

SET-V

TRANSLATED - WITH COMMENTARY
OF
DIVINE LIGHTS
BY

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PRICE-IN-HYD'BAD I. G. 0-6-0
POSTAGE EXTRA FOR OUTSIDE

For Corrigenda of all Sets please see Set VII.



APPENDIX D of Set V.

An advice of First Divine Light Ali, be peace on him, to his eldest son Hassan, Second Divine Light. I begin in the name of Allah, The Merciful The Compassionate.

(1) Praise be to God and His Prophet. I appreciated turning away from the world, directing to Eternity and this prevented me from thinking of others, barring my own soul. My designs have revealed unto me, facts since I gave up anxiety of others, barring my own; they have turned me against my passion; opened to me facts of my passing away; shown me ways to self sacrifice, wherein there is no wasteful act, such as sport and gossip; and wherein there is no falsehood.

(2) I admonish you to entertain Divine Awe; serve God, perpetuate your heart in Divine Contemplation; hold fast His Commands; enliven your heart with admonitions; reduce it by piety and sobriety; strengthen it with faith; make it compliant with remembrance to death; fix it for extinction; show worldly trials; frighten it with changes and attacks of times (e.g. Partition and Police Action of Hyderabad); advance facts of past nations; remind trials of your predecessors; think of their relics and see what they have done and how they have transformed and where they have marched and made their homes.

(3) You will realise leaving friends and relations; they are secluded and shortly you will be, one amongst them; now improve yourself and do not make Eternity slave to your world; give up discussion, on what you do not know; do not give orders on what you are not authorised; give up treading path, leading to misguidance; because it is better, to overcome adversities than to undergo, later, pains of misguidance. You are to order virtue; prevent vice with hand and strength; avoid evil, within limits of your range; deny self, as required (when people will deride and persuade you to change your attitude); be steady against worldly attacks and stand pains of trials in life; in maintaining truth; acquire religious Law, control your passion against unlawful with patience; for, latter is an excellent virtue of Character; and in all affairs, seek Divine protection. Make your wants sincere to God; for with Him, lies power of gift and withhold. Desire immensely virtue; it is no use, learning what does not bring good; give up every act, false or doubtful.

or misleading. Know, He who kills, enlivens; and He who brings in adversities, removes them too. World is for prosperity, adversity and rewards of Eternity and on what, we do not know is created by God.

(4) You were created ignorant; obtained knowledge through Him and to Him should you devote your entire life. Remember none gave better information re. Creator, than the prophet; hence adopt his instructions and ways and means; and admit your nonentity and your dependence. Pray for guidance; fear His wrath, displeasure; for He has commanded nothing but virtue; and has forbidden nothing but vice; He who realised world is of a group, which is informed of a field, where there is no water and vegetation; he will think of ever-green gardens and will bear difficulties of journeys, distasteful food, to reach the said destination; nor will feel these pains or think of debts to spend on luxuries; and will not prefer any to that drawing him nearer to the destination.

(5) The man cheated by this world resembles a group living in prosperity and informed of famine-stricken area, he will not approve of any suggestion to give up existing pleasures; he will not consider separation.

(6) Make your judgment a balance to weigh you against others. Choose for others what you for you, avoid for others, what you would for you; do not tyrannise others as you would not like to be tyrannised; oblige, as you would, others would unto you; find fault with self, as you would pick with others; be satisfied with others, as you would, others be satisfied with you. Do not speak what you do not know; talk of what you know; do not relate re. any acts, which you would dislike others would attribute to you; remember pride prevents reproving and virtue; and is a disaster to reason; try honestly in earning an honest penny and do not sit down, out of pride; do not hoard up for posterity; and when you attain your aim, kneel down before God and fear Him immensely; know path before you is lengthy, difficulties are tremendous and you cannot become independent by acquiring fruitful gardens of provisions, for futurity; and while carrying this provision, you should be lightly loaded (i.e. sinless); do not carry beyond your strength and help needy during your being prosperous.

(7) Remember well, to climb this mountain it is best to be lightly loaded, everything lawful of world shall have to be accounted for; and everything unlawful will bring in punishment; therefore be content with little of lawful in more than you bear). (This is "piety" of Divine Lights"); this world, lest you be detained in (quarantine "wukoof" idleness will bring on misery; seek out places which lie beyond this hill; as after death, there is no forgiveness of sin, nor shall you revert.

(8) Remember God has commanded, "Pray for requisitions" and promises acceptance thereof; hence pray for requisition and mercy. He has not forbidden penance on sin nor has He hastened punishment; He has not disgraced you; He has not closed against you, door of penance nor turned you hopeless, against mercy; rather has fixed reward for avoiding commission of sins; He has counted your sin as unit, during accounting; and compensated reward ten times likewise; He has opened gates for turning away from sins when you cried at Him; heard your cry; when you listen to him He realized it; when you presented your desires, complained of your grievances, applied for removal of trials, prayed His assistance, prayed for merciful bounties, entirely under His control viz., increase in life restoration of health, extension in provisions, He handed over to you, keys of His treasures, and you prayed and He granted them all. It is necessary therefore, you should not be disappointed at granting of prayers, if delayed; because endowments depend on sincerity of intentions and many a time, delay results in increase of reward of the applicant; and bounties become plentiful for the desirous; many a time, turning you away from your desires is more advantageous to you; and many a time granting requisition may result in destruction of your Eternity; hence your requisition must be of a nature, fruits whereof shall last for you; and disaster whereof shall remain away; and note that neither property can remain for you nor you for it; that is, separation is inevitable with frailty.

(9) Know fully you are created for Eternity and not for world; for destruction and not for perpetuity; your creation is for death not for life in this world; you are present in frailty; you live where contentment should rule your wants; you are standing on a road leading to Eternity; you are fated to death from which, none can escape; nor even

one who desires it; thus fear death. lest it may seize you, while you are engaged in sins; you may be thinking of penance and death seizes you, when you will surely ruin yourself; remember death immensely; of what shall suddenly fall upon you and shall meet you after death. Avoid greed of the world which you notice, lest you may be duped in it; for verily God has acquainted you with it; and even latter (world) has described itself to you; it has revealed its drawbacks.

(10) Verily worldly people are barking dogs; are wild destructive animals; amongst which some bark at others; and rulers of the world devour those disgraced therein; the great of the world tyrannise the weak thereof; these are quadrupeds, a group whereof is hand and foot bound; is imprisoned and the other free. They have lost their senses and have ridden to march to unknown forests; these are wild animals entangled in dreadful forests, from which there is no escape; nor any guide to lead them; world has tracked them to blind alley. Their eyes are sewn by guiding angels; these are lost in misguidance and drowned in worldly pleasures; they have made world their creator; and the world has commenced to play with them. They are engaged in its frailties and forgotten what is to follow; casually lightening glistens darkness; as though, traveller reached his destination; he who hastens is likely to meet his comrades. Know fully he who has camels going on for day and night is journeying; whereas otherwise, he is delaying it; know fully thirst of desires shall never be quenched; and you shall not avoid death.

(11) You are on the road on which your predecessors were; hence delay worldly desires which lead to collection of property; for every one desirous, does not attain his aim; nor delaying it, remains disappointed. Keep pure your passion; for God has forced you against kneeling before anybody except Himself. Where is the advantage, in acquiring property by foul means! What is that opulence, attained under extreme pains! If you are capable of having none between you and God, do so; you shall have your reward and share. Remember God's minutest gift is by far superior to human extreme benefits; although all provisions are from Him, direct or otherwise.

(12) Loss of your worldly acquisition owing to your silence, is easier than loss sustained by talk on inquiry. Control your tongue, as it may involve you, in creation of desires, leading to destruction. Bitters of disappointment are preferable to extenuation of hands to others; engaging in work with self respect, and piety, is better than acquiring riches with foul means; man is a guard to his secrets; and often times seeks what is destructive to him; the talkative alway suffers; he, who undertakes, with sense and consideration foresees. You keep company with the virtuous and be of them; avoid evil society and unlawful earning, which is highly evil. Tyrannising the weak and the aged (mother and father) is awful; when mild treatment likens harsh treatment, latter becomes middle course. Often times, medicines become disease and vice-versa; often times advice is sought from fools (their acts teach lesson). Deny self depending on desires for latter is capital of fools and wisdom demands recollection of experience and best experience is what teaches you.

(13) Hasten during leisure, lest, latter turns into grief and anger. Neither every seeker attains his aim nor every traveller returns. Greatest mischief is (1) destruction of accompaniment to Eternity; and (2) to deny Eternity. Every work has an end; possibly you attain shortly; worldly industrialist or trader throws himself in destruction. Often little property brings about plenty, due to excessive blessings. Treat world and worldly people with consideration, so long they are obedient to you; treat your faithful brother affectionately; when he is indignant at you and turns against you; draw near to him, when he distances you; treat him with gifts, who is miserly; when he behaves harshly treat him mildly; when he commits wrong, accept his excuse and forgive him; be a subordinate to him as though he is your master, specialise your advice for your religious brother, whether he takes it well or ill. Swallow up anger and wrath for I have not seen a sweeter power than this; considering question of Eternity, he who behaves harshly with you, treat him mildly; for he may turn docile. Oblige your enemy for it results in success by means of friendship or with enmity is sweetest. Do not entirely cut off connection of your brother, this may ultimately draw him near to you; prove him true, as he thinks well of you; do not waste your bro-

ther's rights.

(14) See your wife and children do not ill-treat you; do not turn to him who does not turn to you; it is better your yielding is not overpowered by your brother's tyranny and his ills do not overpower your obligations. Let not his tyranny appear great to you, for he has ruined himself and done you good; and it is not fair, to do him ill, who has done you good.

(15) Remember provision has two sides; one you look out, and the other looking out for you, which will come to you, even if you do not attempt at it. What bad habits are to be importuning during poverty and tyrannising during independence! Nothing in world is profitable to you, until it aims at improving your Eternity. If you are sorry for what is lost (feel so from Eternal point of view). If it is worldly, as it is gone, what is contradicting is come will also pass away; why be sorry for transitory loss or think of gaining it? Worldly affairs, like or unlike, resemble each other. Do not be like one whom advice does no good; until extreme pains reach him; for the wise accepts advice with manners and learning, while animals need caning.

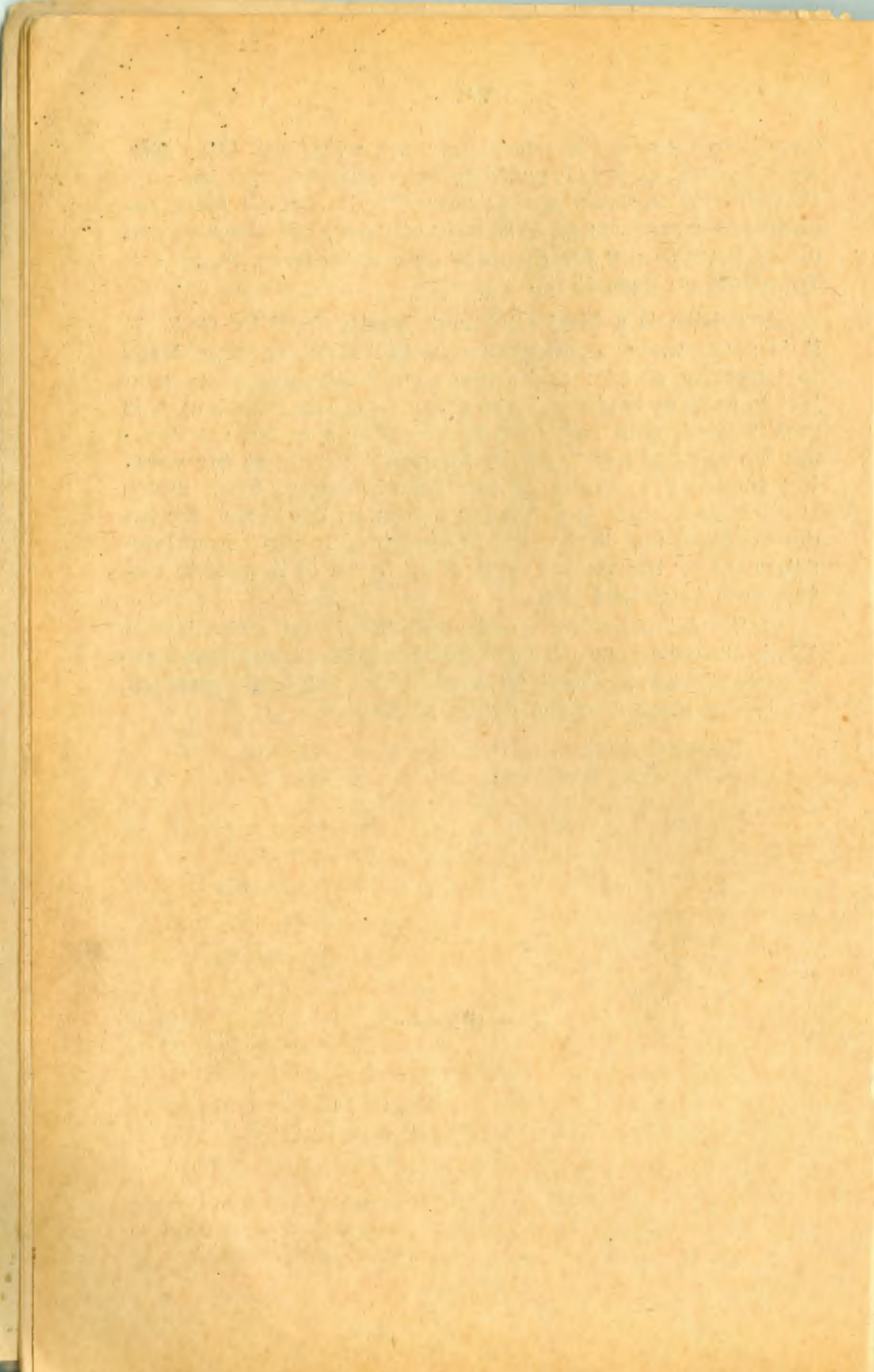
(16) Avoid painful occurrences with fortitude and strength of certainty; for he, who gave up middle course, tyrannises self. Everyone's comrade is like his relation; for he speaks and praises well during absence as well. Poor is he, who has no friend; often a stranger, owing to friendship becomes a relation; and vice versa. He who has exceeded limits, finds difficult to get on. To him, who is contented with his provision, it will last. Strongest recommendation is, what you have sought before you and God. He who does not sympathise with you is your enemy; and occasionally disappointment with him brings your aim, when you expect destruction of your Eternity at his hand; for his association and complying with his evil desires, will lead you to hell. Postpone evils for you can hurry at any time. Denying obligation to the ignorant and the ungrateful is equivalent to obliging sensible grateful. He who is restive with times, owing to property and children, will be deceived thereby. Before inquiring difficulties and pleasures of travel, ascertain good and evil of the companion. Before inquiring of the house ascertain nature of neighbours. Avoid jokes and

consulting women, their intentions are weak and idle. Enforce Pardah, as it is a guard to their chastity. Do not give them liberty to undertake your work. Do not let them recommend strangers; fix responsibility on each. Respect and oblige your family for they are your shoulders

Foot-Note on Para 15 :—

Provision is a fixed allotment, legally fixed by God. If it is spent under consideration with lawful earning, leads to longevity of life: and when earned illegally being subject to passion (reduces by so much from legal destiny) it is soon wasted, with reduction of life, thus sum total remaining the same as per "Law-he Mahfue" varying as per varying tendency annually as per Law-he-Mahv. That, which is given to virtues is a gift for others, at his hands, for his deservedness and that which is dissipated in vices is unlawful, spent by the vicious under him; if out of it, goes to virtue, goes to extend life.

