have done penance with you, and do not transgress, verily He sees what you do.



وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ  
{113}

113. And do not accompany the evil people lest fire of their passion may affect your mind when barring God, on one will be your sympathizer and assistant.

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَلِكَ ذِكْرِي  
لِلذَّاكِرِينَ {114}

114. Keep on praying constantly during transiting of the sun and about sunset and sunrise. Verily, with virtues (like penance) sins eliminate, this is an advice for those who accept advice.

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {115}

115. Be patient, God does not, of course, void rewards of the obliging and the virtuous.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ  
أُنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ {116}

116. Why did not, in the preceding generation, the wise prevent the litigants, on Earth, barring few, most of whom followed passion and they are criminals.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ {117}

117. And it is not for God to destroy any citizen if are at rectification of sins (by penance).

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ {118}

118. And if your Lord had willed (by force) He would have made all of one group, and now, of course, there will be division among them<sup>5</sup>.

إِلَّا مَن رَّجِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ ۚ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ  
أَجْمَعِينَ {119}

119. Except those whom your Providence's decision shall be fulfilled in which He shall fill hell with spirits and (self-willed) men.

وَكَلَّا نَقُصَّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ  
لِّلْمُؤْمِنِينَ {120}

120. And We have related all the historical facts to you to strengthen your hearts and this Text is a true revelation from Him and advice for the faithful.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ {121}

121. And those who do not believe may be asked to act as they will and We shall see all about this.

وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ {122}

122. Let them wait, of course, We are also waiting.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَافِلٍ  
عَمَّا تَعْمَلُونَ {123}

**123. And to God is reserved the secrets of the heavens and earth, to Whom you shall revert; so you depend upon and Him and God is not indifferent to your acts.**

### **Moral**

God has decided to settle the differences in faith on the Day of Judgment having given time to rectify and unify by following prophet and Divine Lights and resisting passionate leaders, which form a test in this world for which hell and heaven are created.

God has advised the Prophet and true faithful to stick to text as revealed to the Prophet and be steady at prayer and penance, avoiding society of the passionate as an ultimate source of salvation. Compare St. John 17:6 – 8, Jesus says, “I have manifested Thy name unto which Thou giveth me out of the world Thine they were, and Thou have received them, and have known. Surely, I came out from Thee and they have believed Thou didst me. I pray for them, and I pray not for the world, but for them, whom Thou has given me for they are Thine.

Just as a magnet can influence iron and like metals, and not dielectrics, which resist magnetic effect, and are not affected by fire and are worthy of being thrown therein and those which will be destroyed by fire will not be thrown therein. Though, both are created to serve different definite purposes and are useful in their own way.

### **Notes**

1. Note the objection raised against the Prophethood was by the infidel rich who feared their worldly downfall.
2. of who believed in you: human beings, beasts, birds and creepers.
3. as an authorized Divine Light.
4. Good sense seeks Paradise, as evil sense seeks vanity due to self-love and is Divine Gift. C.f. “Good sense, which only is a gift of heaven and though no science, fairly worth the seven want of good sense is due to birth which God writes on thy forehead – thou wilt come to.” Hence, think well, put in action, make habit, form character, thus fix your destiny, as God efface, (evil in you) and establish (virtue) instead. Do not decry Divine Design. (See reason under Moral X Bani Israel.)
5. as it is leaving to their will and consequent with creation of hell and heaven.



## Surah Yusuf, Chapter 12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### Verses 1 – 6

الرَّ ١ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {1}

1. *Alif Ram Ra. (I am God, All-seeing). These are couplets of the open Text.*

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {2}

2. *Verily We have revealed the Qur'an in Arabic so you may understand.*

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْعَافِلِينَ {3}

3. *We now describe the best of historical facts of the Text, of which you were unaware before this.*

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ {4}

4. *Recall when Joseph told his father, "Oh my father, I dreamt 11 planets, the sun and the moon kneeling down before me."*

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۖ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ {5}

5. *Father said, "Oh my son, do not describe it before your brothers lest they plot against you out of jealousy. Verily the devil is an open enemy of man."*

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ {6}

6. *Similarly, your Providence will select you and will train you in diagnosing dreams and will fulfil His bounties as He did on Jacob's family and his father Abraham and Isaac before this. Verily, your providence is All-knowing.*

### Moral

Jealousy is aroused in man as a result of the devil's misgivings, so every advice which is given by the Text has to be listened to with utmost care and regard. Evidently, on the fact of it, there does not appear any wrong in describing what one sees in his dream has seen but there it was, it brought about a trial to the whole family.

### Verses 7 – 20

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْسَّائِلِينَ {7}

7. *Verily, in the Qur'an in the life of Joseph and his brothers, there are signs for an inquisitive mind.*

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى آبَائِنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ آبَاءَنَا لَفِي ضَلَالٍ مُبِينٍ {8}

8. When the brothers said (among themselves), “Our father is more attached to Joseph than us although we are stronger. Verily, Our father is in the wrong.

أَفْتُلُوا يُوسُفَ أَوْ امْكُرُوا أَرْضًا يَحْتَاجُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ {9}

9. “(Better therefore) we kill Joseph or leave him in the desert to make room to the father, for our affection when we shall become a virtuous group.”

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوَى فِي غِيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ {10}

10. One of them said, “Do not kill Joseph, but throw him into a deep well to be picked up by a traveller if you are determined to do away with him.”

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ {11}

11. Upon this they told their father, “What is up with you regarding Joseph? You do not rely on us although we are his well wishers?

أَرْسَلَهُ مَعَنَا غَدًا يَزْتَعِ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ {12}

12. “Send him tomorrow morning with us so he may enjoy the fruits of the desert and play about and certainly we shall look after him.”

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ {13}

13. Jacob said, “I am afraid you get engrossed in your play, leaving him alone, so as to be devoured by a wolf while you are indifferent.”

قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَاسِرُونَ {14}

14. They said, “How can that be, Father, when we are so strong? Certainly, in that case, we shall be disgraced.”

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ ۖ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ {15}

15. So, when they took him, they resolved (upon the plot they had matured) and threw him into a deep well. When We informed Joseph, under inspiration about their plot while they were unaware.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ {16}

16. And they came to their father, towards night, weeping (shedding crocodile tears).

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ۖ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ {17}

17. They said, “Oh Father, we let off Joseph to look after our goods and set out on our play. In the meanwhile, the wolf devoured him, and your not going to believe us, even if we are true.”

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۚ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ {18}

**18. And they produced his apron, dipped in blood (of a sacrificed goat). Jacob said, "You are playing the game with me. I shall hold my peace and God will assist me in your allegation."**

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوُهُ ۚ قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ ۚ وَأَسْرُوهُ بِضَاعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ {19}

**19. And there came a caravan which sent their slave to fetch water with a bucket, and when he raised it up from the well he found a handsome chap (in Joseph) and Good knew what they did.**

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ {20}

**19. They (the brothers of Joseph) came to know and stated he was their slave and sold him for a trifling price as they were already fed up with him.**

#### Moral

Let not jealousy overpower you to enter into a plot against your brother without rhyme and reason, neglecting presence of All-seeing, Who sides with the innocent. This creates dissatisfaction between you your brother, later causing repentance, when the cat is out of the bag, and leads you to tell lies, giving false hopes of success.

Further, Father should not ever avert the occasion; speak anything unlikely, as it leads to an occasion against self as "a wolf devouring a child." Man, in adversity, too, should not forget God Whose secret Hands are ever ready to assist him who calls upon Him as Joseph was saved by God in a well.

#### Verses 21 – 29

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {21}

**21. and told his queen Zulaikha to look after him carefully<sup>1</sup>, as he may benefit them or they may ultimately adopt him, a prince (they having no issue). Thus, We gave him an exalted place of residence in a foreign country and taught him the science of diagnosing dreams, and God is Almighty in His affairs, although most do not know.**

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {22}

**22. And when he attained maturity, We endowed upon him, Lawa and Divine Knowledge, and thus He rewards the virtuous.**

وَرَاودَتْهُ الْيَتِيمَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ اللَّهِ ۚ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {23}

23. And Zulaikha desired Joseph, of her own accord, and closed the doors, and asked for an intercourse with her, in default of punishment. He (Joseph) said, "I seek Divine refuge, the king has only title, thereto." Verily, the disobedient shall never attain salvation.<sup>2</sup>

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ۚ كَذَلِكَ لِيَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ {24}

24. And she tried her best (to achieve her object) and he tried his best (to escape the plot) and had not his Providence shown His signs, he would have been entrapped. Thus We saved him from fornication and murder. Verily he was among the sincere devotees of God.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ ۚ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ {25}

25. And he ran towards the door, to get away and she pursued him catching hold of his shirt from behind, which was torn to pieces, and doors opened and the King was seen standing. When she addressed him "What should be the punishment except imprisoning or intensely hammering one who attacks his wife (with evil intention)."

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي ۚ وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ {26}

26. Joseph, in defence said, "Rather, she invited me to gain her aim." The baby in her relation, in testimony, automatically spoke out (in affording judgment), "Joseph is to blame if the front part of the shirt is torn, and Zulaikha innocent

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ {27}

27. and if otherwise, Joseph is true and she is false."

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ ۚ إِنَّ كَيْدَكُنَّ عَظِيمٌ {28}

28. And when they found the shirt was torn from behind, the King remarked, "This is a female plot and verily they are mighty at plotting.

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنْبِكِ ۚ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ {29}

29. "Oh Joseph, overlook this (libel)," and asked Zulaikha to apologize, as she was to blame.

### Moral

Divine designs are to be appreciated; the way Joseph gets a high place and proof of his being immaculate is given in his having successfully stood evil temptation and how God granted relief, when there was not apparently any chance of escape. Thus, man should hope patiently against hope in him, in trials, praying sincerely for His protection and keeping strictly adhering to His commands and attempting to face the trial, with means available at hand, leaving the final issue in His Hand and thus, how the real trial is to be faced. In this, is also given how the devil played his part, through women, who are especially adept, therein, as his special instrument.

## Verses 30 – 42

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ۗ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ {30}

30. And the ladies of the metropolis said, “The King’s queen desired to allure the slave, deputed as a guard over the palace, out of her infatuation with him. Verily we find her misguided clearly.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ {31}

31. When she heard their misgivings, she invited them, give limes with a knife to each lady invited, and sent for Joseph to present before them. On seeing him, they were all infatuated with him, and instead of cutting the limes given to them, they cut off their fingers, and said, “By God, he is super human! He is nothing but a lovely angel.”

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ۖ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ ۖ وَلَئِنْ لَمْ يَفْعَلْ مَا أَمَرَهُ لَيَسْجَنَ ۖ وَلَيَكُونًا مِنَ الصَّاغِرِينَ {32}

32. When Zulaikha said to them, “Was it for this (affair in which you also are implicated) which you are blaming me? Verily I was infatuated, but he was innocent and if he would not comply with my request, he will undergo punishment in jail, where he will be disgraced.”

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ {33}

33. Upon this, Joseph prayed to God, imprisonment is preferable to her (evil) call, and if Thou didst not protect me, I shall be involved in a calamity and be one of the disobedient.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {34}

34. His Providence accepted his prayers<sup>3</sup> and averted her intrigue. Verily, He is Hearing and Knowing.

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لِيَسْجُنَنَّهُ حَتَّىٰ حِينٍ {35}

35. Thereafter, seeing all these signs, she started intriguing, and finally got him imprisoned for a long time (20 years).

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۗ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {36}

36. And entered with Joseph in the jail two more people – King (Pharaoh’s) (Butler and Baker) one of them said, “I have dreamt I draw win,” and the other said, “I dreamt I carry bread over my head which is being eaten away by birds, interpret these dreams, as we see you obliging.”

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۚ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {37}

37. Joseph said, "I shall interpret them to you. This is because my Lord has taught me; verily I have given up belief in those who do not believe in God and Eternity."

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {38}

38. I follow the faith of my forefathers Abraham, Isaac, and Jacob. It is not fit for us to associate any with God and this is Divine Grace on us and most men are ungrateful.

يَا صَاحِبِي السَّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ {39}

39. Oh my jail brethren, tell me which is better of the two, "God alone is Almighty or<sup>4</sup> a collection of gods<sup>5</sup>"

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {40}

40. whom you pray, barring Him, but are names given by you and by your forefathers, as regards whom God has not revealed any proof as all real power lies God alone, Who has commanded us not to worship any but Him, and this the right faith, although most do not know.

يَا صَاحِبِي السَّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ۚ وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ فَضِي الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ {41}

41. Oh my companions of the jail, one of you will draw wine for his king, (and will be restored to his post) and the other will be beheaded, who has seen breads being eaten away by birds. It so decided by God the Almighty about which you have asked me.<sup>6</sup>

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا ادْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ {42}

42. And so Joseph told him whose life was to be spared to recommend him before his King. The devil made him forget and so Joseph lay in jail for 20 years.

### Moral

Joseph accused idol worshippers to have nominated or their forefathers' idols as their Gods, for they are neither aware of this fact nor have they taken any part in nomination. They will deny this charge on doomsday. Thus the devil led them astray.

Similarly, Joseph having overlook the trust in God, suffered 20 years imprisonment for asking recommendation from a worldly king, whereas belief in one Universal God is the right faith. This is a way of prophecy, first by tending them to Divinity and pointing out to Divine mercy of which most



are ignorant. They (prophets) perform miracles under Divine Commands and fulfil their requisites.

### Verses 43 – 57

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ ۚ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ {43}

43. And the king said, “Verily I have dreamt a dream of seven fat cows being devoured by seven weak cows, and seven green ears of corn and seven dry ones. Oh my courtiers, diagnose this dream if you can.”

قَالُوا أَضْغَاثُ أَحْلَامٍ ۚ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ {44}

44. They said, “These are confusing dreams and we do not know how to interpret them correctly.”

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ {45}

45. In the meanwhile, the butler (who was once in the jail with Joseph) recollected, after some time, said, “I can get you the correct interpretation if you let me go to the jail (to Joseph).”

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ {46}

46. So, he came over to Joseph and said, “Oh you truthful fellow, diagnose the dream<sup>7</sup> wherein seven fat cows are being devoured by seven weeks, and seven green ears of corn have been would by seven dry ears, so I can go and inform them.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ {47}

47. He said, “For seven years you will have a blooming crop and out of which you will cut only requisite quantity, leaving the rest of them in the husk and rationing it.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تُخْصِنُونَ {48}

48. “Then will follow seven years of famine in which you will utilize residue of the previous blooming years in which you have cut.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصُرُونَ {49}

49. “Thereafter will follow a prosperous year wherein people will drink and eat.

وَقَالَ الْمَلِكُ اثْنُونِي بِهِ ۚ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ {50}

50. And the king said, “Bring him to me.” When the royal messenger came to Joseph, Joseph said, “Go to your Majesty and pray to him to investigate the ease of those ladies who had cut down their fingers. Verily, my God, the Lord knows the tactics of women.”

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ۚ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۚ

قَالَتِ امْرَأَتُ الْعَزِيزِ الْأَنْ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ {51}



51. And the king sent for them and asked them what they had to say in the matter. They said, "By God, we found Joseph innocent." The king's wife, Zulaikha, testified to them, the truth being out, "I (Zulaikha) persuaded him and he was true in his statement."

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ {52}

52. "That this is so, the people may understand I (Joseph) am not dishonest and verily God does not support the dishonest

وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ {53}

53. "and I am not free from influence of evil passion. Verily evil passion drags men to evil things except whom my Providence mercified. Verily, my Providence is Forgiving and Merciful."

وَقَالَ الْمَلِكُ ااثْنُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي ۚ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ {54}

54. And the king exonerated him and asked him to be set free from jail and said, "I shall reserve him for state services." And when Joseph came to the king, the king said, "From today you are my trustworthy secretary."

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلَيْمُ {55}

55. Then Joseph asked to be raised to the grade of Financial and Revenue Minister.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نَصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۚ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ {56}

56. This is the way We made Joseph powerful in the land.<sup>8</sup> We make whomever We like, We shower grace on whoever We choose. We do not waste the reward of the obliging.

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {57}

57. And the reward of eternity is far superior for the faithful who are virtuous.<sup>9</sup>

### Moral

Honesty pays in the end for which patience, piety, and trust in God are needed, and one has to constantly struggle against the inner foe, over which the devil has thorough control and this has been the cause of test in this world. (1) It acts like a beast in conjugation, (2) it is ferocious during anger, (3) childish during calamity, (4) ungrateful during plenty, (5) mean in misbehaving, (6) mad during hunger, (7) discontented under control, (8) ready to commit suicide under despair.

Weaken this ass by fasting and load it with prayers, and prostrate before God to bet bestowal of His mercy by supplicating Him and eradicating the love of this world, by forsaking transitory gains of pleasure and power, at cost of depriving rights of others, from thy heart, leading to destruction of soul. These habits are to be inculcated from childhood by invisible Divine awe. This is why it is state, "The hand which rocks the cradle rules the world."

## Verses 58 – 68

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ {58}

58. And the brothers came to Joseph and entered his palace, when Joseph recognized them and they did not.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ ۚ أَلا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ {59}

59. And when everybody was paid his ration, Joseph told them “Bring your brother Benjamin from your father. Do you not see I have paid you full and I am your best patron?

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ {60}

60. “And if you will not bring him you will not have his share from me nor shall see you in my presence.”

قَالُوا سَرَّادُ عُنْتُهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ {61}

61. They said, “We shall persuade our father and we shall make our best attempt at it.”

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ {62}

62. And said Joseph to his servant to return their money in their respective sacks to enable them to realize his obligation and induce them again to come to him after returning home.

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ {63}

63. And when they returned home, they told their father they would be prevented from getting Benjamin’s share until he sent him with them and they would surely look after him.

قَالَ هَلْ آمَنْتُمْ عَلَيَّ إِلَّا كَمَا آمَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۚ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ {64}

64. The father said, “Am I to trust you as I did regarding his elder brother (Joseph) as before although God is a better protector and most merciful of all?”

