

SET-III

TRANSLATED - WITH COMMENTARY
OF
DIVINE LIGHTS
BY

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PRICE-IN-HYD'BAD 1. 8. 0-6-0
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APPENDIX B (PART A)

Divine Text and Divine Lights

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

God the Almighty in Surah Rahman (The Merciful. LV)
Couplet (31) says, "Shortly shall He reveal unto you O ye
mighty Divine Text and Lights (on Dooms day to give an
evidence, as to who listened to you and who disregarded
you. Prophet said, "I am leaving two heavy (Trusts) with
you, behind, Divine Text and my family. (Infallible) if
you adhere to them, you shall never be misguided, and they
shall never separate (interpreting Divine Commands) un-
less they revert to the Cistern (unto me).

Ali said, "It is an advice which does not deceive, a guide
that does not lead astray; a history, which does not lie;
who associates it shall enhance his guidance and reduce
ignorance; its recommendation, on Dooms day shall not be
rejected. It has remedial effects on your deadly heart dis-
eases, viz., Infidelity, Hypocrisy, Seduction, Misguidance.
Every other book of knowledge has been tampered with
and subject to trippings. Compare your tenets and falsify
them, wherein they differ from it, and locate mischief of
your passion therewith. God enhances bounties of a house
wherein it is read (by forbidding wasteful expenditure, and
economising legal earnings and storing Eternal deposits,
thus driving out evil influence of the devil. Where music
fills room and gossip, e.g., backbiting, etc. playful (reading
thereof is ineffectual, being not acted upon). Thus it is
curative to the faithful in healing heart maladies and guard-
ing his income earned physically, mentally and morally and
is ruinous to the cause of transgressors. When national dis-
asters, for violation of Divine Commands are anticipated)
they are averted by children learning text and the aged en-
gaged in prayers. It is revealed in gravity so maintain that
state, while reading it, praying forgiveness of sins, when
Divine punishment is threatened and pray for paradise,
when promises are held out to the virtuous. Reading slowly,
understanding its meaning and by looking into the book is
superior to otherwise; reduces punishment of parents, if in-
fidel; Below is briefly touched special benefits of each indi-
vidual Surah.

II

No.	Surah	Brief Benefits—(on reading as desired)
1.	Glorification (Al-Hamd)	Reader of it as though he read 2/3 of the text; source or medium of praying any bounty.
2.	The Cow	Source of Divine mercy; devil will keep off (for 3 days or nights).
3.	The Family of Imran	Reading on Friday calls for Divine mercy till evening.
4.	The Woman	Reading on Friday gets freedom from compassion of the grave.
5.	The Table	Reading on Thursday, gets freedom of faith, admired with tyranny and Association.
6.	Animals	Reading of it will bring in praying of forgiveness for him from 70,000 angels till Dooms day.
7.	The Reefs	Reading of it will exempt him from Devil's misgivings.
8.	Crown Lands	Reading of it will bring in Prophet's intercession; reading once a month will
9.	Penance	remove hypocrisy from heart and be a follower of Divine Lights.
10.	Jonah	He who reads once, every 2 or 3 months shall not remain among the ignorant.
11.	Hud	Reading on Friday will give him room in company of Divine Lights.
12.	Joseph	Reading Daily will remove dread of Dreadful day.
13.	Raad	Constant reading will exempt from Lightening effects.
14.	Abraham	Reading on Friday in 2 Rakats in prayers

III

No.	Surah	Brief benefits on reading Quran
15.	Hajr	will exempt from Poverty and madness.
16.	Nahal (The Bee)	Reading of it will not have to account for worldly Divine bounties.
17.	Bani Israel	Reading on Friday night shall visit 12th Divine Light; or included as his follower.
18.	The Cave	Reader of it will get paradise.
19.	Mary	Reader of it every night, shall die a martyr.
20.	Taha	Reader of it gets affinity and records of deeds in right hand.
21.	Prophets	Reader of it shall have soft rendering of accounts.
22.	Pilgrimage	Reading every third day will bring him "pilgrimage of the year".
23.	The Faithful	Reader of it on Friday will have ended well.
24.	Divine Lights	Daily reader of it will save himself from fornication.
25.	Distinction	Reader of it shall be raised, as having believed, verifier of Day of Judgment.
26.	The Poets	Reader on Friday night shall be included amongst "Friends of God" and remain
27.	Ants	under Divine care and will not be poor in the world, being married to hun-
28.	Stories	dred nymphs in Paradise.
29.	The Spider	Reader of these on 23rd night of the Holy Month of Ramzan is one of para-
30.	Romans	dise.

IV

No.	Surah	Brief benefits on reading Quran
31.	Luqman	Reader of it is exempt from Devil's influence.
32.	Prostration	Reader of it on Friday shall be right-handed, holding deed record in right hand.
33.	Tribes	Frequent reader of it shall win him neighbourhood of the prophet in Eternity.
34.	Saba	Reader of it in any day gets protected
35.	Angels	and so might reader, during night.
36.	Yasin	Reader for Divine Will shall be forgiven of all sins.
37.	Congregators	Reader of it on Friday, remains exempt from calamities.
38.	Saad	Reader of it remains protected from major sins.
39.	Groups	Reader of it shall not be despondent.
40.	The Faithful	Reader of it, every third shall have his past or future sins forgiven.
41.	Prostration	Reader of it, will produce for himself a light, on judgment plain.
42.	Consultation	Reader of it will bring angels to pray forgiveness for him.
43.	Decoration	Reader of it shall have no sorrow for the past nor grief in future and safety from grave.
44.	Smoke	Reader of it on Friday, gets sins forgiven.

- | No. | Surah | Brief benefits on reading Quran |
|-----|--------------------|---|
| 45. | On Knees | God shall hide drawbacks, who reads it. |
| 46. | Sand Dunes | Reader of it (Friday night or day) shall be safe from worldly and Eternal agonies. |
| 47. | Mohmmad | Reader of it shall taste of Paradisal Founts; shall never doubt his faith. free from association. |
| 48. | Victory
(Mecca) | Protect your property, family and self. by reading this. |
| 49. | Apartments | Reader of it (day or night) shall be included amongst those who visited Prophet. |
| 50. | Kaf | Pains of partition of soul shall be alleviated in favour of its reader. |
| 51. | Winds | Reader of it in day will develop his means of livelihood and shall have light in grave. |
| 52. | Mt. Sinai | Reader of it will remain exempt from punishment. |
| 53. | The Planet | Every day or night reader will be admired by the public at large. |
| 54. | The Moon | Reader of it shall ride the paradisal camel. |
| 55. | The Merciful | Read it regularly, God shall mercify his age and infirmity. |
| 56. | Judgment
Day of | Angels will not regard him negligent, who reads it. |
| 57. | Iron | Reader of it shall visit 12th Divine Light. |
| 58. | The Complaint | Reader of it shall be among those who attain salvation. |

VI

No.	Surah	Brief benefits on reading Quran
59.	Congregating	Same as 57.
60.	Examination	Reader of it shall succeed in securing intercession from the faithful.
61.	The Ranks	Same as 57.
62.	Friday	Do.
63.	Hypocrites	Reader of it shall avoid devil's misgivings.
64.	Mutual Interchange	Same as 57.
65.	Divorce	Reading of it in prayer shall save him
66.	Banning	from grief and sorrow.
67.	Kingdom	Reader of it before sleep, shall ever remain in Divine protection.
68.	Pen	Reader of it in prayers (obligatory and voluntary) shall not suffer poverty.
69.	Certainty	Reader of it shall have light rendering of accounts.
70.	Lofty graded	Constant reading will save one against sins.
71.	Noah	Believer in God and Prophet should not give up reading it.
72.	The Spirit	Constant reader will save himself against ill-effects of spirits.
73.	The Enfolded	Reader of it will set free from pains of world and Eternity.
74.	The Mantled	Reader of it in prayers secures neighbourhood of the Prophet.

VII

No.	Surah	Brief benefits on reading Quran
75.	Day of Enlivening	Reader of it will be attested by Gabriel, as having believed in Judgment Day.
76.	The Right- eous	Paradise is gift of reader of it, especial- ly, every Thursday morning.
77.	Spiritual Messengers	God shall create acquaintance between him and Prophet, who reads it.
78.	Tidings	Reader of it will get pilgrimage to Mecca.
79.	Those who drag forth	Reader of it shall have not to account on Day of Judgment.
80.	He frowned	Reader of it shall come smiling on Rec- koning Day.
81.	The Over- throwing	Reader of it shall not be disgraced, when record of deeds shall be opened
82.	Declaring	God shall not reject his requisition who reads it.
83.	Defrauding	Reader of it in obligatory prayers will get salvation from hell.
84.	Sundering	Reader of it in obligatory prayers will get salvation from hell.
85.	Mansions	Reader of it in obligatory prayers, shall rise with Prophet.
86.	Morning	Reader of it in obligatory prayers, shall be (a) companion of Prophets.
87.	Most High	Angels shall ask him to enter through any gate of paradise, if he reads in obligatory and optional prayers.
88.	Overwhelm- ing	Reader of it will have to render easy accounting.

VIII

No: Surah Brief benefits on reading Quran

89. The Dawn Reader of it during 10 nights of Zilha shall be forgiven; read it in obligatory and voluntary prayers.
90. The City Reader of it shall avoid Divine Wrath.
91. The Sun Reader of it shall be testified by everyone; until he is admitted in paradise.
92. The Night Vide supra.
93. Morning Do.
94. Solace Do.
95. Fig. Reader of it gains safety and certainty.
96. Clot Reader of it (day or night) if he dies, shall be a martyr.
97. Power Reader of it in prayers will be forgiven of sins (better loudly).
98. The Clear-Proof Reader of it is exempt from Association.
99. Earthquake Reader of it in optional prayers saves self from quake.
100. Coursers Constant reader shall rise with Divine Light Ali.
101. The Calamity God shall make heavy his virtue, who reads it.
102. Worldly Amassing God shan't account for bounties of the world from him who reads it.
103. The Declining day Reader of it will end well.

IX

No.	Surah	Brief benefits on reading Quran
104.	Traducer	Reader of it in compulsory prayers will avoid poverty.
105.	Elephants	Reader of it will not be transformed ill.
106.	Winter	Reader of it will have a paradisal horse to take him to paradise.
107.	Sundry Kindness	Reader of it will be forgiven by God.
108.	Cistern	Reader of it will drink of Paradisal Founts.
109.	Disbelievers	Reader of it will avoid devil's influence.
110.	Success	Reader of it in obligatory and voluntary prayers will be given a success over enemy.
111.	Palm-fibre	Reader of it will not be among members of hell.
112.	Unity	Reader of it (1000) times in one day and night, shall see his destination before death.
113.	Day-break	Useful as amulets.
114.	Mankind.	Do.

APPENDIX B (PART B)

Ziarat-e-Jamia

The Visitor's address to Divine Lights, recalling Divine Attributes endowed on them, will serve the purpose here.

1. Peace be on you, O ye Ahlul-Bait of the Prophet, and seats of Divine Message, and holding receptive attributes of entertaining angels and Divine Inspirations, and mine of Divine Grace and Knowledge, and limit of Fortitude, foundation of Divine Knowledge and leadership of the people and patrons of Bounties; and origin of virtuous, and pillars of the benevolent, and commanders of the people and gatepillars of towns, and gates of faith and trustees of the Merciful, and lineage of prophets, and selection among messengers and choicest family (a) of the Providence. May Divine Grace and Bounty attend you.

2. Be peace on you, O ye Divine guides and Lights of knowledge for darkness (ignorance); banners of the virtuous, masters of intellect, leaders in reasoning, refuge of the public and inheritors of prophets and exalted examples, and inviters to virtues, Divine argument to the worldly and Eternal peoples may Divine Grace and Bounty attend you.

3. Be peace on you, O ye source of Declaration of God, and home of Divine Bounties and mine of Divine Philosophy and guards of Divine secrets, seat of Divine knowledge, and successors of Divine prophets and family (infallible) of Divine Prophets: may Divine peace be on the prophet and his family. May Divine Grace and Bounty attend you.

Be peace on you, O ye inviters to God, and proof positive of Divine Will, and steady in maintaining Divine Commands, and fulfilling Divine love and sincere in maintaining uniqueness and exponents of Divine Commands and restraints and dignified devotees, who neither transgress in words and action, but comply with His Commands. May Divine Grace and Bounty attend you.

4. Peace be on leaders to Divine invitation and leaders of guidance and leaders of friends and preventors from cistern enemies (of God) and trustees of Divine Text,

(a) where God addressed them as family, it is admissible

Divine Commands and Remainder of Divine Lights, selected and Divine Forces, Bench marks of Divine knowledge, and Divine argument and Divine ways, Divine Lights, Divine Proofs. May Divine Grace and Bounty attend you.

5. I testify, there is no other God, but He, having no partner, as He has evidenced for Self, and have testified the angels, and authorities in Divine knowledge of His creation, "that there is no other God but Allah, The Omnipotent and Wise; and I (further) testify, that Mohammad is His selected devotee and a chosen prophet, sent with guidance and right faith, so as to overpower all other faiths, (being tampered with; in course of time) although it may displease associates; and I further testify, that you are the learned leaders and guided immaculates, and dignified, nearest, pious, true, selected, supplicant to God, holding fast Divine Commands, acting as per His Will, being exalted with His Grace, selected knowingly for His knowledge, chosen for Divine secrets, and selected for His secrets and selecting out of His Benevolence, fortified with His Guidance, and specialised by His miracles, and selected of His Light and helped with His special Holy Spirit, and approved as His representative on earth, and demonstrated against His creatures and assistant to establish His kingdom and preserve His secrets and Depositor of His Knowledge and storage of His Wisdom and translator of His Revelation and pillars of His Uniquity, Witness against His creatures and banners to His creation and Light House of His Kingdom, having guarded you from trippings, and guarded you against temptations and purified you from deflement, and cleared you off the doubts. O ye (infallible) family of the prophet, cleansing you of everything. You magnified His glory and heightened His dignity and exalted His Benevolence and perpetuated His remembrance (Glorification) and confirmed His Covenant, strengthened bond of supplication unto Him and advised secretly and openly public to put faith in Him and invited them to His Way with Wisdom, and approved preaching, and sacrificed your life in gaining His Will, bearing patiently vicissitudes that followed in its wake, and keeping constant at prayers and paying tithe and advising on virtue, forbidding vice, crusading to the degree required, until you exposed His invitation, divulging His obligations, steadying His

Limits, proclaiming Religious Law in His Commands and establishing His Regulations and thus having treaded same through, won His Will and resigned yourself to His predestination, and confirmed with the preceding prophets; thus he, who turns away from you, is haughty; and it is necessary he should stick to you; and the remiss in your rights shall perish; and Truth is with you and in you, and from you, and to you and you are deserving of it; and mine and legacy of prophetship is with you and the resort of the people (on Judgment Day) shall be to you, and you are to take account of their deeds and decision of mighty affairs is with you, and Divine Commands (as Divine Lights) are pertaining to you; and resolution thereof in you, His text and miracles are with you; and His Commands are at your disposal. He who befriended you, verily befriended God; and he who was enimical to you was enimical to God; he who loved you, loved God; and he who bore malice unto you, verily did he bear malice to God; he who held steadfast to you, verily, did he hold steadfast to God; you are the mightiest way, and straight path, a witness on worldly deeds, and an Intercesor of Eternity and available Divine Mercy (for forgiveness of sins and admission to Paradise) and you are secret couplets and Preserved Trust, and Gate of Trial, wherewith the public have been tried; He who came to you attained salvation; and he who did not, was destroyed; to God, as you are inviting and guiding towards Him; you believe in Him, and supplicate Him, and act as per His Commands and preach to His Way and decide as per His Commands. Happy is he, who befriended you and ruined you he who bore malice to you and suffered who denied you (as a Divine Light) and misguided was he, who separated from you and successful was he, who adhered unto you; and safe was he, who sought your protection and immune was he, who verified you; and ghided was he, who adhered to you; Paradise was his home, who followed you; and hell his abode, who defied you; he is infidel, who denies you. and associate is he, who fights with you; he, who rejected you, shall have the lowest grade of hell. I testify these rights (of leadership, etc.) existed for you in the past, and continue for the remaining successors; and your souls, light, earth (pure) is of same (origin and species) pure and sanctified one by another, God created your Light placing it

high above on Arsh, adorning it therewith, until made it bounteous on us through you; and made your residence, giving Divine sanction to glorify His name therein and made us to pray God to shower mercy on you; and specialised your friendship for us, as a source of rectifying our (evil) nature and purifying our soul, thereby purifying us and expiation of our sins (by reverting to penance) so that we may be before Him, supplicants with your favour; and declaring Him, by verifying you as (authorised Divine Guides); thus God raised you to the highest grade of the honoured and residence of the closest (unto Him) and exalted grades of prophets, where did not attain the successors nor surpassed the surpassing; nor preceded the precedent, nor the ambitious succeeded (so far) in his ambition to attain it; so much so that neither was left (v) the closest angel, (2) nor a revealed apostle, (3) nor a righteous, (4) nor a martyr, (5) nor a Divine, (6) nor an ignorant, (7) nor a mean, (8) nor a noble, (9) nor a virtuous faithful, (10) nor a known rascal, (11) nor a proud tyrant, (12) nor a cursed devil, (13) nor a creature in between, but He acquainted them with mighty function of yours, and your highly dignified position and your mighty importance, and your complete enlightenment and your true posting and your steadfast situation and your exalted grade, and your position before Him, and your consideration for Him and speciality before Him, and nearness to Him. By my father and mother and soul and family, property and relations, I testify to God and hold you witness thereto, I am, verily a believer in you (with attributes delineated above) and in what you believe, denying your enemies and which you have denied of them being aware of your importance and misguidance of your opponents, friendly to him, who is friendly to you, indignant and enimical to your enemies; reconciling with him, who reconciles with you, and defying him, who defies you, verifying him, who verifies you; falsifying him, who falsifies you; obedient unto you, acknowledging your rights realising your grade, aware of your knowledge, sheltered self under your safety, recognising you; have believed in your reversion and verifying your coming in resurrection, awaiting issue of your commands, hoping to witness your rule, admitting your word and complying with your command, bringing myself under your care, I have visited

you, to secure your protection near your grave, seeking your intercession, by praying to God The Almighty and Glorious; and I seek Divine proximity through you, and have put your sake in front to gain my needs and wants, and this is my intention in all my condition and affairs; I believe in your secrets and exposed, in those present and absent, first and last, I have directed in all that, to you, and acknowledged therein with you; my heart is obedient to you, and my opinion is subordinate to your and my service is ever ready at your command, until God The Almighty establishes again His faith through you by reverting you then and brings you forth to vindicate justice, empowering you on earth. I am with you, verily with you and not with your enemy; having put faith in you, having befriended the last of you (to the same degree) as the first of you and I am away from your enemies (first and second) seeking help of God The Almighty and from their tyrannical devilish army Bani Umeyya (who tyrannised you) having disputed your rights and having extricated themselves from your Domination, and having deprived you of your heriditament, and having entertained doubt in your genuineness and having dissented from you, and from all those attached to, barring you, and from every leader except you, and from those, who invite to hell; may God keep me ever steady till my life under your Domination, and affection, and faith, befitting me to supplicating you and endowing your intercession on me, making me your best friend, obeying in whatever you have invited me, including me with those following in your footsteps and treading your way and with those guided by you, raising me with your group, reverting me in your resurrection, to avail of your sovereignty, getting honour under your safety and power in your age, thus cooling the eyes in near future; by seeing you exalted. May my father, mother, soul wife, property be sacrificed for you. He who intends to approach God, had better start with you; and he who realised His Uniquity followed you; and he who thought of Him, directed to you, making you friends; I am unable to admire you fully; neither can I attain the stage of your admiration, nor can I appreciate the extent of your worth; as you are selected Divine Lights and guides of the virtuous and Divine expositors, He started with you and ended with you. It rains on your account, and is sky ready

for your sake from falling on earth with His sanction, and He eliminates woe for your sake, drives out losses on your account and what was revealed unto His prophets is with you; and did His angels come to your forefather (Prophet) and did Gabriel come to Him on whom God endowed, what He did not endow on any of the worlds. Every greatness surrendered to your greatness; and were subdued all the haughty in due obedience to you, and your grandeur brought down all the tyrants, and everything was disgraced for you; and earth was enlightened with your Light, and those, who attained salvation, did succeed under your Domination and the way to Divine Will, lies in you; and Divine Wrath befalls on him, who disputes your Domination. May my father, mother, soul, wife and property be sacrificed for you. Your remembrance exists (say in prayers) where Divine Remembrance takes place; your names are of Divine names (as manifestation of His attributes). Your bodies buried as with others (but not alike); souls as with those of others and spirits likewise; and signs likewise and graves likewise. How sweet are your names, precious your souls, highest your importance, worthy your appreciation, fulfilling your promise, truest your pledge, light is your word; wisdom lies in your command; piety in your will, and virtue in your action, obligation is your habit, generous your disposition and rightecusness, truth and leniency in your position; Command and finality in your word; knowledge, forbearance and resoluteness in your opinion. If virtue can be quoted, you are the first and foundation, offshcot and mine, resort and termination thereof. May my father, mother, soul be sacrificed, how ca I admire your beauty and estimate glory of your trial? For your sake (1) did God extricate us from disgrace, and (2) eliminated our griefs, (3) set us free from valley of destruction and hell (by embracing Islam and love for Divine Lights). Mal my father, mother and soul be sacrificed for you, in maintaining your friendship; God taught us Banners of Religion, rectifying our worldly defects and through your attachment, was completed His (decisive) Word, bounties made mighty, gathered together the distracted; and through your attachment, was obligatory obedience unto Him admitted; and for you is obligatory on us to foster affection; and high grades and the selected pace (of intercession) and known place before God, The

Almighty and Mighty Honour and great importance and admissible intercession. O our Providence! we have put faith in what Thou hast revealed and followed the Prophet, write us down among the witnesses and distort not our heart after having guided it; and grant us from Thee mercy; verily Thou are mighty at granting. Glorious; is our Providence to fulfil His promise. O (12th) Divine Light! Verily between me and God The Almighty are sins, which cannot be resolved, except under your will; therefore I plead Him, who made you trustee of His secrets, and left to your care affairs of His creation and promised obedience to you, obedience unto Him, when time of forgiveness of my sins comes, be my intercessor, for verily, I am supplicant to you; he who obeyed you, verily obeyed God; and who sined against you, verily did he sin against God; and he who loved you, verily did he love God; and he who was enemical to you, verily he was enemical to God.