P.S.—Advice though addressed to his son, who is also Divine Taught refers for general education, alike many references in Divine Text although addressed to the prophet, really are meant for the public at large.



THE DIVINE LIGHTS

These Divine Lights having perfect reason, and thus capable of viewing Eternal Path can lead followers to Divine Way and none others can do so. They are thus allegorically termed Divine Lights or Bench marks on the way leading to Divine Proximity.

God has similarly termed the Prophet, in the text (vide Couplet 46 Surah 'The Tribes' XXXIII) (He has sent you) an inviter towards God, with His sanction and as an Emissive Luminary a Torch Bearer of Islam, i.e., a Divine Light, and just as Light dispels darkness, so Divine Light dispels darkness of soul, i.e., misguidance of man. This is why Jesus calls himself as "Divine Light" of his age, vide St. John 9/5 — As long as I am in the world, I am the light of the world. St. John 13/46 — I am come a light unto the world, that whosoever believeth on me should not abide in darkness. St. John 14/6 — "I am the way, the truth and the life: no man cometh unto the Father but by me". What is therefore true of Jesus is true of Prophet Mohmad and his Immaculate Family. Thus Divine Guidance in Islam is limited to these fourteen Torch Bearers of Islam alone (as per Shia Tenets) viz., (1) Prophet, with his daughter, (2) Fatima, Queen of Paradise, and twelve Divine Lights beginning with Ali and ending with the 12th Divine Taught and Heaven Born.

These lights are steady at prayers and payment of tithe is not being affected by their worldly avocations and trials and in their homes. Divine remembrance is being ever heard by Crier due to Divine awe all prevailing when hearts and eyes will shiver. They realise future events in this world, guard themselves against them and ward off those that listen to them. Their enemies similarly are likened to darkness under deep sea.

THE DIVINE LIGHTS

Have you not noticed that those who are in heavens and on the earth and the birds, that fly, in the air, pray unto God, and everyone knows his prayers thoroughly and God is acquainted with their deeds (41) and God is (Lord Master) of heavens and earth and unto God is reversion (42). Have you not noticed that God, driving cloud and joining them together raises them as per need and you see rain dropping from them and God from heavens, sends from hill-like clouds, hailstones whereby He destroys whatever He likes and saves whoever He likes. Shortly lightning may dazzle eyesight (43). God ultimately causes night and day. Verily for the wise, there is room for taking lesson from this (44) and God has created every creeping creature from liquid. Some of them creep on their stomach (like the snake) and others are bipeds (like man) others are quadrupeds. God create whatever he likes. Verily God is Omnipotent (45). Verily We have revealed couplets, disclosing facts and God guides, whomsoever He likes on right path (46) and they say that they have believed in God and His Prophet and they are obedient unto Him and one of their group turns away when they are invited before God and His Prophet to receive judgement on their litigation, a group among them turns away (48) and if they have got some of their rights with the Prophet, they approach the prophet with due obedience (49). Is there any disease in their hearts or have they any doubt or are they afraid of God; and His Prophet's injustice to their cause? rather they are disobedient (50).

There is no other reply by the faithful, except when they are called upon by God and the Prophet to decide on a dispute between them than to say (a) "we have heard and are ready to comply with".

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These are the persons to attain salvation (51). Those, who will obey God and His Prophet (as a Divine Light) and fear God and shun disobedience by adopting piety; are to attain salvation (52). (This Couplet is enough to act upon to attain salvation) where joint obedience to God and Prophet is the condition for salvation; and shunning disobedience to Divinity and its Light is stressed). They began to swear by God to the best of their ability and say "if you order us to come out (for crusade) certainly shall we come out"; say, "don't swear (non-sensically), sincere, obedience is better than apparent swearing". Verily, God is acquainted with your actions (53). Say, obey God and Prophet (and after, his authorised Divine Lights); and if you disobey, responsibility thereof lies on your head; and that of transmission of Divine Commands on me; if you follow the Prophte, you are then guided; and there is nothing for the Prophet, but to transmit God's message clearly (54). (This points to the Prophet being immaculate and so also Imams, other Divine Lights) whose following is treading Divine Way. God has promised the faithful (b) amongst you, who shall act righteously, shall be made rulers on earth; just as He has done previously; and shall confirm their faith (Islam or Theocracy); which He has approved for them; and shall exchange their fear (which has led to their flight) with safety; so that they shall worship Me, without associating others with Me. If any, in spite of that, refuses, he is disobedient (55). (This is clearly a promise Divine, pointing to the resurrection of Divine Lights). Be steadfast at prayers and payment

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51. (a) This does not lay any condition as to obedience of Prophet's commands, whether in healthy or sick condition; his commands, if carried out, lead you to salvation; and if you reject them, your fate is alike Satan's; refusing to do homage to Adam, he was expelled (25 b) is promised Resurrection of Divine Lights, as noted in the body.

THE DIVINE LIGHTS

of tithe, carying out Prophet's commands, so that you may be mercified (i.e. attain salvation) (56). Infidels should not count upon disabling God on earth; their destination is hell; and awful is the abode (57)

Para VII.

MORAL:—Self-sufficient, with bodily notes.

Para VIII.

Oh ye faithful! it is necessary for your male slaves and those amongst you who have not attained maturity to take permisison three times a day. Once, before morning prayers; secondly, when you change dress for sleeping, after noon prayers; and thirdly, after night prayers. These three times are for (your) privacy; thereafter, there is no need for them to take permission for moving up and down; nor for you to come out (fully dressed); as you will frequently (during day): thus does God clearly point out these commands and He is Knowing and Wise (58). And when children amongst you attain maturity, they should (also) always take permission, as those who preceded them did take permission. Thus does God clearly point out the commands (59). And for those old women, who do not think of marrying again, there is no objection to their removing veil. When they are not doing toileting. But, if they observe chastity, it is all the better for them. God is all Hearing and Knowing (60). There is no objection to the blind, the lame, the sick (2) nor on you, to your taking food at home, or at grandfather's or grandmother's or brothers' or sisters' or uncles' or aunts', paternal or maternal or where you look after their houses and neither there is objection to take together or separately, and when you enter (your own house) salute to yourself. This is safety from God to you and a source of prosperity and blessing; and thus does God explicitly point out so that you may understand (61).

(2) e.g., suffering from contagious disease.

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MORAL:—

- (1) This is a fine instance of how practical training on morality is imparted to youngsters and discipline to servants, who had not an early training.
- (2) This is another instance, in which, self-denial is acquired and pride set aside.

Only those are faithful who believe in God and His Prophet and when they are decided on any affair (crusade), they don't leave him without his permission and when they take your permission, they believe in God and His prophets; and when they take permission, give them when you like, pray forgiveness before God. Verily He is Forgiving and Merciful (62). Don't call out Prophet, as you do among yourself (one another) God knows them who slyly disappear from you. They should fear, defying His commands lest they involve themselves in difficulty or Divine wrath, attend them (63). Beware! for God is property of Heavens and Earth; and He knows what you are bent on, and the day you revert unto Him, He shall acquaint you with your doings. God is Omnipotent.

MORAL:—

God has restricted the group of the faithful to strictly adhere to God and His Prophet's commands; and not to part with Him until decision has taken place, on any affair, i.e., say crusade. Unless permission is granted to him, which should be done within his discretion, praying forgiveness from God for them.

God has warned Prophet's companions not to call him by his name as they call one another, but have high regard for him.

SURA FURQAN (THE DISTINCTION) XXV.

I begin in name of Allah the Merciful

The Compassionate.

Bountiful is HE, Who revealed unto His creature a 'distinctive' Text so that He warns the creation of worlds (1). (Conforms Truth and points out, where tampering has been done passionately). Proprietorship of Heavens and Earth is certainly HIS, Who has neither adopted a son nor a partner in the administration of HIS Kingdom; and has created limits (of life and provision, and stay and departure) (2). And they have adopted, barring HIM, other gods, who cannot create anything; rather they are created; nor have they power to profit or injure self; nor to kill or enliven others (3). And the infidels said, "this is purely a myth compounded by this man, under influence of others; verily they have falsely alleged against GOD (4). And they said these are the stories of old, which have been recorded by him: and which have been dictated to him morning and evening (5). Say, these have been revealed by GOD. Who knows secrets of heavens and earth; verily HE is Mighty, Forgiving and Merciful (6). And they objected to his being a prophet, while he is eating, walking without any Angel with him to warn (the public) (7). Or their objection is, "why have not treasures been opened out to him? or gardens granted to him? on which he could support himself, and the disobedient said "you are following the bewitched-person (8). Lo! how they are exemplifying you; they are rather misguided themselves; hence they cannot attain guidance (9) Para I.

RELIGIOUS MORAL:—

- (1) God has pointed out ignorance of those, who leaving Him adopted others, as their gods; who are created and are not creators of any,

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possessing powers of give and take, profit or injury enlivening or killing or to raising alive; He is sole (1) Independent; (2) Son of (3) or a Partner in administration of creations, which are limited in life and provision and subject to standstill and destruction.

- (2) For consolation of His Prophet, God reminds him how they treat His Text, as a story book of old; and how they ridicule him for his looking after self maintenance, and leading a common life, proving themselves thereby misguided, whence they cannot extricate self.

Para II.

Bountiful is GOD; if He wish, He can endow on you much better gardens, underneath which flow canals and build your palaces (10). Rather, they have falsified the Reckoning Day; and We have prepared Hell for such of them (11). When the Hell shall see them from afar, they shall hear its wailings (12). And when they shall be thrown, bound in chains, into its pit, they will cry for death (13). They will be told "do not cry for one death, but for (many) deaths" (14). Say, which is better, permanent Paradise, promised to the pious, which is their reward and abode? (15). Wherein shall they have whatever they choose for ever, and it is for God to fulfil, what they ask (16). And the day, We shall assemble them and those whom they were worshipping (i.e., Ezra, Jesus, Angels, idols, heavenly bodies, etc.) besides God, shall they be addressed "did you misguide My creatures? or they took to misguidance of their own accord"? (17). Pure is Thy nature, (in reply, will they say): "what had we to do with adopting any, barring Thee, someone else, as our Lord? rather Thou didst endow on them and their forefathers, so many bounties in (wealth and children) that they, forgot Thee; and they are worthy of destruction" (18).

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When We shall say, "you have been falsified by your gods in your own statement; you won't be able to escape punishment; nor entitled to (intercesional) assistance; and he who disobeys, shall taste intense punishment" (19). And We did not send, prior to you, prophets, except, they used to take food and move in streets; and We have made a test, among yourselves; one to the other, are you going to endure the trial? and God is circumspective (20) Para II.

MORAL:—

- (1) In consolation to our Prophet, God says He could endow much more than what they suggest (but this is unnecessary for satisfaction of one who is willing to embrace faith on an appeal, being made to his reason).
- (2) God shall falsify their defence in worshipping Jesus, Ezra, Angels, heavenly bodies, and idols by demanding evidence from them; on their refusal, and charging their actions of misguidance, due to worldly attraction.
- (3) World is a trial, where one is tested by another. Severe test is of prophets and maximum fell to lot of Mohmad (peace be on him — greatest of all prophets, and first cause of creation). He, who shall endure the trial shall win the game on reckoning day.

Para III Chapter XIX.