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبْغِي ۚ هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ۖ ذَلِكَ كَيْلُ يَسِيرٍ {65}

65. When they opened their sacks the found their money returned back to them. They said, “Oh Father, look what is up with us! This money is also returned to us and we shall bring food for our family, guarding our brother (Benjamin) getting an extra camel load of ration towards his share and the present ration will not last long.

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ ۖ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ {66}

66. Father said, "I am not going to send him until you pledge Divine security, except when you are all captured." And when they gave Divine security, Jacob said, "I hold God witness to your pledge."

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ۚ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۚ إِنَّ الْحَكْمَ إِلَّا لِلَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ ۚ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {67}

67. And father advised them not to enter the city from one gate but from separate gates and said, "Although I cannot save you against the Divine decree, the final decision is with God in Whom I trust and all those who believe in Him should trust him."

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ آبَاؤُهُمْ مَا كَانُ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {68}

68. And so when they entered the city, as per orders of their father, nothing could saved them from Divine decree except to fulfil Jacob's desire<sup>10</sup> who had limited knowledge granted by Us, but most of them do not know.

#### Moral

The brothers failed to recognize Joseph while he was acquainted and their further trial is a part of human trial. Joseph's obligations to his brothers and the tact with which he gets his younger brother, Benjamin, with which they are further tried is worth noting, and forms a part of Divine wisdom, displayed in human affairs, at the hands of the immaculates.

#### Verses 69 – 79

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ ۚ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ {69}

69. When they saw Joseph he called to (Benjamin) privately and told him, "Do not be sorry for their actions."

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَتْهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ {70}

70. And when he paid them their shares (they left the palace). The Estate servants came to the caravan and cried, "Come on you thieves."

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ {71}

71. They said, "What have you lost?"

قَالُوا تَفْقِدُ صَوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ {72}

72. The servants said they had lost the Estate measure, and "He who traces it will get a camel load as a present and I am responsible to get it for him."

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ {73}

73. They said, “By God, you know we have not come here to be seditious and we are not thieves.”

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ {74}

74. He Said, “What would be the punishment if you proved liars.”

قَالُوا جَزَاؤُهُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ {75}

75. They said, “Jail for him in whose sack is found the measure, for such is the punishment of the offender.”

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۚ كَذَلِكَ كِدْنَا لِيُوسُفَ ۚ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۚ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ {76}

76. They started searching the sacks of the brothers and finally traced it out from Benjamin's sack. Thus played Joseph the tact, to test further their fidelity, as he could not hold back his brother otherwise, according to the government rules in force, except by means designed by God. We raise the grades of those whom We like and in respect of knowledge, one is superior to the other (until it ends in Him).

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۚ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنْتُمْ شَرٌّ مَكَانًا ۚ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ {77}

77. They said, “If he has stolen, so had his elder brother Joseph behaved likewise in the past.” On hearing this, Joseph kept the secret within him, and did not expose it to them, but said, “You are rascals. God knows what you mean.”

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۚ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {78}

78. They said, “Oh Lord, our father is very aged. Hold anybody else instead of Benjamin. Verily you are obliging.”

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ {79}

79. Joseph said, “God protect me, if I held anybody else than the thief with whom the lost article has been traced, and in that case I should be to blame.”

#### Moral

The clever tact displayed by Joseph is a part of Divine wisdom with which he was inspired. They were addressed as thieves, as having stolen Joseph from his father and thrown him into a well. In their second test they have been liable for two crimes: (1) alleging Joseph as a thief and (2) concurring in view of the Estate servant which Benjamin was a thief, although they had not seen him stealing the measure.

### Verses 80 – 93

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّظْتُمْ فِي يُوسُفَ ۖ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَخُذَ اللَّهُ لِي ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ {80}

80. So, when they became disappointed in relief of Benjamin, the eldest brother, Judas, said, “Do you not remember we have given a pledge of God to our father, and before this you have already done injustice to his elder brother Justice. So I shall not leave this land until I get Father’s permission or God decides otherwise and He is best at decision.

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ {81}

81. “Therefore, go to your father and tell him, “Verily your son has stolen and we are testifying to what we are testifying to what we have been witness, personally and we are not responsible for his private behaviour.

وَأَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَادِقُونَ {82}

82. Ask the coming caravan which was with us and we are true in our statement.”

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {83}

83. Father said, “You are following passion. I shall hold my piece, probably God will assemble us all very son. Verily, He is knowing and wise.”

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَىٰ عَلَىٰ يُوسُفَ وَإِيسَىٰ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ {84}

84. So Jacob turned his face from them and sighed, recollecting the separation of his son, Joseph, and kept on weeping until he lost his eye sight through grief and anger.

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ {85}

85. His sons said, “Are you going to destroy your life for Joseph’s sake until you become ill or die.”

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {86}

86. Father said, “I bewail my own misfortune before God and I know from God what you do not know.

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيَاسُّوا مِنْ رُوحِ اللَّهِ ۚ إِنَّهُ لَا يَيْئَسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ {87}

87. “Oh my sons, go in search of Joseph and his brother, Benjamin and do not be disappointed in Divine mercy, for evidently none but the infidels lose hope in God.”

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَّا الصُّرَّ وَجِئْنَا بِبِضَاعَةٍ مُرْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ  
وَتَصَدَّقْ عَلَيْنَا ۖ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ {88}

88. So when they again came to Egypt and paid a visit to Joseph, they said, “You respected sir, grief has gained round us and we have brought little money on which you can give us our ration as charity, God may bless you.”

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ {89}

89. Joseph said, “Will you recollect how you have behaved with Joseph and his brother when you were ignorant?”

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {90}

When Joseph removed his mask, they cried out in surprise, “Is it you Joseph?” He said, “Yes, I am Joseph and here is my brother Benjamin. Verily God has obliged us and verily He does not waste the reward of those who are pious and patient.”

قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ {91}

91. They said, “Verily God has endowed on you superiority over us and we have been in the wrong.”

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ {92}

92. Joseph said, “I forgive and may God forgive you, too, as He is most merciful.”

اذهبُوا بِقَمِيصِي هَذَا فَالْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ {93}

93. “God and take this shirt of mine and put it on the face of our father which will restore his eye sight and come back all of you to me.”

### Moral

Judas' behaviour won Divine Will and ultimately Prophetship was transferred in his lineage. Jacob, as a Prophet, was informed about the living condition of Joseph. His parting with Joseph made him sad, and wept until he lost his eye sight. Compare patience of the Ahl al-Bayt in whose presences young and old were mercilessly slain. Man should never be disappointed in Divine mercy as the door of penance is open to sincere sinners. Joseph was overcome with deplorable conditions of his father's family with a result, he forgot ill done to him and behaved as a gentleman. From the Apron of Joseph had curative effect on Jacob's eyes, we have, similarly, earth in Hussain's blood has healing effect.

### Verses 94 – 104

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَا أَنْ تُفَنِّدُونِ {94}

94. When the caravan approached the city their father said, “If you do not falsify me, I breathe Joseph's scent.”

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ {95}

95. They said, “By God you are raving in misguidance of old.”



فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {96}

96. And when Basheer came and put over Jacob's face the shirt of Joseph, Lo, the eye sight was restored immediately, when Jacob said, "Did I not tell you I know what you do not."

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ {97}

97. They said, "Oh father, we pray unto you to forgive our sins, verily we were in the wrong."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {98}

98. Jacob said, "My providence may forgive you too. Verily, He is Forgiving and Merciful."

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِينَ {99}

99. And when the parent visited Joseph, he seated them by his side and said, "Be in Egypt now, God willing, you will be saved."

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {100}

100. And Joseph made his parents sit on the throne and his brothers knelt down before him when Joseph said, "Oh Father, this is the diagnosis of my dream I dreamt before this, veracity of which my God has now demonstrated and verily He obliged me when He took me out of prison and brought all of you to me from across the forest, under reconciliation, when the devil had made a split amongst us. Verily my Providence is merciful on him whom He likes. He is Omniscient and Wise."

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ {101}

101. "Oh my Providence. You did bestow on me the Empire and taught me diagnosing of dreams. Oh Creator of Heavens and earth, You are my Lord in the World and Eternity, let me die in supplication to You and raise me with the virtuous."

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ {102}

102. This is the history of the past which We have revealed unto you, you were not present then when they had gathered to intrigue against Joseph.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ {103}

103. And most would not believe if you desire them.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {104}



**104. And you are not asking any reward from them, it is nothing but an advice to the world at large.**

#### **Moral**

In this is given a case of prophets who are intimated of things which are not known to the public and Jacob's prediction of Joseph being alive is realized. God forgives man when they tyrannized forgets the tyrant and intercedes on his behalf as both Jacob and Joseph did for their sons and brothers respectively. How can God forgive the tyrants of the Ahl al-Bayt unless the latter intercedes and this is a daydream.

#### **Verses 105 – 111**

وَكَايْنٍ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ {105}

**105. And how many heavenly and earthly signs they come across and are indifferent to them.**

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ {106}

**106. And most do not believe in God sincerely but association (partly).**

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {107}

**107. Are they safe against punishment coming suddenly or the Day of Judgment taking them unawares?**

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ {108}

**108. Say, this is my way to God on which I tread and along with those who follow me.**

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى ۚ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۚ أَفَلَا تَعْقِلُونَ {109}

**109. And before that We did not send any but a man of their town and revealed unto him, "Do they not walk on Earth and see what has happened to those who preceded them?" And the home of the (final) destination is better for the virtuous. Do you not understand so much?**

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ ۚ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ {110}

**110. Until they (prophets) became despondent and felt sure of being falsified when We helped them and saved them, whom We liked and none can divert Our punishment from the culprit (infidels).**

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ {111}

**111. Verily, in their history is a warning to the wise. It is not a story which can be falsified, but a fact of the past, which will clearly state and offer guidance and mercy to the faithful.**

#### **Notes**

1. After the caravan sold Joseph to the king of Egypt.

2. Artificial insemination, as advocated under freedom of choice, as a human right, is considered morally defensible under medical science, though at cost of salvation, on plea of assuaging maternal urge and avoiding bad inheritable characteristics.
3. Recall Jesus St. Matthews 5:29 – But I say unto you that whosoever looks at a woman to lust after her, has committed adultery with her already in his heart.
4. If there are two gods and they agree in administration of the universe, one is redundant, and if they disagree they are not able to overpower each other, and this is the proof in which there is only one God.
5. disagreeing with one another
6. In brackets are interpolations for completion of sense. Literal translation at places is replaced to avoid doubts.
7. how dreams can be rightly diagnosed by people acquainted therewith.
8. During interval of famine, the king died and Joseph became a king.
9. This explains anomalous credit in the world, for charity to the faithless and his comparative gain over the faithful for like qualifications.
10. they entered as per his directions through different gates.

## Surah Ar-Ra'ad, Chapter 13

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### Verses 1 – 7

المرَّ تِلْكَ آيَاتُ الْكِتَابِ ۚ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {1}

1. Alif, Lam, Mim.<sup>1</sup> These are couplets of the text revealed to you from your Providence with the truth although most do not believe.

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ {2}

2. God is He, Who exalted the Heavens without (apparent) pillars, then He diverted Himself to energize them, and set the sun and the moon in motion<sup>2</sup>, Aaraf and controlled everything under direct care for a fixed period and He clearly describes His manifestations so you may convince yourself for meeting your Providence being answerable for your deeds.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۚ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ۚ يُغْشِي اللَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {3}

3. It is He Who has spread earth and made roads and rivers in it and every kind of fruit. He has grown in pairs, night following day, and verily in these there are signs for those who contemplate.

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ وَجَنَاتٌ مِنْ أُعْتَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفِصِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكْلِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ {4}

4. And on Earth there are plots of various kinds and gardens of grapes and fields and dates, with hanging bunches and without, drinking water from one source only and We give excellence to one over the other in matter of eating. Indeed, there are signs for those who have reason.

وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ إِذْ كُنَّا ثُرَابًا لِّنْفٍ خَلَقَ جَدِيدٍ ۚ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۚ وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۚ هُمْ فِيهَا خَالِدُونَ {5}

5. And if you are surprised, their statements are more surprising, asking that after becoming dust, shall we be enlivened anew? Those are the people who have denied existence of their Providence and those are the people, along whose necks shall be chains of fire. They are of hell, wherein shall they ever abide.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ ۚ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۚ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ {6}

6. They are hurrying up with sins by denying Divine existence before doing virtue of embracing faith, although they have got pervious examples

*before them, and verily your Providence forgives the sinners, on penance, and verily He is mighty at punishment of the sinful.*

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ {7}

7. *And the infidels say, "Why does not a miracle come to him from his Providence?" Say, you are only a warner and for every generation there is a guide.*

#### Moral

1. With alternate night and day there is a difference in temperature causing winds, and rest for men during the night while they are working during the day to earn a livelihood.

2. Just as rain water has varying effects on varying soils, Divine guidance produces varying effects on varying hearts. Some hearts are paramagnetic and others are diamagnetic. They cannot understand why they are created on earth, for disbelieving in Eternity, they fall easily a prey to evil desires which ultimately ruin them.

#### Verses 8 – 18

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ ۚ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ {8}

8. *God knows what every pregnant woman carries (faithful or faithless) and whether the delivery will be earlier or later, and everything is with Him in destined proportions.*

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ {9}

9. *Knower of mystery and open things, Mighty and Exalted (is He).*

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ {10}

10. *Those amongst you who hid their expressions are equal to those who express only before Him and he, who hides himself in the nights and he who openly moves freely, are alike before Him.*

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ

يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ {11}

11. *For every one of them are fixed angels as detectives, in forefront and behind and guarding him. Verily God does not change the existing condition of a community until they themselves, by their (unfair) actions, get entitled to be changed. And when He decides punishing a tribe none can aver it, and there is none other, except God, to his support.*

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ {12}

12. *It is He, Who frightens men with lightning and draws them towards Himself therewith and raises dark clouds over the heads.*

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ

يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ {13}

13. *And the angel Rad on Clouds, with others, out of Divine awe, glorifies God and God sends down thunderbolts on whomsoever He*

*chooses and they are litigating about His existence, and he is mighty at punishment.*

لَهُ دَعْوَةُ الْحَقِّ ۚ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {14}

**14. And to Him, praying for help, is justifiable and those who are being appealed to, barring Him, cannot help except like one who stretches his hand to get water into his mouth, when it is not going to come into his mouth at all, and the prayers of the infidels are simply void.**

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ ۝ {15}

**15. And for God is prostration of beings in heaven and earth willy-nilly, and similarly, their shadows morning and evening.**

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۚ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ {16}

**16. Ask them who is the creator of the heavens and the earth? Say, "God." Say, "Barring Him, are you adopting any other benefactor who can neither profit you nor injure you?" Ask whether the blind and the eyed are equal or (those in) darkness and light alike? Or have they adopted gods who have created anything like Him, which has created in them, a misgiving to worship them? Say, "God is the Creator of all, and no one else, and He is Mighty and Omnipotent."**

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۚ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ {17}

**17. He sends rain from the clouds, in due proportion, which runs into streams carrying refuse, floating over it, setting the heavy particles at the bottom, like precious minerals, and ores which are roasted into fire, to extract valuable metal for ornaments, throwing away the suspended impurity, thus utilizing profitable products and clarifies God, thus exemplifying truth and falsity<sup>3</sup>.**

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخُسْفَىٰ ۚ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ {18}

**18. Those who obey God's Commands by avoiding illicit have paradise for them and others who deny them even though they shall offer all what is on earth with extra of the same quantity towards compensation to their disobedience on Reckoning day, it shall not be accepted and they shall have an intense punishment and their destination is hell, which is an awful abode.**

### Moral

The Prophet acts as a warner. His legitimate successor is like him a Divine Light, and as our Prophet is last and gone, Imamah, his legal succession will continue until the Day of Judgment, and serves as food to the needy soul of man. Compare St. John 6:33 – 35: “For the bread of God (piety personified) is he (Jesus) which cometh down from heaven and giveth life to the world.” And Jesus said unto them, “I am the bread of life. He which cometh shall never hunger and he who believeth in me shall never thirst.” It is written in the Prophets and they shall be all taught of God.

Following of Divine Lights gives Divine kindling and enlivens “Soul” by true “Faith” against earth born knowledge, like water from clouds yields wholesome food against food missed with earthly water pathogenic in effect which made them avaricious of illegal pleasures involving gluttony.

The Prophet had realized his followers had not full faith in his being Heaven Born a genuine representative time, even at death bed. He was suspected and disobeyed several Divine Philosophy of the Text, by itself, was not enough to draw up a recipe for them, in black and white, to keep themselves, attached thereto which he frequently spoke in person about his Immaculate Family (Divine Lights) so as to be an argument against them, and a record for future generations, and on their refusal dismissed them from his spiritual Dispensary.

### Verses 19 – 26

أَفَمَنْ يَعْلَمُ أَنَّ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ {19}

**19. What! He who knows verily this is revealed from your Providence with Truth, is alike one which is blind, only the sensible people understand it.**

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ {20}

**20. Who fulfills Divine promise and do not breach the trust.**

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ {21}

**21. And make peace with those with whom God has so commanded and fear their Providence and fear the Day of Judgment.**

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ {22}

**22. And are patient to seek Divine Will and are constant on prayers, spending privately and openly in the name of God and exchange vice with virtue, for them is Eternity.**

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۖ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ {23}

**23. This is the highest grade of Paradise. Verily shall they enter and those of their forefathers women and children who have controlled their passions likewise, and angels will come from every gate wishing them peace.**

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقْبَى الدَّارِ {24}

**24. Saying “Peace be on you for your patience, what a happy home have you secured.”**

وَالَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۖ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ {25}

**25. And those who breached the covenant after having covenanted and litigated with those whom God has commanded to make peace and plot sedition against them on Earth. These are the people on whom is curse and for whom is hell.**

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ {26}

**26. God expands provision on whom He likes and contracts likewise. Former are pleased with the transitory wealth of the world which is, as compared to eternity, trifling.**

#### Moral

This paragraph clearly lays down the breach of covenant executed at the Valley of Khum, by the Prophet under Divine Commands, where everyone of over 60,000 admitted fealty to Ali, and which they breached due to continual, sinister, secret propaganda, carried on by the Prophet's companions in his time, due to mere jealousy and incompetence, to vie with Ali, who was Divinely inspired, which they could not realize.

