

SET-I

TRANSLATED - WITH COMMENTARY
OF
DIVINE LIGHTS
BY
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PRICE-IN-HYD'BAD 1. 8. 0-8-0
POSTAGE EXTRA FOR OUTSIDE

For Corrigenda of all Sets please see Set VII.

FOREWORD.

In attempting to translate and compile a brief Shia Commentory in English, so far not done, reference has been made to the Urdu Commentory viz., "Umdatul Bayan" and "Translation of Glorious Koran by late Syed Maqbool Ahmed of Delhi" who has restricted its exposition to Divine Lights (The Immaculate Ahlul Bait), heavenly born, inspired by Divinity, to exemplify in person, Divine Philosophy of the Text, and who shall bear witness to human acts; each of his own age as also claimed by Jesus (vide St. John Chap. VII-7& 8, Chap. VIII-16. Their connection with Divine Text will continue to Day of Reckoning; their exposition is genuine and avoids those of exponents of other sects in Islam, to do away with litigation which is not the object aimed at here.

To shape the conduct and code of life of Readers, morals are drawn to properly understand the ethical value propounded in Divine Philosophy of the Glorious Koran, which is both a Science and an Art, at the same time. In fact, critical study of lives of these Divine Lights, rightful exponents of the Text, will give a sound training in solution of problems of every day life.

Following the Life of Ali, who is a hero of the Text, with that of remaining members of Ahlul Bait, about whose affection the Prophet so often reiterated are inseparately connected tenets of the Shia sect; and their cult in Islam is absolutely based on their guidance.

The mighty ceremony, in the valley of Khum, consecrated by Prophet on 18/12/9th Hijri, under Divine Commands, during his final pilgrimage is held a great festival with the Shia sect; the sermon of the Prophet on that day, being of great importance with Shiahhs, has been brought under Appendix "A" in this Commentory.

Advantage of sermons of Shia preachers, occasionally visiting Hyderabad-Dn. has been taken in, for the elucidation; and on ethical side, relative reference

has been made, in New Dictionary of Thoughts, to learned Divines.

As the composition and correction of proofs of Divine Text and translation have been carried out singly, no pretensions to their freedom from slips and failings, otherwise, have been filed; rather benevolence of Shia perusers has been craved by corrections thereof.

To make it within reach of possible pocket of every English knowing Shia Faithful, actual expenses incurred in purchase of cheapest material, and meeting printing charges consistent with its life and neatness, have been added to arrive at the rate, now offered, at I.G. Rs. 0-2-3 per set of 16 sheets bound of Arabic and English, in limited copies (1000) at Rs. 4/8/- for the entire set. (Amount payable strictly in cash advance postage extra). In order to enable monthly purchase few hundreds of them, in suitable sets, will be issued. Those desirous of going for the whole Text may please get their names registered with the undersigned.

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11-5-437; Red Hills, Hyd.

HYDERABAD-DECCAN,

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APPENDIX I.

DOCTRINES OF SHIA FAITH

(1) GOD:—God is a Personal Unique Being, unlike Creation, Eternal All Hearing, All Seeing, Omniscient, Glorious in Nature, Self Existent Omnipotent, Bountiful, True, Just, as to Divinely qualify obedient devotees Wise and Praiseworthy, Arrogating to Self on Commands and refrain, Self-willed as to be ready to part with it to the trustworthy in punishing, rewarding, killing, enlivening, and remitting; perfect, Self-sufficient, having no attributes of His creatures. In other words, He is not in need of space for Self, time to take action to create, take account, punish, or reward; He is not in need of rest to overcome fatigue as needed by creation or motion to bring into action His will. HE has neither body, soul, form shape, nor in need of penetration to qualify any with His attributes nor product, mass, nor in need of a son, a daughter, a wife or a partner. As sole Sovereign, He is not emanant, ever indispensable to creation thus able to withdraw bounty Supreme in will, invisible, invincible, immutable, intangible, incomprehensible, indefinite in circumspection, indefinable, indescribable; He has declared himself, in His enlightened Book cosmologically, ontologically, teleologically (to qualify them Divinely under Obedience) appealing to human reason, and through His chosen Divine Lights, taught of Him to stick to the cult Thus anything attributed to Him in His unique unlike nature, or attributes personal (when expressed allegorically in qualifying His Devotees) or active or cult, giving reference to His Text, apart from His exposition by Divine Lights, is not acceptable, being association and contrary to Divine intuition and will of the sole Sovereign, self-willed, Whose will shall be done. Actions of Divine Lights lead to Divine Will—goal of man and need to be emulated, if salvation, proximation to Divinity is desired.

(2) *Prophetship*: As there is no comparison between Him as Creator and man as a creature, how can His will be declared and attributes be exemplified, except allegorically and through a medium He therefore created, before creation, Light of Muhammad, from whom emanated 13 other Lights, to so qualified all of whom, He declared, under intuition His will lying in His Devotion. From this, emanated, Lights of remaining Prophets, in proportionate degrees, who all thus so became Divine taught. Their entire knowledge of the Text is limited to these 14 Divine Lights. Language whereof has therefore to be mostly allegorical, as creation at large being incompetent to appreciate it (will-being in comprehensible as at time in sleep of Ali lay His Will and slaying Infidel Amr-Bin abdewad in Battle of Trench). This has been the case, with previous revelations of preceding prophets. None, but these prophets, are therefore entitled to comment, on respective enlightened Books; following them is like following Divine Path. They manifest Divine Commands and Refrain, His unique Nature in sincere devotion to Him alone entirety in Divine Love, being duly authorised to lead on Divine Way.

(3) *Free Will and Predestination*: This is unfathomable, beyond human reason; man, once being convinced of His existence, is bound to carry out Commands of His Will, willy-willy; To exemplify which, He produced models in Divine Lights", e.g., "wisdom" or Divine Knowledge is manifested in Prophet as a messenger from Him; invincibility in ALI, as a Divine Potence; forbearance in Hasan, as Divine Clemency; patience in Husain, modesty in Fathima; subject to withdrawal at Divine Will; so to infuse and maintain Divine Awe all acting as per Divine Will, to manifest Divine attributes in Administration and glory when needed to obtain human goal to Divine proximity, by emulating them, praying forgiveness, on Reckoning Day, for those who followed their way, as per their dictation; and cursing

those who proved otherwise being slaves to their passions by following the devil, by disregarding their advice, and thus facing Divine Will, setting at naught, His Justice, Omnipotence, Self-will, Wisdom, and Truth; and taking advantage of His Clemency, for their worldly actions, without having an idea of having to account in future, and final condemnation, on Day of reckoning as against those admitted to Divine Proximity, by having followed Divine Lights, the repositories of Divine Will.

(4) Human obligations, laid down by God, are in nature creative and operative in action former fall under Divine knowledge; and the latter issue under human agency, neither entirely free, nor determined completely; by Divinity; but in between; His will has been variously exposed as (i) in obligatory, (ii) desirable, (iii) illegal, (iv) undesirable and (v) optional functions. All obligations are conditional on (i) no hindrance to discharge, them (ii) health, (iii) capability of organs (iv) and means available for the same, before justice is dispensed, on reward or punishment meted out by Divinity.

(5) "Kursi" is "Divine knowledge" restricted to God.

(6) "Arsh" is "Divine knowledge granted to 14 Lights".

(7) "Death" is tidings to the faithful, and threatening to infidels, and doubtful to the sinful Shias; world being prison to the faithful, and paradise to the infidels. (Some faithful die smiling, which means rewards have started therefrom; others under suffering, which means terminating punishment therewith; whereafter follows comfort and vice versa for infidels, all based on justice). The state of a faithful after death, is as though he returned home, after a long journey; and that of an infidel, a run away slave, brought before his master.

(8) *Questioning in grave*: This is a fact and punishment there mainly pertains to (i) carrying tales, (2) ill-temper, and (3) disregard to purification of body, for which he will be held up.

(9) *Resurrection*: This is a fact. (i) Prophet Ezra or Eremiya vide Couplet 259 of the Sura "Cow", (2) Seven Sleepers of the Cave, (3) and enlivening of the dead by Jesus are a proof to the above. Even resurrection of Jesus is practically universally admitted by men of revealed religions. It cannot be construed with transmigration, as latter denies, (1) paradise, (2) perdition, and (3) Reckoning Day.

(10) *Cistern (Houz-e-Kowser)*: is a fact granted to Prophet, on which Ali shall feed his friends with water, when they shall never get thirsty latter, driving out his enemies.

(11) *Intercession (Shafaat)*: This is a fact in Islam. Those, whose tenets and cult are approved by God shall be entitled thereto.

(12) *Reward and Punishment* are facts, as per Divine promise and justice; but self-will shall relax punishment.

(13) *Record of Deeds*: are facts and wasteful talk and action being prejudicial to one's interest, be avoided.

(14) *Reefs (Aaraf)* are elevated banks between hell and heaven upon which, shall stand Divine Lights admitting those to paradise known to them and interceded on behalf of those standing by them.

(15) *Bridge (Sirath)* is a crossing for all and represents in the world in the person of Divine Lights knowledge of whom and compliance with their Commands shall lead to salvation.

(16) *Detention in the Quarantine (Wukuf)*: These are 50 in number of 1000 years duration, where the sinners shall be detained for their failings, as per proved charges against them.

(17) *Questioning and Accounting*: God shall question Prophets, and latter their successors, and successors shall demand accounts from their followers. This means God measures acts of HIS creatures, in scale-pan of Divine Lights. Of course, those, who have no sins or their sins remitted due to penance are excepted; sins of culprits shall be established, against them, for their denial, through witnesses of their own organs.

(18) *Paradise and Hell*: These are facts, as permanent abodes of bliss and pain for their residents; and sinful unique worshippers, under intercession, shall merge from hell, after undergoing punishment. Divine Selection to hurl to Hell are Mohammad and Ali (24th couplet Surah Qaf).

(19) *Associators of Divine Lights*: Those who attribute, suspending divinity in administration of the world to them, like a sect in Jews, Christians and Magians are worst to suffer, on reckoning day, as it denies His attribute of Indispensibility to creation.

(20) *Traditions*: These are of four species (i) related by hypocrites, to gain worldly interest are allegations against Prophet; (ii) those, who heard from Prophet but did not eschew properly; (iii) those who heard but did not hear the subsequent superceding tradition; (iv) those relating 'de facto' are of Divine Lights.
(Vide Note)

Note: The last specie is the only reliable and actionable, not conflicting with the Text, else, it should be deemed to have been tampered with.

176. The first of the three is the "General" which is the most common and is found in all the other two. It is the only one which is not a "special" and is the only one which is not a "particular".

177. The second of the three is the "Particular" which is found in all the other two. It is the only one which is not a "general" and is the only one which is not a "particular".

178. The third of the three is the "Special" which is found in all the other two. It is the only one which is not a "general" and is the only one which is not a "particular".

179. The fourth of the three is the "General" which is found in all the other two. It is the only one which is not a "particular" and is the only one which is not a "special".

180. The fifth of the three is the "Particular" which is found in all the other two. It is the only one which is not a "general" and is the only one which is not a "special".

181. The sixth of the three is the "Special" which is found in all the other two. It is the only one which is not a "general" and is the only one which is not a "particular".

TRANSLATION OF THE GLORIOUS KORAN

*(I commence) in the name of Allah, The Merciful,
The Compassionate*

—:0:—

1. All Praise be to Allah, The Lord of all creations. (1) The Merciful, The Compassionate. (2) Sovereign (sole) of day of 2. reckoning (3) To Thee do we worship and from Thee do we seek help. (4) Lead us through the (a) right path. (5) The path of those, on whom Thou hast endowed bounties. (6) and not those on whom befell Thy wrath nor those, who have deviated from right path. (7)

Ist Para

MORAL :

1. This Surah was twice revealed and is repeated twice daily in prayers, it claims all kinds of praise to God Who created man and endowed on him wisdom to obey Him and is Merciful to the forgiven i.e., one who commits sins, is penitent and undoes evil, and is forgiven under Divine Grace.

2. He is Sole Judge of Reckoning Day, faith in which will make every one fear Him, pray to Him and pray Help from Him to keep him on approved path of the virtuous against the offenders and misguided (condemned to Hell) who falsified and disobeyed His Commands and adopted other leaders than those Immaculate appointed by God.

5 (a) Fine sword like sharp path, leading to guidance.

(2) If personified, they represent Ahlul-Bait.

Note Beginning of Every Surah in name of God is a couplet.

CHAPTER ON COW

*I commence in the name of Allah, The Merciful :
The Compassionate*

1. (a) Letters divining Secrets. (1) This is the Text of †which †mention is in one, preceded by them) wherein there is no doubt guidance for the devotee (2) who believe in Hidden, are steady at prayers and spend out of what 'We' have endowed on them. (3) And who believe in what is revealed unto (a) you and what was revealed before †you and who (also) are certain of Eternity. (4) These are on guidance from their creator and these shall be redeemed. (5) Those who hide, i.e., deny judgment shall not embrace faith (no matter) how much so ever you frighten them or not; it is all one to them. (6) God has sealed their hearts and ears and are curtains drawn before their eyes and for them is intense punishment. (7)

This is " Faith " in theory and practice

Ist Para

MORAL :

1. Letters Divining secrets are personified in Ahlul Bait and Prophet said their connection with text shall continue till Day of Judgment when they meet him near cistern.

(1) Because, text describes their disobedience and punishment to which they will be subject, for like offence. As also attributes of Divine Guides or Lights and their relative birth of Heaven are compared with those of general public born of earth again they receive direct training from Providence.

2. Salvation is for those who are qualified by Taqva (Piety).

(2) Believe in unfathomable facts re God Prophet Imam and His Designs all based on Justice. (3) "Believe in text and preceding texts". (4) "Certain" of Reckoning Day. (5) "Steady at prayers. (5) Spend what they posses in property and knowledge for those in need of them. And from amongst men, are some who say "we believe in God and Judgment day but they tare not so (sincerely. (8) They deceive God and those who embraced faith but they do not deceive any but self and are not aware. (9) In their hearts is disease of doubt and God intensifies it; for them is intense punishment in consequence of falsifying facts. (10) When they are asked not to stir up dissension, they say "we are only peacemakers." (11) Beware, verily these are dissenters but they do not realise. (12) When they are asked to believe as others, They say, "what! shall we believe as stupid - Beware - they are stupid; but they do not know. (13) When they meet faithful, they say, we believe (In Islam) when they happen in solitude upon devils, they say "we are with you. Verily we were humbugging. (14) God shall deride them (on judgment day) by leaving them to their fate due to their disobedience, where in they are blind folded. (15) These are persons who exchanged, misguidance for guidance, which transaction did not prove beneficial and they were not guided in adopting this course; as purchase (a) of misguidance leads to loss of

(8-a) This is allegorical due to love and attachment to children. They cannot think ahead nor see ahead.

(9-a) i.e., they, are hypocrites or insincere pretenders to faith.

(10-b) Involved in self-deception re-religious ordinance.

reason (i.e., faith) main capital. (16) Their example resembles those who lit up fire; when it illuminates surroundings, God removes (this artificial) light and leaves them in their (original) darkness when they can't see. (17) They are deaf (to Truth); dumb (in maintaining truth) and blind (in realising signs of truth) and they will not retreat (from misguidance). (18) Or their example is alike (those taken up) in heavy downpour of Heavenly (rainfall) wherein is darkness, thunder and lightening; out of fear of death, they thrust their fingers into their ears; God has gained round in fidsels. (19) Lightening is just, at the point of dazzling their eyes; when it lightens about them, they walk (a) therein; when darkness overtakes them they stand (b) over; if God wished, He could have (otherwise) deprived them of (their power of) hearing and sight; verily God is Omnipotent. (20)

2nd Para

MORAL :

Full characteristics of hypocrites are indicated in this Para and every true seeker of truth should try to avoid the apparent ways adopted by them,

See how modern intelligence is discarded by God.

(16-a) They got temporary (interest) worldly advantage at cost of faith (capital) by hypocrisy for paltry worldly benefit.

Loss of which means loss of Eternity as the Hypocrites shall be condemned to Hell of lowest grade.

(20-a) This is allegorical when Islam offers booty in battle, they participate therein.

(20-b) When question of life giving comes in,—they keep off.

due to their love for worldly pleasures, which they could not sacrifice for Eternal happiness about which they did not feel certain and acted on "A bird in hand is worth, two in bush without realising "God's Promises are sure to be fulfilled."

O you (addressed to all those men of matured age), pray unto your Providence, He who created you and those before you (i.e., Universal creator sole and one) Certainly (no wonder) you become God-fearing i.e., Chaste. (21) Who made earth for you mattress and and the skies, roof and poured from above (clouds) rain with which grow a variety of fruits (and vegetation) for you, hence do not as sociate any with God, whereas you (fully) know. (22) If you hesitate in what (text) says we have revealed unto Our creature (Mohammed), (better) bring one chapter like it if you are right (in support thereof. (23) If you did not do so and you shall never be able to do so (in future) fear the Fire, fuel whereof are the men and rocks; (of Sulphur) which are prepared for Infidels. (24) and (O Ye Prophet) give tidings unto those, who embraced faith and discharged acts of virtue, that, for them, are "paradises" below which flow streams; when on

Note force of the word certainly as it proceeds from God.

As per His claim He alone None Else has power to fertilise soil Yielding crops.

According to grades:—(1) Paradise Eden, (2) Paradise Firdaus, (3) Paradise Naeem, (4) Paradise Aliya, (5) Paradise Maawa, (6) Paradise Dar-us-salam, (7) Paradise, Mukam, (8) Paradise Khuld, (9) Grades of Hell.

Similarly there are '7' grades of Hell (1) Jahan-nam (2) Laza, (3) Hotamma, (4) Sakar, (5) Jahim, (6) Saeer, (7) Hawiya.

entrance there in shall they be served with fruits as food, shall they say these are they have had heretofore, (in the world) and shall come unto them similar (to those in appearance and shape but not in taste) and therein for them are pure mates (nymphs) and wherein shall they ever abide. (25) Verily God does not refrain from exemplifying a mosquito or a meaner one than that; and those who have embraced faith know that (exemplification) from their Providence is a fact; and those who have denied, say what does God mean thereby? most are guided thereby and most get astray at this and none but the disobedient are led astray. (26)

3. Those who breach their promises with God and fan discord amongst those with whom God has obliged them to keep accord and fan litigation on earth; these are very persons to suffer in eternity. (27) Why do you deny (existence) of God when He has given you life, when (before which) you were nothing, Then you will die and again you will be raised (alive) in his presence (to account for His deeds. (28) It is He who created everything on earth and then attended to creating sky of which He produced seven; He is alone acquainted with everything (Omniscient). (29)

3rd Para

MORAL :

1. God points out how faith can be developed to attain perfection by continuous timely prayers—and which is sure to lead to Salvation; reminding of His Obligation, remembrance of which will keep you ever obedient to Him; without attaching like affection to others.