O my God! had I found intercession of any other being nearer to Thee, than that of Mohmmad and his immaculate family, the chosen pious leaders, I would certainly have made them my intercessors. For their sake, which Thou hast taken on Thee, I pray, you include me among those mercified groups with their intercession; for verily Thou art most Gracious of the Gracious, and send Thy mercy on Mohmmad and on his immaculate family and immense peace be on them. Enough is God as the Best Architect (of human destiny).

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said . . . "Nobody will overpower you today, while I am helping you", and when both groups faced each other, the Devil took to his heels and said, "I am away from you and what I am seeing you cannot see and I fear God, "and God is mighty at punishment."
(48) Part VI.

MORAL:—

- (1) Face infidels with courage remembering God intensely to keep your acts on straight path; to help you amidst trial and patience.
- (2) Avoid devil's dupes and misgivings making your strut on your apparent strength and false promises, which all are under Divine Control.

Remember that time, when hypocrites and those people who had a disease were telling in favour of faithful that their religion has deceived them; and "If anybody will trust in God, God is Almighty and Wise." (49). Alas! If you will see, when death angels take out the souls of infidels, and be striking on their faces and backs, telling them to taste punishment of partition of soul (50). This reward is due to your deeds, done by your hands and God is not unjust to His creatures (51). Alike Pharoah's followers and those who preceded them, they falsified the proofs in miracles of God and God arrested them in lieu of their sins; of course God is mighty at punishment (52). It is for this, that God does not change His Bounties endowed on a community, until and unless, it may not change its character, (obedient) of course God is All hearing and All knowing (53). Alike Pharoah's followers and those who preceded them, they falsified their God's couplets and We destroyed them for their sins; and drowned the followers of Pharoah and they were all disobedient (54). Of course, those men are the worst animals before God, who became infidels and do not put faith unto God

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(55). Those, who promised you and then breached their promise, every time, and do not fear God (56). Therefore if you overpower them in the fight, you will disperse those, who assist them so that they may remember (57). If you hesitate, the sect would breach the pact with you, you can, on similar lines treat them by breaching the pact. Of course God does not like those who are not honest in maintaining a pact (58) Part VII.

- (1) Trusting God, involves patience, to satisfy God. The faithful are capable of being assisted against their enemies hypocrites who will realise how patient faith brings an ultimate reward from God.
- (2) God never exchanges His Bounties on His creatures, until and unless latter for want of thanklessness, or disobedience deserve to be deprived of them.
- (3) God considers those Creatures worst, who pretend to believe and go on making and breaking promises with regard to obeying His commands for which He suggests to His Prophets to set up a lesson by severe punishment.

And those who became infidels must not think that they surpassed "US" and certainly they cannot render "US" helpless (59). And amass sinews of war and power, which, you can provide with as much cavalry you can maintain; keep them ready to face infidels; with which you can frighten God's enemy, and your enemies and besides them, you can frighten other people and whom you don't know but God knows them better and whatever you are spending for sake of God, you will be rewarded wholly and there will be no loss to you (60). If they will submit to Truce you also concede to it; and trust in God, of course, He is All Hearing and All Knowing (61). If

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they would like to deceive you, God is enough for you; He is, who helped you with His support of angels and the faithful (62). And produced love in their hearts; if you had spent all of earth, you could not have produced love in their hearts; but God produced love in their hearts, of course He is Mighty and Wise (63). O Prophet God is sufficient for you and among the faithful, those that follow you (64) Para VIII.

MORAL:—

- (1) Chance given to infidels to rectify, must not lead them to believe, they have defeated Divine Designs.
- (2) Maintenance of a standing army, duly financed is necessary to produce an awe in enemy (although Divine Help is really active and effective) and all what you spend for sake of God will not be voided.
- (3) Do not necessarily pursue fighting course; if they sue peace you also give in; and if they play a game, trust in God whose Help is real as you have seen in Badar. This is for the Prophet as a Divine Light who alone in such time is empowered to make a crusade; and God has power to control human hearts; whereby without warning, he can subdue hearts of enemies, who cannot otherwise be won over. Islam is not a militant faith in the world of trial; though it has to fight in self-defence under sanction of Divine Light.

O Prophet stir up the faithful to the fight; if there will be twenty patient among you, they will overpower the two hundred infidels and if there will be hundred, they will overpower one thousand infidels; it is why because infidels are those who do

"I pray protection of God, from Fire of Hell, from injury of infidels, from Divine Wrath. Real honour is for God, Prophet and the faithful."

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not understand anything (65). Now God has relaxed in your matter by reducing (the multiple factor to 20 per cent) and know that among you there are weak; therefore if there will be hundred patient among you, they will overpower the two hundred infidels and if there will be thousand they will overpower two thousand under Divine commands, and God is with the patient (66). It is not right for the Prophet when he gets infidel prisoners until he kills them; you are desirous of worldly gains and God wants Eternity for you, God is Mighty and Wise. (67) If God had not written out in His record, i.e., legalised ransom being discretionary to Prophet verily, you would have been punished severely for what you have advised Prophet to prefer ransom to killing captives (68). And now enjoy what you have taken in the ransom amount, as lawful and pure and fear God and of course God is great at forgiveness and granting Mercy (69) Para IX.

MORAL:—

God commands Prophet to stir up the faithful to face infidels and promises success as 10 : 1 and finding some among them not steady relaxes the ratio to 2 : 1 if they bear patiently, Prophet, as per Divine commands wipes off infidels by killing them when they are taken prisoners but the weak faithful want to liberate them on ransom i.e., by accepting worldly profits out of them: had it not been recorded with God, legal, acts of such weak faithful — they would have been long before severally punished; therefore He permits ransom as pure and legal in crusade, leaving it to the discretion of the Prophet. Abbas, Prophet's uncle is released on ransom and embraces faith.

O Prophet, tell those Prisoners, who are in your hands, if God will find any kind of virtue in their hearts, what is taken from them, He will grant better than that; and will forgive their sins; of course, God

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is Mighty at Forgiveness and granting Mercy (70). If they are bent upon being dishonest to you, as they did in the past to God, and upon which He made you over-power them; and God is All Knowing and Wise (71). Those are worthy of praise, who embraced with, who fled with Prophet from Mecca to Madina, and fought at risk of their property and lives for the sake of God, and those gave shelter and helped emigrants. are friends with one another; and those who embraced faith but did not flee, you have no responsibility to guard them, till they fled and (left Mecca their home for Medina) if they thus asked help from you in religion (by fleeing) you will have to protect them, except against sect with whom you have contracted a pact God is all seeing what you are doing. (72). And those, who became infidels, they are assistants of one another; and if you will not act according to Our Commandments, there will be a great revolution on earth and lead to world war (73). They are the true faithful who embraced faith who fled and participated in Crusade for sake of God and who gave shelter and assisted them (74). And those who embraced faith later, and fled and in company with you they fought against infidels, are counted with you, and relatives, as heirs to the proper ties of one another some are superior to other, by nearness according to the commands of God in text, of course, God is All Knowing (75) Para X.

SURAH PENANCE IX

"I pray protection of God, from Fire of Hell, from injury of Infidels, from Divine Wrath. Real Honour is for God, His Prophet and the faithful.

God and Prophet are exempt from that treaty which you contracted with infidels (1). Therefore, O infidel! walk (safely) for four months, across the country, and think it that you are not in any way going to constrain God, and God is sure to degrade

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the infidels (2). There is a general notification to all men from God and His Prophet on the day of the largest pilgrimage to Mecca, that God and His Prophet are exempt from Protecting infidels; if you will repent again, it is better for you; and if you turn round, you better note, that you are not going to constrain God and your Prophet; give the infidels the news of Great wrath (3). Excepting those of associators with whom you have contracted a treaty, and who have not breached it, by helping your enemy against you; till it's period of expiry, of course God approves the virtuous (4). And when the period of Holy Months expires, slay the infidels, wherever you find them; and arrest them and confine them; and hide yourself in every valley, to seize them till they repent and pray and give tithe; then open the way; of course, God is mighty at forgiveness and granting Mercy 6). If anybody, among infidels, will seek your shelter, you give him, so that he may listen to the word of God and send him to his home; it is because these persons are a sect, not knowing anything (6). Para (I). How can responsibility lie on God and His Prophet, on behalf of association, except those, who contracted a pact near the Holy sanctuary; therefore you keep the convent till they keep up to it; of course God approves the virtuous. (7) How can it be a reliable pact when they overpower you, they neither have regard to your relationship nor to the pact; they only want to please you orally and their hearts are turned against you and most of them are disobedient. (8) They accept bribe by misinterpreting God's couplets and stop people from His path; of course, it is a very bad policy which they are following. (9) They will neither regard relationship nor terms of their treaty to the faithful; They are great transgressors. (10) If they again repent and go on praying and paying tithe, they are your brethren in religion; and We describe Our couplets openly, before them, who have knowledge. (11) If they will breach their vows after contracting them, and taunt

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you for religion, you also will kill infidels' leaders; so that they abstain; of course they do not hold bond of safety from you. (12) Don't you fight against the sect, who breached their treaties and who made up their minds to drive the Prophet and who started fight against you; are you fearing them? If you are faithful, Know God deserves first, that you fear Him. (13) You fight against them, and God will cast on them wrath, at you hands and will degrade them and He will help you against them and He will console the hearts of the faithful (14). And will remove the grudge of their hearts and will accept the penance of these, whom He wants and God is All Knowing and Wise. (15) Have you thought, that you would be left off, though He has not (a) tested yet, integrity of you; those who have participated in crusade, and that except God and His Prophet and the faithful, you have accepted any one in confidence. And with what you are doing; God is acquainted. (16) It is not permissible for infidels to occupy a mosque of God, when they have given evidence of their infidelity; They are those whose deeds are voided; they will be always live in Hell (17). They alone are competent to occupy the Holy sanctuary who have faith in God and in the day of judgement, and pray regularly and pay tithe and not fear anybody except God. It is hoped of them, that they might be guided. (18) Have you equalised those, who give water to pilgrims and frequent the mosque, with those who fought in a crusade for the sake of God? They are not equal before God and God does not guide the disobedient (19). Those have highest (b) grade before

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16. (a) Simple participation in crusade is not enough, but integrity of your secret cabal is to be examined whether it proves you for God and Prophet or against them.

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God who embraced faith, fled, and fought crusade in name of God, with property, and life; they are to attain salvation (20). Their Providence gives them tidings of mercy, of His will, and of Paradise (21). where in they shall ever remain. Verily they have got very great reward before God (22). O Believers don't welcome your faithers, your brothers if they approve infidelity in preference to the faithful, and and those who approve them, are really disobedient (23). Tell them, if their fathers, sons, brothers, wives and relations, and property they have collected, and the business the loss of which they are afraid, and buildings built to their choice, are dearer to them than God, Prophet and Participation in crusade, for God's sake, await the period of arrival of death-angel; and certainly God does not guide the disobedient (24) Para III. Of course, God helped you on many occasions, and especially on the battle field of Hunain, when a large army of yours made you over-confident; which afterwards proved of no use, and in spite of extensive field at your command, you were narrowed down; then you fled (25). Then God consoled His Prophet and truly faithful; and sent such an army, whom you had never seen and punished infidels which they thus deserved (26). Thy God is at liberty to accept penance (b) of whom so ever He likes and God is Almighty at forgivance and granting Mercy (27). O Believers! "it is nothing but associaters are impure, therefore, they shan't enter the Holy

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20. (b) Who can deserve this except Ali; a Divine Light and one in 1,000 of Prophet's companions like Hamza, Jaffer Tayar, Abu Dajjana.
25. (a) How many companions of Prophet fled? Can they fall within narrow margin of the faithful? And for flight from crusade punishment is Hell in Eternity.
27. (b) After death that is when they die on battlefield which would be their penance.

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sanctuary of Mecca, after this year; if you are afraid of starvation, later on, if God wills, He will make you independent of them, by His grace and Mercy, by opening other markets; of course, God is Almighty at Knowledge and Wise" (28). Among them, are those who have received revealed books, who do not believe in God and day of judgement and do not illegalise, what God and His Prophet have made unlawful and do not accept Islam as true religion; you go on fighting with them so long as they do not give income tax by being disgraced (29) Part IX.

MORAL:—

- (1) God dislikes dishonesty on the part of an infidel prisoner; hence honest confession will lead to restoration of lost property and the endowments, provided, they embraced faith, forgiving their sins; where as instance on past practice will lead to Divine Policy of Punishment, besides dispense of justice, as He is Almighty and Omniscient; none can prevent Him from His Disgrace.
- (2) God has graded the faithful, as per their merits; Those who fled from Mecca to Madina, at cost of loss of property and relations and fought for love of God and Prophet at cost of their life have the highest grade (who can equalise with Ali?) he slept on Prophet's bed, when latter fled and later, on the battle fields. God gave an evidence, by granting Zulfikar, and honour of La Fata-Illah-Ali, simple embracing faith, without flight, counts for nothing; and Prophet cannot hold out such faithful, responsibility to save their lives.
- (3) God warns the faithful, that associators

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about you are friends with one another and be on your guard not to wage a war with them, unless you are equally prepared; else it will ultimately result in the world war, spch is the state now also (Refer to 73 of previous Surah).

- (4) Before revelation of Divine commands re: Heirs, Emigrants and Shelterers, were heirs of one another; and this order was later superceded, except Ali, being a Divine Light.
- (5) God, through Ali, on largest pilgrimage. declared associators, after lapse of 4 holy months, as open enemies of God; not to approach Holy Sanctuary of Mecca, subject to imprisonment and killing; save these, who sought shelter, and listened to God's commands and followed the faithful, in prayers and payment of tithe; when they would be alike brethren, barring these, with when period of convention had not expired, and have not breached it, any way, by aiding Muslim Enemies against Muslims; whereas those who have neither considerations for blood relationship, nor maintenance of terms of treaty and are bent on driving out the Prophet, be not afraid of them rather fear Me. as I am more deserving of it. And He will and you by killing them at your hands, and sending them to Hell, thus consoling the faithful thereby.
- (6) God is not going to admit the faithful to paradise, on their simple embracing faith of Islam, without giving a practical successful test to which, He will subject them by participation in crusade at cost of life and property and see if they fear anybody

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more than Him, and bear an affection to their father, sons, wives and relations, if they are infidels or plot against God and Prophet in defeating them, in spite of convent of of Gadir-i-Khum.

- (7) God has decided infidels shall not enter or approach holy sanctuary of Mecca although they used to set up markets of food provisions. God promises to make this arrangements in future and today Mecca holds the highest market in the world, during pilgrimage; how fully Divine provision has been fulfilled, and there is no anxiety for starvation of residents of Mecca or the Pilgrims. This is also the case for pilgrims visiting shrines of holy Immaculates.

And the jews claimed that Ezra was the son of God; and the Christian claimed Messiah was the son of God; these are statements of their own making; they are talking alike their preceeding infidels; be they dammed, where are they being misled! (30) Leaving God aside, they have admitted learned men and hermits and Messiah son of Mary their Gods: and Messiah did not say so; except to worship God as one (Almighty); there is no other God except God, the Almighty, pure is He with what they associate others (31). They desire to put down the Divine lights (religious leaders) with elections of their own and God dislikes it, which He shall fulfil, though infidels disliket it (32). It is He alone who sent His Prophet duly guided and the right faith so as to overpower other (mutilated) religions although associators dislike it (33). O Believers most of the learned and hermits swallow men's property on false grounds, preventing them from right path; and those who treasure gold and silver, without spending on God's path; be given tidings of intense punishment (36). That day, they will be melted down in

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Hellish fire, with which shall, they be branded in their cheeks, their sides and backs, saying "this is your treasure, you reserved for self, hence taste what you treasured up (35). Verily the calender before God, in His text, consists of twelve months ever since creation of Heavens and earth, of which, four months are holy; this is plain and simple; do not be disobedient in this matter; and fight unitedly against associators as they do against you and know of course, God is with the virtuous (36). It is nothing, but deferring of holy months is transgression due to infidelity of infidels; to gain their booty in warfare, whereby they are further misled in misguidance; they legalise warfare in one year and illegalise in the other; so that they may fulfil the number of holy months in a year fixed by God; they legalise what is illegalised by God; their evil acts have been eulogised to them and God does not guide the infidels (37) Para V..

MORAL:—

In this para, is a prognostication of coming of twelfth Light in future when he wil put down all religions, except Islam and is Resurrection of Christian faith, actually Jesus will follow 12th Divine Light and periods thereof will vary.

This was the first (schism) novelty in religions —whereby a holy month was made legal to fight for them and the other was rendered holy to suit personal choice and complete the number of holy months; schisms are disliked in Islam and have been the cause of decay; crusade against Divine Light was legalised by the so-called Muslims. when this month was deemed illegal for fight even by the infidels.