And those who do not expect to meet Us (on Day of Judgment) objected as to the Angels why they did not come to them; and why the Providence was not visible. Verily they transgressed out of pride (21). There would be no good news to the culprits the day, they would see the Angels, when they would be asked to go to hell (22). And We have decided to

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render their acts as (vanishing) sparkling particles in the rays of the sun (as they cannot be collected; i.e. they cannot be rewarded) (23). And men of Paradise, on that day, shall have fine place to rest on (24). The day, when sky will burst and Angels will come down from heaven, with records of human deeds (25), that shall be the day of real sovereignty of GOD; and that day, shall be hard upon infidels (26). The day, the disobedient will bite their hands saying, "woe betide!" I had followed Prophet's path (i.e. path of Divine Light) (27). Woe! I had not followed the devil (enemy of Divine Light) (28). Verily, he diverted me, from God (Divine path) after it had come to me; and surely, the devil is going to desert man (29). And when the Prophet will complain "O! my sect! you forsook this Quran (i.e. my Personified family*) (30). And thus, have We made, for every Prophet, enemies from culprits; and sufficient is your Providence, for you, "O Prophet", for guidance and assistance (31). And the infidels objected, as to why Quran was not revealed in entirety (32). And they don't bring to you any litigant argument, but We revealed unto you its refuting reply, in an excellent manner (31). When they will be driven to be thrown headlong into hell, which is an awful place and most uncomfortable stay (34) Para III]

MORAL:—

- (1) Love for Ahlul-Bait, who are "truth personified" which is essential for guidance, must result in following them, to attain salvation; and which will be evident as death approaches; their intercession for their faithful followers, to the angel of death at partition of soul, and pangs thereof (2) then during questioning of angels in grave; again on Field of Judgement Day; again near cistern; when thirst will turn

* Personified Quran is Prophet's family of Divine Lights.

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men, out of spirits; during exposition of chart-deeds; and their scrutiny; crossing of the Bridge over Hell; and final admission to Paradise are places of salvation, needing intercession of Divine Lights.

- (2) Prophet will complain, having neglected his family (Divine Lights) despite his repeated warnings at the time of his departure, and for having followed usurpers of his succession, due to their overawing influence.
- (3) There will be men going to the accounting plain on (a) camel back, (b) others on foot and (c) the rest on head over heels, as per couplet (34).

Verily did We endow on Moses the Text Torah and sent Haroon his brother to assist him (so We assisted you, Mohamad with Ali) (35). And commanded them to go to a tribe which had falsified Our miracles (as did Koraish, in your case), upon which We destroyed them totally (so shall We, when Our Trial expires) (36). And when Noah's tribe falsified its prophet, We drowned them and made them a sign (of warning) for the future generation; and punished the falsifiers intensely (37). And (similarly) Aad and Samood and Woodlanders and many intervening generations (38). And for all of them, We have exemplified and all (of them) We destroyed totally (39). And verily they (Meccans) have passed over tribes, on whom rained ill i.e. (Our stones from Heaven): did they not notice that? (with a warning eye?) Rather, they don't believe in re-enlivening (40). And when they see you, they ridicule you saying "is he the man, who is raised as a prophet"? (41). Had we not been steadfast to our tenets, he would have diverted us from our gods; shortly shall they know, when they see the punishment, as to who was more misguided (42). Do you notice him, who has adopted passion

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as his god? Can you be his guard? (43). Do you think, most of them hear you attentively or have they sense in them? They are nothing but beasts, rather worse than them (44).

MORAL:—

- (1) All falsifiers of previous prophets have been been declared to have been destroyed, barring our Prophet's falsifiers. Divine justice demands this to be executed in near future. It is however postponed to a later date, and time will come, when mighty hypocrites of Islam who have proved apostates after having embraced Islam, in name only, and associators by having tampered with Islamic cult, will be raised alive along with the Divine Lights of their times and full opportunity will be given to Divine Lights, to avenge their enemies, along with the faithful, on their side, against these hypocrites along with those, who sided with them, after their being enlivened. This period, before Reckoning Day, when Divine Lights will return on earth is known as Resurrection.
- (2) Those who do not listen to you, listen to their passion, and get their hearts sealed and are worse than beasts and beyond improvement, as beasts are not endowed with reason.

Have you not seen your Providence's Design? How He lengthened (procrastinated despatch of prophets) initial shadow cast by the sun, (Divine Light) and if He wanted, He would have retained it; then We have kept the sun, as it is guidance (45). And then We would have pulled near Us, gradually (46). And it is He, Who has made night a place of darkness to take rest in sleep and day for livelihood (47). It is He, Who sends cool winds, as a sign (precursor)

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of His (incoming) mercy; and We have sent pure rains from clouds (48). With which We enlivened the dead vegetation, and with which We provide drinking water for animals and to most of the people (49). Of course have We described them often, so that they be grateful but most (by denial) have proved ungrateful (50). And if We desired, We would have sent a Prophet in every village, as a warner; (51). Do not follow the infidels and discuss with them politely (52). And it is He, Who annexed two seas, this has sweet water and that is saline; leaving in between a partition to separate them (53). And it is He, Who created man with liquid and made therefrom sons and daughters-in-law and your Providence is Omnipotent (54). ('Man' here refers to Our Prophet, whose origin for coming into the world lay with Adam, and 'therefrom' refers to separation in Abdullah' and Abu Taleb whence 'Fathima' and 'Ali' were born and married). And yet they worship (follow) them (idols) leaving God (Divine Light) (idols) (ring leaders) who can neither profit nor injure them and the infidel is bent upon facing his Providence (55). (By worshipping gods, i.e. following ring leaders, the hypocrites were bent upon opposing Divine Lights, in their rightful succession). And We have sent you (giver of tidings and a warner) (56). Say, I don't want any reward on this account, except he who wills, should follow the Divine Way (leading to God) (57). Trust in Eternal Deity and pray unto Him with thanks rendering and He is quite enough, as to be acquainted with sins of His creatures (58). We created heavens and earth and things in between in six days, and then diverted Himself (to practical application by energising them differently); ask those (about these, if you don't know) acquainted with them (59). When they are asked to prostrate before God, the Compassionate, they say, "which is God the Rahman (Merciful) to Whom we should prostrate, as per your orders?" thus intensifying their infidelity (60) Para V.

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MORAL:—

- (1) God reminds of His bounty that a long period that elapsed between Jesus and Muhammad could have been extended by Him; but His Mercy intervened, after five centuries; thus eliminating dark ages in which the world was drowned.
- (2) It is not His intention to send Prophets in every corner of the country but with the reason endowed upon them, they have to solve the trials of the world, by following in footsteps of Divine Lights, His authorised agents.
- (3) He then describes His special favours to our Prophet and the assistance of Ali, marrying him his daughter, Fatima, whose dowry fixed by God was Paradise for those attached to her and her family and Perdition for her enemies. History of persecution of Sadats by Beni Umeyya fully bears out the text; even till to-day, it is not extinct.

Bountiful is He, Who established zodiacal signs in heavens, in which, He placed the sun as an illuminary (whereby to reflect) the moon (under its illumination) (61). And It is He Who made the night and day to succeed each other, for a man, who wants to take advice and thank God (62). (By night and day the advice to be taken therefrom is, adversity and prosperity succeed each other; and thanksgiving lies in being patient in adversity and grateful in prosperity). And they are only God's true devotees (1) who walk slowly on earth and (2) when the ignorant address them, they gently reply, "be peace on you" (63). (3) Those who prostrate in night, and end it in worshipping God, (4) and those who pray "Oh our Creator, keep us off from the punishment of hell"; verily the punishment thereof is severe" (64).

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(5) which, as an abode, is very bad for living (56). (6) And when they spend, they neither waste spending unfairly nor are miserly withholding rights of men but they spend in between (are not luxurious to self) (66). (7) And they do not associate others with God and (8) they do not kill him, whose killing is unlawful but on just cause and (9) they do not fornicate and those who will do so will receive punishment (67). And His punishment will be intensified on the Day of Judgement, he will there be disgraced for ever (69) except those who repent, and believe in God and do virtuous deeds, when the sins of those shall be replaced by virtuous deeds (being made amends under penance) and verily God is Forgiving and Merciful (70). And he, who repents and does virtuous deeds is alone who listens to God (71). And God's special devotees do not visit luurious (i.e. musical entertainments involving dances) (and like entertainments) and when they have to cross such concerts, they cross them disregardfully (72). And when they get some advice from God's couplet, they do not fall upon it like the deaf and the blind (73). And saying prayers to God, to "give them comfort, and coolness in their eyes, in their wives and children; and make them leaders of the virtuous (74). And those are the persons, who shall get (highest) (lofty) grades in paradise, as they have been patient and shall be welcome and receive salutation (of God through Angels) (75) wherein shall they live for ever and how comfortable and enviable is the dwelling (for them)! (76). You say, if you had not prayed to my Providence, He would not have cared for you; now since you have falsified, you are liable (on doms day) to punishment (77) Para VI.

RELIGIOUS MORAL:—

- (1) In this para, God has delineated characteristics of His Divine Lights and true followers of them, who are motivated by piety; namely,

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avoiding the ignorant politely; spending nights in Divine devotion; in awe of Eternal punishment; spending on right purpose; not withholding right of any; not luxurious towards self; not participating in innocent murder; not fornicating; leading to worldly and eternal punishment, except under penance; for example martyrdom like magicians of Pharoah's time, and Hur of Imam Husain's time. whereby their sins have been compensated and transferred elsewhere (to the real author); they avoid concerts and like entertainments and pass disregardfully when forced to cross them, and carefully scrutinize Divine Commands before their application; and pray for endowment of pious, wives and children and are ever entreating to God for His mercy.

There are however, two forms of amusement of which, they are fraught with unusual attractiveness and danger viz., (1) dancing, (2) theatre-going, destructive to virtue.

Late hours, expensive dressing, violent and protracted exertion are a sufficient array of arguments showing objectionable character thereof.

Their appeal to sensual nature constitutes real and by far the greatest harm.

Insufficient dressing, undue exposure of the persons of the females in the dance, passionate excitement and undue license allowed while whirling upon the floor to the strains of music only arouse in any strong religious normally developed young man strongest sensual tendency and propensity of his nature.

Debasing influence of the theatre, undermining moral principles, plunging into vice

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and sin cannot be over-estimated, specially in the lives of young men. Here under influence of exposure and posture, which bring the blush of shame to the cheek of delicacy; previously pure young men feel the awakening power of ungovernable passion, dazzling and bewildering, letting them fall an easy prey to the bar rooms, gambling dens and brothels, which cluster under the shadow of every theatre. Religious punishment will follow in Eternity.

- (2) Note therefore while actions are always to be judged by the immutable standard of right and wrong, judgment is qualified by consideration of age, country, station and other accidental circumstances, and it will be found the charitable judgment carries least injustice.
- (3) Piety is developed by ambition to acquire Divine Will, which is virtue in its real sense; if practised with pure intentions to acquire Divine Will; and which, if secured will enrich your heart, making you independent of creation, restricting your energy to eternity, and convincing you of what is destined for you with God, is much more than you possess; it disregards outward show, tending to develop hypocrisy and disregards greed, tending to develop shamelessness; it evinces a keen desire to preserve enviable character, and gain means with pure intentions to maintain self and dependents (direct or indirect) by avoiding laziness, as it is source of misery and adopting a method, whereby, you may be able to oblige others, without exceeding limits; purely by means of honest hard work; to be economical in execution of a hard work, private or public, though not at sacrifice of requisite charity viz., self-sacrifice, considera-

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tion, sympathy, over-looking human weakness, to be self-supporting, to be content, to avoid illegal gratifications, to fulfil trust and refund deposit, irrespective of caste, creed and character; to be silent, except where right is at stake and to avoid idle talk, singing attending dance and like engagements. Thus two main attributes which turn man obliging are "piety and patience".

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SHOARA (THE POETS) XXVI.

I begin in Name of Allah The Merciful

The Compassionate

Ta; Sein; Mim (1) 'Ta' stands for "Shajar-ut-Tuba" i.e. for Tree of Paradise" in Prophet's mansion; "Sein" stands for Extreme Margin of Prophet ascension (Sadartul-Muntaha); Mim stands for Mohd.). These are the couplets of an open book (2). Perhaps you are going to give up your life for their not embracing faith (3). And if We willed, We would have endowed such signs, as would have forced their necks to bow down (4). And not a fresh advice comes to them from God, but against which, they turn away their faces (5). Of course, they have falsified them; they will be informed about the results of their ridiculing (on the Day of Judgment) (6). Have they not seen upon Earth, how We grow from soil, various kinds of vegetations (so are men of various mental attitude) (7). Verily there are signs in it (8) (of God's existence) (else matter alone would reproduce uniform products) although many of them do not realize it (9). And of course your God is Almighty and Merciful (10) Part I.

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MORAL:—

Self-evident to show difference in mental attitudes being duped in worldly pleasures and getting blind hearted, and God's intentions are not to force Guidance upon any but to leave it to freedom of will, under warning of future accounting.

Recall, when your Providence commanded Moses, to go to the disobedient tribes, tribe of Pharaoh, warning them "are you not afraid of God?" (11). Moses replied, "I fear, certainly I shall be falsified" (12). It pains me; and besides I cannot speak fluently; so send Aaroon with me (13). Besides, I have his charge against me (of killing a person); hesitate, he will put me to death on that account (14). God said, "never mind" better go both of you with (gifts of) my miracles; I am seeing and watching with you" (the spectacle) (15). Go to Pharaoh and tell him "we are messengers, of course, from Providence of the world" (16). So, better send with us Bani Israel (17). Pharaoh said "did I not cherish you, when you were a child and you spent (12 years) with us"? (18). And you acted, as you wanted, and you are ungrateful (for having killed My baker) (19). Moses said, I did it when I missed my way (and that too, I did it, with a view to preventing the mischief of your baker, by boxing a blow, on his back, which brought about (his) death, without any intention on my part (20). I fled from you, out of fear; and now God has endowed on me, religious knowledge and selected me as one of His Messengers (21). (Had it not been for your killing sons of Bani Israel on their birth on account of which, my mother placed me in a box, which was picked up by you) for which, you lay a debt of gratitude on my head; and you have made slaves of Bani Israel (is this your tyranny or gratitude?) (22). Then Pharaoh said "which is your Providence of the World?" (23). Moses said, Prov

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dence of Heavens and Earth, and of in between; if you have faith (in the unseen) (24). Pharaoh, addressing his nobles about him said "look at him, do you hear what he says?" (25). Then Moses said, your Providence and that of your preceding forefathers (26). Verily, your Prophet, that is come to you is a mad chap (said Pharaoh) (27). Moses said, "Providence of East and West and things between, if you have common sense (28). Pharaoh said, "if you take anybody else, (as your God) besides me, I shall imprison you (29). Moses said, "shall I put forth any proof before you? (in support of my claims?) (that Providence is not visible) (30). Pharaoh said, "alright, bring, if you are true" (31). Thereupon, Moses cast his rod (on the ground) and it was converted into an open serpent (32). And Moses took out his arm, then it began to dazzle (eyes of spectators) (33) Para II.