2. To eliminate misgivings of mind. He, in proof of His being your creator, reminds you, of

what and where you were, before it: and once He brought you, after giving you, time limit, in this world to gain your Eternal Grade, He will again raise you alive to send you to respective grade of paradise or Hell. If you persist still, then He challenges you to bring a like chapter of Koran failing which you stand to condemnation of Hell. Hence do not doubt, but with proofs adduced, submit to His Existence, howsoever trifling the proofs appear to you. Be not of those dissenters, whose purpose is merely to fan dissension under devil's leading to perdition.

O ye Prophet Recall, when the Providence said unto angels that He shall (ever) (a) be appointing His representative on earth, they said, "Even though they be fanning dissension and causing blood shed; while we pray unto Thee." Then He said "you don't know what I know." (30) and Adam was taught knowledge of all things (in presence of angels) and questions on the same were put before angels and He said "if you are justified in your claim, name what these are. (31) Angels importunately prayed unto God "grand is Thy glory" we bear no knowledge beyond what we are taught. Verily "Thou art all knowing." (32) Then he commanded Adam to point out to them their names (with their properties) when Adam taught them the knowledge of things, God addressed them "Did not I remark I have knowledge of hidden in earth and heavens and also I know what you expose and (a) impose (33) Recall when I commanded angels to kneel down before Adam, all knelt down except "Iblis" (b) (Arch-angel) who refused and turned away and proved himself among Infidels. (34) and We told Adam to abide in Paradise with his wife and eat thereof what they chose but not to (c) approach that tree, lest they might become disobedient. (35) The Satan (d) planned to expel them and (e) succeeded in removing them from where they were and We

commanded them to get down "where you will be enimical to one another and you will have sojourn on earth with property for time being." (36) Then Adam received some intercessory prayers, upon utterance of which, their penance was admitted by God. Verily He is mighty at admission of penance and mighty at forgiving sins. (37)

We commanded "you will get down (on earth) and when you shall receive guidance from "Me" (alone) he who shall follow it, will have no fear of future nor be sorry for the past, (sins). (38) those who shall refuse and falsify (My guides) those are the very persons to be condemned to Hell, where in they shall ever remain. (39)

4th Para

MORAL :

God clearly states "Appointment of His Representatives on Earth is absolutely reserved for Him." which allured angels to put forth their claim, and which is refuted by God, on their being not capable ; in spite of being immaculate ; (this proves superiority of Divine Messengers i.e., Prophets over them) Marginal notes be studied very carefully to realise the entire issue of Adam's loss of Paradise and regain thereof.

2. This Para (clause—and couplets) are the essence of the text. Man, as progeny of Adam, is subject to evil influence of Devil, (created as a test) who is enemy of man, as on his account, he (Devil) was cursed and sent out of Heaven and by virtue of his prayers, he got amends to swerve man from right path, by seating self in his very heart and persuading under mental misgivings—which, when man forgets "Divine warnings" Zikrullah over rule him but on recollection, he should plead, on intercessory prayers

unto God, by undoing sins and rectifying self and directing self to God by following Divine Guides who are Immaculate, in preference to pretenders to guidance, who are neither Immaculate, nor bear knowledge of Divine Text as revealed to Prophet and his revered immaculate family, be peace on them. (They are Divine Lights, having come from Heaven with Divine knowledge.)

O' Ye Jews (sons of Jacob) always remember My bounties which I have endowed (on you) fulfil the covenant contracted with Me so that I may fulfil My contract with you (of admitting you in Paradise) and fear Me alone. (40)

First Five Books of Old Testament.

And believe what I have revealed unto My Prophet which confirms what is revealed herebefore. (a) In Thorah Bible, Psalms) and do not deny, being first amongst them and don't change My commands for paltry gifts and fear Me alone. (41) Don't expose falsity in place of facts and don't hide

(30-a) This appointment being His Prerogative, and none can dare claim.

(33-a) They had desired to become his Representative on earth.

(34-b) In fact by birth, he was spirit (of fire) and not angel.

(35-c) They were asked not to approach a certain tree which bore divine knowledge reserved for Ahlul Bait.

(36-d) By swearing (falsely) by God.

(36-e) Adam forgot what God, had fore warned him about devil and so on swearing of satan he (adam) accepted it (his suggestion) in supercession of Divine warning. This led to Adam's expulsion, although, he did not taste of the tree which he was forbidden.

the facts intentionally; (42) keep on paying tithe, and say prayers in congregation. (43) What! you advise others for adopting virtues and forget the same for yourself; inspite of the fact you are reading the Text, don't you have commonsense (to act accordingly?) (44) Seek My help with prayers and fasts, verily prayers are hard upon all, except who fear Me. (45) Who are certain to face Us (on Reckoning Day) and present themselves before Our Majesty. (46)

5th Para

MORAL :

1. Paradise is promised to those (1) who always thank God, by praying for their sins, doing penance for their draw backs and thanking Him for innumerable gift of bounties of reason, health, wealth etc., (2) Who fulfil the trust, reposed in them, by regular prayers, fasts, tithe and self sacrifice, do every virtues, refrain self from sins and, prevent others and associate the virtuous avoiding the vicious. This is infact:—accepting sincerely (foundation of faith) (1) (a) Usule-din and following (2) Furu which is common Divine dictum for all religions of God which is "Islam."

2. He then forbids to abstain from accepting bribes, by misinterpreting religious Texts and keeping Divine awe always in view in all dealings; not to hide Divine facts for worldly gifts, without fear, oppose all contradictory customs to Divine commands; also be not advising others, while following

38 & 39 No couplets are so often repeated as these two and form foundation of text and relate to belief in God, through immaculate and avoiding false claimants, who have no Divine Torch (Divine knowledge).

1. Usule-din God. 2. Prophet. 3. Immamat. 4. Justice. 5. and Eternity and attempting to carry out Divine commandment at cost of self and property.

your passion for all personal interests, despite reading text and acting adversely thereto which is a marked sign of want of developed reason.

3. Seek Divine assistance by prayers and Fasts. O Ye Jews, remember My bounties which I have endowed and Keep in view that I have preferred you to others of my creation. (47) Fear the day (of death) when no one will intercede on any body's behalf, nor will any intercession be admitted, nor will any compensation be accepted, nor will any kind of help be afforded to them. (48) Remember when We saved you from clutches of Pharoah's followers, who were tormenting you, in various ways and were slaying your sons, and were sparing your daughters and wherein there was a great trial from your Providence. (49) And remember when We paved a way for you in the sea and saved you and drowned in your presence, followers of Pharoah. (50) And Remember when We contracted a promise from Moses of forty nights: then you became disobedient in his absence by worshipping calf. (51) Even then We forgave you so that you may be grateful to Us. (52) Remember when We endowed upon Moses Text and Distinctive test (to distinguish truth from falsehood) so that you may adopt the right path. (53) Remember when Moses told his sect "O Ye followers, you have disobeyed by worshipping calf, do penance in presence of your Creator and kill one another (those who did not worship should kill those who worshipped the calf; this is the punishment for association), this is just fair for you in the eye of your creator; then 'He' accepted your penance; verily He is mighty at accepting penance and showering grace. (54) Remember when you told Moses "we shall never put faith in God until we see Him" (with our physical eyes) you saw lightening falling on you. (55) Then We enlivened you, after your death; so that you may be grateful. (56) And 'We' cast clouds over heads as a shade and sent you heavenly fish

(manna and salva) and (We commanded) to eat pure of Our provision, inspite of it, they did not become grateful) they did no harm toUs, rather they were putting themselves to destruction. (57) And when We commanded them to go to that village and eat thereof what they liked and enter kneeling down that gate and calling "Hitta" while entering; We shall forgive their sins and shall We soon raise the virtuous. (58) But the disobedient exchanged what We dictated with what they liked; therefore We cast upon them Heavenly disaster in proportion to their disobedience. (59)

6th Para

MORAL :

1. He reminds them of His Bounties to their forefathers, so as to enable them to avoid leaders of their forefathers and in selecting them, to whom He sent Prophets, who also ruled on earth, like Solomon and David.

2. Then He reminds them of death-day, before which they should do penance and virtues, else nothing shall save them, neither charity nor intercession.

3. He then reminds them of His obligations to forefathers who were under clutches of Pharoah's followers.

(60) When Moses prayed to "Us" for water for his sect 'We' commanded to strike his rod on the rock, upon which gushed out twelve streams, when, every one knew his channel; eat and drink, of Divine provision and don't move about on earth, causing dissensions. (61) when you told Moses "We shall not be content on one food, pray to your Providence to produce from earth vegetables frnits, garlic, dal and onions; Moses said "What ! are you exchanging

what is superior gift to trifling ; if so, get down to the town and you will have your requisition ; disgrace was cast on them and poverty and plague with Divine wrath followed. This was due to their infidelity to God's couplets and murdering His messengers without any just cause. Thus they sinned and were transgressors. (61)

7th Para

MORAL :

1. Discontent causes Divine wrath and murdering God's Messengers without right reason leads to hell and Divine wrath as well.

Verily, those who embraced faith the Jews and the Christians and sabians, whoever shall believe in God and in the day of judgment and act virtuously shall have his reward before his Providence, without having fear in future and grief for the past. (62) Remember when 'We' exacted a promise from you and raised mount Sina over your head to hold fast by Our commands given to you, reminding therein to make you virtuous. (63) After which you turned away ; and had it not been for "Divine mercy and Grace" on you, you would have been ruined. (64) Verily, you know the people, who transgressed ordinance of Holy Sabbath, when We ordered them to be disgraceful monkeys. (65) And this punishment we made a guide between them and future generations and an advice for the virtuous (so that they may not violate restrictions of Friday). (66) Remember, when Moses told his sect "God has commanded to sacrifice a cow among the ignorant. (67) Upon which they requested Moses to pray to His Providence to describe upon which Moses said that the cow should (68) be neither young nor old but in between ; carry out orders eye. (69) Upon which, they requested Moses to pray

to his Providence to further specify "it, as the cow had created doubt in them and verily "shall we, God willing, be guided." (70) He said 'It should be neither working on the field, nor ploughing and be spotless. They said "there it is now! you have hit on the right mark." They sacrificed it although it was not expected of them. (71)

8th Para

MORAL :

Friday's (rules) be strictly observed, else defaulters will render themselves to Divine wrath.

After killing a Person, you disagreed (as to the person, who killed him) and God wanted to disclose what you wanted to hide. (72) There upon We commanded to take a piece of (sacrificed) cow's flesh and touch it to the corpse. Thus God enlivens the dead and indicates to you miracles so that you may appreciate (His glory). (73) Then your hearts hardened (blinded) to realise actual facts as though they were stones, rather harder than them; although some of them (stones) are such, from which ooze out springs. Some of them burst out letting out water; some of them precipitate out of Divine Awe, and God is not unaware of your actions. (74)

Do you wish that they should believe in you, to Divine commands and after realising (significance although there is a group among them, who listens there to) tampers with them intentionally. (75)

And when they meet the faithful, they said "we have embraced faith" and when they meet one another in privacy they say "what! do you disclose those facts, which are revealed unto you by God (regarding tidings of Prophet's coming) so that they may advance these arguments, before God against you; don't you have so much sense"? (this sense

evil). (76) Don't they know that God knows what they impose and expose. (77) Some of them are so illiterate) that they don't understand the text (except tidings or threats) held out there in, they are none but simply guessing (as simple socalled shia's (a) faith on Hussain") without his Marefath who sacrificed self and family to gain Divine will. (78) Therefore hell, is for those who record the text of their own-making; them they declare, to be divine-revelation, so as to profit by it at a trifle interest. Therefore hell is destined for them for this record of their own and hell is for them what they have earned. (79) And they said "hellish fire shall not touch them but for a little while, you tell them "Have you a written promise from God on the authority of which, you state, God shall not act contrary to His promise" or you make a statement about God what you don't know. (80) Rather he who commits such a (major) (a) sin (from which he cannot be extricated) is one, who is a member of hell wherein he shall ever remain. (81) Those who believe (in God, Prophet and Eternity) and act virtuously (on that basis) are members of paradise wherein they shall ever abide. (82)

9th Para

MORAL :

1. When Prophet was informed, they omitted in disclosing Ali's succession, as declared by him at Valley of Khum in Kaaba, along with other declarations, he repeated (79) verse.

(78-a) True shiahs are qualified by piety-prayers tithe self deniel and divine awe.

(a) For reference see Prophet's sermon near valley of Khum Appendix-A.

2. Major sins of nature of denying "Unity of God) with "His Justice" "Prophetship" and Ima-mat" and Reckoning day are of nature, which will cause Eternal destination in Hell and without which no action is considered valid, which means Eternal hell.

Remember, when We exacted a promise (1) from Bani-Israel (Jews) "Don't pray unto any body except "Me" as (only) God, and do act virtuously towards (a) Parent (b) with relations and (c) orphans and (d) the helpless and (e) talk courteously with people (this is major crusade, be stead-fast (g) at timely prayers and (h) payment of tithe. (Tithe of body is fast). But from which you turned away, barring few among you and you are disobedient. (83) and remember the promise, "We" exacted not to shed blood of any amongst you, nor expel any of them from your native land, to which, you agreed and are an evidence. (84) then you are (a) very those persons, killing one another and driving out a group amongst you, from native land and conspiring with one another in commission of sins and transgressing of Divine-commands, and when they come as prisoners to you, you demand ransom whereas it is unlawful to you. What! do you believe in part of the text and deny the rest. He, who so acts amongst you shall be meted out disgrace in this world and driven to an instense punishment on day of reckoning. God is not unaware of your actions. (85) These are the very persons, who have purchased transitory world for eternity; neither will their punishment be mitigated nor will they be assisted. (86)

10th Para

MORAL :

Prophet predicted Hussain's Slaughter with 3

days' hunger, thirst by so called Muslims, who will be condemned to Hell. Verily, We revealed unto Moses the text and there after sent a succession of Prophets and endowed on Jesus, son of Mary miracles and re-inforced him with Holy-ghost; what! when all the Prophets came, with what your passions did not like, you turned away, some of you falsifying and others by slaying them. (87) And they said their hearts were masked, rather God had cursed and few of them (are susceptible) i.e., who sincerely do penance. (88) And when the Text (Koran-i-Sharif by Prophet) was revealed to them from God, confirming the one, which they had and regarding which (Koran-i-Sharif and Prophet) they were thinking of superseding the infidels, by putting faith into it and Prophet; and when he came they recognised (from the signs they had in the Text) they refused to believe in him, on account of which, God cursed the infidels. (89) Bad it was, they exchanged faith for infidelity, for their own soul; and this rebellion was due to what God had revealed unto His creatures of (Ismail's descent and not of Issac's descent; like Moses and Jesus) His choice out of His grace. They were enveloped in Divine wrath and for infidels is disgraceful punishment. (90) When they were asked to embrace faith in what God had revealed, they replied "We would believe in what God had revealed to us (i.e., Thorah) and deny the rest, although the rest was true confirming the one they had; tell them "why did you slay so many (God's) messengers before this, if you are really faithful." (91) Verily, came Moses to you with miracles and you took to calf-worship in his absence and thereby proved yourselves disobedient. (92) Remember, when We exacted a promise from you, raising Mount Sinai over you to hold fast, by what is revealed unto you and listen thereto; they said "We heard and disobeyed because the love of calf (Embellished in gold) had got the upper hand into their hearts due to their infidelity; say (ye Prophet) bad it is "if your faith,

so ordains. If you claim to be faithful. (93) Say, if eternity is reserved for you alone, desire death, (to secure it immediately) if you are true in your claim. (94) They shall never desire death, because of their evil deeds of the past; and God knows the disobedient (95) and you will find them highly greedy of life of this world; and of associators, each one of them would like to live a thousand years, although this will not anyway mitigate their punishment and God is seeing their actions. (96) ("Whom" they are ignoring, while sinning, for time being.")

11th Para

MORALS :

This sort of Rebellion due to jealousy was seen in Angels, who desired to be God's Representatives on Earth; and the Arch-angel who refused to bow down to Adam was on this account.

The angels did penance, when they realised, they had not the ability. So followers of Satan, in Jews, Christians and Muslims disliked to follow Divine Nominees by Prophet, who were genuine Divine Lights and preferred to rule on earth being a worthy ambition, though leading them ultimately to Hell, by annihilating Islam.

Tell them, he, who is enemical to Holy Ghost, for he, reveals unto thy hearts, under Divine commands, confirming what has preceded it and is guidance and tidings for the faithful (is enemical to God). (97)

To him, who is enemical to God, (a) His Angels, His Prophets, Holy Ghost and Michael, verily God is enemical. (98) And verily 'We' revealed unto thee open couplets which are denied by none but the disobedient. (99) And when they contracted promise, a group among them breached it, rather most of them don't believe it. (100) And when a Prophet

came from God confirming what was with them a group of revealed religion discarded him, throwing God's book behind their backs, as if, they did not know. (101) They followed the devils in Solomon's Kingdom, although Solomon was not an infidel, but the devils who taught magic to men and what was revealed to angels "Harut and Marut" of Babul. They (Harut and Marut) did not teach anybody before telling them, that they were a trial for them, which they should not deny. But they learnt that part of it, which created disaffection between husband and wife and they were not to harm anybody thereby except under Divine will. They learnt what was ruinous to their own-cause, without doing any good to them and they knew it very well that what they were purchasing had no share for them in eternity. Bad it was, they purchased for themselves; would! they had known it! (102) Where as, had they believed and feared God they would have reaped the better reward from God; would! they had known it. (103)

12th Para

MORAL :

Nothing is so frequently repeated in Koran-i-Sharif as "Those that believe (in God-Prophet and Ahlul-Bait) and acted virtuously i.e., prayers fast tithe etc. were of paradise and those who discarded (i.e., God-Prophet Ahlul-Bait) were of Hell, wherein they would permanently reside (as belief is root of faith-tree and virtuous acts its fruits are branches. O ye faithful—Don't say Ra-ena but say "Un.zurna" i.e., give us hearing" and for infidels there is intense punishment. (104) Men of revealed religions and associators do not like any good to come to you from your Providence, whereas God specifies His grace to whom so ever He likes, And He is master of mighty

.103. Thus learning of magic is unlawful on this ground.

grace. (105) We do not cancel any of Our commandments or make you forget it unless 'We' we replace it with better or of equal value or merit Don't you know God is omnipotent. (106)

Don't you know God is proprietor of Heavens and earth, there is none but "He" to support and help you. (107) What! Do they think of asking you what they asked Moses before you. He who changes faith with infidelity is misguided. (108) Most Men of revealed religions desire to render you infidel after your embracing faith; and this is jealousy due to perverted sense, when facts have been exposed to them; forgive and forbear until Divine commands (re-crusade) come to you. Verily God is Omnipotent. (109) Pray and pay the tithe; and what you send ahead for you, shall you receive better thereof from God. God is all-seeing your deeds. (110) They said "none but Jews and Christian shall enter paradise." These are their desires. Tell them to bring their arguments (in defence of their statement) if they are true. (111) Rather, he who prepares self to serve God for sake of God and is faithful has his rewards before his Providence without fear of future or grief of past. (112)

13th Para

MORAL :

1. Addressing equivocally Prophets of God is seriously objected, as sincerity is needed in dealing with the True, being Divine Lights.