Oo Believers! "what's up with you!" while you are asked to march on to Divine path, you find it hard to do so on Earth; you prefer worldly life to

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eternity; although worldly life, as compared to eternity is trifling (38). If you do not go out with a view to participating in crusade, God shall severely punish you and shall create, others after destroying you, and you will not be able to do wrong to Him any way; because God is Omnipotent (39). If you do not help the Prophet, verily He helped Him, when He removed him from Mecca, (flight of Mecca) to save from cruel hands of infidels from injury of infidels when two of them Prophet and his impatient companion had hidden in a cave (sur) when Prophet's companion was consoled by Prophet not to lament by losing patience, as certainly, God was with them and then God sent upon Prophet consolation; and assisted him with an invisible army of spider and bird covering the cave thus rendering attempts of infidels ineffective, and thls establishing Divine Government, which proved successful over Pagan tactics; and God is Mighty and Wise (40). Come out with little or more armour what ever avail; participate in crusade with your property and life for God's sake; this is better for you if you have common sense (41). If the battle field was near, and the journey comfortable, they would have followed you; but the distance proved hard for them, and they began to swear falsely by God; saying "if we had strength, we would have come out with you".. They have destroyed themselves by false swearing, as God knows they are liars (42) Para VI.

MORAL:—

In this para, God describes, how idle and unwilling were his (Prophet's) companions to participate in crusade; when the question of hot season and distance, without appreciable gift of booty, came to their consideration; where as God says, their sacrifice in crusade will lead them to paradise, of which, they are unaware, whereas pretenders will suffer both ways for having apparently accompanied Prophet with a

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view to getting booty and losing life will get Hell; owing to Evil intentions and by pleading false excuses on false oaths, some of them kept away from accompanying and were exposed by God for this is an anecdote of "cave of sur" where Abu Baker who followed Prophet, unarmed, against his (Prophet's) will, practically with no good intentions; and when the enemy could not further trace Prophet's cave, he was grieved at the event. His faithfully following Prophet to Madina, when seeing enemies had approached and asking Prophet to keep him in front to save his life, in preference to Prophet's is clear proof of his being unfaithful and later when he was kept in front and Prophet seeing the enemy, warned them to desist from giving them chase, failing which, he would command earth to seize them. The ground burst open and persecutors started sinking, and cried for help embracing faith, on seeing this miracle. The leader tore a piece of his turban and made a banner to march in honour of the Prophet proceeding to Madina.

Right all, God forgave you! Why did you permit them to stay away from crusade? Else it would have been clear to you, who are sincere and who otherwise (43). Those who believe in God and day of judgement do not ask permission to participate in crusade with property and life; and God is acquainted with the virtuous (44). Only those who ask, who do not believe in God and day of judgement and their hearts are diseased in which they are rolling in suspicion (45). Had they any intention to come out, they would have prepared for it, but God disliked their preparation; so He turned them stupified and asked them to lag behind as lags (46). Had they come out with you, they would not have done anything except fanning dis-affection; and creating discontent; and still with you, there are some of them and God is fully acquainted with the disobedient (47). They had already spread discontent before; and want-

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ed to upset your scheme of affairs; when truth appeared to them and God over-powered which they disliked (48). And someone among them prays permission, not to force him to distress by participating in crusade; beware they are already landed in distress and Hell has already surrounded the infidels (49). They feel sorry, if success attends you; and if, you are involved in calamity, they say "we had realised its results from before" and turned away in pleasure (50). You tell them, "that nothing shall occur, except what God has destined for us, He is Our Lord"; and the faithful should depend upon God (51). Tell them that what! are you waiting to see one of the two bounties attend on us, i.e., "either we get booty by killing or get paradise being slain as martyrs" and we also are waiting to see God punishes you (1) "by sending you to Hell after death or getting you killed by us at His or at Our hands" better you wait we are also waiting of course with you (52). Say spend in name of God wililngly or unwillingly; it shall not be accepted from you, because you are a disobedient sect (53). Nothing prevents acceptance of their spending, except they became infidels to God and Prophet and do not say prayers, except under sloth and threat; and do not spend, except when compelled (54) do not you get surprised with "their property and children", it is nothing but God desires to punish them in this world and force out their souls; for they are infidels (55). They swear, that they are with you; they are no more with you; rather they are a coward sect (56). Had they got any protection or a cave or a hiding place, they would have rushed towards it (57). And some of them find fault with your charity; and if you pay them, they are glad; and if you do not pay them, they get enraged (58). Had they been pleased with what God and His Prophet granted them, and had they said "God is enough for us", "God out of His grace, and His Prophet would grant us; "certainly we are attachey to God (59) Para VII. This entire para has depicted

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full characteristics of hypocrites.

MORAL:—

(1) God wanted the actions of hypocrites had been manifested as "Abdulla Ibne Ubi" in 'Ohod' refused to get out of Madina on Prophet's suggestion; and proved his hypocrisy; if he had refused them permission not to accompany him to Tubuk against Greece being hot summer it would have been better). Thus God says, those despite capability, asked their prophet to keep themselves away from crusade, are worldly hypocrites, who do not spend in name of God, except under threat; nor are sincere in praying but sluggish; nor do they like the faithful doing charity. Thus God leaves them to get stupified, when they are insincere in their intentions. Their job is to fan disaffection and discontent, whereby to upset Prophet's plans; they have, by such actions, rendered themselves condemned to Hell; their apparent actions being rendered null and void; they are not pleased to see success attending you; and are bragging; if you are subjected to Divine trial, which, in case of faithful, either leads to worldly prosperity, or eternal paradise; and in case of infidels and hypocrites is worldly destruction or eternal condemnation by loss of life or going to Hell. The faithful should believe, whatever of calamity, under trial, he is destined, he is bound to face with cheer and patience; where in is a proof of faith and a certificate of his having passed Divine test; and excess of property and children, with hypocrites, should not be a cause of anxiety for them as it is a forecast for coming disasters, when their property will be wasted by their children and they shall meet terrible pangs of death at hands of death angel. In time of severe trials of crusade, if they had accompanied, they would have hidden themselves, as did his (Prophet's) apparent close companions in 'Ohad' who used to be in Cabal frequently, where as 'Ali' was alone fighting against infidels with Zulfikar, and Prophet had lost two of his teeth having fallen in a pit, under (Gabriel's Protection);

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they are ready to recover booty and feel sad at not receiving it; suspicion and not certainty rues them. Compare notes on Couplet (13 a) on Crown Lands.

It is nothing, but that, the tithe is the right of the (1) poor, (2) helpless, (3) tax collector and (4) whose hearts are to be tended to religion, (5) setting free the prisoner, (6) liquidating debts of debtors, (7) and in preparation for crusade, (8) and those who go on pilgrimage; this is fixed by God and get stranded; and God is knowing and wise (6). And amongst them are those, they say, "the Prophet has wide ears"; and this grieves the Prophet; you tell them "the ears are good for you"; for he complies with God's commands and listens to the faithful and are a mercy to the faithful amongst you; and those who grieve the Prophet have intense punishment for them before God (61). They swear by God, they are faithful, so that you may be pleased with them; whereas, God and His Prophet are more entitled, that they should please them by their sincerity, if they are faithful (62). Did they not understand so much, that he who disobeys God and Prophet is certainly to be condemned to Hell wherein shall he permanently live? This is a great disgrace (63). They are afraid, that a chapter be revealed, regarding them, exposing what is in their hearts; tell them you play mischief and God shall verily expose it (64). If you ask them they will say that they were doing nothing but they were (a) discussing among themselves; Tell them what! about God, His couplets and His Prophet you were humbugging! (65).

Don't put forth lame excuses after embracing faith unto 'Me' you proved yourself an apostate; if we forgive a group amongst you for his penance (b), shall we certainly punish the rest for they were really criminals (66) Para VIII.

MORAL:—

God has specified distribution of tithe after col-

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lection among (1) the poor, (2) helpless, (3) collectors, (4) ignorant hearts, (5) franchise, (6) liquidating debts, (7) crusade and (8) way farers in path of God; then further characteristics of hypocrites are delineated. Their suspicion after embracing faith, and their secrets being oozed out, to their Prophet, through the faithful and God, whereto naturally the Prophet should listen, and comply with commands respectively; God threatens these hypocrites with the hellish punishment for offending his Prophet; their plotting to murder the Prophet, on his return from Tabuk, brought about Divine indignation, besides their false pleading to say they are faithful; who, unless are repentent sincerely shall certainly be punished. Divine Philosophy in not punishing the hypocrites in life time of the Prophet lay in the fact the public at large will agitate by propagating the Prophet utilises their services and kills them when indignant, without realising Prophet's cause for indignation is Divine wrath.

Hypocrites men and women are friends to one another suggest evil and prevent good; and are miserly; they do not bear God in view; and God shall forget them in eternity by not rewarding them at all: verily hypocrites are ill-natured (67). God has promised hypocrites men and women and infidels lowest grade of Hell, wherein they shall ever abide; that is the reward; God has cursed them and for them is intense punishment (68). Like those, who preceded you, who were stronger than you in might, and most of them superior to you, in property and children; they enjoyed their share, as you also enjoy yours as they did theirs before you; and gossip as they gossiped; their acts are voided in world and eternity and they are the sufferers (69). Has not the news of their predecessors, like sects of Noh, Aad, Thamud and Abraham and residents of Midian and men of perverted villages come to you? Their prophets came with miracles to warn them against sins therefore

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God did not tyrannise them, rather they brought themselves to ruin (70). And the faithful men and women are friendly to one another; suggest virtue and prevent vices; are constant at prayers and payment of tithe; obeying God and His Prophet they shall have Divine mercy; of course, God is mighty and wise (71). God has promised faithful men and women paradise wherein flow canals and wherein, they shall ever reside having fine palaces in paradises of Eden, the highest grade, and 'Divine will' greatest of all and this is a mighty success (72) Para IX.

MORAL:—

God has acquainted us with men of equal minds, 'enlightened or darkened' go together; vicious go with ill natured and virtuous with good natured; and likewise is Hell of lowest grade for hypocrites and paradise of highest grade for the faithful, helping one another in virtues, and barring them from vices.

.... (a) O Ye Prophet! fight against infidels in company of hypocrites exhorting them; their destination is Hell; a horrible resort (73). They defend, by swearing falsely by God; and they did not say verily they made a statement of infidelity and after embracing Islam, they turned (b) infidels and resolved what they could not do; and they turned against God and His Prophet because they were enriched out of Divine grace, by getting large booties making them independent of their original profession; instead of being grateful to God and Prophet. If they did penance, it is good for them; and if they turned back, shall God punish them severely in this world (c) and in Eternity when they shall find none to sympathise with them and assist them on earth (74). Among them, some promised to God, if he was provided out of Divine grace, he would do charity and be virtuous (75). And when God showered wealth on him, out of Grace, he became a miser and turned back and began to question (the validity) of (the demand to

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pay religious tax) (76). Whereupon 'We' created hypocrisy in his hearts til the day he shall meet "Us" to answer God for having breached the promise and for having told lies (77). What! do they not know, their secrets and open versions are known to God, Who is knowing secrets of secrets? (78). Those who impute those faithful, who willingly pay tithe and those who do not have (any income) except earned by dint of labour, they laugh at them; God shall laugh at them, on day of reckoning when they shall have intense punishment (79). Whether you pray forgiveness for them or not; even if you do seventy times, shall never God forgive them; this is because they became infidels before God and His Prophet and God does not guide a vicious sect (80) Para X.

MORAL:—

(a) God has commanded waging of war against infidels in company of hypocrites (so long these hypocrites openly did not enter into war with Prophet and for reasons given heretofore) and as Prophet, in his life time, did not wage war with hypocrites and as Prophet had said, in favour of Ali, "Your fight is my fight" and in favour of Hussain, in similar terms and both these immaculates Divine Lights, after passing away of the Prophet, had to fight against Kufis and Shamy Muslims who were hypocrites, alike infidels, having actually faced their religious leaders. They, (Ali and his son Hussain) thus fulfilled Prophet's trust, being his true Khalifas.

(b) This is exposed by God, when Ali was made Prophet's successor in Valley of Khum; seven of hypocrites viz., (1) Abu Baker, (2) Omer, (3) Abdur Rahman Ibne Auf, (4) Saad Ibne Abivakas, (5) Abu Obaid Ibne Jarrah, (6) Salim Maula, (7) Ibne Hazifa, Ibne Abi Shoeba, swore in Holy Sanctuary at Mecca, they would not let Khilafat go to Hashamite dynasty;

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and later they plotted to kill Prophet, on his return, from Tabuk in the Valley of Akbah; and this private talk, was revealed by God to the Prophet who called upon them to explain; and they denied it.

(c) This is a case of how love for power and wealth converts man into a Hypocrite who shall never be forgiven, if he dies so.

The lags are pleased at sitting behind in their places by disobeying Prophet and disliking to participate in crusade with property and life and they advise others not to go in summer on battle field; say heat of Hell is hotter than the heat of the summer, would! you had known (81). Laugh little and weep more as a result of your actions (82). If God returns you a group of these hypocrites who will ask a permission (in future) to accompany you, tell them please, don't accompany me at all, and don't fight against the enemy with me; you were pleased to lag (when last I went to Tabuk) so be with the lags (83). (O, Ye Prophet); don't pray forgiveness for any of them if he dies, do not stand before his grave praying forgiveness) verily they had displeased God and His Prophet and they have died a death of the disobedient. Don't be surprised at the property and children, (of these hypocrites) it is nothing but God desires punishment at their hands of property and children, for not having spent in name of God in this world and remove their souls, while they are infidels (85). And when a chapter (Surah) is revealed to you demanding belief in God and participation in crusade with His Prophet, the rich among them pray permission from you to leave them and be with the lags (86). They have been pleased to be with the lags and their hearts have been sealed on account of which, they don't understand. (87). But the Prophet and the faithful with him who have participated therein with property and life for them, are bounties and they are to attain salvation (88). God has equipped paradise

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for them beneath which flow canals wherein they shall ever abide and this is a mighty success (89) Para XI.

MORAL:—

God reminds faithful, hypocrites all (specially lags) to laugh less in this world and weep more due to sins they have committed; as there will be no time after death to undo evil thereof; so every one, wise of his future life, should be busy in undoing wrong, rectifying self and amassing virtues for future journey, which is destined for every one. These hypocrites, when they will see, battle is near at hand, and a promise of large booty is foretold, they would accompany or desire to accompany and God has refused permission to them on such occasions.

This is an illegal and unfair intention, for which they will be held up in future. Prophet was asked not to pray forgiveness for hypocrites, so he never prayed or uttered a couplet leading to forgiveness of the deceased, if he was an hypocrite.

And of the Baduins, who come to you to take permission to lag and be with the liars who lied before God and the Prophet, intense punishment shall be meted out to them who proved infidels (90). Neither on the weak, the sick nor on those who cannot afford anything, is any objection, provided, they are well-wisher of God and His Prophet; the virtuous are not to blame, and God is forgiving and merciful (91). Nor on those who came to you with this request, you arrange equipment for them; and you told them: "I have none to spare you", when they went away with tears into their eyes, out of grief, having none to sacrifice, in the name of God (92). Only those are to blame, who request permission although rich, but desire to lag with the lag, God had sealed their hearts, of which they are unaware (93). They will plead on your return from war, you say "I am not going to accept your lame excuse; for God has already

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informed me about you and shortly, shall your actions be witnessed by God and His Prophet and you will be presented before knower of "secrets and open" when "He" will inform you of your acts (94). Shortly shall they swear, on your return, you be pleased with them; you turn your face away from them; they are unholy creatures and their destination is Hell, (which is) their due reward for their actions (95). They swear, that you be pleased with them; and if you are pleased with them, certainly is not God going to be pleased with a disobedient sect (96). The Beduins are infidels and hypocrites in the highest degree; and they deserve not to be informed, what command God has revealed unto His Prophet; and God is Omnipotent and Wise (97). Among Beduins are some who consider what they spend, in name of God, as tax; and they are awaiting the calamity to fall on you; fatal calamity shall fall on them; God is Hearing and Seeing (98). And among Beduins are those, who believe in God and day of reckoning; and what they spend in name of God, they take it to attain Divine proximity, and Prophet's blessing; beware, it will be the cause of Divine proximity and God shall soon admit them within His Mercy. Verily God is forgiving and Merciful (99) Para XII.

MORAL:—

God describes the three classes of Baduins of Arabia, during Prophet's regime:—

- (1) Who lagged to participate in crusade and became infidels to besit Divine punishment by telling falsehood, before God and His Prophet.
- (2) Others considered payment of tithe, as tax and awaited Divine Disaster on His Prophet.

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- (3) Are faithful seeking therein (payment of tithe) Divine Proximity and Prophet's blessings. He then exonerates — the weak, the sick, and the poor, who have no resources to accompany long journey to undertake for crusade.
- (4) He lays blame on the rich, who intentionally avoid crusade for luxurious living of the world to put forth lame excuse and then swear falsely to please the Prophet, who even if he was pleased, God would never be pleased with them.
- (5) They wanted to fan sedition, during absence of Prophet of going to Tabuk. So, Prophet, to subdue these rebels, he left Ali behind him at Madina. The hypocrites seizing this opportunity propagated false propaganda against Ali, that Prophet was displeased with Ali, and that was the reason why he did not take him with himself. Ali went to Prophet, to declare what the insurgents had in view, when the Prophet said, "Ali, your position near me is that of Aaron to Moses, except that, the Prophetship ends with me, under Divine Wisdom.
- (6) All our acts are presented before God, Prophet and other Divine Lights, his successors; this should be carefully borne in mind by every faithful and avoid unlawful and advise and support the right cause against false, however mighty it be.

And God is pleased firstly with the foremost Emigrants of Mecca (provided they adhere till death to faith, and did not plot against him, (Prophet) by remaining with him in name, and participating nominally in Crusade, watching surreptitiously Prophet's

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movements especially when he used to be in closet with Ali, and Ansars (assistants to refugees) of Madina and lastly, who followed him in virtues; and they are pleased with God; Who has equipped for them paradise, beneath which, flow canals, wherein, shall they ever abide; and this is a mighty success (100).

And about you, are Arab Baduins hypocrites, and also among City of Madina, who are steady on hypocrisy; you do not know We know them; so, shall We doubly punish them (once during death, at partition of soul and secondly in grave — the interim period, before resurrection — this has been fully realised in version of Divine Lights); then they shall revert to intense punishment (on day of judgement (101). And there are some, who have mixed virtues and vices, of which, they are cognizant, (they are not hypocrites however) shortly shall God forgive them, due to their repentance (as Abu Lubaba, who did not proceed to crusade and later tied himself to the pillar of the mosque of Madina, until the Prophet, under Divine Commands freed him) verily God is forgiving and Merciful (102). Accept their tithe on property and purificate them, and thus absolve them, and pray forgiveness for them, as your praying is a source of relief (to their heart) and God is Hearing and Knowing (103). (This brought about tithe on (1) silver, (2) gold, (3) camel, (4) cow, (5) goat, (6) corn, (7) cereal, (e.g., wheat, millet etc.) and fruits dried and fresh grapes). Do they not know, verily God is He, Who accepts penance (if performed duly) of His creatures, and accepts charity; and verily God is acceptor of penance and Merciful (104). Tell them to act virtuously, God, His Prophet and the faithful (Divine Lights) shall see them and you shall revert, on to knower of secrets and open, when He will acquaint you with your deeds (105). And of them, there are some, awaiting decision of God, asking whether, they will be punished by Him or led to accept-

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ance of their penance; God is all Knowing and Wise (106). And those who (hypocrites of Quba) planned a mosque, with infidel intentions of injuring (Islam) by causing a faction and barring men from following right way awaiting misguidance (of Abu Amar) who entered in field against God and His Prophet (in Ohod and Honain) previously; and although they would swear hard they have no other intentions, except sincere (to serve Islam), but God witnesses they are damned liars (107). Don't stop there in ever; the mosque, which is initially founded on piety deserves that you should pray therein; for there are men who love and desire to be purificated and God loves the purificators (108). Is he, who has founded his faith on Divine Awe and Will, not preferable to one, whose faith is founded on the bank of a river, likely to be destroyed and thrown into hell; Verily God does not guide the disobedient (109).

God has allegorically described a true faithful and hypocrite, basing his faith on suspicion and reaping similar fruits after death. Ever shall those, whose foundations of faith rest on suspicious hearts, keep on unstable (that mosque was pulled down and converted into a closet — thus rendering them all the more suspicious) until their hearts are torn asunder (by being killed or death sent to hell) and God is knowing and wise (110—XIII).

