

SET-IV

TRANSLATED - WITH COMMENTARY
OF
DIVINE LIGHTS
BY

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APPENDIX C

Extracts from Ubsule-Kafi from Wafi, to Digest Doctrines of Shia Faith.

Noted in Appendix Page I-V (Set I), along with
Appendix B of Set III.

1. As light is essential to decipher physical bodies, so is "Reason" necessary to visualise "Spiritualism"; and as with power of light, depends distinction of objects so with the degree of developed reason, Truth thereof, which is perfect in Divine Lights, is realised by the rest, following in their wake. This is Divine Gift and needs to be prayed for, from Divinity; as with it, he makes up for his past failings and keeps himself awake in future; and it is the only gap between belief and unbelief; it is wealth of the faithful; as with it is gained Divine Proximity, the goal of man.

2. This is perfected by Divine Knowledge, which is a Science and an Art and is compulsory to be acquired by every man, to the extent of requirements of daily life, against legal provision which is destined and he shall not depart, until he has it; unless he hurries up with illegal earnings, thus reducing the legal grant and making himself liable to account, on Reckoning Day.

3. As this Divine Knowledge is reposed in Divine Lights, their implicit following, without any mental reservation is essential for salvation; it consists of:— (1) Realisation of Deity, as Creator of the Universe, His attributes, as per declaration of Divine Lights; (2) man's relation unto him; (3) what is desired of man by his Creator; (4) what is not desired of man by his Creator.

4. This Divine Knowledge is revealed in (1) Divine Text; (2) Prophets traditions; (3) Their (1 & 2) exposition by his authorised successors, Divine Lights, along with their instructions to deducing problems not traceable from (1-2-3), following them during their absence; without tampering with the expositions by insertions and eliminations, misinterpretations or disputations; as per individual capacity, directly or indirectly; and disregard to which will render them liable. There are not many ways by which the Supreme can be reached.

II

5. God's existence could be declared due to Divine Gift of Reason, which was perfected in Mohmad and his Infalliable Family (be peace on them) who first owned allegiance unto Him, upon which, Mohmad was termed City of Divine Knowledge, various gates whereof were referred to his Infalliable family. They thus became torch bearers to Divine Knowledge, regarding His attributes, without which, Divine Proximity, admission to Paradise was "myth". They are guardians of Islam, i.e., Divine Kingdom, for which, allegiance unto them was exacted, in Spiritual Universe, to which angels were asked to bear testimony.

6. Minimum knowledge of His attributes (for Proximity) which are inseparable and immutable from His Entity (which is unfathomable) is:—relating to His Being; (1) Indispensable to Creation; (2) Absolute Domination over Creation; (3) Omniscience; (4) Omnipotence; (5) Omnipresence; (6) Being Eternal; (7) Matchless in all respects; (8) Incomprehensible; (9) Self-sufficient; (10) Invisible. The contradictory attributes of His Creation are denied unto Him, viz.:—(1) Body; (2) Form; (3) Change; (4) Complexity; (5) Partnership; (6) Dependence; (7) Transmigration; (8) Ignorance.

When Deity is so realised, is He truly worshipped, as a "Unique Provenience", although Reason admits of His existence but cannot claim perception.

7. Of His practical creatable attributes, founded on perfect justice and ultimate Philosophy, which brought about "Cosmos" the first is "Will represented in Muhammad and his infalliable family", followed by choice, which is rigid, as compared to flexibility in human acts; as a result of "resolute will" emerged "Asma" which may be deemed in the case of Mohmad and his infalliable family ancillary creators of Arsh, Kursi, Souls and God being Supreme (Rab-ul-Arbab) (absolute attributes in His Entity and Asma-ul-Husna for the Infalliable), as expositors of the absolute attributes, most conspicuous of which is (Bada) which maintains the most obedient of His creatures in constant awe of Him and saves the most sinful vagabond from sinking into despair. It has a scathing effect on Doctrine of Fatalist

III

and is exercisable till final sanction, there being seven stages before emerging into existence for every being, on earth or heavens viz., (1) Will; (2) Choice; (3) Destiny; (4) Decree; (5) Execution; (6) Message (Record); (7) Approval.

8. By providing necessary energy for action and reason to distinguish between right and wrong and by reinforcing a host of army, on either side, distinctly pointing paths to paradise and perdition, and transmitting commands through authentic messengers on Action and Refrainment, trial to which, man was destined to be subjected to, he starts, when he is made capable of standing under :—provision of (1) open passage for execution; (2) given health; (3) physical organs; (4) presence of source of trial from God, when examination starts, two contradictory influences play their part viz. (1) from God, reminding him of His Commands, without forcing or setting free absolutely—rather in between) and (2) Devil's persistent misgivings ordering to derogate Divine Commands holding out false hopes. In case of failure to comply with Divine Commands His claim to condemn vices and appreciation of virtues is sound. Thus a sinner is culpable of misuse of Divine Gifts, and stands charged with having disregarded Divine Commands and the virtuous has to thank Him, for providing occasion to righteously use them by not leaving to his fate; though, all these events, before occurrence, were within Divine Knowledge, latter had no effective hand in influencing them is obvious, except for man's society of the evil for the former and for latter's Divine Remembrance. Thus in spite of creation of means, which, by human misuse, became violent and not ever letting occasion where his free will, to have its own way, and not keeping him ignorant of right and wrong, and acquainting him with Divine Laws, which permit him to follow his way and bar him to follow passion, He has rendered His position indisputable, unquestionable, impregnable and at the same time made man a master, within a limited range, and held him liable to his vagrant, unwarranted actions. Thus with gift of reason (1) which is the first gate of capacity to seek Truth and by appealing to it, in manifestation of His creation, He got His existence recognised; and by sending His authentic messengers, which is a second gate of capacity and Divine Text the third gate thereto, are

IV

declared into him, His attributes personal and active, thus opening an approach to His Proximity to be gained by due observance of Commands and Refrainment, holding endowment holder of knowledge and wealth to partake with his ill-fated relations, with humility, as a mark of thanksgiving which opens the fourth gate, and progressive march in this direction, can be made by regularly self-controlling and beseeching unto Him, for developing this gift (Reason), by extricating self from worldly cares, to capacitate Divine Light to shine with increasing intensity through piety. Thus virtuous intensions and acts develop angelic features and vice versa, which finally accompany him in his grave to be a source of permanent pleasure or pain.



THE BEE

what they hide and expose; certainly He does not like the proud (23); when they are told, what did your Providence reveal, they say, "old stories" (24). They are carrying the burden for the Reckoning Day, with the burden of those, whom they are misguiding; beware! bad is the burden they are carrying (25) Para III.

MORAL:—

The proud do not like to supplicate God in all affairs, as their position due to property and power forces them to follow their own impulse and plans, with which they have accumulated vain power and position; on account of which Divine orders are discarded as old stories not practicable any more, to their interests, to attain their goal.

Verily, previous generations intrigued (against their Prophets) God rooted out their foundations, throwing the roofs over them and sending punishment from where they never dreamt (26). Then, shall He disgrace them, on day of Judgment, and demand their associates, on account of whom, they were enimical to the faithful; those who are gifted with Divine Knowledge will say, disgrace is for them to-day; and punishment to the infidels (27). Whose death shall Angels of Death cruelly cause, when they will supplicate, and on seeing death angel, would say "we were not acting viciously"; they will be retorted, "rather"! Verily God knows what you were doing (28). Better, "enter gates of Hell for permanent residence therein"; and awful is the place for the proud (29). And the pious will be accosted, "what has God sent you," they will say "His Grace", those who are graciously treated in this world shall have gracious reward for their righteousness in Eternity and the home of Eternity is much better than that; what a happy home for the virtuous! (30). Paradise of highest grade, wherein shall they enter and be-

THE BEE

low which run streams and wherein, they will have their choice food, such is the way, God rewards the virtuous (31). Those, whose death, Angels cause purely, wishing them peace on entering Paradise for their virtuous deeds (32). What! are they awaiting angels? or Divine Wrath from their Providence; as previous generations acted likewise and God does not tyrannise anybody but they tyrannise themselves (33). And calamity befell for their evil deeds and surrounded them for their ridicule (34) Para IV.

MORAL:—

Neither a faithful nor an infidel dies but, before his death, sees his destination paradise or perdition opened out to him, when he feels certain about eternity.

Para V.

And the associators said "if God had willed, we would not have worshipped any except God, (we and our forefathers; and would not have illegalised anything, except what He has decided; similarly uttered previous generations; has Prophet got anything else but to transmit the message clearly? (35). Verily, We sent every generation a prophet to say "worship God alone" and avoid following passion"; some remained on guidance of God; and others proved true to misguidance; move about earth, and see what has been the fate of all falsifiers (36). If you (Prophet) are avaricious, to see them guided, verily God does not guide whom, He has rejected as unfit; when there is none to assist them (37). And they (enemies of Abdul Bait) swore by God, "God shall never raise them alive after death (before reckoning day); rather, the promise of resurrection shall come true, although most don't know (38). (These are not infidels, (denying God) because they do believe in God, but deny resurrection, and hence termed infidels. On emergence of 12th Divine Light, a group of Shias will be raised alive which will be denied by enemies of

THE BEE

Ahlul-Bait). To expose to them who differ in it and prove that enemies of Immaculates were liars (39). It is nothing but, a word when We decide "To Be", and no sooner is it said than it is done (40) Para V.

MORAL:—

The essence of mission transmitted by all Prophets is to obey the Glorious God and deny passion, which is unholy, so it is not so much a pursuit as a temper leading to a pursuit, foundation of which is faith, and its action is virtuous deeds and his temper is holiness that is freedom from passion and love for the pure. For love and fear make religion. All humble, meek, merciful, just, pious and devout souls are everywhere of one religion which is Islam — resignation to Divine Will.

And those who fled to Abyssinia and Madina for sake of God, after they had been tyrannised, in their native land, We could inhabit them, in a safer place, in this world, whereas reward of Eternity is much better, would they had known it (41). Those, who bore patiently, and trusted in their Providence (42). And before you, We sent messengers, as men only, revealing unto them; ask those, who are (Divinely) initiated into, if you don't know (43). With miracles and proofs; and to you also We revealed this Text to clearly declare to them what is revealed, so that they may think over it (44). Those who are sinning, do they consider safe against God? (threatening) and His thrusting them into earth or sending them punishment, whence, they do not know (45). Or seizing them while they are moving about when they can not overpower Us (46). Or seizing them in terror; verily, your God is Forbearing and Merciful (47). Have they not seen, at the creation, of God, who spread their shadows right and left in due prostration to God, when they are praying (48). And for God is prostration from those in

THE BEE

Heavens and Earth and pedestrians and angels and they are not proud to bow down (unto Him) (49). They are afraid of their Providence, over their heads and comply with His Commands (50) Para VI.

MORAL:—

The public are commanded to refer to Divine Lights on the (a) subject, they don't know as the Prophet has been nominated by God as Zikr and Ahluz-Zikr is his Immaculate Family, Divinely initiated.

Para VII.

And said God "Don't take to worshipping two gods, verily God of you all, is only one and you fear Him alone (51). His is the Kingdom of Heavens and Earth and absolute supplication is due to Him alone. What! are you afraid of any other being except God (52)? And whatever bounties are with you are from God; and whatever calamity befalls you, you seek its relief from Him alone (53). And when He removes them from you, a party of you associates others with Him (54). So as to be ungrateful for what He has bestowed on you; so you tell them, enjoy shortly, you will come to know (55). And they made a share for them, whom they don't know from out of Our gifts. By God you will be questioned on your falsification (56). And they attributed (angels as(daughters to God; pure is He from it, (i.e. charge and for them (sons) of what they chose (57). If anybody gives him tidings of a daughter born to him, out of anger, his face becomes black (58). And he hides himself from public ridicule; and thinks of leaving the child or burying it under ground, just imagine, what awful decision, he is arriving at (59). Those who do not believe in Eternity, miserable is their condition; being in need of son and supporters; are helpless in every way, for God are the Glorious examples and He is Mighty and Wise (60) Para VII.

THE BEE

MORAL:—Divine attributes, unlike those of creation are glorious e.g. (1) Eternal, Omnipotent, Omniscient.

Para VIII.

Had God seized everybody for his sins, He would not have left any creeper on earth but He has given time for a fixed period and when that matures, not an hour can be relaxed under postponement nor retrenched by being preceded (61). And they suggested for God what was derogatory to self and with all this, lied their tongues, when they claimed Paradise; verily for them is Hell and they are transgressors (62). By God, We sent prophets to previous generations, but the devil eulogised their actions in their eyes, and he would be their leader on Reckoning Day, when they shall have intense punishment (63). We did not reveal unto you the Text but you would clarify before them on their division; and guidance and mercy are for the faithful (64). And it is God, Who sends rains from clouds, with which dead earth enliven, verily in this are signs for those who listen to it carefully (65) Para VIII.

Moral:—There are but two religions: (1) Islam and Paganism; a third between is not possible. Where Islam ends, Paganism begins.

And, verily, for you in animals, there is a lesson, as We feed you, out of their stomach, from between dung and blood, pure milk, which passes through the throat without choking, with a pleasant taste (66). And from fruits of grapes and dates, of which, you extract intoxicating liquids, and other which are pure for you; verily in these are signs for the wise (67). And your Providence has initiated the Bee to take an abode on hills (lofty places) and roofs and trees (68). Then eat from fruits and fly in the way of your Providence meekly. Comes out from

THE BEE

their inside, in various colours, honey, which is a remedy for man; (similarly Shias from Immaculates, who are initiated by God, draw beneficial effects from them). And verily in these, are signs for the reflective (69). And God created you and then will give you death and takes some of you to old age when they forget what they have learnt, verily God is knowing and powerful (70) Para IX.

Moral:—Ali is known as Yasub-bud-din for this reason, with relation to his adherents.

Para X.

And God has given precedence in provision to some over others, and those with superior provision will not part with them to their subordinates; although as creatures they are on the same level. What! are you disputing with Divine bounties? (71). God out of your body created your partner in wife; and out of latter, children and grandsons; and gave you pure provision. What! are you believing in false gods thus denying the real bounties of God (refers to Ling worship, etc.), viz., The Text and the Prophet (72). Besides God, they began to worship multiple gods who have no power to provide them either from heavens or earth as they have no capacity (73). Don't you personate God in creatural attributes (physically or mentally because it would be a creature of your hand or mind). He knows and you don't know (74). God has exemplified in His creatures, one who has no power over anything and another, whom He has excellently provided, which he spends secretly and openly in His name. Are these two on same level? No. Thank God although most do not understand (75). (God differentiates between public nominee, and His nominee, whom He has sent guided). And God has further exemplified in two persons one of them, is dumb and has no control over anything and he is a burden to his master;

THE BEE

wherever, he is sent he returns a failure; can he be equal to the other, who orders everything on justice, and is on the right path? (76). (This is an example of prophet's companions, (first two Khalifas) two of whom had no Divine knowledge; whenever they were sent by Prophet, on crusade as commander of forces, they returned a failure; and the other was ALI, Divine Light, who always returned successful) and decided litigations on religious jurisprudence when 2nd Khalifa erred and acknowledged his ignorance before Ali, saying if it was not for Ali, he would have been ruined.

Para XI.

And with God is secrets of Heavens and Earth; and the case of affairs of the Day of Judgement, is a matter of twinkling of an eye and even quicker than that; for verily God is Omnipotent (77). And it is God, who brings you out from your mother's womb, when you know nothing; then He endows upon you ear, eye and reason; so that you may be grateful to Him (78). Have they not seen birds flying in the air space, where, nothing but Divine Awe, forces them to clasp down their wings; verily in these are signs, for the faithful (79). And it is God, Who provides (materials for) houses, for your permanent residence; and from the skin of animals portable tents (dwellings), for journey so that you may take shelter in summer and (on the way) (get food for you, too) and provided wool for sheep, camel and hair of the goat, for making blankets for covering the body and mattress for sitting; and merchandise for a fixed period (80). And it is God, Who creates hills to afford you shade and caves therein, for your refuge; and created such clothes as to afford you protection, against summer and such materials of iron, etc., which serve you as armour; thus He has completed His bounties on you, so that you may be obedient to Him (81). If you become disobedient, verily, for Us,

THE BEE

is to transmit to you the open message (82). They realize God's bounties and yet deny them by mouth; and most of them are infidels (83) Para XI.

MORAL:—

As God has enumerated His bounties for our physical protection, complaining people are not faithful; He insinuates by providing Divine Lights, for protection of their souls, people deny them, as spiritual leaders by not following them prove ungrateful to God.

Para XII.

And on the Day, We shall raise among each generation, the witnesses in Our Divine Lights of their acts; and then no permission will be granted to infidels, nor any extension (by reversion to the world) (84). And when the disobedient will see the punishment, it would not be mitigated nor given an opportunity (to defend) (85). And when they shall see, whom they have associated, they will cry 'O our Providence! these are our (chosen) associates, whom we followed leaving Thee.' (These are followers of those companions of Prophet, who deprived ALI, of his rightful succession). When they will set the arguments against them and verily they are liars (86). And when they will submit to God on that Day and all what they had fabricated will disappear (87). And for those, who were infidels and barred men from Divine path. We shall increase (double the) punishment for their misguiding others, under seditious activities (88). And on that Day, We shall raise a witness (Imam), for every generation, against them and shall raise you, Oh Prophet! against the Immaculates (Divine Lights); and We have revealed into this Text, details for everything, on guidance and mercy and tidings to the obedient (89-XII).

THE BEE

MORAL:—

- (1) Witness of each generation will be the Imam (Divine Light) of his time who will certify as to his being faithful or otherwise.
- (2) Who can claim this knowledge, except the Immaculate, and rightful successor of Prophet? Compare St. John 7/15-17. And Jews marvelled saying, "how knoweth this man letters! having never learnt?" Jesus answered them and said "my doctrine is not mine, but His, That sent me. If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself". And further says in 7/38 — "He that believeth on me, as the scripture hath said, out of his belly, shall flow rivers of living water (Divine Knowledge)".

Para XIII.