MORAL:—

As translation has been made with clear explanation interpolated under bracket, it does not require considerable annotation; except to observe the idea of God in those days, was still limited to physical objects; and it was not possible for them to conceive God as invisible, Self-sufficient, Omnipotent, Omniscient, Deity (He having no attributes of creation). It was for this reason, Moses was asked to produce physical testimony in support of his being Divinely inspired. This was later misinterpreted as magic, when actually magicians admitted it could no longer be magic; as magic, during sleep is ineffective; whereas Moses' rod was a guard to Moses during sleep.

Para III.

Pharaoh said to his courtiers "that Moses is a skillful magician" (34). And "he wants to expel you from your country with the help of his magic", what is

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your decision? (35). They said to him to give time to Moses and Aaroon and "send couriers in the town (36). That they may bring skilful magicians to you (37). All the skilful magicians were assembled in a festival (38). And it was publicly advertised to attend the show (39). That if the magicians overpowered Moses the public should follow them (40). When all the magicians came, they prayed to Pharaoh to decide what their reward would be, if they proved successful? (41). Then he said, "certainly you would be my courtiers" (42). Moses said "cast what you want" (43). They cast ropes and sticks and said "upon Pharaoh" they would overcome him (44). Then Moses cast his rod and they saw it swallowing what they had fabricated (under jugglery) (45). When they undeniably fell into prostration (46). And started saying "we believe in Providence of all worlds (47). We believe in Providence of Moses and Aaroon" (48). Then Pharaoh asked why they believed Moses, before his permission? Of course, (under suspicion) he said he is your leader, who has taught you magic; shortly, will they come to know the result of their deed; "I shall cut off your hands and legs crosswise, and hang you on scaffold (49). Then they said "never mind! we shall revert to our Providence" (50). And it is our wish, that God forgives our sins and that we are first to believe in God (51) Para II.

MORAL:—

- (1) This is a convincing proof, how an open mind, though having erred on unsound principles, when subjected to test, admits unsoundness of his principles and submits to Truth. The magicians realising the unsoundness of the jugglery, with which they had overpowered the public at large, when brought to display their tricks, before the Divine Representative, found, they could no longer stand the test; and submitted to God, despite Pharaoh's threat to hang them on the scaffold; whereas

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Pharaoh being impasioned in worldly power, could not overcome his passion, and remained misguided to his own destruction proving "to reign is worth ambition, though in hell".

- (2) This shows, despite our Prophet's threatening his companions, who were similarly drowned in love of wordly power, could not check themselves, after his demise, and submitted to passion, sacrificing eternal gains under misguidance to their own loss.

Para III.

And We revealed unto Moses to hurry up with My creatures as he would be persecuted (52). And Pharaoh sent courtiers to collect forces from all towns (53). And said, (to his courtiers) "verily these are few (54). And they are certainly offending us (55). And we shall fall upon them in terror" (56). So We ejected them from their gardens and canals (57). And treasures and palaces (58). Thus We made Bani Israel their inheritors (59). They started persecution in the early morning (60). Moses' followers saw them and said "lo! we are overtaken" (61) Moses said "never", "God is with me and shortly shall He guide me" (the way out of it) (62). And We revealed unto Moses to strike the rod, on the sea, when it split the sea up into twelve paths, each separated by huge walls of water (63). The chasing persecutors approached them (64). We saved Moses and all who were with him (65). And drowned the persecutors (66). Verily, in this is a sign, (of secret Divine help) though most don't believe it (67). Of course, your Providence is Almighty and Merciful (68) Para IV.

MORAL:—

It is a fine example confirming "houses of tyrants get deserted". The most imperious masters over their own servants are, at the same time, most ab-

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ject slaves to the servants of other masters. A king ruleth as he ought; a tyrant as he lists; a king to the profit of all, a tyrant only to please few.

Para V.

And read out to them history of Abraham (69). When Abraham asked his uncle and his tribe, whom they were worshipping (70). They said "we worship idols and before whom we kneel down" (71). Upon which, Abraham asked "do they hear you, when you call them?" (72) "Or do they profit you or injure you?" (73). They said "nothing of the sort, you say; but we saw our forefathers so doing (74). Abraham said, "do you know, whom you worship?" (75). And whom your forefathers worshipped? (76). Certainly, they are my enemies, except the Providence of the Worlds, Who is my True Friend (77). Who created me, and Who alone guides me (78). And It is He. Who feeds me and waters me (79). And when I fall ill, He cures me (i.e. when I commit sin, He forgives me) (on penance) (80). He, Who shall give me death and enliven me (81). And it is He, Whom I pray to forgive my sins on Day of Judgment (82). Oh my Creator! grant me religious philosophy and (raise me) by including me with the righteous (83). And grant me a true tongue in my posterity (84) (which is tidings in Ali, who was Truth personified). And make me an heir to Paradise (85). And forgive my uncle's sins, of course he has been misled (86). (As his uncle had promised to embrace Islam, so Abraham used to pray forgiveness for him, but later on, when he was convinced, it was otherwise, he avoided him). And when people shall be re-enlivened by Thee, do not disgrace me (87). When neither property nor sons will profit (any) (88). Except those, who come with pure heart (i.e. without any worldly attachment) (89). And Paradise will be brought close to the righteous (90). And gates of Hell will be opened to the misguided (91), (This refers to our

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Prophet's sect). And they will be asked, whom they worshipped (followed in cult, as their guidance or representatives of God The Almighty (92). Barring God, (i.e. barring Divine Lights) is any going to help you or pray intercession on your behalf? (93). And then these religious leaders and their followers will be hurled into it (94) with the devil and his army all combined into hell (95). And wherein they will litigate among themselves (96). And will swear by God, "we were in open misguidance" (97). "When were We ranking you equally with (Divine Lights) as authorised representatives of Providence of the worlds" (98). "And none but the culprits misguided us" (99). "And there is neither any for us (to-day) to intercede" (100) "nor any sincere sympathiser" (101) "and if we can go back into the world, we shall be faithful" (102). Of course, there is a sign in this but most do not believe (103). Of course your Providence is Almighty and Merciful (104) Para V.

MORAL:—

- (1) From couplets 92 to 104 are entirely and absolutely applicable to Prophet's followers, i.e., unauthorised religious commanders who took an unfair advantage of Ali's busy engagement in Prophet's obsequies, under plea of maintaining peace by holding selection for Khilafat in Banisaquipha, in spite of the fact Ali's succession to the Prophet was already proclaimed, in the valley of Khum under Divine sanction. There could be no danger, when control of God is mightier than all other arms joined. This requires faith, which the leaders lacked.
- (2) This shows how ignorant they had been or faithless in God's Omnipotence due to love of world to win power. They forgot past experiences of crusades, wherein, every time, the

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field was under Divine control; and none but Prophet's companions, except Ali, as a Divine Light, could hold the field under sway.

Para VI.

Recall when Noah, their brother told his tribe "don't you fear God"? (106). "I am your trustworthy Prophet" (107). Fear God and obey me (108). I don't ask any wage and my wage is with the Creator of the world (109). Fear God, and obey me" (110). They said "shall we belivee on you, when only mean folk follow you" (111). Noah said, "I have no knowledge of their doings" (112). "Their accounting is with my God, if you do understand" (113). I am not going to forsake the faithful (because they are fools in your eyes) (114). I am only an open warner" (115). They said, "if you do not desist, we shall stone you to death" (116). Noah prayed to God, that his tribe had falsified him (117). That He should decide between them and him, and relieve him with his faithful (118). Thereupon We relieved him with those with him on board the ark (119). And then We drowned the rest (120). Verily there is a sign (for the faithful to follow Divine Lights to attain salvation) in this although most do not believe (121). Of course, your Providence is Almighty and Merciful (122) Para VI.

MORAL:—

Every Prophet, after establishing sole sovereignty of God on Day of Judgment, when He shall judge their deeds, demanded his obedience from them, as a Divine Light. And if anybody turned away was an associate condemnable to Hell. And as the devil, after being cursed had been given an opportunity in recognition of his services, (to repent for his sin of condemnation), so also those of Prophet's followers. who associated were being given relaxation to do

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penance. Do not judge people from their outward worldly position, but look into their acts, which will expose their faith. Did not prophet repeatedly state, his Ahlul Bait (Divine Lights) were alike Noah's ark he, who boarded the ark, i.e., followed Divine Lights, would attain salvation.

Para VII.

The tribe of Aad falsified its prophet (123). When his brother Hud said, "what! are you not afraid of God?" (124). Verily, I am your trustworthy prophet (being Divine Light) (125). "Fear God and obey me" (126). I do not ask any wage and my wage is with God, Providence of the World (127). Are you building on elevated plots, high buildings leaving signs? (128). And have been erecting strong buildings, as though to live for ever? (129). And when you start punishing any, you play the devil with him (130). "Fear God, and obey me" (131). Fear Him, Who, helped you in your needs, known to you (132). Helped you with animals and children (133). With gardens and canals (134). Verily, I am afraid, of the punishment of the Great Day for you (135). They said, it is all the same to us, whether you advise us or withhold (136). This is an old way of dealing (137). And we are not going to be punished (138). They falsified him and were destroyed. Of course, in this there is a sign (for the faithful to entertain Divine awe and follow Divine Light) though most don't believe (139). Verily, your Providence is Almighty and Merciful (140) Para VII.

MORAL:—

Gist of the Para, as of the Text is "entertain Divine Awe and follow Divine Light" being trustworthy, if salvation is desired; for he, who dies without knowing Divine Light of his age, dies the death of an infidel.

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Para VIII.

The tribe of Samud falsified their prophet (141). Their brother Saleh said "are you not afraid of God?" (142). Verily, I am your trustworthy prophet (143). "Fear God, and obey me" (144). I don't ask you any wage: my wage is with the Providence of the world (145). What! do you think you are going to live here with property and everything else, that God has given you, for ever? (147). Of fields and dates growing in a bunch (148). And buildings, on hills cut from rock, out of pride? (149). "Fear God and obey me" (150). And don't follow the advice of mischief-mongers (151). Who have no intention to maintain peace, on earth (152). They said, you are nothing but bewitched (153). You are no more than a man like us: if you are true, bring us some miracles (154). He said, here is a she camel, for whom is the water of the tank, on every alternate day, when you drink on that day her milk, and take water, the following day for yourself (155). Don't injure her, else punishment of the great day will overtake you (156). They cut down her udders and were among the regretful (157). Punishment in form of shriek seized them; verily, in this there is a sign, for the faithful to avoid participation in killing the innocent although most don't believe (158). Of course your God is Almighty and Merciful (159) Para VII.

RELIGIOUS MORAL:—

Imam Hussain reminded Yazid's forces about his being Lord of Paradise as declared by the prophet and warned them from participating in his innocent murder. But they killed his six months' child, 'Ali Asgar' with an arrow, falsifying him and thus rendered themselves fit to be avenged, under Divine justice in Resurrection. Such a regret is natural and is no compensation for heinous acts.

Lot's tribe falsified its prophet (160). When their brother Lot said "Are you not afraid of God?" (161). Verily, I am trustworthy prophet (162). "Fear God

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and obey me" (163). I don't ask you any wage; my wage is with God The Creator of the world (164). What! do you approach with evil intention, men of the world?" (165). And give up what God has created for you, as your mates (in females); rather you are transgressors (166). They said, "if you don't desist Oh Lot, we shall drive you out of our country" (167). Lot said, "verily your action is disgusting" (168). So he prayed to God to save him and his family from their wicked action (169). So, We saved him and his family entirely (170) except the old lady (his wife) who was to remain behind (171). And We destroyed the lags (172). And We sent down stones, bad was the downpour for the wicked (173). Verily, there is a sign i.e., warning in this (for the faithful not to disobey Divine Light and not to practise evil) though most don't believe (174). And of course, your Providence is Almighty and Merciful (175) Para IX.

MORAL:—

Fear God, Obey Divine Light, avoid evil society.

Para X.

Woodlanders falsified their prophet (176). When Shoaeb addressed them "Are you not afraid of God"? (179). I don't ask any wage; my wage is with God, Providence of the World (180). Measure fully and do not undermeasure (181). Measure, with your scale-pans on level line (182). And don't put men to loss and spread sedition on earth (183) (which is caused by unjust treatment of men, without keeping merit in view; the result is dissatisfaction, which brings about a revolution). Fear God Who created you and your predecessors (184). They said, you are bewitched (185). You are only man like us; and we count you among the liars (186). Throw upon us from Heaven a meteor, if you are

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true (187). He said, my God knows your actions (188). They falsified him and the disaster in firey clouds seized them; verily that was the punishment of the Great Day (189). Of course, there is a sign (i.e. warning for the faithful not to be unfair in dealing with subordinates and socially unjust) in it but most don't believe (191) Para X.

MORAL:—

(1) Social justice has to be maintained, (2) with entertainment of Divine Awe, (3) following in foot-steps of Divine Lights.

Those capitalists, who do not pay tithe and allowed luxurious life to their children have forfeited right to paradise unless they do penance.

In the world, the welfare state has retaliated, under presure of economic conditions by levy of super tax, death duty and finally depriving them of managing agency, which they wanted for their extravagant sons. Physiological, psychological, social and economic effects proceed from neglect of moral philosophy but religious philosophy, if neglected, will result in condemnation to hell.

Para XI.