2. Hypocrites do not like any good to "Islam"

3. Once you are sure of Existence of Gød, His Being self-sufficient Omnipotent, Omniscient, do not pry into Nature of Deity.

4. Avoid Society of men of revealed religions, who are Jealous of True Islam, as also Sunnis.

5. Self praise and False hopes be avoided, what is wanted is "True Faith and its demonstration in sincere acts. (1)—Prayers-Fasts-Pilgrimage self

sacrifice by participating in crusade and bearing patience and piety. Love of Prophet and his Ahlul-Bait (Divine Lights).

And the jews said the "Christians are no where" and christians retorted similarly the Jews; though both are reading the Text. Similarly said those without knowledge (e.g. Shiah Sunnis) and God shall decide their difference on reckoning day. (113) Who can be greater tyrant than one who prevents men from entering (a) mosque where God is being remembered and attempt at destroying it. (a) These are persons who should enter it with dread in them, for them is disgrace in this world and intense punishment in eternity. (114) East and West are God's, wherefore you turn either way (for Namaz-e-nafla i.e., auxiliary prayers) you choose: verily God is Omniscient. (115) And they said "God adopted a Son (in Jesus)"; (pure is He of any need); rather is everything of Heavens and earth for Him; all supplicate Him. (116) Creator of Heavens and earth whenever He wills by a command of "Be," i.e., present, is it present there. (117) The ignorant say "why does He not talk," or send a miracle to us"; similarly said prior to them men-like-minded; expressly We declare to convince the faithful. (118) Certainly We sent you an evangelist and warner and thou shan't be questioned regarding those condemned to Hell. (119) And the Christians and Jews shall never be pleased with you until you follow their faith; say "verily God's guidance is the true guidance"; and if you follow their passion knowingly, after guidance has come so you (i.e. follow the sinful

(5) This covers the same meaning i.e. Believing in God and Prophet and genuine Khalifas and day of judgment for reward.

114 (a) These are Imam's houses Burning them is most tyrannical. Call to mind, Omar went to burn Fatima's house and Yazid's forces destroyed Imam Hussain's tents etc.

against the immaculate) there shall be none to support or help you against God. (120) Those whom We revealed the Text, read it as it has to be read (i.e. reflect its commands and refrain from forbidden) those are the persons who have put faith in it; and others who deny it reading similarly are to suffer (in eternity). (121) O ye Jews, remember My bounties which I have endowed upon you and that I exalted you over world. (122) Fear the day (parting day) when none will compensate nor any substitute accepted nor any intercession admitted nor any assistance be of avail. (123) When We tried Abraham with certain questions, which he solved successfully We said "I am going to make you Representative on earth." He prayed "will there be any successor from my family." God said "the (a) disobedient shall not get an access thereto" (124) And We made the house (Mecca) a resort for reward to people and refuge (to boot); and take Abraham's place of work for your prayers and commanded Abraham and Ismael to purify it; purify it for those going round, stopping, prostrating on knees and heeltoes. (125) And recall, when Abraham prayed to 'Us' to keep it (Holy sanctuary of Mecca) safe (against enemies) and provide its residents with provisions and he who shall, amongst them, believe in God and day of reckoning; God said "He who shall deny shall We temporarily endow on him little of it and then direct

124 (a) This is an additional condition for Imamat "to be Immaculate" after Khullat and Nubuvat (30) Prerogative of God of "O Jesus" Speech St. John 7-8 Father has sent me My doctrine is not mine but His Chap. VII 16 sent me. I am Light of the World. Chap. VIII 23 Ye are born of earth. I am from above Ye are of this World. I am not of this World. All these form Divine Guides are being of Heaven, Sent with Divine knowledge to propagate Islam and His (Divine) Faith. Prophet Mohammed is greatest of all being first of creation with his immaculate family.

him to punishment of hell which is an horrible destination." (126) Recall when Abraham with his son was raising the foundation of the house, he prayed for acceptance of his labour adding Thou art all hearing and knowing. (127) My providence make us obedient to Thee and from my family (a) a section obedient to Thee and teach us form of worship accepting our penance for verily Thou art merciful accepting penance. (128) My providence, "raise amongst them a Prophet, who shall read out to them Thy couplets teaching them of the Text and the Philosophy (therein) thus purifying them for Thou art mighty and wise." (129)

15th Para

MORAL :

This clause practically specifies "Khilafat" is reserved for Immaculates of Divine selection: pilgrimage, prayers are obligatory near Abrahams" Place, and Mecca is profusely supplied with provisions, besides safe against invasion of infidels, And who will turn away from faith of Abraham, except he, who degrades himself verily 'We' have chosen him on earth, and he is of the virtuous in Eternity. (130) Recall, when his Provi-

128-a This is due to this fact, every member of Prophet's family is not obedient, but as the selected few 'Immaculate' Born prior to creation and trained in spiritualism and sent with Divine Knowledge on Earth, Imam is reign of religion; Source of organisation of Muslim community and peace of world and honor to faithful: and through Imam, religious functions re prayers tithe, pilgrimage, crusade are completed and Limits and religious ordinance issued; it maintains legal and illegal of Divine commands intact; and bars those attacking Islam, inviting them to Sirate Mustakim Divine Path. He is only one in his time; he who fails to recognise Imam of his time; is an 'Infidel'; and is not entitled to Intercession. They are of 'Koraish Descent and limited to twelve (12)

dence addressed him to supplicate, He said "I supplicate Providence of the worlds." (131) And Abraham and Jacob willed their sons "O my sons, God selected you to propagate His faith and don't die until you are Muslims. (132) O sons of Jacob, were you present at his death-bed when he questioned his sons as to whom they would worship after him? they said "we shall worship thy God, God of thy forefathers Abraham, Ismael and Issac as God the 'monos' and to Him shall we resign". (133) These were the sects who passed to whom, is reward of their deeds and to you, shall be likewise and you shall not be questioned about their deeds. (134) But they said "Be Jews or Christians to get guidance." Tell them in reply "rather Abraham's faith is direct and he was not amongst associators. (135) Tell them "We have believed unto God and what is revealed unto Abraham, Ismael, Issac, Jacob and his children and to Moses and Jesus and to Prophets from their Providence making no difference, amongst any of them and we have resigned unto Him. (136) If they (Christians and Jews) believe as you believe (as aforesaid) then (know) they are guided and if they turn back (know) definitely they are nothing but infidels. God shall suffice you (against their intrigues) and He is all hearing and knowing. (137) This is God's covenant i.e. Islam and what can be better than Divine covenant Islam i.e. God's religion and

139 (a) Whether or not He has a son or Trinity &c.
Abraham (2000 B.C.) Jacob 1000 B.C. Moses 1250 B.C.
Jesus came of Judas and Mary.

(a) Jesus Christian' Qibla is Benthelam and Prophet Mohammad of (144-a) Ismael 622 A.D. dates His Flight.

(b) Muslim Qibla is Mecca.

(c) Jewish Qibla is Jerusalem. From Medina these will be:—

(a) North East.

(b) South

(c) North West where difference cropped up.

we supplicate Him. (138) Tell, are you disputing with us regarding (a) God, who is Providence of us and you (if so) to us, is consequence of our deeds and to you, likewise and we are sincere devotees to Him as Muslims. (139) What! do you say that Abraham, Ismael, Issac, and Jacob and his children were Jews or Christians; say do you know better than God? And who can be a greater tyrant than one who hides Divine 'Evidence with him and God is not indifferent to your deeds. (140) Those were the persons that are gone; to them is reward of their deeds and to you likewise and you shall not be questioned about their deeds. (141).

16th Para

MORAL:

To God re-"Islam" is the only religion and is same as Propagated by Abraham (2000 B. C.) and followed by his sons and posterity under their wills, Moses 1250 B.C. and Jacob 1000 B.C. and Prophet Mohammed and to argue "God has a Son in Jesus" or in "Ezra, as claimed by Jews" is simply a got up affair and absolutely unfounded and unauthorised. They are gone and will answer their deeds and you, who are being advised, refuting their claims shall be responsible for your acts. This doctrine of Unity of God, in original form does not allow any physical features or relationship or making God needy of a son or a partner; rather Entire creation is at his Beck and call and it matters not, if He likes to call away all at once or at His will, none can bar Him; so let us all believe in "Him" as 1 Solitary, 2 Glorious, 3

Omnipotent, 4 Omniscient, 5 All forgiving, 6 self sufficient Monarch of this and Futurity—where He shall call upon each and every of His creatures man and jin to account for his deeds and reward him on basis of "justice" which is His standard of decision. Judaism and Christianity flourished long after Abraham's death, about whose faith as a Muslim as claimed by

God, therefore cannot be controverted by any.

CHAPTER II

Shortly the foolish will say, what made him turn from the (original) Qibla where he was directing himself (in prayers); say east and west are of God. He guides whomever He likes on right path. (142) Thus we made you (Immaculates) a just section to witness on actions of men and the Prophet to testify your evidence: and We did not make the original Qibla to which you were directing except to find out who followed the prophet and those who turned away from him; although it is hard (to follow prophet) except whom God befits for guidance and God does not want to destroy your faith; verily He is very considerate and Merciful towards men (143) Verily He saw turning your face to Heavens and surely shall He turn you to the Qibla (a) you desire; so you turn your face towards the Holy Mosque, and where ever shall you be, shall you direct towards the mosque (while praying (in obligatory prayers) and those who are given Divine knowledge, know that he is rightly (duly) appointed by his Providence and God is not indifferent to your action. (144)

And if you bring to (those Jews and Christians) men of revealed religions, all (possible) miracles (or arguments) they wo'nt adopt your Qibla in prayers and (of course) you are not to follow, their Qibla and some of them i.e., (Christians of Palestine west) will not follow Qibla of others i.e. Jews of Palestine east and should you follow their passion, after facts have been revealed to you, You shall be among the disobedient. (145) Those who have revealed religions recognise you as they do their children, but a group among them hides facts and inspite of knowledge. (146) Truth (Prophet Mohammed) has come already from your Providence, be not (O ye Muslims) among the suspects. (147)

17th Para

MORAL :

In this para, God tested His Creatures Muslims, Jews and Christians: when Prophet was at Mecca (A), he used to direct his face to (B) Jerusalem, keeping (A) also in view and when, he went to Medina (C) he turned, in course of prayers (at Madina) from (CB) to (CA). Thus God finds out who kept ready during the whole time of prayers (amongst his Muslims followers and who among Christians and Jews objected to this action of His, carried out under Divine commands, which have to be carried out, at any cost, should "human reason" accept or turn away, in course of prayers or not. Those objecting are termed "foolish" by God.

2. Palestine is inhabited by Christians who have the Qibla towards Benthlahem birth place of Christ, by Jews, who have their Qibla towards Jerusalem, and Muslims who have now their Qibla towards Mecca; thus Qibla at Palestine for 3 sects differs.

3. God says, although Prophet's signs have been distinctly given in Thorah and Bible (Old Testament) that they do recognise him as a genuine Divine Messengers, as per there own texts, but out of spite they deny this fact which, you Muslims should not do so, as I, AS God, testify thereto.

And for every direction Qibla varies where they have to direct. You try to exceed in virtues, wherever you shall be God (a) shall assemble you, as 'He' is Omnipotent. (148) And wherever you go direct you face to Holy Mosque for, i.e., the right command from your Providence and God is not indifferent to your actions. (149) And wherever you go have, your face to Qibla and wherever you be you should face Qibla in prayers so that you may be a witness to them (who don't face Qibla); except (a') those who are

disobedient (allege falsely you are associate-re directing yourself to Qibla of associators), don't fear them but fear Me; I shall complete My bounties for your guidance. (150) Just as We sent a prophet amongst you who reads out to you Our commands and purifies you by thus saving you from commission of sins (i.e., Prevents you from vices) and raising your stage of guidance higher than the past, and teaches you the text and the philosophy thereof acquaints you with what you do not know. (151) Thus you remember (b) Me so that I may (c) count you (among the rememberers) penitents and worshippers thank Me and do't be ungrateful. (152) (so that I may enhance MY bounties upon you).

18th Para

MORAL :

1. O ye faithful, pray help with fast and prayers; verily God is with the patient. (153) Don't say, martyrs are dead; they are alive of which you are not aware. (154) And surely shall We test you touching, (1) fear. (2) hunger. (3) loss in property. (4) life and (5) children. and give tidings to the patient. (155) who, when calamity falls on them, say, verily we are (created to court everything) for God, and certainly to Him shall we return. (156) Those are the persons who have Divine blessings and mercy and those are guided. (157) Of course (Mounts) Safa and Marva are God's signs (for adopting as functions in worship) He who does pilgrimage of God's House or does Umrah (a part thereof) there is no harm, (he is obliged to move about from Safa to Umrah and he who shall obey God it is good for him. for, verily God is acquainted, with the grateful. (158) Certainly those who hide signs and guidance We have revealed, after having declared in the text, to them are curses by God and by the deprecators. (159) Except who do penance and reforms and reveal what

God has spoken in admiring as His Prophet they are worthy of being admitted under penance and I am "penance acceptor" and "Merciful". (160) Those who turned infidels and died as such, carry on them Divine curse and that of angels and all men. (161) Wherein they shall ever be, without reduction of punishment or relaxation. (162) Your God is God the "Monos" There is no other God. He alone is Gracious and Merciful. (163)

19th Para

MORAL:

1. God has described, the process to adopt Divine Help by "Fasts and Prayers" as it is appreciated by Him, if it is sincerely carried out.

2. He then describes, what His test of "Faithful creatures" consists of:—(1) . It will involve in (1) Incurring fear, patiently remembering Him, (2) Undergoing pangs of hunger patiently, (3) Sacrificing property (as Job and "life 5) and children (as Imam Hussain) patient simply to incur Divine will, the success will result making your guidance steadfast winning Divine Mercy i.e., Paradise.

3. He then stipulates:—Moving from Safa to Marva seven times is a part of an obligatory function in 'Umra' of 'Haj' leading to worldly and eternal prosperity.

148-(a) When 12th D. Light shall appear into Holy Sanctuary to avenge on wrong doers.

(a') These are associators of Holy Sanctuary who may falsely attribute association to prophet, by going to Madina, saying, he has again directed himself to Khana-e-Kaba.

(b) By penance and prayers (c) By forgiving your sins, among the absolved and obedient in worshipping Me.

4. Then God deprecates curse on those, who hide His commands revealed unto men through His Messengers and text. Such persons who die without penance are permanently cursed by angels and man too, besides incurring Divine Curse and nothing but Hell (permanent) is their abode.

5. Finally He again reiterates, there is no other God to save them from Hell or grant them paradise and so unless and until, they accept His guidance directed through His Prophet and Family (Immaculate) they are bound to be condemned to Hell with all their prayers and virtuous deeds.

1. Verily in (a) creation of Heavens and Earth, succession of night and day, and the floating of ship in sea which profiteers men and raining, by God, from cloud whereby earth is fertilised after its decay and creation of every kind of species creeping, on earth and blowing of winds (in various directions) and at varying speeds, movement of clouds in between earth and heavens, (at varying heights) there are signs for a sect having sense of reflection. (164) (b) And people have adopted, barring God, associators and whom they love as God and to the faithful God is most affectionate and when the disobedient shall see the punishment that the entire might is with God and Who verily is mighty at punishment (penance will be too late). (165) Recollect when the followed will seek avoidance from followers on seeing the punish-

(a) Proof of Prime Mover (God the Omnipotent and Omniscient).

(b) God claims max love for self from creatures as He is pure and Indispensible to them yet indifferent of their help and pure of their association. He also refers to regard paid to unauthorised by their preference to God's nominees the Immaculates; on day of judgement-when they will seek escape to no purpose.

ment thus annulling all previous connection (resulting in litigation). (166) And the followers would say if we had chance to revert (to the world) we would seek avoidance from you as you do from us now; And thus shall God show unto them the resulting grief of their action and they shall not get out the hell.

(167) (for not having spent what they amassed, in name of God and the resulting benefit going to others or penalty of its mis-use by others shall be laid down* on their heads).

20th Para

MORAL :

God, in proof of His Solitary Monarchy of Heavens and Earth gives various other instances where in natural forces, as per scientists are involved. He claims creation of all such forces to self e.g., of Heavenly Bodies, causing day and night, movements of trade winds and other seasonal and cyclonic storms, causation of rain from clouds whereby food for maintenance is provided, with Buoyancy of liquids, keeping the ship floating with merchandise &c. It is outcome of an Architect of the highest inconceivable degree.

2. He then enforces attachment to self and the Immaculates, through whom, His Existence was realised by man, else he would not ever have succeeded in locating His attributes and designs. It is clear, the scientists having failed to locate and thus began to deny His very Existence. Whereas, others feelings jealous of miracles granted to immaculates Started deriding His Prophets and abrogating like powers to self to win public administration, at cost of their rights; so God states, when, on day of Judgement will they see for themselves, these counterfeit leaders carry no weight with God, will feel sorry and like to come back to kick up them, when it will be too late. In fact God has made compulsory their

love as a compensation for having guided them.

O ye people eat lawful and pure of soil and don't follow the footsteps of the devil, for, he is your open enemy. (168) He only orders (acts like) murders and fornications so you may attribute them to God which you don't know. (169) And when they are asked to follow, what is revealed by God they say we follow what is (already) with our predecessor, will they do so, even if they had neither sense nor guidance. (170) The case of an infidel is like a person called out from afar; (He does need hear nor see) except cry and voice, deaf, dumb and blind, they have no sense to understand. (171) O ye, faithful eat pure of our provision thanking God if you are to worship Him (sincerely). (172) Nothing but the dead, blood, bacon, and that on which is sacrificed, not in God's name, is made unlawful to you, and he who is constrained, but not disobedient, and transgressing limits has no sin; verily God is Merciful and forgiving. (173) Of course those who hide revelation of the text, exchanging for a trifling price, are filling their stomachs with nothing but fire; God shall not have anything to do on reckoning day nor accept their penance; and they shall have intense punishment. (174) They are the persons who have purchased misguidance at the cost of guidance and punishment at the cost of forgivance; what has made them to tolerate this fire. (175) This is, due to the fact, God has revealed the text with truth and those who have differed from it are far away from receiving beneficial rewards therefrom. (176)

21st Para

MORAL :

1. God has commanded all to eat lawful and pure of natural products, verily without Divine knowledge of these, one can not on his own initiative decide what is legal and what is otherwise.

2. This argument to say, we shall follow our predecessors' texts, is prejudice of old and is being followed even now, by those considered authorities on religion and politics without subjecting to reason or declaration thereof as misguidance.

3. He has forwarned those who accept bribes and misinterpret or tamper with the text and will to lead eternal Hell without expiation of sin.