MORAL:—

In the foregoing para, God has again classified 'man' as in His Glorifying Para, in the beginning, He did e.g.

- (1) Faithful, on whom, He has endowed bounties; (2) Misguided; (3) Those who are infidels including Polytheists, Atheists and in between. Here, He has further subdivided misguided into four sections:— (1) Weak minded may be (a) Insane; (2) Idiots; (3)

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Those, who have not received guidance.
 (2) Hoping in God's Decision on Reckoning Day: They may be further subdivided into
 (a) may be punished; (b) may be forgiven;
 (3) (1) Those, whose hearts were invited by obligations, etc. (2) Those, who have not been steady in faith.

- (4) Sinful Shiahhs. In another Division according to Divine Lights, Division stands as under:—

- (1) The faithful to enter paradise, without any suffering in Hell.
- (2) The infidels inclusive of hypocrites to permanently reside in hell of various grades, as per intensity of crime.
- (3) The weak minded, whose fate shall be decided on reckoning day.
- (4) Those condemned to hell punishment.
- (5) Those who have been cognizant of their sins; if their virtues exceed their vices, they shall be forgiven; else shall suffer temporary punishment in hell and transition period, after death and before reckoning day.
- (6) Men of reefs over the bridge having sins equal to virtues to be redeemed under intercession of Divine Lights.

God has purchased from the faithful, their lives and property in change of giving them paradise; therefore they fight for sake of God, kill enemies and become martyrs; there is a true promise for them, in Torah and Bible and Quran; give tidings of this transaction, which, you have made on your fulfilling promise with God and this is a mighty success (111).

- (1) "The Penitent, (2) the Glorifying, (3) the early

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morning risers, (4) the Prostrators on kneels, and heels, (5) who order virtues and prevent vices, (6) guard Divine limits, and you give tidings of these to the faithful (112). It is not for the Prophet and the faithful, to pray forgiveness for the associators, although they be their relations after the fact they are have been pointed out they (associators) are inmates of hell (113). Abraham's prayers for forgiveness of his uncle, was not put into execution but a promise held out to him, conditionally; and when it was made clear to him, that he is God's enemy, he avoided him; verily Abraham was supplicating God and forbearing (114). It is not for God to misguide a sect after guiding him, until He poits out what is to be avoided by them, verily God is Omniscient (113). Verily Kingdom of Heaven and Earth is for God, He enlivens and He gives death, and there is none for you, without Him, to sympathise or asisst (116). Verily God accepted penance through the Prophet of emigrants and assistants who help them in distress, when they were about to lag some of them, by giving them hope, for verily He is considerate and Merciful (117). And those, three of them, who disobeyed until, the ground about them became difficult to stay and their souls themselves were constrained; and they felt sure they had no refuge except towards God, then their penances were accepted, verily God is accepting Penance and Merciful (118).

MORAL:—

- (1) This is a direct bargain of the faithful with God to obtain paradise, by lending sacrificing property, and life for the sake of God—whether they kill the infidels or die as martyrs at their hands. This promise has been held out to them in Testaments Old

117. (x) Refers to Tabuk where there was famine of food and water.

118 (*) About 50 days they suffered solitary jail.

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and New and Quran alike. Note there was no crusade in time of Christians, and at present, in Islam too, when Imam is hidden: crusade here refers to great crusade against Inner Foe: for object of crusade, is to compel God's enemy to subject to Divine commands, through His Prophet, and crusade against inner foe, is also forcing foe (i.e. self) the inner instincts to vigors of religious worship; prayers; fast; and payment of tithe; and performance of pilgrimage; as per dictates of "Reason" the inner prophet of God, by penance and virtues be they men or women, subjecting to religious limits.

- (2) Praying forgiveness for Associators, even though they be relations is forbidden; and Abraham's apparent exceptional case is elucidated.
- (3) This is very important command, wherein God distinctly refuses to admit guidance of every sect, unless it avoids, what is refrained by Him through His Prophet in fact; He distinctly says, obedience into him is obedience to God. How can those, who claim precedent in faith on authority of couplet (100) when they have admitted their "offence against Fatima", daughter of Prophet, rendering themselves apostate, denying rights of Ali, his real, legal successor, established by Prophet under Divine Commands, be given hearing? Rather, Divine curse shall be on them for ever and hell to boot punishment in permanence.
- (4) For simply staying away from crusade, 3 of them were secluded, their wives having left them and they had not an inch of

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ground to refuge them, when Divine Mercy took pity to accept their penance; what about deeds of grievous nature? everyone should take a lesson.

(1) O Ye faithful fear God and be with the truthful (119). It is not fair for residents of Madina and Beduins about Madina to stay away and thus disobey the Prophet of God and prefer rest for themselves to giving him (Prophet); this is because, if to them, has reached the due pains of thirst due to heat and trouble due to fatigue, and hunger and difficulty, on path of God; or not a step do they take, which enrages the infidels and not a profit accrues to them, from enemy but what is recorded for them, a virtuous act, and verily God is not going to waste reward of the obliging (120). And not a trifling or a heavy sum, they spend, nor a track of land, they cross, but that is recorded for them; so that God may reward them, at best, for their actions (121). And it is not necessary, for all faithful, to go to acquire knowledge; why should not a single, from each sect, should go to acquire religious knowledge, so that, on return he may warn his sect, that they may fear God (122).

MORAL:—

(1/119) God distinctly has ordered to follow the Immaculates. Divine Lights, whether there are present physically, are not available; for, in case of their absence, they are duly authorised to make arrangements to keep their followers from going astray.

(2/120) It is not fair before God, if people prefer rest for self to that being given to God's Prophet; for every inch of pain appreciated by them, in name of God, will get automatically recorded as a virtue in their name.

(3/122) As for deputing men to study "Theology" by leading him, God suggests each sect can

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nominate suitable applicant, capable of discharging this duty; and after being qualified, may serve, in name of God, to warn those going astray and encourage the pious for future rewards.

O Ye faithful fight with those infidels who are in your neighbourhood, they might appreciate your hardship, and know that God is with the pious (123). And when any Surah is revealed, some of them say what is it that has increased your faith, those who are faithful get their faith strengthened and they are pleased (124). Whereas, those, who have got diseased hearts, (state) it gets worse and they die infidels (125). Don't they see, they are being tried once or twice, every year, they neither do penance nor take advice (126). When any Surah is revealed, some look at the others, and they say, does anybody see you? Then, they turn back; God has upset their hearts, because they are a sect, who do not understand (127). Verily, has come to you a prophet from amongst you, which is not to your liking, and he also feels it hard; the greatest desire with him is that "you to embrace faith, and he is considerate and kind to the faithful" (129). And if they still turn away, you say, "I trust in God without 'Whom' there is no other God, I depend upon Him and He is Mighty Proprietor of Throne" (130).

MORAL:—

This universal Divine warning comes once or twice a year or so; in shape of famine, floods, storms, earth-quakes, plague; but few pay any heed thereto; having already neglected Existence of God, thus they do neither penance, nor take an advice for future. How ungrateful of them!

God has cursed disbelievers, when they turn away, after having revelations, despite having a Prophet, who is greedy to see them embrace faith.

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"I begin in the name of Allah, the Merciful and the Compassionate".

(Verily I am God the Compassionate) and these couplets are from the Book of the wise (1). What! are the people surprised at receipt of revelation to one raised among them to warn them and give tidings to the faithful before their Providence, there is intercession; and infidels said "verily he is an open magician" (2). Verily your Providence is 'God' creator of Heavens and Earth, Who created them in six days; then directed towards Heavenly Bodies etc., circumspecting the entire creation; there is no one to intercede without His permission; such is your God your Providee; so worship Him, Can't you understand (so much? (3). All have to revert unto Him; God's promise is true, verily He started creation; and to Him, is the reversion to receive reward on justice; the faithful for their virtues and the infidels to receive hot liquid and intense punishment for their infidelity (4). It is He, Who created the sun to give light and the moon to reflect it and fixed its phases so that you may know lapse of years; and calculation of accounts and We did not create anything, but with a definite motive, He describes His commands to a sect, who appreciates them (5). Verily, in succession of nights and days, and creation of Heavens and earth, there are signs of (My Existence) for a virtuous sect (6). Those who don't hope to see Me (on the day of judgement) are pleased with this worldly life and are satisfied with it and they are indifferent to Our Commands (7). Those are the people whose destination is Hell (8). Verily the faithful, who act righteously shall be guided by their Providence, on account of their faiths to paradise, beneath which flow canals (9). When their glorification will be "Pure is God" and they will be welcomed by Angels and their final prayers will be "All thanks are due to God the Providence of the World" (10) Para I.

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MORAL:—

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

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

He then points out such people, who will be condemned are those, who are pleased with worldly life and satisfied there with, — without thinking any more of futurity; on the contrary the faithful acting to the end of their life righteously, to gain Eternal life, will be granted grades in paradise in accordance with their testimonials, from Divine Lights of their regime. (What does a politician do, beyond providing Welfare State in this world?)

Had God hastened punishment for their evils by now, as He does with reward, everybody would have been destroyed; but He has given time to those who do not believe in Eternity, to wander in their misguidance (11). When adversity falls on man, He cries unto 'Us' rolling, sitting, or standing, and when, We relieve him from it, he goes back (on his own mischievous behaviour); as though, he did not even

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pray to 'Us' for removal of his adversity. This is the way in which the acts of sinners have been eulogised (under misguidance of the Devil) (12). Verily We destroyed generations before them for disobedience; their prophets came with the proof, but they were not to believe in them; this is why We punish the culprits (13). Then 'We' made you as their successors, to see how you behave (14). and when Our clear commands are read out to them, those who do not believe in Eternity, pray for their exchange; say "I have no right to change, what is revealed unto Me". "I simply comply with what is revealed to me" and "fear the mighty day of judgement" "if I sin my Providence" (15) say if God had wished, I would not have read out to you and explained to you; so long, I have lived with you before revelation; did I do anything? can't you understand? (16) who can be greater disobedient than falsifier of God (Atheists) or His commands (transmitter of commands, namely Prophets and Immams? (17). Verily the culprits shall never attain salvation. And, barring God, they are worshipping those who can neither injure them nor profit them; and they say "They shall intercede on our behalf before God"; say "do you inform me of gods whose existence, in Heavens and Earth, is not known to God; pure, is He with Whom, they associate (18). There was only originally one group, which broke up into several by disputations, and had it not been, previously, decided by God, they would all have been destroyed for disputation (19). And they say, Why does not a miracle come to him from God say "I know nothing of the secrets which are with God, you better wait and I too am waiting with you for that (20) Para II.

MORAL:—

- (1) God hastens in rewarding but not in punishing. Thus His mercy preponderates His wrath.
- (2) Man is ungrateful; prays to God in adversity and is indifferent in prosperity.

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- (3) Prophet's genuine behaviour is borne out by God.
- (4) Disputation — disagreeing from Imam's (Divine Light's) decision has led to formation of sections; as decisions of a Divine Light is Knowledge on Truth, being Divine Revelation, and difference therefrom is a result of guess work, involving (1) fancy, (2) doubt or (3) approximation and therefore erroneous, resulting in misguidance and destruction.

And when We make them taste blessings of Our Grace after their adversity, they begin to intrigue with Our Prophets; say, "God is best at punishment for intriguing"; verily Our Angels (seated in you) record your intrigues (21). It is He, Who takes you safe on land and sea (by His forces of friction, gravitation, and Buoyancy) and when you are on board the ship, and pure pleasant breeze blows, you get pleased with it; and when strong gale blowing (over the sea) brings over waves, on all sides and you feel sure to be drowned, you begin to pray sincerely unto Him "that if we are saved by "Thee" we shall be grateful to Thee" (22). And when We save them, they start intriguing without any reason; O you people! "evil to you for your own evil deeds", "this is transitory life of the world"! and you then, shall turn to Us, When we shall acquaint you with your acts (23). Worldly life is nothing but like rain water, falling from clouds, mixing with soil, producing vegetation and fodder which is eaten by men and cattle; until it grows plentiful; and their landholders feel confident about it; thereafter come Our commands in night or day rendering it, rooted out as if, there was nothing thereon previously; thus 'We' distinctly point out to those who meditate on Our couplets (24). God invites you towards paradise of Eternity; and guides whomsoever He likes to right path (25). Those who act righteously get Paradise and something more; their faces will not be darkened or disgraced (in

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Eternity) they are men of paradise wherein shall they ever abide (26) and those who act evil, reward thereof, is likewise; disgrace will overtake them; none to save against Divine punishment, as though a part of night, has covered their faces in darkness, they are men of Hell, wherein shall they ever abide (27). And on day of judgement, We shall assemble all and address associators, "Stand apart, you and your associates". And We shall cut off their relations (28). And the associates will exclaim "you were not worshipping us" and God is sufficient authority to testify and that we are entirely unaware of your worship (29). When every soul will satisfy as to what He had done in the past and they shall all be directed to God their real master and all what they had attributed shall disappear (30) Para III.

MORAL:—

(1) Man forgets God in prosperity of (a) Health (b) Wealth (c) children and when he is devoid of these. Three blessings, he begins to pray to God, to endow on him, so that on receipt, he will spend in His name; but instead of doing so, he soon forgets (a) to pray, (b) pay tithe and (c) train children religiously.

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

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

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

O Ye Prophet ask them who feeds you from Heavens (by rain) and earth (soil production) and who is Lord of your (giver of sense of hearing and sight) ears and eyes and who enlivens from the dead and "vice-versa" and who plans working of entire universe? They will say, it is "God" to your reply and then 'say'" "are you not afraid of Him? (31). That is your God the true Providence, and leaving this true Providence, you fall a prey to the misguided, where are you wandering? (32). Thus has God established His right on the disobedient, that they will not embrace faith (a) (33). Ask (them), have their associates created world and has their creation reverted to them back? Where are you wandering about? (34). (On your self opinion) ask "have your associators guided (any) to right path? Say "it is God (alone) Who guides men (through His chosen and

33. (a) Being self opinionated and not listening to Divine Arguments, which are Truth, and any deviation, therefore, is but Truth.

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trained lights) to right path, (through (b) Prophets and Imams, who are immaculates that is pure, like Him) well! then, who guides you on right path? does not He deserve to be followed? or one who does not guide, but stands in need of guidance; where are you? how do you decide? (35) (in selecting your guide amongst yourself) most follow guess and guess cannot replace truth, verily God is acquainted with your acts (36). This Quran cannot be falsified, being from God (Truth) confirming what is with you, and fully description of Divine Commands there is no doubt of its being from Providence of the word! (37). Do they allege falsity to you? ask them to produce a Surah only like it, calling to their assistance, any they like, barring God if they are true (38).

Rather, they falsified events of which they have had no knowledge; rather their (events') interpretation has not come to them; thus had their predecessors falsified; see what has been the end of falsifiers (39) and of them, some have believed in it and others (enemies of Prophet's family) will not believe in your Providence, Who is well acquainted with the falsifiers (40) Para IV.

MORAL:—

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

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35. (b) This is a simple and clear instance, the guides must be guided by God, pure in actions, immaculate in nature and hence selection of them as practised by non-shias fails, in the eye of God, to appeal to Truth.

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

And if they falsified you, say "my actions are for me and your for you," you are away from what I do, and I am away from what you do" (41). And some of them have ears to hear you (while you are reading Quran); can you make them understand, when they have no sense, being prejudiced from before) (42). And some, amongst them, look at you staringly in your arguments of your being a Prophet; are you going to guide the blind when they are blind hearted (43). Verily God does not ill-treat His creatures. rather they are misbehaving themselves (44). And the day, We shall raise them alive, they will feel, they did not live for an hour or so in the graves, on account of severe dread of Day of Judgement; would recognise one another; verily who had falsified Eternity, and had not been guided they shall certainly suffer (45). And whether We show you punishment, We have promised them; or We invite you to Ourselves before that, verily their reversion to Us is certain, when God is a witness to their acts; your presence is not essential (46). And for every generation, there has been a Prophet, and when he shall come to them (on judgement day) shall he decide with justice and no injustice will be done to them (47). And they ask you, the time of punishment if you are a true prophet (48). And you say "I have no power, ever self for injury or profit beyond, what God wills; there is fixed time for every sect (for destruction due to their acts) when that comes. there is neither delay nor hurry of an hour (49). Say, have you thought if His punishment comes during night or day, of what are these culprits hurrying about? (this refers to the

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Prophets' sinful followers) denying Divine punishment (50). Are you going to believe when that punishment comes? Have you submitted now? Although you had been hurrying about it (51). Then, they will be informed to taste intensity of punishment; is anything else but the result of action being meted out to you? (52) And are they asking you if Ali is rightful successor? Say (by God) so it is; and you are not going to avoid Divine punishment for disobeying Him (in Resurrection) (53). If any disobedient has all what he has on earth to offer as compensation to his sin, on seeing punishment, (it will not be accepted); and they will hide penance on seeing punishment, from their followers; and justice will be dealt out to them; and they will not be ill-treated any way (54). Beware God's Promise is true, though, most do not know (55). It is He who enlivens and kills and to Him is reversion (56). O you people advice from your Providence has come to you and cure to your hearts and guidance and mercy to the faithful (57). Say (to the faithful) be pleased with God's Bounties (Prophet) and mercy (Imams); these are better than their accumulation of wealth (58). Say what God has revealed into you of His Provision, of which you turn apart unlawful and lawful, have you got sanction from God to do so or you impute falsehood to Him? (59). What is their opinion on reckoning day? Who allege falsehood to God; verily God is bountiful on men, (though) most of them are ungrateful (60) (Para VI).

MORAL:—

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

These are tidings for shias, that God sent Prophet Md. as Divine Grace or Bounty and Ali as Divine Mercy; they had better be pleased and contented

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there with on preference to be wealthy sects as their enemies, who have forsaken them.

NOTE:— Prophet said Fazl of God is he and Rahmat of God is Ali. Please note Kalbi has reported similarly from Abu Saleh who, from Ibne Abbas gives this version.

And what ever state you are in, either reading Quran, or busy in any work, We are witness to you; and nothing is hidden from your Providence; from the tiniest particle on earth, or in Heavens, or bigger than that, but that We have it, on record (61). Beware God's friends shall have neither fear of the future nor grief of the past (62). Who are faithful and virtuous (63). And they have tidings in world and futurity, there being no changs, in God's commands; and which is the mightly success (64). Let not their remarks (and Evil intentions to murder you) grieve you, verily victory (final) for everything is for God Who is Hearing and Knowing (65). Beware, verily, what ever is in Heavens and earth is of God and those, who worship, as My associates, follow guess work and they are simply driving at random (66). It is He, Who made night for your rest and day for your movements, verily in these are signs for those, who hear (attentively) (67). And they said God has adopted a son" "Pure is He from it;" He is self-sufficient; to Him is ownership of the Heavens and earth; have you any ordinance to that effect? or you are talking, what you do not know (68). Say, who alleges falsely to God, shall not attain salvation (69). World is frail and then they shall revert to Us, when shall We make them. taste intense punishment for their infidelity (70) Para VII.

MORAL:—

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

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- (1) He, who, recognised God, by His attributes
- (2) He, who entertained Divine awe and glory for Him
- (3) He, who controlled his tongue from wasteful speech
- (4) He, who controlled his stomach from excess of food
- (5) He, who force self to punctual prayers and fast for higher grades:—

Those of higher grades are distinguished as under:

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

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

2/67 Object of night being to afford rest and day to earn livelihood is a display of highest Divine Wisdom, to human welfare. Worldly cares are lightened by nightly rest, besides giving room to amass Eternal gains, offered immediately after death: whereas, a

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worldly state, imposes death duties depriving him and his inheritors of labour of his fruits. There is no security council mightier than Divine offered by Islam, wherein, peace of mind and guarantee of refund of premium with profits, so richly promised.