And verily this Text is revealed by Creator of the World (192). Through a trust-worthy angel (193) Gabriel being revealed to your heart, to make you a warner (194). In clear Arabic tongue (195). And verily it has (its) reference in previous Texts (196). What! have they not a sign with them when the learned scribes of Bani Israel viz., (Abdus Salam) and others who have released and certified its authenticity? (197). Had We revealed it to some of the Persians (198) and had We read out to them, they would have believed in it (him) Divine Light is a text personified (199). "This proves superiority of

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the Persians over Arabs in intelligence). We have ruled into the heart of the culprit (200) due to their obstinacy) they will not believe in it, until they see the terrible punishment (201). And the punishment shall come suddenly; when they will be unaware (202). When they will pray, if they can be granted time (to rectify) (203). So, are they hurrying up with Our punishment? (204). Have you seen, that (although) We have been enriching them for years (205). Even with all that what is promised shall come to them (206). These riches in which they are revelling shall not save them (for disregarding Divine Lights) (208). This is an advice and We are not tyrants (209). And it is not revealed through devils (210). Neither is it deserving of them; nor have they capacity (to bear it) (211). Rather they have been kept away from hearing (angels) (212). Do not associate any one with God (in your cult) lest you will be in those who will be punished (213). And warn your near relations (214). Be mild to those who follow you, among the faithful (215). If they disobey, say you are away from their acts (216). And depend upon Almighty the Merciful (217). Who has been seeing you while you are (at prayers) (218). And while you were being transferred from one womb of faithful to another (219). (This proves faithful parentage of the prophet). Verily He is mighty at Hearing and Knowing (220). Shall I say, on whom come the devils? (221). On all sinful liars (222). Who listen to them, and most of them are liars (223). And the misguided follow the (infidel) poets (224). Don't you see, they move in every valley of varying subjects pertaining to love and the like (away from Truth) (225). And of course they talk what they do not do (226). Except those, who are faithful and act virtuously and remember God immensely and revenge only when they are tormented; shortly the tyrants (who deprived Ahlul Bait of their rights) shall see how they are turning their sides in hell, about (227).

THE ANT

MORAL:—

In couplet 214 as per Divine Commands Prophet invited his Quraish relations for 3 days successively feeding all, fully on a cup of flesh gravy, with bread, offering his succession to any who helped in his Divine mission. These included (1) Abu Taleb, (2) Abu Lahab, (3) Hamza, (4) Abbas, etc. None came forward, except Ali. Hence his selection to succession, practically dates with that period — Vide Maalim-ul-Tanzil.

Novel reading is deprecated as misguiding and must be discouraged, as dealing with subjects against religion and facts.



SURA NAML — THE ANT XXVII.

I begin in Name of Allah, The Merciful
The Compassionate

Ta-Sein (I am the Inviter and Hearer).

These are the couplets of Holy Quran and clear Text (1) (in which are guidance and tidings for the faithful) (2). Those who are saying (1) prayers, (2) paying tithe and (3) are certain (believer) of Eternity (3). Verily, those who don't believe in Eternity, have their acts eulogised (in their eyes) whereby they are blinded (4). Those are the persons who shall have intense punishment and be greatest sufferers in Eternity (5). And verily you are being instructed on Quran from God, The Wise and Omniscient (6). Recall, when Moses told his wife "verily I have seen fire burning; I shall go there and fetch you news thereof or bring burning charcoal to warm yourself" (as it was a cold night) (7). When he

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reached the spot, he was shouted and informed. "whatever is here and about fire, is all surrounded with Divine Grace and blessings from God the Creator of the worlds, Who is pure of everything" (8). "O! Moses, I am God The Almighty and The Wise" (9). "Cast your rod"; when he saw it moving like a quick serpent; he ran (out of fright) and did not look behind; when he was shouted "don't be afraid, verily My messengers do not get frightened" (10).

(Because they are immaculate, they commit no sin, and have no reason to be afraid and listen carefully during revelation).

Except who disobeys and then if he replaces it by virtues, i.e. does penance and wipes off his failings), verily I am Forgiving and Merciful (11). Put your hand in your pocket, and take it out white (shining) without any disease; these two are (amongst 9 miracles) to be produced before Pharoah and his tribe, verily they are disobedient (12). And when came Our miracles distinctly to them, they said "it is pure magic" (13). And began to dispute them despite being certain (of Moses being a Divine Messenger) within themselves merely, out of disobedience and transgression; just imagine what has been the fate of the seditious (14) Para I.

MORAL:—

(1) Fear your acts, by seeking self defects, in thought, word and action; (2) let your acts be to gain your Eternity.

Para II.

Verily had We endowed on David and Solomon knowledge, and they said "thank God for His having made us superior to most of the faithful" (15). And Solomon inherited David and said "O! ye people! we have been taught languages of birds and given something of everything; verily this is clear Divine

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Grace (16). And before Solomon, the entire regiment of giants, men, birds used to marshal out (17). And (thus it marched), until, once they passed the valley of ants, when the head of ants said "get into your holes, lest Solomon and his regiment may crush you unawares" (18). Upon which, Solomon smiled and prayed "O God befit me to thank Thee, for every bounty that Thou hast endowed on me and on my father and to act so virtuously as to please Thee and to admit me, out of Thy Grace, in the group of virtuous people" (19). Once, Solomon took roll-call of his army of birds and remarked "what's up I don't find Hoopoo in its place, is he gone out?" (20). I shall severely punish him, or kill him, unless he puts forth a reasonable excuse for his action (in absence) (21). Not much time was passed, when he returned, and said "I have found out one thing of which your Majesty is unaware; I have brought a news of the city of Sheba with certainty" (20). I found the Queen Bilqis, ruling; who has been gifted with everything and has a glorious throne (23). And I found her and her tribe worshipping the sun leaving God; and the devil had eulogised her action, in her eyes, and misled them whence they can't get out (24). Why don't they worship God? Who exposes the secrets of heavens and earth and knows what we hide and expose (25). God is He, besides Whom, there is no other Sovereign of the most exalted throne (26). Solomon said, "I shall just test you, whether you are true or false" (27). Take this note, throw it into her apartment and keep off awaiting her reply" (28). Well, Hoopoo transmitted the message as commanded; when the Queen said (addressing her courtiers) "I have been in receipt of an honourable note (29) from King Solomon which begins in name of God The Merciful and The Compassionate (30). Don't pride at me and supplicate me" (31) Para II.

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MORAL:—

It may be noted, Jewish prophets were gifted with something of everything, whereas Prophet Mohamad and Ahlul Bait were gifted with all that was needed. Compare Ali's interpreting sounding of an Abbey's horn.

Interpretation of an Abbey's Horn".

- (1) Sublime is God, Truth is He; verily Lord is Self-Sufficient, Eternal, Forbearing and Compassionate to Us. Had it not been for His Forbearance, we would have been doomed.
- (2) Verily shall we be raised on reckoning day and Questioner shall demand accounting on us. O Lord, do not destroy us, rectify our faults; take us into Thy service and purify us. Thy forbearance led us to Thy disobedience. Hence forgive us.
- (3) Verily world has deceived us and engaged us in worldly avocations and made us forgetful and deceived us.
- (4) O worldly people! do not amass, do not amass wealth). O worldly people, be patient in worldly affairs, walk carefully; go on weighing i.e., account from self, as you proceed.
- (5) The world shall annihilate its generation. Not a day passes, but someone amongst us passes off the world.
- (6) Hurry up to account before death; had we not been ignorant, we would have considered world a jail. Do virtues and avoid ill, do virtue, bear grief.
- (7) What is world? What is it? How long it is? Give it up; therein lies your welfare. Hope in God.

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Parar III.

Queen of Sheba said "O my courtiers advise me in this matter of mine and I am not going to decide until you advise me (32). They said we are strong in might and money and valiant too; and are awaiting your commands to comply with and shall discharge our duties as per your wish" (33). She said, "Verily, when Kings enter towns they lay them waste, disregarding the nobles thereof and that is what they (generally) do" (34). Of course, I am sending him a gift and awaiting the reply through messengers (35). When they came to Solomon he said "Are you tempting me with an offer of money? What God has granted me, is much better than what you have; you had better be pleased with your presents" (36). Go back to her and tell them (Queen and her courtiers) "if you do not submit (to me) I shall march against you in forces, and drive you out from your estate in a disgraceful condition" (37). And then he addressed his nobles "who amongst you is ready to bring her throne, before she comes here under submission? (38). One of the wild giants said "I am going to bring it to you before you get up from your throne and I am strong enough to bring it here, being confident (and capable of action)" (39). And he, who had a part of Divine knowledge (Asaf Barquia, Prime Minister) said "I shall bring it within twinkling of an eye". "When Solomon opened his eyes) he saw the throne before himself. He said, "this is my God's mercy; He tests me whether I thank Him or I am ungrateful to Him". He who thanks, gets benefits thereof to himself and he who is ungrateful verily my Providence is independent of him (40). Solomon said, "change the features of the throne and let us see if she recognises it or remains with those who get no guidance" (41). When she came, she was asked, "Is this your throne?" She said, "Certainly it is very much like it, and we came to know of it before, and we now submit (unto you)" (42).

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And the devil (through whose initiation she was worshipping the Sun, leaving God), had stopped her from worship of God; verily she was formerly, one of infidels (42). She was asked to enter the palace when she saw, thought water, was standing still (therein) raised her gown, (to save it from getting wet with water). Then he said, "it is a palace of mirror" (having mirrors under flooring) upon which she said 'O my God I have proved myself disobedient, I now supplicate Thee the Providence of the world along with Solomon (44) Para III.

MORAL:—

How can miracles manifested by Ali be deemed sorcerous, on the face of the facts of this para?

Para IV.

Verily, We sent to a tribe of Samood, his brother Saleh to advise to worship God, when immediately they split up into groups (factions) — (one admitting Saleh's authenticity and other disputing it) (45). Then Saleh said "O! my tribe! why do you hurry up with sins before virtue? and why don't you pray forgiveness from God, so that you may be mercied" (46). They said, "curse be on you and on those with you." Saleh retorted, "curse is going to come from God, rather you are a tribe under test" (47). And there, in the city, were nine persons, sowing seeds of litigation, without any idea of effecting reconciliation (48). They said, "by God, we shall kill Saleh and his family by night and shall deny the charge by saying, we were not present during their destruction and that we are true in our statement" (49). They plotted and We averted their plotting (50). See what has been the fate of the plotters. We destroyed them wholesale (with a shriek of Gabriel (51). And these are the houses, deserted, due to their tyranny. In this, there is a sign (of safety from God)

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for the sect (that understands (Divine Hand is behind their back) (52). We saved those, who were faithful and pious (53). And recall, when Lot said, "O my tribe! you practise vice knowingly (54). What are you passionately approaching men, leaving women aside? rather you are a sinful tribe" (55). They had no reply except saying, "we shall expel Lot and his family from the town, they are boasting of piety" (56). So We saved his family, except the old woman, who was fated to lag (57). And We poured down stones and it was a horrible downpour; for those who were warned (58) Para IV.

MORAL:—Clear.

Say, thank God and be peace on His selected devotees (Prophets), is not God better than those whom they associate with?

CHAPTER XX.

(Proofs of Divine Existence)

Who created Heavens and Earth? Who sends you rain from clouds with which We grow, finely developed gardens and you had no means to grow these trees of gardens? Is anybody with God participating in this? rather "this is a people turning away" from Him (60). Who is it to fix your sojourn on earth and make valleys to run into rivers and make hills and flow gulfs separating two seas? Is anybody participating God in this? rather most do not know (61). Who accepts the prayers of the agonised and wipes off adversities and makes you successor on earth? Is anybody to associate with God? Few take advice (62). Who guides you in darkness and on land and sea? And who sends refreshing winds as a precursor of His mercy? Is anybody associating with Him? Mighty is He, with Whom they participate (63). Who started creation and who shall revert it? And who feeds you

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from heavens and earth? Is any, associating with God? Say, put forth your evidence, if you are true (64). Say, none knows secrets of heavens and earth except God, and they do not know when shall they be raised alive (65). Rather their knowledge of Eternity is limited; nay they are in doubt of it, rather they are blinded about it (66) Para V.

MORAL:—

God in proof of His Being personal indispensable cause puts forward following proofs:

- (1) Cosmological — He having created (under Knowledge and Might) (nothing having emanated from Him thus disproving doctrine of Pantheism); heavens and earth were energised solely by Him), without assistance of a partner or a son, thus dispensing with claims of infidels, Christians, Jews, who maintain Angels to be daughters of God, Jesus and Ezra to be sons of God to look after the Administration of the world. His object of creation is to afford a definite time, within which, to attain Divine proximity, through instruments of Divine Lights with revelation, being made capable, beforehand, He being inaccessible by virtue of His being unlike creation.
- (2) In proof of His further existence, He directs our attention to where human hearts seek relief in distress, when material means, placed at their disposal, fail to function.
- (3) He then points out revealed sources created for human guidance and be no more agnostic.
- (4) He then lays down teleological object of creation and reversion, which is to secure final destination paradise or perdition, depending

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upon belief or unbelief of Him and action through Divine Lights or otherwise. (Eternal hell is for him, who denies foundations of Faith, which are five already enunciated:— (5) When means provided by the Indispensable Cause to proximate Him are forsaken, what right has man, how much able, intellectual, wise and philosophical) be he, to claim Divine proximity? How can he claim even intelligence, wisdom, etc., when these are Divine gifts and have been misused, by being ungrateful to God, for acknowledging His Sovereignty and commands? Divination by means of evil spirits as occultism are illegal and deprecated, except genuine cases duly tested religiously.

Para VI.

And infidels said, what! after, we have been turned into dust and so our forefathers, are we going to be raised alive? (67). Verily so we have been warned and so our forefathers before this. These are the stories of old (68). Say, move on earth and see, what has been the fate of culprits (69). Don't be sorry and constrained at their (argumentative) intrigue (70).