It is not a virtue to direct (oneself) east or west (but the real virtue lies in) (1) in believing God (2) reckoning day, (3) the text and the messengers (this relates to heart and tongue) and to pay for Divine will, 1 relations, 2 orphans, 3 helpless, 4 wayfarers and (5) beggars and in (6) setting free the prisoners (this is sacrifice of property) (7) be steady at 1 prayers and payment of 2 tithe 3 fulfilling trust when once covenanted; and be (8) patient under (a) adversity (b) poverty (c) and crusade (this relates to soul); those are true and those are the virtuous. (177) O faithful, compensation for murder is obligatory; free for free, slave for slave, female for female, and he who expatiates in due obligation, return of which is obligation. This is compassion from your providence and grace and he who exceeds the limits thereafter shall have intense punishment. (178) And in

(1) Moral Re 177 God defines virtue (in real sense) (A) in purifying heart by belief in One God Reckoning Day—Angels; His Messengers, accepting them by tongue then (B) Sacrificing property in assisting the needy to come Divine Will (C) Self Denial—being steady at prayers and payment of legal debts (D) By patience in (a) Illness (b) Poverty (c) Driving Crusade.

(2) He gives philosophy of Capital Punishment in safety of one's own life.

180—Moral obligation in making a Will, it may be amended where it defies Divine Commandments.

compensation is your life, ye wise men, so you fear. (179) It is obligatory on one's death bed to will of his legacy in favour of parents and relations with good intentions, (this is) an obligation for the pious. (180) He who changes the will after hearing it carries the sin thereof for the change; verily God is knowing and hearing. (181) And he who is afraid of the deceased, (having ill-willed) and sinned, if he affects reconciliation among the beneficiaries there is no sin for him; verily God is forgiving and Merciful. (182)

22nd Para

MORAL :—Nil — self — explanatory

O Ye faithful, fasting is binding on you as it was on your predecessors to attain piety; (183) A few days (they are); if any amongst is ill or on tour, he can finish during other days and those who are (a) unable, should feed helpless instead; and if they can fast, it is better for them to fast and if you know it is certainly better to fast. (184) Month of Ram-zaan, in which, Quran has been revealed, as guidance to men expressing clearly commands on action and refrain truth and falsity; he who testifies to self, advent there of, should fast, and if he is ill or on tour, he fulfils it otherwise; God intends facility for you and not difficulty, so that you complete the stipulation, praising God, for His guiding you so as to be included among the grateful. (185) When anyone of My creatures asks you; about Me, say, "I am very close to him; (a) I accept his prayers, who prays to me and believes in Me, so that they attain right path.

184 (a) These are 1) Aged 2) Pregnant women 3) Feeding baby.

185 (a) By just evidence of 2 faithful,

(b) Or—self witnessing.

(c) Self calculating.

(d) By it's publicity.

(e) Completion of 30 days of Shaban which is a preceeding month.

(186) It is permissible for you, during these nights, to have intercourse with your wives; they are your covering and you are to them; God knows what you hide within yourselves; has accepted your penance and overlooked your transgression; from now, you can approach and pray for what is destined for you before God; eat and drink, till the break of dawn; then finish your fast towards sunset and don't approach (your wives) during a sojourn in mosque; these are God's limits; don't approximate to them; thus God clearly states His commands to men to attain piety (which alone can surely lead to salvation). (187 Don't swallow one another's property on false grounds, by approaching magistrates on false claims for decision with a view to enabling a party dis-inheriting the rights of others knowingly. (188)

23rd Para

MORAL :—Self-evident

They ask you on the phases of the moon; say it is periodic to help men in business and stipulate the period of pilgrimage and (a) it is not fair to enter a house from behind; rather it is to act with piety; enter the house (of knowledge) by its door; fear (b) God for salvation and participate in crusade against those who face you and don't transgress as verily God does not appreciate transgression Slay them where you seize them and expel them as they did you; and fanning sedition is worse than slaughter. And don't slay them near Holy Sanctuary until they do you; and if they fight with you slay them, i.e., the reward of infidels. (191) If they abstain (overlook-give up fight) God is "forgiving and merciful". (192) Fight till sedition subsides and Islam is established. If

186 (a) If acceptance is beneficial else reserves reward for futurity.

187 (a) These are 3 days in Mosque whence he commonly goes out for call of nature &c.

they abstain (and you give up there is no transgression on their part; except he who insists on disobedience (must be chastised). (193) Holy month is to be honored before those who respect it, if they transgress (by fighting) with you (during Holy month) you follow suit to the same degree; (b) fear God and be certain, God is with the pious. (a) (194) Spend in name of God but not to the (a) extent of destruction (as either extreme is undesirable viz., "miserly or extravagant") and oblige and verily God is with the obliging. (195) Perform pilgrimage and Umrah for (b) Divine will; if you are imprisoned and sacrifice is not available, don't shave your head till sacrifice reaches its destination. But if any of you gets ill or has pain in his head, he can shave and pay compensation by fasting or charity. And when you are set free, you finish pilgrimage with sacrifice, which is available and who cannot afford, he should fast three days during pilgrimage, and complete the remaining seven days of fasting on his return home; thus completing ten fasts and this is for him who has his house away from Mecca, Fear God and know He is Mighty at punishment. (196)

191 (a) Prophet said, "I am city of knowledge and Ali is Gate thereof: Here is a command to study Islamic Theology as per dictates of "Immaculates of Prophet's Family, right ful successors of him See St. John 10:9. Jesus says I am the door: by me if any man enter, he shall be saved. The thief cometh not but for steal and to kill and to destroy: Islamic history has fully borne out Jesus's words.

191 (b) Fear ensures salvation.

194 (a) Piety leads to felicity.

195 (a') Ariston Metron

(b) Introduce nothing a new of your own, or eliminate nothing as pilgrimage will then be of your will as Khalifa II Eliminated Perambulation for intercourse.

(d) More than 48 miles from Mecca.

24th Para

MORAL :

Pilgrimage consists of "Umrah and Haj," when a pilgrim after putting pilgrim garments at mikat, is forbidden from certain lawful functions; enters Holy Sanctuary for perambulation and prayers and walking up and down between Safa and Marwa. He then removes pilgrim garment. On 7th zilhaj goes to Arafat, spending 9th till evening, leaves for, Mashar, spending night there and arrives (a) Mina on 10th morning, sacrifices a goat and throws pebbles for 3 successive times at Jumrah, goes to Kaba during interval repeating perambulation with prayer, walking up and down, comes to Mina, when by 12th or 13th pilgrimage ceremony is finished. After perambulation of legalising intercourse and parting perambulation with prayer, he goes either to Madina, if he has not gone before or pilgrimage to visit Divine Lights and returns home; invites relation at entertainment in due recognition of Divine Gift.

Months of pilgrimage are fixed; viz. (Rajab and last 2 months). He on whom, pilgrimage is an obligation; during pilgrimage, he should not have intercourse with his wife or act disobediently or fight. God knows whatever virtue you do; collect and best of it is (a) piety (for eternity) Fear Me O wise people. (197) There is no harm if you seek your providence's provision and when you turn from

197-(a) Essence of admission to Paradise is "Piety" with Divine Awe.

(a') Here you have to spend night and start after sunrise on 10th Zilhaj to Mina (Vide supra).

200 (a) Note everything has a limit and the only thing that is exceptional, is Divine Remembrance, which has no limit.

201 (b) Worldly gifts are:—1. Remembering by Heart God. 2. Faithful Wife. 3. Thanking tongue.

'Arfat', remember God at (a') Mashar according as per guidance although before that you were with the ignorant. (198) Then return whence people return praying forgiveness of God; verily God is forgiving and gracious. (199) When you finish function of pilgrimage, remember God as you remember your forefathers or even more than that; and there are men who pray gifts for the world (only) they shall have no share in eternity. (200) Others pray their Providence for gifts of (b) worlds in eternity and safety against hell. (201) They shall have their shares for their deeds and God is quick in accounting. (202) Remember God on fixed days, while at Meena and he who hastens in two days there is no objection to him nor to him who delays for the virtues; fear God and be certain of reversion unto Him. (203) And of men you will be surprised at his words in this world and God knows what is in his heart. He is highly seditious. (204) When he goes back he fans sedition, destroying fields and humanity and God does not like this sedition. (205) And when he is advised to fear God, pride overtakes him with sin

203 (c) Two days it is necessary to be at Meena 10 and 11th and 12th you can leave before evening or on 13th Zilhaj.

207 (a') This was revealed when Ali slept on Prophet's bed during his flight from Mecca to Madina in cave of sur thus he purchased "Divine Will" at cost of his life to God i.e., why all acts Ali were under self denial. Legal Successor of Prophet to be most unjustly treated by Prophet's followers, who shall witness results of their deeds in Rajat and Reckoning day for ever. He is libelled for owning fealty to forced successors of Prophet, when he had already sold his life to God.

208 (b) This means accept Ali's leadership after Prophet's demise, as a spiritual guide, having all the attributes of the Prophet, being Divine Gifted.

208 (A) Because of Devil's misgivings.

214 (a) When they have not been submitted to test.

and his destination is hell which is an awful cradle. (206) And of men there is one (a) who sacrifices his life for "Divine Will" and God is Merciful to His creatures. (207) O ye faithful enter all of you in (b) Islam, (in its true spirit) and don't follow in the footsteps (a) of the devil, who as evidently your open enemy. (208) And if you are unstable after revelation of open orders, as above, know, God is certainly Omnipotent and Wise. (209) Are they awaiting God, to come in protection of clouds, with an army of angels to complete destruction; and to God is reversion of all affairs. (210)

25th Para

MORAL :—Explained under notes

Ask Bani Israil how many open signs (of guidance) 'We' revealed unto them and he who exchanges Divine bounties after having received them, (i.e., refusing to accept Prophetship and Imam-at verily God is mighty at punishment. (211) The infidels are pleased with the worldly life and ridicule the faithful, but the God fearing (virtuous) shall supersede them on day of judgment and God provides unaccountably whom He likes. (212) Creations were at one, (before advent of Noah) Then did God raise, (a series of) Prophets as evangelists and warners revealing unto them the text, based on truth so as to decide amongst them, where in they differed; and none differed therefrom, except those, who had received open evidences from sheer self-opinion; when God guided the faithful from their differences to right path, of His will; and God guides whomever. He likes to right path. (213) Do they count on entering paradise when (a') trial has not come to them what came to their predecessors who were affected by scourges of hunger and injury which shook their faith until the Prophet and the faithful with them prayed for Divine assistance; beware verily Divine assistance is near at hand. (214) They ask you what to spend in name of God;

say, whatever you spend virtuously for parents. 2. Relations, 3. Orphans, 4. Helpless, 5. Way farers and whatever good you do, verily, God is acquainted there with. (215) Crusade is obligatory on you; although you are averse to it; shortly, shall you realise, what is averse to you results to your credit; and shortly shall you realise what is dear unto you is prejudicial to your interest; God knows and you know not. (216)

26th Para

MORAL :

When God has indicated His chosen guides as Divine Lights, sent them with miracles to justify their genuine case-for welfare of public at large and when latter refused to admit guidance through them, they must be prepared to meet Divine Punishment. (2) The Infidels, not having faith, in future life, are faced with cash interest, offered to them in world, gains of which are frail; but the patient faithful will carry the day in futurity. (3) Claiming paradise, on simple statement of being a faithful is not admissible to God who shall get it confirmed on successfully undergoing trials to which, everyone shall be subject resulting in loss of life, property, children or health and demanding participation of self sacrifice in virtues, wherever occasion arises.

They ask you about crusade in Holy month, say crusade therein is bad, but preventing men from Divine path and infidelity there of and stopping men from Holy sanctuary and driving the faithful there from are worse before God; and a sedition is worse than murder; and they shall continue fighting with you until they turn you from your faith if they can; and he, who became an apostate of his faith and dies in infidelity, voided are his acts in (a) world, and in (a) eternity; and they are of hell wherein they shall ever remain. (217) Verily those who embraced faith and fled (from native land) and fought in name of

God are expectant of (a) Divine mercy and God is Forgiving Merciful. (218) They ask you about wine and gambling; say, it is a major sin tho' (b) profiteering to men but the sin there of is greater than benefit. They ask you what you spend; say, what you can afford; thus God distinctly describes His commands for your reflection. (219) To worldly and eternal interest; they ask you about orphans; say, improving their status is a virtue and if you can do spend, on joint (a) account they are your brethren; God can distinguish reformers from litigants; and had God desired He would have involved you in difficulty. Verily He is mighty and wise. (220) Don't marry infidel women, until they embrace faith and a faithful slave is preferable to an associator, though it is surprising to you and don't marry associators. (O ye faithful women) until they embrace faith and a faithful slave is preferable to an associator although it may surprise (a) you; because the associators invite you to hell and God invites you to paradise and forgiveness; with His (reconciliation to the deserving) and God exposes His commands explicitly so that you may take advice. (221)

27th Para

MORAL :

Crusade by participating in Holy Battles to convert infidels to Islam in company with a Prophet or

217 (a) A Muslim wife is illegalised and forfeits legacy arising out of Islam, this is worldly loss.

(b) In eternity is hell instead of Paradise.

218 (a) Resulting on getting paradise, by forgiveness of sins.

219 (b) This is due to your short sightedness.

220 (a') If you cannot afford to maintain on your own account, you are at liberty to spend out of their capital, charging for your labour.

Imam is commendable as death of a martyr gains him paradise and a conqueror otherwise gives him booty. Similarly crusade with an inner enemy (passion) gives you paradises if you die in redressing yourself or makes you an exemplary character by controlling your passion in religious ordinances, as per guidance of a "secret Prophet" in your reason. This crusade being of daily requirement is more trying than, a crusade in participation with Divine Light and therefore is termed Major (2.) Islam permits limits of reverence for holy months and holy places; where they are exceeded, and power available, they cannot be tolerated.

3. An apostate is worse than an associator, losing in worldly and eternal gains.

4. "Worldly pleasures are a cause of eternal pains." The effect of alcohol is to benumb the senses, to impair judgment, to dethrone reason, to becloud memory, to shaken responsibility to (deceive drinker as to) his true condition. It harms him physically, mentally, morally, spiritually and economically. Clear instances of which are given in Wine and gambling, a like of which, has been common nowadays in "cross words Puzzle". This is an awful waste of time, which is itself money and a temptation, whereby, man forgets his other obligations.

5 Islam suggests raising status of brothern even at their cost if judicially spent e.g. "creating of trusts."

6. God prefers faithful men and faithful women to prefer the companions in marriage from faithful

221 (a) Your point of view is worldly gain, which is frail in eye of God.

slaves men and women and if they cannot get among the rich faithful. This is the value of faith before God as without faith, paradise is unlawful to any one.

They ask you on menses, say, it is impurity, avoid (intercourse with) women during the period; don't approach them till they are purified, when they are purified approach them, as ordained by God; verily God approves of repentants and purifiers. (222) Women are your fields, approach them, when you like (barring forbidden periods) and pray for gifts (of children) for your own sake; fear God and know you have to face Him and give tidings to the faithful. (223) Don't make your oath a bar to do charity and fear God and do reform among yourselves; and God is all Hearing and knowing. (224) God shall not hold you responsible for your groundless swearing but rather on your intentional swearing and God is forgiving and forbearing. (225) Those, who swear not to approach their wives, are given four months' time to make up (their mood) when God is forgiving and merciful; if they revert on paying fine; or if you are determined on divorce. Verily God is hearing and knowing. (227) And, for those, who are under contemplation of divorcing them they should await three menstrual periods; it is not fair for their wives to hide, if they have carried, what God has created in them, if they are faithful and believing in day of judgement; and their husbands have got the right of its repudiation, with an intention of (a) reconciliation and similarly ladies are equally entitled to virtues as men (mutually they should have regard for each other's rights) whereas husbands have a (b) higher grade by a degree; and God is mighty and wise. (228)

228 (b) Due to their maintenance and sacrificing for their honour.

....

28th Para

MORAL :

This para treats on a par a conjugal contract of matured men and women one ought to peruse it carefully to keep Divine Commands in view, as negligence thereof results in worldly and eternal loss. It treats of 1. Mutual rights under peaceful living 2. If this is impossible, inspite of attempts at reconciliation the way, in which, divorce is to be effected, is to be carefully borne in mind by either party. Random oaths have no value. You can divorce twice during which, you can retain peacefully the contract or set her free virtuously ; and it is not fair to take back what is given them unless disagreement is mutual ; both of you are afraid to maintain the contract and if you are so afraid there is no harm in relinquishing mutual gifts. These are God's limits which shall not be transgressed by you and he who so does is among the disobedient. (229) And if you have finally divorced twice, it is illegal for you to remarry her until after she has married a second party (obtaining divorce from him), whereas, during first two divorces they can remarry, on assurance of maintaining of peace under limits , these are God's limits explained to those who understand. (230) When you have decided on divorce, let her complete the period (Iddah) when you can liberate her virtuously ; don't keep her under suspension in between that period, and he who does so has made himself responsible and don't jest at Divine commands. Remember His gratitude and book he revealed unto you wherein are Divine regulations for your advice and know He is Omniscient. (231)

29th Para

MORAL :

In Pre-Islamic times, there was no check on irresponsible powers of the husband, who dissolved it at his choice. Islam protected wives, from being

thrown on the world, by imposing conditions for exercise of this power and even gave them option to dissolve the contract, under certain circumstances. 1. When dissolution proceeds from husbands, it is called "Talāk". 2. When it proceeds at the instance of wife, it is called "Khula". 3. When it is mutually effected, it is called "Mubarat". Shias unlike Sunnis only recognise talak-i-Sunnat which is in accordance with the rules laid down by the Prophet, against heretical divorce, introduced, in 2nd century of Muslim era, during Umeya Monarchy who found it difficult to repudiate it, owing to checks imposed therein by the prophet with indulgence of their caprices found, on pliability of jurists, a loophole to effect their purpose. There are two talaks; definite of which is known as talak-ul-bain, where parties so separated, under this, they cannot re-marry, until the wife marries another husband, who should divorce her, before she takes up her first husband in re-marriage. Where as, in the other case of which, there are only two chance-granted to a husband, to remarry her, after having divorced her. This, he can repeat, in 2nd divorce. But the 3rd divorce is the result of Talak-ul-Bain mentioned in the case above. Thus God has described all these briefly in the above 3 couplets, admirably, threatening the parties, not to treat, lightly His command a matter of hide and seek disregarding blessings offered to either party by Islam to enjoy the same on the Divine limits. Prophet said "Best of my followers are those husbands who lead a peaceful life with their wives and best among lady followers are those, who lead a cheerful life with their husbands; when God gives them the reward of 1000 martyrs, giving supercession to them over nymphs every wise man and woman will keep above advice in view as divorce is deprecated by Prophet, as the most undesirable escape.