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

Read out to them History of Noah, when he told his sect, "If you do not like my presence and my advice with Divine commands, I have trusted in Him; you with your associates prepare yourself to intrigue against me, and come facing openly and do what you can, without giving me time (71). And if you turn back, I have not asked you any reward; my reward is with God and I am commanded, I should supplicate Him (72). But they falsified him and so We saved him with those who were with him in the ark, and made successors to their predecessors drowning the falsifiers of Our powers; think what has been the end of the warned (73). Then We raised after them a messenger towards a sect who brought them miracles but they falsified him, as on the day of Pre-birth; thus We sealed the hearts of disbelievers (74). Then 'We' sent Moses and Haroon towards Pharoah, and his nobles, with miracles but they turned away from them out of pride and were a guilty tribe (75). When truth came to them from Us they said "It is an open magic" (76). Moses in reply said that: "what! a truth that has come to you is magic! certainly magicians are not to attain salvation" (77). They said what! "are you going to turn us from the path of our forefathers and you want to get mastery over land"! we are not going to believe in you (78). Then Pharoah ordered efficient magicians to be brought (79). And when they came, they were asked by Moses, "to play their game of action at their best (80). And

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when they did, Moses said "this is magic and verily God shall destroy it;" of course, He does not support seditious acts" (81). And God confirmed the Truth with His Might, though culprits did not like it (82) Para VIII.

MORAL:—

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

And they did not believe in Moses except old members of the family of his sect, on account of fear of Pharoah and his nobles, lest they (Pharoah and his nobles) might exploit them; and Pharoah was all powerful in his land and was among the arrogant (83). And Moses said, "if you have faith in God, depend upon Him, if you are obedient (84). They said, "we have depended upon God, O Our Providence do not leave us at the mercy of the disobedient" (85). And We saved them, with Our mercy, from the tyranny of the disbelieving tribe (86). And We revealed unto Moses and his brother, they should erect for their sect in the city, houses with prayer room in which to pray and give tidings to the faithful (87). And Moses prayed "My Providence, verily Thou hast given Pharoah and his nobles power and pomp in the world, whereby they have been misguided from the right path; O My Providence destroy their property harden their hearts, so that they would not embrace faith. until they saw intense punishment (88). God said "I accepted your prayers, be you "steady and do not be in a hurry like those who do not know (89). And We safely took Bani Israil, who were persecuted by Pharoah and his army unjustly, until they (Pharoah and his army) were about to be drowned, when called Pharoah, "I

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believe unto Thee, with whom there is no other God — the God of Bani Israil and I am one among the supplicants" (90). He was replied, "Now! at this late hour prior to this you were a sinner and one of the seditionists (91). Today I shall save your body as a token, for the future generation; and most amongst men are indifferent to Our commands (92) Para IX.

MORAL:—

Power and pelf are twd very great sources of derailling men from right path; every faithful should therefore pray to God, to grant him contentment, which is a great source of confirmation of faith; man should ever avoid negligence of Divine commands, as it ends in his destruction. See St. Luke 19/25 for it is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God. See Couplet (16) Surah Hud XI.

And We inhabited Bani Israel in comfortable localities providing pure provision, but they did not dispute until knowledge came to them; verily shall your providence decide, on day of judgement, on their litigation (93). If you are in doubt, in what We have revealed unto you, consult those who received and are reading the text before you; verily truth came from your 'Providence' and do not be among the suspects (94). And do not be with those, who falsified God's commands, lest, you might be among the losers (95). Verily in favour of whom your God's commands (re-death on infidelity) have proved true, they shall not embrace faith (96). Even if you bring all kinds of miracles for them to see until they witness intense punishment too (97). No residents of village were benefitted by embracing faith, on seeing the punishment, except sect of Jonah when they bewailed and believed, on seeing in coming disaster, We removed impending disgraceful punishment of this world and profitted them for the time being (98). And if your God had desired, He would have forced everybody to

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embrace faith; so then are, you, going to force every one (your will) until he embraces faith? (19). And it is not for everybody to embrace faith, except what is within knowledge of God; and punishment is fixed up for those, who have no senses (100). Say, you look up to Heavens and Earth, and see to their rotation and revolution, do they appeal to existence of their Prime Mover? Those infidels who are not affected or influenced by signs (Divine Lights) to embrace faith and threatenings Prophets held out to them will not believe (101). Are they waiting like their predecessors for punishment? If so, tell them wait and I am also among the waiters (102). Then shall We save Our Prophet with the faithful and thus it is our duty to rescue the faithful (103).

MORAL:—

The hasty action of Jonah in praying punishment for his sect under Tanukha's insinuation and forsaking them led 'God to give them further concession for penance, to which they temporarily resorted, under suggestion of the learned Rubal, who separated repentants in groups taking them to the hill to weep and pray for Providential Mercy.

Say O You People, if you have doubt, in the faith of Islam (I Propagate) I do not worship anybody except God; but I worship that God, Who gives you death and I am commanded, I should be among the faithful (104). And I should direct my face straight to that faith and be not among the associators (105). And do not worship any except God, to him who cannot profit you or injure you; and if you did so, you should be among the disobedient (106). And if God punishes anybody none but He can suspend it; and if He intends, out of grace, to shower blessings on whomever of His creatures, He likes, none can bar it; He is Forgiving and Merciful (107). Say O, You people truth has come to you; Verily from your Providence, he who accepts it, gets guidance for self and

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he who forsakes it, gets into misguidance for self and I am not his guardian (108). Follow what is revealed to you and await God's final commands Who is the best to decide (109) Para XI.

MORAL:—

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

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SURAH 'HUD' XI

(I begin) in name of Allah, the Merciful, the Compassionate. "The book, couplets of which, are based on valid proofs and then are described, in detail, commands on lawful and unlawful, etc. by the Omniscient The Wise (1). Beware do not pray unto any, but God, verily am I warner and Evangelist from Him (2). And that you should seek forgiveness from your Providence and do penance unto Him, so that, this action for a stipulated period will do you good and endow upon you provision increasingly with increase in (your) virtues; and if they turn their faces from Him, say, I am afraid of impending intense punishment of the day (3). To God is your reversion, and He is Omnipotent (on rewarding in variable properties and degrees of punishing (4). Beware, they hide within their hearts, (hatred to Ali). Beware

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while they expose otherwise with a view to hiding from God; He knows what they hide and what they expose; verily He is acquainted with secrets of hearts (5). And not a creature walks on earth, but has its provision on God, Who knows its destination and origin; every thing is on record in open text (Luvhe Mahfuz) (6). It is He, Who created Heavens and earth in six days when His knowledge was within Him; so as to test you who amongst you acts best: and when you say to them "Verily shall you be raised alive after death," infidels say "in fact this is an open magic" (7). If we delay from them punishment for some time, they question, what is it, that is holding it up? Beware, the day, it shall come when none shall avert it from them; and shall envelope them in the same intensity, in which degree, they had been humbugging it (8) Para I.

MORAL:—

God had pointed out the malice they bore to Ali which, ultimately culminated in utter violation of Divine commands by hypocrites who turned out infidels after Prophet's demise. Resurrection will be a surprising event, to the sceptics.

And if 'We' make man taste of Our Grace, and then withdraw it from him, of course he becomes ungrateful (9). And if 'We' after adversity make him, taste of Our Bounty, he begins to say, adversity has left me; and he begins to pride (groundlessly) (10). Except the patient, who act virtuously for whom there is forgiveness and great reward (11). Perhaps you may give up transmitting a part of Our revelation, as it pains you, when they say why, has not treasure been given to him or an angel sent with him; you are simply a warner and God is a guard over all (12). Do they charge you with falsification? Tell them "bring ten couplets like these, and call to your assistants any you like, barring God, if you are true" (13). And if they do not answer, you know (for cer-

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tain) it is simply revealed unto you by God, except Whom, there is no other God; and find out from them, if they submit to you (14). He who thinks of worldly gains and its pomp, We shall give him for his efforts for gaining the world; without any reduction (15). Those are the persons, for whom, in eternity, there is nothing but Hell; and all their acts will be voided for which they acted (16). Is he, who is evident messenger from his 'Providence' and is followed by a witness (Ali) as a part (member) of him (his family) being a Divine Light, as a spiritual leader and mercy, and has been mentioned thus in the text of Moses, alike him, who is otherwise? those who believe in him are of paradise and those who are of the group who deny, Hell is their destination; you be not in doubt of it; he is genuine from his Providence but most do not put faith in it (17). Who can be greater disobedient than one who falsifies God; they shall be presented before their Providence, on day of judgement and immaculates will witness, before God, their charge of falsification; beware curse of God, on these disobedient ring of leaders (18). Who prevent their followers from following right path and selecting leaders of their (own) choice and they are disbelievers of Eternity; they cannot by their tactics, in world, frustrate Divine plans of nominating His representativets and they shall not have any sympathiser without God on reckoning day, and punishment will be multiplied for them, and they have no power to hear or see., their hearts being sealed (20). These are the persons, who have brought themselves to loss and the hope of intercession of their gods, in their favour they except shall disappear (21). Verily they are the losers in Eternity whereas those faithful who acted virtuously and contentedly without aspiring to leadership in religion, feared their God, certainly they are men of paradise wherein shall they ever abide (23). Example of these two groups is alike deaf and blind on one side and having power of sight and hearing on the other; can they be on equal level? Cannot you take advice? (24) Para II.

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MORAL:—

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

They (Infidel Koraish) did not realise, Gift of Attributes of God (i.e. grant of Prophetship) to one among them and Divine might to another (Ali) to overpower overwhelming opposition to Prophet's mission — for which God from one Light only He had selected Md. and Ali) — regarding which the Prophet occasionally remarked, so as to eliminate growing envy against Ali.

In this connection, Prophet's saying that neither worldly nor eternal rank can be achieved, without individual earnest attempt, and as worldly achievements are transitory, it is worth while to attempt at Eternal grade — but not by envy or jealousy which are the root causes of destructions of Eternal achievements. Thus means employed to gain worldly achievements are mean and intriguing and impure and Eternal achievements are gains, noble straightforward and pious. These were not appreciated by companions of Prophets, who adhered to him with sole intention of succeeding him—as a result of which, they misapplied God's and Prophet's versions by mis-interpretation leading self and their followers to destruction. This is stated in 15th and 16th couplets elucidated in 17th couplets — if properly realised along with their history. They kept on, suspecting Prophet, in his favours on Ali, without realising, he did not do anything against Divine will and intention of God, under whose commands they had come to guide the people. The fate is foretold with important notes which should be studied carefully.

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Verily We sent Noah to his sect inded he said "I am an open warner" (25). And that you should not worship any but God; of course, I fear, if you did, intense punishment for you (26). And the (a) infidel rich people" of his tribe told him, "We do not see in you, except an ordinary man, like us and we see only the wretched people follow you; we do not see any superiority in you, over us; rather we think you one of liars (27). Noah said "O my tribe, do you see, if I am on the right path from my 'Providence' and I am endowed onme, His grace, of which you are blind, shall We force guidance on you, what is disagreeable to you? (28). And O my tribe, I do not demand any wages; my wages are on God; and I am not going to dismiss the faithful; verily they are going to meet God on doomsday but I see you are an ignorant (Infidel) tribe (29). And O my tribe, who is going to save me against God, if I forsake them? Do not you understand so much? (30). And I do not claim any Divine treasure with me, not do I have secret knowledge; nor am I an angel; nor do I say, no good will attend on these people; who are wretched in your eye, from God; God knows better what is in them; if I did so, I shall be among the disobedient (31). They said, O Noah! you have disputed lot with us and considerably has prolonged period of our litigation; bring what you have promised us, if you are true, in your claim (32). Noah said "Punishment will come from God, whenever, He wish and you are not going to stop Him (33). And my advice is not going to benefit you; even if I thought of so doing when, God has decided to leave you to your fate. He is your Providence punto whom you have to revert (34). Did they falsify you? Say if I did tell lie, punishment of falsehood is on my head, and I do not participate in your incrimination (35) Para III.

27 (a) Note the objection raised against the Prophetship was by the infidel rich, who feared their worldly downfall.

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MORAL:—

The first tribe that misjudged Noah from his being an ordinary man was a heathen wealthy group "to whom, the following of the poor wretched people and their believing in him as a Divine messenger, did not appeal. They entirely overlooked; he was inspired and spoke under revelation, which was impossible for an ordinary man; And We revealed unto Noah, certainly, there is none more now to believe in you; in your tribe except those who have already believed; do not dismay at other's actions (36). Prepare an ark in Our presence, and We revealed unto him not to intercede on behalf of any of the disobedient; of course they are all going to be drowned (37). He was making an ark, when the rich of his tribe passing by, mocked at him; Noah when said "you mock today and shall We mock at you hereafter; as you do now at us (38). Shortly will you see, on whom falls disgraceful punishment, condemning to permanent Hell (39). Until Our command came, and when it came, the earth burst forth pouring water when We commanded Noah, to embark in the ark, two of each sex, male and female, (of man who believed in you, beasts, birds and creepers) with your wives and children, save those, condemned for destruction already as per decision, and very few believed in him (40). And Noah told them to embark in the ark, in name of God; "with which it starts and stops verily my Providence is forgiving and merciful" (41). And she was sailing amidst waves, like mountains, when Noah cried to his son, who was standing at the shore:—my dear son! "get into it with us and do not be with the disobedient" (42). He said that he would get up the mountain which would save him from rising waters. Noah said, "there is no safety today from Divine wrath unless, on one, on whom is His mercy"; and waves intercepted the two (father and the son) and he was among the drowned (43). And We commanded the earth to assuage its waves and Heavens to stop from pouring and water dis-

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appeared gradually and destruction was completed and the ark stood on the hill of Judi and the drowned were cursed (44). And Noah cried to his Providence O My Providence! "My son is a member of my family and Thy promise is true and Thou art best at passing judgement" (45). God said "O Noah! that son of yours is not on your path verily his acts were impious", do not you ask what you do not know"; "of course; I advise you, lest you be ignorant" (46). Noah prayed "certainly I seek shelter from God for praying unto Him, on what, I did not know", and if He did not forgive me and did not grace me, I would be one of sufferers (47). We said "peace and blessings be on you and on your comrades with you" and We shall benefit them for some time and drag them as they multiply and sin to heavy punishment (on their disobedience) (48). These are apart of secret news We reveal unto you, which you and your sect did not know before this; have patience verily Eternity is for the pious (49) Para IV..

MORAL:—

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

And we sent to tribe of Aad his brother (as a member of society) 'Hud' who said O My Tribe! pray to God, beside whom, there is no other God and you are nothing but mischief mongers (50). O, My tribe! I do not ask any wage: with Him lies my wage Who created me; do not you understand? (51). O My tribe, do penance, by undoing sins, revert unto Him for guidance; He sends continuous rains from clouds; increasing your strength by enhancing your progeny; do not turn away culprits (52). They said "O Hud! you have not brought any open evidence (miracles) and we are not going to give up our gods on your

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(simple) statement; and we are not going to believe in you" (53). We say "some of our gods have seized you" Hud said "God is a witness".

Hud said "I pray God to be a witness and you too testify. I am away, from those, whom you associate with God (54). Now you intrigue against me, barring Him, giving me no opportunity (55). Verily, have I depended on God, my Providence and your Providence; there is no creeper on earth who is not under His control; Verily, my Providence, is on right path (shall deal justly every one) (56). Then, you, if you turn away, I have transmitted the message, for which I was deputed and my Providence shall replace another generation to succeed you; you will not be able, in any way to confront Him; my Providence is circumspective of all (57). And when Our Wrath came, it saved Hud and those faithful with him, with Our mercy, and saved them from intense punishment (58). And this was the tribe of Hud, that was falsifying Divine miracles, and disobeying its prophet and following commands of malicious tyrants (59). These were the persons, that were cursed in the world, and Eternity too; beware Hud's tribe was infidel to their Providence; beware, for Hud's community there is curse (60) Para V.

Moral on 5th Para of "HUD".

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

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And We sent Saleh, their brother, to the tribe of Samood; Saleh said "O my tribe! pray unto God, besides whom, there is no other God; it is He, who created you, out of earth; and gave you long life; better pray forgiveness and direct yourselves to Him; verily my Providence is ready to accept your (prayers)" (61). The tribe said "O Saleh, we were formerly attached to you; do you now prevent us from worshipping those, whom our forefathers worshipped?" Of course, we are in great doubt of what you are inviting to us (62). Saleh said, "O my tribe! if I am right (as an authorised Divine Light) from my Providence, Who has endowed on me His mercy; (guidance), who will help me, if I disobey Him, and listen to you? You will simply increase my losses" (63). O my tribe! "I am offering herewith a young she camel (as a miracle) and a sign from God. Leave her on earth (to graze) without injuring her, lest you might be involved soon in Divine wrath" (64). They cut down her udders, when Saleh said "you enjoy three days in your homes; it is a decisive promise from God, for your destruction" (65). So, when Our promised punishment came over them, We saved Saleh and those who had put faith in him, out of Our mercy, from disgraceful punishment of the day. Verily, your Providence is Almighty and Omnipotent (66). And a sharp shriek seized the disobedient and they collapsed where they were; as though they were not residing there; beware! of course, the tribe of Samood had become infidels, towards their Providence. Beware! Samood's tribe was cursed (61-VI)

MORAL :—

Saleh was a prophet, at an age of 16; and lived 120 years, without achieving success. Ultimately, he challenged his tribe to ask their gods to fulfil his requisition, else he would ask his God to fulfil their requisition. Their gods failed; and he prayed to his

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God, to produce a she camel from a cliff, as per their requisition. She came out and gave birth to a young one immediately. She was to drink the tank water one day, supply milk to the townsmen, instead; and leave the tank water for them for the next day. The people could not stick to the agreement and proved apostate by killing her; when her young one fled to the hills, and disappeared. They were given three days of penance, failing which, their faces were to turn yellow on first day, red on second day and black on third. Thus, they were destroyed ultimately by fire.

Verily our angels came to Abraham, giving him tidings (of a son), after wishing him. Abraham replied in return, for their wishing and within a short period, came with a fried flesh of a goat (69). And when he saw, they did not stretch their hands, towards it, he got frightened of them within himself, when they said, "do not get nervous; we are out after (to destroy) Lot's tribe" (70). And his wife Sarah was standing by his side, and menstruated, on hearing tidings of a son (Issac), (being born to her) and after him Jacob; (her grand son) (71). She said, pity that I should bear a child, being old, and this my husband aged too; Verily, this is a very strange thing! (72). Angels replied "are you surprised at Almighty's powers?" "Be Divine mercy and bounty on you," O ye members of Prophet's family! "Verily God is certainly due all praise and glory" (73). When fear left Abraham, with these tidings, they began to discuss with angels on the affairs of Lot (74). Verily Abraham was forbearing and highly reverting unto God: (They said) "let that affair go, do not talk about it, this has assumed a decisive command from your Lord, verily punishment shall fall upon them without suspension (76). And when Our messengers went to Lot, he was constrained within himself; and said "this is an awful day" (77). And, there came running to him his tribe, who were malpractising

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in Sodomy ere that; Lot said, "O my tribe you have maids of my tribe for your legal marriage"; "fear God, and do not disgrace me before my guests; is there none amongst you a wise fellow?" (78). They said, "you know, we have nothing to do with your females; and you know well what is our desire" (79). Lot said "I wish, I was well fortified against you or secured a stronger shelter against you" (80). When angels said, "O Lot we are your Divine Messengers; they cannot approach us; you better hurry up with your family, before day breaks; and none should look behind, except your wife, who is disobedient; certainly what is destined shall occur to them; verily the promise is to come, after day dawn; and is not the day break close at hand" (81). And when Our punishment came, We (raising them) threw them topsyturvy and poured fire and brimstone (82). These were duly earmarked; before your God, this is not a matter of amazement; that the disobedient should be so treated and cursed (83-VII).

MORAL:—

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

been described in Para VII.