Verily God commands you to do justice, (Ariston Metron) to oblige and pay relations their rights (instanced by Prophet bestowing gardens of "Fidak" to his daughter FATHEMA) and prevents you from lie or fornication, abomination being persistent disobeyings of Divine Commands and tyranny; (over-bearing nature) thus advising you. so that you may take advice (90). Fulfil a trust you have covenanted and those who breach it. after having firmly sealed it, (in earnestness) should know verily, God is enough for your support and verily, He knows what you do (91). And don't be like a woman, who after spinning the cord rends it to pieces; and don't make your promise a source of intrigue with a view to excelling one another; verily, God has only tried you with them and God shall explicitly expose it on Day of Judgement (92). And if God wished, He would have made you all of one group; but He leaves whomever He likes to his fate and guides whoever He

THE BEE

chooses; and certainly shall you be questioned about your deeds (93). And don't make your oath a source of intrigue, that once having made steady your feet, they may not be rooted out; and for the fact, you have been influencing people against approaching God, i.e. Divine Lights you will be punished; and it will be a severe punishment for you (94). And don't sell your promise for a petty profit; for verily, before God, there is a great reward, if you understand it (and stick to it) (95). What is up with you? worldly enjoyment is frail! and what is with God, is eternal; and We shall reward the patient, for their doings with a very high reward (96). And he, who acts righteously, be he man or woman, but faithful, We shall make his life in this world, contented, and pure and shall reward him with a very fine reward, after his death (97). When you read Quran, pray protection of God, from cursed devil (98). Verily he has no control, over the faithful, who trust in their Providence (99). He has control, only over them, who befriend him and associate him with God (100-XIII).

MORAL:—

Justice, (a) if personified will refer to God and Prophet. Obligation refers to ALI and relation refers to Ahlul Bait in Couplet 90 above. And the three evils therein are personified in Prophet's companions, who deprived ALI, of his rightful succession, under Lie, Self conceitedness and transgression.

The woman spoken of in 92 above refers to the lady who led an army against ALI, in the battle of "The Camel" (against the legally elected Khalifa of the time).

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- (a) If God is final inheritor of our honour, life and prosperity, His is due interest thereon in service to Him and so to the Prophet. Our weakness needs intercession, which is founded on our attachment to Ahlul Bait and avoiding three major evil heads personified in their enemies.

THE BEE

Although the devil worries the faithful physically he has no control over their souls, as referred to in Couplet 99 above. Cf. Job's case of trials.

Para XIV.

When We replace Our Commands with others, God knows what He has revealed unto you; upon which they (infidels) say, you are simply fabricating; rather most of them don't know (101). Say this has been revealed through Gabriel, from your Providence with Truth; to confirm the faithful and be guidance and tidings for the obedient (102). And verily We know, they say, he is being taught by one, whose mother tongue is Persian, and this Text is in Arabic (103). God certainly does not guide him, who does not believe in this Text and for them, is intense punishment (104). And those who do not believe in Divine Text are falsifiers and liars (105). He, who apostates after having put faith in God, except under constraint, but his heart is certain of his faith, need not to be afraid; and he who exposes infidelity openly shall be under wrath of God and for him is intense punishment (106). It is for this reason, that the (apostate) preferred worldly life, to Eternity; and verily, God does not guide the infidel race (107). They are the persons, whose hearts, ears, and eyes are sealed by God, and they are negligent (108). Certainly, they shall suffer in Eternity (109). And verily, for those refugees, who after being tormented, enter into crusade, and bore patiently, God shall grant them forgiveness and shower mercy (110)

Para XIV.

MORAL:—

Ammar's parents, Yasir and Samya, having refused to apostate, were killed by infidel Quraish; and these are the first martyrs in Islam: Ammar was by heart a faithful, and to save his own life, he appa-

THE BEE

rently assumed, what he was contrained to and Prophet permitted him on above basis. Under such circumstances, man can so behave without affecting faith.

Para XV.

On reckoning Day, every soul will come disputing, about self; and each shall be rewarded, as per his deed, without least injustice (111). And God has exemplified in the case of a Town, which had been flourishing peacefully, getting its provision from every side and became ungrateful to God as a result of which, it was involved in famine; danger (of foreign invasion) due to its ungratefulness (112). (Police Action of Hyderabad-Deccan may be cited). A Prophet came to them, of course, when they falsified and were seized in punishment for disobedience (113). Eat of Divine provision, earning lawfully, pure of it; thank God, if you are to obey Him (114). Verily He has made illegal for you to eat a dead body, to drink blood and eat bacon; and animals sacrificed not in His name, except under constraint; and not under transgression, and disobedience; for verily, God is forgiving and Merciful (115). And don't say, what your tongue falsifies under passionate action, by calling one thing lawful and the other unlawful; thus libelling God; those who libel God, shall not attain salvation (116). Worldly life is short for which Eternal punishment is intense (117). And We have made it unlawful to Jews what We related to you before, We did not ill-treat them but they tyrannised themselves (118). Then he who commits sin ignorantly and does penance thereafter and rectifying himself, should know, verily your Providence, after this, is Forgiving and Merciful (119) Para XV.

MORAL:—

Unintentional mistakes and minor sins; committed in ignorance, under impulsive influence, due to want of knowledge, or otherwise, are subject to

THE BEE

Divine grace, provided sins, are undone under penance, with due compliance of Divine Commands.

Para XVI.

Verily, Abraham was one in obedience to God; without being influenced anyway and was not among the asociators (120). Grateful to God for His endowments; for He had selected him and guided him to the right path (121). And gave him pure provision, in the world; and he would be among the righteous in Eternity (122). Then We revealed unto you, to follow his faith and be not among the asociators (123). Verily, was Saturday fixed holy, for Jews; but there was a division among them; (similarly division exists regarding Friday in Islam) verily your Providence, on Judgement Day, shall decide on this division (124). You call them to the path of your Providence, with tact and advice; and with virtuous behaviour, discussing with them politely; verily your Providence knows, who is misguided from His path and who is guided (125). And, if you avenge, do it to the degree (of injustice), and if you overlook it, under patience, it is better for the patient (126). Be patient, and you cannot hold patience, without God's assistance; and don't be sorry for them and don't be grievous for their intrigue (127). Verily God is with the pious and the obliging (128).

MORAL:—

He who avoids major sins, and fulfills the obligatory functions, sincerely, has requisites to obtain Divine proximation.

SURAH BANI ISRAEL XVII.

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

Pure is He, Who carried (on Burak) His creature, during night from holy sanctuary of Mecca to that of Jerusalem (from there above to mosque Aksa under Ascension) which has been sanctified, to show him His signs; verily He is Hearing and Seeing (1). And We had revealed unto Moses in Thorah, wherein was guidance for Jews, that they should not adopt anybody except God their Lord (2). They were progeny of those, whom We had boarded with Noah, in the Ark, verily Noah was a grateful creature (3). And We had informed them in Thorah, that they would rise in rebellion twice (4). (Similarly, in Islam, it occurred; once, after our Prophet's demise, on question of succession of Khilfat, second, which was put down in the battle of "Camel" — Junge-e-Jamal). And when the (second) occasion to put down the continuity of this rebellion came, We sent against you a formidable foe (in the person of ALI) (as mentioned above) who entered the City and thus fulfilled our promise (5). Then again, We gave you a second victory, and reinforced you with property and children and greatly enhanced your resources (6). If you do virtue, it is to your own credit; and if you act otherwise, you will reap consequences (thereof) accordingly; and when the second opportunity came for your sedition (resulting in tragedy of Karbala) (for Islam) We sent him, who disgraced you by entering the mosque as per previous foe and continued destruction until success attended him (similarly occasion will occur in Islam during resurrection under 12th Divine Light) (7). Shortly, your Providence may mercify you; and if you transgress, We shall treat you likewise; and for infidels, We have made Hell, a jail (8). Verily, this holy Text points out direct way (to Divine Proximity) to those faithful, who have been acting righteously; and gives them tidings of mighty rewards for them (9). And

BANI ISRAEL

for those who don't believe in Eternity, We have equipped an intense punishment (10-I) Para I. Here Ali gets exclusive title to be called Commander of the Faithful.

RELIGIOUS MORAL:—

- (1) Prophet rode Burak to gain 'physical Ascension', under Gabriel's care;
- (2) Events of ages of Moses are likened to those of Islam, which will follow suit; which is one way of Divine Guidance.

Para II.

And man prays for evil as for good; and he is hasty in his action (11). And We have made night and day as Our signs and replace the night with daylight to enable you to seek livelihood, through your Providence, and to count period, and take account; and everything We have described in detail (12). And for every man, We have hung an amulet of actions around his neck, which, on Reckoning Day, shall We take out, and open it for him to see (13). Read your recorded deeds, and you are enough to take your own account (14). He, who, is guided, is guided for his own sake and he who is lost in misguidance, shall suffer himself; and nobody is going to bear the burden of others; and We are not going to punish any generation, until We raise a Prophet from amongst it (15). And when We intend to destroy a town after establishing right to Our obedience, We increase the wealthy therein, and they begin to disobey Us despite Our warnings and then become liable to punishment when We destroy them thoroughly (accounting for destruction of civilisation) (16). And how many generations, after Noah, have We destroyed! and your Providence is self sufficient in circumspecting His creatures (17). Who desires

BANI ISRAEL

world, We hasten for him his destined share therein; and then mark him up for Hell, wherein he will be hurled disgraced and destroyed (18). And he who intends eternity and attempts in the way i.e. employing all faculties endowed on him, patience, cheerfulness, tact, wisdom, courage, and justice in which, it has to be attempted, provided he is faithful, i.e. sincere in his devotion to acquire Divine Will against worldly attractions, shall be one, whose attempts will be appreciated (i.e. he will be entitled to paradise) (19). We enhance gifts of these (latter) and those (former) and your Providential gifts are not withheld to any (20). See, how We raise grades of one over another? similarly, shall be grades in Eternity, in varying degrees; as per corresponding deeds (21). Don't associate any, with God, lest you may remain disgraced and disparaged (22) Para II.

RELIGIOUS MORAL:—

- (1) Every act, good or evil, remains a record for exposition on Reckoning Day. Better get it recorded to please you on Day of Judgement, by penance, if evil.
- (2) With wealth, luxury increases and calls for a revolution, ending in Divine wrath.
- (3) Prosperity in world and Eternity depends on earnestness, and hard work; worldly prosperity is transitory; and subject to accounting, unlike eternal, which is unaccountable and permanent. Earnestness is the devotion of all the faculties, which contribute causes for patience, endurance to overcome pains, strength to overcome weakness, bravery to face danger, sustenance to entertain hopes, lightness of difficulties. Man should trust in God, and God shall fulfil it as per His Will; and he should labour, as earnestly and sincerely, as if he himself did it; leaving to none,

BANI ISRAEL

what pertains to him, praying to God to help him in his endeavours.

It may be noted actions have 3 phases; those of inanimate object having external agency; those of animals having motives but void of reason; those of man govern reason; hence freedom of human action restricts this freedom within bounds of rationality, bearing in mind object of his creation. Destruction of civilisation starts with cities, where glory and pomp flourish and abound.

And your Providence has finally decided (1) "don't worship any but Him and oblige parents; and when they attain old age in your presence, either one or both of them, do not say even Eh! to them. And don't look askance at them; and talk mildly to them (23). Bow down your shoulders, and pray Divine mercy for them and for cherishment, as they cherished you in childhood (24). Your Providence knows what is in your heart; if you are righteous verily God is forgiving to the entreating (25) (2). And give dues to the relations who are poor, wayfarers and don't waste (26). Verily those who squander their wealth are devil's brethren and the devil is disobedient to his Providence (27) (3). And if anyone comes to ask you anything and if you have nothing to spare, turn your face politely away from him (28) (4). Don't be so miserably as to wrap your hand round your neck nor widen it to such an extent as to render you liable to contempt (29). Verily your Providence expands and contracts provisions on whomsoever He likes, verily He is acquainted with His creatures; He is circumspective to all (30).

MORAL:—

- (1) Obligation to parents is brought in close proximity to Divine worship, as an injunction

BANI ISRAEL

neglecting which is a major sin alike association (for further elucidation vide Moral Para II Mary).

- (2) As per Divine Light VI, this refers to Prophet and Ali, spiritually and superceding any of these two or one renders condemnable to hell, under disinherision.
- (3) Passion to acquire riches to support vain glory corrupts the purest soul and extravagance will invite poverty, leading to dependence and corruptions.

Para V.

(5) Don't kill your children, for fear of poverty; We provide you and them; verily their killing is a major sin (31). (6) Don't approach fornication, it is highly evil and a major sin (32). (7) Don't kill any body except on ground of justice; he, he kills an innocent being shall see, assistance rendered to the heirs of the murdered; against him; there will be no excess therein, verily the martyr has been thus assisted (33). (This refers to Divine Lights, who have laid their lives, for propagating Islam, shall be assisted by (1) Prophet (2) Imams i.e. Divine Lights and (3) their followers against the murderers, and against those, who are pleased with the action of the murderers). (8) Don't approach property of orphans, except under most sensible reason and under sheer necessity; (9) fulfil promise, verily, on this, you shall be questioned (34). (10) Measure fully, and don't underweigh; this is best, if you understand (35). (11) Don't utter anything you do not know; verily ear, eye and heart are all liable to question (36). (12) Don't walk pompously on earth, for, you are not going to tear it off or go up hill (37). All these are sins, under Divine disapproval (38). These are, what We have revealed unto you, being part of

BANI ISRAEL

"Divine Philosophy" and don't associate any with God, lest you may be thrown into Hell, disgracefully (37). (Philosophy has two sides as (1) Science (2) Art. (1) Knowledge which is acquired by arriving at the truth of it is science, (2) its practice is Art in conduct. The more, we understand, more deeply do we feel Divine obligations; and practice of the same will make you perfect (in Divine Philosophy). You will be contented with little of world, be modest and economical in prosperity, be patient in adversity, and equal minded at all times; dutiful to (1) God, (2) Divine Lights, (3) neighbours, (4) self, and (5) the dead. The world cannot show a more exalted character than that of a truly religious Philosopher, who is a Divine Light and who delights in glorifying God all time. Do you describe angels to be daughters of God and sons for you? this is a mighty claim (40). And, verily, We have repeatedly described in the Text, reasons for you to take advice; (at God being unique) but they do not know anything; except that, which enhances their hatred (to the text) (41). Say, if there was only other associate of God, as per their suggestion, he would have found away to the glorious throne (of knowledge) (42). He is, far above, what they speak (43). Everything, in seven heavens and earth glorifies Him and there is not one, who does not glorify Him; but you do not understand its glorification; verily He is highly Forgiving and Merciful (44). When you read the Glorious Quran, We throw a veil between you and those who do not believe in eternity (45). And We have lined their hearts, so that they (infidels) may not understand and We have made them hard of hearing, and when you remember your Providence in Quran as a unique Monarch, they turn their back, out of hatred from you (46). We are fully aware, when they hear attentively with what motive they do so; and these disobedient, when, gather together privately, they say "he is not a prophet, but works under the influence of magic" (47). Just imagine,

BANI ISRAEL

what foolish suggestions, they make, in your favour; rather they themselves are misguided and can't find a way out of it (48). And they said what! when we are turned to bones and ashes, are we going to be raised (alive) again? (49). Say, you may be turned into a stone or iron; still shall We raise you alive (50). Or if there is anything harder than that, in your knowledge; upon which they will say "who is going to raise us alive"? You say, the same Lord, who created you the first time; then, they will say, looking at you, and nodding their heads "when shall we be raised alive"? Say shortly (51). When you will run towards Him, praising Him, thinking you lived in this world for a very short time (52) Para V.

MORAL:—

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

Para VI.

And talk politely to My creature, because the devil awaits an opportunity to split up, being your open enemy (53). Your Providence knows, if He wills, He can mercify you or punish you and He has not set you, 'O Prophet! to be their guard (54). And your Providence knows everything in heavens and earth, and We have graded Prophets, having endowed upon David psalms (55). Say call your associates, barring God, of whom, you are so confident they will not remove your calamities, nor replace them otherwise (56). Those are whom they pray; whereas they are on the look out of a medium, who can proximate them to God and are hopeful of Divine Mercy; and are afraid of Divine punishment; verily Divine punishment is one to be dreaded (17). And there is not a single town, which We shall not destroy (a)

BANI ISRAEL

before Reckoning Day or (b) punish intensely; this has been decided for all (18). And nothing prevented Us from sending miracles, except their predecessors falsified; for which they are punished; and, We sent to Samood an open miracle, in a she camel, which they killed; and We only send such miracles, as a warning (19). And recollect when We informed you, your Providence has circumspected all of them, and the dream which 'We' revealed to you, was but a mere warning to your followers and referred to the cursed tree in the Glorious Quran (lineage of Bani Omeyya) and We warned them, but it does not produce any effect, except enhancing their indifference all the more (60) Para VI.

MORAL:—

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

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

Para VII.

Recollect, when We commanded angels to prostrate before Adam, all did; except the arch-angel, he said "am, I to kneel down before one, whom Thou has created of dust?" (61) And said, "whom Thou hast raised above me, if, Thou dost give me time, till the Day of Judgment, I shall destroy his entire progeny, except selected few (62). God in reply said "get you gone, he, who shall follow thee, shall be hurled into hell, which shall be sufficient punishment for following thee" (63). Try your most to excite them with your voice and march against them with your army of horse and foot: (a) participate in their property and children, holding out hopes before them, under deception (64). Verily thou shan't have any control over my obedient creatures, for

BANI ISRAEL

whom your Providence is a sufficient Protector (65). Your Providence is He, Who floats the ship in sea, to enable you to earn livelihood, through His grace; verily He is Mercifying (66). And when calamity befalls during raging storm, which they have to face, (when all means fail which they employ) except God, Whom do they cry unto? and when We give safety against being drowned or receiving downpour of stones from heaven as Divine wrath? (68). Or do you feel safe, if We take you back to sea, and send stormy gale over you, by which you will be drowned for your infidelity, when you will find nobody to rescue you against Us (69). Verily We have dignified man over other creatures, riding him over land and sea, and providing him with pure food and exalting him over many of Our creatures out of Our grace (70) Para VII.

MORAL:—

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

Para VIII.

And on Reckoning Day, when We shall call each party, with its Leader; he who is given his book of record, in right hand, will read it with glee and will not be least little bit ill-treated(71). He who is blind (of recognizing a religious leader, of his time) in this world, shall be raised so on Reckoning Day, being highly misguided (72). And they were almost about to deviate you, (by persuasive means) from what We have revealed to you (Prophet), (regarding Ali's succession) (to nominate else Ali); they wanted by spreading sedition among followers, and to attribute it (their acts) to Us; when they would

BANI ISRAEL

have reconciled with you (O Prophet) (73). And had We not made you steady, they would have persuaded you to side with them (74). In which case, you would have been doubly punished, in this world, and after death; and you would not have found any assistance against Us. (This applies to Prophet's followers, as he is immaculate) (75). And it was very close, when they had worried you to such an extent, as to expel you out of Mecca, they would have hardly remained after you except a few (76). This is Divine Law on which We have sent, preceding Prophets, and you would not find any change in Divine Law (77) Para VIII.

