

SET-II

TRANSLATED - WITH COMMENTARY
OF
DIVINE LIGHTS
BY

ALI MUHAMMAD FAZIL CHINOY



PRICE-IN-HYD'BAD 1. 6. 0-6-0

POSTAGE EXTRA FOR OUTSIDE

ISLAMIC SHIA ITHNA-ASHERI
ASSOCIATION OF EDMONTON, ALBERTA.
LIBRARY

APPENDIX A.

Prophet's Sermon near the Valley of Khum.

begin in the name of God the Merciful, the Compasionate.

All praise is due to Him, Who, with regard to human conception about Him, is far above and exalted and in spite of His Unity is close to His Creation and in His Sovereignty Almighty and Glorious in His Supremacy. Whatever, and wherever it is, it is not beyond realm of His knowledge. He is circumspective over His Creation by virtue of Omnipotence and obviousness. Glorious, Self-existent, Praiseworthy, Eternal, Creator of all bodies and all Heavens and enlarger of extensible bodies, Prime Mover of Earth and Heavens, Praiseworthy, Sublime, Providence of Angels and souls, Obliging and Bountiful to all His creation, views every eye, although eyes cannot view Him, Merciful and Forbearing; Tolerant on endowing share of His boundless mercy to all and has obliged His creation with His Bounties; does neither hurry on avenging nor punishing the deserving; knows the hidden: acquainted with secrets of hearts: secrets of the future events are not hidden from Him; nor is there room for suspicion in private affairs. He is circumspecting all with His Might and His Might pervades everything and His Potence is over all. Nothing is alike Him and He is Creator of everything, when nothing existed; and shall be eternal, eversteady with justice. There is no other God, except Him, Mighty and Wise. His Entity is above human conception; although He perceives and He fathoms everything, none can discern Him physically nor can any comprehend as to His Being by invisible or visible means; except by obvious evidences adduced on Self-Assertion.

I testify His sublimity has overwhelmed always; His Light enveloped eternally all; and His Commands without any opinion to share is ruling everywhere. There is none to advise on His pre-destination and there is no contravention in His Designs. Whatever form He has edowed has been original in its being; there was no similitude existing ere that; whatever He created, He neither took help of any nor had He to worry nor had He to put an excuse; whenever He thought of creating any thing, it was there; and when created was in existence. It is He, that God, except Whom, there is none other Perfect in His Architecture, Creator of

Good, just, never tyrannises merciful; reversion of everything is unto Him.

I testify, everything before His Might is humble and everything due to His Awe is submissive; Lord of all angels; Prime Mover of all Heavenly Bodies, setting the sun and the moon on duty, revolving each for a definite period; overpowers night by day and vice versa; sets one to succeed another; Breaker of head of every tyrant, and destroyer of every headstrong devil; none to face Him, none His partner; Alone; Self-sufficient, has no son nor is He son to any nor any other creator alike Him; Alone, mighty Providence Sublime. Is what He wills; what He intends, settles immediately; He knows and fully well. He kills and enlivens; reduces to poverty and enriches. He makes us laugh and weep; near and far; withdraws and endows; He wields power every way; Ever praiseworthy all welfare is under His sway and He, it is, controlling everything; sends night into day and vice versa. There is no other God, except Mighty Forgiver, acceptor of prayers; boundless endower, circumspensive Providence of spirit and man; nothing is difficult for Him; neither complaint of the afflicted worries Him, nor bewailing of the crier constrain Him. Protector of virtuous and Befitter of the salvable; Lord of the Worlds; has right of acknowledgement from every one of His Creation; and every one in pleaser and pain, adversity and prosperity; should praise Him. I believe in Him, His angels, His texts, His Messengers, hear His Commands, am ready to obey Him and comply with His Will and ready to accept His Decision, with desire to obey Him and fear to incur His Wrath; for none should feel safe against His avenger, but simultaneously be not afraid, He will do injustice. I own to be His creature and testify to His being my Lord and fulfil what is revealed unto me; with the fear, did I not fulfil it, calamity may befall me; which none can divert, be he how much so ever designer. There is no other Creator except Him He has informed, commands, which I have received now; if not transmitted, I shall be deemed not to have discharged my duty as a messenger.

And the Lord Almighty has undertaken to protect me, from any injury likely to occur on that account. God alone

III

is Enough and Merciful, Who has in these words revealed unto me —

"I begin in the name of God the Merciful and Compassionate" O prophet, transmit, whatever re. 'Ali', from your providence, has been revealed to you and if you did not do so, it would tantamount to your not having discharged your duty, as a messenger and God shall rescue you from Evil of men. O ye people! whatever, He has revealed unto me, I have never lagged in its transmission and now in consideration of the dignity of the revelation, I am explicitly describing, that Gabriel came to me thrice and from my Providence, Who is assuring safety unto me, has brought this message, with peace; that I should stand over here, and to every white and black, inform, that Ali 'son of Abu Talib', 'My Cousin', is my successor and my Khalifa (Imam Leader); His position, with relation to me, is alike that of Haroon to Moses; with this difference, there shall be no prophet after me; (as prophetship ends with me). Of course, he, after God and prophet, is Lord of you all; and in this connection, God has already sent me a special couplet and that is "It is nothing but that your Lord is God, His Prophet and those faithful, saying prayers and in state of kneeling pay tithe: "Ali Ibne Abu Taleb said prayers and paid tithe, in state of kneeling and in every state; he had Divine Will in view and O Ye people! I desired Gabriel to pray to God to exempt me from transmission of this message; for this reason, I know, that few are pious among you; and many hypocrites; and ready to act sinfully and ready to ridicule Islam; to seek an excuse are those, who have been described by God in His Text thus:—They utter with their tongue, what is not in their heart; and thus for this reason, that, they regard it an ordinary thing; although, with God, it counts grave; and how often, have they grieved me; so much so, they have named me that "he (is) an ear through and through"; and have thought me alike; for this reason, that I retain Ali, constantly, with me; attending more to him, until God sent me, this command, respecting him." "And among them, are such, who grieve the prophet and say, that he is ear through and through: You say, in contradiction thereto to them, who so takes you, it is good for you to have such ears and if I like to point out their names, I can do so; and if I want to point

them out, I can do so; and if I desire to give them their position, I can do so; but God, respecting them, has barred Generously; but God the Almighty did not accede to this prayer of mine; and gives this command "Whatever from Him is revealed I should transmit" then read it out "O prophet, regarding Ali, whatever your Providence has revealed unto you, you transmit; and if you did not do so, note, as though, you did not discharge His duty as a Messenger; and God shall protect you, against mischiefmongers. O people know definitely God has made certainly 'Ali' for you such a Lord, Imam, obedience to whom is obligatory to emigrants, to Ansar (of Madina) too and to those who are under him in virtue, and to those in the Desert and in the town; to non-Arabs and Arabs; free and slaves too; to children and old too: to the white and the black too: this Command shall act on one, believing in God as "Alone" He shall have to admit His word; and His command shall rule; he, who shall contravene Him, shall be cursed; he, who shall obey him and verify him shall be mercised: God Himself has termed him forgiven; also him, who listens to him and obeys him too.

O ye people, this is the final place, where I make him my successor; so listen to and follow and obey commands of your Providence, that God The Glorious is your Providence; your Lord and your Creator; after Him, your prophet, Mohamed is your Lord, who, while standing is delivering a sermon and after me, under your Lord's commands "Ali" is your Lord and Imam: then, till dooms day, i.e. till that day when you will be presented before God and His Prophet, Imamiat shall continue in my progeny, which shall be of Ali's lineage.

Nothing shall be lawful, except what God has legalised; and nothing shall be unlawful except what God has illegalised; He has transmitted some Lawful and Unlawful and I have entrusted Knowledge of Divine Text, lawful and unlawful to Ali. O ye people, there is no such knowledge which God has endowed on me, but I have entrusted to "Ali" Leader of the Pious. There is no such science, which I have not taught Ali.

He is Imam-i-Mubin. O men! leaving him, don't go anywhere; so be not separate from him, and do not disapprove him to be your Lord because, he alone shall guide you on the Divine Way; he alone shall act on Divine Commands

and he alone shall nullify false claims: He alone shall prevent you from false claims; while discharging Divine duties, he is not afraid of any taunters, then know it for certain, he is the first who brought faith in God and His Prophet and who sacrificed his life for Prophet and in company with the Prophet, prayed to God, when none other among men was prophet's companion. Admit his superiority, when God has bestowed and believe in his leadership, as God has nominated him as such.

"O, Men," he is Imam, under Divine Nomination, and God shall never accept penance of any who is defiant of his Lordship and shall never forgive him, and it is necessary for God to treat him, in a manner, whereby shall he soon suffer most intense and matchless punishment; who concerning Ali; contravenes Divine Commands; avoid going against him, lest you may be condemned to fire, fuel where of, is man and rock (of sulphur) which is prepared for infidels; Your predecessors were given tidings on account of me, be they Saints and Prophets that I am the Lord of all Saints and prophets and to all (creature, be they of Heaven or Earth I am the Divine Light (proof to declare Providence): He, who is in doubt about it, is such an infidel, as used to be in times of ignorance and he who doubts ~~least~~ little bit of my words, is as though, he doubted all affairs and for latter is hell ready; O! ye people! God out of His mercy and bounty, which every moment attends on me, has given me precedence that I should ever praise Him, barring Whom, there is no other God; O ye people, respect Ali, after me: to all men and women, he is superior; due to us only, God provided provision and all creation exists on that account; he who discards this claim of mine is cursed: is cursed under Divine Wrath; although it does not agree with his views; beware Gabriel has transmitted this message to me, from God and He Himself says "He who is enimical to Ali, does not befriend him: is cursed by 'Me', and shall be cast on him, Divine Wrath: thus, every one should consider necessarily, "what, he is sending ahead, for tomorrow, for self"; fear God and do not defy Him; that after steadfastness, you may not get shaku; Verily God is acquainted with your acts. O ye people, Ali is close to God (not physically, but by virtue of his having been endowed with Divine Attributes) regarding

which, God reveals in His Text; some will repent (on Dooms Day they did not appreciate "Janbu-Allah" O ye people! contemplate on text and understand its couplets; discern its fundamental couplets relating (to tenets of Islam) and do not follow couplets that are susceptible of diverse applications (against authorised versions thereof. Now, by God, except Ali, whose hand I have held, and whom I have raised, on my sides and whom, I have supported by my side shall open the warnings for you. Count explicitly thereon and he will be your teacher. Verily this Ali is "Lord of him, whose Lord I am," and this Ali, son of Abutalb, my cousin, and my successor; and his lordship is under Divine nomination which is revealed unto me. O ye people! this Ali and all my immaculate progeny are minor Trust; and your major trust is Divine Text and each of them is companion to the other and shall not separate, until they reach me at the cistern. They are among creations, His Trustworthy Representatives (to follow them is following God as they are personified) and Divine nominees Lords on earth"; beware, I fulfilled (the message) transmitted it. Be on your guard; I have communicated; Beware explicitly, have I declared. See, God revealed and I communicated. Remember, there shall be no other leader of the faithful, except, this cousin of mine, and for no other; except him, commandership of the faithful shall be justifiable; then striking on his shoulder raised him, till his feet reached level of his knees, although he had held his hand, from before, when he was in the altar; then said, "This Ali, my cousin, and my successor, and treasure of my knowledge, and is my representative on my followers; and the Elucidator and Expositor of the text and inviter to God and shall act on what God wills; and shall fulfil against God's enemies and shall, befriend on Divine obedience, and shall prevent you from disobedience to Him; Representative of God and Prophet, leader of the faithful, shall take you to God and under Divine commands to fight against those, who breach Divine Covenant and who shall turn away from truth (God) against renegades. I say in accordance with Divine commands and it will not be rejected and I say under Divine commands "O God Thou befriend him, who befriends Ali; and be inimical to him, who is inimical to him; and curse him, who refuses (to admit him, as his Lord) and cast Thy wrath on him, who denies his rights." O! God, Thou didst reveal unto me that leadership is for Ali, your Wali

(friend) and when I described it openly and appointed Ali as my successor "Thou didst reveal this couplet whereby Thou didst complete the religion of Thy creatures and didst fulfil Thy Bounties and approve for them "Islam" as their religion and then commandled "his religion shall not be accepted, who is desirous of seeking any other, except "Islam"; and shall be sufferer in Eternity. "O! my Lord, I pray Thee, to be a witness that I transmitted (Thy message). O! ye people It is nothing but God. The Almighty fulfilled Islam the religion with his leadership". He who does not admit his (Imamat) Leadership, and after him till doomsday, from my progeny, and of his descent, wherever be his representative, he does not accept him, as his leader, when he shall be presented before God, shall be one, whose acts shall have been voided, and shall be in hell for ever; and God shall not mitigate his punishment; and no time be given to him; O! ye people! Ali, is of all you, the greatest of my assistants; and is nearest to me of you all; and most respectful to me of youall; and both God, the Almighty, and myself are pleased with him. No such couplet of Divine will has been revealed unto me, which does not pertain to him and God has nowhere addressed the faithful, unless He has commenced with him; and no couplet on Divine Text re-appreciation has been revealed, which does not relate to him; and God the Almighty, in revelation of Chapter, "The Man" has given tidings of paradise and specially for him; and that Chapter has not been revealed for any but him; and none but he is appreciated therein. O! ye faithful! he is to reinforce Divine Faith on behalf of Divine Prophet; is he to litigate and fight; and he is selected to take you to God's proximity and is guided; your prophet is best of all; and your Imam best of all Imams; and of his descent, shall be best Imams. O ye people! every prophet had his progeny from him; and my progeny shall be of Ali's descent; O! ye people! the arch-angel was expelled due to his jealousy of Adam; so ye be not jealous of Ali; else all your acts shall be voided; and your footsteps will totter; Adam's forsaking of one preferable act led him down to earth, though he was God's chosen devotee. What shall be your condition, when you are, what you are; and among you, some are God's enemies; beware, none, but the miserable, shall bear grudge unto him; and none, but the selected of God, shall befriend him; and none but the sincere faithful shall believe in him; Verily, in his appreciation, has God

VIII

revealed 'Surah' on "The Period", which, he repeated, commencing in name of God. The compassionate the Merciful. O! ye people! I have made God a witness in transmitting the message, of prophethood and on prophet, his nothing but openly describing. O! ye people! fear God, to the due degree; and do not die, but a true Muslim. O! ye people! put faith in God and his prophet and Divine Light sent therewith before your faces are obliterated and then turned backward.

O ye people! I have Divine Light in me; whereafter it will pass on to ALI and will thus pass on to MEHDI, who shall avenge, on behalf of GOD and us too; because the God Almighty has made in us a cause, for punishing those failing in duty to us; (B) Those bearing enmity to us; (C) Those facing us; (D) Those who are dishonest to us; (E) Those who are sinners; (F) Those who are tyrants. O ye people! I warn you I am a Prophet from God to you all; other prophets have preceded me; if I die, or I am slain, will you turn back on your foot-step? He who does so, shall not harm God any way and God shall reward the grateful; beware, Ali is qualified in patience and gratefulness; and after him my progeny of his descent. O ye people! do not express your obligation to God for embracing Islam; else you will incur His illwill and His wrath will fall upon you. Verily He is awaiting such criminals. O ye people! shortly after me shall be leaders, who will be inviting people to Hell and will not be assisted on reckoning day. O ye people! God and I both deny their acts (disapprove being unauthorised). O ye people! certainly they all, i.e., their friends, their followers shall be cast in lowest grade of Hell. What an awful destination it is for the proud! Beware, these are the people who shall be companions of Sahifa to suspend (the records) in the holy sanctuary at Mecca; he who desires can look into it. O ye people! I leave in my family Imamath and inheritance and I have transmitted the message I was instructed to do so as to be an argument against the present and the absent and against every one who is present here or not, and who is born or not; it is obligatory to transmit it and continue the process till dooms day; and shortly shall people due to power and position, confiscate succession; beware God shall curse them who will deprive my inheritors and their companions when we shall be soon free to take

IX

account from you too; and flames of fire will envelope you and melted copper be poured on you, when you will not stop it. Certainly God is not going to leave you in the state, in which you are unless He separates the vicious from the virtuous it is not for God to acquaint you with the secret. O ye people! there has not been a single community, which for its falsification has not been destroyed; similarly every tyrannical community, shall be destroyed as He has described; and this is your Imam and Lord. This is God's promise and He shall prove you so; O ye people! many before you have been misguided: God destroyed the preceding and shall destroy the succeeding. Verily, God has ordained me; and I have accordingly ordained Ali, and barred him; and Ali has learnt Divine Commands of "Do and Refrain" and so you listen to his action for your own safety and follow him to gain guidance; and refrain from where he bars you to attain salvation and go where he intends you to take, less different courses may deviate you therefrom. I am Divine Way, obedience to whom, God has commanded; thereafter is 'Ali Divine Way'; then my sons of his descent; these very Leaders will lead public to Truth; and shall dispense justice; then the Prophet repeated the whole Sura on "Glorification" and remarked it is revealed in connection with me and with them all (Ahlulbait) and for them; is in general, and specially (for them); they are such Divine Lights, who have no fear of the future nor sorrow for the past; beware God's group is one to overpower all. Know Ali's enemies are those disobedient and transgressors and brethren to the Devil who to deceive, go on breathing in misgivings in their ears; beware all friends of Ali are faithful whom God has described in the Text: "You will not find those, who believe in God and dooms day to befriend those who defied God and His Prophet. Beware God has described His friends thus:—"those who embrace faith and did not mutilate their faith with tyranny (Association) nor by disobeying Divine Lights, are in safety and in confidence and they are guided.

Beware friends of Ahlul Bait shall enter Paradise with peace and protection and angels shall salute them and address them "you have been pure and purified, enter the Paradise for ever"; beware for their friends, God says "they shall enter paradise unaccounted for"; listen, their enemies shall enter in flaming hell: don't forget their enemies shall hear shoutings of hell when it will be raging hot giving out

shrieks; whenever any group shall enter therein, it shall curse its like group: know they are enemies about whom, God says "when any group shall be hurled into it, Guard of hell shall question them "had not a warner come to you?" Know Ahlulbait are friends to those who fear God unseen, and for them, is forgiveness of sins and great reward too. O ye people! there is a great difference between flaming fire of hell and paradise. Our enemies are those, whom God has disliked and cursed. Our friends are those, who are friends to God and have been praised by Him. O ye people know I am a warner and Ali will take you to the intended destination. O ye people! I am your Prophet and Ali is my successor; and beware last of Imam (Mahdi Qayem) shall be of of progeny; beware he would vanquish all religions: know he will avenge tyrants; he will conquer and destroy forts; know he will kill every group of associators; and he will avenge unlawful murders of friends: know he will be assistant to Divine religion. Beware he will draw water of knowledge from the deep sea. He will nominate every distinctive man for his destination; and likewise to every ignorant man as per his ignorance; know he will be Divinne selected and approved: know he will be innheritor of every science, having entire mastery over it. Note, he will advise on information, on behalf of God. Note he will be an exalted and learned Imam and note all affairs will be entrusted to him; know every one who has preceded him has given his tidings. Know definitely, he alone shall remain as a representative of God and thereafter shall there be none else; Truth shall be with him, God and thereafter shall there be none else; Truth shall be with him, and he shall have Divine Light; know definitely none else; Truth shall be with him, and he shall have Divine Lights know definitely none shall vanquish him and none shall succeed against him; know on earth he is God's Viceroy and nominated by Him as such. I have described openly for you, and explained to you, and this Ali, after me, will explain to you; know, I shall call upon you on completion of my sermon, come over to owe fealty unto him; and to admit this is confirmation of it by giving in your hand in mine and thereafter give in your hand unto him. Know I have sworn fealty unto God and Ali has sworn unto me and I demand fealty of you unto him under God's commands; whoever shall breach it, shall suffer self consequences thereof. O ye people! pilgrimage, Umra, Safa

and Merva are God's signs: he who does pilgrimage to Mecca or performs Umra, (it is obligatory on him, to go up and down Safa and Merva seven times). O ye faithful, do pilgrimage to holy sanctuary, for verily, those, who shall go to pilgrimage shall be rich and those, in spite of affording, shall escape, shall be reduced to poverty: O ye people! the faithful who shall stand in Arafat praying for forgiveness of sins shall be forgiven of his sins to date (note significance of condition of being faithful). When he has completed pilgrimage, he had now better start anew his acts: the pilgrims shall be assisted and shall be compensated for their expenses; for verily, God does not void acts of the virtuous. Do pilgrimage by fulfilling faith, and following theology on full understanding; and do not return from Holy sanctuaries without penance, and intention to avoid sins in future and purifying self: O ye people pray, and pay tithe, as God has commanded and if your period is extended, and if you fail in discharge of your duty or you forget, this Ali is your Lord, he will expose those things openly to you, whom God has appointed after me; and him has He appointed, His and mine Khalifa (representative). He will show you Divine Injunctions and will expose you what you do not know. Remember, the number of lawful and unlawful is unlimited; nor can I enumerate them all. Of course, at one place, I order you to do legal and to prevent you from illegal therefrom; I am commanded about Ali, who is Leader of the faithful and about his successors (i.e. XI Imams). They are of you and through Ali's descent and they shall remain till Day of Judgement as one group, among whom, shall be Mehdi who will decide on Truth, and whatever has been revealed to me in connection with him, let me exact fealty from you, so you give me your hand into mine. O ye people! whatever legal I have pointed out to you and every illegal which I have prevented you from, know, do not deter from it; nor change it; therefore, you remember and go on, order one another and never change or tamper with it. Look here, I am again renewing it. Remember, say prayers, pay tithe, order virtues, refrain from evil and remember in ordering virtue, the principal fact is to act according to my words and to transmit it to him who is not present to hear the same (due to absence or not born), so as to make him admit it and prevent him from discarding it; for, this is Divine Command and my orders are the same that "without Imam's

command, or consent, to participate in crusade, confirmation, or recognition neither duty of ordering virtues nor commands to refrain therefrom are valid." The text points you out that successive Imams shall be of his descent and I have also advised you that he is of me and I am of him; where God commands "He has fixed in his progeny His Light and I have said that so long as you are attached to these two, you shall never be misguided." O ye people, adopt piety, fear Day of Reckoning, as He has said—that the Quake of Judgement Day is a mighty affair. Remember death and rendering of account, remember testing and accounting in Divine presence, remember reward and punishment; he who shall come with virtue shall be rewarded accordingly and he who presents a vice shall have no share in paradise; O ye people, there are many among you who with one hand, swear fealty unto me, but God has commanded me that I should take an admission thereof from your tongues, that I have nominated leadership of Ali for faithful and thereafter of his successors who shall be from mine and of his descent, as I have advised you that my family shall proceed from his descent: so now you all jointly say "whatever you from Our Providence and your Providence in connection with Ali and in connection with the rest of leaders who shall be his inheritors and of his descent have said, we are going to listen to, and believe into, are willing and ready to obey sincerely with all our heart, tongue and hand on this we swear fealty unto you and on this shall we live and die and rise alive again. We shall neither change nor tamper therewith nor lend a room to doubt or suspicion nor shall change from this trust nor breach this covenant ever; and we shall obey God, you and Ali, the Commander of the faithful, and those of his descent of whom you have made a mention, who will be your progeny and of his descent, of whom first are Hasan and Husain; and thereafter of Hussain's whose connections with me and their position before God my Providence, I have clearly pointed you out, that they are youthful Chiefs of Paradise barring me and Ali. I am, by Divine Commands, nominated their father before Ali and now you say "we have obeyed God in this respect too"; obey you and Ali and Hasan and Husain and those Commanders, whom you have mentioned and this is the promise and covenant of us which for Ali with all our hearts, soul and tongue we fulfil by placing our hands into Prophet's hands, and who took both of them in

XIII

their arms and admitted their excellence by tongue and said "we shall never in their place select anybody else so long as we are alive and shall never turn away from this promise." We call upon God to bear witness and God is enough to testify and you are also a witness thereto and everyone who is obedient to God is also a witness be he present or absent and God's angels, God's army and God's creatures are witnesses and of all witnesses God is mightiest. O ye people! what do you say, for, verily God discerns all sounds and knows all secret discourses: now whoever is guided is benefitting self for it and who is misguided is to suffer for self: who swears fealty to God .e. on his hand is God's hand. O ye people! fear God and swear fealty to Ali, Hasan, and Hussain and to their remaining Commanders who are Divine Lights thereafter; he who shall turn out faithless shall be destroyed by God and who shall fulfil shall be mercified by God and he who breaches this fealty shall reap evil consequences thereof: whatever I have said unto you, say, from now onwards salute Ali as Commander of the faithful and say we have heard and obeyed. O our Providence we are desirous of Thy forgiveness and to Thee is the reversion. And say, all praise is due to God, Who has guided us to this and if God has not guided, we would not have been guided. O ye people, before God, Ali is highly appreciated and whatever He has given in His text are more than I can describe at any place in a sermon and therefore, whoever informs you, about them or declares him to you, better confirm him. O ye people! he who obeys God, Prophet, Ali and those Divine Lights (11 Imams) whom I have mentioned shall achieve mighty success. O ye people, who are foremost in swearing fealty unto Ali and in befriending him and accepting as Commander of Faith shall succeed to Heavenly bounties. O ye people! say, that which brings you Divine Will, then if you and all others apostate shall not affect God any way. O God forgive all faithful men and women and cast Thy wrath on infidel men and women and all praise is due to Providence of all Worlds.