This enmity ultimately found its vent at the Prophet's deathbed and fully developed immediately after him. This is all on record and the Text has frequent reference, thereto, mostly in allegorical terms in many a place, to preserve revelation for future generations of the Shias, to occupy the impregnable position they hold today.

#### Verses 27 – 31

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَرَادَ ۚ {27}

**27. And the infidels ask, “Why has no miracle come to him from his Providence?” Say, “Verily God leaves him in misguidance that He likes and guides him whom He directs to Himself.”**

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۚ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ {28}

**28. Those who believe in God have their hearts attuned to Divine remembrance are content. Beware with Divine remembrance, hearts are content.**

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ {29}

**29. Those who believe and act righteously have pleasing and happy destination.**



كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ  
بِالرَّحْمَنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ {30}

**30. Thus We sent Prophets to preceding generations, so you may read out what is revealed unto you, although they are denying God. Say, "It is He, my Providence, and none else except Him, I trust in Him, and to Him shall I revert."**

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى ۚ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۚ  
أَفَلَمْ يَنبَأِ الَّذِينَ آمَنُوا أَنَّ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا ۚ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا  
صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {31}

**31. If there was any text with which mountains could be moved or earth torn open or the dead enlivened and talked with, this is the very text. Rather, God's nominees, i.e. Divine Lights, have got entire control to will what they like (as their will is Divine Will). What! Are the faithful disappointed (in seeing everybody is not faithful)! If God wished, He would have guided all, but now as it is, the infidels will be coming across, warnings or getting close to them in their vicinity to realize evidence of His existence until Day of Judgment and verily God does not contradict His promise.**

#### Moral

In the foregoing paragraph, God had indicated the procedure to be followed in acquiring guidance and retaining the same by following precepts of Divine Lights and emulating them, who have been entrusted with Divine powers, which they indicate as per His will, for He knows who will be benefitted thereby, and who will call for self ruin, without believing in them. Infidels' objections to embrace faith, on account of God not so willing, are unfair, as forced guidance cannot entitle anybody to reward.

As creatures, we have to submit to His Will, be content which is decreed, resign self in every event of pleasure and pain unto Him and stand ever in awe of Him, thus rendering self-independent of the world and devil's evil influence which is true liberty. It is fortunate to submit to the pure unselfish Merciful Providence, just in His treatment, than to submit to a murderer, unjust tyrant, seeker of self-ends and mad after transitory deceptive pleasures, and vain glory.

#### Verses 32 – 37

وَلَقَدْ اسْتَهْزَأَ رِيسُلٌ مِنْ قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ عِقَابِ  
{32}

**32. Verily, before you, other prophets were also laughed at, and We relaxed the infidels and then seized them on their persistence therein without penance. How sever was the punishment!**

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلُ سَمُّوهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بَيَّاهِرٍ مِنَ الْقَوْلِ ۚ بَلْ زَيْنٌ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {33}

33. Can He Who watches actions of all, be like him, who cannot? And they nominated His associates, tell them to name them or do they give you information, regarding those gods, whom God does not known on Earth? Or are they expressing what comes into their heads? Rather, their intrigue has gained a fancy in their eyes and they are barring men from following His path, and him, whom God forsakes, none can guide.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَشَقُّ ۚ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ {34}

34. For them is punishment in this world and of Eternity is worse, and there will be nobody to save them from Divine punishment.

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أَكْثُلَهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ {35}

35. Can the paradise promised to the pious be the same as otherwise (Hell?) and flow beneath wherein streams and wherein shall they ever eat their fruits and lie beneath the shade. This is the Eternity promised to the virtuous and for the infidels is hell.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ ۖ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ ۚ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبٍ {36}

36. Those whom We have sent the Text are pleased with it, and the group denies a part of it<sup>4</sup> say, “I am commanded to worship God without associating any with Him. Him I call (for assistance) and to Him shall I revert.”

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَمَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ {37}

37. And thus We revealed Our commands in Arabic, and if you follow their passions, after the knowledge having come to you, there will be none to sympathize and save you from God.

#### Moral

Self-explanatory, being bodily elucidated.

#### Verses 38 – 43

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ لِكُلِّ أَجَلٍ كِتَابٌ {38}

38. Verily We sent prophets before you who had wives and children and it is not for a prophet to bring a miracle without God's permission and for everything there is a pre-recorded decision.<sup>5</sup>

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۚ وَعِنْدَهُ أُمُّ الْكِتَابِ {39}

39. God wipes out what He likes, and retains what He wills, and before Him is a mighty record.<sup>6</sup>

وَإِنْ مَا تُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ {40}

40. And whether We were to show you punishment what We have promised for them, or We call you back to Us, for you it is to communicate the mission and for Us is to exact the account.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ {41}

41. Did they not see how We are contracting surface about them? (Reducing learned men and peace lovers) and God shall command which will not be controverted and He is quick at accounting.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا ۚ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۚ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ {42}

42. And they intrigued against God, Who has complete control over their intrigue. He is acquainted with everybody's planning and shortly shall infidels see what is their eternal home.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۚ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ {43}

43. And the infidels said, "You are not a prophet." Say, "God is sufficient to witness it between you and I and the one who has got the complete knowledge of the Text to boot<sup>7</sup>

#### Moral: Knowledge of Divine Light

(42) Pleasure is a shadow, wealth is vanity and power is a pageant, but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred offices it fears no danger, spares no expense, looks in the volcano, dives into the ocean, perforates the earth, wings its flight into the sky, explores the sea and land, contemplates the distance, examines the minute, comprehends the great, ascends to the sublime, no place too remote from its grasp, no height too exalted for its reach.

This is so far as worldly knowledge is concerned, certainty of which is unknown and when one is Divinely inspired as Ali as per Text (42) above authoritatively certified as a Gate of Knowledge to its City, is there anything to be doubted on justice and truth of his actions? When he is reported to have rooted out the Gate of Khaibar believed to be handled by 40 men at a time, talked, lying on earth, with the Prophet in ascension, viewing all what transpired between him and God, fought with spirits into the will until he vanquished them, and converted them to Islam, averted the sun from setting until completion of his prayers, enlivened the dead to talk with him and about whose sword's stroke, on the day of the Battle of Khandduk (trench) was estimated as surpassing joint prayers of man and spirit, until Dooms Day by the Prophet.

His entire knowledge was power in action based on justice and truth<sup>8</sup> which emanated from Him, reverted to Him, was in Him and turned where he turned. He wielded the power, as per Divine will, which he won as self-sacrifice of desire. Such were legal successors of his lineage: Divine Lights in possession of Divine knowledge in action, in discharge of their sacred duty, at a cost of property, life, and honour. Who can site an instance of tragedy of Karbala? Under three days of hunger and thirst, on plains of Mesopotamia, in summer, against those very Muslims whose kith and chiefs had paved those very Muslims whose kith and chiefs had paved a way (by apocryphal tradition and misinterpretation of the Qur'an) for them immediately after the Prophet's departure.

Though Joseph's brothers plotted against him for which they did penance later, they did not transform the faith of Islam, on which followed so many sects developing their cults, fabricating traditions and interpreting the Text on their mental misgivings when the Prophet had distinctly remarked his legal successors, that is, his immaculate family shall not separate from the Text. This is association on their part and an unpardonable sin. It is simply ignorant to judge His Divine Lights, heavenly born, on the same standards as earthly born creatures. it was heat of jealousy and anger which had blinded their reason to esteem Divine Lights at their true worth, like Ferro magnates due to resistance by heat, they could not any more retain in them magnetism of faith in spite of the Prophet's company, which consisted of:

1. Spiritual beings in his immaculate family,
2. Seekers of knowledge ready to lay down their lives (as martyrs on the battlefield of Uhud), Badr, Mutta,
3. Lastly, neither learned nor desirous of learning like sheep, who did not acquire any light of guidance. Moving in the Prophet's society they disliked men like Ali (Divine Light) who in the Prophet's words was personified "faith" and "truth." They were displeased with death and hence fled from the battles of Uhud and Hunain, Khaibar, etc. extremely greedy of power and pelf (frailty), relying on Divine forgiveness, without owning fealty to God and (Love to Immaculate House of his authorized successors). In spite of prayers, pride had not parted with them, fasts had not rendered them sincere, they performed pilgrimage, adopting cult, of their own will, setting at naught.

Divine Will in the Prophet's instructions, participated in crusade simply to gain booty and win public opinion, transgressed religious limits, profaning its sacredness, preached by author of Islam, allusion to which is frequent in the text.

### Notes

1. Regarding abbreviations meaning, "I am God, self-existent and having power to kill and provide".
2. see couplet 55 Reefs.
3. God has given an excellent simile, wherein He says by sending Divine Lights from Heaven, which like water, serves food (Religions Philosophy) to the human soul and proves profitable, by making him truly faithful if derived under extreme self denial, as gold to a goldsmith, where, an infidel catching at impurity, satisfies his passion, i.e. seizes worldly pleasures to no permanent bliss.
4. relating to Ali's nomination.

5. Lavhe Mahfuz.

6. Speaking on wiping and establishing future events it may be noted there are two records near God – one is permanent and another undergoing annual alteration during Shab-e-Khader when Divine Lights are advised about it. This enables man to act righteously. Be penance for past misdeeds, and thus establish a character to fix destiny for the future state.

7. Ali, as accepted by all practically.

8. Truth is so great a perfection that if God renders Himself visible to men he would choose light for his body and truth for his soul... “Pythagoras.”

As god is unlike creation, He chose in prophets, i.e. Divine Lights, for guidance endowing special soul to their body. The Divine Lights are human beings having Divine powers, of the Intangible, are of Divine attributes, in varying degrees, but they are not incarnation of God, Who is devoid of all creational attributes and does not stand in need of penetration.

As Light is essential to decipher physical bodies which otherwise would remain obscure and with intensity of light the object appears bright at its proper focus, so reason in man enables him to visualize brightly spiritual entities and with development of reason, eternal objects become distinct, being fully magnified. This reason is fully developed in the 14 Divine Immaculates, and in varying proportions in other prophets, that is why they are called Divine Lights whose reason enables them to view distant events beyond this world.

## Surah Ibrahim, Chapter 14

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### Verses 1 – 6

الرَّ ۚ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِخُورِجِ النَّاسِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ  
الْحَمِيدِ {1}

1. Alif, Lam, Ra. We revealed unto thee text to bring out men from darkness (of misguidance) to light (of guidance) with the permission of their Providence leading to the path of the Almighty, the Praiseworthy.

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ {2}

2. Who is Monarch of the Heavens and earth and woe betide to the infidels for the intense punishment.

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ {3}

3. Who prefer worldly pleasures to eternity and prevent the people from Divine path seeking crooked one, they are in open misguidance.

وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۚ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {4}

4. We did not send any Prophet but in the tongue of their sects, to clearly expose to them Our Commands. Thus God leaves those whom he chooses and guides those (self-willed) whom He likes. He is mighty and wise.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ {5}

5. Verily, we sent Moses with miracles to bring out his tribe from darkness to light and to remind them of Reckoning Day. Verily in these are signs for the patient and grateful.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدَجِّجُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {6}

6. Recall when Moses told his sect to recollect Divine Bounty on them by giving them salvation from Pharaoh's followers who were oppressing them slaying their sons and leaving alive their daughters and verily in this was a great trial for them from their Providence.

### Moral

Self-explanatory.

### Verses 7 – 12

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۚ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ {7}

7. And recall when your Providence ordered, if you are grateful to Him, He will enhance your bounties, and if otherwise (ungrateful), His wrath is intense.

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ {8}

8. And Moses said, “If you become ungrateful and so also all on the surface of Earth, verily God is indifferent (being Self-sufficient and Praiseworthy).

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ ۚ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ {9}

9. Is not the news of your preceding generations come to you? For example, the tribe of Noah, ‘Ad, Samood and those which followed them, about whom nobody, except God knows, came to them, their prophets, from whom they turned their faces and gave up their advice and said, “We refuse to acknowledge you as prophets, and doubt your invitation to what you invite us.”

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَوِّعَكُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۖ قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأَثَبُوا بِسُلْطَانٍ مُبِينٍ {10}

10. Their prophets said, “What! Do you doubt the existence of God, the Creator of Heavens and Earth? Who provides for you and forgives your sins and has given you some time to do virtues?”

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {11}

11. They said, “You are none but men like us. What, do you intend to stop us from what our forefathers had been worshipping? If so, bring some open miracles.” Their Prophet said, “Although we are men like you, but God graces whom He likes among His creatures and it is not possible for us to bring any miracle without His permission and the faithful should only rely upon God.

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۚ وَلَتَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {12}

12. “And should we not trust in God when He has guided us on the right path? We shall patiently bear your torments and those who trust should trust in God.”

#### Moral

1. Gratefulness enhances bounties and otherwise (infidelity) calls in Divine wrath.
2. Listen to advice of Divine lights as they are Divine Messengers and have no selfish motive.



3. Greatest mishap is to deny Divine existence. Compare St. John 7:80: He which seeketh His Glory, who sent him, the same is true, and know righteousness is in him.

### Verses 13 – 21

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا ۚ فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ {13}

13. And the infidels told their prophets they would drive them out from their state unless they reverted to their faith, thereupon their providence revealed unto His Prophets He would destroy the disobedient.

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ {14}

14. And inhabit you on the lands. This will be the reward of those who are afraid of presenting before Us.

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ {15}

15. And the Prophets prayed for Divine help and the tyrannical infidels were disappointed.

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ {16}

16. And shall follow them punishment of the hell, where they would be given liquid puss to drink

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۚ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ {17}

17. which they would take to quench their thirst but it would not pass their throat and death would appear to overpower them from all sides, although they would not die. Later they would have intense punishment.

مِثْلَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۚ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۚ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ۚ ذَلِكَ هُوَ الصَّلَالُ الْبَعِيدُ {18}

18. Those who deny their Providence are alike those whose acts like dust are carried off by the wind in a cyclone having no control over their deeds and this is a disappointment in the extreme.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {19}

19. Have you not seen God has created the heavens and earth with a definite motive and, if He wished, He would have destroyed you and brought another generation to succeed.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ {20}

20. And this is not difficult for God.

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۚ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ ۚ سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ نَحِيصٍ {21}

21. And then all will be coming out of graves and present themselves before God. The sub-ordinate, misguided will address the misguiding officers, as they followed them, whether they would save them from Divine punishment. They would reply, say, “If God would guide them (to a relief) they would show them the relieving feature.” (Now, as it is) whether they cry and complain or be patient it is all the same there was no relief to them.

#### Moral

The result of not following Divine Lights is drowning in worldly pleasures, at the cost of eternal felicity.

#### Verses 22 – 27

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ ۚ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِي ۚ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {22}

22. And the Devil will say, “When everything will be settled verily God promised you and fulfilled it, and I had promised you and I have disappointed you. You have no control over me except I invited you and you submitted to me. You cannot blame me, blame yourself, I cannot save you and you cannot save me. I denied what you associated long before.” Verily the disobedient shall have intense punishment.<sup>1</sup>

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَامٌ {23}

23. And the faithful who have acted righteously shall be admitted to paradise, below which flow streams wherein shall they ever abide with permission of their Providence and in which there will be accorded peace as welcome.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ {24}

24. Have you not noticed how God has exemplified the pure truth<sup>2</sup> on Earth?<sup>3</sup> This is a tree of knowledge, bearing fruits all the time (being Divinely trained).

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ {25}

25. It yields fruits of knowledge every time with permission of his Providence and God has given this simile so people may understand.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ {26}

26. And the example of an evil pretender is like an evil tree, growing on the surface, rooted out from the bottom lying on the surface.<sup>4</sup>

يُنَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۖ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ {27}

27. And God shall make the faithful steadfast in their faith in this world<sup>5</sup> and also in eternity, and leave the disobedient to their fate and He acts as He wills.

#### Moral

False modesty is vanity, false tongue is levity, false grandeur is meanness, false virtue is hypocrisy, and false wisdom is prudery.

#### Verses 28 – 41

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ {28}

28. Divine Guide nominated by the Prophet under Divine approval, for paganism (self-willed leaders) and landed the tribe to hell.

جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ الْقَرَارُ {29}

29. Wherein shall they enter which is an awful abode.

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۖ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ {30}

30. And associated (by displacing the Prophet's regulations (in cult), which were actually Divine), such leaders, who misguided the public from Divine way. Say, "Enjoy for a few days in the world, verily Hell is your destination."

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ {31}

31. Tell my faithful devotees to keep stead at prayers and spend out of my gifts secretly and openly before the advent of the day when neither shall there be a transaction nor any assistance (as intercession).

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهَارَ {32}

32. God is He Who created the Heavens and Earth, sent down rain from the clouds with which grows food for you and let the boats at your command, floating on the sea under His approval and let the rivers at your service. as also continuously moving the sun and the moon, services of night and day

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ {33}

33. as also continuously moving the sun and the moon, services of night and day.

وَأَتَاكُم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۚ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ {34}

34. And granted you everything you asked and if you count His gifts, you will not be able to do so. Verily man is disobedient and ungrateful.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ {35}

35. And call to mind (recollect) when Abraham prayed to God, "Oh my Providence, make this holy (town) of Mecca free (safe) and prevent me and my son from worshipping idols.