DIVINE PHILOSOPHY:—

- (1) Those who ignore to select their true religious leaders, in this world, for want of worldly engagement, or out of self opinion, or under the influence of worldly authority, by entertaining democratic, socialistic thoughts, or being blind hearted in this world, shall be so raised in eternity.
- (2) Cause of the battle of Badar is clearly expressed in the Text, due to expulsion of our Prophet from Mecca, as a Divine punishment, wherein the deadly enemy of the Prophet, Abu Jahal was killed, with other ring leaders. Other companions of Prophet, wanted to capture a party of Meccans that was returning from Damascus, with a load of merchandise, to get their booty, as God had promised success to the Prophet.

Para IX.

Keep steady at prayers at appointed periods; and during transit of the sun, and during setting of the sun; verily, you will be questioned on the morning prayers, before day break, and verily morning

BANI ISRAEL

prayers shall bear witness to your acts (78). And during night, say after midnight, prayers, which are obligatory to you O Prophet! shortly shall you Providence raise you on exalted stage, on the plain on Reckoning Day; (to plead intercession) (79). And say, "O My Providence! take me to an approved place, and remove me safely from here, and grant me, from Thee, an open assistance" (80). And say "Truth has come and falsehood disappeared; and certainly falsehood has to go" (81). And We revealed unto Text, what is healing and mercy to the faithful, and which does not but enhance losses to the disobedient (82). And verily when We shower bounty on man, he turns away and fights shy of Us; and when he is involved in calamity, he becomes despondent (83). Say, everybody acts, as per his developed sense (i.e. faith) and God knows better, who is guided on right path (84) Para IX.

MORAL:—

This carries a brief command re: 5 times prayers and an obligatory command to the Prophet, for night prayers, with a promise to grant him privileges of pleading intercession, on behalf of his followers attached to Ahlul Bait, who alone shall be capable of receiving intercession.

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

Para X.

They ask you about the soul; say, it is, an (outcome of the) Command of my Providence and you are given little information about it (85). And, if, We had willed, We would have removed what is revealed unto you; and had you tried to recall it, you could not have succeeded (in recollecting it) against Our

BANI ISRAEL

Will (66). But it is a mercy of your Providence; verily, His grace is mighty on you (87). and then say to them "if you gather together,—man and spirit to bring forth like of Text the Glorious Quran, you shall never succeed, even under co-operation (88). Verily for the benefit of the people, We have exemplified, variously, in Glorious Quran, in spite of which, many remain ungrateful; and they say, We shall never believe in it, until you open a canal underground (90). Or for you, produce gardens of dates, grapes and open canals therein also (91). Or as you think, you throw from heaven a piece of it or your God should send angels from heavens to us (92).

Or God maketh for your palace of gold or you ascend to heaven, even then, we won't believe in you until you bring a record from Him which we shall be able to read; Say, "my God is far more glorious than to comply with your request"; you are only a human messenger from Him (93) Para X.

MORAL:—

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

Para XI.

And We did not prevent men from embracing faith, when guidance came to them, except, they started litigating. What! has God sent a messenger

BANI ISRAEL

in man! (94). You say in reply, if it was possible for angels to safely reside on earth, in human society, We would have sent from heaven angels only, as Our messengers (95). Say, God is enough to testify between me and you; He is acquainted and watching His creatures (96). He can only be on guidance, whom God guides; and you will not find any one to sympathise, except God, with him, whom God forsakes; and on Reckoning Day, We shall raise them head over heels, blinded, mute and deaf and Hell shall be their destination; fire whereof, if it begins to smoulder, shall be re-ignited (97). This will be punishment for them, who have refused to accept rule of Divine Lights, and said "what! when we shall become bones, shall be raised alive again?" (98). Did they not understand, God, Who created Heavens and Earth, can create again, what He has created once? And He has fixed periods for them, wherein there is no doubt; and these infidels will certainly refuse (99). You say, "if you had possession of Divine Mercy, you would have, out of fear, acted miserly" and man is a great miser (100) (Para XI.

RELIGIOUS MORALS:—

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

Para XII.

And certainly We had endowed upon Moses nine miracles: (1) Locusts; (2) Lice; (3) Blood; (4)

BANI ISRAEL

Frogs; (5) Flood; (6) Crossing of Red Sea; (7) Gushing out of water from stone; (8) Rod becoming a serpent; and (9) Shining hand; Ask Bani Israel, when Moses put them forth (the above miracles) Pharoah said "in my opinion you have been bewitched" (101). Moses said, "you know, none has sent these miracles, except Providence of Heavens and Earth with proofs; and I think, verily, you are doomed". (102). Then Pharoah thought of banishing Moses from his state; so We drowned Pharoah and those with him (103). Then, We commanded Bani Israel to occupy the lands of the drowned, and when Our promise of Reckoning Day shall be fulfilled, We shall assemble you all (104). And We have revealed this (Quran) with Truth, (Muhammad) and It has come with Truth, (Ali). Both Divine Lights and We have not sent you Messenger, except as a Tidings giver and a warner (105). And We have revealed Glorious Quran, piecemeal, so that you may read it out to them (similarly) and We revealed it, as it was deemed to be revealed (106). Say, believe in It or not; those, verily, who have been endowed with Divine knowledge, when it is read out to them, fall in prostration (107). And say, "pure is Thy nature oh our Providence! verily the promise of our Providence shall be fulfilled" (108). And they fall down, weeping, which enhances their devotion (109). Say, pray unto Him, call Him God or Compassionate, with whatever attribute you choose, all Glorious attributes are His; and you, in your prayers, don't raise your voice loudly, nor say in a whispering tone, but in between (110). And say, "all praise is due to God, Who has neither adopted a son nor taken a partner for His Kingdom; being not needy of any one to support Him" and you go on glorifying Him in highest terms (111) Para XII.

RELIGIOUS MORALS:—

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

THE CAVE

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



SURAH KAHAF — CAVE XVIII.

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

Praise be to God, Who revealed the Text fair and straight to His creature; wherein, He did not leave any drawback (by contradistinction or otherwise) (1). With which to warn, of an intense punishment, from Him, giving tidings to the faithful who act righteously of a good reward (Paradise) (2). Wherein, shall they ever reside (3). And to warn infidel Quraish, for their statement (of angels to be God's daughters; Christians, for their statement, of Jesus, to be His son; and the Jews, for their statement, of Ezra, to be His son) who attribute an issue to God (4). Neither, have they any knowledge; nor their forefathers: a serious statement issuing out of their mouth, which is an absolute lie (5). Are you Oh Prophet! going to give up your life, in grief, if they are not going to put faith in this Glorious Quran? (6). Verily, have We adorned everything on earth, (which is frail) to try who acts, amongst you righteously (for Eternity) (7). And certainly, shall We, whatever it is on it, render a barren ground (8). Do you think, that sleepers in the cave, and the plates were Our major signs? (9) When these faithful men were going to the cave, they prayed, 'O our Providence; endow on us, out of Thy mercy, and grant us, source of our guidance (10). We struck on their ears, whereby they could not hear (i.e. made them sleep) in that cave, for a definite period (11). Then We raised them to find out, which amongst

THE CAVE

two different groups (faithful and the faithless), had arrived at the correct period of their stay therein (12) Para I.

MORAL:—

Worldly adornments are frail and contribute a test.

We are going to relate their history correctly; they were such a group of men, who had believed in their Providence and We befitted them to remain steady, in their faith (13). And confirmed their belief, in their hearts, when they firmly asserted their Providence is the Creator of Heavens and Earth; (when they found themselves out of danger); till then, they safeguarded themselves by an apparent association); on getting an opportunity, they said, "we shall never call any other Providence, from hence, and in case of our such a statement, we shall be liable" (14). This tribe of Ours, barring God, have adopted many gods; why did they not in defence thereof, produce any argument? who can be greater tyrant than one, falsifying God (15). Now when you are out of danger, from them, do not pray sincerely any, except God; let us go across (the country), our Providence, out of His Grace, shall extend it and devise means to facilitate our affairs (16). You will see that sun, rising a little to their right and when it set, it passes to their left and they are lying in a ventilable space, which is one of the Divine signs: whom God guides gets guided, and admitted to Paradise; and whomever He forsakes, you don't find for him any sympathiser (a) or guide (17) Para II.

MORAL:—

- 17.. (a) Sympathiser means intercessor on sin and he can be an intercessor, who is a Divine Light; and of approaching piety he alone is entitled to intercession, who fol-

THE CAVE

lows the Divine Light. This establishes Shia's claim, that they alone shall be entitled to intercession for following Divine Lights.

Para III.

You will deem them awake; although, they are asleep; and We are turning them to right and left; and their dog, lying on the threshold, having spread his front legs; if you happen to see them, you will take to heels, turning away, from them being frightened about their surroundings (18). And so, We raised them, then they began to discourse among themselves; one of them asked, "how long did you stay here?" "One of them said "a day or a part of it"; they said, "your Providence knows better on your stay": "better go, one of you with a coin to the town and see what pure food is available to bring for us to eat; but should not speak anything more or inform any of them about our stay here" (19). "If they overpower you, they will stone you to death; or force you to revert to their faith; then you will never attain salvation (20). And thus We acquainted people of the State, so that they may be convinced of Truth of Divine Promise and that the Reckoning Day is bound to follow wherein there is no doubt. When they were litigating among themselves about them (as to their actual faith), they decided to raise a monument over there; leaving to their Providence about their actual tenets; Who knows better about them: and those, who had the power in their hands said, "they would build a mosque over there (21). Shortly will they guess them to be three with fourth as their dog; others five, with sixth as their dog; talking at random and others, saying seven, and eighth being their dog: say, "my Providence is better acquainted with the actual number"; nobody knows except few; you had better not dispute about them (Christians and others) except what is revealed unto you and do not ask any of them in this connection

THE CAVE

(22) Para III.

RELIGIOUS MORAL:—

These are seven sleepers, who with fourteen of Moses' sect and Joshua Bin Noon, successor of Moses, Salman, Mikdad, Abu Dajana, Ansari, and Malik Ushter, will be raised as assistants to Fourteenth Divine Light, on his emergence, from behind holy sanctuary of Kaba.

Para IV.

And do never say "I shall do tomorrow anything" unless, under condition of Divine Will (23). (And this resulted in a delay of 40 days, to relate on three items by Prophet on questioning of infidel Quraish, through instigation of Jewish scribes (i) (seven) sleepers of the cave; (ii) Moses following Khizar; (iii) Alexander reaching Gog and Magog; and building a wall known as "Sudd-e-Sikandari" and stating on fourth about which "none knows the exact date, the "Judgment Day"). And remember your Providence (by laying condition on recollection) when once you have forgotten to say so; and say, "shall God grant me superior signs, than relating this history, in confirmation of being a genuine Prophet" (24). They say, they lived in the caves for 309 years (25). Say, God knows better; how long they stayed. With Him is secret of Heavens and Earth; what a mighty Seer and a mighty Hearer is He! barring Him there is none for them as Lord and He does not participate with self, any one, in His commands (26). (This shows that no Prophet or other Divine Light deputed, by God, can affect by a word His cult without His permission). Read out to them, what is revealed unto you from your Providence of the Text: there is none to contradict or face the Commands and you shall never find anyone, barring Him, any refuge against Him (27). And bear patiently with those, who pray to their Providence

THE CAVE

day and night; and are desirous of seeking His Will; and do not turn them out from you, with a view to seeking worldly adornment; and do not follow them, whose hearts, We have turned, from Our remembrance, and they have followed passion and their affairs have transgressed (28). Say truth, (re: nomination of Ali) has come to you, from your Providence: he, who may like, put faith in it; and he who dislikes, my disbelieve it; verily have We prepared fire of Hell for the tyrants, curtains whereof shall envelope them; and if they complain of thirst, they will be given molten copper instead of water, which will fry up their face; what an awful drink it is! and what an awful abode to live in! (29). Verily those who have put faith and acted righteously, certainly, shall We not void the reward of their virtuous deeds (30). These are the people for whom, are paradises of highest grades, below which flow streams and who will be ornamented with gold necklaces and dressed in green sarcenet velvet silk suits; seated on sofas, with pillows behind; what a happy reward and a fine place to stay in! (31) Para IV.

MORAL:—

Divine Lights dare not (27) alter Divine cult, how can earthly born creatures act otherwise?

Para V.

Relate to them history of those two men, for one of whom, We had arrayed two gardens of grapes and surrounded them with date trees and in the middle had, arranged fields as well (32). These two gardens used to yield abundant fruits, without causing any loss and in between these two gardens, We had run a stream as well (33). He had a lot of property as well; and in conversation with his neighbour, prided that, he was superior to him from both points of view, of (1) property and (2) family (34). And he reached his garden, in such a manner, that he was ungrateful,

THE CAVE

and ruining himself (thereby); and said "I never imagine, these gardens would ever be destroyed" (35). "Nor do I think, will ever Judgement Day come into being; and even if I were to revert to my Providence, I shall be better posted, than my present state in this world (36). When his companion, in reply said, "what! do you deny His existence, Who created you out of earth, then through sperm, then turned you out into a good looking man?" (37). As regards me, my God is my Providence; with Whom I do not associate any (38). And why did you not say while entering your garden, what God willed would happen; as per Divine decree; which none has power to change, except God? though I am, compared with your property and family, quite inferior to you (39). My Providence, in future, may endow on me better garden, than yours; and can cast from heavens, on your garden, a catastrophe, converting it into level barren plot (40). Or waters of channels of your garden may go down so deep, as to render your unable to draw them (41). So, fire from heaven, poured down rendering him penitent for the loss he sustained; the grape-creepers fell down and he went on crying "would! I had not associated any with my Providence; there is none, to help me except God, and none could stop the Divine catastrophe (43).

On Dooms Day, sole sovereignty will be of God alone, Who by virtue of rewarding and appreciating His creatures' obedience, is much to be desired (44)
Para V.

MORAL:—

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

Exemplify worldly life, is like water, which, We pour down from clouds with which gets mixed vege-

THE CAVE

tation, and sod; and on withdrawal thereof, dries up to powder, and is carried away by wind; and God is Omnipotent over all (45). Property and children are adornment of the world, whereas permanent virtues (like prayers and acts of charity — spiritual in nature) are superior near your Providence, both from point of view of reward, and hope; (they will not fail you, being permanent) (46). And the day We shall move mountains, and you will see the soil exposed, and We shall so assemble you all; We shall leave nobody (47). And, they will be produced, before your Providence, duly arrayed (in 1,20,000 rows, out of which, 80,000 rows will be the followers of our Prophet) and then will be addressed "you have come to Us as We created you first; rather you were under impression, We had not fixed any period for your reversion to Us" (48). And deed-charts will be produced when "oh ye sinful" trembling at what is recorded therein, shall say "Woe to us! what sort of chart is this? it has neither omitted a trifling thing nor a major one, without recording it": in short they will find what they had committed; and your Providence will not ill-treat anyone (49) Para VI.

MORAL:—

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

Para VII.

Recall when We commanded angels to prostrate before Adam, they followed except (self-willed) arch-

THE CAVE

angel; he was of a sect of spirits; he disobeyed commands of his Providence. "What! are you going to take him and his family friends barring Me! although they (devils) are your enemies"; bad is the reward for the disobedient (50). I did not make them a witness, during creation of heavens and earth; (but Muhammad and His Immaculate Family, were the first of creation, and in whose presence the remaining creation was brought into existence, and to obey whom they were commanded and their affairs were entrusted to them); (nor are they creation of their own); and I did not make the misguided to reinforce Islam (51). And on that day, God shall Command — "call your those associates of Mine, as per your views; they will call them, when they will give no reply to them and We shall throw across them a distinctive bar (52). And the criminals shall see fire of hell and be sure of being hurled into it and shall not find any escape therefrom (53) Para VII,

RELIGIOUS MORAL:—

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

Para VIII.

And verily We, for the benefit of man, have frequently given varying examples but he is highly litigating in almost every affair (54). When guidance (Divine Light) came to man, nothing prevented him from believing in him and praying forgiveness of their Providence, except the devastating law of the preceding generations should be exercised or the punishment should stare in their face (55). We do not send Prophets, but as Evangelists and Warners; and the infidels dispute, on false grounds, to overpower Truth; and they ridicule My Commands with which they are threatened (56). And who can be greater tyrant than one, who is being advised with Divine Couplets, he turns away therefrom, and forgets

THE CAVE

what his hand has perpetrated; verily have We thrown curtains, across their hearts, so that they do not understand; and made heavy their ears, and if you invite them, to guidance, they will never submit to guidance (57). And your Providence is Mighty at forgiving and Merciful; had He seized them for their deeds, He would have punished them soon; rather, for them, is a stipulated period as a result of Test, till (Day of Judgment) whence they will not find any source of escape (58). And these towns whenever their residents sinned, We destroyed all and We have fixed a period for their condemnation to hell (59) Para VIII.

RELIGIOUS MORAL:—

Penance, based on Scrutinising selfacts regularly a great source of salvation.

PARA IX.

Recall, when Moses told his companion Joshua Bin Noon "I shall not return until I reach the confluence of two seas or go on proceeding for years" (60). When they reached the confluence of two seas, they forgot their salted fish (61), (which Joshua had taken to wash); when he went ahead, Moses told his companion, to bring their meals, as they were tired with fatigue by travelling (62). Joshua said "did you notice, when we reached the rock of the confluence, I forgot to take up the fish, and it was devil, who made me forget it, that I should have kept in view and strangely, it found its way to the sea (63). Moses said "that was the place, we were in search of; they went back tracing their footprints (64). Where they found a devotee, of Our devotees, on whom, We had endowed grace from Us and granted him Divine Knowledge from Us (65). Moses requested him "can I follow you to pick up (a part of) the knowledge endowed on you" (66). Khizar said "you will not be able to bear patience with

THE CAVE

me", (because you decide on evident affairs) (67) (whereas secrets of those which are not known to you are based on their ultimate fate) thus guess on such actions is not allowable in Divine Philosophy. It may be noted, that Kizar was given knowledge of the past and the present events, whereas Muhammad and His Immaculate Family have been endowed with knowledge of the future as well (since Ascension.) And, how can you bear patience (on affairs) about which, you are not informed (68). Moses said, "if God willed, you will find me patient; and I shall not disobey you therein". (On account of Divine Commands, Moses was allowed to follow Khizar) (69). Khizar said "if you want to accompany me, don't ask me anything, unless I myself relate to you thereabout" (70) Para IX.