They ask when is thus day going to be, if you are true? (71). Say, shortly, some of it may follow, of which, you are hurrying up (72). And verily your Providence is Gracious to His creatures although most are ungrateful (73). And verily your Providence knows what is secret in their hearts and what they expose (74). And nothing of secret of heavens and earth is but recorded in the manifest plate (75). Verily, this Text describes to Jews on what most of which they differ (76). And verily, this is guidance and mercy to the faithful (77). And verily, your Providence shall judge on His authority between them and He is Almighty and Knowing (78). So you trust in God, you are clearly upon Truth (79). And verily, you can't make the dead hear nor the deaf, even when they are shouted out when they have turned

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their backs (to you) (80). And you are not to guide the blind from misguidance, you can only make him hear who believes in Our Couplets and follows them (81). And when the time for vengeance (Resurrection) shall approach, We shall bring out from them, a pedestrian who shall talk to them and that, in fact, the people were not certain about it (82) Para VI.

RELIGIOUS MORAL:—

After describing the general characteristics of infidels in their disbelief of Dooms Day and who were ridiculing it as stories of old, of which they and their forefathers were threatened, they demanded actual date of it, which is only known to God Who has held it in secrecy; none should insist on it.

SIGNS OF RESURRECTION:—

2. During resurrection, when time for avenging prophet's enemies will come during emergence of Twelfth Light, there shall appear Dajjal, a Jew by caste and sorcerer by profession, born in the afternoon of Wednesday, in time of Prophet, six miles away from Madina, and one eyed and who started talking, having on his forehead, inscribed infidelity. Prophet demanded evidence of his prophecy. Upon which, he demanded for the prophet, his Divine nomination. Prophet cursed him. He has been spared till Resurrection, and will be slain by Jesus. Ali will appear on mount Safa, with Moses' rod, and Solomon's ring, to distinguish infidels from faithful. This will be, when sun will rise from West, and door of penance shall be closed.

Para VII.

The day, We shall raise alive a group from every generation, who had falsified Our signs (i.e. Divine Lights) and will be made to stand (83). (i.e

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a group of faithful and a group of enemies to 'Ahlul Bait' to avenge and this is Resurrection). Until all assemble, when God will address, "you falsified My Messengers, having no knowledge thereof or were you doing anything else? (84). And shall become deserving of punishment, for disobedience when they won't say anything (86). Don't they see We have made nights for rest and days for earning livelihood verily there is a sign for a faithful sect (86). The Day when siren will sound everything in heaven and earth will be in swoon, except whom God wishes (i.e. those attached to Ahlul Bait) and they will come disgraced before Him (87). And you will see mountains, and think they are steady, although they will be moving like clouds. This is Divine Wisdom Who has created everything on hard pan. Verily He is acquainted with your deeds (88). He, who comes, with a virtue (bearing affection to Ahlul Bait) (i.e. having followed Divine Lights) shall have better reward and will be saved from the swoon of the day (89). And he who shall come with enmity (of Ahlul Bait) shall be hurled into hell, being addressed "this is nothing but the result of your deeds (90). It is nothing but I am ordained, I should worship Lord of this House, which is sanctified and for Whom is everything and I am commanded to supplicate Him (91). I am reading out this Text to you! he, who is guided has it to his credit; and he who is misguided, be informed I am a warner (92). And say, praise be to God, shortly shall He show you His signs, when you will recognise them and your Providence is not negligent of your deeds (93) Para VII.

MORAL:—

In this allusion is made to Resurrection and Judgment Day in brief, laying stress on attachment to Ahlul Bait. Compare Jesus in Sh. John 7/63; 9/5; 12/26; 14/15 and 6/47.48.

SURA KISAS (Stories) XXVIII

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

Ta, Sein, Meem (1) (purity of souls of Divine Lovers) (2) (Divine secrecy on sinners and salvation of the obedient) (3) (Divine bounty on fulfilment of human wants). These are the Couplets of the clear Book (2). Of which, We are reading out to you, a true history of Moses and Pharoah for a sect that has faith in them (for consolation) (3). Verily, Pharoah was an overpowering ruler on earth, and had made section of his subjects and weakened one by slaying their sons and, letting alive their daughters; verily he was among the seditious (4). And We intend to oblige the weak on earth, and make them leaders (of religion) and inheritors on earth (5). (This is a prediction for resurrection of Divine Lights) and by reinforcing their might on earth, thus indicating Pharoah, Haman and his forces (their actual estimation in Our eyes) and of which, they were afraid (6). And We revealed unto mother of Moses, to nurse the child, and during danger, let it into the river without fear of his future, and grief (due to separation). Verily, shall We revert it, unto you and make a Prophet of him (on maturity) (7). And family of Pharoah picked it up, (little thinking he would be) their enemy and be a cause of their disaster; verily, Pharoah, Haman and his forces were in the wrong (8). And Pharoah's wife remarked, the child might be a source of pleasure to her and him and that he should not be killed; "shortly we may be benefitted by him, by adopting him as our son" and they were unaware (of Pharoah's destruction at his hands) (9). And Moses' mother was troubled in her mind (under devil's misgivings) and was about to reveal the secret, had We not strengthened her heart, so as to make her steadfast in her faith (10). She said to his sister to follow it (the box) and watch sideways; which was not brought to public notice (11). And We had made unlawful, nursing of Moses by

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the infidels from before; so his sister said (when the child would not suck any wet nurses) "shall I point out a house to nurse the child for you, and who will also be a caretaker of it? (12). Thus, We reverted the child to his mother, so as to cool her eyes and remove her grief, and be certain, that God's promise is true. though most do not believe it (13 Para I.

MORAL:—

God has allegorically represented enemies of Ahlul Bait in Pharoah, Haman and presaged their punishment during resurrection. Mighty Divine Design is to be appreciated in how Moses is being brought up at Pharoah's.

Para II.

When Moses attained maturity (33 years of age) and became quite fit (to receive prophetship) he was endowed on Law and Divine knowledge and thus We reward the obliging (14). And he entered Egypt, when people were unaware (of him) and he found two men fighting — one his follower and the other adversary. His follower complained to Moses, against his adversary, upon which Moses gave a blow, resulting in his death, and remarked "this quarrel is the result of following the devil," verily he is an open enemy (15). And then Moses prayed to God "I brought myself to an undesirable place, pray forgive me" and God forgave him, verily He is Forgiving and Merciful (16) and Moses said "O my Providence for the bounty of knowledge, that Thou hast endowed on me, I shall never let me side with the culprit (17). When the next day broke, he was walking fearfully in hope; when the same follower asked for help, upon which Moses said "you are openly a mischievous chan" (18). So when he found that Moses was about to beat him, he told Moses "do you want to kill me, as you killed a man yesterday"

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do you mean to act, like a tyrant and have no intention to reconcile?" (secret of Moses' action was thus divulged) (19). And thus came a man running from a distant end of the street and said "O, Moses; the officers have decided to kill you, get away from here and I am your well-wisher" (20). And Moses ran fearfully in hope (of Divine Rescue) looking here and there praying to God to save him from the tyrants (21) Para II.

MORAL:—

From this it appears importance of "Taqiya" which goes to safeguard the life of Immaculates who get entrapped in saving sinful followers against dead enemies of God. A man known as "Momin-e-Ale Pheraon" six hundred years old acting on this principle of "Taqiya" saved Moses' life by timely information.

Para III.

So when Moses directed himself to Midian, he said to himself "my God shall lead me to right path" (22). When he arrived at the village well, he found a group of people feeding their animals with water and found two of girls standing aloof holding up their sheep, preventing themselves from mixing up with the crowd. So he addressed them "what about you? They said "we cannot feed our goats until the crowd disperses and our father is aged (23). So he fed their sheep with water, and took himself aside under the shade of a tree, praying to God "whatever bounty hast Thou reserved for me I beg of Thy gift" (24). When one of those two girls approached him bashfully saying "my father wants to reward you for your labour of feeding our animals with water. "so when he came to Shoeb, he related his past history; when he (Shoeb) said "be not afraid any more. you are safe against tyrannical hands" (25). When

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one of them (2 daughters) said "O father, engage him on a stipend for verily, he is strong and faithful thus, deserving of employment" (26). Shoeb said "I intend to marry one of my daughters to you, on condition of your serving me eight years; and if you complete ten, all the better; although I don't force you". (Moses said,) God willing, you will find me among the virtuous (fulfilling the contract) (27). Then he said, this is a closed contract between us two, on any period I fulfil there will be no pressure on me, and God is a witness to our (verbal) contract (28) Para III.

MORAL:—

Divine design needs appreciation how Moses is born, cherished, and married and gets prophetship. The entire life history of Moses is chivalrous. His behaviour is to be kept in mind by men for trial of like nature, with followers of Mohamad in Islam. Object of historicising previous prophets and their followers is confirming human character being like minded.

Para IV.

When Moses completed his stipulated period, he started with his wife (Sufera) when he saw fire, from Mount Sinai. He told his wife to halt there, "verily I have seen fire, whence I can bring news or burning charcoal with which you can warm yourself (as it is extremely cold tonight) (29). And when he reached the place, he was shouted out from right side of the valley of the sacred Mount Sinai, from burning bush "O, ye Moses! I am God the Providence of the worlds" (30). And you had better cast down your rod; when he saw it moving like a living serpent, turned his back and took to heels, without looking behind; when he was shouted again, by Divine call "O Moses, come, don't get terrified; you are

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among the guarded (from the serpent and else) (31). "Take out your hand from your pocket, shining, without any disease, and shrug your shoulders to remove your fright, and these two are miracles from your Providence, for Pharoah, and his nobles, verily they are a disobedient tribe" (32). When Moses said, O my Providence, I have killed a man and I fear, I shall be killed (in turn) (33). And my brother Aroon is more fluent than I, send him with me to assist to testify me as I fear I shall be falsified otherwise (34). God said, "shortly shall I strengthen your shoulder with your brother, granting you a miracle, on account of which, they won't approach you two and your followers (too) shall succeed with our miracles" (35). When Moses came to them with Our open miracles, they said "this is nothing but magic (libelling God); and we have never heard about it from our preceding forefathers" (36). Moses said, "my God knows, that I have come with guidance from Him, and He knows who is fated for (Paradise in) Eternity; and the disobedient will not be spared" (37). Pharoah said, "O my nobles, I have not known any other God, except myself; so you kindle fire, "O ye Haman! to bake bricks and make up (lofty tower) to ascend to meet Moses' God, verily I believe him to be of the liars" (38). Thus he and they (his forces) prided without rhyme and reason and thought they would not revert to Us (39). So We seized him and his forces and drowned them into the sea. See what has been the fate of the disobedient (40). And We have made them leaders inviting to Hell; and on Reckoning Day, they will not be helped (41). And We have deprecated curse on them in this world and on Day of Judgment, shall they be among the (worst sufferers) (42) Para IV.

RELIGIOUS MORAL:—

- .. (34) Similarly Prophet Mohmad (be peace on him) prayed to God, to grant him Ali's assistance

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in propagating Islam. (Vide Para II Taha). Ali was to Mohmad what Aaron to Moses. This is the advantage of historising in Quran by the Sublime Almighty.

- (41) Pharoah claimed to be God, falsified Moses as a magician and is condemned to hell. Similarly, those, who assumed Khilafat, falsifying Prophet Mohmad in his nomination of Ali, as a Divine Light, under Divine command and his immaculate family Hassan and Husain, who were declared to be Lords of Paradise were overlooked by the tyrants of their age shall be treated.

Para V.

Verily We gave Moses a Text, after having destroyed preceding generation (clearly) testifying to man as guidance and mercy so that they may take an advice (43). And you (O Prophet) were not to the West (or near Mount Sinai) when We decided Moses' affairs nor did you witness it (44). But We created generations and a long period intervened between them, and you were not stopping with men of Midian, when you could reach out to them, Our Text but We were to send in you a Messenger (41). And you were not on Mount Sinai, when We shouted out to Moses, (knowledge thereof is) a mercy from your Providence, to warn the generation to whom they (Warners) had not come so far, so that they may take advice (46). Lest, when calamity befall them on account of their own misdeeds, they may say "O, Providence! why didst Thou not send us Projects, we would have followed them and become faithful" (47). And when Truth (in person of prophet) came to them from Us, they said "why are you not given miracles, like those of Moses"? Did they not refuse the Text given to Moses before you? They said "these two are open magicians and refused to accept

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each of them entirely (as Divine Messenger) (48). Say "bring a Book from God better in guidance than (Thorah and Quran) (they have received) so that I shall follow it "if you are true" (49). And if they don't answer you, then know, they are passionate, (in their actions) and who can be more misguided, than one who follows one's passion without guidance from God? and verily God does not guide a disobedient community (50). Para V.

MORAL:—

Self-evident.

Para VI.

And We have maintained a continuous succession of Divine Lights, as guides, to take advice for their guidance from them, till 12th Divine Light (51). Those, whom (i.e. Jewish and Christian scribes) We have given (the knowledge of) the Text believe in it (Quran) (e.g., Abyssinian Christian King), primarily Divine Light (52). And when (Our) Couplets are being read out to them, they say "we have embraced faith in the Text (Quran)". It is a genuine revelation from our Providence, and verily we are supplicant to (the text) (53). Those are the persons, who shall be doubly rewarded for their patience in having substituted the ills (done to them) by virtues and in having spent, out of what We have provided, in name of God (54). When they hear nonsense (e.g. musical entertainments) they turn away their faces, saying "to us is the reward of our actions and likewise to you for your acts; peace be on you, we are not fond of ignorant society" (55). Verily, you can't guide whom you like; rather God guides whom He likes; and He is acquainted with those capable of being guided (56). And they say "if we follow you, we shall be swept away from earth." What! have We not made holy sanctuary, safe against invasions of infidels? providing it with provisions from earth; but most don't know it (57). And how many, have We destroyed of

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the cities which were (vainly) prosperous? These houses have not since flourished except few, and We are the final inheritors of all (58). And your Providence is not going to destroy until He raises a Prophet amongst them, who reads out to them Our (Divine) Commandments; and We shall never destroy any city except, when the residents thereof become disobedient (59). And whatever We have given you is the transitory property of this world, and which is its decoration, (liable to decay) and what is with God, is far better and permanent. Can't you understand so much? (60) Para VI.