رَبِّ إِنَّهُمْ أَضَلَّلَن كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ  
{36}

36. “Oh my Providence, certainly they have misguided many, whereas he who follows me shall be with me and he who disobeyed me, verily Thou art Merciful and Forgiving.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ {37}

37. “Oh my Providence, I have inhabited my family in this deserted valley where cultivation is not possible near Thy holy sanctuary. Oh my Providence, make them steady at prayers and direct some of them towards them and provide them with fruit so they may remain grateful to You.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۚ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ  
{38}

38. “Oh my Providence, You know what we hide and what we expose and nothing is secret from You of Earth and Heaven.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۚ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ {39}

39. “Thanks to God Who endowed on my old age Ishmail and Isaac. Verily my Providence hears who pray unto Him.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ {40}

40. “Oh my Providence, keep me and my family steady at prayers and accept my prayers.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ {41}

41. “Oh my Providence, forgive me and my children and the faithful on Reckoning Day.”

#### Moral

It is for this prayer of Abraham that a section of Shia Muslims (not all of them) are attached to the immaculate family of the Prophet.

#### Verses 42 – 52

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمَ تَشْخَصُ فِيهِ الْأَبْصَارُ {42}

42. The disobedient should not deem God is negligent of their deeds. The relaxation (as a test) is only given until the Day of Judgment, when eyes will be opened.

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۚ وَأَفْنِدْتُهُمْ هَوَاءَ {43}

43. And raising their heads, they will be running towards the plan and would not look even at themselves and hearts will be vacant out of fright.

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرْنَا إِلَى أَجَلٍ قَرِيبٍ نُّحِبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ ۚ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُم مِّنْ زَوَالٍ {44}

44. And frighten the men when punishment will come and the disobedient will cry, “Oh our Providence, give us some time in which we

*accept Your call and obey the Prophet.” Did they not swear before this in which there will not be their downfall?*

وَسَكَنْتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ  
الْأَمْثَالَ {45}

*45. We have inhabited you in the houses of the disobedient making it clear to you how We treated them, and exemplified to you.*

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ {46}

*46. And they intrigued before God which is ready to be punished by Him and it was of an intensity which would have moved a mountain.*

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ {47}

*47. They should not count, God will act against the promise He has held out to His Prophet. Verily God is mighty at avenging.*

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَتَرَزُّوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ {48}

*48. The day when the earth will change with its substitute, and likewise the skies and everybody will stand having come out before God the Omnipotent.*

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ {49}

*49. And you will see the culprits chained in pairs.*

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْشَىٰ وُجُوهُهُمْ النَّارُ {50}

*50. And their gowns will be of tar and fire and will envelope their faces.*

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {51}

*51. So God may reward everybody according to their deeds. Verily He is quick at accounting.*

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ {52}

*52. This suffices an advice for the public at large, and a warning they should realize there is no other Deity except God, alone, and the wise shall also take advice therefrom.*

### Moral

Clear.

### Notes

1. The devil is, therefore, a liar. This is his deception which has to be avoided in every phase of life.
2. on eternity and Islam of His sovereignty and Shias leave.
3. Gives proof of Divine Lights being Heaven born and trained Heavenly (vide) Jesus's claim.
4. feigning to know having no stamina (foundations) like leaders of Bani Umayyah with seditious intention to mutilate Islam, ever changing being not steady.
5. i.e. they will be able to answer the death angels regarding Divinity and His Lights.

## Surah Al-Hijr, Chapter 15

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### Verses 1 – 25

الرَّ ۖ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ {1}

1. *Alif Lam Ra. These are the couplets of the Book and (of) a Quran that makes (things) clear.*

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ {2}

2. *Shortly (on the day of Judgment) the infidels would wish they had supplicated Him.*

ذَرُهُمْ يَا كُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ ۖ فَسَوْفَ يَعْلَمُونَ {3}

3. *Leave them alone, let them eat and enjoy and extenuate their desires. Shortly they shall come to know.*

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ {4}

4. *We did not destroy any town but it was recorded in the preserved plate.*

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {5}

5. *No generation takes up an action preceding to its destruction or delays therein.*

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ {6}

6. *And infidels said to him who claims to have revelation of the Qur'an, verily they are mad.*

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {7}

7. *Why did you not bring angels to us in testimony thereof if you were true?*

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ {8}

8. *We do not send angels except, on the right purpose, when We do not give any (the least) opportunity.*

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ {9}

9. *Verily We have sent Text and We are its guardian and to its agent the Prophet.*

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ {10}

10. *Verily We sent Prophets before this among the preceding generations.*

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {11}

11. *And no prophet was sent to them but they ridiculed him.*

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ {12}

12. *And thus have We appealed the Truth to the hearts of the culprits.*

لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ {13}

13. They would not believe it, and the preceding law of destruction (due to rejection of appeal) would follow suit.

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ {14}

14. Had We opened a gate in the sky and they would have started to rise into it.

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ {15}

15. Yet they would say, "This man has really tricked us by magic."

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ {16}

16. Verily have We fixed in the sky constellation of stars (as zodiacal signs) so as to admire (at the wisdom of the Creator and realize retribution).

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ {17}

17. And guarded them from the cursed spirits.

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُّبِينٌ {18}

18. Except one who steals into them, when he is persecuted by a shining meteor.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ {19}

19. And We spread earth and fixed mountains on it, growing everything in it as required for the purpose of its inhabitants.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ {20}

20. And We fixed sources of provision for you and them (dependents and animals etc.) without you were not to provide them.

إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ {21}

21. And there is not a thing treasure of which is not with Us but We grant of it, as per Our fixed share.

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ {22}

22. And We send winds which are loaded with moisture and drop from them water for you to drink and you are not going to store it (for long).

وَأِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ {23}

23. And We enliven and We kill and We are the final inheritors.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ {24}

24. And We know those which have preceded you and know those who are to succeed you.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۖ إِنَّهُ حَكِيمٌ عَلِيمٌ {25}

25. Verily God shall assemble them all, verily He is wise and knowing.

#### Moral

In body of paragraph.

#### Verses 26 – 44

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {26}



26. Verily We created you from dried up black soil.

وَالْحَنَانُ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ {27}

27. And the spirits before you of burning fire.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {28}

28. And recollect when your Providence ordered the angels, "Verily I am going to create man from dried up black soil.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ {29}

29. "And when his form is duly shaped I shall blow into the body a special soul." At once they fell into prostration.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {30}

30. All the angels followed suit.

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ {31}

31. Except the devil, he refused and was not among the prostraters.

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ {32}

32. God asked him what made him not participate with those who prostrated.

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {33}

33. He said, "I am not going to prostrate before a man created out of dried up black clay."

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {34}

34. Upon which God commanded, "Get out of it, you are a cursed creature.

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ {35}

35. "And on the, shall be My curse until the Day of Judgment."

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {36}

36. He prayed to God to let him have time until the Day of Judgment.

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {37}

37. Upon which God commanded, "You have been given time."

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {38}

38. Until the known day. (Until the emergence of the 12th Divine Light.)

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ {39}

39. Upon which he said, "For this reason I have been deprived of Your favour (of guidance) I shall exalt (i.e. eulogize) worldly pleasure into their eyes and entice all of them

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ {40}

40. "except Your sincere devotees among them."

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ {41}

41. God said, *“This path of Ali (Personified Truth and Sincerity) leads straight to Me.”*

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ {42}

42. And you shall not over-power such of my creatures (devout Shias) except the seduced (self-willed) who will follow you path (deluded, self-oriented).

إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ {43}

43. And verily hell is the destination of them all.

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ {44}

44. Having seven gates, each being apportioned according to the intensity of the crime.

### Moral

Gift of special soul is reserved for Divine Lights which makes them superior to the creation of their time in matter of knowledge and tact.

\*\*\*\*\*

Of several grades of Hell, one name Havia is for sinful Muslims. (2) Saeer for Jews, (3) Hahim for Christians, (4) Sakar for Sabians, (5) Hotama for Magians, (6) Laza for Assoicators, and (7) Jahannam for hypocrites.

Pride goes before destruction, and the devil, with all his devotees (like minded) will be hurled into Hell and cursed on Reckoning day. They shall seduce all those who leave the gate of the Ahl al-Bayt for worldly pleasures. They shall serve the devil and ultimately assemble in Hell. A wise man should forsake the pleasures and be content with life under self-denial in this world.

### Verses 45 – 60

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {45}

45. Verily, the pious shall be in Paradise with streams.

ادْخُلُوهَا بِسَلَامٍ آمِينَ {46}

46. Where they will be admitted under salutation and peace.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ {47}

47. And We shall remove from their hearts jealousy of their brethren and they will be seated on couches, facing one another.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ {48}

48. They will not be tired therein they will not be removed from them.

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ {49}

49. And inform My devotees, verily I am highly Forgiving and Merciful.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ {50}

50. At the same time My punishment is awfully intense.

وَنَبِّئُهُمْ عَنْ صَيْفِ إِبْرَاهِيمَ {51}

51. Inform them about the guests of Abraham.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ {52}

52. When they saw him with salutation, he said, "I am afraid of you."

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ {53}

53. They said, "Do not be terrified. We give you tidings of a trained son."

قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمِ تَبَشِّرُونَ {54}

54. he said in surprise, "Tidings to me at an old age? What is that?"

قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْخَائِبِينَ {55}

55. They said, "We give you tidings with certainty. Do not be among those who lose hope."

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ {56}

56. He said, "Who can lose hope in His Divine mercy except the misguided?"

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {57}

57. Abraham said, "You angels, what is your mission?"

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ {58}

58. They said, "We have come to destroy a criminal tribe."

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّهُمْ أَجْمَعِينَ {59}

59. "Except Lot's family, whom we shall certainly save."

إِلَّا امْرَأَتَهُ قَدَرْنَا ۚ إِنَّهَا لَمِنَ الْغَابِرِينَ {60}

60. "Barring his fated wife, she is going to lag, of course."

#### Moral

1. The pious shall attain salvation, with removal of fraternal jealousy.
2. Do not ever dismay in Divine Mercy but for Divine Enmity.

#### Verses 61 – 79

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ {61}

61. When the Messengers came to Lot's family

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ {62}

62. Lot said, "You are strangers."

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ {63}

63. They said, "We have come, rather in connection with an affair about which you are perplexed."

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ {64}

64. "And we have come with Truth (i.e. from God) and of course we are truth in our statement."

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ {65}

65. "You better hurry up, with your family, in the dead of night and you follow personally, behind them, and do not turn around and go where you are directed."

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هُوْلَاءِ مَقْطُوعٌ مُصْبِحِينَ {66}

66. And We definitely advised him in which this is a decisive command, before marching, they will be rooted out.

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ {67}

67. And men came to Lot running in glee.

قَالَ إِنَّ هُوْلَاءِ صِغْفِيرٌ فَلَا تُفْضَحُونَ {68}

68. When Lot said, "These are my guests and do not disgrace me on their account.

وَاتَّقُوا اللَّهَ وَلَا تُخْزَوْا {69}

69. Fear God, and do not grieve me."

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ {70}

70. They said, "Did we not forbid you from entertaining anyone.

قَالَ هُوْلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ {71}

71. He said, "Here are my maids if you want to marry them."

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ {72}

72. Oh Prophet! Upon your life, they were so blinded due to extreme ecstasy, (and neglect of Eternity.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ {73}

73. And before dawn, shrieks seized them.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ {74}

74. With a result, after destruction, they were raised above and thrown topsy-turvy. And then followed downpour of (fire and) brimstone.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ {75}

75. In this are signs for the intelligent.

وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ {76}

76. And they are situated on the way.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ {77}

77. Verily in this are signs for the faithful.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَقَاتِلِينَ {78}

78. And verily woodlanders were tyrants.

فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ {79}

79. We avenged them and their remains are open to view (as a mark of punishment) on the main road.

#### Moral

Self-evident.

**Verses 80 – 99**

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ {80}

80. And verily the tribe of Samood falsified its Prophet.

وَأَتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ {81}

81. And We had given them miracles which they disregarded.

وَكَانُوا يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ {82}

82. And they were blasting stones from hills to make their strongholds.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُبْصِحِينَ {83}

83. And this morning shriek seized them.

فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {84}

84. And their achievement could not save them.

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ۖ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ {85}

85. We have not created the heavens and the earth and in between but with a definite purpose, and the Day of Judgment is bound to come, so overlook their behaviour cheerfully.

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ {86}

86. Verily your Providence, the Creator, is Omniscient.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَتَانِي وَالْقُرْآنَ الْعَظِيمَ {87}

87. We have revealed unto (you) seven couplets repeated<sup>1</sup> and the Glorious Qur'an.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ {88}

88. Do not turn your eyes to worldly bounties which We have endowed upon them and do not be sorry for them and be polite to the faithful.

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ {89}

89. And tell them, "Verily I am an open Warner."

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ {90}

90. And was revealed unto tearers to pieces<sup>2</sup>

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ {91}

91. Who tore to pieces the Text granted by God.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ {92}

92. And We shall take account from all of them (for so acting).

عَمَّا كَانُوا يَعْمَلُونَ {93}

93. And also as to what they were doing.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ {94}

94. You carry out my commands<sup>3</sup> unmindful of associates.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ {95}

95. Verily, We shall save you from the jesters.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۖ فَسَوْفَ يَعْلَمُونَ {96}

96. Those who associate with God shall shortly come to know.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ {97}

97. And certainly We are conscious of the fact in which their statements pain you.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ {98}

98. You glorify your Providence and be among those which prostrate.

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ {99}

99. And worship your Providence during your lifetime in the world.

### Moral

He who granted the glorious Qur'an, if he thinks others have better bounties than him, has depreciated what God has appreciated. He, who has not regarded for self, for being obedient to God, shall die in grief and sadness. He, who shall look at other's property, will be seized by grief, intensity of which will not leave him. He, who does not appreciate Divine bounty, except in food and drink, failed in virtues. He, who started morning in anxiety, shall displease God. He, who complains of adversity, has complained against God. He, who stretches his hand to the rich for money, has lost two-thirds of his faith.

If any of the Muslims, after reading the Qur'an, is condemned to Hell, is as though he played with it (i.e. did not put the commands of the Qur'an into action).

### Notes

1. of Chapter "al-Hamd" (in Our Glorification). It is twice repeated in each prayer, without which the prayer is incomplete.
2. viz. Jews and Christians.
3. in exposing succession of Ali.

## Surah An-Nahl, Chapter 16

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### Verses 1 – 9

أَنِّي أَمُرُ اللَّهَ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ {1}

1. *Reckoning Day has approached; do not hurry up about its punishment. Glorious and Exalted is He above all, with whom they associate.*

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ {2}

2. *Angels with “Ruh” come, under His sanction, to whomever of His devotees, He likes to warn, verily there is no other God but I, and fear Me.*

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ تَعَالَى عَمَّا يُشْرِكُونَ {3}

3. *He created the heavens and the earth with true purpose. Exalted is He above all, with Whom they associate.*

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ {4}

4. *He created man from dirty drop of sperm when he started litigating openly.*

وَالْأَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ {5}

5. *And animals He created for you, wherein there is covering from their skin (against cold and heat) and many other advantages, and some of which you eat.*

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ {6}

6. *And for you, in them, is exhilaration, when you take them out morning and evening.*

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغِيَةِ إِلَّا بِشِقِّ الْأَنْفُسِ ۚ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ {7}

7. *And they carry your goods from one place to another, which you could not have done otherwise, except under pain. Verily your Providence is very considerate and merciful.*

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ {8}

8. *And the horse, the mule, and the ass, whom you ride, are your worldly decorations and He will create for you what you do not know.*

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۚ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ {9}

9. *And it is for God to show you the right path from which emanates a crooked cut. If God had desired, He would have forced guidance on all.*

### Moral

1. Gabriel carries the message from God to the Prophet. “Ruh” remains with the existing Divine Light to keep him aware of events of the age.



2. As the right path is limited under Divine control, verily one who seeks leaving it goes astray, i.e. anyone who accepts any religious leader, leaving the genuine Imam nominated by God, is misguided.

3. There is no compulsion in following it but human discretion has to decide whether to be in the light or in darkness, as creation is a test, for each individual of sane and matured age.

4. The body of all true religions consists in obedience to the Will of God, in a confidence in His declaration in imitation of His perfection.

5. Religion is nothing but fear and love of God, and faith is the root of both, without which we cannot please God, nor can we fear and love what we do not believe.

### Verses 10 – 21

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ {10}

**10. It is He Who sends from the clouds in the sky rain for you which is used for drinking and growing tress and fodder for animals to graze**

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ {11}

**11. with which fields grow crop: olive dates, grapes and all kinds of other fruits. Verily in this are signs for the refelective.**

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {12}

**12. And it is He Who sends for you night after day and sets the sun and the moon and the stars in motion under His control. Verily in this are signs for the sensible.**

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ {13}

**13. And He created on Earth men of various colours. Verily in this are signs for those who take advice.**

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِيرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {14}

**14. It is He who set the sea under His control, wherefrom you take out flesh (of fish) for food, pearls for adoration, and you see the ship sailing therein, getting on board of which you seek your livelihood, under His Grace, so as to be grateful to Him.**

وَالْقَنَى فِي الْأَرْضِ رَوَاسِي أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ {15}

**15. And He made mountains over earth so as to stabilize it, and let rivers out of them, and roads for your guidance.**

عَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ {16}

**16. His signposts and stars, for your protection.**

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۚ أَفَلَا تَذَكَّرُونَ {17}

**17. How can creation be like the Creator, do you not understand?!**

وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۚ إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ {18}

18. And if you go on counting His bounties you shall never do so. Verily He is forgiving and merciful.

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ {19}

19. And God knows what you hide and expose.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ {20}

20. And those who worship beside Him have not created anything but are His creatures.

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ {21}

21. They are like the dead, having no sense of understanding as to when they will be raised alive.

#### Moral

Bodily given to be thoroughly eschewed.

#### Verses 22 – 25

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۚ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ {22}

22. Your God is God alone. Those who do not believe in eternity have to their hearts this fact disagreeable and they are proud.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ {23}

23. Verily your God knows what they hide and expose. Certainly He does not like the proud

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رُبُّكُمْ ۖ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ {24}

24. when they are told what did your Providence reveal, they say, “Old stories.”