MORAL:—

Made bodily expressive.

PARA X.

Both of them started, until they got into a boat; when Khizar bored a hole therein; when Moses said "did you bore a hole with a view to drowning the inmates thereof? verily, this is an offensive act" (71). Khizar said, "did not I tell you, you will have no patience with me? (72). Moses said, "pray don't hold me up, for what I forgot and be not so strict in my affairs" (73). Then, they proceeded, until they came upon a boy, whom Khizar killed; Moses said, "did you kill an innocent boy, without charge of murder, verily you have behaved quite astonishingly" (74).

CHAPTER XVI

Khizar said; "did not I tell you, you will not have patience with me? (75). Moses said, "if after this, did I ask you, do not keep me in your company; I have pleaded enough excuses" (76). They

THE CAVE

started, until they came to villagers, whom they asked to entertain them; they refused to do so; they came across a wall, which was about to fall; when Khizar repaired it; Moses said, "if you please, you can ask for wages" (for your labour); Khizar said, "this is enough cause, for our parting; I shall advise you, on affairs, on which you could not bear patiently" (78). The boat belonged to the poor, with which they earned livelihood (by rowing it); I thought of making it defective, as onward was a king, who was under force, seizing every sound boat (79). Regarding the boy, I killed, he had faithful parents, so We were anxious, the boy due to his transgression and infidelity may overpower them (80). We decided to substitute him with a son, who may be granted to them by their Providence, faithful, kind in nature to them too (81). And the wall of the village belonged to two orphans underneath which was a treasure, and the father of these two was a virtuous man; your Providence decided out of His Grace, that they excavate it, on reaching maturity: I did not do it, of my own accord; this is the reason of affairs on which you could not bear patience (82) Para X.

MORAL:—

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

PARA XI

They ask about Alexander; say, "I shall relate to you his history" (83). Verily, We had endowed on him kingdom on earth and simultaneously. had We granted him cause for every thing (84). So he pursued one of them; until he reached horizon of the setting sun; when he found it setting in the black bossy stream, where he found an infidel tribe;

THE CAVE

(worshipping the sun) when We addressed him "it is at your discretion to punish them or oblige them" (86). Alexander said, "if anybody of you disobeyed me by worshipping the sun shall be punished"; and when he reverted to his Providence, God shall punish him too (87). And he who embraced faith and acted righteously, shall be rewarded and We shall moderate Our Commands accordingly with regard to him (88). Then he pursued another cause (89). He reached the horizon of the rising sun; when he found a tribe who had no means to protect against the sun (90). And certainly We were acquainted with whatever was under his control (91). Then he pursued another cause (92). Until he reached between two hills where, he found a tribe who did not understand any language (93). They addressed Alexander "verily Gog & Magog go on agitating here"; we can spend money on your account, to enable you to construct a bar between us and them (94). Alexander said, whatever endowment by Providence has granted me, is more than enough; you had better help me in labour, to enable me to construct a wall between you and them (95). Get me iron sheets, to fill the valley, between the hills; then he ordered them to heat them to red heat; then ask for copper (to make an alloy) (96). Then, would not Gog & Maghog climb; or bore holes therein (97). Alexander said "this is Divine Mercy from my Providence; when the period of promise of my Providence will draw near, He will throw down the wall and level it up; and Divine Promise will be fulfilled (98). And on that Day, We shall so liberate them, man and spirit, as waves shall over lap one another; and when trumpet will blow, We shall assemble them all, in one place (99). And We shall expose Hell on that Day to the infidels (100). Before whose eyes are drawn up curtains (of enmity to Ali due to which they could not hear advice, in the world of our Prophet) (101) Para XI.

THE CAVE

MORAL:—

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

PARA XII.

What! do the infidels deem they shall, against My will allure my devotees (Jesus, Ezra and Angels) to their sympathy and intercession? verily for infidels, We have prepared Hell as an entertainment (102). Say, shall I acquaint you, who shall be greatest sufferer, by virtue of their deeds? (103). They are those, whose energy in the world was wasted (Christian Fathers, Brothers, Sisters, Sufis Pantheists Muslim scribes acting on guess work, Khawariji, etc., etc.) while they have been entertaining they had been doing great work (104). These are the persons, who denied Divine Lights in person as commands of their Providence and meeting Him; thus their acts shall be voided (for want of true faith) so We shall not fix any test, wherewith, to judge them (105). The reward for them is Hell for their infidelity and having ridiculed My Commands (106). Verily, those, who embrace Faith and acted righteously shall be entertained in Paradise of Firdaus (107). Wherein shall they ever abide and never desire to change (108). Say if sea was turned into ink (to record the attributes) for lights of my Providence before its completion, ink would, certainly finish, even if it was doubled in quantity (109). Say, although, I am a man like you (but being qualified, by virtue of my being a Divine Light, as a Prophet, which you should not overlook) and for which I receive revelation (to be transmitted to you) that there is only one God your Lord: He who seeks to meet HIM should act righteously with sincerity, without associating any with HIM (110) Para XII.

MARY

MORAL:—

This 110 Couplet, on difference of its interpretation has divided Muslims into 2 BIG FACTIONS. Shiahs who take Divine Lights as Immaculates and Sunnis who look up to them as ordinary Earthborn beings.

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SURA MARY—IV.

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

Kaf stands for Kerbala, Ha stands for "martyrdom of Husein", Ya stands for Yazid, Ain stands for thirst and Suad for patience (1). This relates to mercification of your Providence, (in accepting the prayers of) His devotee Zakaria (2). When he prayed to his Providence in low tone (3) Saying oh my Providence! my bones have turned feeble, and head hoary, due to old age; but I am not despondent in praying to Thee (4). And, certainly, I am afraid of my relations, after my death (as inheritors to my estate, will not spend as per Thy Will; being of evil nature) and my wife is sterile; so endow on me an inheritor from Thee (5). So, he inherits me and becomes an inheritor of Jacob's family (from his mother's side too), as Zakaria's wife was sister to Mary-Imran Bin Masan) (6).

Note:—(This couplet proves an apocryphal tradition fabricated by first Khalifa, on his succession, when he deprived Fatima, the only daughter of the Prophet, of her garden Fidak; proprietary right of which, she had enjoyed from the time of her father; who had granted it to her

MARY

in due compliance with Divine Commands. The purport of the fabricated tradition was "Prophet's leave no landed property as inheritance to their offsprings". This is refuted by Zakaria's prayers to God to grant him a child who shall utilize his property in according with Divine Will. Preposterous action of the Khalifa may also be noted, in demanding a proof for its possession, after confiscating the property in her possession. Secondly if Prophetship which is Divine prerogative and entirely limited to Immaculates, for which Zakaria prayed and feared, this prayer was out of place; not following within his domain; and fear was meaningless; as no action of an immaculate need be feared, if not of Divine Will. This proves calibre of Khalefas to eschew Jurisprudence, having deprived Ali, of legal succession and their apostacy in offending **FATIMA DIVINE LIGHT**, meet reward, whereof is Hell.) And make him, or my Providence to Thy choice (whereby he supplicates Thee) (6). In Divine reply he heard) Oh Zakaria of course, We give you tidings of a son, whose name shall be Yehya (John) not named so far by any (7). He prayed, "how can I have a son when my wife is sterile and I have attained extreme old age" (8). "So shall it be" (was the reply). Your Providence says "it is easy for Me" as I created you, when you were non-existent (9). He prayed to grant him some sign; God said "you shall not be able to talk, for three days, despite health" (10). So, he came out of chancel, to his sect and talked to them, under signs to glorify God, day and night (11). Oh Yahya (John)! hold fast (commandments of) the Text and We endowed upon him in childhood jurisprudence (12). And endowed upon him! special grace (whereby whatever he prayed unto us was accepted) and We had purified his soul, and he was extremely God-fearing (13). And

MARY

was virtuous to his parents and was neither tyrannical nor disobedient (14). And We destined for him, safety on birth, death and on his raising alive again (15-I). Para.

MORAL:—

Bodily note is worth remembering, asto why Shias do not accept socalled Prophets' traditions, without Scrutiny, as genuine, unless tested by the text.

PARA II.

Relate, in the text, history of Mary, when she separated herself from her family and went to a place in the East (16). And she threw across herself, a curtain in her chancel, when We sent our Messenger Gabrael, who appeared before her, in the habit of a perfect man (17). To whom she addressed "I seek Divine protection from you, if you are pious" (18). He said "I am merely a Messenger from your Providence, to give you tidings of an immaculate son." (19). She said, "how can I have a son, when no man touched me, and I am not unchaste" (20). He said such is (Divine Wisdom); your Providence says "it is easy for Me" and with this view, that We desired in him, for every one, a sign and Divine grace from Us, and this has been decreed (21). So she became pregnant (by Gabriel's blowing in pocket of her apparel); she went off to a distant place (22). Travails brought her to the foot of a date-tree, when she said "woe! I had died ere this" and would have been in oblivion (23). The child within cried out "be not grieved, verily has your Providence started a stream beneath your foot" (24). And shake a branch of the tree to have fresh dates falling down to you (25). Eat of the fruits and drink of the streams and cool your eyes; then if any one sees you, talk by signs, I have taken a vow for Divine

MARY

Will to observe a fast of not to talk with any (26). She approached her people carrying the child (when they spat at her); and she entered the chancel; the scribes said "you have behaved disgracefully" (27). Oh ye sister of Aaron neither was your father vicious nor your mother (28). She pointed out to the child (to address) when they said "how can we talk to the child; who is still in cradle"? (29). When Jesus said, under Divine Commands, "I am God's creature, endowed with Divine philosophy, and graced with Divine Message" (30). And God has made me auspicious, wherever I be, and has Com-manded me to say prayers (constantly) and observe (obligatory) fasts till my life (31). And do virtues, to my mother and be not harsh upon her (lest I be cursed in my behaviour) to her (32). And peace has been on me the day I was born — the day I shall die and the day be raised alive (33). This is Jesus, son of Mary, in fact about whom, they are litigating (34). It does not behove God, to adopt any one His son; Pure is His Nature. When he decides (upon crea-tion) only word "Be" suffices to bring it into exist-ence (35). Verily, "God is my Providence and yours"; "worship Him and this is right way" (36). There was a division among them, in groups: Woe be to the in-fidels! on the great day (of reckoning) (37). How at-tentively hearing and vividly seeing shall they be, when they shall present themselves to Us? but to-day these disobedient are in open misguidance (38). Warn them of that woeful day, when the affairs will be settled — although they are indifferent; and do not embrace faith (39). Verily, shall We be the mas-ter of the earth and what is therein and to Us is their reversion (40) Para II.

RELIGIOUS MORAL:—

Note importance of prayers, fasts and honouring parents, as neglect thereof, without penance is Eter-nal Condemnation to Hell. Parental obligations suc-

MARY

ceed those of Divinity and Divine Lights; and like latter are impossible to be compensated. Often cupidity of his wife to man in power, health and wealth misleads him to liken it with mother's love, which is sublime and must be avoided. Note passion may be blind but to say love is likewise is a libel, a lie.

Para III.

Relate, in the text, history of Abraham; verily, he was highly truthful (and corroborating (Divine) Truths; secrets, miracles, Texts etc.) (41). Recall, when he addressed his uncle, O (dear) uncle, why do you worship "idols who neither hear nor see nor are self-sufficient in fulfilling your requirements?" (42). O (dear) uncle, I am endowed with Divine Knowledge, which you haven't, so you follow me, to lead you right way (43). (This is a proof he, who has Divine Knowledge, can claim following for guidance to the salvation of the followers, without restriction of age and relationship). O (dear) uncle, don't be a slave to a devil, for verily, he is disobedient to God The Compassionate (44). O (dear) uncle I fear (on this account) Divine punishment may take you up from God The Compassionate, whereby you be included in devil's friends (cursed and be condemnable to hell (45).

Azar (his uncle) said "O ye Abraham! art thou diverting me from my gods?, if thou didst not desist, I shall stone you; better be away from me for a long period" (46). Here it is; I am away; peace be on you, I shall shortly pray my Providence (for your forgiveness (on your promise, Vide 86 (b) Surah Poets) verily He extremely is merciful to me (47). I am parting with you and those that pray barring God and I shall pray to my Providence, I hope I shall not be disappointed from my Providence (as you are from your idols) (48). So, when he parted with him and with those whom they were worshipping bar-

MARY

ring God, We endowed upon him Issac, Jacob, making all of them Saints (49). On all, We endowed a share of prophetship, from Our Mercy; and made them praiseworthy in all faiths; and bestowed on these, three as per their prayers, Muhammad as Our Prophet and a Truthful tongue (in Ali) (50) Para III.

MORAL:

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

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

Para IV.

Relate in this Text history of Moses; verily he was a chosen Porphet and was deputed a Messenger from God (51). We called him, from right side of Mount Sinai and raised him to Our proximity and made him Our confidant (52). And out of Grace, granted him and his brother Haroon prophetship (53). Relate, in text, Ismail son of Hizkiel; he was true to his promise and a prophet deputed too (54). And he was instructing his family to say prayers and observe fasts and was appreciated by his Providence (55). Relate, in the text, history of Idris; verily, he was a true porphet and We exalted him to high grade, by taking him to Heaven (56). (After completion of his duty as a Prophet, he was taken up by an Angel, who was restored to Divine proximity under Idris' intercession, when his soul was removed by the death-angel, on the 5th heaven, and then restored. He met our Prophet Mohamed during his ascension. Thus Idris had a chance of tasting death and being enlivened (57). These are the very persons of Adam's descent, whom God endowed bounties of

MARY

prophetship; some, like Noah, who was on board the Ark, and some of Abraham and Jacob's descent, and some of whom We guided and selected (as Divine Lights); whenever God's Commands are being read out to them, out of Divine awe, they fall in prostration weeping (58). Then followed such successors who wasted and delayed timely prayers in following the devil (by building palatial quarters and riding enviable conveyances) when shortly shall they have to face misguidance (leading to hell) (59).

Unless he, does penance, embraces faith and acts righteously he shall not be admitted in paradise where he will not be ill-treated in the least (60). Paradise of Eden unseen by creatures and promised by God The Compassionate; and His promise shall be fulfilled (61). Wherein, shall they hear no nonsense, except wishes for peace; and wherein, shall they have food morning and evening (62). (These paradises referred to, are those after death, and before the Day of Judgment; where the sun rises and sets before admission to eternal paradise). These are the paradises inherited by those of Our devotees, who had been pious (63). O ye Prophet, Gabriel and others do not come to earth but under Our sanction; and whatever is to come from now onward, and whatever has preceded ere this, whole is within His knowledge; and your Providence is not anyway negligent (64). Providence of Heavens and Earth and that in between, better worship him, and bear trials of his worship (that is prayers, fast, pilgrimage, crusade on fields and with inner foe, in advising virtues and barring vices, and standing by Truth, against conflicting forces of the world). Is there anyone else called by His name of God? (65) Para IV.

RELIGIOUS MORAL:—

Couplet (65) with interpolation in bracket is the requisite of the para.

MARY

Para V.

And man says "what! when I die, shall I be raised alive again?" (66). Does he not remember, that verily We created him, when he was not existing anywhere, physically, or otherwise? When created, in such a condition, after once creation, bringing him back to life, is not a sufficient affair (67). By your Providence, shall We certainly assemble them in chain, with their devil companions, when they will present themselves in kneel, being overloaded with sin, about hell (68). Then, shall We separate them from individual group, those who were most obedient to God The Compassionate (69). Then, We are better acquainted, as to who is more deserving of being condemned to hell (70). And there is not one amongst you, who shall escape crossing the hell and this is definitely decreed, by your Providence (71). And shall We rescue the pious and cast the disobedient into hell (72). When Our commands were distinctly being read out to them, the infidels used to tell the faithful, "which of us has better home and large family" (this was as a result of discourse before infidel-Quraish when they were invited to accept Commandership of ALI (73). They said so to the faithful, who owned fidelity to ALI.

And how many preceding generations have been destroyed who had magnificent property and enviable display? (74). Say, unto them, who are roaming in misguidance, shall God the Omnipotent let them do so, until they see what they were warned about (i.e. punishment on emergence of final Divine Light when they will realize) whose position is worse and whose group is weaker (75). And those who have attained guidance, shall get it confirmed and eternal bliss (Divine Remembrance and Virtues) are preferable near your Providence (to sources of worldly pleasure) both from point of view or reward and end in view (76). Did you not see the infidel,

MARY

denying Our Couplets, and speaking (under guess) that he will be likewise granted more weath and children in eternity? (than his existing possessions in the world (77). What! is he acquainted with Divine secrets, or has he taken the promise from God the Compassionate to this effect? (78). Certainly not, We are jotting down, what he says and shall extend the period of punishment (for his audacity) in making ridiculously false statements (79). And shall We inherit his claims for possession, when on reckoning day, shall be present himself solitarily before Us (80). And barring God (i.e. His nominees the Divine Lights) they adopted other worldly chiefs to assist them in eternity (81). They shall never be; rather shall they falsify their devotion and thus oppose them (82) Para V.

MORAL;—Clear.

Para VI.

Have you not seen Our sending devils to the infidels to lead them astray (83). Don't be impatient about them, We are simply counting their remaining breaths (84). Recall, the Day when We shall assemble the pious as delegates to God the Providence (85). And drive out the criminals thirsty to hell (86). They shan't have a right of intercession except those who have the promise fulfilled (regarding Commandership of ALI) before God the Compassionate (87). They said, God the Compassionate has adopted a son (88). You have, thereby committed a grave (offence) (89). Whereby the heavens may burst and the earth crack under quake and mountains reduced to powder (but Our decree has given a fixed period) (90). (As trees have since grown thorns in them). That they addressed to God the Compassionate having a son (91). Although it does not behove God the Compassionate being Self-sufficient to adopt a son (92). All whatever is in heavens and

MARY

earth shall, in due supplication, present itself, as His creation to Him, on the Day of Judgment (93). Verily, has He circumspected all of them, and appreciated each, to his degree (of merit) (94). And everyone shall present alone before Him, on the Day of Judgment (95). Verily, for him who has embraced faith, and acted righteously shall We instil (in his heart) shortly, affection (for Ahlul-Bait) (as Personification of Truth). (This is one of the tests of the faithful (96). And certainly, We have rendered the text, in your tongue (Arabic) easy, wherewith to give tidings to the pious and warn the criminal tribes (of Bani Umeyya and likeminded) (97). And how many generations before them, have been destroyed, "do you feel any existence thereof today or hear any secret whispering of theirs into your ears?" (98).