MORAL:—

World cannot go on without Divine Light; and without knowing the Divine Light no human action will be appreciated by God. That Divine Lights should be immaculate and Divine-nominated are preliminary conditions to guidance. It is possible, he may, under Divine Commands, shut himself out from the public to meet Divine Wisdom. For that simple reason his existence cannot be ignored. In his absence he makes sufficient arrangements to keep guidance going on; until such time God commands His emergence, to restore peace he has to remain concealed, as in the present case of the 12th Divine Light.

For fear of losing worldly ambitious grades, people do not subject themselves to religious discipline and this is shortsightedness.

Couplet (56) refers to "Ali Talib", (Ali's father) who had masked his faith and helped the Prophet, in his mission. His case is alike "Seven Sleepers of the Cave"; secretly co-operating when Mecca was entirely under pagan worship.

The succeeding Couplet gives the trend of the general public then.

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Para VII.

What! Is he, whom, We have promised (Eternal Bliss) and it is good and sure to be fulfilled is alike one whom We have granted of worldly property? And for which, he will be presented before God to render account on the Day of Judgment? (61). When they will be called upon (at the instance of God) to produce their associates (with Me) (62). And they, on whom, Our punishment will be justified, will cry out O! our Providence "these are the persons, whom, we misguided, as we ourselves were misguided. The misguided leaders will say "we seek separation from them and are come to Thee". They were not really worshipping Us but were slave to their passion, in gaining world (63). And they will be asked to call out their associates, upon which, they will call them; and they won't reply them; and when they shall see the punishment they will wish, would! they had been rightly guided (64). And, on that day, (a) regarding Prophet, they will be asked, how they replied to his invitation (to God) (65). And on that day, they won't be able to reply and will not be able to question one another (66). But, he, of course, who did penance, embraced faith, and acted virtuously, it is likely (certainly being God's promise) he will attain salvation (67). And your Providence creates what He likes and chooses a Prophet whom, He likes; others have no hand in it; pure is He, from what they associate others with Him (68). And your Providence

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65. (a) In grave, re. Divine Lights, the dead being enlivened, will be asked, by angels, how they responded to his call. Faithful recognising will answer well and be blessed and infidels will fail and be overpowered by a misguiding devil; besides serpents and scorpions shall sting them there. Thus there is individual responsibility on every soul and no collective responsibility will serve any purpose.

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knows what you hide in your heart and expose (69) and it is He, God and there is none except Him. And for Him alone is praise both in this world and Eternity! His will be done; to Him shall you all revert (70). Say, will you note, if He continues the night till day of judgement, is there any of you who can bring day (light) instead; don't you listen (carefully) (71). Say, do you note if God continues the day, till Day of Judgment, which God except Him, can bring night for you to rest; don't you understand it? (72). And out of His grace, He made (alternately) night and day, so that you may take rest (during night) and work for living (during day); out of His grace and be grateful to Him (73). And, on the day of Judgment, they will be called upon to produce their associates of whose intercession, they were sure on their behalf (74). And We shall produce for every generation, a witness in Divine Light of his age and shall ask them to produce proofs of their following their own religion (against his invitation) and when they will realise the truth is with God and what false charges they were adducing shall all disappear (75) Para VII.

MORAL:—

Except (true) Islam all other religions will suffer.

Para VIII.

Verily, Karun was a member of Moses' community; then he transgressed, and We had given him so much of wealth, that the keys of his treasures were difficult to be carried by a group of strong men. When his sect told him not to strut (in vain glory) about it, as God does not like the vain (76). Obey and seek eternity with what God has endowed on you, and don't forget your share (of health, wealth, time, energy, all (being Divine Deposit) to be de-

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voted to God) in the world; and oblige others, as God has obliged you; and don't fan sedition (on earth) verily God does not like the seditious (77). He said "what is granted to me is due to my own knowledge"; what! did he not know, verily God destroyed many a generation before him; who were stronger than him; both in might and main? and the culprits will not be questioned about their sins (they will be hurled right into hell) (78). And so he started, coming out in public, amongst his sect, with (affected) pomp and dignity. Those who were worldly people, wished God had given them alike Karoon. Verily he was very lucky (79). And those (of Moses' adherents) who were given (Divine) knowledge, said, "you be damned" those, who embraced faith and acted virtuously, have got much greater Divine reward and this fact is not appreciated, except, by the (few) patient (faithful) (80). Then We buried Karoon and his wealth and his treasures into the earth and he had none of his group, to help him against God nor could he save himself (81). And those who had wished themselves to be alike, (Karoon) said "it is only God, Who expands provision on His creatures, as He likes and contracts on whom He chooses; had not God obliged us (by keeping our provisions contracted) we would have been likewise buried. Alas! only the infidels cannot find shelter (82) Para VIII.

MORAL:—

This is a very clear proof of God's, condemning vanity caused in wealth; unless the wealthy reserve to self only so much as is quite essential for self, and spend the rest in name of God on mutual relation, there is no hope of their salvation: although few appreciate. What a bar are these riches, keeping them away from Divine Remembrances, Divine Knowledge and turning them to be hypocrites — granting they are in constant touch with the Learned, they cannot escape self conceitedness, due to inescapable

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vanity. This is Divine Philosophy, in maintaining faithful in poor condition, in this world, for which, they should be grateful to Him. They should bear in view, dignity of "Labour", as Divine Lights have themselves manifested and shed prejudice against it, especially amongst educated classes, giving essential consideration to their position. To develop spiritual, intellectual and material phase of life, remembering labour is not in itself an end but a means to achieve Eternity, which is lasting wealth, aided by abstinence, by sacrificing present comforts for future State. The dignity of labour in spiritual phase of life is on (1) Prayers, (2) Fast, (3) Pilgrimage, etc., and is so much estimated, that "if prayers are admitted" rest of virtues shall be considered, else they will be rejected. Again fast is compensated by "God" none else can do. If pilgrimage avoided, with a view, not to sacrificing comforts of life, or incurring inconvenience of journey, no matter, if one offers instead, mountainful of gold, it will not be accepted. Thus self-sacrifice and abstinence of present pleasures, with a view to be wealthy in future State are sure means of salvation, against Eternal punishment (Vide Surah 61, Couplets 10-11 (The Ranks) having faith in God and Divine Lights. To develop this dignity of labour keep in touch with traditions, promising wealth in future State for performance of prayers, observance of fast, pilgrimage (obligatory and auxiliary) especially during months of Rajab Shaban and Holy Month of Ramzan — reading of Quran (described in Appendix B).

Para IX.

House of Eternity, We have reserved for those, who do not want to be (vainly) proud and seditious on earth; rather Eternity is for the pious (83). He who comes bearing love for Prophet's Ahlul-Bait (family—immaculate), for him is better reward and he who comes otherwise (bearing grudge to Divine

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Light Immaculate) shall be paid back in his coin (84). Verily He, Who has revealed unto you Text (for transmission) shall raise you during (Rajat i.e. Resurrection to avenge) in due dispense of justice; say my Providence knows who is on guidance and who is suffering under open misguidance (85). You did not expect revelation of the Book, but it was mercy from Providence, so, side not with infidels (86). Lest they may turn you away from Divine Commands, after revelation having come to you; (this refers to the faithful and not the prophet); and be not among the associators (87). And don't associate any with God; there is no other God but He; everything is destructible, except His Kingdom (the source that brought to recognize Him) for Him is final judgment to Whom shall you revert (88) Para IX. This source is "Islam", declared by "Divine Lights" who have been "Divine Taught", the rest being Paganism.

MORAL:—

It is distinctly laid down, "Eternity is Home for the righteous" and their characteristics have been variously pointed out from time to time by God, viz., (1) Implicit faith in God; (2) in Divine Light; (3) bearing intense love to Prophet's Immaculate Family; (4) naturally this means hatred to the enemies of God, Prophet and his Immaculate Family; (5) belief in future life; (6) preparation for it; (7) under self-sacrifice of life, property and honour; (8) realisation of Divine Justice being fulfilled; (9) this brings about penance for evil deeds; (10) ever remembrance of Divine gifts causes thanksgiving.

SURA UNKABOOTH (THE SPIDER) XXIX.

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

Alif Lam Meem (1). Do the people think that they would be let scot-free, on simply stating they have embraced Faith without being put to trial (Result of trial of Prophet's companions after his demise unveiled the curtain of their apostacy, thus wasting their deeds and nullifying their claims to future State). Verily have We tested men before them, and shall God test them too as to who is true and who is false in his claim (3). Do they, who continuously transgress, think they shall supersede Us (escape God's punishment)? evil is their sense leading to this issue (4). He who is sure to meet God, for verily, the Day of Reckoning is going to come, (shall prepare for it); and He is Hearing and Knowing (5). He, who strives under self-denial, does it to his credit, and God is independent of all (being Self-Sufficient) (6). Those, who have embraced Faith and acted righteously shall see, We reduce his sins (by virtue of his faith in entertaining Divine Lights) and reward him for his virtuous deeds (7). And We commanded man to oblige his parents; and "if they (parents) force you to associate any with Me, without having knowledge, don't obey them, as, to Me, shall you revert, when I shall advise you of your deeds" (8). And to them, who behaved and acted righteously, certainly shall We admit among the righteous (9). And amongst them are those who say, they have believed in God and when they are tried on behalf of God they complain, as though, they have received a punishment from God; and when any Divine help comes, they say they are with you; does not God know what is secreted in the hearts of the people of the world (10). Verily, shall God know who are faithful; and who are hypocrites (11). And the infidels told the faithful to follow them, they would bear their sins; but they are not going to bear any more; they are liars (12). Beware

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of their false statements, you will not be absolved of your responsibility of following the misguided). They would rather carry their own sins and sins of misguiding others and shall be questioned on the Day of Judgment, how they were falsifying (13) Para I.

MORAL:—

On revelation of this, Prophet said "my followers shall be certainly tried after me, to distinguish the faithful from otherwise; and as revelation will cease, sword will remain behind, till Day of Judgment. This prophecy, we have been witnessing till today true adherents of Divine Lights, owing to their disagreement with their enemies, have been continuously in communal affray — Compare Tragedy of Karbala. Those who do not interest themselves in either party, to preserve their worldly status, at the cost of religion shall suffer the most; because when you don't appear for examination you have no qualifications for admission, to Paradise. These are hypocrites, viz. Muslims in name.

Para II.

Verily, We sent Noah to his community, with whom he stayed for 950 years. and finally deluge overtook them for their disobedience (14). And We saved Noah with his companions in Ark, making in them an example for the world (15). Recall, when Abraham told his tribe to worship God and fear Him alone; as it is good for them if they understand (16). Verily, you are not doing anything but worshipping idols, barring God, and fabricating falsehood yourself; verily those whom you worship, besides God, have no power to provide you; therefore seek provision from God, worship Him and be grateful unto Him, as you have to revert unto Him (17). And if they have falsified you, (O Prophet,) prior to you, previous generations have falsified their (respective)

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Prophets. (Then know) for Prophet is nothing but to transmit an open message (18). Have they not noticed, how God does start creation? (of vegetation, which fades later, and is being re-enlivened); (so shall it be with you after death). Verily, it is easy for God to do so (19). Tell them to move about and contemplate how variably God started human creation in (form, creed and colour) then shall God similarly bring it back to life after death, verily God is Omnipotent (20). He punishes whom He likes, and mercifies whom He chooses; and to Him shall you revert (21). Neither any of earth or any of heaven shall reduce God; and he shall not find, barring God, any to sympathise with or assist him (22) Para II.

MORAL:—

God in proof of His raising the dead quotes enlivening of creation after its extinction. Also He cites various coloured creation, on surface of the earth without any model, He started, so shall He similarly raise them, alive to account for their deeds.

Para III.

Those who denied God's commands and deny facing Him (on Day of Judgment) shall be despondant of His mercy, and for them is intense punishment (23). (Abraham's) tribe had no other answer for him except, to slay him or burn him; so God saved him from fire, verily, in this there are signs for the faithful (24). He (Abraham) said, it is nothing but you have taken a fancy to idol worship (to follow the passionate leaders) so as to serve your mutual interest in courting worldly pleasures; when on Day of Judgment they will deny fealty to one another and curse one another; your destination is hell, with none to help you (25). Of course, Lot believed in him (Abraham) and Abraham said "I am going to flee to my Providence, (renouncing every worldly

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connection) Who is Mighty and Wise (26). And We endowed upon Issac and Jacob, entrusting Prophethood in his family, and endowing Text and rewarding him in the world; for verily, shall he be among the righteous, in Eternity (27). And call to mind, when Lot told his tribe, "you are committing vice of a nature, not preceded by any in the world" (28). What! are you going to men, barring women; stopping wayfarers (with evil intentions) and practising all evil, in your company. He had no reply from his tribe, except saying "call in Divine wrath, if you are true" (29). When Lot prayed "O my Providence help me against my seditious tribe" (30) Para III.

MORAL:—

Falsifying a prophet brings about Divine Wrath.

Para IV.