And to the people of Midian, We sent their brother Shoaib, who said "O my tribe! worship God, herring whom, there is no other God; and don't undermeasure and underweigh (articles). I am your well-wisher; and I am afraid for you of the punishment of the day, that shall envelope all" (84). And O my tribe! "measure duly and weigh justly; and do not put men to loss, on any account; and do not

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move about, on earth, fanning sedition (85). "I, as a Divine Light, am a blessing to you, if you are faithful; although, I am not your guard" (responsible for your acts) (86). They said "O Shoeb! does your prayer order you, that we should give up worshipping them, whom our forefathers did?" or order you, that we should give up spending our property, as we like? "And verily you are forbearing and wise" (want of social justice) (87). Shoeb said "you see, if I am on right path from my God, Who has provided me with pure provision; and I do not intend to wilfully oppose you, in preventing you; I intend, to be the best of my ability, to reform your evil (imperious) habits; and this is nothing, but God's endowment of ability on me; in Him I trust, and to Him I shall revert (88). O my tribe! beware your disobedience, to me may not entrap you in calamity, such, as befell on tribe of Noah; tribe of Hud; tribe of Saleh; and lately on tribe of Lot, which is not of very distant date (89). Pray forgiveness from God, and revert unto Him, (by penance); verily, my Providence is Merciful and Affectionate (90). They said "O Shoeb, much of whatever you advise us is not appreciable; and we notice, of course, you are weak; (have no influence over us); had it not been for your large family, we would have stoned you to death; and you have no power over us" (91). Shoeb said "O my tribe! "you have greater feeling towards my family than my God; and you have set aside Divine Commands; verily, my Providence, for your action, has a circumspective influence over you" (92). And O my tribe! do what you like, in your place, and truly, I do likewise; shortly, you will see whom disgraceful punishment seizes; and who is a liar; wait; and I am also waiting with you (93). And when Our punishment came, We saved Shoeb and those who had believed in him with Our mercy, and then shriek seized the disobedient and they sat dead where they were (94). As though they were never born; beware!

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curse befell on the people of Midian, as fell on the people of Samood (95) Para VIII.

MORAL:—

Shoeb was a Prophet at Midian, whose tribe consisted of hardly of forty houses. As he was very polite, he was known as Khateeb of Anbia (Sermoniser of Saints). After all, due to disobedience, the tribe was destroyed by shriek.

And verily, We sent Moses with miracles and open proofs (96). To Pharoah and his nobles; but they disobeyed, following Pharoah's orders and Pharoah's orders were not based on Good sense (a) (Reason) (97). On Day of Judgment, Pharoah with his tribe, will lead; and draw them to hell which is an awful resort (98). Curse has followed them in this world and shall be on Judgement Day too: what a bad reward is for them! (99). This is the history of the people in the past which We describe to you; some of (relics) of which, are still available and others are destroyed (100). We did not tyrannise them; rather, they tyrannised themselves; and those, whom they were worshipping, did not help them; save God, when punishment from your Providence came to them; and they did not add anything but misery to themselves (by their acts) (101). Similarly your Providence seized citizens who were disobedi-

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97. (a) Good sense seeks paradise; as evil sense seeks vanity due to self-love and is Divine Gift. c.f. "Good sense, which only is gift of Heaven, and though no science, fairly worth the seven want of good sense is due to birth; "that which God writes on thy forehead — thou wilt come to". Hence think well, put in action, make habit, form character, thus fix your destiny; as God effaceth, (Evil in you) and establisheth (virtue) instead. Don't decry Divine Design. (See reason under Moral X Bani Israel).

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ent; verily His seizure is terrible (102). In this, verily, there is a hint for him, who is afraid of eternal punishment; which is the day of assembly of men and will occur, when witnessess will be produced (to testify their acts) (103). "We are postponing it for a certain time" (104). When it will come, none will talk without His permission; some will be unlucky and others fortunate (105). The unfortunate will be cast into Hell, wherein they will raise an uproar (106). They shall remain therein, till Heavens and Earth shall pass away, except those (Divine Lights) whom God desires otherwise; verily, your Providence acts as He likes (107). Those who are fortunate will remain in paradise, till heavens and earth shall pass away; unless He desires otherwise; this is a boundless gift (108). Do not be doubtful about those who pray to others; they do not worship except like their own forefathers before; and We shall punish them fully, without any loss; for their deed (109) Para IX.

MORAL:—

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

Verily, We gave Moses Text in which they differed; had it not been for your Providence, decision before this, it would have been decided immediately; on that account, they are in doubt regarding Day of Judgement (110). And, verily, your Providence will pay everyone his due for his act. Of course, He knows what you do (111). You be steady on what I have commanded you; and those who have done penance with you; and do not transgress, verily He

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sees what you do (112). And do not accompany the evil persons, lest fire of their passion may affect your mind, when barring God, no one will be your sympathiser and assistant (113). Keep on praying, constantly during transiting of the sun and about sun set and sun rise; verily with virtues (like penance) sins eliminate; this is an advice for those, who accept advice (114). Be patient God does not, of course, void rewards of the obliging and the virtuous (115). Why did not, in the preceding generation, the wise prevent the litigants, on earth, barring few, most of whom followed passion; and they are criminals (116). And it is not for God to destroy any citizen, if they are at rectification of sins (by penance) (117). And if your Lord had willed (by force) He would have made all of one group; and now, of course, (as it is leaving to their will and consequent with creation of hell and heaven), there will be division among them (118). Except those, whom your Providence mercifies (followers of Divine Lights) and for such, they have been created, and your Providence's decision shall be fulfilled that He shall fill the hell with spirits and (self-willed) men (119). And We have related all the historical facts to you to strengthen your hearts and that this Text is true revelation from Him and advice for the faithful (120). And those, who do not believe may be asked to act as they will and We shall see all about this (121). Let them wait, of course, We are also waiting (122). And to God is reserved, secrets of heavens and earth, to Whom, you shall revert; so you depend upon Him and God is not indifferent to your acts (123-X).

MORAL:—

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

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

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



"JOSEPH" (THE DREAMER) XII

(I begin) in the Name of Allah, The Merciful,
The Compassionate.

Cryptadia Aleef-Lam-Raa (1) (I am God All Seeing). These are couplets of open Text, verily We have revealed the Quran in Arabic so that you may understand (it) (2). We now describe the best of the historical facts of the Text, of which you were unaware before this (3). Recall when Joseph told his father "O my father, I dreamt 11 planets, the sun and the moon kneeling down before me" (4). Father said "O my son do not describe it before your brothers, lest they plot against you out of jealousy. Verily the devil is an open enemy of man" (5). Similarly your Providence will select you and will train

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you in diagonising dreams, and will fulfil His bounty, as He did, on Jacob's Family and his father Abraham and Issac before this; verily your Providence is All-knowing (6-I).

MORAL:—

Jealousy is aroused in man as a result of devil's misgivings; so every advice that is given by the Text has to be listened to with utmost care and regard; evidently, on the fact of it, there does not, appear any wrong in describing what one sees, in his dream has seen but, there it was, it brought about a trial to the whole family of Jacob.*. Verily, in the Quran, in life of Joseph, and his brothers, there are signs for an inquisitive mind (7). When the brothers said (among themselves) our father is more attached to Joseph than us although we are stronger verily our father is in the wrong (8). (Better therefore) we kill Joseph, or leave him in the desert, to make room to the father, for our affection, when we shall become a virtuous group (9). One of them said "do not kill Joseph, but throw him into a deep well to be picked up by a traveller if you are determined to do away with him (10). Upon this, they told their father, what is up with you! regarding Joseph, you do not rely upon us? although we are his well wishers (11). Send him tomorrow morning with us, so he may enjoy fruits of desert and play amout and certainly, we shall look after him (12). Jacob said "I am afraid, you get engrossed in your play, leaving him alone, so as to be devoured by a wolf, while you are indifferent (13). They said, "how can that be father"? when, we are so strong; certainly, in that case, we when, we are so strong; certainly, in that case, we shall be disgraced (14). So, when they took him, they resolved (upon the plot, they had matured) and threw him into a deep well; when We informed Joseph, under inspiration about their plot, while they were unaware (15). And they came to their father, towards night, weaping (Shedding crocodile

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tears) (16). They said “O father, we let off Joseph to look after our goods and set out on our play; in the meanwhile, the wolf devoured him, and you are not going to believe us, even if we are true (17). And they produced his apron, dipped in blood (of a sacrificed goat); Jacob said “you are playing the game with me”; right: “I shall hold my peace and God, will assist me in your allegation” (18). And there came a caravan which sent their slave to fetch water with a bucket, and when he raised it up, from the well, he found a handsome chap (in Joseph) and took him to the Caravan, which secluded him; and God knew what they did (19). They (Brothers) of Joseph) came to know and stated that he was their slave and sold him for a trifling price, as they were already fed up with him (20).

MORAL:—

Let not jealousy overpower you to enter into a plot against your brother without rhyme and reason, neglecting 'presence of All Seeing, Who sides with the innocent. This creates dissatisfaction between you and your brother, later causing repentance, when the cat is out of the bag; and leads you to tell lies, giving false hopes of success. Further Father should not ever, to avert the occasion, speak anything unlikely, as it leads to an occasion against self, as “a wolf devouring a child”. Man, in adversity, too should not forget God Whose secret Hands are ever ready to assist him who calls upon Him, as Joseph was saved by God, in a well.

(And the caravan sold Joseph to the King of Egypt), who told his queen Zulaikha to look after him carefully; as he may benefit them or they may ultimately adopt him, a prince (they having no issue); thus We gave him an exalted place of residence in a foreign country and taught him the science of diagonalising dreams; and God is Almighty in His affairs, although most no not know (21). And when

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he attained maturity, We endowed upon him, Lawa and Divine Knowledge; and thus He rewards the virtuous (22). And Zulaikha desired Joseph, of her own accord, and closed the doors, and asked for an intercourse with her, in default of punishment; he (Joseph) said, "I seek Divine refuge", the king has only only title, thereto"; and verily the disobedient shall never attain salvation (a) 23. And she tried her best (to achieve her object) and he tried his best (to escape the plot) and had not his Providence shown His signs, he would have been entrapped; thus We saved him from fornication and murder; verily he was among the sincere devotees of God (24). And he ran towards the door, to get away and she pursued him catching hold of his shirt from behind, which was torn to pieces; and doors opened and the King was seen standing; when she addressed him "what should be the punishment, except imprisoning or intensely hammering one, who attacks his wife (with evil intention)" (25). Joseph, in defence said, rather, she invited him to gain her aim, and the baby of her relation, in testimony automatically spoke out (in affording judgement "Joseph is to blame, if the front part of the shirt is torn, and Zulaikha innocent"; (26). And if otherwise, Joseph is true and she is false (27). And when they found the shirt was torn from behind; the King remarked "this is a female plot and verily they are mighty at plotting" (28). O Joseph overlook this (libel) and asked Zulai-kha, to apologise, as she was to blame (29).

MORAL:—

Divine designs are to be appreciated; the way Joseph gets a high place and proof of his being immaculate is given in his having successfully stood

23. (a) Artificial insemination, as advocated under freedom of choice, as a human right, is considered morally defensible under medical science, though at cost of salvation, on plea of assuaging maternal urge and avoiding bad inheritable characteristics.

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

And the ladies of the metropolis said "King's queen desired to allure the slave, deputed as a guard over the palace, ;out of her infatuation with him verily we find her misguided clearly (30). When she heard their misgivings, she invited them, gave limes with a knife to each lady invited, and sent for Joseph to present before them; on seeing him, they were all infatuated with him, and instead of cutting the limes given to them, they cut off their fingers; and said by God "he is super human! he is nothing but a lovely angel" (31). When Zulaikha said to them "was it for this, (affair in which you also are implicated) that you are blaming me"? Verily I was infatuated, but he was innocent; and if he would not comply with my request, he will undergo punishment in jail, where he will be disgraced (32). Upon this, Joseph prayed to God, imprisonment is preferable to her (evil) call; and if Thou didst not protect me, I shall be involved in a calamity and be one of the disobedient (33). (Recall Jesus St. Mathew 5/28 — But I say unto you that whosoever looks at on a woman to lust after her, has committed adultery with her already in his heart). His Providence accepted his prayers and averted her intrigue; verily He is Hearing and Knowing (34). Thereafter, seeing all these signs, she started intriguing, and finally got him imprisoned for a long time (20 years) (35) (IV).

Para V.

And entered with Joseph in the jail, two more persons — King (Pharoah's) (Butler & Baker) —

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one of them said "I have dreamt I draw wine" and the other said "I dreamt I carry bread over head, which is being eaten away by birds"; interpret these dreams, as we see you obliging" (36). Joseph said "I shall interpret them to you before you have your food, that is being given to you; this is because, my Lord has taught me, verily I have given up belief in those who don't believe in God and Eternity" (37). I follow the faith of my forefathers Abraham, Issac and Jacob; it is not fit for us, to associate any with God and this is Divine Grace on us, and most of men are ungrateful (38). O my jail brethren, tell me which is better of the two "God alone is Almighty or (a) a collection of gods" (disagreeing with one another) (39). Whom you pray, barring Him, but are names given by you and by your forefathers, as regards whom, God has not revealed any proof as all real power lies with God alone; Who has commanded us not to worship any but Him, and this is the right faith, although most don't know (40). O my companions of the jail, one of you will draw wine for his king, (and will be restored to his post) and the other will be beheaded, who has seen breads being eaten away by birds; it is so decided by God The Almighty about which you have asked me (b) (41). And so Joseph told him whose life was to be spared, to recommend him, before his king. The devil made him forget and so Joseph lay in jail for twenty years (42).

MORAL:—

Joseph accused idol worshippers to have nominated or their forefathers' idols as their Gods; for,

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39. (a) If there are two gods and they agree in administration of the universe, one is redundant; and if they disagree they are not able to overpower each other; and this is the proof that there is only one God.
41. (b) in brackets, are interpolations for completion of sense. Literal translation at places, is replaced to avoid doubts.

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they are neither aware of this fact nor have they taken any part in nomination. They will deny this charge on doomsday. Thus the devil led them astray. Similarly Joseph having overlooked trust in God suffered 20 years imprisonment for asking recommendation from a worldly king; whereas belief in one Universal God is the right faith; this is a way of prophecy, first by tending them to Divinity and pointing out to Divine mercy of which most are ignorant. They (prophets) perform miracles under Divine Commands and fulfil their requisites.

And the king said "verily I have dreamt a dream seven fat cows being devoured by seven weak cows; and seven green ears of corns and seven dry ones; O my courtiers! diagonalise this dream if you can (43). They said, "these are confusing dreams and we do not know how to interpret them correctly" (44). In the meanwhile, the butler (who was once in the jail with Joseph) recollected, after some time said "I can get you the correct interpretation, if you let me go to the jail (to Joseph) (45). So, he came over to Joseph and said "O you truthful fellow, diagonalise the dream wherein seven fat cows are being devoured by 7 weak cows; and 7 green ears of corn have been wound by 7 dry ears; so that I can go and inform them (how dreams can be rightly diagonalised by persons acquainted therewith) (46). He said for 7 years, you will have a blooming crop and out of which you will cut only requisite quantity, leaving rest of them in husk and rationing it (47). Then will follow famine for 7 years in which you will utilize residue of previous blooming years, that you have cut (48). Thereafter will follow a prosperous year wherein people will drink and eat (49).

Para VII.

And the king said "bring him to me"; when the royal messenger came to Joseph, Joseph said "go to

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your Majesty and pray to him to investigate the case of those ladies who had cut down their fingers; verily my God the Lord knows the tactics of women” (50). And the king sent for them and asked them, what they had to say in the matter. They said “by God, we found Joseph innocent” and King’s wife Zulaikha testified to them, truth being out: “I (Zulekha) persuaded him and he was true in his statement” (51). That this is so, the people may understand; I (Joseph) am not dishonest and verily God does not support the dishonest (52) Chapter XIII. And I am not free from influence of evil passion; verily evil passion drags men to evil things except, whom, my Providence mercifies; verily my Providence is Forgiving and Merciful (53). And the king exonerated him and asked him to be set free from jail and said “I shall reserve him for state services”. And when Joseph came to the king the king said “from today you are my trustworthy secretary” (54). When Joseph asked to be raised to the grade of Financial and Revenue Ministry (55). And this is the way We made Joseph powerful in land. We make whomever We like; We shower grace on whoever We choose. We do not waste the reward of the obliging (56). And the reward of eternity is far superior for the faithful who are virtuous (57). This explains anomalous credit in the world, for charity to the faithless and his comparative gain over faithful for like qualifications.

MORAL:—

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

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hunger; (7) discontented under control; (8) ready to commit suicide under despair. Weaken this ass, by fasting and load it with prayers, and prostrate before God to get bestowal of His mercy by supplicating Him and erradicating the love of world, by forsaking transitory gains of pleasure and power, at cost of depriving rights of others, from thy heart, leading to destruction of soul. These habits are to be inculcated from childhood by invisible Divine awe. That is why it is stated "The hand that rocks the cradle rules the world".

N.B.—During interval of famine, the king died and Joseph became a king.

Para VIII.

And came brothers to Joseph; entered his palace; when Joseph recognised them and they did not (58). And when everybody was paid his ration, Joseph told them bring your brother Benjamin, from your father, don't you see that I have paid you full and I am your best patron (59). And if you won't bring him, you won't have his share from me nor shall I see you in my presence (60). They said "we shall persuade our father and we shall make our best attempt at it (61). And said Joseph, to his servant to return their money in their respective sacks to enable them to realise his obligation and induce them again to come to him, after returning home (62). And when they returned home, they told their father they would be prevented from getting Benjamin's share, until he sent him with them and that they would surely look after him (63). The father said "Am I trust you as I did, regarding his elder brother (Joseph) as before? although God is better protector and most merciful of all (64). When they opened their sacks, they found their money returned back to them; they said "O father, look, what's up with us! this money is also returned to us and we shall

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bring food for our family, guarding our brother (Benjamin) getting an extra camel load of ration towards his share and the present ration will not last long (65). Father said "I am not going to send him, until you pledge Divine security; except when you are all captured; and when they gave Divine security, Jacob said, I hold God witness to your pledge (66). And father advised them not to enter the city from one gate but from separate gates and said although "I cannot save you against Divine decree, the final decision is with God" in Whom I trust and all those, who believe in Him should trust in Him" (67). And so, when they entered the City, as per orders of their father, nothing could save them from Divine decree; except to fulfil Jacob's desire, (they entered as per his directions through different gates) who had limited knowledge granted by Us, but most of them do not know.

MORAL:—

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

When they saw Joseph, his brother Joseph called (Benjamin) privately and told him "I am your brother, don't you be sorry for their action" (69). And when he paid them their shares (they left the palace); the Estate servants came to the caravan and cried "come on you thieves" (70). They said "what have you lost?" (71). The servants said that they had lost the Estate measure, and "he who traces it, will get a camel load, as a present, and I am responsible to get it for him" (72). They said "by God you know, we have not come here to be seditious

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and we are not thieves" (73). He said "what would be the punishment, if you proved liars" (74). They said "jail for him in whose sack, is found the measure, for such is the punishment of the offender" (75). They started searching sacks of the brothers and finally traced it out from Benjamin's sack; thus played Joseph the tact, to test further their fidelity, as he could not hold back his brother otherwise, according to the Government rules in force; except by means designed by God. We raise grades of those whom, We like, and in respect of knowledge, one is superior to other, (until it ends in Him) (76). They said, "if he has stolen, so had his elder brother Joseph behaved likewise in the past". On hearing this, Joseph kept the secret within himself, and did not expose it to them; but said, "you are rascals"; God knows, what you mean (77). They said "O Lord! our father is very aged; hold anybody else, instead of Benjamin; verily you are obliging" (78). Joseph said "God protect me, if I held anybody else than the thief with whom the lost article has been traced; and in that case I should be to blame" (79-IX).