MORAL:—

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

Note Couplet (87) and compare morals to Para II Surah "The Cave" XVIII, re. those entitled to Intercession.

SURA TAH-A XX.

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

Oh ye seeker of Truth! (1). We have not revealed unto you the Text to undertake such severe pains (2). But, for those, who fear and take an advice (3). This revelation is from Him, Who created earth and lofty heavens (4). The Compassionate, Who controls entire creation, through His knowledge (5). For Him is whatever is in heavens and earth, and in between, and what is below lowest earth (6). Whether you speak loudly, or slowly verily, does He know (what is secret in your heart) and what is created in your minds unawares (7). There is no other God, except Him: for Him are glorious attributes (8). Has the history of Moses come to you? (9). When he saw burning bush, he told his wife to wait (in the cold-dark where he had halted) as he had seen the fire whence, he hoped to bring charcoal (to heat the body) or light to trace the path (which has been lost in darkness (10). When he reached the burning bush, he was given a call "O ye Moses! (11). Verily, I am your Providence; give up your affection, for family in my supplication; verily, thou art in holy valley of Mount Sinai." (literally shoe, allegorically, it refers to love for family, and I have selected you; so, listen to what I reveal unto you; with care (13). Verily, I am God; except "Me", there is no other (God); pray unto Me and keep steady at prayers, to have Me (in thy memory) for ever (14). Verily, the Day of Judgement has been kept a mystery to reward everyone for his deeds (15). Let not anyone make you negligent of it, to your destruction (16). What is in your right hand O Moses? (17). He said, "it is a rod, I support myself therewith, and drive my goats and use it otherwise too". (18). Cast it on ground Oh Moses! (19). He cast it, when it turned out a running serpent (20). God said, "hold it without fear; when We shall restore it to its original form (21). And hide your arm

TAH-A

under your armpit and take it out shining without any disease (22). So that We may show you (two) of Our great miracles (23). Go to Pharoah, verily he has been transgressing" (24) Para I.

MORAL:—

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

Para II.

Moses prayed "O my Providence! expand my chest (25). Lighten for me, my duty (26). Untie the knot of my tongue (27). So people understand me (28). Make a member of my family my assistant (29). Harroon who is my brother (by the same mother). Reinforce me with him (31). Let him participate (me) in my duty (32). So that we may immensely glorify Thee (33). And remember Thee intensely (34). Verily Thou art fully acquainted with Our state" (35). God replied "I granted what you requested" (36). Verily once, We graced you Oh ye Moses! (37). When, We inspired your mother, as We desired (38). That she should lock you up in a box and leave it in the Nile; and it will be drifted along the bank, until it is picked up by My and thy enemy; and I have, with my power, instilled inviting affection, on your face so that you may be cherished by him, under My care (39). When your sister was going along the bank; ,on seeing failure to be sucked by any woman) she said "shall I point out one, who can nourish the child": thus We reverted you to your mother, so as to cool her eyes, and she may not grivee any more (your separation); again you killed (baker) one man, when I gave you salvation, out of that grief and tried you, in various ways; when you were seve-

TAH-A

ral years in Midian; and when you attained a matured age, O Moses! (40). I befitted you for my work (41). You and your brother had better go with My miracles, and do not be sluggish in your remembrance of Me (42). Go to Pharoah; he has transgressed and speak to him meekly so that he may either listen to the advice or fear (44). They said "O our Providence we are afraid, he may overawe us; or get more inpuident re. Thee" (45). God said, "don't fear, I am with you; I hear and shall watch the proceedings" (46). "Now, both of you! "go to him and say, verily, we are prophets from your Providence, better send with us Bani Israel and don't torment them; of course, we have brought you a miracle from your Providence; he who shall follow the guidance shall rest in peace" (47). "Verily, we have been inspired that the puniishment shall fall on him, who falsifies and turns away from guidance" (48). Paroah asked Moses: "who is your Providence?" (49). Moses said, "our Providence is HE, who endowed on every creature natural instinct; then guided the creature to make it (instinct) serviceable (50). Pharoah asked "what about previous generations?" Moses said "its knowledge is with my Providence on record; neither does HE err nor fogret" (52). "Who made for you earth a cradle, and laid therein paths to walk along; and sent down rains from clouds, with which He brought out, from soil, variegated vegetation" (53). Eat and graze your animals, verily in this are signs for the intelligent (54) Para II.

MORAL:—

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

Para III.

From which, We created you and therein, shall We revert you; and thence shall We raise you, once

TAH-A

again (55). Of course, We demonstrated all Our miracles to him; he falsified them; and refused to acknowledge them (56). He said, "are you come to drive us out of our land with your magic? ye Moses! (57). We shall certainly bring a like magic, let us come to an understanding, which should not be contravened; by fixing a date to come to a plane (for exposition to public appreciation) (58). Moses said, "let it be a festival day, and let the parties assemble in the morning, at the appointed period (59). Pharaoh turned to consult his nobles; and decided to assemble all leading magicians, to be presented on the fixed day (60). Moses told them: "you be cursed, do not allege falsely God; He will cast wrath on you; for he who alleges God, shall never be redeemed" (61). They (Magicians) started litigating among themselves; realising Moses was not a magician; and hid their decision within themselves from Pharaoh (out of fear) (62). And to please Pharaoh, said, "these two are magicians, intending to drive you out of your land, with their magic, and destroying your excellent faith (63). So Pharaoh ordered magicians to bring into play their manoeuvre, and then come forward in a row: of course, he who carried the day today, wins the goal (64). They asked Moses, if he would cast or they should commence casting (65). Moses said, "better you cast"; when they did, the ropes and sticks began to appear moving, under their jugglery (66). Moses got nervous within himself (lest the simple spectators be misled) (67). We said "don't hesitate, verily, shall you carry the day" (68). "Cast what is in your right hand; so that whatever, they have fabricated may be swallowed by it: whatever they have fabricated is out of jugglery; and magicians will never succeed, when facing Truth, under any circumstances (69). So magicians fell in prostration (in penance) and said, "we have believed in Providence of Moses and Aaron" (70). Pharaoh said, what! have you put faith prior to my permitting you? he is a greater magician amongst you, who has

TAH-A

taught you magic: so I shall cut down crosswise your hands and feet and put you on scaffold of date tree; when you will come to know, who amongst us is mightier in punishing" (71). They (in reply) said, "we can't prefer you, on the face of Moses, having brought us miracles; and in face of Him, Who has created us: do what you decide: your decision shall hold good in this world only" (72). "Verily, we have believed in our Providence so that He may forgive our sins, and to which we were driven by you, to act (against the Prophet of God) and God is all the better and Eternal" (73). Verily "he who comes a criminal to his Providence, has Hell for him; wherein, shall he neither die nor live" (74). He who comes a faithful, (i.e. believing in Divine Lights, for seeking guidance) with virtuous deeds shall have high grade in Paradise for him (75). Paradise of Eden, below which, flow streams wherein, shall he ever abide and this is a reward of him who keeps himself purified of sins (76) Para III.

MORAL:—

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

Para IV.

Of course, We revealed unto Moses to take away My creatures during night; make a dry road in the sea, for them (by casting his rod) and be not anxious and afraid of being overtaken (by Pharoah) (77). Pharoah, with his army gave him the chase, and was swept away by waves of the sea (78). Thus Pharoah misled his tribe (79). Oh ye Bani Israel! We rescued you, certainly, from your enemy and promised you (to grant a code of guidance through Moses, during his soliloquy, on auspicious Mount Sinai) and

TAH-A

sent you from heaven "Munna and Salva" (Bread and Quail) (80). Eat of pure, what We have provided for you, and do not transgress therein; lest My wrath befall you; and verily he is destroyed, on whom befalls My wrath (81). And certainly, shall I forgive him, (1) who does penance, (2) embraces faith; (3) acts virtuously and (4) is steady in guidance (i.e. following right way dictated by Divine Light). (Note these four are sure conditions to ultimate salvation) (82). What hastened you Moses to approach Me? (leaving your tribe) (83). Moses said, the tribe was following me, and I hurried up to gain Thy Will (84). God said, "of course, We tried your tribe, after you and Samari misguided them". (Samari was originally a goldsmith and a cow worshipper, who had collected gold ornaments, from Pharoah's tribe; and was illegally transacting thereon, upon which, Aaroon had forbidden it and ordered all gold to be thrown into fire and be melted down, from which, Samari turned out a gold calf, pouring in its throat dust, which he had pickd up from hoofs of Gabriel's horse, having seen it, flying in the air which produced a miraculous effect of enlivening it (calf) thus (We) produced a sound therein. He said to Moses' tribe, that was Moses' God; and he having lost it, has gone to Mount Sinai, in search of it) (85). (Note: God takes upon Himself, the task of trial of man; and attributes misguidance to those non-Divine Lighted, who play mischief, with His creatures when put to test; and who do not care to approach His Divine Lights, to clear their doubts, having no common sense, nor remember Divine Commands). Moses returned to his tribe enraged, feeling sorry and addressed his tribe "did not your Providence hold out to you a good promise? (of granting you the Code of Laws). What! did a long period intervene? or did you detsire Divine wrath to befall you from your Providence that you transgressed my promise? (86). They said, "we did not, of course, transgress your promise; rather Pharoah's tribe loaded us with jewel-

TAH-A

ry, which, we threw into fire, and so did Samari (87). Then, he made out of it, a gold calf, having therein cow's sound; and said this is your god, and god of Moses; when he having lost it, was gone to Mount Sinai (88). Did they not think so much, it was not able to reply to their questions and had no power to injure or benefit? (89) Para IV.

MORAL:—

- (1) Man should seek Divine Light for guidance and in difficulty.
- (2) Sure salvation lies in (i) penance from Association, (ii) Faith.
- (3) Righteousness.
- (4) Steadfast in following Divine Lights.

Para V.

And Aaron had told them beforehand, "O my tribe! verily have you been simply tried; and your Providence, is Compassionate; and you follow me, and carry out my injunctions (90). In reply, they said "we shall now worship this, until Moses returns to us (91). Moses, on arrival, asked Aaroon "what prevented you from not havnig followed by directions when you saw them misguided" (92). Did you disobey my orders- (93). Aaroon said "O my brother! don't hold me up, by my beard and charge me disobedient; I was afraid, lest you might say, I produced a faction among Bani Israel and did not keep in view your own instructions". (Identical events occurred after Prophet's demise, and Ali had to hold peace, as per Prophet's advice) (94). Then Moses turned to Samari, and asked him what caused him (to take up that attitude of misguiding the tribe)? (95). He said I had seen (Gabriel on horse back and dust below hoofs of his horse flying in air; which I put it into the throat of the gold calf and this ap-

TAH-A

pealed to ms) (96). Moses said: "get out from me"; "for you, is this punishment in this world; that you shall say "don't touch me" (lest I get fever and you too) and for you, is the fixed period which shall not be contravened look at your God, to which you were attached. We shall burn it to ashes and throw it into the sea" (97).

Only your God is He (alone); except Him there is none other; circumspective of everything with His Omniscience (98). Thus do We describe to you news, of the past and have We endowed upon you the glorious Quran (99). He, who shall divert away from it, shall carry on Day of Judgement heavy load (of disobedience (taking him to hell) (100). Wherein shall he ever abide; and on Day of Judgment this punishment shall be awful (101). The day, the trumpet will blow, We shall assemble the criminals with blue eyes (102). When they will be whispering among themselves saying, they hardly stayed in the world ten days (103). We are well aware of their conversation; the most intelligent among them shall say comparatively, their stay in this world was hardly a day (104) Para V.

MORAL:—

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

They ask you about mountains; say, my Providence shall raze them to ground level (105). entire place in their stead shall be levelled down (106). You shall not see therein any winding or rising ground

TAH-A

(107). The day, when they shall follow a crier without any opposition and owing to Divine awe, voices will be lowered down; and nothing beyond whispering shall there be (108). On that day, intercession of none shall be fulfilled, except to whom, the Compassionate grants permission, having appreciated his suggestion (109). This will be our Prophet, on seeing certain Shias of Ali, being left out, who will importune to the Creator, upon which, He will command them (angels) to hand them (sinful Shiahhs) over to our Prophet). And He is acquainted with what is ahead of them, and what has been prior to them; and none can fathom His knowledge (110). And all shall prostrate before the Eternal Being, and the loaded with sins shall suffer (111). He who acted righteously, provided he was faithful (to the end) shall have no anxiety of a loss (112). And thus, did We reveal the Glorious Quran in Arabic and warned frequently therein, so that they may refrain and take advice (113). Right is Lord the God Almighty, and don't hurry up in reading it before completion of its revelation and pray "O Providence!" enhance my knowledge" (114). And verily had We commanded Adam (re: our Prophet and remaining Divine Lights) but he forgot it and We did not find him steadfast (115-VI).

MORAL:

Except five prophets—1. Noah, 2. Abraham, 3. Moses, 4. Jesus and 5. Muhammad, none was steadfast.

Para VII.

Recall, when We commanded angels to prostrate before Adam, they prostrated except the (so called) arch angel, who declined (116). Upon which, We commanded O ye Adam, he is your enemy and that of your wife: (beware) he may not drive both of you from paradise to undergo pain" (117). Although, for you here, you are neither hungry, nor naked (118). Neither have you been thirsty nor

TAH-A

sunburnt (119). !The devil, under whisper, created misgivings (in them) saying, O ye Adam! "shall I point you out a tree, giving you eternal life? and (120). They ate of it, and saw themselves naked and began both of them to cover their private parts with leaves of paradise: and Adam acted contrary to the advice of his Proviednce; and was disappointed (in securing a permanent above in paradise) (121). Then his Providence selected him accepting his penance befitting him (to be steady as infalliable for prophetship) to which He guided him (to function as a Prophet) (122). Thereafter asked him to get down on earth, saying "you will be enmical to one another: when however comes to you, My guidance (in form of Divine Light) and he who shall follow that guidance, shall not be misguided, nor shall he be unfortunate" (123). And he, who turnsway, from My advice (Divine Light) for him, shall be his provision (in Resurrection) narrowed down; and We shall raise him on Day of Judgment blind (being blind hearted in the world not to have appreciate miracles and gained appreciation of Divine Lights, as a result of which, he could not hear-ken to their guidance) (124). When he will complain, "O Providence, why did Thou raise me blind, when I had eyes in the world? (125). He will say, "that is the way; as Our Couplets (Divine Lights in Personification) came before you, when you ignored them: similarly, have you been ignored to day (by Us) (126). Thus do We reward him, who selects a non-Divine Light) and eternal punishment is intense and permanent (127). Were they not made aware how many generations, did We destroy them, in whose houses they are now residing? verily in this, are signs for the intelligent (128). Para VII.

MORAL:

- (1) Following non-Divine Lights is making Self Blind hearted and to be raised Blind in Eternity.

TAH-A

- (2) The necessity of labour is a part of the pre-meval curse; and all the beauty or glory, or dignity pertaining to it, depends on the ends to which it is the means.

Para. VIII.

Had it not been for the fact that from your Providence relaxation and time have been given, verily, punishment would have come to them (129) (a). So, be patient, on what they say; and glorify Him before sun rise and sun set; and during dead of night and during day time; so that you may be pleased (with right of intercession being granted to you) (130). And donot direct your eyes towards those, whom, We have profitted in different sections, so that We may try them in the world and provisions of your Providence (Faith, Divine Knowledge, and Philosophy) endowed upon you, are better and more lasting (131). Better order your Ahlul Bait, to be steady at prayers; and be you also steady therein: We don't ask of you provision; rather, do We provide you; and eternity is for the pious (132). And they said, "why does he not bring signs from his Providence? What! have not proofs, about his genuineness been given in previous revelations? (133). And had We destroyed them with punishment, ere this, they would have pleaded "O our Providence" why didst Thou not send us a Prophet, when we would have followed (him)? and Thy commands, before being disgraced and put to shame"! (134). Say, let everyone await and I am awaiting too; shortly shall you see, who is on the right way and who is guided (135).

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129. (a) This explains why tyrants rule the world, which is a trial and an opportunity is being given them to do penance and rectify; and not that God accedes to their wishes, as these tyrants and their followers suppose. It is further clarified in (131) Position and Dignity of this world are not proofs of one's competence; rather Honesty and Wisdom.

PROPHETS

MORAL:

Prophet said "every age has one Divine Light, to guide people and I am Divine Light of this age and after me shall be Ali; and thereafter, severally of his descent 11 representatives of God, shall be.

N.B.—This is exactly, what Jesus claimed for himself (Vide St. John 9|5) "as long as I am in the world, I am the light of the world"

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SURAH ANBIA (THE PROPHETS) XXI

I begin in Name of Allah The Merciful
The Compassionate.

Day of Reckoning has approached for all although they have turned away in indifference (1). No advice comes to them from their Providence, but that they hear attentively and make a sport of it (2). Their hearts are amusing and these disobedient are privately conversing "is he merely more than a man like you"? What! do you then go to a magician with open eyes? (3). Say, my Providence knows (secrets) of Heaven and Earth and He is all Hearing and Knowing (4). Rather they said "these are distracted misgivings"; rather he is a liar or he is a poet, if not, why does he not bring a miracle, as did the preceding Prophets? (5). WE destroyed previous generations for not embracing faith; are they going to embrace faith? (6). We, in the past, did not send a Prophet but a man, whom We inspired; ask Divine Lights, if you do not know (7). We had given them bodies to eat food and they were not meant to be eternal (8). Then We promised to them Our promise of punishment and We rescued whom, We liked and destroyed the transgressors (9). Verily, have We revealed a Text to you wherein there is a guide, for you, don't you understand so much? (10) Para I.

PROPHETS

MORAL:—

Listen, attentively, keeping in view advent of Reckoning Day to entertain Divine Awe and believe, with certainty, veracity thereof.