When you have decided to divorce your wives

and they have attained the probationary period (Id-dah—3 periods of menses) don't vex them, if they have decided to marry another; when your decision of divorce is virtuously based. This is for your advice, if you believe in God judgement day it is to your credit and purification of your souls and God knows and you don't know. (232) And those mothers who desire to feed children should know its complete period of feeding is 2 years, And it is, for the fathers to provide food and clothing on fair lines; there is no strain beyond individual capacities; neither mother has to suffer on account of the child nor the father, nor the guardian of the child; and if they (parents) decide to engage a wet nurse, there is no objection to it when you agree to pay them a fair wage fear God and know He watches your acts. (233) Those who leave widows, the latter should observe four months and ten days under chastity (as a probationary period) and after expiry of this period they are at option to be engaged virtuously elsewhere and God knows what you are doing. (234) There is no objection if you apply or keep in view (i.e., to marry the widow, God knows and shall remind you) but don't exact promise (in privacy) except talking on broad lines; and don't resolve on marrying her, till expiry of the period, know verily God knows what is, in your heart so fear Him and know verily God is forgiving and forbearing. (235)

30th Para

MORAL :

These again relate to maintenance of healthy society. What is wanted is "Fear of God" to force and control the inner foe, which, makes a husband a tyrant, and causes the wife to disobey him, resulting, in the most undesirable action of "Divorce which, if done, in good spirits, and no attempt at harassing the wife to select another mate be made, as it contributes to his losing paradise and destruction of the woman under divorce and contemplation of seeking a better suitor, is not objectionable.

2. This again, pertains to maintenance of newly born babies who are to be brought up in the environments affording comfort to the extent that is possible and not at the cost of parents.

There is no objection to compensate your wife, on her divorce, even without intercourse; degree of payment depends upon one's capacity; do it virtuously and this is a moral obligation on the obliging. (236) And if you have divorced before intercourse, and fixed dowry, pay half of it unless she gives it up or who had the power to effect the contract; and if you pay whole of it, it is nearer to piety; don't forget mutual obligations (for the obliging) and verily God watches your acts. (237) Guard your prayers especially the afternoon and pray, while standing by Qunoot. (238) During impending danger, pray while walking or riding and when you are out of danger, pray as instructed when you did not know. (239) Those who die, leaving widows, they should will for their maintenance for a year and if they want to go out of their own accord (after expiry of 4 months 10 days) virtuously (in selection of another mate) there is no objection and God is mighty and wise. (240) And for the divorced is needed fair treatment and it is moral obligation (for the obliging). (241)

Thus God expressly gives His commands for you so that you understand. (242)

31st Para

MORAL :

Did you not notice exodus of the people numbering one thousand out of fear of death (on getting outside) God ordained death for them (and on prayers of Prophet Ezekael) raised them alive; of course God is merciful on His creatures although most are ungrateful. (243) And participate in crusade; know God is all hearing and

knowing. (241) Who is he, ready to advance loan in name of God and He shall multiply it many fold (as reward for the loan giver) and God contracts and expands provision and to 'Him' is reversion. (245) Did you not notice nobles of Bani-Israel approaching (their prophet Samuël) after Moses, to nominate a king (amongst them) so that they may fight; when their prophet said "will you fight, if crusade is made obligatory? beware you shirk". Then they replied "what is up withus that we shall not participate on the face of the fact, we have been expelled with our children from our homes", and when crusade was made obligatory, barring few, all turned away and God is acquainted with the disobedient. (246) And their prophet said "of course God has nominated Talut your king". They said, how can royalty go to him? when we are comparatively richer and he owns nothing of wealth. Prophet said God has preferred him to you, "owing to his physical strength and knowledge" (of how to administrate justice) and God endows His Earthly kingdom on whomever He likes and He is extensive in granting and Omniscient. (247) Their Prophet told them "Verily the sign of his royalty will be confirmed by an 'A Sakina (a box) and Aaroon's ensignia and coats-of-mail from your Providence, carried by angels and verily in that there is sign for you, if you are faithful. (248)

32nd Para

MORAL :

This is an example when people, after death, before reckoning day will be enlivened. And prophets said what occurred in case of Moses shall also similarly occur in case of my disciples. And this is known as 'Resurrection', in which most virtuous and most sinful will be raised alive to effect retaliation.

2. Advancing a loan, in name of God, without stipulating of time, of its return, carries reward 18 times of the original premium.

3. In this is pointed out, Divine Prerogative of selecting Divine Lights depends not on worldly wealth, but on Martial Spirit and Divine knowledge, both being "Divine Gifts" A singular case, during Prophet's regime was to be found in Ali in whose favour, he repeated "His single stroke of Battle of Khandak was superior to prayers of Men and Spirits till day of Judgment and Ali is the gate of City of Knowledge.

4. This is the same box, in which, Moses, on his birth, was placed by his mother and set afloat, which, was later picked up by Pharaoh. Moses before his demise had placed his arms, coats-of-arms in it Saul, among the tribe of Benjamin, who was higher than any of the people from his shoulders and upwards. David son of Jessu, a Benthelmit of the tribe of Judah, appointed to succeed Saul was destined to be the ancestor of a line of kings and the progenitor of the promised Messiah David Slew Goliath of Goth, the champion of Philistines and was appointed Saul's armour-bearer. When Saul (Talut) marched with his army, he addressed them verily God desires to test you with a river.

He who shall drink of it, shall not be mine. But who will nor taste of it, he shall be mine except a handful of it; all tasted except few; And when they passed and the faithful with him, they said "we have no courage to face Goliath and his army; but who were sure to meet God said "how few have often vanquished many with God's assistance and verily God is with the patient (249). And when Goliath came with his army they prayed. "O Providence extend our patience and make steadfast our footsteps against an infidel tribe so they be defeated (250) then with God's assistance David slew Goliath and God bestowed unto him kingdom and law and taught what He desired; And if it was not for the fact that God would overpower some by

others, sedition would spread all about on earth; (a) but God is gracious over the worlds. (251) These are the few of the couplets which we read out to you with truth and verily you are among the messengers. (252)

CHAPTER III

We have raised the grades of some of our messengers over others. Of these messengers, God talked (a) with some, raised others over them and we endowed on Jesus son of Mary, miracles under assistance of Holy Ghost; if God wanted they would not have litigated after having received our commands, but they disputed some amongst them were faithful others infidels and if God insisted they would not have litigated. But God does what He desires. (253)

33rd Para

MORAL :

Here is a distinct proof, of Prophet's followers, after having embraced faith and enjoyed fruits of his society at home and field, could not save themselves from in-born hatred they bore to especially Ali with whom, they could not compete on any account on the battle field. His constant privacy with the Prophet raised jealousy in them which, despite, constant statement of Prophet that he was doing everything under Divine Dictates would not satisfy. In other words they were not sincere adherents of Prophets. They had interest of the world, Power, and property in view, to gain which they continuously kept his company and to gain influence with the

(251-a) Owing to virtue of the virtuous calamities are obviated.

(253-a) It was Moses with whom God on Mt. Sinai talked and with Mohamad in ascension in close proximity.

public, which might stand by them later, after Prophet's demise. No man should rest content with his prayers fast and pilgrimage until he continuously goes on tasting purity of his heart and sincerity of devotion to God. O Ye faithful, spend in name of God of what We have given you before death day. When all transactions will cease as with friendship and intercession. Infidels are only disobedient. (254) God is He, besides whom, there is no other God; self-existent and self-preserving neither sleep nor rest overtakes Him. What ever is in heavens or earth belongs to Him; who can dare to intercede to Him, without His permission and He knows present and the future; none can get an approach to His knowledge, except under His consent; expansive is. His knowledge relative to Heavens and earth; none can guard them and He is almighty and omnipotent. (255) There is no compulsion in embracing faith, wisdom is apart from folly. He who avoids passion and puts entire faith in God has caught hold of the strong rope (of connection, between him and God) none can breach it and God is all Hearing and knowing. (256) And God is a sympathiser of the faithful; extricates them from dark gloom of suspicion to light of certainty. And the infidels are slaves to passion; drives them out from light of certainty to (darkness) gloom of mental misgivings. They are of Hell wherein they shall ever remain. (257)

34th Para

MORAL :

God has pointed out, every good thing e.g., faith and acts proceeding therefrom e.g., prayers, fast, payment of tithe pilgrimage etc., should be executed in life time or willed, in case of arrears, so that nothing will come to his aid when death angel proceeds to him, to remove his soul.

2. This couplet has got mighty effects, on those who keep on continuously repeating with certainty of faith and no couplets in the text, can replace it

Its meaning is self explanatory. Everyone should commit it to memory. It gives, in brief, that Muslims, who had light of Islam, after having admitted leadership of non-authorised Khilafat, lost all rights to paradise and shall ever be in hell ; where as, those who admitted true khilafat shall by virtue of true faith, be ultimately under intercession to get paradise.

Did you not look at him, (Nimrod) who disputed with (Abraham) regarding Providence, 'Who' had given him kingdom ; Abraham said "My God is He who enlivens the dead and gives death" to the living. He said "I also enliven and kill ; then Abraham said "verily My God raises sun in the east and sets it in the west. You do contrawise. He was stupified and God does not guide the disobedient. (258) Did you notice Jeremy, who passed by a deserted village, which had its roofs smashed to pieces (with the dead lying about) and said within himself "how shall God raise these dead alive", upon which, God deprived him, of his life, for hundred years and raised him. Thereafter asked him how long he slept. He said "a day or a part of it". God said no, "you slept for hundred years ; Look at your food and drink ; It has not deteriorated ; but look at your ass and we make you a sign for the people ; look at his bones how 'We' raise them and put on skin". When he saw it clearly said "I have known verily God is omnipotent. (259) Or recall event of Abraham when he prayed unto his Providence "show me how Thou shalt enliven the dead". He said "don't you believe". Abraham said" Verily I do but to satisfy my heart". God said "Right all, take four birds ; cut them to pieces ; mix them up, throw them on (ten) hills mounds about you, holding their necks in your hands and call them". (When each piece took to its head and flew away). Now, know that "God is mighty and wise". (260)

35th Para

MORAL :

In this are indicated, miracles to Prophet to assure men, how, they can achieve control over animal kingdom by controlling their passions. These four birds (1) Pigeon (2) Fowl (3) Crow (4) Pea-cock were symbolical of four primary desires in man of —(1) Attachment (2) Passion (3) Avarice (4) Pomp of the world, which if subdued will result in human salvation and attaining of Eternal life.

(1) Parable of those who spend their property in name of God is alike sowing the seed which grows seven ears ; in each ear ; in each of which, are hundred grains and God enhances for whomsoever He likes. He is Omniscient and Enhancing. (261) Those who spend their property in name of God without leaving an obligation on them or tormenting them, for them, have their reward before their Providence; they shall not have fear (of future) nor sorrow (for the past). (262) A kind word with an apology (in case of inability) is preferable to charity followed by an insult and God is self-sufficient and forbearing. (263) O ye faithful don't waste your charity, with obligation and insulting behaviour, alike those who spend their property with a view to (this is disdainful) showing people having no faith in God and Eternity and their parable is like a mound on which is earth ; falls on which, rain sweeping it out clear (he) having no power to retain it for his deeds and God does not guide a heathen sect. (264) And parable of those who spend their property to seek Divine will and gaining reward for self is alike an elevated field on which falls a heavy downpour and enhances its growth and if it does not pour heavily, be it even little ; and God knows how you act. (265) Does any body of you like to have a garden of dates and grapes, having canals underneath, producing various kinds of fruits and when old age overtakes him amidst a large family of weak children (which is be-

ing maintained on the produce of this garden) then suddenly sweeps a heat wave over it, burning it up. Thus does God distinctly point out His commands for you to ponder over. (266).

36th Para

MORAL :

1. In this parable increase 700 times is due to sincere intentions with which a man, with his lawful earning spends in name of God as per statues.

2. Charity based on sincerity without obligation and an insult is appreciable to God, the rewarder, else an apology during disability will act equally well.

3. It will have its effect. Save self against pride and ungratefulness to lose prosperity.

O Ye faithful, spend in name of God pure of what you earn and what is produced from earth for you ; and don't think of impure to spend, although you are not supposed to take it, although you overlook it and know verily God is self-sufficient and worthy of praise. The devil threatens you with poverty. (267) And orders you evil and God promises forgiveness and mercy from Him and God is omniscient and extensive. (268) He gives wisdom (a) to whom-ever He likes and whom He gives it, verily, it is great boon ; although this gift, only the wise appreciate. (269) And whatever you spend in charity or under vow verily God knows and there shall be no assistance to the disobedient. (270) If you expose charity, it is well and good and if you hide it and

(269-a) The wise man does 3 things:—(1) He gives up the world, before world gives him up (2) Prepares his sepulchre before entering it (3) Acts to Divine will before entering into His presence.

give to the poor it is much better. It will tend to mitigate your sins and God is acquainted with your deeds. (271) To bring them on the right path is not your duty but God brings him whom He likes and whatever you spend on your own account of charity or to seek Divine will and what you spend in charity God shall pay you back without least reduction. (272) It is for the poor, imprisoned during crusade, having no means to get out and ignorant, think they are rich due to their piety (in maintaining self-respect) but you can dragonise them from their faces; they don't supplicate people; whatever you spend in charity God is acquainted there with. (273)

37th Para

MORAL :

1. Further method of living pure and pious life is dictated based on "Piety". It is to earn an honest penny and out of its savings to do charity which shall be repayable in Eternity without any reduction, provided, the rightful persons are recipients thereof although they, out of self respect will not supplicate you.

2. He prefers "Wisdom" to riches for man, because it is through it, man's acts are purified and only these are appreciated by Him as He Himself is pure.

3. This is another important fact to remember and that is not to force anybody to fall in with your views; that is secret and reserved to God; your duty is to advise on Right Path without seeing its issue, purely to seek Divine will.

Those who spend their property in name of God night and day secretly and openly have their rewards before their Providence; They shan't have fear or grief. (274) Those who take interest shall

not be able to stand (on day of judgement) but as though, under influence of the devil, they have been stupefied; this is because they made no difference between a transaction of sale and purchase and interest taking; whereas, former has been legalised by God, the latter is illegalised for him, whom advice from his God came, and he kept away from it, i.e., (vice) what was committed by him, in the past (before receipt of advice) his affairs are before God; and he who repeats (wantonly) the crime, shall be condemned to hell wherein he shall ever remain. (275) (charity on) Interest (reward of) shall be wiped off and (pure legally earned) charity will be increased and God does not appreciate sinful heathens. (276) Of course, those who embraced faith acted virtuously were steady at prayers and paid tithe have their rewards before their Providence. They shall have neither fear nor grief (a). (277) O Ye faithful fear God, give up balance of interest, if you are faithful. (278) If you are not prepared to do it, be prepared to face God and His prophet; whereas if you do penance, you are entitled to the capital; don't be tyrannical (in demanding interest) and don't be tyrانىsed in getting back your original amount. (279) And if the debtor is straightened (by circumstances) relax till your convenience and if you forfeit the capital, it

(a) See note on 274.

(b) It will ultimately be multiplied 18 times as beneficial as original.

(276-a) God is pure and wants pure to be offered to Him; can anybody but a pious do this?

(b) This is a misgiving and has to be resisted and one should be ready to submit to lead a poor life in this world, which, when it does not offer wealth by honest means.

(277-a) Faith as per requirements of couplet (177) page 33.

is much better. If you know the advantage there of (280) Fear the day; you shall revert unto God when every soul shall receive reward of his deeds without mitigation. (281)

38th Para

MORAL :

1. Continuous charity, secret and open is alike a virtuous act because open charity counts for an obligatory function and secret charity is a compensation towards short comings of the past and present; and thus results in no sorrow of the past and if the habit is continued, till the end of the life, there will be no fear for future.

2. Interest from a Muslim is not permissible. Where however money remains at home, without causing any impediment and it is not a interest taking e.g., father lending his son, or wife to her husband, at suitable dividend.

O Ye faithful, when you transact, on advancing a loan, for a stipulated period, put it in black and white. It is necessary for the clerk to record on justice and he should not refuse to write as per Divine dictates and the debtor should himself write fearing God his Providence, without leaving anything therein. And if the debtor be an idiot or weak or unable to write his partner should do it with justice, and two male witnesses should testify it and if it is not possible to procure two of them there should be a man and two women who should volunteer to be witnesses so that if one forgets the other should remind her; and the witnesses should not refuse the call and they should not fail in recording even a small item for the period. This is fair in the eye of God and a straight evidence close to the fact whereby you will not entertain doubt except it be a cash mu-

tual transaction. When it is not necessary to put it in black and white; and testify this transaction where by neither the clerk be put to loss nor the witnesses and if you do so it is failure of duty. Fear God so that He may instruct you as God is 'Omniscient'. (282) And if you are on tour and can't get a clerk, pledge or pawn (as your security) with the trust worthy who should fulfil the security and fear God his Providence; and don't hide the evidence and he who does it intentionally is a sinner and God knows how you act. (283)

39th Para

MORAL :

This is the case on which Law of contract is constituted in Islam and it carries all necessary precautions to be included, when a party of faithful is dealing in transaction.

For God is, "what is in heavens and on earth"; if you expose what is in your hearts or hide it verily, God shall (demand) account (thereof) forgiving him whom He chooses and chastising whom He likes and God is Omnipotent. (284) Prophet believed in his revelation from God and the faithful, all believed in God and His angels. His revelation and His messengers. We don't make difference between any and they said "We heard and followed we seek Thy forgivance and to Thee we shall revert". (285) God does not exact duty beyond anybody's capacity; on him, is result of what he does. "O our Providence" don't hold us for our forgetting and short comings O Our Providence don't load us with duty what we can't bear; don't hold us up as Thou dist hold our predecessors and don't overload us beyond our capacities; overlook our short-comings forgive our sins, be merciful on us, Thou art our Lord and help us against heathens. (286)

40th Para

MORAL :

This is a statement between God and Prophet under physical ascension when latter was invited to witness marvels before God, as a special privilege riding Burak, in company with Gabriel, who accompanied him till his limits; wherein many affairs were settled. Daily prayers were reduced from 50 to 17; succession of Ali and Immaculates (Divine Lights) was ratified. Prophet's followers will not be held up on:—1. Forgetfulness 2. Mistake 3 Helplessness in dangers 4. Action under constraint 5. For action in anger 6. Speech under presence of tyrants 7. Action without knowledge 8. Misgivings during consideration of man's transactions 9. Jealousy not expressed by tongue or action. In this connection Imam Jaffer said God Shall never admit him in paradise in whose heart, there is a feeling of love for first 2 successors of Prophet to the extent of a grain of mustard Beware O ye sensible readers! Another fact re-jealousy. they bore in their hearts towards Ali and Ahlul-Bait and exposed after Prophet's departure is a historical record. Enmity to Ali is Enmity to Prophet and enmity to Prophet is enmity to God God has cursed him and cast His Wrath on him, who is enemical to Ali (Vide Sermon of Prophet in the Valley of "Khum" Has not God cursed and cast His wrath on the devil, for his jealousy to Adam?