MORAL:—

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

Para X

So, when they became disappointed in relief of Benjamin, the eldest brother Judas said, "Don't you remember, we have given a pledge of God to our

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father; and before this, you have already done injustice to his elder brother Joseph; so I shan't leave this land until, I get father's permission or God decides otherwise and He is best at decision" (80). Therefore go to your father and tell him "Verily your son has stolen and we are testifying to what we have been witness, personally and we are not responsible for his private behaviour (81). Ask the coming caravan that was with us and we are true in our statement" (82). Father said "you are following passion. I shall hold my piece probably God will assemble us all very soon, verily He is knowing and wise" (83). So Jacob turned his face from them and sighed, recollecting separation of his son Joseph, and kept on weeping, until he lost his eye sight through grief and anger (84). His sons said "are you going to destroy your life for Joseph's sake till you become ill or die" (85). Father said, "I bewail my own misfortune, before God; and I know from God, that you do not know" (86). O my sons! "go in search of Joseph and his brother Benjamin and do not be disappointed in Divine mercy, for evidently none but the infidels lose hopes in God" (87). So, when they again came to Egypt, and paid a visit to Joseph, they said "you respected Sir! grief has gained round us and we have brought little money, on which you can give us our ration as charity; God may bless you" (88). Joseph said "will you recollect, how you have behaved with Joseph, and his brother, when you were ignorant?" (89). When Joseph removed his mask, they cried out in surprise "is it you Joseph?" He said "Yes, I am Joseph, and here is my brother Benjamin; verily God has obliged us and verily He does not waste the reward of those, who are pious and patient" (90). They said, "verily God has endowed on you superiority over us and we have been in the wrong" (91). Joseph said "I forgive and may God forgive you too, as He is most merciful" (92). "Go and take the shirt of mine and put it on the face of

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our father, which will restore his eye sight and come back all of you to me” (93).

MORAL:—

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

Para XI.

When the caravan approached the city, their father said “if you don't falsify me, I breathe Joseph's scent” (94). They said “by God you are raving in misguidance of old” (95). And when Basheer came and put over Jacob's face, shirt of Joseph, lo! the eye sight was restored immediately, when Jacob said “did I not tell you I know what you don't” (96). They said “O father, we pray unto you to forgive our sins, verily we were in the wrong” (97). Jacob said, my Providence, may forgive you too; verily, He is Forgiving and Merciful (98). And when parents visited Joseph, he seated them by his side, and said, “be in Egypt now, God willing, you will be saved” (99). And Joseph made his parents sit on the throne and his brothers knelt down before him, when Joseph said “O father this is the diagonise of my dream I dreamt before this”; veracity of which. my God, has now demonstrated and verily He obliged

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me, when He took me out of prison, and brought all of you to me from across the forest, under reconciliation; when the devil had made a split amongst us. Verily my Providence is merciful on him whom, He likes; He is Omniscient and Wise (100). O my Providence! Thou didst bestow on me the Empire and taught me diagonalising of dreams. O Creator of Heavens and Earth, Thou art my Lord in the World and Eternity, let me die in my supplication to Thee and raise me with the virtuous” (101). This is the history of the past which “We” have revealed unto you, you were not present then, when they had gathered to intrigue against Joseph (102). And most would not believe if you desire them (103). And you are not asking any reward from them, it is nothing but an advice to the world at large (104) (XI).

MORAL:—

In this, is given a case of prophets, who are intimated of things, which are not known to the public and Jacob's prediction of Joseph being alive is realised. God forgives man when the tyrannised forgets the tyrant and intercedes on his behalf as both Jacob and Joseph did for their sons and brothers respectively. How can God forgive the tyrants of Ahlul Bait, unless the latter intercede and this is a day-dream.

Para XII.

And how many heavenly and earthly signs, they come across, and are indifferent to them! (105). And most do not believe in God sincerely but association (partly) (106). Are they safe against punishment coming suddenly or Day of Judgment taking them unawares? (107). Say, this is my way to God, on which I tread, and along with those who follow me (108). And before that, We did not send any but man of their town and revealed unto him “don't they walk on earth, and see what has happened to

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those, who preceded them?" and home of (final) destination is better for the virtuous; don't you understand so much? (109). Until, they (prophets) became despondent and felt sure of being falsified when We helped them and saved them, whom We liked and none can divert Our punishment from culprit (infidels) (110). Verily, in their history, is a warning to the wise; it is not a story which can be falsified, but a fact of the past, which will clearly state and offer guidance and mercy to the faithful (111-XII).

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SURA No. XIII. RAD (On Clouds).

I commence in the name of Allah, The Merciful,
The Compassionate.

(Alif. Lam Mim—Re. abbreviations meaning, "I am God self-existent and having power to kill and provide"); these are couplets of the text, revealed to you, from your Providence with truth although most don't believe (1). God is He, Who exalted Heavens, without (apparent) pillars; then He diverted Himself to energise them; and set the sun and the moon in motion; (see couplet 55 Reefs) Aaraf and controlled everything under direct care for a fixed period and He clearly describes His manifestations so that you may convince yourself for meeting your Providence being answerable for your deeds (2). It is He Who has spread earth and made roads and rivers in it and every kind of fruit. He has grown in pairs; night following day; and verily in these, there are signs for those that contemplate (3). And, on earth, there are plots of various kinds and gardens of grapes and fields and dates, with hanging bunches and without; drinking water from one source only and We give

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excellence to one over the other in matter of eating; indeed there are signs for those, who have reason (4). And if you are surprised, their statements are more surprising; asking that after becoming dust, shall we be enlivened anew?; those are the persons, who have denied existence of their Providence, and those are the persons, along whose necks, shall be chains of fire; they are of hell; wherein shall they ever abide (5). They are hurrying up with sins, by denying Divine existence, before doing virtue of embracing faith; although they have got previous examples before them; and verily your Providence forgives the sinners, on penance, and verily He is mighty at punishment of the sinful (6). And the infidels say "why does not a miracle come to him from his Providence?" Say, you are only a warner and for every generation there is a guide (7).

MORAL:—

With alternate night and day, there is difference in temperature causing winds; and rest for men; during night while they are working during day to earn livelihood. (2) Just as rain water has varying effects, on varying soils, Divine guidance produces varying effects on varying hearts. Some hearts are paramagnetic and others are diamagnetic. They can't understand why they are created on earth for; disbelieving in Eternity, they fall easily a prey to evil desires which ultimately ruin them.

Para II.

God knows, what every pregnant woman carries (faithful or faithless) and whether the delivery will be earlier or later; and everything is with Him, in destined proportions (8). Knower of mystery and open things, Mighty and Exalted (is He) (9). Those amongst you, who hide their expressions, are equal to those who express only; before Him and he, who

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hides himself in nights, and he who openly moves freely, are alike before Him (10). For every one of them, are fixed angels as detectives, in forefront and behind and guarding him. Verily God does not change the existing condition of a community, until they themselves, by their (unfair) actions, get entitled to be changed. And when He decides punishing a tribe, none can avert it; and there is none other, except God, to his support (11). It is He, Who frightens men with lightning and draws them towards Himself therewith and raises dark clouds over heads (12). And the Angel Rad on Clouds, with others, out of Divine awe, glorifies God and God sends down thunderbolts; on whomsoever He chooses and they are litigating about His existence, and He is mighty at punishment (13). And to Him, praying for help, is justifiable, and those who are being appealed to, barring Him, cannot help except like one, who stretches his hand to get water into his mouth, when it is not going to come into his mouth at all; and the prayers of the infidels are simply void (14). And, for God, is prostration of beings in heaven and earth willy-nilly; and similarly, their shadows morning and evening (15). Ask them, who is the creator of heavens and earth? Say, "God". Say, barring Him, are you adopting any other benefactor who can neither profit you nor injure you? Ask whether the blind and the eyed are equal or (those in) darkness and light alike? or have they adopted Gods, who have created anything like Him, which has created in them, a misgiving to worship them? Say, GOD is the Creator of all, and no one else; and He is Mighty and Omnipotent (16). He sends rain from clouds, in due proportion, which runs into streams, carrying refuse, floating over it, setting the heavy particles, at the bottom; like precious minerals, and ores which are roasted into fire, to extract valuable metal for ornaments, throwing away the suspended impurity, thus utilising profitable products and clarifies God, thus exemplifying truth and

SURAH HUD

falsity; (God has given an excellent simile, wherein He says by sending Divine Lights, from Heaven, which like water, serves food (Religious Philosophy) to human soul, and proves profitable, by making him truly faithful if derived under extreme self denial, as gold to a goldsmith; whereas, an infidel catching at impurity, satisfies his passion i.e. seizes worldly pleasures to no permanent bliss). Those, who obey God's Commands by avoiding illicit, have paradise for them and others, who deny them even though they shall offer all what is on earth with extra of the same quantity, towards compensation to their disobedience, on Reckoning Day, it shall not be accepted; and they shall have an intense punishment and their destination is hell, which is an awful abode (18-II) .

MORAL:—

Prophet acts as a warner. His legitimate successor is like him a Divine Light, and as our Prophet is last and gone, Imamath, his legal succession will continue till Day of Judgement; and serves as food to the needy soul of man. Compare St. John 6/33-35 — For the bread of God (piety personified) is he (Jesus) which cometh down from heaven and giveth life into the world." And Jesus said unto them "I am the bread of life; he that cometh shall never hunger and he that believeth on me shall never thirst. It is written in the Prophets and they shall be all taught of God.

Following of Divine Lights gives Divine kindling and enlivens 'Soul' by true "Faith" against earth born knowledge; like water, from clouds yields wholesome food against food mixed with earthly water pathogenic in effect which made them avaricious of illegal pleasures involving gluttony. Prophet had realised, his followers had not full faith, in his being Heaven Born a genuine representative

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times, even at death bed. He therefore suggested as of God. He was suspected and disobeyed several Divine Philosophy of the Text, by itself, was not enough to draw up, a recipe for them, in black and white, to keep themselves, attached thereto, which he frequently spoke in person, about his Immaculate Family (Divine Lights) so as to be an argument against them, and a record for future generation, and on their refusal dismissed them from his spiritual Dispensary.

What! He who knows verily this is revealed from your Providence with Truth, is, alike one that is blind; only the sensible people understand it (19). Who fulfil Divine promise and don't breach the trust (20). And make peace with those with whom God has so commanded, and fear their Providence and fear the Day of Judgement (21). And are patient to seek Divine Will and are constant on prayers, spending privately and openly in the name of God and exchange vice with virtue; for them is Eternity (22). That is the highest grade of Paradise; verily shall they enter and those of their forefathers women and children, who have controlled their passions likewise; and Angels will come from every gate wishing them peace (23). Saying "peace be on you for your patience, what a happy home have you secured" (24). And those who breached covenant, after having covenanted and litigate with those, whom God has commanded to make peace, and plot sedition against them on earth; those are the persons on whom is curse and for whom is hell (25). God expands provision on whom He likes and contracts likewise; former get pleased with transitory wealth of the world which is, as compared to eternity, trifling (26-III).

MORAL:—

This para clearly lays down, the breach of covenant, executed at the valley of Khum, by Prophet,

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under Divine Commands, where every one of over 60,000 admitted fealty to Ali, and which they breached, due to continual, sinister, secret propaganda, carried on by Prophet's companions, in his time; due to mere jealousy and incompetence, to vie with Ali, who was Divinely inspired, which they could not realise. This enmity ultimately found its vent at Prophet's death bed and fully developed immediately after him. This is all on record and the Text has frequent reference thereto, mostly in allegorical terms in many a place, to preserve revelation for future generations of Shias; to occupy the impregnable position, they hold today.

Para IV.

And the infidels ask, why no miracle comes to him from his Providence? Say, verily God leaves him in misguidance whom He likes and guides him whom He directs to Himself (27). Those, who believe in God have their hearts attuned to Divine remembrance; are content; beware with Divine remembrance, hearts get content (28). Those who believe and act righteously have pleasing and happy destinatin (29). Thus We sent Prophets to preceding generations, so that you may read out, what is revealed unto you; although they are denying God; say, It is He, my Providence, and none else except Him; I trust in Him, and to Him shall I revert (30). If there was any text, with which mountains could be moved, or earth torn open, or the dead enlivened and talked with, this is the very text; rather God's nominees i.e., Divine Lights have got entire control to will what they like (as their will is Divine will). What! are the faithful disappointed (in seeing that everybody is not a faithful)! if God wished, He would have guided all; but now as it is, the infidels will be coming across, warnings or getting close to them in their vicinity to realise evidence of His existence till day of judgement and verily God does not contradict His promise (31).

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MORAL:—

In the foregoing Para, God had indicated the procedure to be followed in acquiring guidance and retaining the same by following precepts of Divine Lights and emulating them, who have been entrusted with Divine powers, which they indicate as per His will; for, He knows, who will be benefitted thereby, and who will call for self ruin, without believing in them. Infidels' objections to embrace faith, on account of God not so willing, is unfair; as forced guidance cannot entitle anybody to reward. As creatures we have to submit to His Will; be content which is decreed; resign self, in every event of pleasure and pain unto Him and stand ever in awe of Him; thus rendering self independent of the world and devil's evil influence which is true liberty. It is fortunate to submit to the pure unselfish Merciful Providence, just in His treatment, than to submit to a murderer, unjust, tyrant, seeker of self ends and mad after transitory deceptive pleasures, and vain glory.

Para V

Verily, before you, other prophets were also laughed out; and We relaxed the infidels and then seized them on their persistence therein without penance; how severe was the punishment! (32). Can He Who watches actions of all, be like him, who cannot? And they nominated His associates; tell them to name them or do they give you information, regarding those gods, whom God does not know on earth? or are they expressing what comes into their heads? rather their intrigue has gained a fancy in their eyes; and they are barring men from following His path; and him, whom God forsakes, none can guide (33). For them, is punishment in this world and that of Eternity is worse; and there will be nobody to save them from Divine punishment (34). Can the paradise promised to the pious, be the same

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as otherwise (Hell?) and flow beneath wherein streams and wherein shall they ever eat their fruits and lie beneath the shade; this is the Eternity, promised to the virtuous; and that for infidels is hell (35). Those, whom We have sent the Text are pleased with it; and the group denies a part of it (relating to Ali's nomination); say, I am commanded to worship God without associating any with Him; Him I call (for assistance) and to Him shall I revert (36). And thus We revealed Our commands in Arabic, and if you follow their passions, after the knowledge having come to you, there will be none to sympathise and save you from God (37).

MORAL:—

Self-explanatory, being bodily elucidated.

Para VI.

Verily We sent prophets before you, who had wives and children; and it is not for a prophet, to bring a miracle without God's permission and for every thing, there is a pre-recorded decision (Lavhe Mahfuz) (38). God wipes out what He likes, and retains what He wills; and before Him, is mighty record (39). And whether We were to show you punishment what We have promised for them, or We call you back to Us, for you, it is to communicate the mission; and for Us, is to exact the account (40). Did they not see, how We are contracting surface about them? (reducing learned men and peace lovers) and God shall command which will not be controverted and He is quick at accounting (41). And they intrigued against God, Who has complete control over their intrigue; He is acquainted with everybody's planning and shortly shall infidels see what is their eternal home (42). And the infidels said "you are not a prophet"; say, God is sufficient to witness it between Me and you and the one who has got the complete knowledge of the Text to boot (Ali) (43-IV) (as accepted by all practically).

SURAH RAD

MORAL:—

Speaking on wiping and establishing future events (as referred in 39th Couplet of this Para) it may be noted there are two records near God — one is permanent and another undergoing annual alteration during Shab-e-Khader when Divine Lights are advised about it. This enables man to act righteously. By penance for past misdeeds, and thus establish a character to fix destiny for future state.

KNOWLEDGE OF DIVINE LIGHT.

(42) Pleasure is a shadow, wealth is vanity and power is a pageant; but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred offices it fears no danger, spares no expense, looks in the volcano; dives into the ocean, perforates the earth, wings its flight into the sky, explores the sea and land, contemplates the distance, examines the minute, comprehends the great, ascends to the sublime, no place too remote from its grasp, no height too exalted for its reach.

This is so far as worldly knowledge is concerned, certainty of which is unknown and when one is Divinely inspired as ALI as per Text (42) above authoritatively certified as a Gate of Knowledge to its City, is there anything to be doubted on justice, and truth of his actions? when he is reported to have rooted out the Gate of Khaibar believed to be handled by 40 men at a time; talked, lying on earth, with Prophet in ascension; viewing all what transpired between him and God; fought with spirits into the well; until he vanquished them, and converted them to Islam; averted the sun from setting, until completion of his prayers; enlivened the dead to talk with him and about whose sword's stroke, on the day of battle of Khandduk (trench) was estimated as surpassing joint prayers of man and spirit, till dooms

KNOWLEDGE OF DIVINE LIGHTS

day by the Prophet. His entire knowledge was power in action based on justice and truth (a), which emanated from Him, reverted to Him, was in Him and turned where he turned. He wielded the power, as per Divine will, which he won as self sacrifice of desire. Such were legal successors of his lineage; Divine Lights in possession of Divine knowledge in action in discharge of their sacred duty, at cost of property, life and honour. Who can cite an instance of tragedy of Karbala? under 3 days of hunger and thirst, on plains of Mesopotamia, in summer, against those very Muslims whose kith and chiefs had paved a way, (by apocryphal tradition and misinterpretation of Quran) for them immediately after Prophet's departure. Though Joseph's brothers plotted against him for which they did penance later, they did not transform the faith of Islam, on which followed so many sects developing their cults, fabricating tradi-

42 (a) Truth is so great a perfection, that if God render Himself visible to men he would choose light for his body and truth for his soul . . . "Pythagoras".

As God is unlike creation, He chose in prophets i.e. Divine Lights, for guidance endowing special soul to their body. The Divine Lights are human beings having Divine powers, of the Intangible, are of Divine attributes, in varying degrees, but they are not incarnation of God, Who is devoid of all creational attributes and does not stand in need of penetration.

As Light is essential to decipher physical bodies, which otherwise would remain obscure and with intensity of light the object appears bright at its proper focus, so reason in man enables him to visualise brightly spiritual entities and with development of reason, eternal objects become distinct, being fully magnified. This reason is fully developed in Fourteen Divine Immaculates; and in varying proportions in other prophets, that is why they are called Divine Lights whose reason enables them to view distant events beyond this world.

KNOWLEDGE OF DIVINE LIGHTS

tions and interpreting the Text on their mental misgivings when the Prophet had distinctly remarked, his legal successors, that is his immaculate family shall not separate from the Text. This is association on their part and an unpardonable sin. It is simply ignorant to judge His Divine Lights, heavenly born, on the same standards as earthly born creatures. It was heat of jealousy and anger that had blinded their reason to esteem Divine Lights at their true worth; like Ferromagnates due to resistance by heat, they could not any more retain in them magnetism of faith in spite of Prophet's company, which consisted of:—

- (1) spiritual beings in his immaculate family;
- (2) seekers of knowledge ready to lay down their lives (as martyrs on battle field of "Ohod"); Badar, Mutta.
- (3) laity, neither learned nor desirous of learning like sheep, who did not acquire any light of guidance. Moving in Prophet's society they disliked men like Ali (Divine Light) who in Prophet's words was personified "faith" and "truth": they were displeased with death and hence fled from battles of (1) "Ohod", (2) "Hunain, Khaibar etc., extremely greedy of power and self (frailty), relying on Divine forgiveness, without owing fealty to God and (Love to Immaculate House of his authorised successors. In spite of prayers, pride had not parted with them; fasts had not rendered them sincere; they performed pilgrimage, adopting cult, of their own will, setting at naught. Divine Will in Prophet's instructions; participated in crusade simply to gain booty and win public opinion; transgressed religious limits, profaning its sacredness, preached by author of Islam; allusion to which is frequent in the Text.

'ABRAHAM'. SURAH XIV.

I begin, in the name of Allah the Merciful,
the Compassionate.