How many generations have We destroyed that were disobedient and after their destruction created others? (11). When they shall realise the coming punishment (relating to resurrection under 12th Divine Light); they shall fly (from Damascus to Greece) (12). (They will be persecuted and Greece will offer peace; it will not be accepted until it surrenders them (Bani Umiya); and they will be asked to) return where they enjoyed home life, so that they may be questioned (about their deeds) (13). They would say "woe to us! verily we have been disobedient" (14). These will be their wailings, until We reduced them and pile them up to a cut field (15). We did not create Heavens and Earth and in between for sport and pleasure (16). Had We intended, We would have selected to suit Our grade, if at all had We to act likewise (17). Rather We vanquish the false sporting talk by Truth which rends to pieces and which disappears: Woe be to you regarding what you attribute to HIM (18). For HIM is, what is in heavens and earth, and those who are near Him are neither arrogant to worship Him nor get fatigued (19). They glorify Him, night and day, and are not lagging (20). Have they picked up from earth such gods as enliven the dead? (21). Had there been two gods, except GOD alone, there would have been discord. God The Almighty Self-Conscious is far above, what they describe about HIM (22). None shall dare ask Him about His acts, whereas they shall be questioned as to their deeds (23). What! leaving Him, have they adopted other gods? Say produce your proofs (in support thereof): this argument regarding unity of God and false claim to duality and plurality has been a subject of litigation

PROPHETS

between me and you and had been between those who preceded me; rather most do not understand the Truth; and are turning away from it (24). We did not send Prophets ere this, but We revealed unto them, that there is no other god except Me; and that you should worship Me alone (25). They said "God the Compassionate adopted a son". Pure is His nature; rather they are His respectable devotees (26). They are not forward in committing sins but supplicate Him (27). He knows the future and the past and they shall not intercede, on anybody's behalf, but of one (whose tenet and cult have been) approved by Him and they stand ever in awe of His Lordship (28). He, who among them said, "verily I am god besides Him" has his reward hell and thus We punish the disobedient (29) Para II.

MORAL:—

The Hell, that a lie would keep a man from, is doubtless the very best place for him to go. "Who dares think one thing and another tell". "My soul detests him, as the gates of hell". Intercessions of the Prophet will be at (a) admission Gate to Paradise, (b) at cistern, (c) at crossing of the bridge, (d) at balancing of deeds, (e) those temporarily cast in hell. Faithful transgressors shall be temporarily cast in hell and will, on intercession of Prophet attain salvation: as also faithful idiots. There is not a faithful but feels penitent on commission of sins at times, simple repentance suffices and rejoicing of virtues: he who behaves otherwise is not a faithful and not entitled to intercession. Major sins lose their intensity with penance, minor with intention at repetition become major. He who believes in punishment of evil deeds and rewards at virtues is a member of approved Islam falling within the range of the faithful, entitled to intercession.

Para III.

Did not the infidels see there were no clouds above to rain; nor was the soil capable of fertilising

PROPHETS

We made both of them operative and We created, all energising them, from liquid; do they not believe? (30). And We made on earth, high mountains to equilibrate, so it may not overturn and made wide roads therein to lead to destination (31). We made the sky a safe roof and they disregard His signs (32). It is He who created night and day, the sun and the moon, all are moving in the sky (33). And We did not make any man eternal before you; so if you die, are they going to live for ever? (34). Every soul shall taste of death; and We shall test you in prosperity and adversity (relating to life and property) and to Us shall you revert (35). And when the infidels see you, they laugh you out; saying is he the one, who derogates your gods? although they deny the existence of God the Compassionate (36). Man has been created in haste (by nature). I shall shortly show you my signs; be not in a hurry (37). And they said, "say, when is that promise (of Judgment Day) going to be fulfilled, if you are true?" (38). Would they, who are infidels had known, they would not prevent hellish fire either from face or from back and would not be assisted any way (they would then appreciate the way of the Prophet and that of other Divine Lights) (39). Rather the Day of Judgment shall come all of a sudden and will throw them into a swoon; they will neither divert it, nor will they be given an opportunity (to penance) (40). Of course they ridiculed the prophets before you — punishment about which they were ridiculing, enveloped them (41) Para III.

MORAL:—

The dead carry our thoughts to another and a nobler existence that they and we shall live, in a future state for ever.

Para IV.

Say, who will save you from Divine punishment of night or day? but they have turned their faces

PROPHETS

from Divine remembrance (42). Have they gods to prevent them from OUR punishment? They have no power to save themselves from it; nor shall any sympathy pour forth to them (43). Rather, We enriched them and their forefathers so much so that ages passed in prosperity: do they not see, how We are reducing the earth (by removing the Learned, Divine Lights, peace-lovers, etc.) who are the source of maintenance of peace and order in the world? will they still remain overpowering? (see the present struggle for achieving supremacy between democracy and communism) (44). Say, I warn you as per declaration of the Text; but the deaf when they are warned can not bear anybody (45). And if the slightest of your Divine punishment will touch them, they will shriek in bewailing; admitting of their disobedience (46). And, on day of judgment, shall We fix a measure of justice to determine and shall not do unfairness in the least and if virtue or vice be of mustard grain size shall We bring it out, and We are enough to take account (47). (These are for Muslims alone; as the infidels will be hurled in hell without any accounting; Muslims therefore should fear God, for every little misdeed). Of course We had endower upon Moses and Aaroon, test for right and wrong (i.e. Divine Light to follow and darkness i.e. passionate leaders to avoid) and an advice (the Glorious Quran for the pious) (48). Who are afraid of God and standing in awe of Judgment Day (49). This glorious Quran is auspicious which We have revealed: are you denying it? (50) Para IV.

MORAL:—Bodily notes are enough.

Para V.

Of course We had endowed on Abraham faculty of understanding beforehand and We were aware of his capability (51). Recall, when he told his uncle and tribe what are these idols whom you are worshipping Gods? (52). They said, we found our fore-

PROPHETS

fathers worshipping them (53). Abraham said, certainly you and your ancestors both are in open misguidance (54). They said "have you brought any Truth or you are simply sporting?" (55). He said "rather your Providence is Providence of heavens and earth, which He has created and I am one among others, to bear testimony to that effect" (56). By God when you turn away, I shall play some feat with your idols (57). So he shattered them to pieces, barring the biggest, among them so as to find out from it, who destroyed them (58). They said who has done this with our idols? he must be a great mischief-monger (59). They said we have heard, a young man called Abraham (who must have been implicated in this crime) (60). They said, "bring him over here, before the public to testify (his action)" (61). They said, Oh Abraham, is that you who have so treated our idols? (62). Abraham said, if they can talk, ask them whether the greatest has done it. (Abraham's contention was, if they have power of speech they will attribute to the greatest idol, having hammer round his neck; and he being safe and sound; and if they cannot, including the greatest, none of them is implicated therein) (63). They began to think between themselves and they came to the conclusion, that they were in the wrong (64). Then hiding their faces within sleeves, said, you know definitely they cannot speak (65). Abraham said, barring God are you worshipping one who can neither profit nor injure you? (66). Shame on your part, and on those whom you worship; barring God; have you not common sense? (67). They said, "burn him up and assist your idols if you can" (68). "We" commanded fire "be cool with safety to Abraham" (69). They intrigued against him and We made them suffer to the most (70). And We rescued him and Lot and took them to the land which was auspicious for the world (by way of pilgrimage) (71). We endowed on him son in Issac and a grand son in Jacob to boot and We made them virtuous

PROPHETS

(72). And We made them Divine Lights, to guide as per Our commands and commanded (under inspiration) to act righteously and say prayers, pay tithe (fast is tithe to the body) and they all were to supplicate Us (73). We endowed upon Lot, law and Divine philosophy and rescued him from the town, implicated in (evil deeds) sodomy; verily they were vicious and highly disobedient (74). And We took him under Our grace; verily he was among the righteous (75) Para V.

Para VI.

And Noah called unto Us before this; We accepted his prayers and rescued him and his family from mighty calamity (76). And assisted him against his tribe who had falsified Our signs and they were vicious people and so We drowned them all (77). And David and Solomon, when they were deciding on a dispute, touching a field, when penetrated into it a fold of goats, and We were witnessing their decision (78). We had endowed upon Solomon a faculty to decide and We had granted all, knowledge of Law and Divine Philosophy and We commanded mountains and birds to accompany David, during his glorification of Us, to join with him and We were the prime mover (79). And We had taught David art of armour making, which protects you on battle fields; are you going to be grateful to Us (or not)? (80). And We had subjected strong gale under Solomon's control which used to take him, as per his orders, to the land, that was sanctified by Us and We were acquainted with all (81). And We had subjected an army of spirits, under his control who used to dive into sea and do many other jobs too; and We were circumspecting all (82). And recall when Job prayed to his Providence "verily I am afflicted in severe trials, and Thou art most Merciful of all" (83). We accepted his prayers and rescued him from his trials and granted him his family and in addition

PROPHETS

likewise with him, as a grant of mercy on Our part, to be a memento to the worshippers of the world (84). And Ismail, Idris, and Zulkifl, all were among the patient (85). And We admitted them within Our Grace; and certainly they were all righteous (86). And Jonah when he left under indignation thinking, he will not be straightened in provision; when he cried unto Us, while in stomach of the whale, "that verily there is no other God except Thee; pure is Thy Nature, verily have I been the loser of reward (which I would have otherwise earned had I not hastened and left my tribe, until after receipt of Divine sanction) (87). We accepted his prayers and relieved him from affliction and thus do We relieve the faithful (88). (And recall) when Zakaria prayed to his Providence "O my Providence do not leave me alone (without an inheritor) and Thou art the best inheritor" (89). So, We accepted his prayers and granted him Yehya (Joh) and restored his wife to her menses; verily he was hastening towards virtues and was supplicating and praying to Us with hope and entreating to Us (90). And the lady who had guarded her private parts, in whom We transmitted Our (created Holy soul) (through Gabriel) making her and her son a sign for the world (91). Verily this group of Prophet is a group (acting on unitary tenets of "there being only one Universal God" and it is incumbent on all to follow them as Divine Lights, working under Divine revelation) and I am your Providence and worship Me alone (as per cult dictated by Divine Lights) (92). And the people broke up the tenets into factions among themselves and shall revert unto Us (93) Para VI.

MORAL:—

Fundamentals of all Prophets, were same though, cult differed: (1) Unity of God, Justice accounting Day — Follow Divine Lights as authorised Divine representatives in cult so as to get righteous acts appreciated by Divinity.

PROPHETS

Para VII.

He who acts righteously, provided he is faithful, (acting as per dictates of Divine Lights) his attempts at righteous acts will be appreciated, while We have been recording them (94). And the generations We have destroyed with Our wrath have been debarred (from reappearing on earth) and shall not revert in resurrection (theory of incarnation fails) (95). Until Gog and Magog are set free, when they will rise from every height and advance to spread everywhere (96). When the true promise will approach, eyes of the infidels will be left open and they will be bewailing their misfortunes for their having ignored it; rather they have been disobedient (97). Barring God, whomsoever you have been praying, shall be hurled in hell along with you (except the virtuous whom We have appreciated by virtue of their dislike to their being worshipping) (98). Had they been really gods, they would not have been hurled into hell; although every one of them shall be permanently there (99). Their hue and cry shall rage therein and will not be able to hear anything, to their delight (being locked up in a box) (100). Verily those about whom appreciation has been decided shall be accepted (these are (1) Jesus, (2) Ezra and (3) Angels) (101). They won't hear their bewailings and shall be ever enjoying with what their hearts shall desire (102). They will not see the great pains of Judgment Day and Angels will welcome them saying this is the Day you were promised (103). The Day, We shall wrap as envelopes (of letters) We shall revert them unto Us, as We created them in the beginning; fulfilment is Our task; and We are certain to do it (104). We had revealed in Zaboor, after advice, We shall make Our virtuous devotees inheritors of Us (105). Verily, in this, for Godly people, there is ample advice (106). We did not send you but a Mercy for entire world (107). (As We shall not destroy your followers wholesale for disobedience and tyranny by following

PROPHETS

non-Divine Lights); say, "I am inspired only to advise you that your only God is God unique; are you going to supplicate Him?" (108). If they turn away, say, "I have informed you fully as directed and I do not know, if the Day of punishment is near or distant" (109). Verily, He knows loud voice of yours and what you hide (110). I do not know if, in this relaxation, lies your test or provision for temporary stay (111). Say, O! My Providence decide on justice and our Providence is Compassionate from Whom assistance is prayed by all, during your attack on Islam (112) Para VII.

MORAL:—

Approved righteousness, on which Reward is due is consequent on following "Divine Lights". cf. Jesus St. John 14/6: I am the way, the truth, and the life: no man cometh unto the Father (God) but by me. So is Prophet Mohamed Truth and Ali Truth: none can reach Divine Proximity but by Truth. Mohamed and his immaculate family. He alons is faithful who is attached to Prophet and his immaculate family. Barring these, rest shall be hurled in hell in pursuance of Couplet 98: as virtues of only the faithful shall be appreciated (95) 105. Presages resurrection of Divine Lights.

SURAH "THE PILGRIMAGE" XXII

I begin in name of Allah the Merciful

The Compassionate.

O Ye People! Fear your Creator, indeed shock of judgment day is a mighty hour (1); when you will see that day, every pregnant woman will neglect her child and every pregnant woman will yield to abortion and you will find people in swoon, although, not due to intoxication of drink. But God's punishment will be so severe (2). And someone disputes about God without knowledge. And every disobedient person follows the devil (3). It is decided, whosoever follows the devil, will be deceived by him and will be sent to burning fire (4). O You People! If you are doubtful about recreation, then understand that first We created you of dust and then out of sperm and then out of clot of blood and then out of muscle. Out of which came out a perfect creature or imperfect, that it may be evident to you; and if We will, We shall maintain you, for a period, in the womb, and there after create you in the shape of a child and then you will fully develop. Some of the people die prematured and some die old, forgetting their actions (of old). The earth, which you see dry, becomes wet, when We send rain-water, with which soil produces in pair fresh vegetations (5). From which it is evident, that God is truly Existent, and He is alone, Who enlivens the dead. He alone is Omnipotent (6). Judgment day shall come and it is true and God shall enliven them who are in their graves (7). And someone, among the people disputes about God, though he has neither knowledge, evidence nor enlightened book which can guide him (8). He is an absolutely proud man, whose motive is to drive men from God and is disgrace, destined for him. And on the day of judgment, We will burn him (9) and We will tell him that it is the cause of his actions and God is not unjust to His creatures (10) Para I.

PILGRIMAGE

MORAL:—

- (1) Hour of judgment is awful; it will make pregnant women abortive, throw men into swoon; therefore man should fear God and avoid sins shifting of liver from its original site causes coma: in fact man succumbs to death within two hours.
- (2) The disobedient follow the devil, who will deceive him and go to hell.
- (3) Creation of man, from sperm to childhood and rain from heaven bringing forth both vegetation from soil are eye proofs of Existence of God, Who claims judgement day of man for self and this should not be doubted.
- (4) People who have neither knowledge, nor guidance nor authority of a book should abstain from talking about 'God' Whose Entity can't be grasped and Unity of Existence and Administration cannot be doubted; such ignorant persons shall be condemned to disgrace into hell, on judgement day for misguiding the public from God, on self opinion.

Someone, among people worships, sitting at the brink of religion. If he becomes happy, he becomes satisfied (with tenet he holds). If he is in difficulties his heart gives up (tenet re.) God. This kind of man loses in the world and in the eternity. And this is supposed to be a heavy loss (11). He calls upon him, who cannot benefit or injure him, this is the great misguidance (12). Rather he calls upon him, whose loss is greater than profit. He is a very bad assistant and associate (13). Indeed God will give place to them in Heaven, under which, canals flow, who believe in Him and have done virtuous deeds. Of course, God does what He wills (14), a man, who

PILGRIMAGE

doubts that God will not help him in this world, and in Eternity, then he had better tie a rope to the sky and hang himself by winding the other end round his neck. Then see that if this plan can reduce his anger (15). And thus, We have sent Quran in clear couplets; and God whom He chooses guides (16). Indeed those, who believe in God and those, who became Jews and Christians and those who worship fire and those who associate, will be judged by Him, on the day of judgement. Of course God is a witness to all (17). Have you not seen that the things, which are in the skies and on earth, and sun and moon and stars and mountains and trees and cattle and many of men prostrate before God. And many of them deserve punishment; and whom God disgraces, nobody can respect. Of course God does what He wills (18). Both are enimical, who dispute about their (Providence) God. And those who became infidels, clothes of fire will be given them. And hot liquid will be poured over their heads (19). With which, the things which are in their stomach, and their skins will be melted (20) and iron hammers are kept for them (21). When they will think of getting out of Hell as they will be suffering, they will be returned to Hell. And it will be told to them to taste this punishment (22).
Para II.

MORAL:—

1. Half hearted faith, like an hypocrite, without reflection and certainty of faith, renders man unfit to profit in world and Eternity; and depending on them, who bear no power to real profit or loss is an evident misguidance; rather such reliance, with worldly profit, results on permanent loss of Paralyse which is much greater than apparent transitory joy.

2. Faithfully virtuous will be well rewarded in Eternity.

PILGRIMAGE

3. Have full confidence in God and do not lose patience in trials, else any other way will lead to no good, as ultimate decision lies with God on reckoning day, be he of any class: those, who obey and prostrates with faith, shall attain salvation, against those, who disobey and suspect faith (22). Certainly God shall give place to them in Paradise beneath which flow canals, who believe in God, and have done virtuous deeds and in these Paradises, they will be decorated with ornaments, viz., bangles of gold and pearl; they will wear silk clothes (23). And this is, for, they were guided on unity of God and they were guided on the true path of God which is that of (Ahlul-Bait) (24). Of course, those, who became infidel, and prevented from path of God i.e. Divine Lights and stopped them going to holy sanctuary of Mecca, which We have kept open to everybody equally, though they are not the residents of Mecca; and those who will act illegally, in this affair, disobediently, will be subject to severe punishment (25) Para III.

MORAL:—

These who are faithful believing in Unity of God and sole sovereignty of Ahlul-Bait as God's authorised Divine Lights on earth shall have admission in Paradise, with best of Paradise adorned in jewels, and silk suits, and similarly their enemies shall be severely punished, being sent to Hell. And remember the day, when We gave place to Abraham near the Holy Sanctuary, so that, he might not associate. And maintain My house, pure, for men, who perambulate it, and for them, who pray while standing, or for them, who pray half bent or under prostration; and announce them to go to pilgrimage, (26) so that they may come on foot, and those, who are far off from the places may come riding weak camels (27). That they may see worldly and Eternal profit, remembering God, on fixed days,

PILGRIMAGE

and sacrificing animals, We have given them and of which, you eat and feed the needy poor as well; After this they should remove grown up hair and nails and fulfil their vows. And perambulate round this free and holy place (29). And this is enough for them and the man, who will respect God's commands, will be better appreciated by his God; and it is lawful for sacrifice animals, except these read out to you. So, you avoid every kind of evil, issuing out of association, (viz.) gambling and singing (30).