ISLAMIC SHIA ITHNA-ASHERI
ASSOCIATION OF EDMONTON, ALBERTA
LIBRARY

THE WOMAN

mis-representing otherwise renders one condemnable to Hell (vide 78-79 of Surah "The Cow").

Association does not merely consist of associating any creation with God but it also consists in associating any other command controverting Divine command and thus rendering object of God ineffective and is unforgivable and at the same time when intentionally done without penance is awful.

Libel is a major sin, when applied to man and Libelling God means falsifying God, daring to face Him—By Jove—it is a sin unimaginable in its degree'.

Have you not seen those who have been granted (a) a part of text, follow passion (misguided leaders) and tell them about those who disbelieve these ring-leaders, whether they are more guided than themselves (51). These are the persons, who are cursed (for having followed slaves of passion) by God and he, who is cursed by God, shall never be assisted (52). Have they got any share (b) of religious leadership? if they had, they would not have parted with a particle of it, being passionate (53). Do they (c) envy Prophet and immaculate family who are Divine Lights for the share which God has endowed on them) of His (1) bounty? verily God has endowed on Abraham's family the Book, the Divine Philosophy, and great viceroyalty of His (54). Some of them believe in them and the others turn away, for whom, punishment of hell is enough (55). Verily those, who deny Our couplets shortly, shall 'We' hurl them into hell (a) which, when shall burn their skin, We shall exchange it so that they may taste its punishment; (for ever) verily

(51-a) Because they do not act on whole of it; had they, it would not have resulted in a split, as at present.

(52-b) But they have not been given any share.

(54-c) They do envy.

THE WOMAN

God is Mighty and wise (56). Those who embraced faith and acted virtuously shall We shortly admit them into paradise below which flow streams, wherein they shall ever abide and wherein they shall have pure nymphs and reside under extensive shades (57). And verily God commands to hand over the trust of (b) leadership to those entitled by virtue of their being immaculate (and Divinely inspired as Divine Lights and when you judge amongst men, dispense your judgement with (c) justice; verily God advises you to your benefit; verily He is Hearing and Seeing (58). O ye faithful obey God and obey Prophet and religious leaders (Divine Lights) and if there is a difference amongst you (this excludes God-Prophet and Imams (d) you appeal to God Prophet and Imams, if you have got faith in God and eternity; this shall be the best of solution (59).

8th Para

MORAL :—

Bodily and foot remarks, if honestly studied should suffice.

Have you not seen those who deem themselves they have believed in what is revealed unto you and unto what preceded you, they desire to approach the (e) passionate, whom it has been ordained to forsake. The devil desires to misguide them entirely (60). (Compare complets 59 and 60 of Surah Yasin.

(56-a) Which will be their permanent abode, unlike sinful shias, who on intercession shall be removed from hell and admitted to paradise.

(58-b) Of religious leadership, (which includes for worldly and Eternal affairs in Islam)

(c) What is your judgement worth, given by these self-made successors to vicereignty being not Divinely inspired.

(59-d) Otherwise how can God once order the obedience and then immediately cancel it?

THE WOMAN

When they are asked to come to what is revealed by God (text) and to the Prophet, the hypocrites will be observed to stop them from coming to you (61). What will happen, when calamity shall befall them due to their deeds? Then will they come to you swearing by God; they did not mean anything but obligation (by not worrying for trifles and reconciliation (62). They are the people, with whose hearts God is acquainted; you turn your face away from them and advise them and speak with a warning tone as per necessity (f) (63). We did not send any Prophet but to be obeyed under Divine sanction and if they disobeyed and came to you, prayed forgiveness from God and if the Prophet recommended their forgiveness, (a) certainly they will find God to accept penance and merciful (64). No! by your God, they wouldn't have embraced faith, until, they made you the judge for a dispute amidst them, then not reject your decision and resign unto your decision (65). And had We ordained them to kill one another or get out of home, none but few of them would have done and had they done, what they were advised (regarding Ali's succession) by you, it would have been good in their favour and best cause for steadfastness of faith (66). And when We would have given them a mighty reward (67). And guided them on the "right path" (68). Him, who supplicates God and Prophet, shall We raise, with those whom God has endowed bounties, from among saints, the true martyrs and virtuous and they are the best companions (of paradise) and this is Divine grace for which God is enough to testify (70). (the deserving.

(61-e) Law givers must be those who follow Divine Legislation and not non-authorised viz., Divine Lights are the only ones to deliver the goods and deliver man from hell.

(63-f) That was Prophets' duty, hence he did not drive them out of his society and enter into Crusade against them.

(a) This explains object of visiting Holy Shrines; after which man should pledge to give up sinning against God and Divine Lights.

THE WOMAN

9th Para

MORAL :

Bodily remarks, if studied faithfully will suffice.

O ye faithful beware of enemies whether you go in gangs or alone (71). And there are some amongst you, who will lag and if any calamity beset you he shall say, "God saved him for his not having accompanied them" (72). And if bounties attend you from God, in that case, he would assume, as if he had no acquaintance with you and say "I wish I had been with you to participate in the bounties" (73). Those who are prepared to sacrifice worldly pleasures for eternal gains should participate in crusade and he who shall do so whether he loses his life or vanquishes his enemy shall be entitled to great rewards from Us (74). What is up with you! You are not, participating in crusade, although the weak men and women and children, who have been detained in enemy country (Mecca) from flying, have been held up pray to God to make an outlet for them from the enemies of this land (Mecca) and nominate anyone from Thee, our leader and who shall be our assistant from Thee (75). Those who are faithful fight in name of God and those who are faithless fight for the devil; you better fight against devil's followers for his designs (Devil) are unsound (76).

10th Para

MORAL :

The Devil can cite scriptures for his purpose and evil soul producing holy witness is like a villain with a smiling cheek a goodly apple rotten at the heart. If a devil ever laughs, it must be at hypocrites, for they are the greatest dupes he has; they serve him better than any others; but receive no wages; nay, what is still more extra ordinary, they submit to greater mortification to go to lowest hell, than sincerest faithful to go to Heaven of highest grade.

An atheist is but a mad ridiculous derider of piety but a hypocrite makes a sober jest of God and reli-

THE WOMAN

gion, he finds it easier to be upon his knees, than to rise to a good action; like an impudent debtor, who goes every day to talk familiarly to his creditor, without ever paying what he owes to Divine Lights-viz. his submission. He is saint abroad and devil at home. It is the only evil, that walks in visible, except to God alone. One may smile and smile and be a villain still.

There are only two religions Islam and Passion (devil) "The moral virtues, without religion are but cold lifeless and insipid, it is only religion, which opens the mind to great conception. Fills it with most sublime ideas and warms the soul with more than sense at pleasures, which are more worldly and frail, while eternal pleasures are pure, and permanent, these cannot be attained without payment of price for them and maximum price will get maximum pleasures that is "Martyrdom" and hence participation in crusade, with sole intention of Divine will having nothing of securing worldly gains, is entering paradise of highest grade.

He who wishes to secure the good of others has already secured his own. Every duty brings its peculiar delight; every denial its appropriate compensation; every thought its recompense; every cross its crown; pay goes with performance; as effect with cause; vicevitiates whoever indulges init; the wicked wrong their souls; generosity greatens, virtue exalts charity transfigures and holiness is the essence of angelhood. God does not require us to live on credit. He pays us what we earn, good or evil, heaven or hell according to our choice.

Did you notice those, who were advised on their demand for crusade, after flight to hold up (as did Divine Light No. 2) their hands, and until commands on crusade are issued;? say prayers and pay tithe, and when crusade was made obligatory. (as in Divine Light No. 3) a group of them got frightened with the people as they fear God, rather more than that; and began to say (those who used to fly away from crusade) "O Our Province, why didst Thou make

THE WOMAN

it binding on us"; why not hold it over a little while;? say in reply to them "worldly pleasures are transient and eternal bounties are for the pious and you won't be (on your rewards for participating in crusade) ill-treated in the least" (77). Wherever you be, death shall seize you although you be locked in a strong fortress and when fortune attends them they say, "it is from God and when misfortune attends them they impute it to you." Say everything is from God, what is up with the sect? They do not understand so much (78). What of bounty comes to you is from God and what of adversity befalls you, is an issue to your deeds as a punishment from God. We have sent you a messenger to men, to testify which, God is enough (79). Verily he obeyed God, who obeyed Prophet and he who turns away from you, verily you are not responsible for his deeds (not being a guard) (80). They say, 'We Obeyed' and when they get out from you, a group amongst them meet in the night, talking otherwise; and God records what they cabal; you turn your face away from them; depend upon God Who shall suffice as a guardian (81). Don't they think over Qur'an; if it was from elsewhere, they would have found many a discrepancy in it (82). And when any important affair regarding safety of life or danger therein arises they divulge it; whereas, had they referred, to the prophet or those initiated in it, they would have come to know through those knowing them, and had it not been for the (a) mercy and (b) grace of God, barring few, you would have followed the devil (the passionate people (83). So you (Prophet) fight in name of God and We have not given this trouble to any but you; and invite the faithful towards it; very shortly God will save you from the infidels; verily God is mighty at punishment and revenge (84). He, who wishes well of you gets a share in it; and who wishes otherwise likewise gets share therein; and is Omnipotent (85). If any body wishes you peace,

(83-a) Prophet.

(83-b) Ali.

THE WOMAN

God is Omnipotent (85). If any body wishes you peace, you return him, with a greater peace; and God shall account from everybody (for his deeds) (86.). There is none but God (Your Lord). He shall assemble all an reckoning day, there is no doubt about it; and who can be truer than God (87).

11th Para

MORAL :

All bounties are from God and you are grateful to Him, if you use them as per direction and are responsible, if you misplace them or misuse them.

MORAL :

What is up with you, you have formed into two parties amongst you, regarding those who left Mecca to join you at Madina **God has inverted their hearts on account of their actions. (a) Do you intend to guide them whom God has deprived them of it? and him, whom God forsakes, you will not find anyway for (88). They desire you to be infidel like themselves, so all may be, on the same level. So don't take them to be your friends, until they fly for the sake of God; and if they turn their face, seize them, where you can get them and slay them and don't take them friends or assistants (89). Except those, who go to a nation,* with whom, you have a pact or they come to you unwilling to fight against you or join their own community who is not fighting against you; and if God wish, he would have made them overpower you when they would have suddenly fought against you so if they remain aloof and not fight against you and sue peace; and God has not given you power to ill-treat them (90). Shortly, you will find a nation who desires

88 ** And instead coming to Madina, left for a) Yama-ma and changed their faith-about whom, some faithful said, they were Muslims and others differed. God has declared them hypocrites.

90* Who, owing to fright in their heart, did not want to fight against Prophet and had entered Banikhaza and Bani Aslam who had pact with the prophet.

THE WOMAN

to be safe from you and from their own community and when they all get entrapped in a calamity, they cast in their lot with them, if they don't keep away from you and not sue peace and desist from fighting, you arrest them and kill them where you find, for We have given you free power over them (91).

12th Para

MORRAL: Self-sufficient

It is not fair for a faithful to kill a faithful except through mistake and even if he does so he has to set free a faithful slave towards penance and pay blood price to the inheritor, unless the latter forgives and if the slain is from an enemical sect and infidel the slayer faithful, he has only to set free a faithful slave towards the penance; and if he belongs to a sect where between is mutual pact, he has to pay the blood-money to the inheritors and set free a faithful slave; failing which he has to observe two months successive fasts and God is knowing and wise (92). For him, who kills a faithful intentionally, his punishment is hell wherein he shall ever abide and Divine wrath to boot and His curse and intense punishment is for him (93). (a) O Ye 'faithful' when ye get out on in crusade God's name, ascertain when anybody wishes you, bebefore calling him, he is not (b) faithful, to gain your worldly motive; for before God, you have a great reward and thus were you infidels before, God obliged you and explicitly informed you, He knows what you do (94). Of the faithful, 1) who sit down at home, on false plea, barring-disabled, due to illness, and to the latter (2) over those (1) who sit down on, unpermitted although all faithful have been promised reward but from point of view of grades in paradise, those participating have higher grades over those sitting down (95). These grades are from God with forgiveness and mercy and is God forgiving and merciful (96).

(94-a) Person referred to is 'Assama' who did not bear well to Ali.

(94-b) In pursuance of your misgivings of mind.

THE WOMAN

13th Para

MORAL :

(a) If a faithful intentionally kills a faithful, but not knowing, it is un-lawful, will not be permanently in Hell.

(b) If he thinks it lawful and kills will be a permanent resident of Hell.

(c) Or if he kills on a question arising re-faith, he will be a permanent member of Hell.

(d) If not he repents, he would not be in permanent Hell, since on referring to Imam J. Sadick, a faithful killing a faithful, has he Penance? He said "if he has killed him on faith-there is no penance for him; if he has done in anger, or to seek worldly benefit-his punishment is he shall be killed, else be taken to inheritors of the slain if they pardon him he should pay blood-money; and redeem a faithful slave. and observe two months fasts and feed 60 paupers but it is a major sin. Phophet said it is a greater sin than destruction of the whole world before God and if men of Heavens and Earth are involved in killing him—God shall 'hurl all in Hell!

Verily those, whom angels of death will put to death for their having tyrannised in this world while addressing them to what they had been doing in this world will say in their defence, "we had been rendered helpless in our native place", then they will be told by angels "what not God's land was wide enough for you to fly to". Those are the persons whose destination is hell and awful is that abode (97). Except the aged. amongst them and the women, and children who had no means to get out of it to safe land (98). For those shall God forbear and verily is God forbearing and forgiving (99). And he who flies 'for

THE WOMAN

sake of God', (under instruction of the Immaculate i.e., Divine Lights not for world) shall find the land welcomed and wide, and he who goes out of his house as a refugee to God and his Prophet (as a pilgrim) and death overtakes him on the way, his reward is with God; and verily is God forgiving and merciful (100).

14th Para

MORAL: Self-sufficient

When you go out on tour, there is no harm, if you reduce your prayer; and if you are afraid of attack of enemies, who are infidels, for verily they are your open enemies (101). And you are in midst of them (as was Hussain in Karbala) while you are ready for prayers, a party should join you in prayers with arms (with a rear guard) and when they have finished prostrations in first Rakat they should get behind, sending the rear guard ahead for the prayers and who have not yet said the prayers in company of Imam to say prayers, with you keeping the arms with them, for the infidels are awaiting the opportunity of your negligence from arms and property to attack you all of a sudden; and there is no harm, if amidst heavy rains or in illness, you let down your arms on ground, keeping a guard for you: verily God has kept disgraceful punishment for infidels (102). And when you finish prayers, remember God (in every Condition) while you are standing, sitting or turning your sides and when you are in safe place, say your prayers without guard, for verily prayers(a) are bounden as obligatory in the record on the faithful (103). And don't let aslip persecution of enemies, for if you hope they (your enemies) don't; hope (your hope on loss of life is paradise and in victory is booty) and God is knowing and wise (104).

(103-a) First question will be re-prayers—if these are conceded, other sacrifices shall be admitted, else rejected. Intentional discarder is an Associator is irredeemable

THE WOMAN

15th Para

MORAL:—Bodily explanation is enough.

Sixth D. Light remarked:—on 105, as per “.....”

Verily have We revealed unto you the text with truth, so when you decide disputes between parties, “do so on lines indicated to you by God without siding with the dishonest (105). “By God none but Prophet and his Immaculate family are authorised by God to decide the disputes amongst His creation. He reprimanded Abu Hanifa for his authority of this: for propagating his views against Divine Lights. Ali in rejecting them says:—if difference indecision was permissible, He would have ordained but it is not so; if difference is justifiable, Islam is defective; but latter is not so; If difference was agreeable, God would approve of Association, but it is highest offence... Pray forgiveness from God, verily God is forgiving and merciful (106)... And don't litigate on behalf of the dishonest, verily God does not like the dishonest (107)... They hide from men and do not so from God because God is with them unseen (participating in their discourse)... They enter into cabal, they (first three Khalifas and Parties, with a view to tampering with the text) discussing what is displeasing to God and has God got round them with their deeds (108). These are the persons, on whose behalf, you are disputing in this worldly life; who will do so (fight or plead their case) on reckoning day or who will be their back? (109). He who does evil, or harms himself and then if he prays forgiveness on penance from God, shall find God forgiving and merciful (110). And he, who commits sin, consequence there of, is on his own shoulder and God is knowing and wise (111). He who commits a fault or a sin and then alleges (libelling others carries a great responsibility and mighty sin towards self (112).

16th Para

MORAL :

THE WOMAN

(1) Imam Jaffar Sadick said God has not permitted any but Immaculates (Divine Lights) to decide on disputes between men; (vide Moral on 105 Supra).

Had it not been for Divine grace and mercy, a group of them had decided to misguide you although they would have misguided themselves without affecting you especially when He has endowed on you the text and Divine Philosophy and taught you what you did not know; and high is the grace of God on you (113). There is no good in their cabal, unless, it contributes to charity or well-fare or effecting reconciliation between men; he who seeks Divine will thereby, shortly shall God reward him highly; (114). And he who adopts facing Prophet's commands, after it has been clearly indicated to him, and adopts a way apart from the faithful, We shall let him trace the path leading to hell which is an awful abode (115). This explains policy followed by Divine Lights, allowing their enemies to pursue course of their choice. For they will, what God Wills.

17th Para

MORAL :

(This was exactly done by his foremost companions-who started disobeying him openly towards his death bed and revolted against him and Godby usurping Prophet's succession of Ali and calling Divine Representation under public election which was neither a Divine election nor an universal election as per their claim under an apocryphal tradition.

Verily God shall not forgive him, who (a) associates with Him and may forgive anyone else if He chooses; and He who associates with God is in extreme misguidance (116). They don't worship leaving God anyone, but female demons and they don't pray but to the head-strong devil (117). They will be cursed, by God, for the devil had said "I will take a major proportion of Thy Creatures to obey me". (118). And I shall certainly misguide them and hold

(116-a) *Arrogating religious leadership against Divine nomination is association and is unforgivable.*

THE WOMAN

out false (b) hopes to them and I shall certainly lead them to believe upon which they will tear the ears of quadrupeds and will transform natural human features under my orders; and he who shall, leaving God, take to devil as his friend shall certainly under go a heavy loss (119). He promises them and holds out hopes and he does not do so but simply dupes (c) them (120). Those are the persons whose destination is hell whence there is no escape (121). Those who have embraced faith and acted righteously, shall We admit into paradise below which flow canals. This is true promise of God and who can be truer in making statement than God (122). Your wishes and those of revealed texts have no connection of any sort with God; he who shall act shall be rewarded accordingly and shall not find any to sympathise with self and assist him (123). He who acts righteously, be he male or female, shall be admitted into paradise and will not be least ill-treated (124). He who subjected himself to Divine discipline provided he is 'obliging' (as though seeing God (in action and a benefactor in claim) and admitting of faith of Abraham, whose faith can be richer than this? For God has taken Abraham as His "Friend" (125). And is for God what is in heavens and earth and God has circumspected everything with His knowledge (126).

18th Para

MORAL :

(1) NOTE:—

(1) Association with God in Nature-Prophecy or Imamat is unforgivable, unless on penance, is he forgiven before death.

(2) Wishful claims are untenable, be of any creed. Every action has its re-action; nothing but

(119-b) In Thy forgiveness by reminding my favourite motto "Reign is worth ambition, though in Hell".

(120-c) For true Islam exempts none for a sin, except on praying forgiveness on due penance.

THE WOMAN

true faith and righteous act can redeem man for which enforcement of strict Divine Discipline sincerity in action and claim made up by penance for failure and obligation to boot as part of righteousness are essential.

And O ye, Prophet, they ask your decision regarding women, (i.e., with regard to their right of inheritance, etc.), say God commands regarding them and what is being read out to you from the text, regarding these (widowed) women whom although you have no intention to marry and similarly regarding orphan children that you should treat them fairly and whatever virtue you shall do unto them, God is fully acquainted therewith (127). If any woman is afraid of tyranny or disinclination on part of her husband, there is no objection for her to have a recourse to reconciliation being effected between the two (through suitable mediums) and "reconciliation is best" of all; and every soul is tempted to be avariceous, but if you act virtuously and fear God, verily God is acquainted with your deeds (128).