'SURAH' 'THE FAMILY OF IMRAN'

I (Commence) in the name of Allah,

The Merciful, The Compassionate

God is He barring whom there is none, ever existent and self-existent. (2) He has revealed unto you the true text confirming the previous and revealed (a) Taurat and Bible. (3) Before that guidance for men and revealed distinctive text; those who denied the couplets there of shall be intensely punished and

(3-a) Same as Thorah.

verily God is mighty at retaliation. (4) Of course nothing in heavens or on earth is hidden from God. (5) It is He, who forms your figure as He likes in mother's womb and there is none but Him full of might and wisdom. (6) It is He who revealed unto you the text couplets where of are clear which form the fundamentals of the text, the rest subject to elucidation; now those who have got diseased hearts seek sedition by giving expressions to their desires in their elucidation; although none but God and those proficient in Divine knowledge can follow them. Who say "We believe in them; everything is revealed from our Providence; and none but the wise take a lesson from it. (7) Who pray to the providence O Our Lord don't prejudice our hearts, after guiding us and endow upon us. Thy mercy for surely, Thou art mighty at granting. (8) O our Providence certainly Thou art to assemble all men on that day wherein there is no doubt; of course God does not contravene the promise. (9)

1st Para

MORAL :

God has warned not to elucidate the ambiguous couplets of the text in the divergent way, you think, grammatically and dogmatically, giving wide-application of meanings from the original and dilating on one's thoughts, so as to deviate from authorised versions of Divine Lights, whose connection with Divine Text shall continue till Day of Judgment and whose affection is a tenet of Islam and as love implies obedience, naturally it results in avoiding their enemies and friends of their enemies This has resulted in two main factions, one having its religious Leadership in Divine Light and the other otherwise, to defend their acts in gaining worldly ends and supporting their acts by misinterpretation of the text. For peaceful life, social justice with heathens is not forbidden; even mutual obligation is recommended, especially, when they do not interfere with your re-

ligious rights and prejudices and secretly do not contrive to convert you or drive you out of the country Verily those infidels will not avert Divine punishment by means of their children and property; rather they are essence of hell. (10) Like the followers of Pharoah and those preceding him who falsified Our commands (Divine Lights when personified) upon which God arrested them on their sins and God is Mighty at punishment. (11) Tell infidels, they will be shortly vanquished and assembled in Hell which is an abominable abode. (12) Verily, you had an instance in the case of two facing parties one of which was fighting in the name of God and the other infidels, to whom appeared faithful induplicate and God helps whom He likes; verily in this, is a sign for the sensible. (13) Appreciation has been created for man in their love for women, children and heaps of gold and silver bangles and necklace, pointed horses, animals and fields; this is worldly gain and is frail, and before God is Lasting reward. (14) Say shall I point you out a more ambitious thing than this; for the pious, who fear God, before their Providence are eternal (a) gardens; flowing beneath which are perpetual canals wherein they shall abide and pure nymphs and Divine will and God is viewing His creatures. (15) Who pray unto God saying "We have embraced faith, forgive our sins and save us from punishment of hell. (16) They are patient, true, obedient, charitable and praying penance before dawn. (17) God has testified to His being unique without any other partner and so also have angels and (a') men

(14-a) This is Hidden Divine Help to faithful against infidels be it physical or mental it has reference to the Battle of Badar to be detailed later; where besides this, angels helped faithful such miracles were spot declaration of Prophet's genuine claims, after witnessing which greedy companies had doubted it.

(15-a) Lowest grade. (b) Second grade. (c) Highest grade.

(17-a') These are prophets and Imams.

of knowledge maintaining justice that there is no God but He, the Almighty and the wise. (18) Verily the religion before (b) God is Islam (resignation unto Him) where in, did not differ those, whom the book was revealed except after becoming cognizant with it. Out of (a) jealousy in between; he who shall deny God's commands let him be prepared for immediate punishment from God. (19) And if they dispute your claim, say, I supplicate God along with my followers and inform those of revealed religions and their followers to follow suit with you. If they did, they get guidance, else, your duty is nothing but communication of message and God is watching His creatures. (20)

2nd Para

MORAL :

Islam in world grants benefits of marriage and Heritage; Faith grants in Eternity rewards of virtue and piety.

Verily those who denied God's couplets (Divine Lights) and slay Prophets unjustly and slay (a) those who order virtue without rhyme and reason amongst men give them tidings of intense punishment. (21) Those are the persons whose actions are voided in world and eternity, and there will be none to assist them. (22) Haven't you looked at persons who have received a paltry share of the text,

(18-b) Islam paved away to him, who approached it; exalted its pillars who struggled for it; it is safety to him who stuck to it; it is confidence to him, who reposed in it; offered explanation, who sought in it; it is light, who searched for it: it was reason who sees to grasp it: it was intellect, who meditated on it; it was guidance, who expected it; it was warning, who took a lesson from it.

(21-a) Most intense punishment is due to slaying Divine Light.

when invited to Divine text to decide, on mutual claims, a group of them turns his back and keeps away from following or complying with truth i.e. Divine Light. (23) This is because they say fire of hell will not touch them except few days; they have been deceived in their faith on account of their falsification (misconstruing text). (24) What will be their condition, when they will be assembled on the inevitable day and each will be rewarded as per his deeds without any loss. (25) Say' O my God, Monarch of kingdoms, (a)Thou showereth kingdom, on whomsoever Thou dost like and dost, thou (b) with hold from whom dost thou like and Thou dost honour whom dost thou like and Thou dost disgrace whom dost Thou like; all good or welfare is in Thy hand and verily art Thou omnipotent. (26) Thou dost enter night into day and vice versa and dost bring forth a faithful from (a) heathenism and vice versa and dost Thou dost grant provision without limits on whom dost Thou like. (27) The faithful should not take the infidels as their friend except the faithful; and who acts contrawise, God is not responsible for the consequences except where there is (c) fear of life. Thus dost God warn you and to Him is reversion. (28) Say, whether you hide what is in

(25-a) These are to receive the greatest and severest punishment on day of judgement.

(26-a) This refers to recipients genuine from God similarly. Kingdom of knowledge.

(26-b) Refers to with holding tyrannical rule from the virtuous.

(27-a) This is a height of wisdom.

(28-b) This is a warning.

(28-c) This is "Takiyya" and forms a special feature of Shia tenet. It is obligatory, when life is danger, advisable to stop sedition illegal when right is violated; and in advisable to practise when times are unfavourable and either way, when times are favourable.

your heart, or expose God knows it and He also knows what is hidden in Heavens and earth and God is Omnipotent. (29) On the day of judgement, every good, a soul has done, shall be presented before Him and so also every evil; and he will desire the reckoning day is put off a great distance to avoid dues due to evil he has committed; and God warns every soul. Verily God is forbearing to His creatures. (30)

3rd Para

MORAL :

God as perfect creator and is "Perfectly good" brought into existence man and jin in body and soul, with material and spiritual worlds. If he had reserved (a) Takvini and (b) Taklifi functions, under His control, object of creating paradise and hell would have carried no sense. Former He reserved for self and latter left to creatures yet because "good" is overpowering, total power He did not leave with them else they would have revolutionised His design so His only choice was to grant limited power (under Taklif) to creation wherein His bounty supercedes evil arising from creation, pointing out the issue of following good and avoiding evil leading to paradise and hell.

Say if they claim to have love (a) for God follow me and God will love you and forgive your sins and God is forgiving and merciful. (31) Say, obey God and Prophet and if you don't, God does not love the infidels. (32) Verily God selected Adam, Noah, Ab-

MORAL (a) Creation is Bringing into Existence (b) is due to personal effort, what comes off, due to intention.

(31-a) Religion is nothing but Love, which is disposition of heart towards perfection; on this is to be satisfied in God's selfless sublime. Who by virtue of not having attributes of creation, Created Divine Lights similarly qualified hence their love is direct approach to Divinity.

raham's family and family of Imraan over the world. (33) They are inter related and God is. Hearing and knowing. (34) Recall when Imran's wife prayed "O my Providence I have made a vow to set free what is in my womb to serve Thee. So accept my prayers and verily Thou art hearing and knowing." (35) And when she gave birth to a daughter, she said "a daughter is born to me and God knows what she has given birth to; a son is not like a daughter. I have named her Mary and I seek Thy protection for her and her family from cursed devil. (26) Hre Providence accepted her prayers with pleasure and cherished her under care of Zakaria; and whenever Zakaria used to enter the holy sanctuary he used to find food near her. He would ask Mary "Whence did the food come" She would say "it is from God" verily God provides whom ever He likes without account. (37) It was then Zakaria's prayers to his Providence "O God grant me a like child for Thou art hearing my prayers." (38) Angels in reply, while he was standing in prayers near altar said "verily God gives you tidings of Yahya, verifying Jesus as Prophet from God, Lord of men and immaculate and a Prophet among the virtuous." (39) Zakaria said "O Providence how shall I have a child when I am old and my wife is in menopause" "God said "this is the way in which God acts how He likes." (40) Then he prayed to God to grant him some sign God said "Your sign will be, you won't talk for three days except under sign; when you shall remember your God immensely glorifying Him night and day." (41)

4th Para

MORAL :

God has distinctly laid down claim for His love is to be tested by implicit obedience to orders of the Prophet and in case of refusal, he shall be an infidel. This is enough test for searching this infidelity in Muslim companions of Prophet (which is known as

hypocrisy) which, prophet to fulfil Divine message kept quiet; fighting with them. To Ali advising after his departure saying "O Ali your fight is My fight" and "Hussain is from Me and I from him" (him i.e., Hussain).

Recall when angels addressed (a) Mary "verily God has selected you and made you immaculate and chosen you among the women of the time. (42) O Mary obey Thy God prostrate before Him and bow down in congregation. (43) These are secret news which we reveal unto you and you were not present when they were throwing their pens to decide as to who should cherish Mary. And you were not present when they were litigating. (44) Recall when angels addressed Mary verily God has given you tidings of a son named Messaiah Jesus son of Mary having being respected in the world and eternity and having Divine proximity. (45) And shall converse with men in childhood and oldage equably and shall be among the virtuous. When Mary said "How can I bear a child when I have not intercourse with any man." God said "This is the way I create as I like, when it is decided simply My word of "Be" is enough to bring it into existence." (47) And God shall teach him, the text, Philosophy, Thorah and Bible (48) And send him to Jews and will say "I am come to you with a series of miracles, from your Providence; verily I can create from dust a figure like a bird then blow unto it when it becomes a flying bird under Divine sanction and I can heal natural blind and natural lepers and enliven the dead with Divine consent and inform you what you have eaten and what you have treasured up in your houses." Verily in these are signs of my being a genuine prophet if you are faithful." (49) And testifying Thorah with you and

(42-a) Fatima is the Lady of the whole world and Mary was a Lady among women of her times.

(43-b) On this Zakaria was appointed to guard Mary, who used to be looked up in a church room.

legalising what was illegalised on you and I have brought miracles (a) from your God; so fear God and obey me; verily God is your and my Providence. (50) Worship Him alone and that is the direct way to His proximity." (51) (b) When Jesus realised infidelity in them, he asked "who is going to help me for God's sake" The fishermen, in reply said "We are your assistants for God, having embraced faith in Him supplicating you indue testimony there of (52) "O Our God we have embraced faith in what Thou hast revealed unto us and followed Thy Prophet and record our testimony." (53) (The infidel Jews) plotted against Jesus and God averted it by taking him to Heavens and verily God is mighty at averting. (54)

5th Para

MORAL :

Jesus predicted his persecution by Jews and asked his companions, who among them was ready to play his part and accept his contemplated crucifixion, in lieu of which, paradise was promised to him. On entrance by persecutors, they could not detect, who was Jesus, as all were transformed alike. But Titanus acknowledged, he was Jesus and was crucified. Gabriel took away Jesus to Heavens On death, Titanus was reverted to original features. This created suspicion; and has been an insoluble problem to date with Christians. Recall when God said O Jesus we shall finish your duty and raise you to "Us" saving you from heathens and superseding your followers over infidels till day of judgement; then shall reversion be to "Us" when shall We decide differences amongst you. (55) Those who are infidels shall We intensely punish in world and Eternity and for whom there shall be no assistance. (56) And those who have embraced faith and acted virtuously shall be fully rewarded and God does not like the disobedient. (57) These are the couplets We are reading-out to you full of advice and wisdom. (58) Jesus's instance before God, of course, is like that of Adam,

whom We created of earth and said be and he "was" (59) This is a fact from your Providence and don't be among the doubters. (60) Those who litigate with you after having received your knowledge thereof be challenged by "calling children on either side and ladies accordingly and souls too; then imprecating Divine curse on liars. (61) This is a true historical fact and there is no other God except God and He is almighty and allwise. (62) And if they turn away, God is knowing the seditious. (63) This para relates a great event of imprecating curse.

This is as a result of Prophet's message to distant places, after having influenced the near about pagan Arabs, to Najran, a town in Yemen, where, Christians were believing in Jesus, to be a son of God. Men under leadership of Askaf came over to argue with prophet, whom God revealed to offer a like case in Adam, who had no parents; on refusal to be convinced, God commanded Prophet to throw down the gauntlet, by imprecating curse on liars, after bringing in their sons, ladies and souls on the field of imprecation Barring Abul Haris, who recollected a tradition of Jesus, not to enter into such a challenge, if the party involved brought his nearest kith and kin but submit; or reconcile on payment of Jazya, which being done, they returned home Thus proved truth of Islam, and purity and perfect truth of Ahlul Bait. It was for this that Ali claimed to be "Siddick-i-Akbar" and said none but a great liar would adopt this title.

Say "O ye men of revealed religions, come to a common understanding between us that we should not associate any with God nor adopt anybody, barring God, our Providence. In case, they turn away say, bear witness "I supplicate God". (64) O ye people of revealed religions, why do you litigate about "Abraham" because both Taurat and Bible were revealed after Abraham; don't you understand so much. (65)? O ye you are the people who were litigating on one of which you had knowledge, why

do you litigate on what you have no knowledge? God knows and you don't know. (66) Neither Abraham was a Jew nor a Christian, rather a pure 'Muslim' supplicant and was not an associator. (67) Rather, he is more connected with Abraham, who followed him, and this prophet with his faithful and God supports the faithful. (68) And this group likes to misguide you but by this tactics they misguide themselves unawares. (69) O ye people why do you deny God's commands intentionally. (70) O ye people why do you tamper with fact by falsification, biding truth intentionally. (71)

And a group of them said "believe in what was revealed to you in (a) morning denying later revelation so (b) that they may revert to your faith. (72) And don't believe in them, except those who follow your faith; say real guidance is from God alone only who has given text to Prophet like what you have and you are litigating about it before your Providence; say verily grace is in the hands of God, endows it on whom soever He likes and God is Omniscient. (73) Especialises with His grace whom soever He chooses and he is mightily gracious. (74) Of men, of revealed religion, there are some who will refund your deposit even be it in heaps and other won't even he had to return a farthing, until you stand on his head. This is why they said we have no responsibility for the ignorant and they knowingly libel God. (75) Rather he who fulfils the covenant verily is appreciated God loves the pious. (76) Those who sell the covenant and their oaths, for a trifling sum, they shall have no share in eternity, neither God will talk to them; nor look at them; nor accept their penance and for which there is intense punishment. (77) Verily amongst them are scribes who change

(72-a) Prophet's prayers directed to Jerusalem in morning.

(72-b) Prophet's prayers directed to Mecca in afternoon.

their tongue (add what is not) and it is not revealed to them and they say "it is from God" and that it is not from Him and they knowingly libel God. 78) It is not for a man who is granted a book, knowledge and prophecy to ask people to worship him, barring God rather, he would tell them "to be pious"; in what I have endowed on them and taught them (79). and would not ask you to worship angels and prophets what! are you going to be infidel after supplicating Him (80).

MORAL :—Results of mutilating and misrepresenting facts in religion are:—

- (1) No share of eternity i.e. Hell.
- (2) No talk with God.
- (3) No Divine Grace
- (4) No acceptance of penance.

Note:—Those, who have mis-represented Prophet's sermon in the valley of Khum must take a lesson.

Recall when (a) God exacted promise from Prophets "when you are given text, law and comes to you My Prophet confirming what is with you, you shall believe in Him and Help him (i.e., instruct your followers to embrace faith in him and help him)". Then God asked "Have you agreed to it and commit yourself to it". They said "Yes, we do agree". God said, right all testify and I shall bear testimony there to" (81). And he who turned away from it, is disobedient (82). (b) What! are they looking at for any-

(a) Read carefully notes attached under moral to this and see what Jesus says of self:—

"Ye are from beneath. I am from above. Ye are of this world, I am not of this world. (St. John 8 : 23).

(b) Digression in Islam is not Permissible.

other religion than Islam ; for everything in heavens and earth supplicates Him willy-nilly and to Him shall they revert (83). Say we have embraced faith in God and what is revealed unto us, to Abraham, Ismael, Isaac, Jacob, and their children, to Moses Jesus and Divine messengers making no distinction in between and we supplicate Him (84). He who looks out for any other faith than Islam it shall not be accepted of him and he shall be a sufferer in eternity (85). How can God continue guiding a tribe which after embracing faith and verifying genuineness of the Prophet and vividness of his miracles becomes an (a) apostate and God verily does not guide the disobedient (86). Those are the persons whose reward, verily, is Divine curse and curse of angels and entire generations (87). Wherein they shall remain without mitigation of punishment and relaxation (88). Except, who became penitent after giving and Merciful. (89) Verily who became infidels after faith and intensified their infidelity never shall their penance be admitted and they are the misguided (90). Of course who became infidels and died as infidels nothing shall be accepted of them even if they offered earth full of Gold. They are the persons for whom is intense punishment and for whom there is no intercession (91).

9th Para

MORAL :

God has been unique all along until He desired creation. He created a 'word' turning into 'Light' from which Md. and then Ali and his family including Fatima were created with other 'word' was created 'Soul' which took an abode in this light and thus Mohammed his family are lights of God, giving them room in their enlightened body as "Divine Guides" He who walked in their light was guided. And he who left them was in darkness of misguidance. Their creation was far prior to creation of Heavens and earth. Then He exacted a promise from these Pro-

phets, who are rays of Divine Light from them of their Lordship over them and assistance. This clause refers to this event. This is what Jesus claimed "I am come a light into the world, that whosoever believeth in me should not abide in darkness. (St. John 13:48) Again he says "If Ye love me, keeping my commandments (St. John 14:15) and predicts our Prophets' coming" And I will pray Father, (God) and He shall give you another comforter, that he may abide with you for ever. (St. John 14:16) How many false prophets have since appeared, although, Prophet Mohamad spoke of Ali as a Light after him and will be succeeded by remaining eleven

CHAPTER IV

You shall never attain Rightcousness until you sacrifice the dearest to you in the name of God and whatever you spend, verily, God is acquainted there with (92). All food was lawful for Bani-Israel except what (camel's flesh) Jacob had made illegal for self (on account of illness before revelation of Torah bring it and read out to me if you are true (93). And inspite of that, if they libel God, they are disobedient (94) Say, "Truth said God, when He asked you to follow the straight faith of Abraham for he was not among the associators (95). Verily the first house set up for worship for men is Mecca the source of guidance (salvation) for the world (96). For therein are open signs where Abraham stood (to raise the structure) and he who enters the sanctuary is promised safety and for God's sake i.e., Divine Will do pilgrimage, when you are able to go there and He who refuses becomes an infidel and verily God is independent of creation (97). Say, you men of revealed religion! why do you deny God's commands when He is a witness to your deeds (98). Say "you men of revealed religion why do you bar, from His path him who has embraced faith seeking acrooked way knowingly and God is not indifferent to your deeds (99). O ye faithful! if you follow a group of revealed religion, they will turn you apostate, after having embraced faith (100). And how can you become an

apostate, when Divine commandments are read out to you and a Divine (a) representative is amongst you and he who adheres to God i.e., (to His representative) verily attains guidance leading to the straight way to Him (101).