Be sincerely entirely for God. And don't you associate with Him any (outcome of mind) and the man, who associates is, as a man, who fell from the sky and then birds took him up or wind picking him, threw him far apart (31). And the man, who will respect God's signs, then this action will be a proof of his spiritual chastity (32). There is profit for you, in riding animals for, sometime, and then they will be sacrificed at that free and Holy Place (33) Para IV.

MORAL:—

- (1) God describes, how, in reply to Abraham's Call, those who replied are attending to pilgrimage, as per Divine Commands.
- (2) After completion of pilgrimage, which, on acceptance renders one absolved of sins, God commands to avoid devil's games such as gamblings, singing etc.
- (3) An associator, like, one, having left strong rope of guidance (cf. Couplet 256 The Cow, Page 51 Set I is likely to be carried away by following passion anywhere.

And for every sect, have We fixed sacrificing place, where, they should sacrifice animals, which are endowed upon them, from God, in God's name

PILGRIMAGE

and your Creator is 'God' alone. And you must wholly obey unto Him, and give tidings, (34) to Whose hearts throb, when Divine Remembrance is brought to their ears. And keep patient, amidst adversities and be steady at prayers and disburse out, amongst the needy, of what, We have endowed on them (35). And the fat camels which We have given you, as one of Our signs, having profit out of them; take God's name, at the time of sacrificing them. And when they fall dead on ground, eat of them and feed the contented, poor, beggars; and thus We have made for them (animals) obedient, that you may thank God (36). Neither (in your sacrifice of them) their flesh, nor their blood, reaches God but degree of sincerity of your intentions is being appreciated, by God; thus have We made them obedient to you. That upon this guidance, you may always praise unto God's greatness, and give tidings to the obliging (37). Certainly God will divert from the faithful the injurious hands of associators; of course God does not like people, who are dishonest in religions' affairs and disbelievers thereof (38) Para V.

MORAL:—

Sacrificing ground for every sect of a Prophet (Jews, Christians and Muslim) is different — "mina" is for Muslim in Mecca; although Creator of all is "God one alone" who acts as He Wills and you have to obey Him alone in all affairs, giving tidings of Paradise only to those, whose hearts throb, at hearing His commands and are patient in trials steady at prayers and assisting in property and imparting knowledge to the needy.

Fat camels are your property to profit you, until time of their sacrifice in name of God comes; when, after sacrifice, their flesh is to be participated by you, contented needy, and beggars; remembering God only, in this, appreciates sincerity of your in-

PILGRIMAGE

tentions; and carry out Divine commands disliking those who are dishonest in their dealings with God and not believing in Him.

To those people, permission has been granted to fight against whom have they, suffered tyranny at their hands; and of course, God is Omnipotent to give them help (38). Who were banished illegally (like Imam Hussain) except for saying "they believed in God and if God did not get kill men at one another's hands, churches, Mosques and temples, where God's name is, considerably remembered will vanish and God shall certainly help him, who helps Him. Indeed God is Almighty and Omnipotent (40). If We will give them power on earth, they will pray and pay tithes; and will order virtuous acts, and refrain men from sins; and the final result of everything is with God (41). And if these people having falsified you, then (remember) before them, their predecessors had also falsified (their prophets) sects of Noah, sect of Aad and Samood; and the tribe of Abraham and that of Lot (43) and the people of Midian had falsified, and was falsified Moses; We gave time to associators (to improve) and on failing seized them suddenly; then how severe was My Punishment? (44). How many villages, have been destroyed by Us? (residents of) which were disobedient and they have fallen desolate with top of their roofs; and how many of wells and strong fortresses have been rendered waste? Do they not walk about, on earth (and see for themselves?) Have they no hearts (to realise original cause thereof) or are their ears rendered incapable of hearing? for, really, not only are their eyes blind, but their hearts too, within their chest, are blind. They are quick at asking (time of) punishment from you, though God shall not act against His promise, and near your Providence, the judgment day is equal to thousand years, as per your calculations; and how many of villages did We give time, when they were disobedient and then I

PILGRIMAGE

seized them suddenly; and to Me is reversion of all (48) Para VI.

MORAL:—

1. Those who are tyrannised, when opportunity affords, are allowed to fight their enemies; those who had to abdicate (their homes) for maintenance of Unity of God, shall God certainly help. This promise will be in time, when the (12th Divine Light) will be permitted by God to avenge enemies of his forefathers, when he will insist on prayers, virtues and prevention of vices from commission. This will suddenly occur and enemies will be taken by surprise.

2. These, who walk about on earth can take example and lesson from these deserted villages, palaces, houses; how their residents, for Divine disobedience, were destroyed, making room for others! These disobedient people are anxious for Divine punishment which is bound to come and those days of prosperity will be ten times longer than what God's enemies spent on earth.

You tell, that "O ye people"! I am nothing but an open warner for you (49). Those people, who believe in God, and do good deeds, will be forgiven and will be bestowed an honourable provision (50). And those who are attempting to weaken Our Couplets, are of Hell (51). We did not send any Prophet before you, nor a messenger, when he wished, the devil interfered in his (noble) desire, and God averted the devil's interference; and then God strengthened His couplets and God is Omniscient and Wise (52) that, in which the devil interfered, (misguidance) and an examination for those people, who had (mental) disease in their hearts and for those people, who are (hard-hearted); and of course, the disobedient people are highly prejudiced (53) so that who have

PILGRIMAGE

knowledge may realise what revelation is made to him is true from your Providence, in which they should believe. Their hearts are made mild. And those people, who believe in God, God shall, of course, lead to right path (54) and those people, who became associators, will be ever suspicious about (existence of) God till the day of judgement when it takes them by surprise; or they receive matchless punishment (55). And, on that day, God shall be the Master of the entire Universe. And He shall dispense justice. Now those who believe in God and did virtuous deeds, will be in Paradise (56). And those who did associate and falsify Our couplets, will receive Hellish punishment (57) Para VII.

MORAL:—

His disobedience leading to hard heartedness, and prejudiced against fact, blinding subsequently the heart and rendering self destruction.

Belief in God and Text will lead to guidance, where as associates will lose in suspicion till the day, when they will be thrown into Hell, and the obedient and virtuous will be admitted in Paradise.

Those who fled in name of God and were slain or died, certainly, God shall grant them good provision. And indeed, God is best at providing (59) of course God shall lead them to such a destination, with which, they will be satisfied. And, of course, God is All Knowing and Forbearing (59). This is so far, and if one retaliates, for what, he is tyrannised; and if again he is intrigued against, certainly God shall help him. And indeed God is Forgiving (60). This is because, night follows day and day follows night. And God is all Seeing and all Hearing (61). God alone is really Lord (of all) and other claimants are false gods. God is that Almighty Creator and Glorious (62). Did you not notice, that it is God

PILGRIMAGE

alone, who sends water from clouds above, and then the earth becomes green and fresh. Inded God is Merciful and Omniscient (63). Whatever is on earth and in Heaven is His property and God is Independent and deserving of praise and thanks (64)
Para VIII.

MORAL:—

There is again a promise to Imam Hussain for Divine Help for his patience remember P's. saying Hussain is from me and I from him; when he, under tyranny of "Infidel Koraish", had to fly to Madina from Mecca. God gave him chance of revenging in Badar later successors of Infidel Koraish in person of cursed Yazid slew Imam Hussain i.e. again tyrannised Prophet: So God's promise is certain; He will enliven Prophet and his immaculate family — the tyrannised, on one side, and their enemies beginning with 1st Khalifa down to Yazid — on the other side; to give necessary help to revenge themselves on these deadly enemies, with respective allies on either side, just as night follows day and vice versa. It is entirely in hand of God to give succour to His obedient creatures against disobedient ones, who have, in opposition of God, accepted His enemies, as their leaders and who will not render any help on resurrection.

Have you not noticed everything on earth is subject to your control and the boat or ship floats on sea with His command (a). And Heavens are held up by Him from falling on earth; except when He chooses. Of course God is graciously considerate with men (65). It is He, who enlivens you then He will put you to death and then will re-enliven you (for taking accounts of your deeds). Of course, man is certainly ungrateful of Divine Bounties (66). For every sect, have "We" fixed cult (a form of worship

..65. (a) This refers to Ahlul-Bait.

66. (b) How can difference in prayers, fast, pilgrimage, be tolerated in Islam?

PILGRIMAGE

i.e. cult; to which it should adhere (b). Therefore, they should not controvert with you on this point of religion. You invite them to your Providence. Verily you are on right guidance (67) and even in spite of that, they fall out with you, you say "God knows more of your actions than you yourself" (68). God shall decide differences amongst you on reckoning day (69). What! do they not know, God knows what takes place between earth and heaven and this is in the guarded plate (with Him). Of course, this is easy for God (70). And they are worshipping them, leaving God, without having received any evidence as to their being Gods, of which they have no knowledge and the disobedient shall have no assistant (i.e. intercession) (on Judgment Day) (71). When Our open Couplets are being read out to them; you will notice, on looking at the face of infidels, they are about to attack them, who are reading Our couplets to them; you say, shall I inform you of the worse treatment than that, and that is Fire, which God has promised to the infidels, and which is a bad place for residence (72) Para IX.

(Bodily notes will suffice, as moral to this Para).

O! Ye People! Listen to an example, being described to you. Of course, those who worship, barring God, cannot create even a fly, even if they gather together; and if the fly takes away anything from them, they cannot snatch it from it. Both the seeker and the sought are weak by themselves (73). They have not gratified God, to the degree, of His requirements. Of course, God is Almighty and over-Powering (74). God selects from angels and men messengers; of course God is All-Hearing and All-Seeing (75). He knows the present and the future; and to Him, shall revert everything (76). O Ye faithful, say, pray unto Him under prostrations, and pray to your Providence, act virtuously to attain salvation (77). Do sacrifice, as you (O Divine Lights) are due. He has selected you and has not made re-

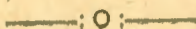
THE FAITHFUL

ligion an impossibility for you. Your religion is that of Abraham and you are called Muslims from before and from now; so that the Prophet shall testify you and you the Men. Be steady at prayers and payment of tithe. Hold (strictly) by God, who is your Lord; the best of friend and the best to help (78) Para X.

God has exemplified in a fly, man's inability to handle anything without "His Mercy and Will". For, all these creations, although, at human service, cannot function, until man as human being, acts in due conformity with His commands. Thus then really speaking all other creation is under the control of Immaculate who are not for a moment disregardful of Him.

God again has repeated His sole power to nominate. Prophet be it from 'man' or angel.

Finally He has termed the Immaculates as truly faithful and Muslim, who shall give evidence, as to behaviour of men at large and on whose deeds, shall prophet testify on judgment day.



SURAH THE FAITHFUL XXIII

I begin in Name of Allah the Merciful
the Compassionate.

Verily those faithful attained salvation (1). Who shiver in the prayers (2). And who avoid gossip (3) and who pay tithe (4) and who guard their private parts (5) except from their wives and (female) slaves, for which there is no objection (6). He, who seeks more than this, transgresses (7). He, who is honest in refunding deposit and fulfilling promise (8) and is very careful in guarding (time and con-

THE FAITHFUL

ditions) in prayers is among (9) those who are inheritors (10). They shall inherit Paradise, wherein shall they ever abide (11). Verily We created man from sperm, made of earth (12). Then We gave it a definite room (13). Then We converted into clot then into muscles, which were given (a framework of) bones and later covered with skin. Then We created (energy in) soul for it. How gracious is God, the Creator, the Glorious (14). Thereafter, you shall die (15). And afterwards be raised alive, on day of reckoning (16) and verily We created Heavens above and are not indifferent to creation (17) and sent rain from clouds in measured quantity, retaining it underground and We have power to remove it (18). Then with it, We created gardens of dates and grapes. Wherein, you have great profits; and of which, you eat (19) and the tree that grows on Mount Sinai, yielding olive oil which is useful in cooking (20) and in animals, you have a sign; you drink milk, coming from them and in them you have profit and you eat of them (21) and you ride on his back and board the ship carrying merchandise (22) Para I.

MORAL:—

This para gives attributes of these faithful, who are destined for one of the highest grades of Paradise viz., Firdaus which will lead them to be inheritors of paradise of those condemned to hell (virtues of latter being transferred to the former). The attributes of these are fully described in 9 couplets. God again describes His further obligations to man, being created from earth, right up to a wholesome figure, energised with pure soul to keep him fit for securing paradise by guarding virtues and avoiding vices, as per precepts of Divine Lights. He further points out sources of worldly provisions, He made by rain, growing food for self and animals, whose flesh and skin further contribute to his com-

THE FAITHFUL

fort and call for further acknowledgement of Divine Gratitudes (22) and indeed We sent Noah to his tribe. Then he said! O my tribe Pray to God and without Whom, no one else is your creator. Are you not afraid of him? Chief associators of his tribe, said that "He is nothing but a mere man like you who wants to Lord it over you". And if God wanted, He would have sent angels. We have not heard before of such a case from our forefathers. He is nothing, but a man, who is become mad. You had better tolerate him for the time being. Noah said, O my Creator! "Help me against these falsifiers of mine." Then We revealed unto him that you make a boat in Our presence. Then when Our commands came and when water oozed out from oven, you take it into the boat a pair of every species (birds and animals) and embark only your family, except, those, about whom drowning has been decreed; and then, who have become disobedient don't recommend them to Me. They are to be drowned and when you and those people, who will be with you are seated, say that "all praise and prayers are due to God Who gave us freedom from the tyranny of associators" and say "O my God! land us in a blessed place" and Thou art "best at landing". Indeed there are signs in it for taking advice and of course "We are verily to test you whether you obey Us"; after them, We created a new tribe of peoples. And then sent a prophet amongst them, who asked them to pray to God, for there, is no other God except Him. Are you not afraid of Him?

MORAL:—

Whenever a prophet appeared in a tribe, as a Warner from God, ask them to fear God and pray unto 'Him', the rich among the infidels were the first to suspect him to be a man like them, wanting to lord it over, the cause of their infidelity being "property and power". Their love for position prevented them

THE FAITHFUL

to bow down to a poor creature, born among them although "inspired". This fact should not be ignored. The fact of a guide/being of human species, born among them has been pointed as essential to genius of man, able to talk in their own tongue: if he was rich, guidance would not be of self-free Will, but forced like Pharoah's and object of "trial" would fail. To habituate them to righteousness through which anticipated goal of salvation was to be achieved, wherein, every rank of person will have equal opportunity.

Every prophet as a Divine Light brought message of Islam saying "There is no other God except He, "The Omnipotent, Omniscient" to judge them on day of judgement on justice which was inevitable and he having brought a book of guidance to be followed by them, as per light thrown by him or his immaculate successor. Does Islam require any more than this? In due recognition of His being your Creator, He wants you to pray unto Him alone, as a grateful creature praying provisions from Him alone, and trusting in Him in all your affairs, sacrificing property and self on His behalf to guide the needy to enable them to attain salvation.

And from his tribes, those chiefs, who had become infidels and had falsified re-enlivening, on day of judgement, and on whom We had enowed bounties in this world, started disputing that "he is nothing but a man like you; eats of the things which you eat, and drinks of what you drink (33). If you will obey him, who is like you, you will indeed suffer (34). Does he threaten you, that when you die, and turn to dust, (35) and bones then you will be re-enlivened from your graves? Far and very far it is from fact, he threatens you (36). This is only a worldly life wherein, we are born and die (37). He simply threatens you (38). We shall not be raised alive. He is nothing, but a person, who alleges falsely to

THE FAITHFUL

gain his own end and we are not to believe him. Then, that prophet prayed to God. O My Creator! help me against these who are falsifying me (39). God replied, soon shall they repent (40) and shriek seized them in truth, turned them to dust, be they cursed (41). (By God after them) We created a new sect of people (42). No group can die earlier than a decreed time; nor go later (43). Then, We sent Our Prophets continually, when the Prophet of the tribe came to them, they falsified him, thus We, made one to go after another (under destruction) and made a historical record of them. Be they cursed, who don't believe in God (44). Then We sent Moses, and his brother Haroon, with signs and open miracles to Pharoah and to his chiefs; they turned away in pride, and indeed they were haughty (46) and said what! "are we to believe, in two of them, like us, whose, followers are subordinate to us (47). Thus they falsified them and were amongst those to be destroyed (48). And indeed We endowed a Book on Moses, that they may be guided (49) and We made Jesus and his mother (Mary) Our signs and settled them on a lofty mount, which was a table-land and had a spring (50).

The proud infidels (due to power and position) decry Prophet because he is an ordinary man, eating and drinking the same, as they do; and human impostor, desiring to raise above them, by threatening and falsifying alleging against God, He is going to raise self above them, whereas it is not so, this being the world, where we live and die, but God helped His Prophets, after giving sufficient time to improve and remove those proud infidels, along with those who had joined hands with them. So followed one generation after another and met its destructive fate for falsification of its prophets. The fact of their subordinates believing in these prophets made them all the more obstinate. This was the case with Moses and Jesus, son of Mary.