If you will try to do justice among your wives, even if you desire, you shall never be able to do it, among your wives; then do not be unfair to them, by leaving them to their fate; and if you have a recourse to reconciliation and fear God, God is forgiving and merciful (129). And if they both separate by divorce God shall make each of them independent out of His provision and God is bountiful and wise (130). Everything in heavens and earth belongs to God and verily We have commanded men of previous text and We command you similarly to fear God and if you refuse, know it for certain, everything in heavens and earth is for God; and is God independent of you and praiseworthy (131). And for God is everything in heavens and earth and He is self-sufficient, as to be God of you all (132). If He will, He will replace you by others, by destroying you over which He has full control (133). He who wants worldly pleasures, before God has reward accordingly in this world; and in eternity

THE WOMAN

too to be given as per individual selection, and is God Hearing and Seeing (134).

19th Para

MORAL :

Know worldly reward is transitory and subject to accounting and eternal reward is permanent.

Fear guides more to duty than gratitude.

O ye faithful, stand for justice and be a witness for sake God (if called upon) even if it be against you, your parents and relations. If any is rich or poor, He is Lord of either; and "do not follow passion while doing justice", and in testifying, if you shall hide facts, God is acquainted with your actions (135). O ye faithful, believe in God, His Prophet and the Text revealed unto him and the Texts revealed before him; he who shall disbelieve in God, Angels, Texts, His Prophets and Reckoning Day is highly misguided (136). Verily those who embrace faith in God, Prophet and Reckoning Day, etc., (then refuse to admit His successor, as publicly declared in the valley of Khum), then became infidels after Prophet's death (by depriving the rightful successor), and then intensified in infidelity (by perpetrating tyranny on his family—immaculate) it is not for God to forgive them ever and guide them on right path (137). Give tidings of intense punishments to the hypocrites (138) who seized leadership leaving the faithful (Ali). Do they seek respect from worldly people due to their power and position? For verily, honour is with God, for every thing. And verily has He issued commands (139) (in his Text) when you hear *His (nomines) are not being acknowledged as their Leaders and ridiculed" do not sit down with them until they change the topic, lest you shall be like them; for verily God is going to assemble infidels and hypocrites in hell together (140). Who are awaiting the opportunity; if success attends from God they are with you and if it attends the infidels, they say "did we not overpower you and prevent you from the faithful"; God is going to decide on reckoning day and He has not given the infidels an upper hand (spiritually) over the faithful (141)(a).

THE WOMAN

20th Para

MORAL :

(141-a) Note: (As in the case of Yazid overpowering with tremendous odds Husain and his meagre Army).

MORAL :

[Action of a genuine Leader is under the Divine will, who declares issues of conflicts before hand; in case of Imam Husain, he had distinctly said he was going to lay down his head for the sake of Islam and Divine Will as commanded to him through Prophet who in his life time had presaged saying "Husain is of me and I am of Husain". His father Ali fought to establish Islam advanced by the Prophet and who completed the entire code fixing limits of various functions and punishments for various crimes as per Divine decree.] Verily the hypocrites dupe God and God shall punish them for it; and when they stand up for prayers they stand like idlers to show people and do not remember God except little (142), they are between infidelity and faith; either this side nor that and none shall guide them, whom God deprives of guidance (143); O ye faithful, leaving faithful do not adopt infidels as your support. Do you wish to establish against you an argument from God (144); verily, the infidels shall be in the lowest stage of hell and you will not find any sympathisers with them (145) except under (1) penance, (2) righteousness, (3) sticking entirely to God for ever, (4) purifying their faith, (5) for Divine will and not for self. When they shall be with faithful and shortly shall God reward the faithful highly (146). If you are grateful and faithful when God is appreciative and knowing, why will He punish you? (147). God does not like openly libelling unless under tyranny and God is forbearing and knowing (148). If you expose virtue or hide it or overlook evil, God is forgiving and Omnipotent (149). Verily those who disbelieve God and His Prophet and are desirous of producing discord between God and His prophet and saying they believe in some (which are to their interest) and disbelieve in others

THE WOMAN

(Imams) prejudicial to their interests, adopting a mean course between faith and infidelity (150). And are really infidels for whom, We have prepared disgraceful punishment (151). And those who believe in God and His prophet and do not make a split between, shall God reward and God is forgiving and merciful (152).

21st Para

MORAL: Self-sufficient.

People of revealed religions pray you to get revelation for them from Heaven; verily did they pray Moses a mightier One, that He should show them God physically; for this impossible demand (This again reiterates on "Invisibility of God"), lightening fell on them as punishment: later, after having received open miracles, they had started cow-worshipping: whereupon We overlooked it by forgiveness (on penance) and endowed on Moses an open victory (which led to their killing one another in due performance of penance (153). And to make steadfast Our covenant, We raised over them mount Sinai: and We commanded them to enter the gates, prostrating and commanded not to transgress rulings on Holy Sabbath and We had exacted a firm promise from them (154). We dealt with them in what was befitting (1) for their breach of promise (2) and disbelieving Our Commands, (3) and illegally slaying Prophets, (4) and saying their hearts were covered; rather God had sealed their hearts owing to their infidelity (as a punishment) so, but few, others would not embrace faith (155). We sealed their hearts for infidelity, (2) for libelling Mary (a grave and false charge) (by calling Jesus prodigal son-God forbid) and for their statement they killed Messiah, son of Mary, prophet of God, We (156) (therefore) sealed their hearts; although neither did they kill him nor did they crucify him; rather (to render their intrigue fruitless) one was transformed into likeness of Jesus; and amongst them when there was

THE WOMAN

a division, which todate is prevailing among them, as a doubt: they have no certain knowledge except they are guessing and certainly they did not kill him (157). Rather God raised Jesus alive unto Him and verily God is Mighty and Wise (158). And among men of revealed religion, not one will remain, but he will have to believe in Jesus who will testify against him (159). So, due to their transgressions (Jews) many pure things which were legalised for them We ill-legalised and for preventing many from right path (160). And for their taking interest from which they were forbidden, and for swallowing illegally property of others, We illegalised many pure things; and for the infidels We have prepared intense punishment (161). But those who are well-versed in theology among them and are believers in what is revealed unto you and what is revealed in previous to you and are steady at prayers and payment of tithe and believe in God and eternity, shortly shall We reward them highly. (162).

22nd Para

MORAL:

Jesus had predicted his persecution and asked his companions, who was ready to play his part (1) and accept crucification, for which paradise of his grade was vouchsafed. On entrance of the enemy to seize Jesus, they could not detect who was Jesus, as all were simultaneously transformed into his likeness. But the companion, who promised acknowledged he was Jesus and was crucified.

(2) When Jesus will come down from Heaven and kill Dajjal, all Jews and Christians will believe in him and differences in religion will vanish and nothing but Islam will prevail and Jesus will follow Mehdi (12th Divine Light) and will live for forty years and will then die; during this period there will be complete safety; somuchso that goats and wild animals will live together without encroaching on rights of one another.

THE WOMAN

Verily did We reveal unto you as We did Noah and to prophets thereafter and We revealed unto Abraham, Ismail, Issac, Jacob and Asbath (Bani Israel) and Jesus and Job and Jonah and Aaroon and Soloman and We endowed Psalms on David (163). And We have sent prophets before, whom We have mentioned to you; and God talked to Moses as it was due (164). Such prophets as Evangelists and Warners, so that no argument may lie with men agianst God and His prophet and God is Mighty and Wise (165). But God is a witness in what He has revealed unto you re. Ali that He has done so knowingly; and Angels too testify accordingly; although God is enough to testify (166). Those who became infidels and prevented men from Divine Path (a) became misled greatly (167). Those who became infidels and tyrannical on Prophet's family (by depriving them of their succession to Muhammad), it is not for God to forgive them ever or guide them to any other path (168) except the path leading to Hell, wherein shall they ever reside and this is easy for God (169). O ye people, verily did come to you prophet with truth (Islam as true religion of God) (wherein is laid down succession of Ali) from his Providence; if you believe in him it is good for you and if you refuse, verily is for God what is in Heavens and Earth and God is knowing and wise (170). O ye men of revealed religion, do not exceed in matter of your belief and state in relation to God what is true: verily Messiah Jesus son of Mary is Divine Prophet and His Word which He sent to Mary (duly trained and guided) and His Light: you believe in God and His Prophet and do not say Trinity: if you desist, it is better verily your God is God alone. Pure is He to have a son, for Him is what is in Heavens and Earth and God is Selfsufficient to safeguard (171).

23rd Para Foot Note 167 (a) Path of Ali

MORAL:

God has warned Christians not to believe in Christ as son of God; for He is Self-existent and 'noth-

THE WOMAN

ing has He given birth to; neither has He a partner. He is Self-sufficient and Indispensable to Creation: at the same time His Prophets are Immaculates, trained on Right Path and they are Divine Lights; although they are like men, but they are from Heaven above; whereas men in general are from earth, who had to study and get guidance under them. Except Shias all others look upon Prophets as ordinary men. This is one of the main causes of split... Jesus himself affirms (St. John. Chapter 1|18) "no man hath seen God at any time" (How can he be then Father of anybody leaving Jesus aside).?

. It won't displease Jesus anyway to be God's creature.. Neither will near Angles take offence thereat; him who shall refuse worshipping Him and pride self, shall He assemble together (punish as per his crime) 172.. And those, who embraced faith and acted righteously shall be fully rewarded and He shall increase the reward out of grace, and He shall punish them intensely who prided self without rhyme and reason and who elevated self from bowing down to Him (173) And they will not find any except God /their sympathiser and /assistant (174 O ye people verily has come to you Evidence in (Prophet) from your Providence and We sent you Open Light i.e. Leadership (of Ali) over you (175) And so if him who embraces faith in God and remains adhered to His light (for guidance) shall He admit within his mercy and grace and shall God guide him to right path (176)... They ask you decision, say - God commands, on a person dying childless and parentless: if man dies so, but has a sister (full or step) she will inherit half the legacy (balance half will go to her 'being nearest relation): and similarly that man, whose sister so died; if he has no issues and has two sisters, both of them shall inherit 2|3rd of legacy: and if he has a brother and a sister male shall inherit double the female: God distinctly describes lest you be misguided and God alone is Omniscient (177)..

THE TABLE

24th Para

MORAL:

Note all things can be expressed in four ways (1) orally; (2) in writing; (3) mentally and (4) physically... So Divine Commands are orally expressed by reading the Text, secondly by writing as you may find in the Text, thirdly mentally as they can be pictured correctly with purity of heart and lastly can be viewed in person of Divine Lights... Hence wherever couplets or words of God are referred to, Divine Light i.e. Prophet and Imam are physical expressions thereof.

Chapter IV on "The Table"

I begin in name of Allah, The Merciful
and The Compassionate.

O ye faithful fulfil the promise: animals have been made lawful to you except the forbidden, which will be read out to you, when you are not to deem legal to hunt, in a forbidden state (during pilgrimage), verily God Commands what He wills (1)... O ye faithful do not disrespect God's Signs: nor respected months nor "offerings" nor animals having belt round their necks, nor pilgrims who to seek Divine Grace & Will visit holy sanctuary When forbidden period expires, you can hunt: and let enmity of any tribe for their having prevented you from holy sanctuary, be not a cause, of your transgression; and reinforce each other in righteousness and piety; and do not be an accomplice in committing a sin and transgression: fear God, for He is Mighty at punishment (2)... The dead, blood and bacon are illegalised for you; and the animal, sacrificed not in the name of God; and killed under strangling, and struck to death binding its legs, and thrown from above and killed, and killed

THE TABLE

by fighting under horns, or killed by wild animals, except whom you have legalized (during lawful hunting); and those killed in name of idols or distributed under shooting of arrows; this is debauchery today the infields have lost hopes (in cancellation of their democratic; republican or socialistic Government; be not afraid of them, fear Me alone. This couplet has been fudged here. It relates to the event of Gadeer-e-Khum i.e., Valley of Khum, where Ali was nominated, under Divine Commands, as Prophet's successor, thus establishing Theocracy, which, the infidels wanted to subvert, by establishing, Khilafat under general election). Today I have completed your requirements of Islam and completed my bounties on you and approved of Islam as your Faith; he who is obliged in hunger, but not in sin, verily God is Highly Forgiving and Merciful (3). They ask you what is legalised for them; say, all pure things are lawful for you; and during hunting, if you have set a hunting animal, as per Divine training, (you can eat of what lawful (animal) he seizes, for you and read out God's name thereon); fear God; verily God is quick at taking account (4). Today have been made legal to you, all pure things and (dry) lawful food of those of revealed religions (i.e. Christians & Jews) and your food is lawful for them and pure faithful women (not used to fornication) whether free or slave, and similar of those of revealed text before you (whether they embrace Faith or pay poll-tax) when you give them their dowry: when you have made up your mind to marry them and not for fornication or holding private intercourse with them: he who shall refuse faith shall waste his acts and shall be the sufferer in Eternity (5). O ye faithful, when you get ready for prayers, wash your face and arms including joints wetting a part of head and foot and in an untouchable state due to impurity (to touch Glorious Koran & c.) bathe your entire body; and if you are ill or on tour or any of you return from closet, or have an intercourse with your wife, and cannot get an access to water, pass your hand with pure

THE TABLE

dust on face and back of your hands; God does not intend to put you to strait, but to purify you and complete His Bounty on you so that you may be grateful (6). Remember Divine Bounties on you and keep in view covenant, which you have had with Him, when you said "we heard and followed" and fear God, as God is acquainted with secrets of your hearts. (7). Oh ye faithful, be prepared to testify with justice for sake of God and let not your dead enmity with any tribe lead you to injustice; do justice as it is close to piety; fear God as God is verily acquainted with your deeds (8). God has promised the faithful who act righteously, forgiveness (of their sins on their penance) and great reward (for their virtues) (9). Those who disbelieve and falsify Our couplets (in writing or our Divine Lights in person) are they of Hell (10). Oh ye faithful, remember Divine bounties on you, when a tribe intended to raise its hands against you, (God prevented infidels of Quraish by effecting a treaty of Hudebiya) fear God, and the faithful should trust in God (11).

2nd Para

MORAL:

This covenant refers to one contracted during the last pilgrimage in the tenth era of Hijri at the valley of Khum, where fealty to ALI as their religious leader after Prophet's departure was exacted.

2. To be perfectly just is an attribute of Divine nature; to be so to the utmost of our ability is the glory of man. Justice discards party, friendship and kindred and is therefore known as blind: one man's word is no man's word: we should quietly hear both sides. Impartiality is the life of justice, of all good Government.

Verily God exacted promise from Bani Israel and raised among them twelve chiefs, and commanded, verily am I with you, provided you say prayers, and pay tithe, 3 and believe in My Prophets (Divine Lights) (4) and reinforce them, (5) and advance loans to God, certainly shall I wipe off your sins (by acceptance of your penance) and shall certainly admit you

THE TABLE

in paradise, below which, flow streams; he who among you shall deny after this, is laid astray from right path (12) We cursed them due to breach of their covenant, and hardened their hearts, as a result of which, they displaced My Commands from their actual occurrence (by fudging them) forgetting a major part of advice given them, and you will be constantly kept aware of the dishonest among them, barring few who are otherwise, you forgive and overlook verily God befriends the obliging (13). And of those who term themselves Christians, We exacted a promise from them; they forgot a major part of advice given them, We let enmity and malice play among them till Doomsday and shortly shall God advise them on what they had been acting (14). O ye men of revealed religion, verily has come to you Our Prophet who openly describes what you hide from your text and many He overlooks: (this was a crime of fornication for which Prophet, on reference to him by Jews, decided "Rajam" i.e. lashing to death in favour of party convicted); verily is come to you from God Light and enlightened text (15). With which, God guides a safety path to those who seek His Will, removing them from darkness to light, with His sanction and takes them to the Right Path (16). Verily the infidels said "Jesus Messiah son of Mary is God;" say who can bar God if He wills from destroying Messiah son of Mary and his mother and whoever is on earth: for is for God, kingdom of Heavens and Earth and in between; creates whatever He wills and God is Omnipotent (17). Jews and Christians said "we are sons of God and friends to Him"; say, why does He then punish you for sins? Rather you are men among His creation: He forgives whomever He likes (as per his sincere penance for sins and virtues for His Will) and punishes whom He wills: and for God is the kingdom of Heavens and Earth and in between and to Him is reversion of all (18). O ye men of revealed religion verily came to you Our Prophet exposing clearly for you (Our Commands) when Divine Mission was suspended, lest you may argue none of evangelist or Warner came to you: verily has an

THE TABLE

Evangelist and a Warner (now) come to you and God is Omnipotent (to depute messengers) (19).

3rd Para

MORAL:

What is true with Jews and Christians is equally true for Muslims; and punishment of breach of covenants for like minded men, is of similar nature from his Providence. God helps those who help God and helping of God is in respect of His obedience unto Him with regard to faith in Him and His Lights, be they Prophets or Imams and saying prayers, paying tithe and advancing loan merely to seek His Will, undoing evil by penance and seeking forgiveness to maintain purity of hearts, as negligence of these Divine Commands results in devil's influence being dishonest to God and His Lights, bringing about Divine curse, when nothing can bring about guidance to man. Recapitulation of events after Prophet's demise fully bears out God's punishment.

Recall when Moses told his tribe to remember Divine Bounties on them when He nominated Prophets among you and fixed kings for you and endowed upon you what He did not endow on any other Nation in the World (20).

(After Pharoah's death and destruction of his followers Bani Israel became masters of their mansion, being freed of slavery). O my tribe, enter into holy land which God has fixed for you and do not apostate, else you shall be among losers (21). They said "O Moses, therein is a hardy tribe and unless they get out of it, we shan't enter into it: when they will get out of it we shall enter into it (22). Two of them Joshua (son) Bin Nun and Talib (son) Bin Jephumiah from among them, who feared God, on whom God had endowed bountry said, "enter forcefully into the Gate; if you do so you shall succeed; if you are faithful and trust in Him alone" (23). They said "O Moses "we shall never enter into itso long they are in it: you and your Providence had better go in and fight both of

THE TABLE

you; we are sitting here only" (24). Moses prayed to God "O my Providence I have power over myself and over my brother; Thou hast better effect separation between us two and them" (25). God commanded soil has been illegalised for them for forty years: now will they roam about here only during the period, be not sorry for the disboedient" (26).

4th Para

MORAL:

Prophet had predicted his followers like those of Moses (over 6 lacks) and they shall similarly suffer for disobeying Ali and as they wandered forty years in a forest of Tiaha of Egypt and could not cross the river Jordan, so shall they suffer in misguidance except the few who adhered to ALI viz., Sulman, Miqdad & Abazar, until ALI succeeded after three Khilafats and just as for Joshua, successor of Moses the sun reverted (Vide Joshua Chap. 10|12. Then spake Joshua to the Lord in the day, when the Lord delivered up the Amorites before children of Israel and he said in sight of Israel, sun, stand thou still upon Gibeon and thou moon in the valley of Ajalon). Similary did the sun revert for Solomon and twice for Ali-one with the Prophet, when latter was resting on Ali's lap and was overpowered by revelation and it was sun set and the sun was recalled for the sake of Ali to say prayers; secondly during the battle of Nehrwan, returning to Babul near Hilla, where he did not say prayers, land being cursed; and it was sun set, and when he wanted to say prayers, he commanded the sun which obeyed Ali and Ali said prayers and the sun set.

And read out to them the true facts regarding Adam's two sons when both of them offered sacrifices- Abel and Cain (Habil & Khabil). when offering of Abel was accepted and that of Cain rejected, upon which Cain said "I shall certainly kill you" Abel replied "God accepts sacrifices and prayers only of the pious (27). If you will extend your arm against me to kill me, I am not going to extend my arm to you with this in-

THE TABLE

tension: For verily, I fear God the Providence of the world (28). I desire, you may bear my and your sins so as to be entitled to hell; as this is a meet punishment of tyrants (29). The he was tempted by his passion to kill his brother, he killed him; and was among the sufferers (such was the occasion of Husain advising Omar son of Saad); then God sent a crow who was digging a trench to show him how to hide ill condition of his brother; when he said "woe to me, I be so helpless as this crow to hide the ill condition of my brother: he became repentant (31). For this reason We commanded Bani Israel "if any one kills any other, without revenging a murder, or without reason for spreading a sedition, on earth is like one having killed all on earth; and if any one enlivens any, has enlivened all: "and Our Prophets came to them with open miracles, when most among them started transgression (32). Punishment for those who fight against God and His Prophets and spread sedition on earth is nothing but they should be killed or guillotined or their hands and feet cut off cross-wise or banished from their native land: this is a worldly punishment and for them in eternity is intense punishment (33). Except one who repents, before being arrested; know God is highly forgiving & merciful; (Wordly punishment will remain, but eternal, on acceptance of penance, is subject to forgiveness, before death); (34) O ye faithful, fear God, and seek 'medium' to proximate God and deny self to win His Will so as to attain salvation. (35) Without medium proximation & salvation are not possible and Immaculate Divine Lights, whose knowledge and obedience is Divine knowledge and obedience is the only medium to Divine proximation and ignorance thereof is infidelity). For those, who are infidels, if whole of what is on earth be their property with which be accumulated as much and offered to ward off punishment of reckoning day, it will not be accepted of them and for them is intense punishment (36). They would think of getting out of fire but will not be able to do so and for them is permanent punishment (37). Cut off hands of a thief man or woman, this Divine punish-

THE TABLE

ment for their crime; and God is mighty and wise (38). (Four fingers only leaving thumb and palm for prayers, if theft value exceeds As. 12|-). If after crime, he repents (by paying back the amount & expressing regret) and rectifying self (and promises to avoid in future) then verily God is forgiving and merciful (to his enternal punishment (39). Don't you know, God has power over Heavens and Earth, because He punishes whom He likes and forgives whom He chooses and God is Omnipotent (40). O ye Prophet, the fact of people hastening to infidelity may not grieve you, some of whom say, we have embraced faith by mouth and their hearts have not admitted it; and some among Jews are greatly delighted to hear lies; and that too relating to others and who (out of pride viz. Khaibar Jews) do not come to you, expunge commands relating to their original acts of crime, and say if he (Prophet) decides the way (proposed by them) accept it, and avoid it, if it is not so decided: whom God wants to try his honesty (when he is dishonest in His eye) you won't find a way to rectify him; these are the people, whose hearts, God does not want to purify; for them is wordly disgrace and intense punishment in eternity (41). (Khaibar Jews who were proud used to be pleased to hear false news about Prophet, transmitted to them by Jews of Madina). Very ardent at hearing libels (regarding others) and mighty unlawful swallowers, if they come to you, decide between them; or turn your face away from them; if you turn your face away from them, they shall never injure you anyway; and if you decide, do so with justice, verily God loves the just jurist (42). Why will they select you a jurist when they have before them Thorah, wherein lies Divine Command, which they avoid; really they are not faithful (43).