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۚ أَلا سَاءَ مَا

يَزِرُونَ {25}

25. They are carrying the burden for the Reckoning Day, with the burden of those whom they are misguiding. Beware! Bad is the burden they are carrying.

#### Moral

The proud do not like to supplicate God in all affairs as their position due to property and power forces them to follow their own impulse and plans with which they have accumulated vain power and position, on account of which Divine orders are discarded as old stories not practicable anymore to their interests to attain their goal.

#### Verses 26 – 34

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ

الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {26}

26. Verily, previous generations intrigued (against their Prophets) God rooted out their foundations throwing the roofs over them and sending punishment from where they never dreamt.

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ {27}

27. They, shall He disgrace them on the Day of Judgment and demand their associates, on account of whom, they were inimical to the faithful. Those who are gifted with Divine Knowledge will say, "Disgrace is for them today and punishment to the infidels."

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ ۚ فَأَلْقُوا السَّلَامَ ۚ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۚ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ {28}

28. Whose death shall the angels of death cruelly cause, when they will supplicate and on seeing the death angel, would say, "We were not acting viciously." They will be retorted, "Rather! Verily God knows what you were doing.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ {29}

29. "Better enter the gates of hell for permanent residence therein," and awful is the place for the proud.

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۚ قَالُوا خَيْرًا ۚ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ ۚ وَلَنِعَمَ دَارُ الْمُتَّقِينَ {30}

30. And the pious will be accosted, "What has God sent you." They will say, "His Grace." Those who are graciously treated in this world shall have a gracious reward for their righteousness in Eternity and the home of Eternity is much better than that. What a happy home for the virtuous.

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ لَهُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذَٰلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ {31}

31. Paradise of the highest grade wherein shall they enter and below which run streams and wherein they will have their choice of food. Such is the way. God rewards the virtuous.

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ {32}

32. Those whose death angels cause purely, wishing them peace on entering paradise for their virtuous deeds.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {33}

33. What! Are they awaiting angels or Divine Wrath from their Providence? Previous generations acted likewise and God does not tyrannize anybody, but they tyrannize themselves.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {34}

34. And calamity befell for their evil deeds and surrounded them for their ridicule.

#### Moral

Neither a faithful nor an infidel dies but before his death sees his destination or paradise or perdition opened out to him, when he feels certain about eternity.

#### Verses 35 – 40

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ {35}

35. And the associators said, “If God had willed, we would not have worshipped any except God (we and our forefathers), and would not have illegalized anything except what He has decided similarly uttered previous generations.” Has the Prophet got anything else to transmit the message clearly?

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ {36}

36. Verily, We sent every generation a prophet to say, “Worship God alone, and avoid passion.” Some remained on Guidance of God and others proved true to misguidance. Move about the earth and see what has been the fate of all falsifiers.

إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ ۚ وَمَا لَهُمْ مِنْ نَاصِرِينَ {37}

37. If you (Prophet) are avaricious to see them guided, verily God does not guide whom He has rejected as unfit, when there is none to assist them.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۚ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {38}

38. And they (enemies of Ahl al-Bayt) swore by God, “God shall never raise them alive after death (before Reckoning Day). Rather, the promise of resurrection shall come true, although most do not know.”<sup>2</sup>

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ {39}

39. To expose to them who differ in it and prove the enemies of the Immaculates were liars.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ {40}

40. It is nothing but a word when We decide “to be,” and no sooner is it said than it is done.

#### Moral

The essence of mission transmitted by all Prophets is to obey the Glorious God and deny passion, which is unholy, so it is not so much a pursuit as a temper leading to a pursuit, foundation of which is faith, and its action is virtuous deeds and his temper is holiness in which is freedom from passion and love for the pure. For love and fear make religion. All humble,

meek, merciful, just, pious, and devout souls are everywhere of one religion which is Islam – resignation to Divine will.

### Verses 41 – 50

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوَّتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَلَا جَزَاءُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ {41}

41. And those who fled to Abyssinia and Medina for the sake of God, after they had been tyrannized in their native land, We could inhabit them in a safer place in this world, whereas the reward of Eternity is much better, would they had known it.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {42}

42. Those who bore patiently and trusted in their Providence.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {43}

43. And before you We sent messengers as men only revealing unto them. Ask those who are (Divinely) initiated into if you do not know.

بِالْبَيِّنَاتِ وَالزُّبُرِ ۚ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ {44}

44. With miracles and proofs, and to you also We revealed this Text to clearly declare to them what is revealed so they may think over it.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {45}

45. Those who are sinning, do they consider safe against God (threatening) and His trusting them into the earth or sending them punishment, whence they do not know?

أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ {46}

46. Or seizing them while they are moving about when they cannot overpower Us?

أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ {47}

47. Or seizing them in terror. Verily, your God is Forbearing and Merciful.

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَقَّهُ زِلَالُلَهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ {48}

48. Have they not seen, at the creation, of God who spread their shadows right and left in due prostration to God, when they are praying?

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ {49}

49. And for God is prostration from those in Heaven and Earth and pedestrians and angels and they are not proud to bow down (unto Him).

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {50}

50. They are afraid of their Providence, over their heads and comply with His Commands.

### Moral

The public are commanded to refer to Divine Lights on the subject, they do not know as the Prophet has been nominated by God as Zikr and Ahl al-Zikr is his Immaculate Family, Divinely initiated.

### Verses 51 – 60

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۚ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ ۚ فَإِيَّايَ فَارْهَبُونِ {51}

51. And said God, “Do not take to worshipping two gods. Verily God of you all is only one and you fear Him alone.

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۚ أَفَغَيْرَ اللَّهِ تَتَّقُونَ {52}

52. His is the Kingdom of Heaven and Earth and absolute supplication is due to Him alone. What! Are you afraid of any other being except God?

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ۚ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ {53}

53. And whatever bounties are with you, you seek its relieve in Him alone.

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ {54}

54. And when He removes them from you, a party of you associates others with Him.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا ۚ فَسَوْفَ تَعْلَمُونَ {55}

55. So as to be ungrateful for what He has bestowed on you, so you tell them, enjoy shortly, you will come to know.

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ ۚ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ {56}

56. And they made a share for them whom they do not know from our of Our gifts.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۚ وَلَهُمْ مَا يَشْتَهُونَ {57}

57. And they attributed angels as daughters to God. Pure is He from it (i.e. charge) and for them sons of what they chose.

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {58}

58. If anybody gives him tidings of a daughter born to him out of anger his face becomes black.

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۚ أَلَا سَاءَ مَا يَحْكُمُونَ {59}

59. And he hides himself from public ridicule and thinks of leaving the child or burying it under ground, just imagine, what an awful decision he is arriving at.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {60}

60. Those who do not believe in eternity, miserable is their condition, being in need of son and supporters, are helpless in every way, for God are the Glorious examples and He is Mighty and wise.



### Moral

Divine attributes unlike those of creation are glorious, e.g. Eternal, Omnipotent, and Omniscient.

### Verses 61 – 65

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ ذَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ {61}

**61. Had God seized everybody for their sins, He would not have left any creeper on Earth but he has given time for a fixed period and when that matures, not an hour can be relaxed under postponement nor retrenched by being preceded.**

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۚ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ {62}

**62. And they suggested for God what was derogatory to self and with all this, lied their tongues, when they claimed Paradise. Verily for them is Hell and they are transgressors.**

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ {63}

**63. By God, We sent prophets to previous generations but the devil eulogized their actions in their eyes, and he would be their leader on Reckoning Day, when they shall have intense punishment.**

وَمَا أُنْزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۖ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ {64}

**64. We did not reveal unto you the Text but you would clarify before them on their division, and guidance and mercy are for the faithful.**

وَاللَّهُ أَنَزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ {65}

**65. And it is God Who sends rain from clouds with which the dead earth enlivened. Verily in this are signs for those who listen to it carefully.**

### Moral

There are but two religions: Islam and Paganism. A third between is not possible. Where Islam ends, paganism begins.

### Verses 66 – 70

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ {66}

**66. And verily, for you in animals there is a lesson as We feed you out of their stomachs, from between dung and blood, pure milk, which passes through the throat without choking, with a pleasant taste.**

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ {67}



67. And from fruits of grapes and dates, of which you extract intoxicating liquids and other which are pure for you. Verily in these are signs for the wise.

وَأَوْحَىٰ رَبُّكَ إِلَى التَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ {68}

68. And your Providence has initiated the bee to take an abode on the hills (lofty places) and roofs and trees.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ {69}

69. Then eat from fruits and fly in the way of your Providence meekly. Come out from their inside, in various colours, honey which is a remedy for people.<sup>3</sup> And verily in these, are signs for the reflective.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ {70}

70. And God created you and then will give you death and takes some of you to old age when they forget what they have learned. Verily God is knowing and powerful.

#### Moral

Ali is known as Yasub-bud-din for this reason, with relation to his adherents.

#### Verses 71 – 83

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ {71}

71. And God has given precedence in provision to some over others and those with superior provision will not part with them to their subordinates, although as creatures they are on the same level. What! Are you disputing with the Divine bounties?

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ {72}

72. God, out of your body, created your partner in wife, and out of latter, children and grandchildren and gave you pure provision. What! Are you believing in false gods thus denying the real bounties of God (refers to Ling worship, etc.)

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ {73}

73. Besides God, they began to worship multiple gods who have no power to provide them either from the heavens or the earth as they have no capacity.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {74}

74. Do you not personate God in creatural attributes (physically or mentally because it would be a creature of your mind). he knows and you do not know.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {75}

75. God has exemplified in His creatures one who has no power over anything and another whom He has excellently provided, which he spends secretly and openly in His name. Are these two on the same level?<sup>4</sup>

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ ۚ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ {76}

76. And God has further exemplified in two persons one of them is dumb and has no control over anything and he is a burden to his master. Wherever he is sent he returns a failure. Can he be equal to the other, who orders everything on justice, and is on the right path?<sup>5</sup>

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {77}

77. And with God are secrets of Heaven and Earth, and the case of affairs of the Day of Judgment is a matter of twinkling of an eye and even quicker than that, for verily God is Omnipotent.

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ {78}

78. And it is God who brings you out from your mother's womb when you nothing. Then He endows upon you ears, eyes, and reason so you may be grateful to Him.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ {79}

79. Have they not seen birds flying in the air space, where nothing but Divine Awe, forces them to clasp down their wings. Verily in these are signs for the faithful.

وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۚ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمِئَاتًا إِلَى حِينٍ {80}

80. And it is God Who provides (materials for ) houses, for your permanent residence, and from the skin of animals portable tents (dwellings), for journey so you make take shelter in summer and (on the say get food for you, too) and provided wool from sheep, camel, and hair of the goat, making blankets for covering the body and mattress for sitting and merchandise for a fixed period.

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَائِيلَ تَقِيكُمُ الْحَرَّ وَسَرَائِيلَ تَقِيكُمُ بَأْسَكُمْ ۚ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ {81}

81. And it is God Who creates hills to afford you shade and caves therein, for your refuge, and created such clothes as to afford you protection against summer and such materials of iron, etc., which serve you as armour. Thus He has completed His bounties on you, so you may be obedient to Him.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ {82}

82. If you become disobedient, verily for Us, is to transmit to you the open message.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ {83}

83. They realize God's bounties and yet deny them by mouth and most of them are infidels.

#### Moral

As God has enumerated His bounties for our physical protection, complaining people are not faithful. He insinuates by providing Divine Lights for protection of their souls, people deny them, as spiritual leaders by not following them prove ungrateful to God.

#### Verses 84 – 89

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ {84}

84. And on the Day, We shall raise among each generation the witnesses in our Divine Lights of their acts, and then no permission will be granted to infidels, nor any extension (by reversion to the world).

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ {85}

85. And when the disobedient will see the punishment, it would not mitigated nor given an opportunity (to defend).

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ ۖ فَأَلْقُوا

إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ {86}

86. And when they shall see whom they have associated, they will cry, "Oh our Providence! These are our (chosen) associates whom we followed leaving You."<sup>6</sup> When they will set the arguments against them and verily they are liars.

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {87}

87. And when they will submit to God on that Day and all what they had fabricated will disappear.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ {88}

88. And for those who were infidels and barred men from the Divine path. We shall increase (double the) punishment for their misguiding others, under seditious activities.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ ۖ وَنَزَّلْنَا

عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ {89}

89. And on that Day, We shall raise a witness (Imam) for every generation against them and shall raise you, oh Prophet against the

**Immaculates (Divine Lights), and everything on guidance and mercy and tidings to the obedient.**

### Moral

1. Witness of each generation will be the Imam (Divine Light) of his time who will certify as to his being faithful or otherwise.

2. Who can claim this knowledge except the Immaculate, and rightful successor of the Prophet? Compare St. John 7:15 – 17. “And Jews marvelled saying, ‘How knoweth this man letters having never learnt?’ Jesus answered them and said, ‘My doctrine is not mine but His which sent me. If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak for myself.’” And further says in 7:38, “He that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water (Divine Knowledge).”

### Verses 90 – 100

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ {90}

**90. Verily God commands you to do justice (Ariston Metron) to oblige and pay relations their rights<sup>7</sup> and prevents you from lying or fornication, abomination being persistent disrobing of Divine Commands and tyranny (overbearing nature) thus advising you so you may take advice.**

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ {91}

**91. Fulfil a trust you have covenanted and those who breach it after having firmly sealed it (in earnestness) should know verily God is enough for your support and verily He knows what you do.**

وَلَا تَكُونُوا كَالَّذِي تَقَصَّتْ غَزَلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {92}

**92. And do not be like a woman, who after spinning the cord rends it to pieces, and do not make your promise a source of intrigue with a view to excelling one another. Verily, God has only tried you with them and God shall explicitly expose it on the Day of Judgment.**

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ {93}

**93. And if God wished He would have made you all of one group, but He leaves whomever He likes to their fate and guides whoever He chooses, and certainly shall you be questioned about our deeds.**

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۚ وَلَكُمْ عَذَابٌ عَظِيمٌ {94}

94. And do not make your oath a source of intrigue, that once having made steady your feet, they may not be rooted out, and for the fact you have been influencing people against approaching God\* you be punished, and it will be a severe punishment for you.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۖ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ {95}

95. And do not sell your promise for a petty profit, for verily, before God, there is a great reward if you understand it (and stick to it).

مَا عِنْدَكُمْ يَنْفَدُ ۖ وَمَا عِنْدَ اللَّهِ بَاقٍ ۖ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {96}

96. What is up with you? Worldly enjoyment is frail and what is with God is eternal, and We shall reward the patient for their doings with a very high reward.

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {97}

97. And he who acts righteously, be he man or woman, but faithful, We shall make his life in this world contented and pure and shall reward him with a very fine reward after his death.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ {98}

98. When you read the Qur'an pray for protection of God from the cursed devil.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {99}

99. Verily he has no control over the faithful, who trust in their Providence.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ {100}

100. He has control only over them who befriend him and associate him with God.

#### Moral

Justice,<sup>9</sup> if personified will refer to God and the Prophet. Obligation refers to Ali and relation refers to the Ahl al-Bayt in Couplet 90 above. And the three evils therein are personified in the Prophet's companions who derived Ali of his rightful succession under lie, self-conceitedness, and transgression.

The woman spoken of in 92 above refers the lady who led an army against Ali in the battle of "The Camel" (against the legally elected Khalifa of the time).

Although the devil worries the faithful physically he has no control over the souls, as referred to in Couplet 99 above. Cf. Job's case of trials.

#### Verses 101 – 110

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ ۚ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {101}

101. When We replace Our Commands with others, God knows what He has revealed unto you, upon which they (infidels) say, you are simply fabricating. Rather most of them do not know.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ {102}

102. Say, "This has been revealed through Gabriel from your Providence with Truth to confirm the faithful and be guidance and tidings for the obedient."

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۖ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَبِي وَهَذَا لِسَانٌ

عَرَبِيٌّ مُبِينٌ {103}

103. And verily We know they say, "He is being taught by one whose mother tongue is Persian and this Text is in Arabic."

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ {104}

104. God certainly does not guide him who does not believe in this Text and for them is intense punishment.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ {105}

105. And those who do not believe in Divine Text are falsifiers and liars.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ

صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ {106}

106. He who apostates after having put faith in God, except under constraint, but his heart is certain of his faith, need not be afraid, and he who exposes infidelity openly shall be under the wrath of God and for him is intense punishment.

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {107}

107. It is for this reason in which the (apostate) preferred worldly life to Eternity and verily God does not guide the infidel race.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعَتْهُمْ وَأَبْصَارُهُمْ ۖ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ {108}

108. They are the people whose hearts, ears, and eyes are sealed by God, and they are negligent.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ {109}

109. Certainly, they shall suffer in Eternity.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ

رَحِيمٌ {110}

110. And verily, for those refugees, who after being tormented, enter into the crusade and bore patient. God shall grant them forgiveness and shower mercy.

#### Moral

Ammar's parents, Yasir and Samy, having refused to apostate, were killed by the infidel Quraish and these are the first martyrs in Islam. Ammar was by heart a faithful and to save his own life, he apparently assumed what



he was constraining to and the Prophet permitted him on the above bases. Under such circumstances, man can so behave without affecting faith.