THE FAITHFUL

O Ye Prophet! Eat of pure things and do good deeds. Indeed everything which you do, I know thoroughly (51). And your religion (Islam) is really alike (others in its principles). He is sole Creator of you all. Fear Me alone (52). But they broke up among themselves into varying sects of cults and every group is happy with its own cult (53). Leave them alone in their ignorance, till a fixed time (54). Do they think, that property and children with which, We have helped them, is due to their ability (55)? Whereby their reward is being hastened? but they don't realise the fault (56). Certainly, those people, who fear their Providence (57) and those who believe in God's signs (Divine Lights) (58) those, who do not associate any (non-Divine Light) with their Providence (59) and those who spend in name of God and whatever they spend, they do with fearful heart, thinking they have to revert and account for it to God (60). And are quick at obligations; and they alone will surpass others (61). And We do not exact duty from any body beyond his capacity, and We have a record, which shall speak only truth; and they shall not be ill-treated in the least (62). But their hearts are diverted from Quran and they have besides these associators, other Evil deeds to which they are used (63). Until We seized the rich people among them to punishments, they certainly cried for (Mercy) (64). (Angels will say) Do not cry today (for Mercy). No one from us, will help you (65). My couplets indeed were being read out to you, and you used to turn away from truth and you used to falsify text out of pride, (being Meccaites) calling it a tale and rejecting the Prophet (67). Did they not give a thought to Quran Sharif (or) like of which, did not come to their predecessors (Prophet Ismail and other Muslims) (who feared God) (68). or did they not recognize their Prophet? that is why they refused to acknowledge him (69) or did they say? that he was mad, rather truth came to them, though many of them hated truth (70). And if truth had fol-

THE FAITHFUL

lowed their desires, heavens and earth and everything thereof, would have been destroyed. Rather We, granted them Our advice (in person of Divine Light). Then, they are going to be disobedient to the adviser (71). Do you ask for remuneration? (72). And indeed you call them to right path (73). And indeed those, who do not believe in eternity, are going to move away from right path (74) and if We become Merciful to them, remove their agony they will be more disobedient and when We sent down Our Wrath, why did they not supplicate? (76) Till We opened the gates of wrath, one after another they certainly became despondent (77) Para IV.

MORAL:—

God commands the Prophet, to eat of pure and seek virtues; confirming 'Islam' being the only faith and in principle it is the same as He revealed His Commands though various Prophets of His to His Creation and although each Prophet informed his tribe of the advent of Mohmad and believing on him, in spite of that, through pride and jealousy, and passionate behaviour, they tampered with the text, splitting it in various cults, suiting their prevailing tastes; and He shall decide, on reckoning day, on these differences. Main cause being (1) power, (2) property, (3) children, bestowed on them by God, and attributed by creation to its own ability, although He has never desired of His creatures any duties, due to His obligations, beyond their capacity — but the love of world reduced them incapable of fulfilling the trust, for want of time.

Besides association, they were bent on committing many misdeeds during which We punished them, but they never supplicated Him until they were hopelessly condemned to Hell. They disregarded My Prophet and Text, ridiculing latter and considering mad the former, without paying least attention

THE FAITHFUL

how their predecessors Ismail and other Muslims had followed Divine Dictates. As a warner, he did not follow their passion, else entire heavenly and earthly affairs in respect of believers would have been revolutionised; they refused to acknowledge him "My Messenger") as they had no faith in Eternity which is the main cause of their turning to destruction, away from Truth (Divine Light, Text and Eternity).

And it is He, who gave you ears (whereby you consider facts) and eyes to verify and heart to admit (His unique sovereignty), but few of them are grateful by not maintaining purity of heart (78). (In rightly using them). It is He, who spread you out on earth; and to Him, shall you revert (79) and It is He, Who enlivens the dead and gives death to the living and under His (direction) nights and days alternate. Don't you understand (80). Rather, they said, what said their predecessors (81). They said what! after our death, and turning to dust and bones, shall we certainly be raised alive?" (82). Verily have we been threatened and our forefathers of it too before. It is nothing but a gossip of the past (83) ask them, under whose control power (of creation and destruction) is on earth and what is in it, if you know (cosmological proof) (84) they will say "control" of God; say, don't you take advice? (85). Ask them who is the Providence of seven Heavens and Providence of Exalted Throne? (86). They will say "God". Then tell them, Don't you fear Him? (87). Ask them, under whose control is the energy of everything? (ontological proof); and it is He, who protects and none can defend against Him, if you know it (88). They will say God. Where are you wandering about? (89). Rather truth came to them, which they are falsifying (90). Neither did God adopt a son, nor had He a partner. In which case, even the partner would have carried off his share of creation; amidst a quarrel for securing seniority. Pure is He of what they ascribe unto Him (91). Knower of secrets and open,

THE FAITHFUL

High, Exalted is He, above what they associate Him with (92) Para V.

MORAL:—

God further mentions some of His Bounties, which have been misused:— (1) Ears given to hear wise and virtuous subjects, and ponder over causes and means of avoiding vices; (2) Mental eyes to see glorious creatures and praise Him; (3) Heart to actuate reason to utilise things in nature to their appropriate object and win Divine will to secure Eternity. Entire distribution of mankind on Earth is due to Him. Who enlivens and gives death, at decreed period which cannot be changed. Instead of co-operating on Our unity, a world war is going on; as if the land belonged to them. God claims creation and property, as His Own property and He alone, as such, is entitled to demand obedience for its loan of entire creation but we note, nobody seems to pay the least attention to this simplest yet most important object of creation; being so much taken up with worldly avocations; all these facts will be duly considered on Reckoning Day, while dispensing justice, whereas, on this very fact, they are doubting till this very day of reckoning; on the ground that man, by death is gradually reduced to dust and bones; whereas God maintains, it was He who brought him into existence, when he was nowhere; and it is He alone, who gives death; where is the difficulty in admitting this? (re-enlivening). He will re-enliven and account from man. This is simply down right stubbornness of man arising out of pride due to property and position and power, which also owe their existence to Him. He does not stand in need of a son; thus humiliating self, showing need against sole sovereignty; nor has He a partner of partners, which, in fact of being, would create a chaos, in deciding superiority of one over another, thus each carrying his share of creation.

O Prophet! say! O My Creator, the punishment, of which Thou hast promised (92) whether you show

THE FAITHFUL

me or not (93). O My Creator, pray do not count me of the disobedient (94) and certainly We are Omnipotent at causing the punishment, which We have promised them (95) will be shewn to you (that is the punishment) will come in your presence. O Prophet! (a) ward off the trouble in the most elegant way; We thoroughly know everything, what they ascribe (to 'Us') (96) and pray to God! "O My Creator" I seek Thy refuge against the misgiving of the Devil (97). O My Creator! I seek Thy help (98) in their interference (in my remembrance of Thee) by prayers or otherwise (wait and watch) (98). Until, one, when he dies and calls (upon God) "O My Creator! Now send me back (99) that I may do charity out of what I have (it will be of property) it cannot be accepted. He is making a lame excuse; and after them, till that day, is "Isthumus"; when they will be enlivened (when the day) the siren blows; there will be no inter-relationship and none will be able to plead any intercession (101). He, whose balance of virtues will be heavier will attain salvation (102) and he whose balance of virtues will be lighter, will be a loser for self he will be cast in hell for ever. Fire will blow from every side and they will become ugly looking (104). Were not My couplets being read out to you; but you used to falsify them (105) they will say "O Our Creator! our misfortunes overpowered us; and we were led astray (106). O Our Creator! take us, out of hell, and if we do this again, then we will be indeed disobedient (107). God will say: "Be disgraced in this; and do not talk with Me (108). Indeed in My people, there was a group, who used to say O our God! We believe in Thee. Thou dost forgive our sins and be merciful to us and Thou art Most Merciful granting mercy (109); you ridiculed them (My faithful creatures i.e., Prophets) till you forget entirely and you were one of jokers (110). Today I

96. (a) Die a red death, i.e., bear patiently tyranny of infidels.

THE FAITHFUL

shall reward them for their patience, and certainly, they are successful (111) then the guard-angel of Hell ridiculed them My faithful creatures (i.e. Prophets) till you forgot entirely will ask "How long did you spend in the world? (112) they will reply, a day or two; you ask those who know (113) the Angels will say you remained though little, would! you had! known the worldly period was so little (as compared with Eternity (114) what! did you think, He created you for nothing? and that you are not to revert to Us? (115). Exalted is God to think of having (created you for nothing He is worth worshipping). Except Him, no other is God. It is He, Who is Lord of Supreme Throne and Glory. He who associates others with God for which there is no proof, certainly will be booked to account before His Providence and, of course, infidels shall not be forgiven (117) and You Pray! O My Creator! forgive me and be merciful to me. Thou art mighty at granting mercy (118) Para VI.

MORAL:—

God reminds the way in which the hypocrites, who postpone doing even obligatory charity for simply love of world, when, at death bed, will pray unto God, to give them time, to spend out of treasure, which they collected, for wife and children, when no opportunity will be given them. On day of judgment, when second siren will sound, all relationship will disappear and prove of no use, except intercession of course of our Prophet and immaculate Imams. They will come to assistance, for which man should make arrangements in this world and depend on one's piety and love for his family (Immaculate) to register your claim for intercession. Love involves attachment i.e., service and as they are pure, service to them is pure of sins. No appeal will prove fruitful and hypocrites will have to bear willy-nilly. They were ridiculing the virtuous for want of faith in Prophet and text; on seeing rich records they would feel

THE DIVINE LIGHTS

they lived a day or two in the world. They would be replied, they should have realised the transitory period, when they were therein, and it was too late to repent and they will not be forgiven on any account.

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SURAH THE DIVINE LIGHTS XXIV

I begin in name of Allah the Merciful
The Compassionate.

This is one of the chapters, which We have revealed to you and in which We have made duties obligatory and in which, We have revealed open commands, for your action (1). Whip hundred lashes (100 times) to a prostitute, and a fornicator without taking pity on them, in discharge of religious duty; if you have faith, in God and in Eternity; and keep a group of faithful, to bear witness, while punishing them (2). A fornicator should not marry, except a prostitute or an associator; and likewise prostitute should not marry but a fornicator or associator; and they are illegalised to marry the faithful (3). Those, who allege falsely, the pure of prostitution and fail to produce four witnesses, are liable to punishment of 80 lashes; and don't accept their evidence in future; for they are unreliable (4) except, who does penance, thereafter, and improves himself; for God is Forgiving and Merciful (5) and those who allege falsely their wives of prostitution, without witnesses, except their own, unless, they swear four times, as to their veracity (6) and on the fifth time, invoke Divine curse on self if they tell a lie (7) and the punishment (will be removed) i.e., withheld, if she, four times swears about his falsehood (8) and the fifth time, if he is true, she invokes

THE DIVINE LIGHTS

Divine curse on herself (9). Had not Divine bounty and grace been on you, He would not have issued these commands; and verily God is Mighty at accepting penance (10) Para I.

MORAL:—

This chapter is particularly required to be strictly studied and followed and obeyed by Muslim ladies, as it guards their chastity.

Fornication is a major sin and so also false allegation, which brings about forced divorce, in absence of evidence, on either side, except in involving of Divine curse and these commands prove intense Divine Mercy for, without them religion and social life should have been an impossibility.

Indeed, those who allege falsely, are members of a large influential group. Don't think they are doing you harm, it is to your good. Everyone shall (taste) punishment to the degree of his crime and he who leads a major share in crime (having started it) shall have intense punishment (11). Why did you not entertain well of the faithful, when you heard about him, and say they have alleged ill of them (without producing evidences?) (12). Why did they not bring your witnesses and when they did not bring (evidences) they were liars before God (13). Had not God's bounty and grace been on you, in world and eternity, you would have tasted intense punishment due to your deeds (14) when you were carrying tales and speaking with your mouth of which you had no (personal) knowledge, and you thought it easy, although it was very wrong before God (15). Why did you not say, when you heard, what have we to do with it? we have nothing to say on this? This is inadmissible without witnesses. This is a great libel (16). God advises you not to ever repeat like it, if you are faithful (17) and He clearly points out His commands; and He is Omnipotent and

THE DIVINE LIGHTS

Wise (18). Verily, those who indulge in pursuing evil activities, in connection with the faithful, shall have intense punishment in world and Eternity. God knows and you don't know (19). Had not God's bounties and mercy been on you (you would have been destroyed) and verily God is Forbearing and Merciful (20) Para II.

MORAL:—

This is an important Para, wherein Aysha, wife of Prophet when she saw Prophet in grief, on his son Ibrahim's death, born of Mary (Kutbia), she accused Ibrahim born of Jarir Kutbi; who was put on trial at Prophet's instance, on hearing this allegation of Aysha under deputation of Ali, to conduct the inquiry on the alleged charge and was declared eunuch and these couplets are a warning to Aysha; (this has been interpreted otherwise and is avoided to enter into vain litigation, retaining exposition by Divine Light). Violent natures make history. All history is but a romance unless it is studied as an example.

O Ye Believers! Do not follow the devil and he der to do sins and shameless talks and if God had not bounty and mercy on you, then none of you would have been purificated of sins.
who will follow the devil, will he (devil) surely or-

But God, whom He wants purificates of sin and God is all Hearing(21) . Rich and lucky people should not swear that they will not give their poor relations and to the helpless people and refugees who for sake of God left their homes and they should forgive and forbear them. Do you not like that God should forgive you? And God is Forgiving and Merciful (22). Certainly those who allege falsely, the pure women, without their knowledge, curse of God is to them in the world; and in eternity, great punish-

THE DIVINE LIGHTS

ment is for them (23); when their tongue, and their hands and their feet shall give witnesses about their deeds (24). God shall give reward to them, according to their deeds and they will come to know that justice is really the true Divine Nature (25). Wicked women are fixed for wicked men and wicked men for wicked women and virtuous women are for virtuous men and virtuous men are for virtuous women. They are pure from the faults, which wicked people allege, and they shall be forgiven and they shall be given honourable provision (26).

MORAL:—

- (1) God has warned not to follow the 'devil' who shall lead you astray. Rule your passions else they shall rule you. With cool mind and virtuous demeanour handle affairs.
- (2) He has warned the rich not to think they are innocent and not entitled to help their poor relatives and helpless; to practise charity as a gratefulness to Divine Bounty.
- (3) False allegation will have its confirmation by its own organs on dooms day, so keep in view Divine C.I.D. as else destruction for them is permanent hell.
- (4) Evil acts befit the evil and virtues to the virtuous, be of latter class and avoid evil society. Know Divine Nature is True and Just.

O Ye Faithful! Don't enter other houses without obtaining permission and salute on entering inmates thereof. This is good for you, so listen to advice (27). If you don't find anyone therein, don't enter it, until permission is granted, and if you are asked to turn back, go back to your benefit. God knows your acts (28). There is no objection to your

THE DIVINE LIGHTS

entering a house, not occupied by anyone, if it is advantageous to you (as for example public baths and hotels) God knows what you expose and hide (29). Tell faithful to shut their eyes and hide their private parts. It is food for them. God knows how they behave (30). Tell women to shut their eyes by means of a veil and guard their faces and not to expose toilet, except what automatically comes out and throw veil over their chest. And don't expose their toilets to any except their (1) husbands, (2) fathers, (3) Fathers-in-law, (4) sons, (5) sons of husbands, (6) brothers and (7) sisters, cousins, (8) nephews, by brother and (9) sisters or (10) ladies of the same faith or (11) slave women or (12) aged servants or (13) children, not acquainted with human parts and not to strike their feet, to draw public attention of their adoration. You all do penance to God. O Ye faithful to attain salvation (31) and marry bachelors and maids and virtuous slaves and slave girls; if they are poor, God shall enrich them out of His grace; as He is bountiful and Omniscient (32) and those, who cannot afford to marry should be chaste, until God enriches them out of His grace; and if any of your slaves wants to execute a bond of freedom, do so if you find in them good, giving out of what God has granted you, and don't force them to adopt fornication to set themselves free for worldly profit, and if anyone (is so forced) and does so, God shall forgive him out of Mercy (33). Verily We have revealed to you clear commands, like of which, were given to your precessors as a mark of advice to the virtuous (34).

MORAL:—

This is a very important para on Ethics and morality and deals with items of every day occurrence, but mostly neglected which results in tremendous accidents to the loss in this world and eternity.

Present tendency of the world is to set at naught everything old and neglect by setting up cinemas,

THE DIVINE LIGHTS

strikes, public agitations, against state affairs, without having any consideration to Existence of God and His commands — which He will, certainly, on reckoning day, ask about.

His suggestion to marry, where circumstances permit and wait with chastity by fasts where economic conditions are not appreciated but are strictly to be adhered to, by men and women.

Last but not the least is the question of toilet by softer sex, where and how far it is permissible are facts of great importance but the universal republican, socialistic conditions have rendered this part practically very difficult, though not impossible.

(Translated from Tafsir in "Burhan")

God is a guide to inmates of Heaven and earth. His guidance is like a lamp post (Prophet) wherein is a candle, in which is a wick (1) (Ali) enclosed in (Hasan) (2) and a chimney like a shining star (4) (Imam Zainul Abedin) lighted from an auspicious tree (3) (fifth Imam) yielding olive oil (sixth Imam), which is neither eastern (seventh Imam) nor western (eighth Imam) (Divine Light) may automatically glow i.e. 9th Divine Light, without touching fire (10th Imam) emanated from light (11th Imam); God guides with His light (12th Imam) whomsoever He chooses; and He has exemplified His guidance for people (in person of above Divine Lights) and God is Omniscient (35). In those houses, Cries of God in remembrance of Him, and in praise of Him, day and night, are heard (36). Inmates thereof are not affected, by worldly avocations; they are steady at prayers and payment of tithe (observing fasts); fearing the day, when hearts and eyes will throb (37) so that God may reward them at His best; by virtue of their acts, granting more out of His grace and God is Providing, whomsoever He likes, countless (38) and those, who deny Him, have their acts like a mirage.

THE DIVINE LIGHTS

when a thirsty (one in need of guidance) goes to it for water, finds it little of water. (Seeker of Divine knowledge cannot get anything out of him) and he will find before God, who will account from him and God is speedy at accounting (39). Or their example is like darkness under deep sea, intensified by rising waves, one over another. Darkness over darkness. When they raise their hands from the sea, you can't see anything thereof. And for them, for whom, God does not provide light (of His knowledge) there is no light (40) Para V.

MORAL:—

This is the essence of the chapter and of the text wherein God has clearly "laid down and restricted" the method of His guidance by selection of Prophets and Imams as Divine Lights, only acceptable sources of guidance — exemplifying them as "lights amidst darkness", re. having developed reason against undeveloped reason of man in general giving their attributes to enable men to distinguish the authorised from false claimants who simply wade through deep dark ocean, overcast with dark clouds, "where no sign of guidance is visible (but a streak here and there) meaning thereby having, obscure Divine knowledge being, not being initiated by Him, are not in a position to guide others being blind themselves. He has most eloquently represented twelve Divine Lights by a Lamp with (1) a wick, in a glass chimney (2 & 3), emitting light like a shining star (4), by means of oil of olive (5), from an auspicious tree (6) which is neither eastern (7) nor western (8) and is automatically lighted (9) up without a touch of fire (10) and these lights emanate one from another (11) and by means of which (12) God guides whom He likes.

In mineral kingdom, are radioactive materials, which, alike Divine Lights automatically glow.