Verily have We revealed Thorah, wherein is guidance and enlightenment, in accordance with which, were deciding prophets obedient to God among Jews; and similarly Jewish Rabbins and theologians, in whom was entrusted Divine Text, and were witness

THE TABLE

thereto: you do not fear men, rather Fear Me and don't sell My Commands for a trifling price (by accepting gratification, do not decide against text) and he who does not decide according to Divine Revelation is an infidel (44). And We had made obligatory on them punishment for a soul by a soul; eye for eye, nose for nose, ear for ear, tooth for tooth, and similarly punishment of wounds: and if any forgives, it shall be an equal compensation for his sins and he who does not decide according to Divine Revelation, is a tyrant (45).

And We made Jesus son of Mary to tread on the same path of these prophets and who were attesting previous text Torah and We gave Jesus, Bible wherein, is guidance and enlightenment and is confirmatory of its preceding text Torah; and is guidance and advice to the pious. (46). And it is becoming, Christians to decide as per Bible revealed by God, and he who shall not decide in accordance therewith is disobedient (47). And We revealed unto you the text with Truth, confirming previous texts and guard thereof (pointing out wherever Divine Commandments are tampered with): you decide, according to your Divine revelation and do not follow their passion without deviating from Truth exposed to you; for every tribe, We have fixed a code of Laws and Path of worship and if God willed, He would have made you all to follow one; but in order to test them in what is granted to you and to see, who surpasses in virtues: reversion of you all is unto Him, when He will advise you, on what, you caused a division (48). You decide between them according to Divine Revelation and don't follow their passion and be careful of them, lest they may not divert you in some decision (regarding fornication and killing) from what God has revealed unto you; if they turn away, know, God desires to involve them in their sins (of disobedience) and many of men are disobedient (49). Are they seeking to decide as per infidels? and what can be better than Divine decision for those who are certain in their faith (50).

THE TABLE

7th Para

MORAL:

There are but only two religions:-Islam (supplication to God) secondly Paganism (worship of idolatry) that is why ALI said Zaid bin Sabith has followed paganism on "inheritance".

O ye faithful, don't take Jews and Christians your friends; they are friendly to one another; he who shall be of them; verily God does not guide the disobedient (51). Those who have disease (love of world) in their hearts hasten to make them friends (for power and pelf in them) and advance all arguments in favour of their actions "we are afraid of times we may not be involved therein"; shortly shall God grant victory or divulge an affair, due to which, these hypocrites may be repentant, for what they have secreted in their hearts (52). When the faithful shall say "are these the very persons who had taken an oath, they are with us?" their acts shall be voided and they shall be among sufferers (53). O ye faithful, if any among you apostates shortly, shall God bring forth a nation, whom He befriends and they befriend Him, who will be kind hearted to the faithful and strict towards infidels, shall participate in crusade for sake of God and shall not fear sarcasm of any, this is Divine Grace, endows on whom He likes and God is Accomodating and Knowing (54) (*Those companions of Prophet apostated who deprived ALI and his family of their legitimate succession. (These are referred to ALI and his Shias), as a nation. Your Lord is only God and His Prophet and those Faithful who are constant at prayers and pay thithe in prayers (55) (This refers to ALI who paid a ring to an angel who appeared in the habit of a beggar in the mosque). Verily is God's army going to be victorious which is made up of those who love God & His Prophet and such Faithful (D. Lights) (56).

THE TABLE

8th Para

MORAL:

Re: ((51) it may be noted, a friend should be one whose 1 understanding, 2 virtue, 3 confidence, 4 opinion, 5 appreciation, (between Right & Wrong) 6 justice and 7 sincerity can be vouched; because Jews and Christians believe in Ezra and Jesus as Sons of God, they have neither understanding nor any way reliable; how can they be made friends? This is Divine objection. A true friend is a gift of God and they (Jews & Christians) are God's enemies.

Re: (55) above it may be noted a group of Jews entering fold of Islam, in whom were included Ab-dus Salam and Ibne Surya. They asked Prophet giving reference to Joshua son of Nun nominated as Moses' successor who was going to be his (Prophet) successor: Prophet took them to the mosque, whence a beggar (an angel in his habit) came out, whom Prophet asked, if he was given any charity. He replied, pointing out to ALI, the ring was offered by him. Upon which this couplet was revealtd.

O ye faithful do not make friends with those who ridicule your religion and make a butt of it among men of revealed religion, on whom the Text has been endowed: don't make them and infidels your friends: fear God if you are faithful (57). When you invite them to prayers, they laugh you out, this is because they have no common sense (58). Say, you men of revealed religion, what! do you despise us because we have put faith in God, and what is revealed to us and before; and most of them are vicious (59). Say, shall I acquaint you with those whose punishment from God was worse than this? i.e. your belittling of (Our Islam in your eyes); who were cursed by God, and who cast His wrath on them; turned some of them into monkeys and others into pigs and they worshipped the devil and whose destination is awful and are led astray considerably from right path (60). When they come to you, they say, they have faith in you; whereas they

THE TABLE

entered with infidelity; with which they went out: God is well acquainted with what they hide (61). And you will find most of them transgressing and running to illegal swallowing, very bad it is what they are doing (62). Why do not Jewish (a) Rabbins and theologions prevent them from telling lies and swallowing illegal: certainly highly evil is what they are doing (63). And the Jews said (b) God's hand is tied down; their hands be fastened and they be cursed for what they say; rather, both of His hands are free: He endows how He wills and for what is revealed unto you from your Providence has enhanced their tyranny and infidelity: and We have, till day of judgment amidst them set, to play God shall put it down; and they are after spreading sedition on earth and God does not approve of the seditious (64).

63 (a) Ordering virtues and preventing vices is is a moral obligation on the learned.

63 (b) This is false imputation by the Jews against God.

63 (c) These were put down in Prophet's time and they were driven out of Arabia. Now there is not a shadow of them.

Had the men of revealed religion embraced Islam and entertained awe, We would have overlooked their failings and admitted them into paradises (65). And had they adopted Torah, Bible and what was revealed later to them, from their Providence (re: succession of ALI and his family as the genuine Lights) they would have eaten from above and below their feet (i.e. fruitful rains and soil production without any famine, flood or loss): a group among them is midway (having embraced Islam) and most of them are highly vicious (66). O ye Prophet transmit what is revealed unto you from your Providence (that verily ALI is lord of faithful—This piece has been omitted from original revelation) and if you did not do so you fail to discharge the duty of a Messenger: God shall save you against men (plotting

THE TABLE

against your life); and verily God does not guide the infidels : (67). Say you men of revealed religion, you are not on any faith, unless you follow Thorah, Bible and what is revealed unto you from your Providence; it will enhance tyranny and infidelity of many; you (Prophet) be not sorry for infidels (68). Verily of those who are faithful, and Jews and Sabians and Christians, and one, who shall believe in God and Reckoning Day and act righteously, shall have no fear of future and shall not be sorry for the past (as they would have repented on account of ther sins and been forgiven) (69). Verily did We exact a promise from Bani Israel and sent them Prophet; whenever the Prophet revealed such a Command which was not approved of by them (as for example stand for Truth) they falsified the same and slew him (70). And they imagined no calamity would befall them on that account (because Prophet was with them; they became blind and deaf (after Prophet's demise by depriving Ali of succession), then God accepted their penance on fealty to Ali, when succession was redirected to ALI); thereafter most of them became blind and deaf (as a result of which battle of THE CAMEL followed and this deafness & blindness shall continue till resurrection) and God is circumspccting all on their deeds (71). Verily they became infidels who said certainly Jesus Messiah son of Mary is God and Messiah said "O Bani Israel pray to my Providence and (Who is) Your Providence; verily He who associates with God, makes paradise unlawful for himself and his destination is Hell; and there shall be no assistants to tyrants (72). Verily those who said God is one of trinity are infidels and there is no God except God the Monos (alone) and if in spite of all this, if they shall not desist, he who shall stick to infidelity, verily shall face intense punishment (73). Do they not repent before God and pray forgiveness from Him? God is highly forgiving and Merciful (74). Messiah son of Mary is only a prophet of God: verily many preceded before him and his

THE TABLE

mother is an Immaculate; both of them used to take food: look at how clearly do We declare for them couplets (God is Self-sufficient and stands in need of nothing): then think over, where they are going astray (75). Say, leaving God are you worshipping those who have no control of injuring and benefiting you and God is All Hearing & Seeing (76). Say, you men of revealed religion, do not exceed limits of truth (turning a creature into creator) and do not follow passion of a nation who have been misled first and have misled many and have been laid astray awide (77). (There is an alternate course of a Divine Light, in the habit of man, be immaculate, and is superior to angels, who are also immaculate and Divine Messengers, discharging the duty of God to carry message from Him to the Prophet. These (Divine Lights) are from God fully trained in Divine philosophy and though of species of man, are unlike men of earth, who are born ignorant and trained later.)

MORAL:

Ali was under Divine Commands declared by the Prophet to succeed latter, after him, on 18th Zil-hay 10th Hijri, in the Valley of Khum (See Abul Kasim Khaskani in Shavahid ul Tanzil giving reference to Abi Umir. Hissermon;—has been given under Appendix (A).

Those of Bani Israel who became infidels have been cursed by the speech of David and Jesus son of Mary; this was because they disobeyed and were transgressors (78). They were not desisting from vices, they were practising; certainly what they were doing was, awful (79). You will see many befriending the infidels; whatever has been put forth before them by their impulsive passion is evil; which brought about Divine wrath; and they shall ever remain under punishment (80). Had they believed in God and Prophet, and what was revealed unto them, they would not have befriended them; but many of them are vicious (81). You will certainly find dead enemies of the faithful in Jews and Asso-

THE TABLE

ciators; and you will find from them, greater friends to the faithful who claim to be Christian: this is for this reason some of them are learned and others are Monks; and that they are not proud (because pride causes hatred and leads to loss of sound reasoning) (82). When they hear what is revealed unto the Prophet, you see, tears running down from their eyes; because they have recognised truth; and pray "O our Providence, we have embraced Faith, and write down us among the testifiers (recognition of Truth brings about sincere penance for transgression; and causes wet eyes) (83). What is up with us! that we should not believe in God, when Truth has come to us and we desire our Providence to include us among the virtuous (84). So God, in lieu of their prayers, shall endow upon them Paradise, below which flow streams, wherein, shall they ever abide; such is the reward of the sincerely virtuous (85). And those who became infidels and falsified our Lights (i.e. in person of Our Guide, are of Hell (86).

O ye faithful, do not illegalise what God has legalised for you; and do not transgress, verily God does not approve of transgressors (87). And eat of lawful and pure endowed upon you by God, and fear God, in whom you have put faith (88). God shall not hold you up for your unintentional oaths, but rather those committed intentionally; expatiation whereof is feeding ten needy of ordinary meals, which are being given to your family or dressing ten of them who are naked or enfranchising a single slave; and he who cannot afford any of these, should observe fast for three successive days; this is expatiation of your oaths committed intentionally: Guard your oaths; thus openly does God describe His Commands to you so that you be grateful (89). O ye faithful wine, gambling (under staking) and sacrifices in name of idols, and distribution under archery are nothing but impure acts of the devil: avoid them so that you may attain salvation (90). Devil's sole intention is to create enmity, malice, among you by

THE TABLE

means of wine and gambling and prevent you from Divine remembrance (of His Commands in regulation of your life); will you now desist from them? (91). Obey God and Prophet and keep on fearing; and if you turn away, know, Prophet's mere duty is to transmit message distinctly (92) (forsaking leadership of Divine Light has been the cause of destruction both for the Prophet's followers and Divine Lights). There is no accounting from them who embrace faith and act righteously in their having enjoyed food and clothing when they kept on fearing; and for those who embraced faith, acted virtuously and adopted piety in their daily life, nor is it objectionable for those who embraced Faith and again attended to piety and developed it into obligation, God befriends the obliging (93).

12th Para

MORAL:

Prophet has cursed ten sects interested in wine, viz., (1) those who plant wine tree; (2) those who distil; (3) those who tap; (4) those who drink; (5) those who entertain; (6) those who carry; (7) those who want it to be carried; (8) those who deal in it; (9) those who purchase it; (10) those who live on it on commission.

O ye faithful God shall try you certainly, on shooting when you shoot with hand, and arrow, so as to discover who is afraid of Him Unseen; and he who transgresses it, shall have intense punishment (94). O ye faithful do not shoot, while you are in forbidden stage during pilgrimage; he who kills intentionally, punishment thereof is like animal shot; awarded by a Prophet or his legal successor of your time; and this sacrifice shall be sent to holy sanctuary at Mecca or be expiated by feeding the needy or fasting equal number of days, so that you may taste punishment of your deed: God has overlooked the past; he who repeats it, God shall avenge him (by sending him to Hell) as He is Mighty at avenging (95). Sea fishing is legalised for you; and eat

THE TABLE

ing thereof for your benefit and that of your company; and so long as you are in forbidden stage, during pilgrimage land hunting is unlawful for you; fear God before whom shall you will be assembled (96). God has made a holy sanctuary of Kaba a source of life for man on earth (so long as people go on pilgrimage God shall not destroy humanity on whole); similarly holy months, sacrifice, and animals round necks of which are belts for sacrifice; so that you may know verily God knows what is in Heaven and Earth and God is Omniscient (97). Know God is verily mighty at punishment and God is forgiving and merciful (98). There is no obligation of Prophet beyond transmission of message: God knows what you expose and hide (99). Say, the impure and pure are not alike although the excess of impure may astonish you: fear God O ye sensible men so that you attain salvation (100—XIII).

MORAL:—Self-sufficient.

O ye faithful do not ask about those things which, if openly described, you will find hard to comply with (when pilgrimage was made obligatory, Aksa Bin Mohsin asked whether it was obligatory every year to which the Prophet did not reply; had he done so, they could not have done it; and would have proved infidels); and if you ask during revelation, they will be exposed to you: God forgave them He is highly forgiving and forbearing (101). (Omar said Prophet's relationship will not benefit on reckoning day; then Prophet replied, he would intercede and his intercession will be of avail on which Omar apologised). Certainly prior to you, people similarly asked and became infidels (being unable to discharge) (102). God has not classified and issued different commands for camels and goats e.g., Baheera, Sayeba; Vaseela; Ham; the infidels are libelling God, when most of them do not understand (103).

Note: Baheera is a she camel which has given birth to five young ones and was distinguished by cutting her ears; Sayeba is a she camel given birth to ten young ones; Vaseela was one who gave birth

THE TABLE

to two young ones at a time;

Ham was a she camel riding over which was unlawful. When they are asked to go to the Prophet and hear what God has revealed unto him, they say "what they have found with their forefathers shall suffice them; well, if they are ignorant and misguided, will that then be a sufficient justification for them? (104). O ye faithful it is necessary to guard your life: when you are guided, let not the misguided injure you; to God shall be reversion of all; when He will acquaint you, on what you made a division. (105) O ye faithful, during death bed of any one of you, your will should be testified by two just persons among you; or if you are on tour and calamity of death falls on you, it may be attested by two foreigners; hold them over till afternoon prayers, and let them make a statement on oath, if you have doubt. "We shall not sell Our testimony for anything, be he our relation; and we shall not hide true evidence, if we did so, we shall be sinful" (106). And then if it is known to inheritors of the deceased, they have been liable, on account of false evidence, two witnesses be raised from among the parties whose rights have been overlooked, on account of such false witnesses and they should make a statement on oath "our evidence is comparatively more reliable than theirs, and we are not transgressors any way, if so we shall be liable" (107). This practice is more suitable to arrive at a true evidence and create fear in them, lest their oath be set aside as their predecessor and fear God and keep on hearing His Commands and God does not guide the disobedient (108). The day God shall assemble Prophets and ask, how they were responded to their call (of inviting men to right path); they will reply "we do not know; Thou art Knower of secrets) (109). Recall when God shall address "O ye Jesus son of Mary, recollect My bounties on thee and on thy mother, "I supported your cause with Gabriel when you talked evenly with men in childhood and youth and I trained you in Divine philosophy Law, Thorah and Bible; and then you were

THE TABLE

moulding out of earth a bird like figure, under 'My' sanction and blowing therein with My consent, it was becoming a living bird; and you were curing with My sanction natural blind and lepers and enlivening the dead with My sanction and that I saved you from injury of Jews when you appeared before them with open miracles; the infidels among them said "this is nothing but an open magic" (110). And that when I inspired fishermen to embrace faith in Me and My Prophet, they said we have embraced faith and bear witness we supplicate (111). And recollect when fishermen said "O ye Jesus son of Mary is it possible for thy Providence to send from Heaven a table full of food" you said "fear God if you are faithful" (112). They said "we desire to eat of it, so that we be assured and we come to know that you said truth and be witness thereto" (113). Upon which Jesus prayed "O my God my Providence, endow on us a table full of meals from Heaven which becomes for us and our successors a festival and a miracle from Thee, grant us provision and Thou art best at providing" (114). God said "verily shall I endow it on you: he who among you becomes an infidel thereafter, shall be punished most intensely of all in the world (115—XV).

MORAL:—Self-sufficient.

Recollect, when God shall address "O ye Jesus son of Mary, did you ask men to hold you and your mother gods barring true God"? he will say pure is Thy nature what is up with me! that I should speak what I have no right to commit; if I did, Thou did'st know as Thou dost know what is secret in my heart and I do not know what is in Thee; Thou art knower of secrets of secrets (116). I did not say anything to them except, what Thou didst command i.e., worship God my Providence and Your Providence and I am a witness for the period I remained with them; and Thou didst finish my period of stay with them Thou didst remain their Guard and Thou art a witness on all events (117). If Thou dost punish them, they are Thy creatures: and if Thou dost forgive

ANIMALS

them, verily Thou art Mighty and Wise (118). When God will say "this Reckoning Day will benefit the true for their truth; for them is paradise below which flow streams, wherein, shall they ever abide; God being pleased with them and they will be pleased with Him; and this is a mighty achievement (119). For God, is the Kingdom of Heavens and Earth and in between and He is Omnipotent (120—XVI).

CHAPTER ON ANIMALS.

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

All praise is due to God, Who created heavens and earth and created darkness and light; still the infidels associate others with Him (this refutes claims of Naturalists, (2) Fire worshippers (3) Polytheists); it is He Who created you from earth, then fixed a period for you (which is unchangeable) and fixed a period (which is fluctuable) known to 'Him' and He makes it known to His Lights (in auspicious nights of holy month of Ramazan), still you are in doubt (of being raised alive). The same Lord controls the heaven and and earth (by His Omniscience and Omnipotence, attributes unlike creation); knows your secrets and what you expose and what you hide (3). Not a sign from signs of their Providence comes to them, but they turn away from it (4). They verily falsify Truth when It came to them; they will come to know of things (i.e. punishment) which they are ridiculing (5). Have they not seen how many preceding generations have been destroyed? and who were so strongly established as you are not; and for whom We sent regular downpour of rains from clouds with which rivers ran flowing; We destroyed them for their sins and created others in succession (6). O ye Prophet, had We sent you a written book, which they would have handled with their hands, the infidels in that case would have said "that this is nothing but an open magic" (7). And they say

ANIMALS

"why no angels came to the Prophet?" had We sent an angel, the whole affair would have been settled and they would not have got an opportunity for righteous acts. (8)—(To act virtuously is to be entitled to paradise: besides an angel is an invisible spirit; he would have had to be transformed into man to be able to associate and sociable; then any kind of miracle such as flying in air a possible thing for an angel, would not have been considered a miracle, which for a physical body like man is a wonderful act beyond his reach).

Had We sent an angel, We would have sent him in the habit of man and dressed him as *you* do (9). And certainly were the previous prophets similarly ridiculed; so the punishment which they discarded before their prophets seized them (10—Para I).

MORAL:—Self-sufficient.

Say move about on earth and see the consequences of the falsifiers (11). Say, whom does belong to, what is in heaven and earth? say it is of God alone; Who has made it obligatory on Himself to be Merciful (by sending you Prophet, acquainting you with His sole sovereignty, giving you time to repent and worship Him): there is no doubt about His assembling you, all on reckoning day; those who have put self to loss, shall not embrace Faith (12). For Him, is everything under shelter of day and night and He is all Hearing and Knowing (13). Say, shall I look up, barring God, Who is creator of heavens and earth, Who feeds me and does not eat; as my Lord? Say I am commanded to make a statement that I am the first to have supplicated Him and that I shall never associate any with Him (14). Say, I fear the punishment of dreadful day, if I sin against my Providence (15). He certainly was mercified who escaped punishment of reckoning day; and this is an evident achievement (16). If He involves you, there is none else to relieve you; and if He relieves you, verily, He is Omnipotent (17). He has every control over His Creature and He is Wise and Knowing (18). Say,

ANIMALS

which is mightier to attest (my being a genuine prophet whom associators at Mecca said, Jews and Christians refuse to admit your prophetship; and you should produce witness), say, God is a witness between me and you and this text is revealed unto me to warn you therewith and those accessible to it (through my genuine successors); What? do you testify of any associating with God? Say, I testify there is none else except God alone; and I am away from what you associate (19). They know him (Prophet) whom We have revealed Thorah and Bible as they know their children and those who do not embrace faith, have put self to loss (20)—II.

MORAL:—Self-sufficient.

Who can be greater tyrant than one who libels God or falsifies His sign (Divine Light); certainly the tyrants shall not attain salvation (21). The day, We shall assemble all, We shall ask where these associates are, who in their opinion, were such (22). They will have no excuse; but, tell lies on oath in tribulation, O our Providence, we were no associators (23) (These are those who knowingly aware of rights of genuine successors of Prophet, ignored them to gain worldly benefits. Look at them! how they are falsifying themselves and all their associates will disappear from them without saving them from punishment; being involved themselves) (24). And among them there are some who hear you and We have thrown veil over their hearts; so that they may not understand and We have made their ears hard of hearing: so if they see every miracle, shall they not believe in it until when they come to you, they will start disputing and the infidels will say, this is nothing but tales of old (25). And they prevent others from assisting you and desist themselves; they are only destroying themselves and are not aware (26). If you see, when they will be made to stand close to Hell, they will desire "would we were allowed to revert to the world (these would be Bani Omeyya and like-minded); would we had not falsified our Divine

ANIMALS

Lights and we had been faithful (27). Rather, what they hid, (of their hypocrisy before) would be exposed to them; and if they even were reverted they would take to what they were forbidden (28). They said, whatever is really, is the life in this physical (and nothing beyond) world; and we are not going to be raised alive (29). Would you have seen them standing before their Creator, Who will question "if Reckoning Day is not a fact"? they would say, yes our Creator, when they will be asked to taste punishment they were denying (30—III). (This is the result of denying ideal and mental world, by entirely engrossing self in this physical world).

MORAL:

Jaber Ibne Abdulla Ansari says, Ali asked the dead in Jewish grave-yard how they fared. They said "punishment due to your disobedience is alike that of Haroon"; and on entering mosque of Koofa, Ali started saying slowly "I shall not agree" Jaber could not see, so he asked Ali whom he was replying? he said valley of Barhut (The hell on earth) was shown to him and the First Khalifa prayed to him to call him back to the world to which he would not agree.