10th Para

MORAL :

This is the stand of Shias, who claim all Prophets and Imams are Divine Lights-having brought Divine Message, receiving training for them directly, under Divine Dictates; hence there is no difference in their elucidation of Islam, which cannot be interpreted in any other way.

O ye faithful, fear God to the extent fear is needed and don't die but a supplicant to Him (102). And attach yourself to His (a) (i.e., Divine Light) without faction; and think of His bounties on you, when you were enemical, he effected reconciliation between you (through Prophet) and you became brotherly due to His bounty and you were at the border of going to hell when He saved you from there, and thus God describes His commandments (allegorically) so that you get guidance (103). And you (O Divine Lights) are leaders calling them to righteousness, inviting them to virtues and barring them from vices and they are to attain salvation (104) .(a) And don't be amongst those who made factions after truth having reached them by division of opinion; for them is intense punishment (105).

(101-a) He comes with Divine instructions on commands which are Divine and is authority thereon.

(103-a) Text and Divine Light are as rope is twined.

(104-a') Because they are already Divine lighted. How can ordinary scribes in Islam, with different version of text guide the public when they are not initiated in Divine philosophy by God as actual Divine Lights this claim is preposterous.

On the day when the faces will be enlightened and others will be darkened and those that will be darkened will be addressed "were you not those after having embraced faith became apostate? and so taste the punishment due to your apostacy; and those whose faces will be enlightened shall be under Divine grace and they will attain salvation (106). These are Divine commandments which we are reading out to you in the true sense and God does not intend to ill-treat anybody. For God, is what is in heavens and in earth and to Him shall revert everything (109).

11th Para

MORAL :

Prophet said, on day of judgement, his followers will approach him, near cistern in five groups, of which four hungry and thirsty, will be hurled into hell and these are those who created schism in religion. This took place, immediately after Prophet's departure from this world signs having developed, during his fatal illness due to prolonged jealousy of Prophet's companions which they bore to Ali. The fifth One headed by Ali shall enter paradise.

Prophet said, Moses followers divided themselves into (71) groups, one of whom would attain salvation; and (72) groups of followers of Jesus, one of whom would attain salvation and (73) of my followers, of whom one is to attain salvation; and (72) will be of Hell; and the one attaining salvation shall be, following the text and that will be following my successor Ali; for Truth has remained with Ali and Ali was with it; and Prophet and his companions (means chosen companions) ever remained on Truth.

(110-a) Having borne patiently severest trials to which they were put, immediately after Prophet's deaths to maintain Prophets attempts at having established Islam and save future progeny, who were to embrace Islam in True Spirit.

Most Prophet's companions after Prophet's death turned out disobedient and Apostates acting against Divine dictates and Prophet's traditions see Battle of Camel and Battle of Siffin.

(a) And (O Divine Lights) ye are best being those ordering virtues and barring vices believing in God; and if the men of revealed religions had put faith in you, it would have been better to their credit; but some believed and others became disobedient they will not affect you except a little; (110) and if they fight with you they will run away and will not be assisted. (b) Disgrace is set on them (111) whenever they do so, except they come under protection of the text and the Divine Light; (c) curse has overtaken them and (d) poverty has enveloped them. This is because of their infidelity and betraying (a) their Prophets unfairly and this was the sin wherein they were transgressing. (112) All are not alike. Some amongst them are steady in reading a text during night and prostration. (113) Believing in God, in day of judgement advising virtues and hastening towards righteousness and they are among the virtuous. (114) And whatever you do of virtue, it will be fully appreciated and God is with the virtuous; (115) Verily those who are apostates will not be able to do anything inspite of their property and their children; they are the residents of hell, wherein, they shall abide. (116) what they spend in this world is alike wind, wherein is extreme cold, destroying fields across which it passes and belongs to those dis-

(111-b) Under paganism life and property are lost, when vanquished.

(112-a) Their state is that of killing Prophets.

(112-c) In being sold as slaves.

(112-d) Made to pay poll tax. (This has been the state of Indian Muslim-since British took charge of India, till to date.

obedient who have been destroyed by their acts and God has not done wrong to them but they have done to themselves. (117) O ye faithful don't hold, except your own, any in confidence. They won't hesitate to bring about your destruction; and will be pleased with what pain reaches you. Their enmity has been noticed in their speech and what they secret in their hearts is worse and we have exposed these facts clearly if you have common sense. (118) These are the persons whom you are attached to and they have no feeling for you; they pretend to believe in the whole text and when they meet you they say they believe in your text and during privacy, they bite their fingers out of anger. Say, die in your anger and God knows what is in your heart. (119) If any profit reaches you they are annoyed, and if adversity befalls you, they are pleased and if you be patient and virtuous, their intrigue will not harm you at all verily God has got round them in their action.

12th Para

MORAL:

Call to mind when you were marshalling your forces of faithful for crusade in the morning and God was hearing and knowing. (121) And both groups had lost heart although God was on their side; and the faithful should depend upon God. (122) Verily God helped you in Badr, when you were scanty, so fear God, so that you may become grateful. (123) Recollect when you told the faithful "will it not suffice you if God helps you with three thousand angels. (124) Right! if your bear patience and fear God, God shall help you from above and increasing the forces to five thousand duly armed. (125) And this is simply to give you tidings and to comfort your soul, else the actual assistance is from God alone who is mighty and wise (126) so as to reduce comparatively the forces of infidels or disgrace them or render them ineffective so they may take to flight. (127) And O' Prophet you had

no power, in it (to nominate Ali your successor); whether God accepts the infidels' penance or punishes them for their disobedience (it is His choice). (128) For God is what is in heavens and earth; forgives whom He chooses and punishes whom He likes and is God forgiving and Merciful. (129).

O ye faithful don't take compound interest, fear God so that you may attain salvation. (130) Fear the fire that is prepared for the infidels. (131) Obey God and Prophet so that you may be mercified. (132) Hasten to your Providence's forgiveness and paradise, width of which is equal to heavens and earth, prepared for the pious. (133) Who spend in name of God in pleasure and pain and control their anger forgiving men and God approves of the obliging. (134) And when they commit a mistake or act wrongly to self, and on remembrance thereof pray forgiveness for short comings; and who is to overlook their faults, except God? and knowing do not persist in their faults. (135) Those are the persons whose reward is forgiveness from their Providence and paradise, below which flow streams, wherein they shall abide; what a fine reward for doers. (136) Prior to you preceded many events; move about and see what has been the fate of falsifiers. (137) This is a record for men and guidance and advice for the virtuous. (138) Don't lose heart and be sorry; you will win if you are faithful. (139) If adversity has reached you, similarly has it fallen to the enemy and these are the trials (a) to which, are subjected men on either side, so that God may know who are faithful and make witnesses among you and God does not approve of the disobedient. (140) So that God purifies the faithful and wipes off the infidels. (141) Do you count upon entering paradise, without proving to God your participation and patience in cru-

(140-a) Even Truth—in minute degrees' remains "Vanquished" at times it is otherwise and hardly a thing that is thrown back shall come forward. (Ali-Nahjul-Balagha).

sade? (142) verily you desired death before entering. Crusade; and now you openly witnessed it. (143)

A CASE OF CONTRAVENING COVENANT— PUNISHMENT HELL

14th Para

MORAL:

And Mohammed (be peace on him) is nothing but a prophet; many Prophets before him have passed. What if he dies or is slain, are you going to turn back on your heels? If he does so, he won't harm God anyway, and God shall reward the grateful (who are steady in Prophet's commands. (144) And it is not possible for any soul to depart without Divine will, which is fixed and he who desires worldly reward shall 'We' give it to him of it. And he who desires eternal bounty, shall 'we' endow on him of it. And We are to reward the grateful. (145) And how many Prophets fought a crusade and with them were a multitude of virtuous people, and during adversity in name of God they did neither lose heart, nor did feel feeble, nor get tired; and God loves the patient. (146) And their wishes were nothing but praying to God to forgive their sins and transgressions and make them steady against the infidels. (147) And God granted them reward in the world and better reward is fixed up for eternity and God loves the obliging. (148)

15th Para

MORAL:

On hearing high grades of martyrs in "Badr", they prayed participation in crusade and proved faithless, when tested in "Ohod" barring few.

O ye faithful, if you follow the infidel they will turn you back from your faith and you will be later sufferer. (149) Rather God is your Lord and best assistant. (150) Shortly shall He put in His awe into the heart of associators for having associated

without any proof and their destination is hell and awful is the sojourn for the disobedient. (151) And verily God confirmed His promise, when you were slaying them with His sanction until (a) disruption broke you and you committed sins, by disobeying Prophet who had ordered you not to give up ground; (you left it having seen what you loved; to gain-booty some of you are for worldly gains and others for eternal bounties. Then He turned your faces from them (enemies) by your flight to plunder and for further (b) trial having forgiven you; and God is mighty, merciful to the faithful. (152) Recall, when you were running up hill without looking behind at anybody, the prophet was calling you to himself; then (c) followed calamities after calamities so that you may not be (d) sorry for what is lost unto you and what has fallen unto you and God is acquainted with your deeds. (153) Then after grief, He gave (e) you safety in sleep which overtook each one of you (faithful) and a group amongst them was overpowered (Hypocrites) with fear of loss of life and was entertaining—misgivings of an infidel saying “what could we do in this affair”. You say, this is under Divine control and they are secreting in their hearts and do not want to expose to you saying “had we controlled over the battle-field we would not have been killed”. (our companions) Tell them if you had locked yourself unto the house, those who were fated to be slain, would have been, on the battle-field and because God knows what is in your heart He wanted to try you and test what is secreted in

(152-a) Due to love for booty of worldly gains.

(b) To indicate who stood by Prophet and who betrayed him.

(153-c) Some were killed, others wounded severely.

(d) This would not make you sorry for booty lost, and habituate you to crusade.

(154-e) This refers to the faithful who were steadfast.

you ; and know that God is fully acquainted with the amongst you when two parties faced each other, it was nothing but under the influence of the devil, who had reduced them to that state, on account of state of your mind. (154) Those who had fled their deeds (of love of booty) and God overlooked their faults and He is verily forgiving and forbearing. (155)

16th Para

MORAL :

In this God has depicted characteristics of the Hypocrites and truly faithful who stood the test in Battle of Ohod. He forbore punishing those, who fled away from the battle field, for sake of Prophet, reserving eternal punishment, unless they died with penance, which is laying down life on next occasion.

O ye faithful, don't be like infidels who told in case of their brethren when they went out to participate in crusade, if they had remained with them behind, they would have neither (a) died nor slain. They said, for this reasons, God had created in them grief (for nor having been fortunate in getting booty) Although God only gives life and death and views all your deeds whether you are slain in name of God or died in His way. (156) His mercy and forgiveness which shall (b) attend you, is much better than their (c) wealth. (157) If you die or be slain, you will be assembled before God. (158) O ye prophet, it was due to Divine Mercy that you (d) treated them ten-

(156-a) Their claim to future, is simply an unwarranted statement for that is under Divine control.

(157-b) Leading to your salvation as martyrs.

(157-c) Which will demand accounting on Reckoning day.

(158-d) This explains nature of Hypocrites, being given time to do penance by laying down life. How many so acted?

derly. If you were harsh or strict with them they would have left you ; even now relax them, and pray for their forgiveness, (e) consulting them in your affairs and when you are resolved, trust in Him. God verily loves confiders (159). If God helps you none can vanquish you, and if He leaves you, who else is going to help you after that ? and the faithful should trust in God. (160) It is not for a (g) Prophet to embezzle and he, who does so, shall have to produce it on the day of recokoning when every soul shall get his due without wrong. (161) What ! Is he who seeks Divine will alike one under Divine wrath, having hell his destination, an awful abode ? (162) For the former, before God are grades and God views what they do. (163) Verily God obliged the (a) faithful when He raised among them a Prophet, who reads out to them His commands, purifies them (by preventing them from sins and forgiveness on penance. (a) Teaches them the text and its philosophy before which they were in open misguidance. (164) What ! when adversity fell on you like of which, duplicate in intensity you cast on your adversary, you started complaining, as to whence it came to you ; say O Prophet "this is due to your own deeds (of running after booty) and verily God is

(159-e) That will expose to you their inner motives and be an argument against them in future.

(159-f) As per Divine commands, as none can avert Divine help.

(161-g) This is another exposition of Hypocrisy; their poor opinion about Prophet.

(164-a) Had it not been for their exposition of text in tradition, ethics in Islam would never have developed.

They are ever to thank God for Prophet and Immaculate family to their help.

Omnipotent. (165) (b) And when adversity fell on you, when two parties were facing each other it was under Divine sanction to determine the faithful. (166) And to expose the hypocrits too, who were addressed to participate in it or avert it, they started saying "did we know fighting, we would have followed you". (c) That day, they were closer to infidelity than faith. They were saying, what was not in their hearts; and God knows what they hide. (167) Those who lagged, said, in respect of their brethren "had they followed us they would not have been slain". Tell them if they are true, let them not die. (168) Don't entertain (d) "death about those slain on battle field rather they are alive having Divine Provision. (169) Enjoying with Divine endowments". Due to His grace and giving tidings to those behind them, who have not met them yet, of neither fear of the past nor grief of the future. (170) They are given tidings of Divine bounties and grace and verily God does not waste reward of the faithful. (171).

17th Para

MORAL :

Bodily notes are enough

Those who answered the call of God and Prophet after having been wounded and those who acted virtuously amongst them and feared God have got highest reward. (172) To whom people said "People have assembled against you so be afraid of them". Instead of instilling fear in them, it simply intensified their faith; and they said in reply to them "God is enough for us and He is the best support". (173) Thus they returned successfully with Divine bounties and mercy without any affliction seeking Divine will and God is master of grace and

(165-b) He could have diverted it but to give you a lesson, he put you to further trials.

(c) Divine exposition of mental state of Hypocrites.

(d) This is not death but getting eternal life; and proves resurrection to boot as every one must savour of death.

greatness. (174) It is nothing but devil who is threatening his adherents; whereas God says "those who are faithful should not be afraid of him but fear Him alone". (175) Don't grieve for those who are exceeding in apostacy. They won't injure God any way God desires no share for them in eternity and for them is intense punishment. (176) Those who, of course, purchase infidelity by selling faith they will not affect any way God's designs; for them is intense punishment. (177) Let not infidels think high of themselves; (on their worldly riches whereby) we are simply trying them. We are putting them to such trials to intensify their sins and they shall have disgraceful punishment. (178) It is not for God to leave (a) faithful as they are until He distinguishes (b) impure from pure; and reveals secrets to you but God reveals it to His selected Prophet, so you believe in God and His Prophet and if you believe and fear God, you shall have high reward. (179) Let not the miser whom God has given out of His grace think well of themselves by their action, rather it is evil for them; this greed shall get round their necks (in fiery chains) on reckoning day as for God is the inheritance of heavens and earth and God views your deeds (180).

18th Para

MORAL :

God has referred—by the bye, why the Prophet, who was so dear to Him, and in whom He had confided the secrets of creation, behaved with such a great consideration, else the examination would not

(179-a) Who are sincere.

(b) Insincere—worldly desirers.

(c) This was the reason, why Prophet treated his companions with consideration knowing fully well, how they would treat his immaculates family after him.

cf. St. John 10 : 14 I am the good shepherd and know my sheep and am known of mine. St. John 10 : 11 The good shepherd giveth his life for the sheep.

have come in to existence, as he Prophet, fully knew, that most of them would apostate. They did so and paved the way to "The Tragedy of KARBALA".

Verily God heard the statement of those who said "verily God is poor and we are rich". Records have recorded what they said and how they murdered their Prophets unfairly for which they shall be made to taste fiery punishment (181). This is what your hands have sent ahead and God is not a tyrant to His creatures (182). Those who said God has commanded them not to believe in a Prophet until he offers an offering, swallowed by fire; say, before me, many Prophets came with miracles, and fulfilled your statement, why did you kill them if you are true in your claim (183). If they falsified you, they have done similarly in the past when Prophets came with miracles, proofs, and enlightening texts (184). Every body shall savour of death and verily you will have recompense of your deeds on reckoning day. He who saved self from fire and was admitted to paradise, verily, achieved a success; and this worldly life is nothing but a deception" (185). Verily shall you be tried in your property and souls and you shall definitely hear lot of painful tales at the hands of men of revealed religions before you and from associators but if you be patient and pious, it is one of the greatest affairs. (186) And recall when God exacted a promise from men of revealed religions, they should clearly, state re-Prophet Mohamed (be Peace on him) and should not hide anything of him but they overthrew it, for a trifling gain and a bad transaction, they have effected (187). Let them not be led away with what 'We' have given them and their love for being praised for no action of theirs; they should not think they are free from punishment rather is intense punishment for them (188). For kingdom of heavens and earth is for God Who is omnipotent (189).

19th Para

MORAL :

Few recognise in earnest, the world is a deception. All that glitters is not gold. The rich and those vested in power who seem to enjoy themselves shall be worst of all, on reckoning day, for their having mis-used His Bounties.—Neglected to pray, pay tithe and for His will, to help the deserving poor faithful, who reserved their entire life in spreading Islam. In fact, on reckoning day, results will be topsiturvey of worldly appearances. Those in power in world, will go down and those faithful down in world will be on the ascent. Man should therefore not ever entertain to rise high in power ad wealth here, as simply involving him in responsibilities, which, he ordinarily can not discharge to Divine satisfaction.

Verily in creation of heavens and earth, and alternation of night and day are signs for the wise (190). Who remember God while standing, sitting, rolling in bed and contemplating in creation of Heavens and earth and say 'O Our Providence, Thou hast not created in vain all this ; pure is Thy Nature ; save us from punishment of hell (191). Verily, O Our Providence, Thou shalt admit into hell, him whom dost Thou disgrace, and none there shall be to assist the disobedient against Thee (192). O Our Providence, we heard the crier, crying unto us to embrace faith unto your God and we have believed in Thee. O Our Creator forgive our sins and remit transgressions and end our life with the virtuous (193). O Our Providence endow on us what Thou hast promised to Thy Prophet and don't disappoint us on reckoning day, for, Thou dost not act against Thy promise (194). Their Providence accepted their prayers saying 'I shall not waste actions of doers, among you whether men or women. They are related to one another; those who fled or were driven out of their country, and suffered on My account and slayed and were slain on My behalf, I shall mitigate their sins, admit them into

paradise, underneath which flow canals, as a reward from God and God is best at rewarding (195). Don't be led away by the travelling up and down of the infidels. (To make profit on merchandise) (196). Which is trifling; destination thereof is Hell, an awful abode (197). Except for the God fearing, for whom is paradise below which flow streams as an entertainment as best reward from Him for the righteous (198). Verily there is a set-of Believers of revealed religions, who believes in God and what is revealed to you and to them, fears God, does not sell God's commands for a trifling gain; but for it is a reward from their Providence and verily God is quick at accounting (199). O Ye faithful, be patient (in discharging obligations) and in overcoming adversities and following immaculates; fear God so that you may attain salvation (20).