### Verses 111 – 119

يَوْمَ تَأْتِي كُلُّ نَفْسٍ مُّجَادِلٌ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ بِمَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ {111}

**111. On Reckoning Day, every soul will come disputing about self, and each shall be rewarded, as per his deed, without the least injustice.**

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ

اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ {112}

**112. And God has exemplified in the case of a town, which had been flourishing peacefully, getting its provisions from every side and became ungrateful to God as a result of which it was involved in a famine, danger (of foreign invasion) due to its ungratefulness. (Police Action of Hyderabad-Deccan may be cited).**

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ {113}

**113. A prophet came to them, of course, when they falsified and were seized in punishment for disobedience.**

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ {114}

**114. Eat of Divine provision, earning lawfully, pure of it. Thank God if you are to obey Him.**

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا

عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {115}

**115. Verily He has made illegal for you to eat a dead body, to drink blood and eat bacon, and animals sacrificed not in His name, except under constraint, and not under transgression, and disobedience, for verily, God is forgiving and merciful.**

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ

الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ {116}

**116. And do not say what your tongue falsifies under passionate action by calling one thing lawful and the other unlawful, thus libelling God. Those who libel God shall not attain salvation.**

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ {117}

**117. Worldly life is short for which Eternal punishment is intense.**

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ

يُظْلِمُونَ {118}

**118. And We have made it unlawful to Jews what We related to you before, We did not ill-treat them but they tyrannized themselves.**

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا

لَغَفُورٌ رَحِيمٌ {119}



**119. Then he who commits sin ignorantly and does penance thereafter and rectifying himself, should know, verily your Providence, after this, is Forgiving and Merciful.**

#### **Moral**

Unintentional mistakes and minor sins committed in ignorance, under impulsive influence, due to want of knowledge, or otherwise, are subject to Divine grace, provided sins, are undone under penance, with due compliance of Divine Commands.

#### **Verses 120 – 128**

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ {120}

**120. Verily Abraham was one in obedience to God, without being influenced anyway and was not among the associators.**

شَاكِرًا لِأَنْعُمِهِ ۖ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {121}

**121. Grateful to God for His endowments, for He had selected him and guided him to the right path.**

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {122}

**122. And gave him pure provision, in the world and he would be among the righteous in Eternity.**

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ {123}

**123. Then We revealed unto you to follow his faith and be not among the associators.**

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۖ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {124}

**124. Verily, was Saturday was fixed holy for the Jews, but there was a division among them (similarly division exists regarding Friday in Islam). Verily your Providence, on Judgment Day, shall decide on this division.**

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ

أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {125}

**125. You call them to the path of your Providence, with tact and advice, and with virtuous behaviour, discussing with them politely. Verily your Providence knows who is misguided from His path and who is guided.**

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ {126}

**126. And if you avenge, do it to the degree (of injustice), and if you overlook it, under patience, it is better for the patient.**

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۖ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ {127}

**127. Be patient, and you cannot hold patience without God's assistance, and do not be sorry for them and do not be grievous for their intrigue.**

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ {128}

**128. Verily God is with pious and the obliging.**

### **Moral**

He who avoids major sins and fulfills the obligatory functions sincerely, has requisites to obtain Divine proximity.

### **Notes**

1. This is the reason why God can neither be defined nor described as He has no like or example of His, nor limited any wise, unless He declares through Divine Lights. He is a mystery and any idea about Him is association, condemnable to Hell.
2. These are not infidels, denying God because they do believe in God, but deny resurrection, and hence termed infidels. On emergence of the 12th Divine Light, a group of Shias will be raised alive which will be denied by the enemies of the Ahl al-Bayt.
3. similarly Shias from the Immaculates who are initiated by God, draw beneficial effects from them.
4. God differentiates between public nominee and His nominee, whom He has sent guided.
5. This is an example of the Prophet's Companions (first two Khalifas) two of whom had no Divine knowledge. Whenever they were sent by the Prophet on a crusade as commander of forces, they returned a failure, and the other was Ali, Divine Light, who always returned successful and decided litigations on religious jurisprudence when the second Khalifa erred and acknowledged his ignorance before Ali, saying if it was not for Ali he would have been ruined.
6. These are followers of those companions of the Prophet who deprived Ali of his rightful succession.
7. instanced by the Prophet bestowing the garden of Fadak to his daughter Fatima.
8. i.e. Divine Lights.
9. If God is the final inheritor of our honour, life, and prosperity, His is due interest thereon is service to Him and so to the Prophet. Our weakness needs intercession, which is founded on our attachment to the Ahl al-Bayt and avoiding three major evil heads personified in their enemies.

## Appendix 3: Divine Text and Divine Lights

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

God the Almighty in Surah Rahman says:

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ

*“Shortly shall He reveal unto you oh Mighty Divine Text and Lights [on Dooms Day to give evidence as to who listened to you and who disregarded you].(55:31)*

The Prophet said:

*“I am leaving behind two heavy (Trusts) with you, the Divine Text and my family (Infallibles). If you adhere to them you shall never be misguided and they shall never separate (interpreting Divine Commands) until they revert to the Cistern (unto me).*

Imam Ali said:

*“It is an advice which does not deceive, a guide which does not lead astray, a history which does not lie, and those who associate with it shall enhance their guidance and reduce ignorance, its recommendation on Dooms Day shall not be subjected. It has remedial effects on your deadly hearts desires, viz. infidelity, hypocrisy, seduction, misguidance, and subject to trippings.*

Compare your tenets and falsify them wherein they differ from it, and locate mischief of further passion therewith. God enhances bounties of a house wherein it is read (by forbidding wasteful expenditure, and economizing legal earnings and scoring eternal deposits, provided it is read slowly, with meaning and is acted upon). Thus it is lucrative to the faithful in healing the heart maladies and guarding the income earned, physically, mentally, and morally and its ruinous to the cause of transgressors. When national disasters, for violation of Divine Commands are anticipated, they are averted by the children learning text and aged engaged in prayers. It is revealed in gravity to maintain the state while reading it, praying forgiveness of sins, when Divine punishment is threatened and pray for paradise, when promise are held out to the virtuous.

Reading slowly, understanding its meaning and by looking in the book is superior to otherwise; reduces punishment of parents, if infidel.

Below are briefly touched special benefits of each individual Surah.

**No. Surah                      Brief Benefits (on reading as desired)**

1    Al-Fatiha                  Whoever reads it is as though they read two-third of the text; source or medium of praying any bounty.

2    Al-Baqarah                Source of Divine Mercy, devil will keep off (for three days or nights).

3    Aali-‘ Imran                Reading on Friday calls for Divine mercy until evening.

4    An-Nisa’                    Reading on Friday gets freedom from compassion of the grave.

5    Al-Ma’ida                  Reading on Thursday gets freedom of faith, admired with tyranny and association.

- 6 Al-An'aam Reading of it will bring in praying of forgiveness for those from 70,000 angels until Dooms Day.
- 7 Al-A'raaf Reading of it will exempt them from the devil's misgivings.
- 8 Al-Anfal Reading of it will bring in the Prophet's intercession
- 9 At-Tawbah Reading once a month will remove hypocrisy from the heart and be a follower of Divine Lights.
- 10 Yunus Whoever reads once, every two or three months, shall not remain among the ignorant.
- 11 Hud Reading on Friday will give them room in company of Divine Light.
- 12 Yusuf Reading daily will remove dread of dreadful day.
- 13 Ar-Ra'd Constant reading will exempt from Lightning effects.
- 14 Ibrahim Abraham Reading on Friday on two rakats in prayers
- 15 Al-Hijr Will exempt from poverty and madness.
- 16 An-Nahl Reading of it will not have to account of worldly Divine bounties.
- 17 Al-Isra' Reading on Friday night shall visit the 12th Divine Light or included of his follower.
- 18 Al-Kahf Whoever reads it will get paradise.
- 19 Maryam Whoever reads it every night shall die a martyr.
- 20 Ta Ha Whoever reads it gets affinity and records of deeds in right hand.
- 21 Al-Anbiya' Whoever reads it shall have soft rendering of accounts.
- 22 Al-Hajj Reading every third day will bring them "pilgrimage of the year."
- 23 Al-Mu'minun Whoever reads it on Friday will have ended well.
- 24 An-Nur Daily Whoever reads it will save themselves from fornication.
- 25 Al-Furqan Whoever reads it shall be raised as having believed, verifier of Day of Judgment.
- 26 Ash-Shu'ara' . Whoever reads it on Friday night shall be included amongst "Friends of God" and remain under Divine care and will not be poor in the world, being married to a hundred nymphs in Paradise.
- 27 An-Naml As Surah 26
- 28 Al-Qasas As Surah 26
- 29 Al-Ankabut Whoever reads it on 23rd night of the Holy month of Ramadan is one of Paradise.
- 30 Ar-Rum As Surah 29
- 31 Luqman Whoever reads it is exempt from the devil's influence.
- 32 As-Sajdah Whoever reads it on Friday shall be right-handed, holding deed record in right hand.
- 33 al-Ahzab Frequent readers shall win them neighbour of the Prophet in Eternity.

- 34 Saba' Whoever reads it in any day gets protected and so might reader, during night.
- 35 Fatir As Surah 34
- 36 Ya Sin Whoever reads it for Divine Will shall be forgiven of all sins.
- 37 As-Saffat Whoever reads it on Friday remains exempt from calamities.
- 38 Sad Whoever reads it remains protected from major sins.
- 39 Az-Zumar Whoever reads it shall not be despondent.
- 40 Al-Ghafir Whoever reads it, every third shall have his past or future sins forgiven.
- 41 Fussilat Whoever reads it will produce for themselves a light on judgment plain.
- 42 Ash-Shura Whoever reads it will bring angels to pray.
- 43 Az-Zukhruf Whoever reads it shall have no sorrow for the past or grief in future and safety from grave.
- 44 Ad-Dukhan Whoever reads it on Friday gets sins forgiven.
- 45 Al-Jathiyah God shall hide drawbacks of whoever reads it.
- 46 Al-Ahqaf Whoever reads it (Friday night or day) shall be safe from worldly and eternal agonies.
- 47 Muhammad Whoever reads it shall taste Paradise Founts, shall never doubt his faith, free from association.
- 48 Al-Fath Protect your property, family and self by reading this.
- 49 Al-Hujurat Whoever reads it (day or night) shall be included amongst those who visited the Prophet.
- 50 Qaf Pains of partition of soul will be alleviated in favour of its reader.
- 51 Ad-Dhariyat Whoever reads it during the day will develop their means of livelihood and shall have light in the grave.
- 52 At-Tur Whoever reads it will remain exempt from punishment.
- 53 An-Najm Every day or night reader will be admired by the public at large.
- 54 Al-Qamar Whoever reads it shall ride the camel of paradise.
- 55 Ar-Rahman God shall have mercy of age and infirmity of whoever reads it regularly
- 56 Al-Waqi'ah Angels won't consider whoever reads it negligent.
- 57 Al-Hadid Whoever reads it shall visit the 12th Divine Light.
- 58 Al-Mujadilah Whoever reads it shall be among those who attain salvation.
- 59 Al-Hashr Whoever reads it shall visit the 12th Divine Light.
- 60 Al-Mumtahanah Whoever reads it shall succeed in securing intercession from the faithful.
- 61 As-Saff Whoever reads it shall visit the 12th Divine Light.
- 62 Al-Jumu'ah Do
- 63 Al-Munafiqun Whoever reads it shall avoid devil's misgivings.
- 64 At-Taghabun Whoever reads it shall visit the 12th Divine Light.

- 65 At-Talaq Reading of it in prayer shall save him from grief and sorrow.
- 66 At-Tahrim Same as Surah 65
- 67 Al-Mulk Whoever reads it before sleep, shall ever remain in Divine protection.
- 68 Al-Qalam Whoever reads it in prayers (obligatory and voluntary) shall not suffer poverty.
- 69 Al-Haqqah Whoever reads it shall have light rendering of accounts.
- 70 Al-Ma`arij Constant reading will save one against sins.
- 71 Nuh Believer in God and Prophet should not give reading it.
- 72 Al-Jinn Constant reading will save themselves against ill-effects of spirits.
- 73 Al-Muzammil Whoever reads it will set free from pains of world and eternity.
- 74 Al-Mudathir Whoever reads it in prayers secures neighbourhood of the Prophet.
- 75 Al-Qiyamah In the Judgment Day Archangel Gabriel will attest the belief of whoever reads it.
- 76 Al-Insan Paradise is gift of whoever reads it, especially every Thursday morning.
- 77 Al-Mursalat God shall create acquaintance between the Prophet and whoever reads it.
- 78 An-Naba' Whoever reads it will get pilgrimage to Mecca (Hajj).
- 79 An-Nazi`at Whoever reads it shall not have to account on Day of Judgment.
- 80 `Abasa Whoever reads it shall come smiling on Reckoning Day.
- 81 At-Takwir Whoever reads it shall not be disgraced when record of deeds shall be opened.
- 82 Al-Infitar God shall not reject the requisition of whoever reads it.
- 83 Al-Mutaffifeen Whoever reads it in obligatory prayers will get salvation from hell.
- 84 Al-Inshiqaq Whoever reads it in obligatory prayers will get salvation from hell.
- 85 Al-Buruj Whoever reads it during obligatory prayers shall rise with the Prophet.
- 86 At-Tariq Whoever reads it in obligatory prayers shall be a companion of the Prophets.
- 87 Al-A`la Angels will allow whoever reads it during obligatory and optional prayers to enter through any gate of Paradise.
- 88 Al-Ghashiya Whoever reads it will have to render easy account.
- 89 Al-Fajr Whoever reads it during the ten night of Dhul Hajja during obligatory and voluntary prayers shall be forgiven.
- 90 Al-Balad Whoever reads it shall avoid Divine Wrath.
- 91 Ash-Shams Whoever reads it shall be testified by everyone until they are admitted in paradise.

- 92 Al-Layl As Surah 91  
 93 Ad-Duha Do  
 94 Ash-Sharh Do  
 95 At-Tin Whoever reads it gains safety and certainty.  
 96 Al-`Alaq Whoever reads it (day and night) if he dies shall be a martyr.  
 97 Al-Qadr Whoever reads it in prayers will be forgiven of sins (better loudly).  
 98 Al-Bayyinah Whoever reads it is exempt from Association.  
 99 Az-Zalzala Whoever reads it in optional prayers saves self from quake.  
 100 Al-`Adiyat Constant readers shall rise with Imam 'Ali.  
 101 Al-Qari`ah God shall make heavy the virtue of whoever reads it.  
 102 At-Takathur God shall not account for bounties of the world from those who read it.  
 103 Al-`Asr Whoever reads it will end well.  
 104 Al-Humazah Whoever reads it in compulsory prayers will avoid poverty.  
 105 Al-Fil Whoever reads it will not be transformed ill.  
 106 Al-Quraish Whoever reads it will have a paradise horse to take him to paradise.  
 107 Al-Ma`un Whoever reads it will be forgiven by God.  
 108 Al-Kawthar Whoever reads it will drink Paradise fountains.  
 109 Al-Kafirun Whoever reads it will avoid devil's influence.  
 110 An-Nasr Whoever reads it in obligatory and voluntary prayers will be given a success over enemy.  
 111 Al-Masad Whoever reads it will not be among members of hell.  
 112 Al-Ikhlās Whoever reads it (1000) times in one day and night, shall see their destination before death.  
 113 Al-Falaq Useful as amulets.  
 114 An-Nas Do



## Appendix 4: Ziarat Jamia

The Visitor's address to Divine Lights, recalling Divine Attributes endowed on them, will serve the purpose here.

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبُوَّةِ وَ مُوضِعِ الرِّسَالَةِ وَ مُخْتَلَفِ الْمَلَائِكَةِ وَ مَهْبِطِ الْوَحْيِ  
وَمَعْدِنِ الرَّحْمَةِ وَخَزَانِ الْعِلْمِ وَ مُنْتَهَى الْحِلْمِ وَأُصُولِ الْكَرَمِ وَقَادَةَ الْأُمَمِ وَأَوْلِيَاءِ النَّعَمِ وَغَنَاصِرِ  
الْأَبْرَارِ وَدَعَائِمِ الْأَخْيَارِ وَسَاسَةَ الْعِبَادِ وَأَرْكَانَ الْبِلَادِ وَأَبْوَابِ الْإِيمَانِ وَأَمَنَاءِ الرَّحْمَنِ وَسُلَالَةَ  
النَّبِيِّينَ وَصَفْوَةَ الْمُرْسَلِينَ وَغَيْرَ خَيْرَةٍ رَبِّ الْعَالَمِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

1. Peace be on you, oh you Ahl al-Bayt of the Prophet, and seats of Divine Message and holding receptive attributes of entertaining angels and Divine Inspirations, and mine of Divine Grace and Knowledge, and limit of Fortitude, foundation of Divine Knowledge and leadership of the people and patrons of Bounties, and origin of virtuous and pillars of the benevolent, and commanders of the people and gate pillars of towns, and gates of faith and trustees of the Merciful, and lineage of prophets and selection among messengers and choicest family<sup>1</sup> of the Providence. May Divine Grace and Bounty attend you.

السَّلَامُ عَلَى أَيْمَةِ الْهُدَى وَمَصَابِيحِ الدُّجَى وَأَعْلَامِ الثَّقَى وَذَوِي الْتَهَى وَأُولِي الْحِجَى  
وَكَهْفِ الْوَرَى وَوَرَثَةِ الْأَنْبِيَاءِ وَالْمَثَلِ الْأَعْلَى وَالِدَعْوَةِ الْحُسْنَى وَحُجَجِ اللَّهِ عَلَى أَهْلِ الدُّنْيَا  
وَالْآخِرَةِ وَالْأُولَى وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

2. Be peace on you, oh you Divine guides and Lights of knowledge for darkness (ignorance), banners of the virtuous masters of intellect, leaders in reasoning, refuge of the public and inheritors of prophets and exalted examples, and inviters to virtues, Divine argument to the worldly Eternal peoples may Divine Grace and bounty attend you.

السَّلَامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ وَمَسَاكِينِ بَرَكَاتِهِ وَمَعَادِنِ حِكْمَةِ اللَّهِ وَحَفَظَةِ سِرِّ اللَّهِ وَحَمَلَةِ  
كِتَابِ اللَّهِ وَأَوْصِيَاءِ نَبِيِّ اللَّهِ وَذُرِّيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

3. Be peace on you, oh you source of Declaration God, and home of Divine Bounties and mine of Divine philosophy and guards of Divine secrets, seat of Divine knowledge, and successors of Divine prophets and family (infallible) of Divine Prophets, may Divine peace be on the Prophet and his family. May Divine Grace and Bounty attend you.