Verily they are in loss, who have falsified facing Providence: when judgment Day shall overtake them suddenly, they will grieve; as to how much they belittled it; and they would be bearing load of their sins on their back; how dreadful it is very bearing; (31). And this wordly (physical) life is nothing put play and sport, and eternal life is better for the God-fearing: don't you understand so much? (32) Worldly life for children is 'games' such as cricket foot-ball, hockey, etc., which give them temporarily enjoyment and later on brings about fatigue: for the young, it is to shine out in the world; and for the merchants to mass wealth and children; without paying dues of eternity and training children towards eternal life,

ANIMALS

they take to pleasures such as gambling, racing and drinking. Elderly people take to politics, for which they sacrifice wealth and family. This is a love for power which is ruinous to their cause and the cause of the public whom they lead. They get mastery over the hearts (of the public) who to immortalise the names of their leaders prey upon public coffers. This is the worst of all diseases of the heart.) Of course We know you are grieved at their statements but really they cannot refute your claims, but the disobedient are disputing Divine Commands (33). And verily prophets preceding you were falsified and they bore patiently on falsification and injury, until, Our assistance came to them; none can alter God's Commands and to you information regarding most prophets has come (34). If their resistance to faith is hard upon you, if you can find out a hole in earth or a ladder to heaven to bring them miracles, (do so). And if God willed, He would have forced guidance. And if God willed, He would have forced guidance on all, and so you be not among the ignorant (this refers to public (35). Verily those, who response to your call, who listen to you attentively; and the dead (in heart) will be raised alive and made to revert in His presence (36). They said, why no miracles came to him from his Providence; say, God is Almighty to send one but most among them do not understand (they will be ruined if they refused to believe on seeing miracles as in the past); and there is not a creeper on earth and not a bird in the air flying with its wings, but is a member of a species like you (Receiving provision from Providence and dying like a mortal, having no reason to account for) and created merely to serve mankind); We have not any way limited Our Commands in various aspects in the Text: (leaving Divine Lights to elucidate): they will be all assembled in the presence of their Providence (37). Those who have falsified Our signs (in writing or person) of Our Divine Lights) they are deaf, mute and in darkness of misguidance; God lea-

ANIMALS

ves him whom He chooses in misguidance (these are offsprings of the devil, who partakes in their progeny); and whom He chooses. He guides on right path (39). Say, if you are true, do you see if Divine wrath overtakes you or Judgment Day seizes you, will you call up on any but God? (40). Rather unto him will you cry, when He may, if He chooses; remove it what you you pray for and you will forget whom you were associating with (41).

4th Para

MORAL:

Resurrection in Bible is given in St. Luke, Ch. XXI 9; 11; 22; 25; 27; 36 where Jesus presages wars and commotions (9); Earthly disaster (11); Vengeance (22); Heavenly perplexing signs (25); Coming down of Jesus in a cloud (27); and pray to escape destructions in disasters (36).

And We sent prophets to previous generations and then We entangled them in heavy losses and calamities so that they may importune Us (42). When Our punishments reached them, why did they not importune Us? But their hearts were hardened and the devil had eulogised their acts in their eyes (43). (This is a present state of the world. Cyclones, floods, earthquakes, pestilence i.e., famine plague, cholera, unemployment, etc., and what not had we had to face to seek relief against which, we approach those sailing in the same boat with us instead of looking up to Providence. There is hardly any sign of sincere repentance to God Who can endow same bounty which He had deprived us of, due to our infidelity). When they forgot what they were advised, We opened to them every door of liberty (where they discarded Theocracy, they were at liberty to choose any kin of Government) until they were pleased with what they had We seized them. This implies to futurity and will occur in resurrection on emergence of the Twelveth Divine Light). (44) See couplet (159). The tyrants shall be annihilated, and all praise is due

ANIMALS

to God (for having given safety to man on earth, and destroying the tyrants; thus never admire and side with the tyrannical government, lest you may be deemed one of them) (45). Say, do you notice, if God deprives you of power of taking to advice and looking at things (in the right angle), and seal your heart, is there any other God barring God (Merciful and Omnipotent) to endow them on you: just reflect, how variously do We exemplify Our Commands? with all that they are turning away (46). Say, do you understand, if Divine wrath come suddenly on you or openly will any, except the tyrant, be destroyed? We do not send prophets but as Evangelists and Warners: he who embraces faith and improves self (by penance and undoing evil of the past and adhering sincerely to virtues and Divine obedience); he will have no fear in future nor sorrow for the past (48); And those who falsify 'Our' couplets shall meet with punishment for their disobedience (49). Say I have neither Divine Treasures with me nor do I know the hidden, nor do I claim to be an angel; I simply follow what is revealed unto me; say, is the blind (ignorant) alike the seeing? don't you think so much (50). Warn those who fear, they will be assembled before their Providence, when there will be neither sympathiser except God nor any intercessor; so that they become God-fearing (51). It is not for you to render account on their behalf nor on them to render your account; and them (companions of Sufha) you should not remove from your society, as they, morning and evening, pray to their Providence seeking His Will (as per bidding of rich Ansar and proud Quraish)—(52). And thus have We tested some by others so that they (Ansar and Quraish say, are these very persons whom God has favoured? What! does not God discern who is grateful? (53). And when these (companions of Sufha) who have believed in Divine Lights, come to you, greet them with salutation (and give tidings), saying "Your Providence has adopted mercy and obligatory function on Self;" so if any of you commits

ANIMALS

in error (through ignorance) and thus repents thereafter and reforms self, certainly, God is forgiving and merciful (54). This attribute of God will continue for the ignorants faithful but not for the learned and the hypocrites). Thus We explain Our Commands to expose the path adopted by culprits (55—VI).

Say, I am forbidden to worship him, whom, you barring God, pray. I shall not follow your passion, lest I may go astray and be no more among the guided (56). Say, I am open to argument, regarding my Providence, whom you deny; I have not with me (Divine punishment) about which you are so keen; this is entirely under Divine control; He relates Truth and He is best at deciding (57). Say, if I had with me the permission of informing you, the matter between us would have been settled (long ago). If would have acquainted you with your intentions of treating Divine Lights and wishing their early destructions and God is better acquainted with the tyrants (58). And it is with Him, the keys of the secrets; none else knows except Him; He knows what is on earth and sea (neither is a child born alive or still but He knows; neither does a germ take birth in the womb of a mother nor a prematured birth or of matured birth but has it been preserved on record (59). It is He, who removes your soul during night, and knows what you do, during day-light: then He will raise you therein for completion of a fixed period, after which, you will revert unto Him; when He will advise you on your deeds (60) VII.

He is all controlling and sends on angels to guard till death comes to you, when Our angels carry away his soul without any concession therein (61). When they will be directed to the real God: mind you He has the power and is quickest at taking account (62). Say who saves you from darkness of land and sea and whom you importunately and secretly pray unto; that if He gave you salvation therefrom you would certainly be grateful to Him (63). Say, God alone

ANIMALS

saves you from it and from every calamity; then you begin to associate others with Him. (64). Say He is mighty enough to send you punishment from above your head (fire and brim-stones from heaven) or below your foot (earthquake) or set you one against another (global war) so as to taste result of mutual hatred; just imagine how We variously express Our Commands so that you may realise (65).

Note:—It is not possible till the Day of Judgment to effect a reconciliation between believers in Divine Lights as spiritual leaders and the party believing otherwise. Vide St. John XV/19. Your tribe falsified the Text (punishment, etc.) although it is true; say I am not your guard (to force on you my conviction) for every thing there is a fixed period and you will come to know later on (67). When you see people engaged in ridiculing and falsifying Our Couplets, you turn away from them, until they change the subject topic: and if the devil makes you forget, on recollection, don't keep company with them (68). Don't sit where Divine Lights are being disrespected or even a Muslim being backbited). For the pious, they have not to render any account on behalf of tyrants, but to remind them, so that they may take a warning (69). Leave them aside who have taken their religion lightly and worldly life had duped them and with this Text, advise them to instill fear in them for their evil deeds; and there shall be no sympathiser or support of them except God, and if they shall offer any compensation towards it; it won't be accepted. These are the very persons who have been ruined on account of their very deeds; for them is hot liquid to drink and intense punishment for their infidelity (70-VIII).

MORAL:—Self-sufficient.

CHAPTER IX

Say shall I call upon, leaving God, one who can neither profit me nor injure me and turn my back upon it, after having been guided by God, one, whom

ANIMALS

the devil having led astray left him in wilderness and his friends be inviting him to their path; say, true guidance is that of God, and we are commanded to put faith in Creator of the world (71). And you have been ordained to pray and fear Him; it is He, to whom shall you be presented (72). It is He, Who created heavens and earth with truth (a set purpose) that day too shall He say Be, and it shall be done (73). His word is true, His shall be the Kingdom when the trumpet will sound: knower of secret (not yet brought into existence) and open; and it is He, Wise and Knowing (74). Recollect when Abraham addressed his uncle Azar (his father was Taraq) whether they were worshipping idols: verily, I see you and your tribe in an open misguidance (75). And thus we exhibited Abraham kingdom of heavens and earth so as to convince him (76). (By removing curtains from his eyes similar manifestations were made to prophet and Divine Light of his family) when the night followed, he saw venus rising (addressing star worshippers, he said "can this be my Creator"? (he said to himself) when she set, "I do not approve of setting bodies" (to b emy Creator) (77). When he saw the moon rising and shining, addressing the Moon worshippers, he said "can this great body be my Creator"? and when she set, he said "had not my Providence guided me, I should certainly have been from among the misguided" (78). Then when he saw the Sun shining, he addressed the sun worshippers and said "can this grand body be my Creator"? and when the sun set he said "O my tribe I am away from what you associate with" (79). Verily, do I supplicate sincerely the Creator of Heavens & Earth and I am not among the associators (80). And his tribe disputed with him; he said what! are you disputing with me regarding God! although He has guided me; I do not fear those whom you associate with Him, except what my God will; knowledge of my Creator is circumspective: what! don't you understand so much? (81). How can I fear your associates? whereas you do not fear while associating

ANIMALS

them with God, when He has not given any reason for your action; which of us is entitled to safety (under Him) say if you know (82). Those who embraced Faith and did not impurify (their hearts) by adopting their spiritual Leaders except Divine Lights) they are under safety and they alone are guided (83—IX).

MORAL:—Self-sufficient.

These were the arguments, endowed upon Abraham by Us to advance before his tribe; thus We exalt the grades of those whom We like; verily your Providence is Wise and Knowing (84). And We endowed upon him, Issac (as his son) and Jacob (as his grand-son) We guided each Our way; and We guided Noah before this; and from his lineage David, Solomon, Job, Joseph, Moses and Aroon; thus We reward the righteous (85). And Zacharia, Joshua, Jesus and Ilyas; all of them, We showed Our way; all were righteous (86). And We showed the way to Ismail, Yasah, Jonah, Lot; and all of them We exalted over the earthly creatures (87). And among their forefathers, and children, and brothers, We selected them and showed them the right way (88). This is God's guidance; He guides whom He likes of His creatures; if they had associated (which they dare not rather any other creature, so guided if he does associate) all his acts would be voided (89). These are the very people, on whom We have endowed the Text, Law, Prophetship; if the infidels (Quraish) disbelieve it, don't mind, as We have fixed a tribe which will not deny them (90). These are the persons whom God has shown the path, so you follow their track: say, I do not ask any wages from you towards my labour; this is nothing but an advice for the public at large (91).

MORAL:

Compare Jesus' words St. John 14:6. Jesus said upto him "I am the way, the truth and the life", "no man cometh unto the Father (God) but by me," and

ANIMALS

again in 15 he says "if you love me keep my commandments"—St. John 9:5. "As long as I am in the world I am the Light of the world"—St. John 14:7. "If you have known me, ye should have known my Father (God) also"—St. John 1:18. "No man hath seen God" (physically, ideally or mentally) at any time. Jesus had 'declared' His (made Him known) St. 19:9 "I am the door, by me if any one can enter he shall be saved." Thus the only way to attain (1) Divine proximity, (2) Divine knowledge and (3) Salvation from hell is through knowing Divine Light of his time, for, (1) He is the way, (2) Truth and (3) Leader to salvation (giving you eternal life i.e. eternal paradise).

All above sayings of Jesus have been corroborated by Prophet's sayings, which are genuine traditions with us and are confirmed by the above quotations from Bible Revealed Divine Text.

You have not appreciated God to the degree, He is worthy of appreciation, when they said God has not revealed anything to any of His creature; say, who then sent the Text, which Moses brought, which was enlightenment and guidance for men and which you have rent to preeces, part of which, you expose and hide major part thereof, and you were taught what you and your forefathers did not know; say, it was God (who sent it) and then leave them alone to rove in nonsensical topic (92). (Note God can neither be defined nor described having no likeness of His in existence) And this Book which We have revealed is auspicious confirming its preceding Text so as to warn you (O Meccaites) and those around it; and those who believe in eternity, put faith in it and guard their prayers (re: time and conditions of acceptance, with regard to purity of soul and body, fulfilments or rights of God, His Lights and self (93). Who can be greater tyrant than one who libels God (saying either he is a prophet or a Divine Light, whlie he is not so receiving any sort thereof; and he

ANIMALS

may say "I shall transmit similar commands as God has done"; would! you would see them during tribulation of partition of soul, when death angels will demand of him to hand over to them his soul; saying, today you will be punished disgracefully for your imputation of false statements to God being proud of not following His Commands" (Lights) (94). You have come to us single as We created you in the beginning, leaving behind what We have endowed upon you and We do not find those intercessors of yours in whom you have had faith and to have had a share with Us in your creation; (Today) separation has been effected between you and them and the very thing you confided in has been lost upon you (95—XI).

MORAL:

Shroud for the dead should be nice as he will be raised on reckoning day with it as also character should be exemplary to cover the soul.

Verily God is Creator of grain (faithful) and of seed (faithless) creates life from lifeless and vice versa (i.e., creates a faithful from a faithless and vice versa) (Ideal life is a living being, having quickening or reviving principle in a moral sense, yielding eternal happiness often alluded to by Jesus in Bible); this is God where are you roving about? (in physical world) (96). (God, when deciding creation of Adam, asked Gabriel to get earth, latter went to Heavens and filled his right hand with it, of which prophets, (Md. and his family of highest heaven) faithful, martyrs and virtuous attached to purity and Divine Love were to be created of lower Heavens and also brought it from earths, in his left hand, of which tyrants vicious, impious, enemical were to be created (from lowest being enemical Ahlul-Bait) i.e., Sijjin, later on both the earths were mixed; the hearts of the faithful being made of highest heavens explain their attraction towards Ahlul-Bait secrets of

ANIMALS

above couplet). (Compare St. John 8:23—And Jesus said to them “ye are from beneath:” “I am from above.” “Ye are of this world:” “I am not of this world.” Again in St. John 11:27, 28 and 29—“My sheep hear my voice; (they are not deaf I know them and they follow me”; “I give them eternal life (ideal mental) and they shall never perish; after physical death my God, who gave me, is Greater than all.) Revealer of day light (hence take rest in night and conduct marriage ceremonies in night (as) He has made a night a source of taking rest; and the moon and the sun source of giving time, and calculation; this has been fixed by the Wise and Omnipotent (97). It is He, ‘Who’ has fixed stars (Divine Lights) to lead you in darkness of land and sea; of course, for the learned, We have openly described Commands (98). It is He, ‘Who’ created you from one source (i.e. Adam) making it a definite ground and a sojourn; (Those born purely of heavenly earth shall ever be faithful like a definite ground; those of mixed earth they finally be for God or devil according to their final purification of their hearts as explained in couplet 96 above); of course, We have distinctly described commands for the intelligent (99). It is He, ‘Who’ sends rains from clouds, with which is grown every kind of vegetation from which ‘We’ bring out green beans, yielding sticking grains: also from date trees whence hang down pendent fruits, and gardens of grapes, olive, pomograntes, like and unlike; look at their ripening, when they fructify; verily in this are signs for the faithful (100). And they made angels associates of God, although God has alone created them; and they attribute without knowledge to Him sons and daughters: far glorious is His nature from what they attribute to Him (101-XII).

Creator of heavens and earth! how can He have a son when He has no wife? He created everything; and He knows everything (102). Self-Same God is

ANIMALS

your Providence; there is no other God but He; Creator of everything (by virtue of knowledge of your future existence and your acts); so worship Him (as such) as He is circumspective (103). You cannot entertain in His entity, being limited physically ideally and mentally, He being invisible unimaginable and beyond conception; whereas He can discern facts and secrets of your hearts being Omniscient; (104) (with things He is going to create and not so far created) Verily have come to you proofs from your Providence, so if any appreciates them, it is to his credit; and if he remains blind hearted, loss thereof shall be to him: you are not responsible to safeguard his acts (105). And We thus change the tone of our Commands (holding out hopes & threats) so that the infidel-Quraish deem, you have learnt it from outside and We explicitly describe for those who have knowledge (to appreciate) (106). So you follow what is revealed unto you from your Providence; there is no other God but He and turn away from associators (107). (They say) If God had willed they would not have associated others with Him (this argument of theirs is untenable in which case, object of reward and punishment would fail) and We have not made you to safeguard them nor are you in any way responsible for their acts (108). Don't abuse those who seek protection elsewhere leaving God; lest they may abuse God unknowingly out of enmity (None attacks God but attacks those, who are attached to God, which finally redounds unto God) (109). They swore eagerly, if any miracle came to them, they would embrace faith: say, miracles are under Divine control, what do you know? if they even after seeing miracles would embrace faith (110). And We shall upset their hearts and eyes as though they have not embraced faith and shall leave them to their destiny due to their arrogance, so that they may rove in misguidance (III-XIII).

MORAL :—

104. God, in all 3 realms of humanity (Physical,

ANIMALS

deed & mental, can not be comprehended, but on reality of his hearts' Faith, His Existence is undeniable. This was claimed by Ali, who replied he never prayed God, Whom he did not-See-Sight being that of "Reality of Faith".

CHAPTER VIII

Had We sent angels to them and the dead had talked to them and had We assembled every miracle of the past they would not have embraced faith, except what God had willed; although most do not understand (112). Similarly for every Prophet, have We appointed enemy from man & spirit, who raise false propaganda with a view to beguiling public and if your Providence had willed, they dared not have done so; you leave them (to their faith) for their false propaganda (113). (Divine Light Imam Jafer Sadiq says "Not a Prophet came, but had two devils in his time: vexing him in his life time; and went on misguiding his followers. Noah had Kantinus and Khuram; Abraham had Maktal and Marum; Moses had Samri and Akba; Jesus had Botes and Marinon; and our Prophet had, in his companions two, too well known. This is, for this reason, their hearts are being engaged therein for not putting faith in eternity; and are pleased with what they are doing) (114). What! leaving God, shall I choose any other Judge (to decide between me and you on revelation?) although He is selfsame who revealed unto you the detailed Text; those to whom (Jewish & Christian rabbins) the previous Texts have been revealed know fully that this Text is revealed by your Providence with Truth, so you (listeners); be not in doubt of it. "Finalled had been the preamble of your Providence (regarding His Theocracy) with Truth and Justice" "none can dare displace it" and "He is all hearing and knowing" (116). (The Immaculate, while in his mother's womb hears men's conversation, and when he is raised to the spiritual leadership, God establishes an enlightened pillar, with which he views acts of all His subjects). And if you listen to a majority

ANIMALS

of them they will lead you astray from Divine way; they do not follow but a guess and whatever they talk is a lie (117). Verily does your Providence know who is led astray from his way and who is guided (thereto)-118. So you eat (of the sacrifice) whereon your God's name is repeated during sacrifice, if you have faith in His Commands (119). What's up with you! you do not eat of the sacrificed whereon God's name is repeated, although He has openly described for you what is unlawful to you, except where you are constrained; & verily, most by following their passion are misguided without knowledge; verily your Providence is acquainted with transgressors (120). Give up sins; 1 open and 2 secret (1) Physical & (2 intellectual relating to mind) those who persist in sins shall be punished shortly for their deeds (121). Don't eat of the animal sacrificed, over which God's name is not repeated: verily that is disobedience; and the devil creates misgivings in mind of their friends, so that they may go on disputing with you; and if you will listen to them, O! readers you shall be associators too (122-XIV).

What! he who was lifeless (misguided) being blind of ideal world, fully engrossed in physical world whom We enlivened (guided) and We gave him Light (Imam) following whom, he walks among men; can he be alike one who is (struggling) in darkness whence he cannot come out? similarly have the deeds of the infidels been eulogised in their eyes (a lifeless being gets light "by bread of life compare Jesus St. John 6|33 "for the bread of God is he;" "which commeth down from heaven and giveth life into the world". In 35—"I am the bread of life" "he that commeth to me, shall never hunger and he that beliieth on me, shall never thirst)". St. John 8|12: "I am Light of the world," "he that followeth me shall not walk in darkness but shall have light of life)" (123). And similarly in every city have We raised arch traitors to conspire therein; but they don't conspire against any except themself-

ANIMALS

ves without realising it (124). When any of the signs comes to them, they say, they shall never put faith in it, until similar endowment is granted to them, as has been endowed on Divine Prophet: God knows better, where to locate His prophetship; (these are born pure) shortly those, who conspired (and cannot be purified by nature of Evil intention and following passion) shall receive intense punishment from God for their conspiracy (125). When God intends to guide anybody purificates his soul to admit truth (to submit to Divine Commands) by admitting light in his heart; and him, (these are capable of being purified by listening and following lights) whom He intends to deprive of guidance (by virtue of his incompetence) constrains his heart to the extent of its being incapable of admitting truth; whereby, as though he attempts to rise to Heaven; escaping to hear facts re-eternal affairs and discoursing on them beyond his capacity; thus God leaves them in suspicion, who are not prepared to put faith in Him (His Light) (sign of reception of Divine Light is discovered by his directing to eternal affairs and getting hatred to worldly affairs and then preparing for death before its advent) (126). And this Text is the Way of your Providence, hold it fast which We have distinctly declared to those taking advice (127). (Personified of which is 'Ahlul Bait' i.e. Divine Lights i.e. Divine Way just as "Jesus" in St. John 14/6 says "I am the way" etc.) For them, is paradise before their Providence; and He is their supporter in their acts (128) (By convincing them in their faith in the world, by means of dreams giving tidings of paradise). And the day, He shall assemble all, and address "O ye groups of spirit! you have transgressed and misguided most of men," of men, who are their partisans shall say 'O our Providence, some of us derived benefit from others' (men benefited by learning and adopting unlawful things at the hands of the spirits; and the latter benefited by subduing men to their will) and we attained the age destined for us by Thee: God

ANIMALS

shall decide "hell is your destination, wherein, shall you reside for ever; except whom God desires otherwise"; verily your Providence is Wise and Knowing (129). Thus, do We hand over tyrants for their evil deeds, to the mercy of tyrants (130-XV). Moral (125) Only pure, selected are qualified for "prophetship"—wherein are grades as per grades of certainty.