20th Para

MORAL :

Patience is advocated here under three different species:—

(1) In Prayers, payment of tithe and going to pilgrimage and participation in crusade.

(2) Calamities of Property, failure of Body in Health and loss of children etc.

(3) Facing adversaries of Immaculates, by following in their footsteps and avoiding their enemies at the cost of worldly gains and pleasures which are transitory and lending to accounting.

Surah "The Woman: IV I commence) in name of Allah The Merciful The compassionate.

O Ye people fear your God who created you from one person and from his remnant earth his comrade and from both of them infinite men and women; and fear that God by swearing by whose name you request help from one another (for effecting a transac-

tion) ; similarly should you on your acts entertain Divine commands and avoid (a) disaffection; Verily God guards your actions (1) And give orphans their rights and don't interchange them, causing deficiency to their interest and don't swallow their property by mixing it with yours ; verily this is a major sin (2). And if you are afraid you will not deal justly orphan ladies, you can marry others from two to three to four and then again, if you are afraid you won't maintain justice among them ; you can rest content with one or take to female slaves as your companions which is nearer to justice (3). And give your wives their share of dowry and then if they willingly participate in it with you, it is not objectionable and is legal for you (4). And don't hand over the property of idiots to them who are entrusted to your care. You can spend out of it towards their provision and clothing, talking all the while politely with them (5). And in, employing orphans watch and wait if they are capable of marriage at maturity, and then if you find them capable of looking after their own property, hand it over to them and don't swallow it or waste it, fearing they will demand accounting of it at maturity ; and He who is rich, should avoid taxing them for its supervision and in case of poverty you can charge them for superintendence and when you hand over the property to them get it attested by two witnesses. Altho' God is enough to take account (6). For men there is share in legacy of their parents and relations and for women is also share in legacy of their parents and relations, be it little or more and this is an obligation (7). And when deciding legacy, are present relations, orphans and the poor, pay them something, out of it, talking leniently to them (8). Any they should be afraid, who are leaving weak children behind them, lest they may be ruined ; they should fear

(a) Dis-affection is a Major Sin—

Reconcile where there is dis-affection.

God and talk righteously with others (9). Verily those who swallow unjustly property of orphans, they do nothing, but fill in their stomach with fire. Shortly they will be hurled into it. (10).

1st Para

MORAL :

Self-sufficient:—within body to show providential fear is the mother of safety; it is implanted in us as a preventive measure of Evil.

God commands you regarding your children; man gets double the woman's share then, if, there are two daughters only or more, they get $\frac{2}{3}$ of it; where as, if there is only one daughter, she gets half and the parents of the deceased, each gets one sixth. Then if there is no issue, the property will be divided between parents, father getting twice the mother; whereas, if the deceased leaves brother; (a) mother will get $\frac{1}{6}$; all this to be distributed after discharging the will and the debts. Parents and children, you are not aware who amongst them are more entitled with regard to benefitting you. This obligation is from God and verily God is knowing and wise (11). For you as a husband is $\frac{1}{2}$ the legacy, if your wife dies without issue, where as if, she has issue husband's share will fall to quarter after fulfilling will and debt; and, for wife, she will have (b) $\frac{1}{4}$ of the legacy, if the husband has no issue; and in case of issue her share will fall to $\frac{1}{8}$, after fulfilling will and debt; and if the deceased has brothers and sisters (as inheritors) each of them will get $\frac{1}{6}$ and in case of many they must be satisfied with $\frac{1}{3}$ of the legacy after fulfilling will and debt. There should be no intention to mar the interest of inheritors; this is God's will and God is knowing and forbearing (12). These are God's limits and he, who shall obey God and His

(a) Full brother or sister—one or more.

(b) $\frac{1}{2}$ or $\frac{1}{4}$ for a widow or widows.

Prophet shall be admitted to the paradise below which flow streams wherein shall he remain and this is mighty achievement (13). He who disobeys God and his Prophet is transgressing the limits shall be thrown into hell, wherein shall he ever remain to have disgraceful punishment (14).

2nd Para

MORAL :

Shiahs trace through their Immaculate Imams (Divine Lights) elucidation of all legal and doctrinal principles from Fundamentals traced to the Glorious Koran and by following them, in close obedience to the Prophet are safe against apocryphal traditions fabricated by their adversary sunnis. According to Shiahs, two causes give rise to right of inheritance (1) Nasab tie of blood and (2) Sabab (special cause) In (1) are 3 classes viz. (a) parents (b) husband and wife (c) Children as Lineal descendants. In 2nd class of (a) ascendants grand-fathers and brothers and sisters. In 3rd class are:—Paternal uncles and aunts and Maternal uncles and aunts, under Sabab (special causes are:—(1) matrimony and Wala, latter of which is further subdivided in (1) Emancipation (2) Clientage (3) Spiritual leadership shares of inheritance are:—

(1) Moiety by husband (1) when wife has no issue; (2) the full sister, in default other heirs (3) The daughter when only one.

(2) The fourth is taken by (1) The husband with children; (2) The widow with no issue, one or more.

(3) The eighth is taken by the widow one or more with children and downwards.

(4) The third is taken by (1) The above brothers and sisters, when two or more (2) The mother, when deceased has no children or with two or more brothers or a brother and two sisters; mother's share is reduced to $\frac{1}{6}$ one-sixth, though brothers and sisters get nothing.

(5) Two-third is taken by (1) Two or more daughters when no son or sons (2) Two or more full sisters, when no brother or half brother on father's side.

(6) One-sixth is taken by (1) The father and mother with lineal descendants (2) The mother with two or more brothers of full blood; or one brother and several sisters. (3) The single child by the same mother only, male or female viz uterine sister or brother.

And if any (wife) of you is charged with fornication, call for four witnesses, against her and on securing them, imprison her until death settles her fate or God decides otherwise (15). And, if any two (batchelor and spinster) of you act viciously i.e. fornicates torment him or her until he or she takes to penance and rectification and then you turn your face away from them and don't be after-termenting them; verily God accepts penance and He is Merciful (16). Verily God accepts penance of those, who through ignorance commit sin and do penance immediately thereafter; those are the (a) persons deserving of acceptance of penance and God is knowing and wise (17). And penance is not accepted in favour of (b) those, who continue sins until death approaches them (when it is too late for them to do penance; nor is it (c) feasible for them whodie infidels. For them is intense punishment kept by us ready (18). O Ye faithful, it is not fair on your part to deprive your wives of dowry; nor is it fair to imprison them with a view to taking back what you have given them except, when they are charged with fornication; live with them

(17-a) These are faithful followers of Islam approved by God.

(18-b) No penance is to be accepted for impostors; (hypocrits).

(18-c) No penance to be accepted for Infidels too.

peacefully; then if you are disgusted with them on account of some evil habit in them, verily has God endowed on them many other (d) inviting virtues. (19) And if you intend to replace her with other, and if you have given her considerable property don't deprive her of it; what! are you libelling her or openly disobeying with a view to seizing property from her (20). And how can you deprive her of it, when actually you have had an intercourse with her and you have given a solid covenant (e) before hand (21). Don't marry widows of your father except, what you have done, in the past, through ignorance; verily this is a great shamelessness on your part and it is an evil custom. (22).

Notes are enough

3rd Para

MORAL :

Unlawful it is for you to marry your mothers, daughters, sisters, aunts, paternal or maternal, nieces, brothers and sisters and mothers who have been wet nurses and wet-sisters and mothers-in-law and daughters of those with whom you are married and had intercourse whereas otherwise they are lawful and daughters-in-law and to have two sisters as jointly at the same time, except, what you have done before receiving these commands for, verily God is forgiving and merciful (23).

TEMPORARY MARRIAGES

CHAPTER V

And married women, except when they come under your control as slaves, have been illegalised by God; barring them, rest are lawful to you; if you seek them by payment of dowry and not

(19-d) Counterpoise these virtues with their failings and you will then have no cause of discontent.

(21-e) This was a practice with Pagan Arabs.

under prostitution; and then if you hold (a) temporary marriages with stipulation of time and dowry which should be (b) paid to them before-hand, "as an obligation" and if you are altering under mutual consent, there is no harm, verily God is knowing and wise (24). (According to the generally received views an adult and discreet female may contract herself in a mutta temporary marriage and her wale (guardian) would have no right to object, whether she be virgin or not.)

According to the generally received opinion, a woman so married cannot be divorced, but the parties became absolutely seperated when expiration of the period. A temporary contract of marriage creates no right of inheritance on either party In permanent marriage husband cannot refuse procreation. It is not so in Mutta. And those who cannot afford to marry free faithful women (on of payment of dowry) they can marry faithful slaves, under your control and God is well acquainted with your faith, being of mutual species; you can marry the faithful slaves with permission of their masters and payment the dowry from available source, provided, they are virtuous and not profligate and not adulterating secretly, and after marrying, if they are accused of fornication, their punishment is half that of free-women. This arrangement is for him who is afraid of severe punishment and if you are patient it is much better for you and God is forgiving and merciful (25).

4th Para

MORAL :

How Islam has been gradually mutilated, by the very impostors who seized the power immediately on passing away of the Prophet, can be studied by their autocratic decisions, without having any "Divine Awe" on which all revealed religions are based, having no intention of Divine knowledge and under passion, involved their followers with eternal loss.

God desires to expose preceding laws and accept your penance and God is knowing and wise (26). God is desirous of accepting your penance; and those who are slave to (a) passion desire you to involve in disgraceful sins; (27). God intends to reduce your punishment as man is created weak (28). O Ye faithful don't swallow illegally anyone's property except under mutual consent of partnership and don't risk yourself to danger, verily, God is merciful to you (29). And him, who transgresses out of disobedience, We shall throw into hell and that is easy for God (30). If you avoid major sins which you are forbidden to commit, 'We' shall resolve your petty (b) failings and admit you in paradise (31). And don't (c) envy the grade, God has given one over other. For man is the share of his doings good or bad and for women theirs. So pray to God to shower His mercy on you as He is Omniscient (32). And 'We' have left inheritors for everyone, be the deceased parents, or relations; and pay him the contracted share; verily God is witness to all (33).

5th Para

MORAL :

All envy is proportionate to desires we are uneasy at the attainments of another, according as we think our own happiness would be advanced by the

(27-a) See moral notes on preceding para.

(31-b) By making you penitent due to your Divine awe instilled in you by avoiding Major sins.

(32-c) Nothing has been so destructive in Islam, as envy of Prophets' companions to his immaculate family (Divine Lights) whom, they judge as simple men like themselves, without giving a careful thought to their supernatural Powers, as Divine Gift Who is Omniscient and Omnipotent reflecting His attributes in them. Just as Jewish scribes treated Jesus so did Prophets' Companions do with Divine Lights of Prophets' descent (see couplets 54 and 55).

addition of that, which he holds from us and therefore whatever depresses immoderate wishes, will at the same time set the heart free from corrosion of envy and exempt us from vice.

Men have been given a precedence over women by virtue of (a) excess bounty and for their sacrifice of property on their behalf; the virtuous contented wives will guard their rights in their absence. Those who are afraid of disobedience, should advise them first, then leave them aside on their beds, and finally punish them; when they obey, don't overawe them and God is mighty in overawing you (34). And if you are afraid of a mutual split, raise a judge from either party, to effect reconciliation when God shall help as verily He is knowing what is happening between you two (35). Pray unto God (1) Don't associate anybody with Him, (2) Oblige your parents, (3) Relations, (4) Orphans, (5) the Poor, neighbours, (6) Way-farers, (7) Comrades on tour, (8) and those proceeding on pilgrimage and (9) your slaves for verily God does not like a haughty miser (36). Who is greedy and orders greed hiding what God has given him out of grace; for such infidels God has prepared disgraceful punishment (37). And those who spend their property for public admiration, without believing in God and eternity, (b) (waste their reward) and he who will be friends with devil shall get into evil company (38). What harm was to them, if they believed in God and day of judgement, and spent in name of God, when He would have appreciated their acts (39). Verily God does not, in the slightest, do injustice; whereas if any does a slight virtue 'He' enhances it giving extra reward from Himself with a mighty reward (40). What shall happen when We shall raise from amongst every group, their Imam, Divine Light as a witness to their acts and raise ye "O Prophet" a witness to Imams Divine Lights on that day (41). Infidels will wish, who had disobeyed the Prophet the earth had been levelled up (with them) and they will hide nothing from God (42).

6th Para

MORAL :

God defines duties of the rich, to prevent them from falling a prey to the wicked miser condemned to hell. Only the wealth we have so bestowed, do we keep (for Eternity) ; the other is lost to us ; rather we shall have to render account, if mis-used. Prophet said every good act is charity ; your smiling in your brother's fact is charity ; an exhortation of your fellowman to virtuous deeds is equal to alms giving ; your putting a wanderer in the right path is charity ; your assisting the blind is charity your removing stones and thorns and other obstacles from the road is charity ; your giving water to the thirsty is charity. A man's true wealth hereafter i.e., is the good he leaves behind in this world to his fellow men ; when he dies, people will say "what property has he left behind? But the angels will ask, what good deeds, has he sent before him? God warns against ostentation, which seldom goes with learning, like the rising and declining sun makes long shadows. It is the signal flag of hypocrisy. Pride is the master sin of the devil.

O ye faithful don't approach prayers intoxicated (in swoon-sleep) until you know what you say. Don't pass the Holy mosque, while in an (a) untouchable condition, until you bathe and if you are ill or on (b) tour and when you are out from water-closet, (c) or from intercourse (with your wife) and can't get water strike your hands on pure earth, passing them over you face and (d) hands verily God is forbearing

(42-a) Requiring ceremonial bath.

(b) When water is not available.

(c) This requires ablution.

(d) Till water is not available, when bathing is essential.

(44-e) Where it suits their passion; denying a single Divine commandment is as though setting the text at naught.

and forgiving (43). Haven't you seen those who have been acting on part of (e) text and sell the rest for misguidance and intend to mislead others (44). And God is acquainted with His enemies and suffices to be your sympathiser and to be your assistant (45). Of those Jews who transmute their text (wherever Prophets attributes are given) and say, in (Presence of Prophet) we heard and defy it (when returning home, giving misinterpretation by their tongue; otherwise in order to taunt (Islam) religion they say "hear" what is unworthy of hearing; and have regard for us" had they said "We heard and obeyed; you please listen to us and have consideration for us, it would have been better on their part; but God has cursed them for their perverted mind and unbelief; on account of which, except few, most would not embrace faith. (46)

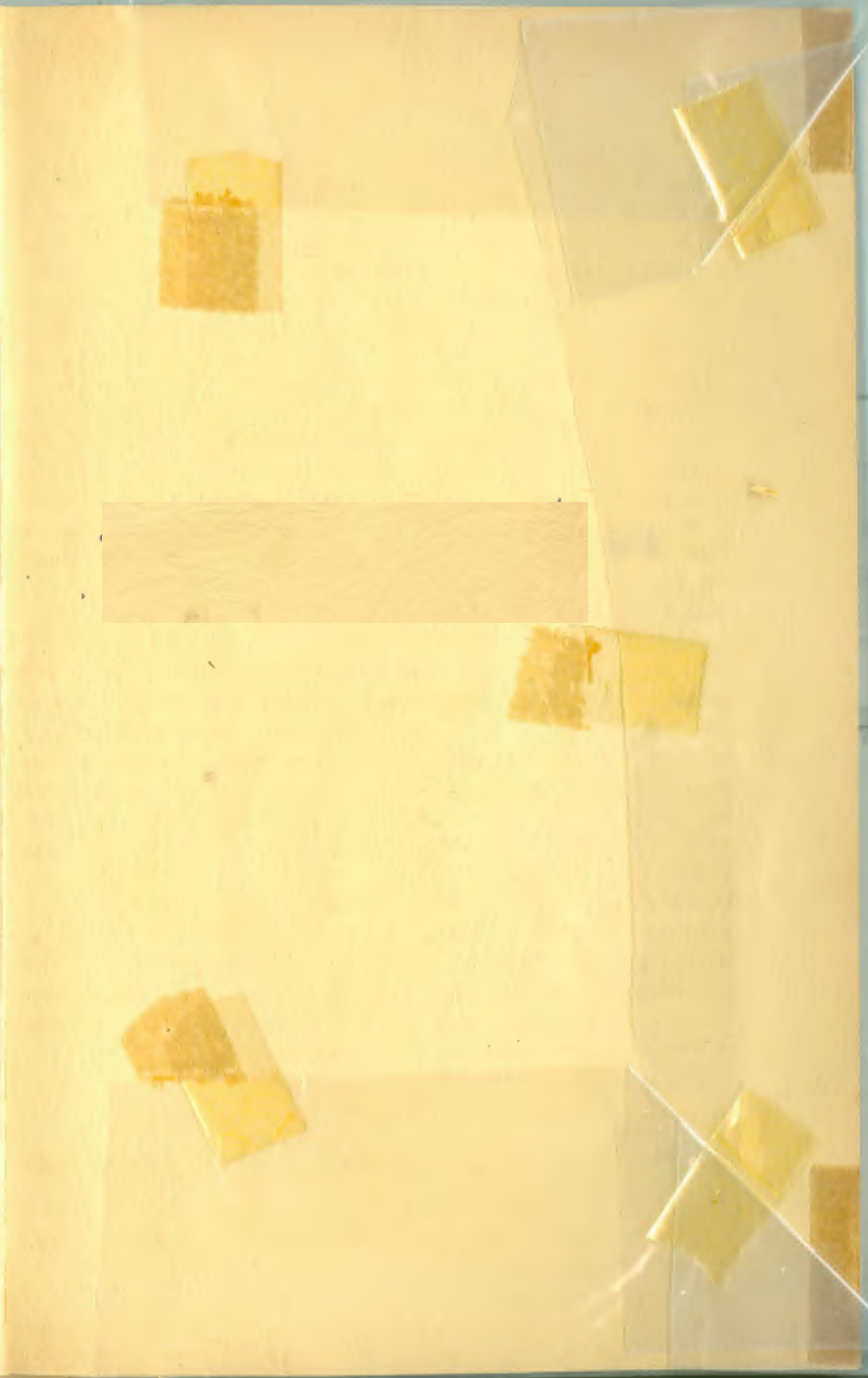
O ye men of revealed religion believe in what we have revealed confirming what is with you, before we turn your face backwards and curse you as we cursed preceding those of yours, who disobeyed as regards their transgression of saturday and this shall be done as promised (47). Verily God does not forgive him who associates with Him and forgives him whom He chooses other wise; verily, those who associate with Him have libelled and committed a mighty sin (48). Have you not seen those who claim to (a) purify themselves, whereas God purifies whom He likes; and He does not in the least do injustice to any (49). Just see, how they libel God and that is enough an open sin for condemnation (50).

7th Para

MORAL :

Masking Divine commands intentionally and

(49-a) These are Jews and Christians calling themselves sons of God.



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