Alif-Lam-Ra (Cryptadia). We revealed unto thee Text to bring out men from darkness (of misguidance) to light (of guidance) with the permission of their Providence leading to the Path of Almighty the Praiseworthy (1). Who is Monarch of Heavens and Earth and woe betide to the infidels for the intense punishment (2). Who prefer worldly pleasures to eternity and prevent the people from Divine path seeking crooked one, they are in open misguidance (3). We did not send any Prophet, but in the tongue of their sects, to clearly expose to them Our Commands; thus God leaves those whom He chooses and guides those (self-willed) whom He likes; He is mighty and wise (4). Verily, We sent Moses with miracles to bring out his tribe from darkness to light and to remind them of reckoning day; verily in these are signs for the patient and grateful (5). Recall when Moses told his sect to recollect Divine bounty on them by giving them salvation from Pharoah's followers who were oppressing them slaying their sons and leaving alive their daughters and verily in that was a great trial for them from their Providence (6) (I).

MORAL:— Self Explannatory.

Para II.

And recall when your Providence ordered, if you are grateful to Him, He will enhance your bounties, and if otherwise (ungrateful), His wrath is intense (7). And Moses said, "if you get ungrateful and so also all on the surface of Earth; verily God is indifferent (being Self-sufficient and Praiseworthy) (8). Is not news of your preceding generations come to you? i.e. tribe of Noah, Aad, Samood and

“ABRAHAM” SURAH

those that followed them, about whom, nobody, except God knows; came to them, their prophets, from whom they turned their faces and gave up their advice and said “we refuse to acknowledge you as prophets; and doubt your invitation to what you invite us (9). Their prophets said “what! are you doubting existence of God the Creator of Heavens and Earth? Who provides you and forgives your sins and has given you some time to do virtues (10). They said “you are none but men like us.” “What do you intend to stop us from what our forefathers had been worshipping?” If so, bring some open miracles”. Their prophet said “althoguh we are men like you, but, God graces whom He likes among His creatures and, it is not posible for us to bring any miracle without His permission and the faithful should only rely upon God (11). And should we not trust in God when He has guided us on right path? We shall patiently bear your torments and those who trust should trust in God (12-II).

MORAL:—

- (1) Gratefulness enhances bounties and otherwise (infidelity) calls in Divine wrath.
- (2) Listen to advice of Divine Lights as they are Divine Messengers and have no selfish motive.
- (3) Greatest mishap is to deny Divine existence. Compare St. John 7/80: He, that seeketh His Glory, that sent him, the same is true; and know righteousness is in him.

Para III.

And the infidels told their prophets, they would drive them out from their state unless they reverted to their faith; thereupon their Providence revealed unto His prophets, He would destroy the disobedient (13). And inhabit you on the lands; this will be the reward of those, who are afraid of presenting before

“ABRAHAM” SURAH

Us (14). And the Prophets prayed for Divine help, and the tyranical infidels were disappointed (15). And shall follow them punishment of the hell, where they would be given Liquid puss to drink (16). Which they would take to quench their thirst but it would not pass their throat and death would appear to overnower them from all sides, although they would not die; later, they would have intense punishment (17). Those, who deny their Providence are alike those, whose acts like dust are carried off by wind in cyclone; having no control over their deeds and this is disappointment in the extreme (18). Have you not seen God has created heavens and earth with a definite motive and, if He wished, He would have destroyed you and brought another generation to succeed (19). And this is not difficult for God (20). And then all will be coming out of graves and present themselves before God; the subordinate misguided will address the misguiding officers, as they followed them, whether they would save them from Divine punishment; they would, in reply, say “if God would guide them (to a relief) they would show them the relieving feature; (now, as it is) whether they cry and complain or be patient it is all the same there was no relief to them (21) Para III.

MORAL:— .

The result of not following Divine Lights is drowning in worldly pleasures, at cost of eternal felicity.

And the Devil will say, when everything will be settled verily God promised you and fulfilled it; and I had promised you and I have disappointed you; you have no control over me, except I invited you and you submitted to me; you cannot blame, me, blame yourself, I cannot save you and you cannot save me; I denied what you associated long before; verily the disobedient shall have intense punish-

“ABRAHAM” SURAH

ment (Devil is therefore a liar. This is his deception which has to be avoided in every phase of life) (22).

And the faithful who have acted righteously shall be admitted to paradise, below which flow streams wherein shall they ever abide with permission of their Providence and in which there will be accorded peace as welcome (23). Have you not noticed, how God has exemplified the pure truth (a) (on eternity and Islam of His sovereignty) in Prophet steady as a trunk of tree (Divine Lights as His Representatives, as branches and shiahs leaves) on earth; This is a tree of knowledge, bearing fruits all the time (being Divinely trained) (24). It yields fruits of knowledge, every time with permission of his Providence; and God has given this simile so that people may understand (25). And the example of an evil pretender, is like an evil tree, growing on surface, rooted out from bottom lying on the surface; (feigning to know; having no stamina (foundations) like leaders in Bani Ummya with seditious intention to mutilate Islam, (ever changing being not steady) (26). And God shall make the faithful steadfast in their faith in this world (i.e. they will be able to answer death angels regarding Divinity and His Lights). And also in eternity; and leave the disobedient to their fate and He acts as He wills (27) Para IV.

MORAL:—

False modesty is vanity; False tongue is levity; false grandeur is meanness; false virtue is hypocrisy; false wisdom is prudery.

Para V.

Did you not give a thought over those people (infidel Quraish) who changed Divine bounty (i.e.

24. (a) Gives proof of Divine Lights being Heaven-born and trained Heavenly (vide) Jesus's claim — Moral to Para II Surah Rad (on Clouds) XIII.

“ABRAHAM” SURAH

Divine Guide nominated by Prophet under Divine approval); for paganism (self-willed leaders) and landed the tribe to hell (28). Wherein shall they enter which is an awful abode (29). And associated (by displacing Prophet's regulations (in cult), which were actually Divine); such leaders, who misguided the public from Divine way; Say, enjoy for a few days, in the world, verily Hell is your destination (30). Tell my faithful devotees, to keep steady at prayers and spend out of my gifts secretly and openly before advent of the day when neither shall there be a transaction nor any assistance (as intercession) (31). God is He Who created Heavens and Earth sent down rains from clouds with which grows food for you; and let the boat at your command, floating in the sea under His approval; and let rivers at your service, as also continuously moving the sun and the moon, and services of night and day (33). And granted you every thing you asked and if you count His gifts, you won't be able to do so; verily man is disobedient and ungrateful (34). (Para V Morals in Body). And call to mind (recollect) when Abraham prayed to God, "Oh my Providence make this holy (town of) Mecca free (safe) and prevent me and my son from worshipping idols (35). Oh my Providence! "certainly they have misguided many, whereas he who follows me, shall be with me and he who disobeyed me, verily, thou art Merciful and Forgiving (36). Oh my Providence! I have inhabited my family in this deserted valley where cultivation is not possible near Thy holy sanctuary; O my Providence make them steady at prayers and direct some of them towards them and provide them with fruits so that they may remain grateful to Thee (37). Oh my Providence! Thou dost know whatt we hide and what we expose and nothing is secret from Thee of earth and heaven (38). Thanks to that God Who endowed on my old oge Ismail and Issac: verily my Providence hears, who prays unto Him (39). Oh my Providence keep me and my family steady at prayers and accept

"ABRAHAM" SURAH

my prayers (40). Oh my Providence forgive me and my children and faithful on reckoning day (41-VI).

MORAL:—

It is, for this prayers of Abraham, that a section of Shia Muslims (not all of them) is attached to immaculate family of Prophet..

Para VII.

The disobedientn should ~~not~~ deem, that God is negligent of their deeds. The relaxation (as a test) is only given, till day of Judgement, when eyes will be opened (42). And raising their heads, they will be running towards the plain and would not look even at themselves and hearts will be vacant out of fright (43). And frighten the men when punishment will come and the disobedient will cry "Oh our Providence give us some time that we accept Thy call and obey the Prophet; did not they swear before that, that there will not be their downfall (44). We have inhabittd you in the houses of the disobedient, making it clear to you, how We treated them; and exemplified to you (45). And they intrigued before God, which is ready to be punished by Him and it was of an intensity which would have moved a mountain (46). They should not count, God will act against the promise, He has held out to His Prophet, verily God is Mighty at avenging (47). The day when the earth will change with its substitute, and likewise the skies and everybody will stand having come out before God the Omnipotent (48). And you will see the culprits chained in pairs (49). And their gowns will be of tar and fire and wil envelope their faces (50). So that God may reward everybody according to his deed, verily He is quick at accounting (51). This suffices an advice for the public at large; and a warning that they should realise that there is no other)Deity) except God, alone, and that the wise shall also take advice therefrom (5).

Moral:—Clear.

SURAH—HIJR XV (The Woodlanders)

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

(Alif-Lam-Ra Cryptadia). These are the couplets of the Text i.e. of an open Quran (1). Shortly (on Day of Judgement) the infidels would wish, they had supplicated Him (2). Leave them alone, let them eat and enjoy and extenuate their desires; shortly shall they come to know (3). We did not destroy any town, but that was recorded, in the preserved plate (Lav-he-Mahfuz) (4). No generation takes up an action preceding to its destruction or delays therein (5). And infidels said to him who claims to have revelation of Quran, verily thou art mad (6). Why didst you not bring angels to us in testimony there of if thou wert true? (7). We don't send angels except, on right purpose, when We do not give any (the least) opportunity (8). Verily have We sent Text and We are its guardian and to its agent the Prophet; verily We sent Prophets before this among the preceding generations (10). And no Prophet was sent to them but they ridiculed him (11). And thus have We appealed Truth to the hearts of the culprits (12). They would not believe it, and the preceding law of destruction (due to rejection of appeal) would follow suit (13). Had We opened a gate in the sky and they would have started to rise into it (14). Yet they would say "this man has really tricked us by magic (15) (Para I).

Verily have We fixed in sky constellation of stars (as zodiacal signs) so as to admire (at the wisdom of the Creator and realise retribution) (16). And guarded them from the cursed spirits (17). Except one who steals into them, when he is persecuted by a shining meteor (18). And We spread earth and fixed mountains on it, growing everything in it as required for purpose of its inhabitants (19). And We fixed sources of provision for you and them (dependents and animals etc.) without which you were not

SURAH HIJR

to provide them (20). And there is not a thing treasure of which is not with Us but We grant of it, as per Our fixed share (21). And send We winds which are loaded with moisture and drop from them water for you to drink and you are not going to store it (for long) (22). And We enliven and We kill and We are the final inheritors (23). And We know those that have preceded you and know those who are to succeed you (24). Verily God shall assemble them all, verily He is wise and knowing (25) Para II.

Moral:—(In Body of para)..

Para III.

Verily We created you from dried up black clay soil (26). And the spirits before you of burning fire (27). And recollect, when your Providence ordered angels "verily I am going to create man from dried up black soil (28). And when his form is duly shaped, I shall blow into the body, a special soul, when at once you all fall into prostration (29). All the angels followed suit (30). Except the devil, he refused and was not among the prostrators (31). God asked him what made him not to participate with those who prostrated (32). He said "I am not going to prostrate before a man created out of dried up black clay (33). Upon which God commanded "get out of it, you are a cursed creature" (34). And on thee, shall be My curse, till day of judgement (35). He prayed to God to let him have time till day of judgement (36). Upon which, God commanded, "you have been give time (37). Till the known day" (38). (i.e. Till emergence of Twelfth Divine Light). Upon which, he said, "for the reason, I have been deprived of Thy favour, (of guidance) I shall exalt (i.e. eulogise) worldly pleasure into their eyes and entice all of them (39). Except Thy sincere devotees among them (40). God said "This Path of Ali (Personified Truth and Sincerity) leads straight to Me" (41). And

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thou shall not overpower such of my creatures (devout Shias), except the seduced (self-willed) who will follow thy path (deluded-self-opinionated) (42). And verily the hell is the destination of them all (43). Having seven gates, each being apportioned, according to the intensity of the crime (44-III).

Gift of special soul is reserved for Divine Lights which makes them superior to creation of their time in matter of knowledge and tact.

MORAL:—

Of several grades of Hell, one named Havia is for sinful Muslims. (2) Saeer for Jews; (3) Jahim for Christians; (4) Sakar for Sabians; (5) Hotama for Magians; (6) Laza for Associators and (7) Jahannam for hypocrites.

Pride goes before destruction, and devil with all his devotees (likeminded) will be hurled into Hell and cursed to reckoning day. They shall seduce all those, who leave the gate of Ahlul Bait, for worldly pleasures; they shall serve the devil, and ultimately assemble in Hell. A wise man should forsake the pleasures and be content with life, under self denial in this world.

Verily, the pious shall be in Paradise with streams (45). Where they will be admitted under salutation and peace (46). And We shall remove from their hearts jealousy of their brethren and they will be seated on coaches, facing one another (47). They will not be tired therein they will not be removed from them (48). And inform My devotees, verily I am highly Forgiving and Merciful (49). At the same time, My punishment is awfully intense (50). Inform them about guests of Abraham (51). When they saw him with saluattion, he said "I am afraid

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of you" (52). They said, "don't be terrified"; We give you tidings of a trained son (53). He said in surprise, "tidings to me at an old age!" "what is that?" (54). They said "we give you tidings, with certainty", "don't be among those who lose hopes" (55). He said "who can lose hopes in his Divine mercy, except the misguided?" (56). Abraham said ye angels! what is your mission?" (57). They said, "we have come to destroy a criminal tribe" (58). Except Lot's family, whom we shall certainly save (59). Barring his fated wife; she is going to lag, of course (60) Para IV.

MORAL:—

- (1) The pious shall attain salvation, with removal of fraternal jealousy.
- (2) Do never dismay in Divine Mercy but for Divine Enmity.

Para V.

When the Messengers came to Lot's family (61) Lot said "you are strangers" (62). They said "we have come, rather in connection with an affair, about which you are perplexed (63). And we have come with Truth (ie. from God) and of course, we are truth in our statement (64). You better hurry up, with your family, in dead of night, and you follow personally, behind them; and don't turn behind; and go where you are directed (65). And We definitely advised him, that this is a decisive command, before morning, they will be all rooted out (66). And men came to Lot running in glee (67). When Lot said, these are my guests and don't disgrace me on their account (68). Fear God, and don't grieve me (69). They said, didn't we forbid you from entertaining anyone (70). He said, "Here are my maids, if you want to marry them (71). O Prophet, upon your life, they were so blinded, due to extreme ecstasy, (and neg-

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lect of Eternity) (72). And before day dawn, shriek seized them (72). With a result, after destruction, they were raised above and thrown topsi-turvy. And then followed downpour of (fire and) brimstone (74). In this are signs for the intelligennt (75). And they are situated on the way (76). Verily in this are signs for the faithful (77). And verily wood-landers were tyrants (78). We avenged them and their remains are open to view (as a mark of punishment) on main road (79-V).

Moral:—Self-Evident.

And verily tribe of Samood falsified its Prophet (80). And We had given them miracles, which they disregarded (81). And they were blasting stones from hills, to make their strongholds (82). And the morning shriek seized them (83). And their achievement could not save them (84). We have not created heavens and earth and in between, but with a definite purpose, and the day of judgement is bound to come; so overlook their behaviour cheerfully (85). Verily your Providence, the Creator is Omniscient (86). We have revealed unto (you) seven couplets of Chapter "Al-Hamd" (In Our Glorification). (It is twice repeated in each prayer, without which the prayer is incomplete); and the Glorious Quran (87). Don't turn your eyes to worldly bounties, which We have endowed upon them and don't be sorry, for them and polite to the faithful (88). And tell them verily "I am an open Warner" (89). And was revealed unto tearers to pieces (viz. Jews and Christians) (90). Who tore to pieces the Text granted by God (91). And We shall take account from all of them (for so acting) (92). And also as to what they were doing (93). You carry out My commands (in exposing succession of Ali) unmindful, of associates (94). Verily, We shall save you from the jesters (95). Those who associate with God shall shortly come to

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know (96). And certainly We are conscious of the fact that their statements pain you (97). You glorify your Providence and be among those that prostrate (98). And worship your Providence, till your life time in the world (99) Para VI.

MORAL:—

He who is granted glorious Quran, if he thinks others have better bounties than him, has depreciated, what God has appreciated. He, who has not regard for self, for being obedient to God, shall die in grief and sadness. He, who shall look at other's property, will be seized by grief, intensity of which, will not leave him. He, who does not appreciate Divine bounty, except in food and drink, failed in virtues; he, who started morning in anxiety, shall displease God; he, who complains of adversity, has complained against God. He, who stretches his hand to the rich, for money, has lost two-third of his faith.

If any of Muslims, after reading Quran, is condemned to hell, is, as though, he played with it (i.e. did not put the commands of Quran into action).

—:0:—

SURAH "NAHAL)) (THE BEE) XVI.

I begin in name of Allah the Merciful

The Compassionate.

Reckoning Day has approached, don't hurry up about its punishment. Glorious and Exalted is He above all, with whom they associate (1). Angels with "Ruh" come, under His sanction, to whomever of His devotees, He likes to warn verily, there is no other God, but I, and fear Me (2). He created heavens and earth with true purpose; exalted is He

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above all, with Whom they associate (3). He created man from dirty drop of sperm, when he started litigating openly (4). And animals He created for you, wherein, there is covering from their skin (against cold and heat) and many other advantages; and some of which you eat (5). And for you, in them, is exhilaration, when you take them out morning and evening (6). And they carry your goods from one place to another, which you could not have done otherwise, except under pain; verily your Providence is very considerate and merciful (7). And the horse, the mule, and the ass, whom you ride, are your worldly decorations and He will create for you what you don't know (8). And it is for God, to show you the right path, from which emanates a crooked cut; if God had desired, He would have forced guidance on all (9 Para I).

MORAL:—

- (1) Gabriel carries the message from God to the Prophet. "Ruh" remains with existing Divine Light to keep him aware of events of the age.
- (2) As right path is limited under Divine control, verily one who seeks leaving it, goes astray, i.e., any one, who accepts any religious leader, leaving the genuine Imam nominated by God, is misguided.
- (3) There is no compulsion in following it, but human discretion has to decide whether to be in light or in darkness, as creation is a test, for each individual of sane and matured age.
- (4) The body of all true religions consists in obedience to the Will of God, in a confidence in His declaration in imitation of His perfection.
- (5) Religion is nothing but fear and love of God; and faith is root of both, without which, we cannot please God; nor can we fear and love, what do not believe.

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It is He Who sends from clouds in the sky rain for you, which is used for drinking, and growing trees, and fodder for animals to graze (10). With which, fields grow crop; olive, dates, grapes and all kinds of other fruits; verily in this are signs for the reflective (11). And It is He, Who sends for you, night after day; and sets the sun and the moon and the stars in motion, under His control; verily in this are signs for the sensible (12). And he created on earth men of various colours, verily in this are signs for those who take advice (13). It is He, Who set the sea, under His control, wherefrom you take out flesh (of fish) for food, pearls for adoration; and you see the ship sailing therein, getting on board of which, you seek your livelihood, under His Grace; so as to be grateful to Him (14). And He made mountains over earth so as to stabilise it, and let rivers, out of them, and roads; for your guidance (15). His sign-posts and stars, for your guidance (16). How can creation be like Creator, don't you understand? (17). (This is the reason, why God can neither be defined nor described, as He has no like or example of His); nor limited any wise: Unless He declares through Divine Lights, He is a mystery and any idea about Him is association, condemnable to Hell.

And if you go on counting His bounties you shall never do so, verily He is Forgiving and Merciful (18). And God knows what you hide and expose (19). And those who worship, besides Him, have not created anything; but are His creatures (20). They are like the dead; having no sense of understanding, as to when they will be raised alive (21-II).

Moral:—Bodily given to be thoroughly eschewed. Your God is God alone; those who don't believe in eternity have to their hearts this fact disagreeable and they are proud (22). Verily your God knows



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