Say, "O ye group of men and spirits, did not a prophet come to you, reading out to you, my Commands to warn you of this day's facing? they would say, we testify against ourselves, the worldly life had duped us and we testify to our infidelity" (131). This transmission of Divine message is a proof that your Providence does not destroy a town when the population thereof is ignorant (132). And for every one there are grades as per his deeds and Your Providence is not indifferent to their actions (133). And your Providence is self sufficient and merciful; if He will, He may replace you with others, as He replaced your predecessors with you from their progeny (134). What is promised shall definitely come and you are not going to subjugate Him (135). Say my tribe do what you will at your place, and I am acting (as I am ordained): shortly shall you come to know who is Master of eternity": verily the disobedient shall not attain salvation (139). And the infidels fixed the share for God from gift of His created fields and animals; and said, according to their ideas, this is a share to Divinity, and that to our associates, and what is for for latter, God is not entitled thereto (being Selfsufficient) and what is God's, can be partaken by their associates; how nonsensical is their decision? (137). Similarly (their) associates (Temple Pujaris and Devils) of many associators have raised estimation of their acts in their eyes killing children so as to misguide them and make their faith suspicious to them; if God had willed, they would not have done so, you had better leave them to their fate for their action of their own (138).

ANIMALS

They said (on the authority of their own ideas) "these animals and fields are unlawful; and none can eat of them except what we like, and there are animals, riding thereof is unlawful; and dead animals during sacrifice thereof God's name is not being repeated;" these are all allegations; for which shall God shortly punish them (139). And they said "what is conceived by these animals is lawful for our male members and unlawful for the females and if they are born still, females can partake with the males; shortly shall they be punished for this description; verily He is Wise and Knowing (140). Verily they suffer who killed their children in ignorance without knowledge and illegalised what God has endowed upon them by alleging against God; certainly they were misguided and would no more be guided (141-XVI).

It is He who grew gardens, wherein rise creepers, and other lying on ground level; and date-trees and fields bearing various fruits and the Olive and the pomegranate, like and unlike; eat fruit whereof, when it ripens after giving its due on day of cutting and don't waste it; verily He does not approve of the extravagant (142). And from animals, which carry load and are capable of sacrificing, eat of what God has endowed upon you and do not follow in the foot steps of the devil: verily he is your open enemy (143). He created for food eight species, two from sheep (male and female, tameable or otherwise), two from goats; ask if two males are illegalised or females; or those conceived by females, if you are true let me know through knowledge thereof (144). Two from camels and two from the Cow; enquire if two males are illegal or females of those by the latter; were you present when God issued commands thereon? who can be greater tyrant than one alleging against God with a view to misleading men without knowledge;: verily, God does not guide the tyrants (145-VIII).

ANIMALS

Say I do not find what is revealed unto me unlawful as food except the dead (under various conditions of couplets 3, Ch: "The Table") and blood that issues as a stream and bacon, for, these are impure; or sacrificed flesh under disobedience over which God's name is not repeated: that one who is constrained neither disobedient nor transgressing (if he takes it) verily God is forgiving and merciful (146). And to Jews 'We' had illegalised flesh of all nail bearing animal (on land, sea or air) and tallow of the cow and the goat, except stuck to their back or wrapped round veins or mixed in bones; this We illegalised for them for their disobedience and We are true (in Our claims) (147). If they falsify you, say, your Providence is merciful and liberal and punishment shall not be removed from culprits (148). Shortly associators shall say, had God willed, we would neither have associated others with Him nor our forefathers nor illegalised anything; similarly used to falsify previous generations, until they tasted Our punishment; say, "have you any authority, you can put forth before us? you simply follow guess work; and you are none but liars (149). Say, for God, is absolute argument (He will put them on horns of diellema); He would question them "were you acquainted with commands or not"? if they reply in the affirmative, why did they not comply; if they deny, they would be asked, why did they not get acquainted with them? And if He had willed He would have forced guidance on all (which would void object of creation of Hell & Heaven) (150). Say, produce me those of your witnesses, who testify God has illegalised this; if they do so, you refuse to accept, testimony nor should you follow the passion of those who falsify Our Commands; (be in writing or person); and who do not believe in eternity and associate others with him (151)-XVIII. Nothing against Divine Relation can be admitted as solid Truth; it will be either a guesswork-doubt or proximating but not certainly.

ANIMALS

Say, come on, I shall read out what your Providence has illegalised for you (1) do not associate any with Him; (2) oblige (honour thy father and mother); (3) do not kill your children for fear of poverty; We provide you and them; (4) do not approach shameless acts, open or hidden (i.e. wine or fornication); (5) do not slay any, whom God has decided unlawful; except on just cause; these are the Commands for you to obey so that you understand (152); (6) do not approach orphans' property, except under most advisable circumstances, until they attain matured age and developed reason; (7) measure justly, by volume or weight (in purchase or sale; or decision of rights, (human) conditional on proficiency and qualifications); We do not desire anyone to exert beyond his capacity; (8) when make a statement, be just whether it relates in favour or against your relation or otherwise; (9) fulfil Divine Trust (regarding prayers, obligations-compulsory or voluntary and commands relating to legal or illegal; transmitted (in writing or person) and those relating to your life directly connected with God or Divine Lights); these are the commands for you to obey so that you may take advice, (10) And verily, this my Way is straight (leading to Me) and follow it and do not tread other paths, which shall lead you astray from right path; these are the Commands for you to obey so that you become pious (and on piety is salvation) (154).

MORAL:

Abdullah son of Massod relates from Prophet:— Prophet drew a straight line on ground saying this is Divine Way, on right and left of which, he drew several lines and said "devil is seated on them for your destruction;" and "God has Commanded me and forbidden me and I have likewise commanded Ali and forbidden Ali under Divine Commands; thus Ali has known from Providence: you can follow Ali and accept him

ANIMALS

for your safety and obey him to attain right path; he will keep you off from the forbidden and after him his offsprings, who are also guided will also guide you."

Then (say to them) "the Text Torah which was revealed to Moses which was fulfilling bounties, on the righteous, having detailed description on everything and source of guidance and mercy, so that they may be convinced of facing the Providence (on reckoning day and prepare themselves for it) (155-XIX).

And this Text, which We have revealed is auspicious; follow it, so that you may be mercified (156). Lest you may say only previous 2 generations preceding us (Jews & Christians) received Divine Revelation which we were unable to read, being ignorant (157). Or you may plead, had the Text been revealed to us, we would have been more guided than them; now that, from your Providence, has come to you, with evident proofs, guidance and mercy: who can be greater tyrant than one falsifying Divine Commands and turning away therefrom; shortly shall We punish them who have turned away from Our signs intensely for their turning away from them (158). Are they (infidels and hypocrites) awaiting angels to come to them or wrath of your Providence or some signs of your Providence (emergence of Twelveth Light); the day when some signs of your Providence shall come. it will not benefit any soul, who then embraces faith unless before that he has embraced or acted virtuously in accordance therewith; say, you await and We are also awaiting (159).

Note :—

Before emergence of 12th Light the Dujjal (Iar infidel) one eyed having his real name Syed Bin Syad is born near sun set on Wednesday of a Jewish descent, magician, six miles from

ANIMALS

Madina in Prophet's time. He started talking by sitting and praising self and refusing prophetship of our Prophet and was picked by a bird thrown in Tabristan (Russian territory). He had an ass with him. Three years before his emergence rain fall will decrease and cease towards the end of third year. He will rise up the hill and cry which will be audible to the virtuous and vicious alike within a radius of 3000 miles, until complete misguidance overtakes earth, when he will ride an ass with a stride of a mile and a silver rod of three miles; and in right hand will be a hill on which under magic, will expose a variety of bounties which he will term as paradise; and on his left likewise hell; and will circle round earth, in 40 days, leaving Mecca, Madina & Jerusalem. On entering Mecca, Jesus will come down from Heaven and will kill him. Then from Safa Hill, Ali will appear having Moses' rod and Solomon's Ring: marking faithful and faithless with the Rod. and the ring; Then raising his head towards, Heaven, when the sun will rise from the West; the door of penance will be closed).

QURAN :—

Verily those who separated (into 73 factions) from Islam, you have nothing to do (except with one following Ali). Their decision is with God, Who will advise them of their deeds (160).

He who shall come with one virtue shall be rewarded ten times and with vice shall be punished for that crime and will not be anymore ill-treated (161). Say, verily my Providence has guided me on right path and that steady faith which is creed of Abraham (on which Divine Lights and Shias are); for he was not of associators (162). Say, verily my prayers, my devotion, life and death are for God Providence of the world (163). Who has no partners; and to this I am commanded to vouch; and I am the first to embrace this faith-164 Say, leaving God shall I

ANIMALS

seek my Providence in any other? although He is Providence of all; none shall act but reap fruits thereof for self: none is going to bear burden of another; then on reckoning day your reversion is to your Providence, when He will advise you on your division (165). It is He, who made you successors of your predecessors exalted one over another in grades to test you on endowment; verily your Creator is quick at punishment and verily is He highly forgiving and merciful (166). End of Chapter "Anam" (animals).

THE REEFS.—VII.

I begin in name of God, The Compassionate The Merciful.

Abbreviated words mean (I am God the Omnipotent The True) (1).

O ye Prophet the Text We have revealed unto you to warn the people therewith and wherein there is advice for the faithful and be not grieved (2). Follow what is revealed unto you from your Providence and do not follow anyone barring Him; you (people) admit but little advice (3). And how many towns have We destroyed; came to them Our punishment, during night or day when they were resting (4). When Our punishment came to them, their cry was nothing but they admitted they were disobedient. (5) So, We shall question them to whom were sent Our Messengers and We shall question Our Messengers too (6). And We shall knowingly describe to them (about their deeds) for We were not absent (7). (We means God in existence and His Divine Lights as nominee to be present in the physical world, as God nominee to be present in the physical world, as God cannot occupy by virtue of His attributes, space). And true is the testing by measurement of acts; so whose scale pan of acts shall overweigh they shall attain salvation (8) And those whose scale pan shall underweigh, will have suffered personal loss for

THE REEFS

having disobeyed Our couplets (in writing or person) (9). And certainly We gave you control on land and fixed therefor you means of livelihood, although few are grateful (10-1).

Para I MORAL:—

God has fixed prayers, binding, do not waste them, has fixed limits do not transgress them; has forbidden you unlawful, do not approach them; has given you choice, in most permissible, so as not to omit, why undertake pains to acquire them?

Certainly did We create you of sperm, then clot of blood then muscles and then gave frame-work of bones to the body which was covered later with skin, then endowed upon you eyes, ears, nose, hands and feet etc., stature, height, etc., then commanded Angels to bow down to Adam; to whom did all prostrate, except the arch-angel who was not among the prostrators; (11). He was asked "what barred him from kneeling down, whom I commanded he replied "I am superior to him": Thou didst create me of fire and him of earth (12) (It has been pointed out elucidation of Divine Laws is the duty of Immaculates and Divine Lights. Imam Jafer-e-Sadaq asked Abu Hanifa if he was guessing while expounding Divine Laws? He admitted. Imam said, the first person, who acted on guess was a devil for which he was cursed and kicked out and he was following suit). God commanded "get down from here, you are not to pride here; get out you are damned" He (devil) prayed relaxation, till the day, the creatures will be raised alive (as a result of his reward for Divine worship) (14).

God said "you are among those given time, not for the period requested (but till the emergence of 12th Divine Light, when he will be killed at the hands of Jesus) (15). He (devil) said, "for the trial Thou didst put me, leading to my destruction, I shall also sit on Thy way" (attempt at misleading followers of Ali) (16). Then "I shall come in forefront of

THE REEFS

them" (by belittling in their eyes eternal affairs, and lead them to procrastinate) and from behind (inviting them to worldly pleasure) engaging them in in collecting wealth and being after power), approach them on their right, (prevent them from virtues) and from their left" (induce them to vices) and passionate action): Thou shan't find most of them grateful" (17). God said "Get out disgraced and routed (in your designs); who amongst them shall follow you, verily shall I fill the hell with them all (18). O ye Adam, you and your wife live in Paradise and eat thereof, you like, but do not go near that tree, lest you will be liable to disobedience (19). So the devil created misgivings in their minds, to expose their private parts, (or weakness of mind) hidden so far and said your Providence has not barred you from that tree, but you may be angels or permanent residents thereof (20). And swore before them "Verily I am your Well-wisher" (21). Thus, he beguiled them by creating desires by doubtful suggestions and when they tasted from like of that tree, their private parts were exposed and they started covering them with leaves of the trees; and their Providence called out to them "did not I warn you, against that tree and inform you, that the devil is your open enemy?" (22). They said "O our Providence we have ruined ourselves, and if Thou shouldst not forgive us, and mercify us, we shall be among losers." (23) God said "you (all) better get down, you will be enemical, to one another, and earth shall be your sojourn for a fixed period, where, for the time being, you will have (to make) life resources re. food, dress and habitation (24). And there shall you be born, die, and thence shall you be raised (alive for accounting) (24-II).

MORAL:—

Let your acts be based on certainty at first have patience under trials, touching obligations maintain cheerful disposition with Trust in God, while maintaining Justice, based on pictry.

THE REEFS

O sons of Adam, "We sent you clothing (on Earth in cotton, wool and silk) to cover you and be an ornament; and dress of piety (for your soul) is better than that: (because soul is your distinction) this is a sign of God for them who take an advice (by maintaining their distinction from animals) (26). O sons of Adam, guard against the devil lest he may not entrap you, as he got your parents (Adam and Eve) out of Paradise and stripped off their dress to expose their privacy; (weakness of mind) verily he and his army look at you from whence you cannot see them: verily have We made devils (amongst you) their companions who do not put faith (in Our warnings) (27). When they commit evil (usurp legal rights of Divine succession) they say "we found (similarly) our forefathers following the succession and that God has so commanded". Say, verily "God does not command sinful (Leaders to guide public destiny)". What! are you libelling Him (by tampering with the text) with what you know not (28). Verily my Providence has ordered justice (when justice is His Inherent) attribute, how can He permit passionate persons to lead public destiny-see Couplet 8, Sura "Table"); and direct yourself to holy sanctuary, at every time of prayers, praying unto Him sincerely, attached to Him as your solitary Lord, as you shall revert unto Him, as you were created by Him (29). A group of them, He guided; and the other, He left out (being unfit for guidance); misguidance was substantiated against them, because verily they admitted the devil (passionate worldly leaders), leaving God (i.e. Divine Light) as their patrons and laboured under conception of being guided (these are predestinarians and expounders of self determination or free will) these are Jews of Islam); (actual state of man is neither predestined nor left to free will) (13).

O ye son of Adam put on clean clothes (on Fridays & Festivals during prayers) and eat and drink but do not waste for He does not approve of the extravagant (31-III).

THE REEFS

Say, who has illegalised ornamental wearing which God has brought out for man and pure provision? Say, those who have put faith (in God) while being in this world, shall specially inherit all the above, on reckoning day; thus We describe in detail Our commands for those who have knowledge (of certainty (32). Say, God has illegalised only all evil, (be it) open or secret, and (disobedience) by denial (rebellion) and association with God without justification, and deciding without Divine knowledge (by guesswork) (33). For every sect, there is a fixed period, when that shall mature, nor an hour shall be retrograded or delayed (34) O ye sons of Adam, when Prophets come to you, of your genus, (but inspired unlike you) reading out to you My Commands; know he who adopts piety and improves self, need not be afraid of future, nor be sorry for the past (35). And those who falsified Our (written or personal) Commands Commands and turn away from them in pride they are members of Hell wherein shall they ever remain (36). Who can be greater tyrant than one alleging God falsely and falsifying His Commands; these are the persons who shall receive their determined share of the Text until Our death-angel approaches him to remove his soul, when he will ask "where are your leaders, whom, barring God, you were worshipping in the world;? they will say, they have disappeared from us all; and will thus testify against self, they were infidels. (37). God will say, enter into Hell, with the generation, that preceded you, of spirits and men; when any sect will enter, it will curse its sister group, until when all shall gather together, the succeeding group, with regard to its proceeding, will pray "O our Providence, these are the persons, who misguided us; give them double punishments in hell; "God shall say, for every one, is double punishment but you do not understand (38). (Leaders for being misguided and having misguided, the followers for being misguided and having followed the misguided). And the preceding will taunt their successors "how are you better off than us"? (39).

THE REEFS

MORAL:

Pious creatures of God bore worldly and eternal benefits; for they participated the worldly, in their worldly advocations, attending to religious duty; whereas the worldly people, did not share with the religious, in their religious duties. The pious lived in the world with piety and ate pure and lawful, thus deriving worldly pleasures with the worldly, who were too arrogant to attend to religious duty. The pious thus got the world and eternal bliss, the latter of which was lost to the worldly.

Verily those, who falsified Our commands (in writing or in person of Divine Lights) and prided self over them neither the door of Heavens will be opened (to admit their acts) nor shall they be admitted to paradises, until the camel passes the bore of a needle (i.e. just as latter is impossible, so is their admission to Paradise) and thus do We reward i.e. punish the rebels (140). In hell, is a bed for them and covering over head (i.e. through and through) and thus do We reward the tyrants (41). And those who embraced faith and acted righteously "We don't exact more than their capacity" they are of paradise, wherein shall they ever abide (42). And We shall purificate their hearts of malice and jealousy before admitting them to paradise; (they will drink of water of one stream which will purificate their hearts, and bathe in the other stream, which will restore their youthful vigour); and on entering paradise, underneath which flow streams, they will say "Thanks to God, Who guided us (to His Divine Lights)" else, we would not have been guided, "if God had not guided us". Verily did the Prophet of our Providence come to us, with Truth, when they will get a response (to their gratefulness), you inherited this paradise due to your action, which you had been performing (43). Men of paradise (on raising of the curtain between paradise and hell) will call out men of hell "we found

THE REEFS

the promise held out to us. (True) by our Providence duly fulfilled: did you find likewise, the promise held out to you by your Providence? They would say "yes", when the crier (Ali) in between them, will exclaim "curse be on the tyrants" (44) Who barred the public from Divine Lights, and were on the crooked way and they were actually denying eternity (45). And between the two groups (of paradise and hell), there will be a partition; and on the reef (on the bridge over Hell), shall be Divine Lights (along with sinful Shiahhs having their sins in equal proportions with virtues): and these Divine Lights will be knowing each, by signs on his forehead; (black being of hell and white of paradise): these sinful Shiahhs, who have so far not been admitted into paradise, will wish peace to those having preceded them in paradise (due to their virtues exceeding sins and will be desirous of entering into paradise (through intercession of Divine Lights) 46. And when their eyes will be directed to those of hell, they would pray "O our Providence, do not congregate us with members of Hell (47). Para V.

Divine Lights on the reef will shout at (Chief Infidels then already cast in hell and address them "neither your worldly property nor position saved you (from escaping hell) 48. "Are these the people, pointing to sinful Shiahhs, standing by them, regarding whom, you used to state swearingly "God's mercy shall never reach them" (Then directing to sinful Shiahhs will say) "Better get into paradise, you have neither fear nor grief, any more" (49. And members of hell will shout at those of paradise "cast on us little water and of provision, what God has bestowed on you". They, in reply, will say "Verily, God has illegalised it on infidels (50). Who played fast and loose with religion and whom the worldly life had deceived and Divine reply will be "Today, shall We discard them, as they had neglected to face Us today and used to litigate with Our signs (in person of Divine Lights)" 51. Verily, W gave them a Book, deal-

THE REEFS

ing with tenets of Islam, advice, religions, philosophy, to Our knowledge, which was (a source of) guidance and Mercy for a faithful sect (52). Are they awaiting issues of threats thereof? The day, the issues will be out, they, who had disregarded them before would say, verily, did the prophet of our Providence come with Truth; is there any one to intercede on our behalf? Who can do so? Can we be sent back (to the world) to act otherwise than what we acted in the past? Verily, they put themselves to (severe) loss and those false propaganda regarding intercession of idols, they were doing, will disappear from them (those bosses themselves being cast in hell) 53. Para VI.

Verily, your Providence is God, Who created Heavens and Earth, in six days: then passed His Commands to dispensation of knowledge re-creation of re-Spiritual world (to Divine Lights gifted with His attributes): covers the night with the day, which quickly follows suit; the sun and the moon and the stars are revolving under His Commands. Beware creation of physical and spiritual bodies pertain to Him: auspicious is God the Providence of the worlds (54). Pray unto Him, with importunity and in low tone; verily He does not approve of transgressors

(55).

Do not spread sedition on earth after restoration of peace (by the prophet) and pray unto Him, with fear and hope: Verily Divine Mercy is close to the righteous (56). It is He, who fore-casts His Mercy (Rain) by winds, as tidings, until drives rain laden clouds to the dried up earth to feed the dead soil (dried up). We then send downpour of rain, with which We grow every kind of fruit; similarly shall We raise the dead, so that, you may remember (57). Fertile soil grows vegetation, under Divine sanction, in bloom: and barren soil does not grow anything but little; thus do We alternate Our Commands for the grateful (58—Para VII).

THE REEFS

ternate Our Commands for the grateful (58—Para VII).

Moral—Para VII.

We have physical world and spiritual world: When . both . attain . requisite . standard, . soul enters; hence theory of man from monkey fails (54). Similarly soul after attaining maturity, leaves this world and cannot enter newly born body, which will be equally matured, which is not, hence theory of transmigration fails.

This is a para, on knowledges of Divine Lights, whose sound and real and useful advice is referred to the public, as against that of their enemies, yielding hardly beneficial results. Verily, did We send Noah to his tribe, whom, he said, "O my tribe, worship God, except whom, there is no other your God; verily, I am afraid of you of the punishment of Judgment Day (59) (From Adam to Noah ten lineage descendants followed, all of whom, were (unknown) Saints and Adam had given tidings of Noah, to hear-ken unto him, else they would be drowned on his prayers to God) The nobles of his tribe said "We see you, in open misguidance (60). Noah replied "O my tribe, misguidance is not in the least degree in me" but I am rather a prophet of Providence of the worlds (61). "I transmit you message of my Providence; I wish your welfare; and I know what do not" (62). Are you astonished, at the advice having come to you, from your Providence through one amongst you, so that he may warn you and you be pious, so as to be mercified (63) (So far as tenets of Islam, are concerned, they were the same with Noah, except limits of punishment and avenging for killing and commands on inheritance were not made obligatory). They falsified him and We saved him and those with him in the ark; and We drowned those who falsified Our signs (in person of Divine Lights). Verily, they were blind hearted (64). And We sent to the tribe of Aad his brother (a member of human

THE REEFS

genus) in "Hud" (of Noah's lineage) (as Our Prophet) who said "O my tribe! pray unto God, except Whom, for you, there is no other God. What! don't you fear Divine wrath? (65). The "infidel-nobles" of his tribe said "we certainly find you labouring in ignorance and certainly we count you among the liars (66). He said, "O my tribe, I have't the slightest ignorance in me; rather I am a prophet from the Providence of the world (67).