السَّلَامُ عَلَى الدُّعَاةِ إِلَى اللَّهِ وَالْأَدِلَاءِ عَلَى مَرْضَاةِ اللَّهِ وَالْمُسْتَقَرِّينَ فِي أَمْرِ اللَّهِ وَالتَّائِمِينَ فِي  
مَحَبَّةِ اللَّهِ وَالْمُخْلِصِينَ فِي تَوْحِيدِ اللَّهِ وَالْمُظْهِرِينَ لِأَمْرِ اللَّهِ وَنَهْيِهِ وَعِبَادِهِ الْمُكْرَمِينَ الَّذِينَ لَا  
يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Be peace on you, oh you inviters to God, and proof positive of Divine Will, and steady in maintaining Divine Commands, and fulfilling Divine love and sincere in maintaining uniquely and exponents of Divine Commands and refrain and dignified devotees, who neither transgress in

words and action, but comply with His Commands. May Divine Grace and Bounty attend you.

السَّلَامُ عَلَى الْأَئِمَّةِ الدُّعَاةِ وَالْقَادَةِ الْهُدَاةِ وَالسَّادَةِ الْوَلَاةِ وَالذَّادَةِ الْحَمَاةِ وَأَهْلِ الدِّكْرِ وَأُولِي الْأَمْرِ وَبَقِيَّةِ اللَّهِ وَخَيْرِيَّتِهِ وَحَزْبِهِ وَعَيْنِيَّةِ عِلْمِهِ وَحُجَّتِهِ وَصِرَاطِهِ وَنُورِهِ وَبُرْهَانِهِ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ

4. Peace be on leaders to Divine invitation and leaders of guidance and leaders of friends and preventers from cistern enemies (of God) and trustees of Divine Text, Divine Commands and Remainder of Divine Lights, selected and Divine Forces, Benchmarks of Divine knowledge, and Divine argument and Divine ways, Divine Lights, Divine Proofs. May Divine Grace and Bounty attend you.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ كَمَا شَهِدَ اللَّهُ لِنَفْسِهِ وَشَهِدَتْ لَهُ مَلَائِكَتُهُ وَأُولُوا الْعِلْمِ مِنْ خَلْقِهِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ الْمُنْتَجَبُ وَرَسُولُهُ الْمُتَرَضَّى أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ وَأَشْهَدُ أَنَّكُمْ الْأَئِمَّةَ الرَّاشِدُونَ الْمَهْدِيُّونَ الْمُعْصُومُونَ الْمُكَرَّمُونَ الْمُقَرَّبُونَ الْمُتَّقُونَ الصَّادِقُونَ الْمُصْطَفَوْنَ الْمُطِيعُونَ لِلَّهِ الْقَوَامُونَ بِأَمْرِ الْعَامِلُونَ بِإِزَادَتِهِ الْقَائِمُونَ بِكَرَامَتِهِ اصْطَفَاكُمْ بِعِلْمِهِ وَارْتَضَاكُمْ لِعَيْنِهِ وَاخْتَارَكُمْ لِسِرِّهِ وَاجْتَبَاكُمْ بِقُدْرَتِهِ وَأَعَزَّكُمْ بِهُدَاهُ وَخَصَّكُمْ بِبُرْهَانِهِ وَأَنْتَجَبَكُمْ لِنُورِهِ وَأَيَّدَكُمْ بِرُوحِهِ وَرَضِيَكُمْ خُلَفَاءَ فِي أَرْضِهِ وَحُجَجًا عَلَى بَرِيَّتِهِ وَأَنْصَارًا لِدِينِهِ وَحَفَظَةً لِسِرِّهِ وَخَزَنَةً لِعِلْمِهِ وَمُسْتَوْدَعًا لِحِكْمَتِهِ وَتَرَاجِمَةً لَوْحِيهِ وَأَرْكَانًا لَتَوْحِيدِهِ وَشُهَدَاءَ عَلَى خَلْقِهِ وَأَعْلَامًا لِعِبَادِهِ وَمَنَارًا فِي بِلَادِهِ وَأَدِلَاءَ عَلَى صِرَاطِهِ غَصَمَكُمْ اللَّهُ مِنَ الزَّلِيلِ وَأَمَنَكُمْ مِنَ الْفِتَنِ وَطَهَّرَكُمْ مِنَ الدَّنَسِ وَأَذْهَبَ عَنْكُمْ الرَّجْسَ وَطَهَّرَكُمْ تَطْهِيرًا

5. I testify, there is no other God but He, having no partner, as He has evidenced for Self, and have testified the angels, and authorities in Divine knowledge of His creation, "There is no other God but Allah, the Omnipotent and Wise, and I (further) testify, Mohammad is His selected devotee and a chosen prophet, sent with guidance and right faith, so as to overpower all other faiths, (being tampered with, in course of time) although it may displease associators, and I further testify you are the learned leaders and guided immaculates, and dignified, nearest, pious, true, selected supplicant to God, holding fast Divine commands, acting as per His Will, being exalted with His Grace, selected knowingly for His knowledge, chosen for Divine Secretes, and selected for His secrets and selecting out of His Benevolence, fortified with His Guidance, and specialized by His miracles, and selected of His Light and helped with His special Holy Spirit, and approved as His representative on earth ,and demonstrated against His creatures and assistant to establish His kingdom and preserve His secrets and depositor of His knowledge and storage of His Wisdom and translator of His Revelation and pillars of His Uniqueness, Witness against His creatures and banners to His creation and Lighthouse of His Kingdom,

having guarded you from trippings and guarded you against temptations and purified you from defilement, and cleared you of doubts.

فَعَظَّمْتُمْ جَلَالَهُ وَأَكْبَرْتُمْ شَأْنَهُ وَجَدَّدْتُمْ كَرَمَهُ وَأَدَمْتُمْ ذِكْرَهُ وَوَكَّدْتُمْ مِثْقَالَهُ وَأَحْكَمْتُمْ عَقْدَ طَاعَتِهِ وَنَصَحْتُمْ لَهُ فِي السِّرِّ وَالْعَلَانِيَةِ وَدَعَوْتُمْ إِلَى سَبِيلِهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَبَدَلْتُمْ أَنْفُسَكُمْ فِي مَرْضَاتِهِ وَصَبَرْتُمْ عَلَى مَا أَصَابَكُمْ فِي جَنْبِهِ وَأَقَمْتُمْ الصَّلَاةَ وَآتَيْتُمْ الزَّكَاةَ وَأَمَرْتُمْ بِالْمَعْرُوفِ وَنَهَيْتُمْ عَنِ الْمُنْكَرِ وَجَاهَدْتُمْ فِي اللَّهِ حَقَّ جِهَادِهِ حَتَّى أَعْلَنْتُمْ دَعْوَتَهُوَيَبَيَّنْتُمْ فَرَائِضَهُ وَأَقَمْتُمْ حُدُودَهُ وَنَشَرْتُمْ شَرَائِعَ أَحْكَامِهِ وَسَنَنْتُمْ سُنَّتَهُ وَصَرَّمْتُمْ فِي ذَلِكَ مِنْهُ إِلَى الرِّضَا وَسَلَّمْتُمْ لَهُ الْقَضَاءَ وَصَدَقْتُمْ مِنْ رُسُلِهِ مَنْ مَضَى فَالرَّاعِبُ عَنْكُمْ مَارِقٌ وَاللَّازِمُ لَكُمْ لَاحِقٌ وَالْمُقَصِّرُ فِي حَقِّكُمْ زَاهِقٌ وَالْحَقُّ مَعَكُمْ وَفِيكُمْ وَمِنْكُمْ وَإِلَيْكُمْ وَأَنْتُمْ أَهْلُهُ وَمَعْدِنُهُ وَمِيرَاثُ التُّبُّوَةِ عِنْدَكُمْ وَإِيَابُ الْخَلْقِ إِلَيْكُمْ وَحِسَابُهُمْ عَلَيْكُمْ وَفَضْلُ الْخُطَابِ عِنْدَكُمْ وَأَيَاتُ اللَّهِ لَدَيْكُمْ وَعَزَائِمُهُ فِيكُمْ وَثَوْرُهُ وَبُرْهَانُهُ عِنْدَكُمْ وَأَمْرُهُ إِلَيْكُمْ

Oh you (infallible) family of the Prophet, cleansing you of everything. You magnified His glory and heightened His dignity and exalted His Benevolence and perpetuated his remembrance (Glorification) and confirmed His Covenant, strengthened bond of supplication unto Him and advised secretly and openly public to put faith in Him and invited them to His way with Wisdom, and approved preaching, and sacrificed your life in gaining His Will, bearing patiently vicissitudes which followed in its wake, and keeping constant at prayers and paying tithe and advising on virtue, forbidding vice, crusading to the degree required, until you exposed His invitation, divulging His obligations, steadyng His Limits, proclaiming Religious Law in His Commands and establishing His Regulations and thus having treaded same through, won His Will and resigned yourself to His pre-destination, and confirmed with the preceding prophets, thus those who turns away from you, is haughty, and it is necessary they should stick to you, and the remiss in your rights shall perish, and Truth is with you and in you, and from you, and to you and you are deserving of it, and mine and legacy of prophetship is with you and the resort of the People (on Judgment Day) shall be to you, and you are to take account of their deeds and decision of mighty affairs is with you, and resolution thereof in you, His text and miracles are with you and His Commands are at your disposal.

مَنْ وَالَاكُمْ فَقَدْ وَالَى اللَّهَ وَمَنْ عَادَاكُمْ فَقَدْ عَادَى اللَّهَ وَمَنْ أَحْبَبَّكُمْ فَقَدْ أَحَبَّ اللَّهَ وَمَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ اللَّهَ وَمَنْ اعْتَصَمَ بِكُمْ فَقَدْ اعْتَصَمَ بِاللَّهِ أَنْتُمْ الصِّرَاطُ الْأَقْوَمُ وَالسَّبِيلُ الْأَعْظَمُ وَشُهَدَاءُ دَارِ الْفَنَاءِ وَشَفَعَاءُ دَارِ الْبَقَاءِ وَالرَّحْمَةُ الْمَوْصُولَةُ وَالْآيَةُ الْمَحْرُورَةُ وَالْأَمَانَةُ الْمَحْفُوظَةُ وَالْبَابُ الْمُبْتَلَى بِهِ النَّاسُ مَنْ أَتَاكُمْ نَجَا وَمَنْ لَمْ يَأْتِكُمْ هَلَكَ إِلَى اللَّهِ تَدْعُونَ وَعَلَيْهِ تَدْلُونَ وَبِهِ تُؤْمِنُونَ وَلَهُ تُسَلِّمُونَ وَبِأَمْرِهِ تَعْمَلُونَ وَإِلَى سَبِيلِهِ تُرْشِدُونَ وَيَقُولُ تَحْكُمُونَ

He who befriended you, verily befriended God, and he who was inimical to you was inimical to God, he who loved you, loved God, and he who bore

malice unto you, verily did he bear malice to God, he who held steadfast to you, verily did he hold steadfast to God, you are the mightiest way, and straight path, a witness on worldly deeds, and an Intercessor of eternity and available Divine Mercy (for forgiveness of sins and admission to Paradise) and you are secret couplets and Preserved Trust, and Gate of Trial, wherewith the public have been tried, Ho who came to you attained salvation, and he who did not, was destroyed, to God, as you are inviting and guiding towards Him, you believe in Him and supplicate Him, and act as per His Commands and preach to His Way and decide as per His Commands.

سَعِدَ مَنْ وَالَاكُمْ وَهَلَكَ مَنْ عَادَاكُمْ وَخَابَ مَنْ جَحَدَكُمْ وَضَلَّ مَنْ فَارَقَكُمْ وَفَارَ مَنْ تَمَسَّكَ بِكُمْ وَأَمَرَ مَنْ لَجَأَ إِلَيْكُمْ وَسَلِمَ مَنْ صَدَّقَكُمْ وَهُدِيَ مَنْ اعْتَصَمَ بِكُمْ مَنْ اتَّبَعَكُمْ فَالْجَنَّةُ مَأْوَاهُ وَمَنْ خَالَفَكُمْ فَالنَّارُ مَثْوَاهُ

Happy are those who befriend you and ruined you are those who bore malice to you and suffered who denied you (as a Divine Light) and misguided were those who denied you (as a Divine Light) and misguided were those who separated from you and successful were those who adhered unto you, and save were those who sought your protection and immune were those who verified you, and guided were those who adhered to you. Paradise was their home, who followed you and hell their abode, who defied you.

وَمَنْ جَحَدَكُمْ كَافِرٌ وَمَنْ حَارَبَكُمْ مُشْرِكٌ وَمَنْ رَدَّ عَلَيْكُمْ فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ أَشْهَدُ أَنَّ هَذَا سَابِقٌ لَكُمْ فِيمَا مَضَى وَجَارٍ لَكُمْ فِيمَا بَقِيَ وَأَنَّ أَرْوَاحَكُمْ وَنُورَكُمْ وَطِينَتَكُمْ وَاحِدَةٌ طَابَتْ وَطَهَّرَتْ بَعْضُهَا مِنْ بَعْضٍ خَلَقَكُمْ اللَّهُ أَنْوَاراً فَجَعَلَكُمْ بَعْرَاشِهِ مُخْدِقِينَ حَتَّى مَنْ عَلَيْنَا بِكُمْ فَجَعَلَكُمْ فِي نُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ وَجَعَلَ صَلَاتَنَا عَلَيْكُمْ وَمَا خَصَّنَا بِهِ مِنْ وَلَايَتِكُمْ طَبِيباً لِحَلِّقِنَا وَطَهَارَةً لِنَنْفُسِنَا وَتَرْكِيبَةً لَنَا وَكَفَّارَةً لِدُنُوبِنَا فَكُنَّا عِنْدَهُ مُسْلِمِينَ بِفَضْلِكُمْ وَمَعْرُوفِينَ بِتَصَدِيقِنَا إِيَّاكُمْ فَبَلَغَ اللَّهُ بِكُمْ أَشْرَفَ مَحَلِّ الْمُكْرَمِينَ وَأَعْلَى مَنَازِلِ الْمُقَرَّبِينَ وَأَرْفَعَ دَرَجَاتِ الْمُرْسَلِينَ حَيْثُ لَا يَلْحَقُهُ لَاحِقٌ وَلَا يَفُوقُهُ فَائِقٌ وَلَا يَسْبِقُهُ سَابِقٌ وَلَا يَطْمَعُ فِي إِدْرَاكِهِ طَامِعٌ حَتَّى لَا يَبْقَى مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَلَا صِدِّيقٌ وَلَا شَهِيدٌ وَلَا عَالِمٌ وَلَا جَاهِلٌ وَلَا دِينٌ وَلَا فَاضِلٌ وَلَا مُؤْمِنٌ صَالِحٌ وَلَا فَاجِرٌ طَالِحٌ وَلَا جَبَّارٌ عَنِيدٌ وَلَا شَيْطَانٌ مَرِيدٌ وَلَا خَلْقٌ فِيمَا بَيْنَ ذَلِكَ شَهِيدٌ إِلَّا عَرَفَهُمْ جَلَالَةَ أَمْرِكُمْ وَعِظَمَ حَطَرِكُمْ وَكَبَرَ شَأْنِكُمْ وَتَمَامَ نُورِكُمْ وَصَدَقَ مَقَاعِدِكُمْ وَثَبَّتَ مَقَامِكُمْ وَشَرَفَ مَحَلِّكُمْ وَمَنْزِلَتِكُمْ عِنْدَهُ وَكَرَامَتِكُمْ عَلَيْهِ وَخَاصَّتِكُمْ لَدَيْهِ وَقُرْبَ مَنْزِلَتِكُمْ مِنْهُ

They are infidels, who denies you and associate are those who fights with you, those who rejected you, shall have the lowest grade of hell. I testify these rights (of leadership, etc.) existed for you in the past and continue for the remaining successors, and your souls, light, earth (pure) is of same

(origin and species) pure and sanctified one by another, God created your Light placing it high above an Arsh, adorning it therewith, until made it bounteous on us through you, and made your residence, giving Divine sanction to glorify His name therein and made us to pray God to shower mercy on you, and specialized your friendship for us, as a source of rectifying our (evil) nature and purifying our soul, thereby purifying us and expiation of our sins (by reverting to penance) so we may be before Him, supplicants with your favour, and declaring Him, by verifying you as (authorized Divine Guides), thus god raised you the highest grade of honoured and residence of the closest (unto Him) and exalted grades of prophets, where did not attain the successors nor surpassed the surpassing, nor preceded the precedent, nor the ambitious succeeded (so far) in his ambition to attain it, so much so in which neither was left 1) the closest angel, 2) nor a revealed apostle, 3) nor a righteous, 4) nor a martyr, 5) nor a Divine, 6) nor an ignorant, 7) nor a mean, 8) nor a noble, 9) nor a virtuous, 10) nor a known rascal, 11) nor a proud tyrant, 12) nor a cursed devil, 13) nor a creature in between, be He acquainted them with mighty function of yours, and your highly dignified position and your mighty importance and your complete enlightenment and your true posting and your steadfast situation and your exalted grade, and your position before Him, and your consideration for Him and speciality before him, and nearness to Him.