I transmit the message of my Providence; and I am your reliable well-wisher (68). What! are you astonished at the advice having come to you from your God? Through an unit from you to warn you; remember God made you successor to Noah's generation and enhanced your strength and structure to attain salvation (by following Divine Lights) (69) They said "have you come to ask us to worship one God and give up, what our forefathers used to worship? bring the punishment, of which you promised, if you are true?" (70) Hud said "Divine punishment and wrath from your Providence have been decided to come to you; are your disputing regarding those whom your forefathers have nominated; and for whom, God has not sent any testimony: hence await the punishment, and I am also awaiting it with you" (71). So we saved Hud and those who were with him with Our mercy and destroyed them who are falsifying Our signs and were not faithful (72—IX).

And We sent their brother Saleh as Our Prophet to the tribe of Samood who said "O my tribe worship God except whom for you there is no other God." Of course open miracle from your Providence has come to you; this is a she camel of God, a miracle, (because being born of no parentage issued from the cliff); leave her to graze on earth of God, and do not harm her, lest intense punishment overtakes you (72). Remember after destruction of tribe of Aad, God made you its successor and inhabited you: on soft soil whereupon you build palaces and cutting rocks from hills make castles; follow Divine Light and do not

THE REEFS

instigate sedition on earth (74). The proud nobles of his tribe said to the weak of them who had embraced faith "Do you know Saleh is a Divine Messenger from Him"? They replied "we fully believe in whatever has been revealed unto him (75). The proud nobles said "we disbelieved certainly in what you have believed" (76). They wounded the she camel and transgressed Commands of their Providence and demanded of Saleh if he was a Prophet to bring down the punishment he had been promising. (Note 'Kedar' was only one person who wounded the camel, but because the rest were pleased with his action, God has charged all with the crime) (77). (Earthquake overtook them after a shriek and they were turned into ashes in their own homes(78).

Saleh turned his face away from them and said to himself "O my tribe verily I transmitted message of my Providence to you and advised you but you did not appreciate your well-wisher" (79). And we sent Lot, when he told his tribe "What! are you practising an evil, like of which none in the world has done heretofore (80). Leaving your wives, you approach men lustfully. Verily you are transgressing tribe (81). His tribe could not respond thereto, except saying "drive him out from your town"; because he claims to be pure of sins" (82). So We saved him and his children except his wife who was among the lags (83). So we rained fire and brimstone on them: look at what has been the fate of the culprits (84—X).

MORAL:—Put logically (79) it is:—

(1) If you loved me, you would have accepted my Divine message.

(2) But you denied it.

(3) And therefore you did not love me; hence your destruction is certain. Thus love of Divine Light is the test of salvation.

And to Midian did We send their brother Shoeb

THE REEFS

ab (as Our Prophet) who said "O my sect, worship God, except Whom for you there is no other God"; verily, to you from your Providence, have come clear proofs": measure and weigh equally and do not put men to lose in their dues and do not instigate sedition after restoration of peace; this is good for you, if you are faithful" (85). Do not sit down on roads to threaten wayfarers and bar men from Divine Way, who have embraced faith in God, and be not in for crooked paths: remember, when you were scanty God increased your fold and think over the consequence of seditions (86). And if a group among you has put faith in what is my message (from God) and the other has disbelieved it, wait, until God decides between us, He is the best to judge (87). The proud nobles of his tribe said "we shall certainly drive you out O Shoaeb, with those who have put faith in you from our town unless you revert to our faith; Shoaeb replied What! shall we revert, even, if we disapprove of it" (88). We would be alleging against God, if we reverted to your faith, after having been delivered by God from it. What's up with us, that we should revert to it, unless God Our Providence so chooses. Knowledge of our Providence is all prevailing we have trusted in God: O our Providence Thou decides between us and our sect with justice and Thou are best at judging. (89) The infidel nobles of his tribe said "if you follow Showeb, you will be losers (90). So earthquake overtook them and they were destroyed in their homes (91) Who falsified Shoaeb and they were so destroyed, as though they never existed: those who falsified Shoaeb were the persons to suffer (92). So Shoaeb turned his face from them and said "O my tribe I transmitted to you message of my Providence and advised you too: why should I be sorry for disbelievers (93).

And We did not send in any town any Prophet but that when (they disbelieved him) We involved them in poverty and diseases so that their hearts may soften (94). And when they importuned We replaced their adversity with amenities, until they

THE REEFS

developed into horn of plenty and began to say such kind of adversities and prosperities passed overheads of our forefathers (and in spite of which they did not change their tenets of faith) why should we do so; then We seized them in such a state they were unaware (95). Had their residents of the town embraced faith and kept on fearing We would have opened to them blessings of Heavens and Earth; but they falsified (Divine Lights) so We seized them in proportion of their evil deeds (96). Have Towns men become sovery indifferent to Our wrath befalling them during night whilst they are asleep (97). Have they become so fearless as to face Our wrath during day light while they are taken up in worldly persuits (98). Are they prepared to face Divine wrath? Although none but the losing tribe of infidels can afford to do so (99—XII).

N. B. for Moral:—

Promise of (96) can not be meaningless Infidelity and Impurity for vanished which will be done in Resurrection, when Hussain over runs the world.

Did We not forewarn those who succeeded their predecessors on earth that if We willed due to their sins We could have cast on them calamity and sealed their hearts thereby they could not have fathom their cause (100). These towns which We have described to you We certainly sent prophets with miracles but they did not believe in them as they had already disbelieved in previous spiritual life before comming on earth—See couplet 172 of Animals. Thus does God sealed the hearts of infidels (101). And we did not find most of them adhering to oath of fealty (except our Prophet and his immaculate family and Ssias) We found most of them breaching the oath (102). Thereafter We sent Moses to Pharoah and his courtiers with Our miracles which they disbelieved; think over the consequences of the seditious (103). And Moses said "O Pharoah verily I

THE REEFS

am a Prophet from the Providence of the World" (104) It Behoves I should not in name of God, say anything but truth; Of course I am come to you from your Providence with miracles (rod and shining arm) so better let Bani Israel go with me (105).

Pharoah said if you have brought any miracle put them forth if you are true (106). Moses cast his rod on ground when suddenly it was an evident serpent (107). And when he took off his arm from his arm-pit it became shining like snow to onlookers (108—XIII).

The courtiers of Pharoah on seeing this said "he is a learned magician" (Pharoah was about to put faith in Moses but was dissuaded) (109). He intends thereby to expel you from your estate and populate Bani Israel thereon; upon which Pharoah said "how do you advise me" (110). They said "detain Moses and his brother and send messengers in the villages in the estate" (they did not suggest killing Moses as none among them was a bastard) (111). To produce before you every learned magician (112). And these magicians came to Pharoah and asked whether there was, in fact, a reward for them, if they overpowered Moses (113). Pharoah said "certainly yes. verily you shall be my courtiers" (114). They said "O Moses are you going to cast or shall we do so (115). Moses said "better you do". When they cast ropes whereby they juggled by sleight of hand and threatened the spectators producing motions in the ropes like huge snakes (116). And We revealed unto Moses to cast his Rod. When it started (on being cast) swallowing all what they had put forth through jugglery (117). Thus truth was confirmed and what they were practising was falsified (118). The magicians then and ther remained vanquished and disgraced (119). And they all fell in prostration (120). Saying "we have put faith in Providence of the world" (121). Providence of Moses and Aaroon (122). When Pharoah said "have you embraced faith before my permitting you; verily this is your

THE REEFS

intrigue which you have played in the estate to expel ryot from the estate" (just to stop spectators from believing in Moses). Shortly shall you taste fruits (punishments thereof) (123). Certainly shall I cut out your hands and legs crosswise and send you all to gallows (124). They said "we shall certainly revert unto our Providence" (125). You are enraged at us simply because we have believed in miracles of our Providence when they have come to us" O! Our Providence grant us immense patience in our sufferings and end our lives in supplicating Thee (126—XIV).

The courtiers of Pharoah's tribes said "are you leaving Moses and his sect scot-free to fan sedition on earth, although they have forsaken you and your God through whose medium people used to seek your proximation." Pharoah said "shortly shall I slay their sons leaving their daughters and certainly we are overpowering" (127) (as he was doing previously: Bani Israel were terrified and approached Moses): when Moses told his sect "pray assistance from God and be patient"; verily He is the land endows it on whomsoever He likes but eternity is for the virtuous. (128). (Land of God is entrusted to prophet from whom Divine Lights inherit and on which tithe that is Khums is necessary. 12th Divine Light when he gets control he will expel everybody except Shia holder thereon). They said we suffered before your advent and after; Moses replied "shortly shall your Providence destroy your enemies and make you their successors, when it is to be seen how you behave" (129).

MORAL:—

Do not judge by worldly position, guidance of any nation.

Verily did We punish followers of Pharaoh by successive famine, dearth of food so that they may take lesson (130). When they would have a bloom, they would say it is due to us and when they would be involved in adversity they would attribute it to

THE REEFS

the ill-omen of Moses and his followers; Beware ill-omen is only under Divine control but most do not realize it (131). And they said, "whenever you bring a miracle, whereby you conjure us we shall not believe you" (132). So We sent them floods, plague, locusts, lice destroying fields, frogs, blood; these were open miracles but they were indifferent to them and were a criminal tribe (133). When Divine wrath fell upon them they said O Moses pray to your Providence in accordance with which He has agreed to accept it: if you remove this disaster from us we shall believe in you and send with you Bani Israel (134). So when he removed it from them, they kept on breaching their promise until they were destined to destruction by drowning (135). Finally We avenged them by drowning them in red sea as they had been continuously falsifying Our miracles and they are indifferent to Our punishment (136). And made that sect inherit which was deemed weak masters of east and west lands which was blessed by Us due to so many prophets having lived and died there and thus was fulfilled the promise of your Providence in favour of Bani Israel for their patience (under sufferings of their male children being killed); and We destroyed all what Pharaoh and his followers were building and raising structures (137). And We took Bani Israel over red sea where they reached a tribe who had stuck to idol worship; they told Moses make our God an idol as they have; when Moses said "verily you are ignorant" (138). Those who are worshipping idol shall be destroyed and their acts shall be voided (138). He further said leaving God shall I seek any other? Whereas He has exalted you over the world (140). When We redeemed you from Pharaoh's followers who were tormenting you horribly slaying your sons and leaving alive your daughters wherein was a severe trial for you (141—XVI).
MORAL:—

(1) Continual disobedience is a presage to incoming disaster and destruction.

THE REEFS

(2) By (136) Ahlul Bait will inherit the world in resurrection.

And we made a promise with Moses (on his request to endow on him a text) on observing of fasts for thirty nights and fulfilled it after an extension of ten more, when his God's fixed period was completed (due to his having washed his teeth at breaking fasts) and Moses told his brother Aaron that he should represent him, in his absence among his tribe and keep on reproving them and need not follow the way of dissenters. (142) And when Moses came at Our fixed time, and his God talked with him. Moses requested Him, (on behalf of his tribe), O My God show me Thyself, so that I see Thee." God replied that "you shall never see Me, but look at yonder mountain "If that will be steady in the same place then you will see Me". When his God's 'Light' lighted up the mountain, it cracked into pieces and Moses fell fainted. When he recovered his senses he said Thy Nature" is pure and I adjure Thee to forgive my sins with Thy Grace and I am the foremost of the faithful to (believe) in admitting, that Thou canst be seen. (143). Then God said, "Moses I have selected you, from among men, for my Prophet for conversation on Divine Mission. Therefore take the Gospel for guidance which I have granted you and do thanks

(142-a) He was also a Divine Messenger and Successor, to Moses.

(143-d) When Divine Grandeur shone on Mt. Sinai, latter turned into pieces etc. (See Couplet 21 and onwards) Surah Hashar (crowding). It was Ali, a manifestation of Divine Attributes on various phases, both as source of guidance, Mercy, Valour, Might, Wrath, Patience etc. which are transferred epithets in favour of D. Lights.

(144-b) Spokesman messenger (on behalf of your sect).

(144-c) (For gift of guidance).

(144-d) Nature of the proud and disobedience being blind hearted.

(144-e) Because of being under influence of the Devil

THE REEFS.

to Me (c) (144) and We had written in it, every kind of guidance and details for them, in slates and ordered them to follow it carefully; and tell your sect to select Good (legal) things from it for action (avoiding illegal); soon, I shall show you the destination (hell) of the disobedient (145). In a very short time, I shall withhold, from them, aptitude of believing in My signs who are proud, on land. And if they will see every sign, they will never believe it, and if they will see the way of virtue they will never follow it. if they will see the way of misguidance (e) they will (d) adopt it. This is why because they falsified Our signs (i.e. Divine Lights) and they were negligent of them (146). And those people who falsified Our miracles and did not believe in Futurity, their acts will be voided. Will they get any reward other than for, what they have done in disbelief? (147) Para XVII.

MORAL:—

- (1) God is invisible-being unlike creation: never shall He be visible here or in futurity.
- (2) God's Nature is pure of mixture or want; being self-sufficient and self-existent.
- (3) Prophets are selected by God only and inspired by Him and Divine Taught, therefore infallible.
- (4) Follow Divine Commands very carefully.
- (5) Destination of the disobedient, without acceptance of penance, is hell.
- (6) The nature of the disobedient is to avoid virtue and follow vice intentionally, being overpowered by wordly pleasures.
- (7) Deeds of the disobedient will be voided in Eternity as they have been amply paid in the world.
- (8) As you sow, so shall you reap. World here is for sowing virtues in faith and after death, you will reap reward i.e., (Paradise) what you have sown in your life time.
And during the absence of Moses, his sect

THE REEFS.

under 'Samari' made a calf of their molten jewelry that was a hollow model in which, there was a sound of a cow; didn't they understand that it did neither talk with them nor guide them on right-path? With all these they did injustice (to God) in worshipping it. (148) (1). And when they were repentent excessively and understood that they were misguided, then they prayed that, if their God would not take pity on them and would not forgive them, then surely they would be among the sufferers. (149) And when Moses returned to his sect indignant and grievous, he exclaimed "how ill have you acted in my absence"! How have you been in a hurry to look out for your Providence? Threw down the Gospel from his hands in anger, and exhorted his brother Haroon, taking a grip of his chin and dragging him towards self, when Haroon appealed, "O Brother your sect rendered me helpless and they were almost about to kill me; do not make me laughing stock before them and do not take me among enemies. (150) Moses prayed to God "O my God forgive me and my brother and admit both of us within Thy Mercy, and Thou art the Most Merciful of all. (151) XVIII.

MORAL:—

God's examination is for everyone. Therefore, one should not be in a hurry but wait till God's Prophet or his true successor guides path; till then, he should pray forgiveness and guidance from God; as Ali, after Prophet's death, was also treated similarly by the misguided hypocrites although, he was made a regular successor to Prophet on God's Command at Gadir-i-Khum. These hypocrites made their passion, as God made Abu Bakr as, 1st Khalifa and Oontar 2nd Khalifa, although Prophet, under God's commands had appointed Ali as his Khalifa. Soon Divine wrath would befall them from their God as a punishment for worshipping the calf, and they would be degraded in this world and We give

148 (1) God's trial brought Hypocrites to light; and those who followed them were also misguided.

THE REEFS.

such treatment to the mischievous (152) and who committed evil and repented after their sins and believed in God, of course thy God; on the reaction, is certainly a great Forgiver. (153) When Moses' fury cooled down, he picked up the slates (leaving broken ones which disappeared) and in those slates, ("We had recorded) guidance and grace for those who feared their God." (154) And Moses selected seventy men, from among his sect to witness the event, for Our fixed period; and when they were overtaken by an earthquake, Moses prayed to God, "O My God, if Thou hadst wished, Thou wouldst have killed them and me", what! art Thou killing us for action of the evil amongst us? This is nothing but a trial of Thee, whereby Thou dost deny Thy Divine guidance from some unworthy; thou dost guide worthy, whom Thou dost choose; Thou art our Lord therefore Pray! forgive us and shower pity on us and Thou art best at forgiveness (155). And record virtue in our favour in this world and in Eternity (grant us Paradise in its lieu). Certainly we have repented on our sins in Thy presence. God said, "My wrath befalls on whomsoever I choose, My Mercy surrounds everything," "therefore, shortly shall, I record My Mercy for them who fear Me, and pay tithe and believe in Our Couplets (156). Those persons who follow the Prophet of Mecca, about whom is written in their gospels, they should believe in him who orders to do good, forbids evil, and who makes pure lawful and declares impure unlawful, and who removes burden of crimes and chains of fire, that lie on their necks; therefore who believes him as a prophet and reinforces him and help him and follows that light of guidance (Ali) who came with him, they are those to attain salvation. (157) Para XIX.

MORAL:—

- (1) Worshipping as God, anything besides "Him" without penance leads to degradation in this world and hell (permanent after death).

THE REEFS.

- (2) Penance is cure for all sins: like a soap washing filth.
- (3) Guidance, if duly followed under dictates of 'Divine Lights' leads to Divine Mercy i.e., admission to Paradise.
- (4) Evil acts of society are likely to affect others too: avoid evil society; virtues will bring reward of their own.
- (5) Divine wrath is for sinners, who do not even do timely penance.
- (6) Jews and Christians, if they believe in Prophet of Islam, as is stated in their gospels and follow 'ALI' as a Divine Light (being infalliable as a guide) will attain salvation, on Divine awe, payment of tithe and faith in text.

You say to people that "you are a messenger for them all, from God, (i.e., Divine Taught) whose sovereignty is in Heavens and earth; there is no other God, except He; He has power to kill and give life, therefore you believe in God and in His Prophet of Mecca, who too believes in Him, and carries out His commands, and follow him to attain salvation (158) and among Moses' sect. there was one group, who guided men on right path and decided on justice (159). And We had divided them in twelve groups; and revealed unto Moses when his sect prayed to him for water, to strike his rod on the stone, when twelve springs gushed out flowing; every group knew its spring well and We had afforded a shelter of clouds upon them and bestowed upon them Mana and Quail and told them to eat pure of Our gift and not to disobey 'Us' but they were doing harm to self (160) And remember that time when they were told to live in that village and eat there of what they liked; and further ordered, on saying "Hitta" to enter that door, bowing down their heads, in obedience, then We shall forgive their sins, soon; and shall bless those who shall do good acts

THE REEFS.

(161) and those who were disobedient, among them, replaced Our word "Hitta" with another and upon which We cast a Divine wrath unto them for their disobedience (162) Para XX.

MORAL:—

- (1) Prophet Mohammed is a Prophet for the whole universe consisting of Heavens and earth holding all creatures, be human or otherwise, and whose obedience is bounden on them all, for salvation.
- (2) God creates and God alone destroys and He alone is sole sovereign of Heavens and earth.
- (3) Moses had a group in his sect, on right path.
- (4) Disobedience on Divine gifts leads to Divine wrath.
- (5) The virtuous will be soon blessed.

And ask them about the condition of that village, which was on the seashore; villagers of which used to disobey orders relating to Saturday (Holy Sabbath) fishes used to come to the shore, on that day and when there was no Saturday, they would not come, thus We tried them for their disobedience. (163) And remember that time, when some among the sect asked them why they advised them whom God desired to kill or was about to punish severely; they replied, that they did so, as a plea, before their creator, so they might refrain. (164) When they disregarded the advice given to them, We saved those from punishment who prevented them and punished others severely for disobedience (165) When they exceeded limits of disobedience, We told them to be mean monkeys (166) And remember that time when your God warned you that He would raise a nation who would punish them till the day of judgment; of course, thy God is very quick in sending wrath and of course He is equally Merciful to the penitent (167). And We divided them in groups on land some of those were virtuous and others remained

THE REEFS.

otherwise, and We tried them in joy and pain so that they may revert to 'Us'. (168) And after their death, followed in progeny such unfit heirs, to Gospel they would stoop to take wealth of this temporary world and go on saying that soon their sins would be forgiven; and when they would get an opportunity of getting such wealth (Bribe etc.) what! was not taken a promise from them that nothing except truth must be told; respecting God? and state what they have studied in the whole text, which was in the Book; and eternity is reserved for those, who fear God; do they not understand so much? (169) And those who adhere strictly to book, and are constant at prayers, of course We shan't void the rewards of the rectifiers. (170) And remember that time, when We lifted the Mt. Sinai and kept it over them hanging, like a cloud, while they thought that it would fall at any time, and We told them to grip it tightly and remember all that was in it, so that they would be virtuous. (171) Para XXI.

MORAL:—

- (1) God relates trials to which Moses' sect was put to illustrate Prophet Md.'s sect to avoid disobedience patiently on holy days and months viz. Friday, Mohoram, Rajab, Ramzan, Zilked, Zilhaj.
- (2) This justifies action of the virtuous, advising the disobedient, to refrain from sins; persistent disregard of which will turn them to disgraceful monkey faced, as a mark of sinners condemned to Hell.
- (3) This is a forecast of Jews being subject to intense punishment till day of judgment for neglect of Divine Blessings, although He is equally Merciful to the penitent.
- (4) God tries creatures in adversity and Prosperity to enable them to do penance and revert into Him.

THE REEFS.

- (5) Subsequent successors were worse accepting bribes and falling prey to mean acts of collecting wealth and hoping to be forgiven soon for every kind of sin, without adherence strictly to Divine Text or doing penance; this is also the condition of present Muslim Generation who has forgotten the conditions conveyed in Divine Promise.

Eternity is reserved for the "God-Fearing" who strictly adhere to text and go on rectifying their sins under penance.

- (6) God relates means He employed to enforce His obedience on Jews in the past; now he sends Famine, Cyclonic storms, earthquakes, Floods once or twice every year so that people may awake and be virtuous.

And (remember that time) when God created souls of generations of Adam, before sending them to this world and exacted a promise from them to bear witness against their admissinon and asked, "Am I not your God," and then everybody replied that, "Of course Thou art our God", We warn you of this testimony lest on the day of judgment, you might not plead an excuse you were uninformed. (172) Or

172 God before sending souls in habit of physical Creation raised them natural and endowed on them faculty of His declaration exposing His Creational Powers; and then questioned them about "Self" in relation to "them selves." First among them, who admitted His "Providence" was Mohmad "followed by his "Ahlul Bait", whereupon they were entrusted with Divine knowledge and Faith of Islam, and His Lordship and that of them, over the rest of His Entire Creation was enforced and admitted by them and angels were asked to be a witness. They were granted Names of His attributes in guidance thus these Glorious attributes became Transferred Epithets and to them was only limited right of intercession of all at large. This elucidates Mohmed was first to declare God, when Adam was not Created and his certainty of faith had no share save that of Creature before God

THE REEFS.

would say, "Our father, forefathers associated before our creation. What! Art Thou punishing us on the acts of actual associators? (173) And thus explicitly do We describe Our Couplets so that they may revert to Us from polytheism. (174) And read out to them the history of that person, who was granted a miracle by Us, then he kept off from it, then the devil persued him, he was among the misguided. (175) If We wanted to force guidance, We would have given him a high grade, but he threw himself to the ground (degraded) he followed his passion; therefore his example is similar to that of a dog who would bark at you, whether you attack him or let him off scot free; this is a similar case of those who falsified Our couplets; therefore you go on telling this fact, so that they may think over (their actions) (176) their similitude is very bad, who falsified Our Couplets and wronged themselves (177). "That alone is guided who gets guidance of God (through His Divine Light)" and "from whom reason is withheld they are the losers" (178). And We have created many people and spirits for hell, they have hearts but cannot understand and have eyes but cannot see, have ears but cannot hear, they are like cattle, rather worse than cattle; they are negligent of duty (179). And all glorious names (a) are for God you call Him with these names and leave them up, (b) who associate those of their choice they will soon get the punishment for what they have done. (180) There is a group among those who were created by Us who used to guide right path and decide accordingly.