بِأَبِي أَنْتُمْ وَأُمِّي وَأَهْلِي وَمَالِي وَأَسْرَتِي أَشْهَدُ اللَّهَ وَأَشْهَدُكُمْ أَنِّي مُؤْمِنٌ بِكُمْ وَبِمَا آمَنْتُمْ بِهِ كَافِرٌ  
بِعَدُوِّكُمْ وَبِمَا كَفَرْتُمْ بِهِ مُسْتَبْصِرٌ بِشَأْنِكُمْ وَبِضَلَالَةِ مَنْ خَالَفَكُمْ مُوَالٍ لَكُمْ وَلِأَوْلِيَائِكُمْ مُبْغِضٌ  
لِلْأَعْدَائِكُمْ وَمُعَادٍ لَهُمْ سَلَمٌ لِمَنْ سَأَلَكُمْ وَحَرْبٌ لِمَنْ حَارَبَكُمْ مُحَقِّقٌ لِمَا حَقَّقْتُمْ مُبْطِلٌ لِمَا  
أَبْطَلْتُمْ مُطِيعٌ لَكُمْ عَارِفٌ بِحَقِّكُمْ مُقَرِّرٌ بِفَضْلِكُمْ مُخْتِمِلٌ لِعِلْمِكُمْ مُخْتَجِبٌ بِذِمَّتِكُمْ مُعْتَرِفٌ بِكُمْ  
مُؤْمِنٌ بِإِيَابِكُمْ مُصَدِّقٌ بِرَجْعَتِكُمْ مُنْتَظِرٌ لِأَمْرِكُمْ مُرْتَقِبٌ لِدَوْلَتِكُمْ آخِذٌ بِقَوْلِكُمْ عَامِلٌ بِأَمْرِكُمْ  
مُسْتَجِيرٌ بِكُمْ زَائِرٌ لَكُمْ لَا تَذْ عَائِدٌ بِقُبُورِكُمْ مُسْتَشْفِعٌ إِلَى اللَّهِ عَزَّ وَجَلَّ بِكُمْ وَمُتَقَرِّبٌ بِكُمْ إِلَيْهِ  
وَمُقَدِّمٌ أَمَامَ طَلِبَتِي وَحَوَائِجِي وَإِرَادَتِي فِي كُلِّ أَحْوَالِي وَأُمُورِي

By my father and mother and soul and family, property and relations, I testify to God and hold you witness thereto, I am verily a believer in you (with attributes delineated above) and in what you believe, denying your enemies and which you have denied of them being aware of your importance and misguidance of your opponents, friendly to him who is friendly to you, indignant and inimical to your enemies, reconciling with him who reconciles with you, and defying him who defies you, verifying him who verifies you, falsifying him who falsifies you, obedient unto you, acknowledging your rights, realizing your grade, aware of your knowledge, sheltered self under your safety, recognizing you, have believed in your reversion and verifying your coming in resurrection awaiting issue of your commands, hoping to witness your rule, admitting your word and complying with your command, bringing myself under your care, I have visited you, to secure your protection near your grave, seeking your intercession, by praying to God the Almighty and Glorious, and I seek

Divine proximity through you, and have put your sake in front to gain my needs and wants, and this is my intention in all my condition and affairs.

مُؤْمِنٌ بِسِرِّكُمْ وَعَلَانِيَتِكُمْ وَشَاهِدِكُمْ وَعَائِيَكُمْ وَأَوْلَكُمْ وَآخِرَكُمْ وَمُقَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ  
وَمُسَلِّمٌ فِيهِ مَعَكُمْ وَقَلْبِي لَكُمْ مُسَلِّمٌ وَرَأْيِي لَكُمْ تَبَعٌ وَنُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يُحْيِيَ اللَّهُ تَعَالَى  
دِينَهُ بِكُمْ وَيَرُدَّكُمْ فِي أَيَّامِهِ وَيُظْهِرَكُمْ لِعَدْلِهِ وَيُمَكِّنَكُمْ فِي أَرْضِهِ

I believe in your secrets and exposed, in those present and absent, first and last, I have directed in all this to you, acknowledged therein with you, my heart is obedient to you and my opinion is subordinate to you and my service is ever ready at your command, until God the Almighty establishes again His faith through you by reverting you then and brings you forth to vindicate justice, empowering you on Earth.

فَمَعَكُمْ مَعَكُمْ لَا مَعَ غَيْرِكُمْ أَمَنْتُ بِكُمْ وَتَوَلَّيْتُ آخِرَكُمْ بِمَا تَوَلَّيْتُ بِهِ أَوْلَكُمْ وَرَبَّيْتُ إِلَى اللَّهِ  
عَزَّ وَجَلَّ مِنْ أَعْدَائِكُمْ وَمِنْ الْجِنِّ وَالطَّاغُوتِ وَالشَّيَاطِينِ وَحَزَبِهِمُ الظَّالِمِينَ لَكُمْ وَالْجَاهِلِينَ  
لِحَقِّكُمْ وَالْمَارِقِينَ مِنْ وَلَائِكُمْ وَالْعَاصِبِينَ لِإِثْمِكُمْ وَالشَّاكِّينَ فِيكُمْ وَالْمُنْحَرِفِينَ عَنْكُمْ وَمَنْ كُلِّ  
وَلِيَجْزِيَهُمْ دُونَكُمْ وَكُلِّ مُطَاعٍ سِوَاكُمْ وَمِنْ الْأَئِمَّةِ الَّذِينَ يَدْعُونَ إِلَى النَّارِ

I am with you, having befriended the last of you (to the same degree) as the first of you and I am away from your enemies (first and second) seeking help of God the Almighty and from their tyrannical devilish Bani Umayyah (who tyrannized you) having disputed your rights and having extricated themselves from your Domination, and having deprived you of your heritage, and having entertained doubt in your genuineness and having dissented from you and from all those attached to, barring you, and from every leader except you and from those, who invite to hell.

فَتَبَتَّنِي اللَّهُ أَبَدًا مَا حَيَّيْتُ عَلَى مُوَالَاتِكُمْ وَمَحَبَّتِكُمْ وَوَفَّقَنِي لِطَاعَتِكُمْ وَرَزَقَنِي  
شَفَاعَتَكُمْ وَجَعَلَنِي مِنْ خِيَارِ مُوَالِيكُمْ التَّابِعِينَ لِمَا دَعَوْتُمْ إِلَيْهِ وَجَعَلَنِي مِمَّنْ يَقْتَضِي آثَارَكُمْ  
وَيَسْأَلُكُمْ سَبِيلَكُمْ وَيَهْتَدِي بِهَدَاكُمْ وَيُخَشِّرُ فِي زُمْرَتِكُمْ وَيَكْرِ فِي رَجْعَتِكُمْ وَيُمَلِّكُ فِي دَوْلَتِكُمْ  
وَيُشْرِفُ فِي عَافِيَتِكُمْ وَيُمَكِّنُ فِي أَيَّامِكُمْ وَتَقَرُّ عَيْنُهُ عَدَا بُرُؤِيَتِكُمْ

May God keep me ever steady until my life under your Domination, and affection, and faith, befitting me to supplicating you and endowing your intercession on me to supplicating you and endowing your intercession on me, making me your best friend, obeying in whatever you have invited me, including me with those following in your footsteps and treading your way and with those guided by you, raising me with your group, reverting me in your resurrection, to avail of your sovereignty, getting honour under your safety and power in your age, thus cooling the eyes in the near future, by seen you exalted.



بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي وَأَهْلِي وَمَالِي مَنْ أَرَادَ اللَّهُ بِكُمْ وَمَنْ وَحَدَهُ قَبْلَ عَنْكُمْ وَمَنْ  
قَصَدَهُ تَوَجَّهَ بِكُمْ مَوَالِيٍّ لَا أُحْصِي ثَنَاءَكُمْ وَلَا أُبْلَغُ مِنَ الْمَدْحِ كُنْهَكُمْ وَمِنْ الْوَصْفِ قَدْرَكُمْ  
وَأَنْتُمْ نُورُ الْأَخْيَارِ وَهَدَاهُ الْأَبْرَارِ وَحَجَّجَ الْجَبَّارِ بِكُمْ فَتَحَ اللَّهُ وَبَكُمْ يَخْتِمُ اللَّهُ

May my father, mother, soul, wife, property be sacrificed for you. He who intends to approach God had better start with you, and he who realized His Uniqueness followed you, and he who thought of Him, directed to you, making you friends. I am unable to admire you fully, neither can I attain the stage of your admiration, nor can I appreciate the extent of your worth, as you are selected Divine Lights and guides of the virtuous and Divine expositors, He started with you and ended with you.

بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي وَأَهْلِي وَمَالِي مَنْ أَرَادَ اللَّهُ بِكُمْ وَمَنْ وَحَدَهُ قَبْلَ عَنْكُمْ وَمَنْ  
قَصَدَهُ تَوَجَّهَ بِكُمْ مَوَالِيٍّ لَا أُحْصِي ثَنَاءَكُمْ وَلَا أُبْلَغُ مِنَ الْمَدْحِ كُنْهَكُمْ وَمِنْ الْوَصْفِ قَدْرَكُمْ  
وَأَنْتُمْ نُورُ الْأَخْيَارِ وَهَدَاهُ الْأَبْرَارِ وَحَجَّجَ الْجَبَّارِ بِكُمْ فَتَحَ اللَّهُ وَبَكُمْ يَخْتِمُ اللَّهُ وَيُنَزِّلُ الْغَيْثَ  
وَبَكُمْ يُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَبَكُمْ يُنْفِثُ الْهَمَّ وَيَكْشِفُ الضَّرَّ وَعِنْدَكُمْ  
مَا نَزَلَتْ بِهِ رُسُلُهُ وَهَبَطَتْ بِهِ مَلَائِكَتُهُ وَإِلَى جَدِّكُمْ بُعِثَ الرُّوحُ الْأَمِينُ آتَاكُمْ اللَّهُ مَا لَمْ يُؤْتِ  
أَحَدًا مِنَ الْعَالَمِينَ طَاطًا كُلُّ شَرِيفٍ لَشَرَفِكُمْ وَبَحَّعَ كُلُّ مُتَكَبِّرٍ لِبَاعْتِكُمْ وَخَضَعَ كُلُّ جَبَّارٍ  
لِفَضْلِكُمْ وَذَلَّ كُلُّ شَيْءٍ لَكُمْ وَأَشْرَقَتِ الْأَرْضُ بِنُورِكُمْ وَفَارَ الْفَائِزُونَ بِوَلَايَتِكُمْ بِكُمْ يُسَلِّكُ إِلَى  
الرِّضْوَانِ وَعَلَى مَنْ جَحَدَ وَلَا يَتَّكُمُ غَضَبُ الرَّحْمَنِ

It rains on your account, and the sky is ready for your sake from falling on Earth with His sanction and He eliminates woe for your sake, drives out losses on your account and what was revealed unto His prophets is with you, and His angels come to our forefather (Prophet) and did Gabriel come to Him on whom God endowed, what He did not endow on any of the worlds. Every greatness surrendered to your greatness, and were subdued all the haughty in due obedience toy, and your grandeur brought down all the tyrants, and everything was disgraced for you, and Earth was enlightened with your Light, and those who attained salvation did succeed under your Domination and the way to Divine Will lies in you, and Divine Wrath befalls on him who disputes your Domination.

بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي وَأَهْلِي وَمَالِي دِكْرَكُمْ فِي الدَّاكِرِينَ وَأَسْمَاؤُكُمْ فِي الْأَسْمَاءِ وَأَجْسَادُكُمْ  
فِي الْأَجْسَادِ وَأَرْوَاحُكُمْ فِي الْأَرْوَاحِ وَأَنْفُسُكُمْ فِي النَّفُوسِ وَأَنَارُكُمْ فِي الْأَنَارِ وَقُبُورُكُمْ فِي الْقُبُورِ  
فَمَا أَحَلَّى أَسْمَاءَكُمْ وَأَكْرَمَ أَنْفُسَكُمْ وَأَعْظَمَ شَأْنَكُمْ وَأَجَلَّ خَطَرَكُمْ وَأَوْفَى عَهْدَكُمْ وَأَصْدَقَ  
وَعْدَكُمْ كَلَامَكُمْ نُورٌ وَأَمْرُكُمْ رُشْدٌ وَوَصِيَّتُكُمْ تَقْوَى وَفِعْلُكُمْ خَيْرٌ وَعَادَتُكُمْ إِحْسَانٌ  
وَسَجِيَّتُكُمْ كَرَمٌ وَشَأْنُكُمْ الْحَقُّ وَالصِّدْقُ وَالرِّفْقُ وَقَوْلُكُمْ حُكْمٌ وَخَتَمٌ وَرَأْيُكُمْ عِلْمٌ وَحِلْمٌ وَحَرَمٌ

May my father, mother, soul, wife, and property be sacrificed for you. Your remembrance exists (say in prayers) where Divine Remembrance



takes place, you names are of Divine names (as manifestation of his attributes). Your bodies buried as with others (but not alike), souls as with those of others and spirits likewise, and signs likewise and graves likewise. How sweet are your names, precious your souls, highest your importance, worth your appreciation, fulfilling your promise, truest your pledge, light is your word, wisdom lies in your command, piety in your will, and virtue in your action, obligation is your habit, generous your disposition, and righteousness, truth and leniency in your position, command finality in your word, knowledge, forbearance and resoluteness in your opinion.

إِنْ دُكِرَ الْحَيُّ كُنْتُمْ أَوَّلُهُ وَأَصْلُهُ وَفَرَعُهُ وَمَعْدِنُهُ وَمَأْوَاهُ وَمُنْتَهَاهُ بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي  
كَيْفَ أَصِفُ حُسْنَ ثَنَائِكُمْ وَأُحْصِي جَمِيلَ بَلَائِكُمْ وَبِكُمْ أَخْرَجَنَا اللَّهُ مِنَ الدَّلِّ وَفَرَّجَ عَنَّا  
غَمَرَاتِ الْكُرُوبِ وَأَنْقَذَنَا مِنْ شَقَا جُزْفِ الْهَلَكَاتِ وَمِنَ النَّارِ بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي بِمُؤَالَاتِكُمْ  
عَلَّمَنَا اللَّهُ مَعَالِمَ دِينِنَا وَأَصْلَحَ مَا كَانَ فَسَدَ مِنْ دُنْيَانَا وَمُؤَالَاتِكُمْ تَمَّتِ الْكَلِمَةُ وَعَظُمَتِ النِّعْمَةُ  
وَاتَّسَلَفَتِ الْفُرْقَةُ وَمُؤَالَاتِكُمْ تُقْبَلُ الطَّاعَةُ الْمُفْتَرَضَةُ وَلَكُمُ الْمَوَدَّةُ الْوَاجِبَةُ وَالْدَّرَجَاتُ الرَّفِيعَةُ  
وَالْمَقَامُ الْمَحْمُودُ وَالْمَكَانُ الْمَعْلُومُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَالْجَاهُ الْعَظِيمُ وَالشَّأْنُ الْكَبِيرُ وَالشَّفَاعَةُ  
الْمَقْبُولَةُ

If virtue can be quoted, you are the first and foundation, offshoot and mine, resort and termination thereof. May my father, mother, soul be sacrificed, how can I admire your beauty and estimate glory of your trial? For your sake (1) did God extricate us from disgrace, and (2) eliminated our grief, (3) set us free from valley of destruction and hell (by embracing Islam and love for Divine Lights). May my father, mother and soul be sacrificed for you, in maintaining your friendship. God taught us the Banners of Religion, rectifying our worldly defects and through your attachment, was completed His (decisive) Word, bounties made mighty, gathered together the distracted, and through your attachment, was obligatory obedience unto Him admitted, and for you is obligatory on us to foster affection, and high grades and the selected pace (of intercession) and known place before God, the Almighty and Mighty Honour and great importance and admissible intercession.

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا  
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ سُبْحَانَ رَبَّنَا إِنْ كَانَ وَعْدُ رَبَّنَا لَمَفْعُولًا يَا وَلِيَّ اللَّهِ  
إِنَّ بَيْنِي وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ ذُنُوبًا لَا يَأْتِي عَلَيْهَا إِلَّا رِضَاكُمْ فَبِحَقِّ مَنْ ائْتَمَنَكُمْ عَلَى سِرِّهِ  
وَاسْتَرْعَاكُمْ أَمَرَ خَلْقِهِ وَفَرَنَ طَاعَتَكُمْ بِطَاعَتِهِ لَمَّا اسْتَوْهَبْتُمْ دُنُوبِي وَكُنْتُمْ شَفْعَائِي فَإِنِّي لَكُمْ  
مُطِيعٌ مَنْ أَطَاعَكُمْ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَاكُمْ فَقَدْ عَصَى اللَّهَ وَمَنْ أَحَبَّكُمْ فَقَدْ أَحَبَّ اللَّهَ  
وَمَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ اللَّهَ

Oh our Providence! We have put faith in what You have revealed and followed the Prophet, write us down among the witnesses and distort not our heart after having guided it, and grant us from You mercy, verily You are

mighty at granting. Glorious is our Providence to fulfil His Promise. Oh (12th) Divine Light! Verily, between me and God, the Almighty are sins, which cannot be resolved, except under your will; therefore, I plead Him who made you trustee of His secretes, and left to your care affairs of His creation and promised obedience to you, obedience unto Him when time of forgiveness of my sins comes, be my intercessor, for verily, I am supplicant to you. He who obeyed you, verily obeyed God, and who sinned against you, verily did he sin against God, and he who loved you, verily did he love God, and he who was inimical to you, verily he was inimical to God.

اللَّهُمَّ إِنِّي لَوْ وَجَدْتُ شَفْعَاءَ أَقْرَبَ إِلَيْكَ مِنْ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الْأَخْيَارِ الْأَتْمَةِ الْأَبْرَارِ  
لَجَعَلْتُهُمْ شَفْعَائِي فَبِحَقِّهِمْ الَّذِي أُوجِبْتَ لَهُمْ عَلَيْكَ أَسْأَلُكَ أَنْ تُدْخِلَنِي فِي جُمْلَةِ الْعَارِفِينَ بِهِمْ  
وَبِحَقِّهِمْ وَفِي زُمْرَةِ الْمَرْحُومِينَ بِشَفَاعَتِهِمْ إِنَّكَ أَرْحَمُ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ  
الطَّاهِرِينَ وَسَلَّم تَسْلِيمًا كَثِيرًا وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ وَإِلَى ابْنِ عَمِّكَ

Oh my God, had I found intercession of any other being nearer to You than of Mohammad and his immaculate family, the chosen pious leaders, I would certainly have made them my intercessors. For their sake, which You have taken on You, I pray you include me among those merciful groups with intercession, for verily, You are most Gracious of the Gracious, and send Your mercy on Mohammad and on his immaculate family and immense peace be on them. Enough is God as the Best Architect (of human destiny).

#### Note

1. Where God addressed them as family, it is admissible

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