(181) Para XXII.

180 (a) This of course includes Immaculates through whose medium, transaction be followed (see 81 Chapter) "Family of Imran": Else: no prayers are admitted

(b) From this, it follows, acting as per dictates of non-Immaculates is not Divine guidance.

THE REEFS.

MORALS:—

- (1) God has reminded His Creation, who admitted their sole Lord (a) and Creator in Him when He created their souls, before sending to this world, so that they may not worship other Gods, when they came on earth.
- (2) He describes how His Bounty was mis-used by Bal-am-Ba-oor, whom Devil seized for hell, by his following passion, like a barking dog, who does not refrain, whether he is threatened by a stick or not. Religion ennobles man and does not debase him.
- (3) Case of those falsifiers of God's commands is like a barking dog, not listening to advice or otherwise, running their own cause, being slaves to their passion, unmindful of punishment of Hell.
- (4) He alone who acts as per Divine commands (dictated through His selected guides) is guided; and he suffers, whom God forsakes to his fate, for being negligent of (b) Divine commands and not listening to them (Divine Lights) with heart and following accordingly.
- (5) Pray to God by interceding glorious names fixed by Him. Else you will be subject to punishment, if you intercede non-Divine Lights.

We shall gradually arrest them who falsified Our couplets in a way so they would not understand. (182) I shall give them chance (to penance) of course my actions are mighty (183). What! did they not think that their Prophet does not act under (Evil) spirit's influence. He is nothing but an open warner. (184) What! did they not give thought to kingdoms of Heaven and earth and their creations created by God (to admit warnings of the Prophet,) Perhaps as mortal; their hour of death is near and (they should look sharp) therefore in which other fact will they be convinced after this "Quran" having so vividly forewarned them. (185) There is no other guide for him whom God leaves to his fate to wander

THE REEFS.

blindly (without any authorised guide) (186). People ask you about the day of judgment as to when is its appointed hour? say, verily its knowledge is reserved to God and on its approach, shall He Alone, declare it; it shall be an awful time for residents of Heavens and Earth; it shall fall all of a sudden; they ask you, in such a manner, as though, you were its repositior, you tell them, that its knowledge is limited to God alone; but most do not understand. (187) And Say, you do not hold power to do good or evil to self; except what God wills it; had I known the facts of secrecy, I would have collected many things to profit self and evil would not have touched me, and I am simply an Evangelist and warner to those who believe in God. (188) Para XXIII.

MORAL:—

- (1) Fear God's special ways of arresting sinners and be always penitent, taking account of your deeds.
- (2) Think of world which is transitory and you as a member thereof must die one day and rise to account for your deeds leading to paradise or perdition.
- (3) Seek Divine guidance from Immaculates only, as authorised Divine Lights.
- (4) None can fore tell hour of judgment Day but God.
- (5) Our Prophet, like others, is an Evangelist and Warner for the faithful.

It is He who! created you all from one substance and from its remaining earth, He created his comrade so as to take liking to him; and on conjugation she conceived petty embrayo, which she carried, which, when on development, became heavy, both prayed to God. If thou wouldst bestow a safe and sound child, we both shall be grateful. (189) When

THE REEFS.

He gave them a safe and sound child, his generation started associating with Him, although God is superior to all which they are associating (190). What! do they associate them who do not create anything but rather are created by Him (191). Neither can they help others nor can they help themselves (192). And if they call them to right path they will never follow you; either way is ineffective whether you call them or you keep quiet. (193) In fact if you call upon them, except God, they are creators like you; better call them and see if you are right in your view whether they reply to you. (194) Have they real legs with which they walk or have they hands for grip? have they eyes for sight? or have they ears to hear? tell them to call upon their gods and then intrigue against Me and don't let me have an opportunity (195). Of course, God is your saviour who sent a holy book and He keeps friendship with virtuous (196) and those whom you are calling, can neither help you nor to self (197). If you call them to right path they will never hear anything and you think that they are looking at you. They are blind hearted. (198) Therefore take to overlook their short comings and advise them to virtue and turn away from the mischievous (a); (199) and whenever you get excited under Devil's instigation, seek Divine Protection who is All-Hearing and All-Knowing (200). Of course those who fear Us when the devil excites them, pray to Us, when they immediately become informed (of situation) (201). Their brothers keep them in misguidance in which they do not make slightest relaxation (202). And when you don't bring any miracle they say that, why did you not bring any selected miracle? You say, I only follow Him in, all those Divine-revelations which come from my God. These are for those who belisve in God; are proofs and guidances

199 (a) Forgive him, who disobeys or tyrannises you; give him, who disappoints you; and reconcile with him, who is disaffected with you.

THE REEFS.

and Divine Mercy for them (203). And when Quran is being read you must keep quiet and listen to it so that you would be treated graciously (204). Call upon your God importunately or silently in your hearts, without loud cries, day and night and be not among negligent. (205) Of course those who are near Us do not turn away from Praying to Us rather glorify Us and all along prostrate to Us. (206) Para XXIV.

MORAL:—

- (1) God states how He created, and later generation started associating with Him others, who bear no power to help others or self; rather are His creatures.
- (2) He then describes state of those whose hearts are sealed against guidance and inspite of appearing to see and hear are unable to grasp facts on guidance.
- (3) He then suggests golden way of tackling such persons to adopt forgiveness by over looking their short comings by advice to virtue and avoid the

4) Kinds of hearts

- a) Open to realise facts at once to admit belief.
 - b) sealed, cannot grasp.
 - c) Inverted, which like vessels cannot hold water like associators.
 - d) Dirty: sometimes realise and other wise fail.
- always pray to God to keep you from submitting to passion ie impulsive actions.

5) qualities to seek Divine Proximity, is purity of heart and soul-Those who are ever with Him, have been purified by Him physically and spiritually, entire control over passion with them; Thus Ahlul Bait are limits of Human proximity to God, none can surpass them.

THE REEFS.

mischievous and during excitement think of God, before action, praying His protection to avoid situation, in safety.

- (4) Devil ruins them, who are of sealed hearts by persistent breathing into them who adopt his society creating all kinds of doubts, misgivings, making them blind hearted, while they think themselves guided.
- (5) Be cool and hearing when glorious Quran is being read to obtain Divine grace; Those who seek Divine Proximity, do not get tired at praying, glorifying Him and prostrating to Him.

SURAH "CROWN LANDS"

I commence in Name of God, Allah, the Merciful, the Compassionate O Prophet, people ask you to grant them out (1) of crown and deserted lands; you say, Booty (without actual field) is for God and His Prophet; therefore you fear God and amend your behaviour and if you are (truly) faithful, obey God and His Prophet; truly faithful are none but those whose hearts tremble under Divine awe on reflection and when His commands are read out to them, their belief increases and those who trust in God. (2) Oh They pray regularly and disburse of what We have bestowed on them. (3) They only are those, who are really faithful; for them are grades near their God forgiveness of sins and honourable provision. (4) (1) With completion of faith, the faithful shall enter paradise (2) with its increase grades will be granted and with its deficiency, they will undergo punishment in hell. As God removed you from your home, on a great cause, which did not find favour with a group of the faithful. (5) They are inquisitive about truth (a) in spite of the fact, it has been openly exposed to them, they are being driven to death seemingly (6) Remember that time when God had promised you, that among two groups, one will be yours (b) and you wanted that one of a lower

Deserted and crown lands.

There was a dispute re: distribution on booty which was left to Prophet's discretion and he did distribute among defenders, actual on field, and collectors of booty property and prisoners.

4 (a) Prayers are the only obligatory functions, in which, requisites of faith are fully involved and justify admission to Paradise

6) a) crusade which has been made obligatory and success foretold inspite of which they are afraid of death being scanty.

CROWN LANDS.

strength and dignity falls prey to you and God wanted to prove, "Truth with justice by His words and Divine lights as true warriors and to cut off progeny of the disobedient." (7) So as to prove truth of Islam by Vanguishing paganism, which though will grieve infidels (by loss of life and property) (8). Remember that time, when you prayed to God (c) and He replied that He would help you with 1000 angels who would assist you being on your back (9) God did not lend this support except, to encourage your followers by tidings and consolation of their hearts. Although real help is from God alone. Of course God is Almighty and wise. (10) Para I.

Conditions for acceptance of Daily Prayers, which is a complete manifestation of Divine obligation, in which, not only human heart is involved but, all the organs physical of his are affected. If this obligation is defective, there is no other obligation, which takes up with heart, all physical organs, in discharge of Divine obligation. Thus, then, failure to perform prayers, as per requirement disqualifies a faithful to admission to paradise, owing to defective faith. First condition needed is purity of soul and body: with this, half duty is discharged. Now realisation of Divine Deity, as per His real Entity can only be realised by him, whom Divinity guides. This is, in first instance Prophet Mohmed and his Immaculate Family followed by all other Prophets and their successors from Adam downwards, who were heaven born and Divine trained, termed as Divine Lights. Thus, any one, who prays to God, without their medium is an Associator and his prayers will not be

7) b) One smaller in strength having little property to yield booty but hardy Koraish to be slain at the hands of Ali (Divine Word or Divine Light) and by Hamza (Prophet's Uncle).

9) c) On seeing only 313 followers of his, Prophet prayed to God to reinforce him with angels, when 1000 were sent to Prophets' assistance

CROWN LANDS.

deemed admissible. Second condition is piety enforced by God who demands fulfilment of rights, not only of Himself, but His lights and creatures and those of the individual, relating to self. With association, which disqualifies acceptance of prayers, are included, despondency, Intrigue against Divine Lights or breach of fealty to them, disregard to Divine Commands i.e., transgression; flight from crusade without justification, hypocrisy, Pride, postponing without justification fasts and pilgrimage, misguiding others or preventing them from following Divine Path, disrespecting Holy sanctuary of Mecca. These can be rectified by due penance to God. Re. rights of men (faithful-especially) unless latter forgive and punishment received on behalf of others (non-faithful) in this world, (b) prayers are not accepted. In this, are included tithe loans, backbite, murder, parents obligations and due obedience unto them, interest taking, swallowing rights of others, barring their rights, disaffection, sudomy, theft, deceit, undermeasure, tale-bearing, fornication and like transgressing. Rights of self are:—Drinking, Eating dead, bacon, gambling, lie, extravagance, wasteful games, Music and Cinema, Illicit earning, Hiding religious facts (a). These relating to soul are:—Delusion, Love for power and self, self estimation. All these render man faithless and incapable of getting his virtues accepted.

MORAL:—

- (1) Lands surrendered to Prophet without actual march thereon fall under Divine Discretion to be partitioned as per His Prophet and legal successor's desire; for Badar, Prophet did not separate Khums, but there after, he did so, before distributing the booty in three sections.
- (2) True and faithful are qualified by (a) trembling hearts on hearing Divine commands whereby they forsake unlawful (b) which enhances their

(a) Succession of Ali in valley of Khum etc.

(b) or compensated otherwise by interceding Divine Lights.

CROWN LANDS.

faith (c) they patiently trust entirely on God (d) with contentment and piety. They are regular at prayers which perfect their faith. (e) Participate in Divine Provision as sacrificing obligation. (f) Who get forgiveness of sins on penance and just action. (g) And Paradise to boot as a reward, in thirst for it. Their faith is thus based on (1) Patience (2) Certainty (3) Justice (4) Self-sacrifice.

- (3) God helped Prophet in Badar with 1000 Angels to encourage followers of His Prophet, else His help was enough: was not angels' coming as Divine help, enough, to convince Prophet's companions, on his genuine claim to Prophetship?
- (4) Re. word of God, see St. John 1|1 "In the beginning was the 'word' and the 'word' was with God Again in 1|14 and the 'word' was made flesh and dwelt among "Us" (and we beheld His glory) i.e., in that 'word' these 'Divine lights' are known as sons of God (John 1|12) not literally as it would not only be misnomer but infidelity taken as light or guidance is admissible as per Glorious Quran.

And remember that time, when God over powered you with sleep to give you rest and sent rain from clouds to purify you, and to remove the filth of Devil (Night discharge) from you and to strengthen your hearts, and make your steps steadfast (11). Remember that time, when your God was inspiring angels, under revelation, that He was with them, therefore, they should encourage them to be steady who have faith in God; soon He would infuse into hearts of (a) infidels. His awe, therefore, they should hit blows on necks and joints (12). This is because they were against God and His Prophet; God is certainly al-

CROWN LANDS.

mighty at punishment (13). This is your punishment therefore you taste it and certainly for infidels is the punishment of Hell. (14) O Believers, don't turn away your backs, while fighting with infidels. (15) And on that day, if any body turns his back, except to avoid stroke or reinforce his own party, from other side, certainly he will be under Divine wrath and hell is his destination and which is awful residence (16) Don't brag, you killed them but God killed them by sending angel and asking Prophet to stone them and "O Prophet"! when you were throwing pebbles towards them, you didn't throw them, but in effect, God threw them"; so that God may grant booty to the faithful. Of course God is all "Hearing and all knowing" (17). This is the way God renders useless plans of infidels (18). If you desire victory, the victory has come to those entitled; i.e., who were faithful; it is better for you; if you, "O infidels," avoid enmity of Prophet and give up infidelity in you in future; and if you will repeat, We shall act like wise, when your group, howsoever large it may be, will not help you and God Verily is with the faithful (19) Paraa II.

MORAL:—

- (1) Note Divine Help in form of (1) rain and storm whereby, one party benefits and the

13 (a)

- (1) The infidels are lost in sophistry.
- (2) Their litigation falsely hides truth unto them.
- (3) To their inverted hearts vices appear virtue and vice versa.
- (4) To their mischievous minds, righteousness deserts.

Similarly

- (1) Hypocrites are lost in suspicion.
- (2) Diffidence ruins them through Devil.
- (3) Fighting shy of facts will turn them away from truth.
- (4) Submission for loss of world is ruin in world and Eternity is also lost therein.

CROWN LANDS.

opposite loses; also (2) Divine fright infused by angels which causes faction in faithful, is Divine; provided, steadfastness, and trust are maintained in God; obedience to God and Prophet, are in view.

- (2) Infidels suffer defeat in world and get hell in eternity.
- (3) Running away from crusade is infidelity, except with a view to rendering help to one's own party. God decides on intentions in flight.
- (4) Success is from God Alone, Who grants courage, strength and tactics to handle the enemy.

O Believers, obey God and His Prophet, and don't disobey Prophet, recrusade or in any condition while you hear. (20) His commands through glorious Quran). And don't be like those, who said they heard, though they didn't hear anything, (21). Of course, they are the worst cattle, near God who are deaf and dumb and who don't have any sense. (22) If God knew any better thing among them, He would have made them hear; and if He had let them hear, then really they would have turned their faces in opposition. (23) Ye Believers, "when God and Prophet call you, on such an occasion, in which safety of your life lies, (a) obey the orders of God and his Prophet; and know it, that God is between (b) man and his heart; and further, that you all have to revert unto Him (24). And fear that trial

-
- 24. (a) Paradise also admission of rightful leadership of Islam (i.e. Divine Light be it Prophet or Imam).
 - (b) God prevents the faithful by barring him from commission of sin through the angel seated in him and similarly the devil prevents the infidel from acting virtuously; also truth manifests to man siding with it. It depends on man's intentions according to which God directs or withdraws his Guidance, and the devil pursues.

CROWN LANDS.

which specially will not fall on those, who are disobedient but will be common; and know it well, that God is Mighty at punishment (25). And remember that time, when you were very few on earth, and were afraid of enemy, God bestowed on you ground for residence; and with His help, He reinforced you, and bestowed on you, pure provision, so that you may be grateful (26). O Believers! don't be dishonest (c) to God and Prophet; and don't be dishonest in what is deposited with you (27) and know, your property and children are a test; and of course, there is a great reward from God if you use and train them in serving Divine Purpose (28) Para III.

MORAL:—

- (1) Disobedience to God and Prophet is not permissible in any case.
- (2) Be not like hypocrites, who say they heard, whereas it is otherwise; that hearts are sealed by God and they have no sense; being rendered deaf and dumb and thus they are worse than cattle.
- (3) Every man gets an opportunity to distinguish truth from otherwise and it is on his intentions which makes him guided on right path or lose self in misguidance.
- (4) Ever keep in view Divine Bounties to keep you obedient, grateful leading to increase of Divine Blessings. Do not give up ordering virtues and avoiding vices. Do not cause a split among yourself: united you stand, divided you fall.
- (5) Guard, what is left with you, as Divine deposit; and remember, your property including and children are Divine deposit; therefore, spend your property in name of God and train your

27. (c) On revelation of this Couplet, Prophet said he, who shall tyrannise Ali, on the question of my succession is as though he denied not only my Prophethip, but that of all the rest of Prophets preceeding me.

CROWN LANDS.

children to follow God's commands in Rule of Islam.

O Believers, if you will fear God, He will grant you a test to differentiate between lawful and unlawful and He will wipe off your evils and will forgive you and God is great at granting Grace (29). And O Prophet, remember that time when infidels were intriguing with you either to (1) arrest you or (2) kill or (3) drive you out of Mecca they were using their plot and God was about to avenge them and God is Mighty in taking revenge (30). And when Our couplets are read out to them they say in joke that they have listened to them if we want we may tell as well these are the old funny stories (31). And remember that time when they told that "O God 'if it is a fact (about Ali's succession after Prophet) and it is from Thee, then pour hail stones from above or give any severe punishment'" (32). And it is neither the work of God to give them punishment, in which condition you (a) are among them, not to give it to them when they are repenting (33). What is up with God, He does not punish them when they are stopping people from (a) holy Mosque? They cannot be God's Friends, but most of them do not know it (34).

31. (a) This refers to Prophet's hiding in cave of Sur, when Koraish had decided to kill him.

32. (a) This explains why Prophet's companions when they used to flee from crusade were not instantly punished; as it would foil object of guidance and few will stand the test.

34. (a) During treaty of Hudebiya, when certain faithful could not flee, but kept in Mecca.

CROWN LANDS.

And their prayers, near God's Holy sanctuary, is nothing except whistling and clapping, therefore better taste punishment due to your infidelity (35). Of course, those who are infidels spend their property with only to stop people from Divine path. Soon they will spend more, that will be a cause for grief and they will be subdued and those who became infidels will be driven towards Hell (36). So that God may separate impure from pure (b) heap up upon the impure set their heaps and then drive to Hell when those infidels would be losers (37) Para IV.

MORAL:—

- (1) Divine Awe will enable you to distinguish right from wrong, remove your sins by leading to forgiveness.
- (2) God describes how He saved Prophet, by making Ali sleep on his bed which led to his flight and avenged Prophet's enemies, as a cause for the battle of Badar, for Plotting life of Prophet.
- (3) Do not laugh at Divine Couplets thinking old stories as infidels do.
- (4) God reminds how the hypocrite Noaman Haris Fahri when suspected Ali's succession and prayed for Divine Punishment, if it was true, and Noaman Haris Fahri was killed on that act (see chapter Maaraj LXX).
- (5) God does not punish so long Prophet is with them or latter are praying forgiveness on penance, to fulfil transmission of D. message.
- (6) Only the virtuous can claim affinity with God.

37. b) St. John 17/8 & 9 to give you insight into its secret.

For I have given them the 'words Thou givest me and they have received them. I pray for them I pray not for for the world; for they are thine; like iron filings, capable of being magnetised and unlike dialectrics, incapable of being magnetised;

CROWN LANDS.

- (7) Those, who spend their property to defy Divine designs shall ultimately repent in grief.
- (8) Those who claim affinity with Divine Lights have to prove it, in Crusade and to be distinguished for being entitled to intercession, as 73 of Hussain's adherents: See confirmation by Jesus foot note P. 155 on 37 (b).

Tell the infidels that if they desist, they will be forgiven for their past deeds and if they repeat the treatment of the predecessors shall be put into action (38). And fight with them so long there remains no infidelity and religion wholly and purely is Islam of God; and then if they avoid infidelity, God watches their deeds (39). If they turn back, you note verily, God is on your side and He is best as a support and best at helping (40). And know it, that when you get any sort of booty in your hands, then it's fifth part is of God, of Prophet, of His relatives, orphans and of poor and of travellers, on condition, you have belief in God and belief in the day, when two groups fought each other, that decisive day, (when We sent to our Prophet an army of angels) and God is Omnipotent (41). Remember that time when your infantry were in the nearest of Madina valley on upper side and the defiant party at the other extremity from Madina, and country behind lower down and then, in spite of the promise of fighting against the enemy, you would have acted contrary to the promise; but God caused what was to happen; so that he who is to be destroyed may die on clear cause, and he who was to outlive may outlive on distinct reason and of course, God is Almighty and All knowing (42). Recall when God showed them to you few in your dream, where as, if He had shown them more, of course, you would have lost heart and you would have divided among yourselves in this affair; but God saved the situation. He knows the plight of

CROWN LANDS.

heart very well (43). Recall when you fought against one another, He showed them to you few in your eyes, and showed you to them few in their eyes, so that what God had to do, might occur and all things shall revert to Him (44) Para V.

MORAL:—

- (1) It is a warning to Infidels to refrain from mischief, else Divine Punishment is inevitable, until God's religion survives all other faiths, as God favours His Prophet.
- (2) Fifth of Booty goes to Prophet, who used to distribute as per Divine commands, amongst his deserving relations, orphans, poor and needy to study religion during his life time for public guidance; if you have faith in God, whose miraculous ways of helping the Prophet you have witnessed, to prove He is Almighty; every way controlling Natural Forces, and Human Hearts, to control their mischievous activities. His illegitimate successors disallowed this share of Khums to the Hashimite deserving, after Prophet's death. This is one of the gravest charges of contradicting Divine Commands adopted to follow their evil intentions by them.

O Believers! "if you face infidels, you keep steady and remember God excessively, so that you get salvation (45). And obey God and His Prophet and do not fight among yourselves otherwise you will get nervous and you will weaken your strength; and be patient, of course God is with the Patient (46). You do not be like those who came out strutting and displaying pomp from their houses and stopping people from going on the way to God; whereas what they are doing, is under Divine control (47). And when Devil eulogised their deeds in their eyes and



PRINTED AT
The Hyderabad Bulletin
PRESS
SECUNDERABAD

REFERENCE