When Our Prophets (Angels) came to Abraham with tidings, they said "we are going to destroy people of this village, as they are disobedient" (31). Abraham said "there is Lot amongst them". They said, "we know all, who are there in"; "we are going to save him and his family," except his wife, who is going to be among the lags (32). When Our prophets (Angels) came to Lot, he was constrained and felt himself helpless to save them; they said, "don't fear and be not sorry"; "we are going to save you and your children, except your wife, who is going to be among the lags (33). Verily, we are going to cast from heaven, on this village, Divine wrath for their disobedience (34). We, of course, have left a clear sign (in them) for the sensible people (35). We sent to the people of Midian, their brother Shoaib, who said "O my sect! worship God, and fear the Day of Judgment (interpolating) and don't move about fanning sedition" (36). They falsified him and (earthquaked) as a shriek in Divine wrath; overtook them

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and they remained dead, where they were (37). And the tribes of Aad and Samood were destroyed; We pointed out to you their homes, and the devil had barred them from right path, by eulogising their acts in their eyes; although they were conscious of their evil deeds (38). And so to Karoon, and Pharoah, and Haman; verily came to them Moses, with miracles, they were arrogant on earth and they could not reduce Us (39). We seized them all; some, by pelting stones on them; others, under quake shriek; and burying some underneath; drowning others into the sea; and We have not been tyrant, but they have been tyrannizing themselves (4). Their worshipping besides God, was alike seeking refuge in a spider's web, (which spins one) and spider's web verily is the weakest thing (in the world). Would! they had known it (41). Verily, God knows whom they worship, besides Him; He is Mighty and Wise (42). And these instances which We put for man, but none, except the learned know (43). God created Heavens and Earth with a true motive; verily in this there are signs for the faithful (44) Para IV.

MORAL:—

- (1) The last Para distinctly points out love for worldly pleasures, in any form is destructive, ultimately to individual interest; whether the scientist claims comfort to live in peace, carrying out his researches; or a politician desires welfare state with folk dances alluring the public to propagating peace through length and breadth of the earth or an industrialist claims property by universal employment, thus eulogising his mentally misguided own actions, under devil's deception, renders himself culpable before Divinity on Reckoning Day, for not having submitted to His religious discipline indicated and followed by Divine Lights.

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- (2) Co-ordinate co-operation is nothing but seeking a refuge, in a spider's web of socialist democracy, against Theocracy. They are unaware of life beyond death, where collective security disappears against individual responsibility to Divinity on reversion. Nor any attempt at crushing by Hydrogen bombs each other, such as democracy versus communism, is anything but devil's intrigue, against man and God. How can such acts be conceived under Divine approval, when the very Creator, Who is indispensable to man is discarded? When God, to establish His Theocracy, has enforced on man, to present himself five times a day praying forgiveness for his sins and praying provision for self, through His Divine Light. Any constitution, irrespective of these two is unacceptable under any circumstances, to be a true Muslim, whose faith in Glorious Quran assures him, Islam revealed unto universal Prophet prevails over all religions to displeasure of Associators, who by tampering with previous (their own) revelations have placed themselves so awkwardly. Even present peace movements, by the Republic or the Socialist or inbetween are not going to relieve any of his individual responsibility to God. He distinctly maintains, everything in Heavens and Earth and in between is His. So is administration thereof. He has no partner to share His administration, except His legal Divine Lights, who simply comply with His Commands and do nothing of their own will.

CHAPTER XXI

Read out (to them) what We revealed to you of the Text, and be steady at prayers; verily prayers

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if discharged (with conditions) prevent moral sins, e.g., fornication and religious vices such as association and sins of like nature, whereas Divine remembrance is the greatest (desideration); and God knows what you do. (It is greatest because it will save you every moment you remember God, against getting into devil's scrapes) (45). Don't litigate with men or revealed religions, except, most politely; but forsake those who are tyrants among them and are not amenable to polite reasoning; and tell them, we have believed in what is revealed to us and to what is revealed to you (Bible, etc.); and our and your God is One; and we supplicate Him (46). And thus, We revealed to you the Text; those, who are given the knowledge thereof, believe in it; and some among them believe too; and none litigates Our Commands, except infidels (47). Although you had not been reading my Text before this, nor recording anything with your right hand; in which case, these obstinate natured would suspect you (to be an impostor). (And libel you) (48). Rather, these are open Couplets, recorded in the hearts of the Learned Divine Lights (who have been initiated by God, before being sent on earth) and none disputes Our Couplets, except the disobedient (49). And they say, why are not miracles sent to him from his Providence? Say their exposition is only under Divine control and I am only an open warner (50). Is it not sufficient for them that I have verily revealed unto you the Text which you read out to them, and verify in it, is mercy, forgiveness and advice (to do penance for sins) to the faithful (51) Para V.

MORAL:—

Prayers, if performed with conditions, prevent moral and religious vices, as no contract is valid without fulfilment of its obligations, so are prayers, liable to rejection in acceptance.

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These are:— (1) Purity of intentions to discharge duty to (a) God, (b) self and (c) others; object of prayers being to attain proximity of Divinity, Who is "All Pure". Purity of intentions to proximate Divinity requires first (1) knowledge of His Unity, sole sovereignty, as sole Providence of creation. (2) His attributes, (3) His likes and dislikes (4) His object of creation, etc., and this knowledge can only be obtained through His authorised Divine Lights, who shall warn on maintenance of purity of body and soul, by rendering self pious, dutiful, polite and maintaining justice, before prayers, Divine remembrance outside prayer time will keep you alert of devil's deceptions, thus maintaining you just and dutiful. Avoid fruitless discussiion, on religious matters, unless with one, who is serious, on seeking religious truth; with whom, with politeness, discuss on points, you find him weak therein, suggesting means to rectify and rise in piety.

Para VI.

Say God is sufficient to testify between me and you. He knows what is in heaven and earth. Those who believe in false leaders, denying God, shall be the sufferers (52). They are hurrying you up with punishment; had not the day of reckoning been fixed up, punishment would have come suddenly, they being unaware (53). They are hurrying you (to bring) up punishment; verily hell has got round infidels (54). On the day it will envelop them from top to bottom and they will be addressed by God "savour result of your deeds" (55). O! my faithful creatures, "My land is vast; keep on praying to Me alone" (56). Everybody shall savour death when he shall revert unto Us (57). Those who have embraced faith and acted righteously, We shall land in lofty paradises below which flow streams wherein shall they permanently reside; a fine reward for doers (58), who have patience and trusted their Providence (59). And how many

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creepers, you see not carrying their provision; but God provides them as He does you; (let not anxiety thereof, bar you from worshipping Him). He is Hearing and Knowing (60). If you ask them "who created Heavens and earth, and set the sun and the moon revolving?" they will certainly say "God"; then, where are they (in vain) wandering about? (61). God expands provision on His creatures on whom He likes and contracts otherwise, verily He is Omniscient (62). If you ask them, who sends from clouds rains by which the earth enlivens after decay? they will certainly say "God"; say thank God; although most do not understand (63) Para VI.

MORAL:—

Followers of Non-Divine Lights are condemned. They are being remunerated for their immediate labour, having no share in future state, except hell. Do not be vexed about livelihood; depend on Providence of the Universe, seek where you are at liberty to pray to Him, as desired by Him.

Para VII.

And this world is nothing but "play and gossip", leading to hell whereas home of Eternity is everlasting. Would! they had known (64). When they get on board the ship, they cry unto Him sincerely; and when We land them safely, they begin to associate (65). By denying My bounties, so let them enjoy; they will shortly find out (66). Have they not noticed, We have made Holy Sanctuary (at Mecca) impregnable; and its surroundings are subject to plunder. Are they going to believe in falsity denying Divine bounties? (67). And who can be greater disobedient than one who libels God, and falsifies Truth when it comes to Him? is not hell a suitable abode for infidels? (68). And those who shall strive (sincerely and diligently as needed) in seeking Me, verily shall We guide on Our Right Path; and verily God is with the righteous (69) Para VII.

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MORAL:—

- (1) **World:—**The world is made up, for the most part of fools and knaves, both irreconcilable to "Truth"; first being slaves to a blind credulity (bigotry) the last, too jealous of that power, they have usurped over folly and ignorance of others which the establishment of the empire of reason would destroy (in resurrection).
- (2) Contact with the world either breaks or hardens the heart; (hence be disinterested in worldly affairs).
- (3) The life of the mere votary of the world is, of all others, the most uncomfortable; for that which is his god, does not always favour him; and that which should be, never.
- (4) To understand the world is wiser than condemn it. To study the world is better than to shun it. To use the world (to eternal end) is nobler than to abuse it.
- (5) Buying, possessing, accumulating (for future State) merely with a view to secure Divine Will is not worldliness but to do it for the love of world is bad.
- (6) Never forget to thank God for His countless bounties by acting in Godly ways in all walks of life. Get attached to Divine refuge, in preference to be far away from Him.
- (7) Of all duties, love for truth with faith and constancy in it ranks first and highest. To serve God and love Truth, are one and the same, i.e., why it is said "Peace if possible, but Truth, at any rate, cf. "Lives of Ali and Hussain".

SURA THE ROMANS XXX.

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

Cryptadia Aleef,-Lam-Meem (1). The Romans were defeated (in 614 A.D. by the Persians) (2). On the battle field and within a short period shall they win (3). within 8 years). Divine Law had been in force; and shall ever remain, when it will please the faithful (4) with Divine assistance. He helps, whom He likes; and He is Mighty and Merciful (5). This is Divine promise, which He shall not contradict; though most do not understand (6). They understand the apparent affairs of the worldly (economics) and are ignorant of eternal affairs (which contribute to wealth of future State) (7). Did they not think in themselves (by referring to text) God has not created heavens and earth and things in between in vain; rather with a definite purpose; and for a fixed period (this is the test of the world); and verily most deny meeting their God (8). Have they not travelled and seen what has been the fate of people before them who were mightier in power, had fertilised soils, flourished romantically (civilization of their own making); to most of whom came prophets, with miracles; and God does not tyrannise any; but they tyrannise themselves (9). Then the end of those, who had been committing evil, had been evil for having falsified Divine Commands and ridiculed them (10) (by moving in vicious circle) Para I.

MORAL:—

- (1) In June 614 A.D. Jerusalem was taken by Persians. Whole of the Christian world was horrified. Holy "life-giving-cross of Christ" was taken away till 622, when Heraclius was able to take the field, against Persians. This is a miracle of Quran, presaging events before their occurrence. This is also the period of the battle of Badar.

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- (2) Few worldly people realise the object of creation, being taken up in worldly affairs. They cannot devote few hours, for life beyond death, which is of permanent nature. Would they had relied with confidence, having belief in future State, which is the appetite of reason. This is the world of seeds, of causes, and of tendency; the other is the world of harvest and results and of perfected and eternal consequences. The most momentous concern of man is that stage, which he shall enter upon, after this short and transitory life has ended; and in proportion as eternity is of greater importance than time, so ought men to be solicitous, upon what grounds, their expectations with regard to that durable State are built and on what assurances, their hopes and fears stand.
- (3) Tyrants and oppressors when living are terrors to mankind; but when dead, they are the object of general contempt and scorn. For instance, the death of Nero was celebrated by the Romans with bonfires. Also deaths of Yazeed, Umar Saad, etc., are similarly celebrated by the Muslims, till todate.
- (4) Sin is first pleasing, then it grows easy; then delightful, then frequent, then habitual, then confirmed, then the man is impenitent, then he is obstinate, then he is resolved never to repent and thus he is ruined ultimately, being turned into an apostate.
- (5) When chaos and insecurity end, attempt at restoring social order by promoting cultural creation, viz., economic, political, organizational and moral, without guarding its impedance is made. Result has been rise and fall of civilization (of our own making). Is India, amidst

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countrywide floods, marching successfully to civilisation? Find out its causes, so often repeated here.

- (6) It is only bread of heaven and water of life (piety) that can so satisfy that we shall hunger and thirst no more.

Para II.

God starts with creation, shall re-enliven it when you all will revert unto Him (11). And on Reckoning Day, the culprits will stand disappointed (12). They won't have any among their accomplices to intercede on their behalf; rather they would themselves deny them (13). And on Judgment Day, the gathering will part (one for paradise and other for perdition) (14). And those, who embraced faith and acted righteously, shall be honoured in Paradise (15). And those who denied Us, falsified Our Couplets, and disbelieved facing Us in Eternity, shall be brought to bear punishment of Hell (16). So you pray to God, in night and morning (These are 3 prayer times) (17) as also prayers are due to Him, in Heavens Earth, towards evening and noon (these are remaining 2 times) (18). He brings out the living from the dead and vice versa (i.e., the faithful from faithless and vice versa) and enlivens the earth, after its decay; and similarly shall you be raised alive (after death) (19) Para II.

MORAL:—

Five times, daily prayers are summed up in 17th and 18th Couplets. The righteous shall be admitted in paradise and culprits in perdition.

Para III.

And of his signs, is creation of you (as man), from earth; then like men, you are widely spread (20). And of His signs, is creation of your wife from you; to exhilarate you and it is He who created love and sympathy between you; verily in this, are signs

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for the contemplative (21). And of His signs are, creation of heavens and earth; difference in your language and your colour; verily in this are signs for the learned (22). And of His signs, is your sleep in night and awakening in day, to earn livelihood out of His grace; verily in this are signs, for those who listen to it (23). And of His signs, are indication of lightening to warn you, and create hope and down pour of rains from clouds; with which the soil vegetates after decay; verily in this are signs, for the sensible (24). And of His Signs, is stability of sky and earth at His Commands; and when He will call you at a single trumpet call, you will suddenly emerge out of grave (25). Everything in heavens and earth supplicates Him (but man granted provisional personal free-will). It is He, Who creates and re-energizes, which is an easy task for Him; and for Him are the glorious instances in Heavens and Earth and He is Mighty and Wise (27) Para III.

MORAL:—

(1) Every day is a little life and our whole life is but a day repeated. Therefore, live, as if, it would be last, doing virtuous deeds and procrastinating evil.

Para IV.

God has exemplified (His case of derogating Association) for you from your own self; is it possible for you to make a partner of your own (concern) in your slaves and in your provision? although you are on the same level (as a creature), you would not like, lest he may put you to loss, (being incapable and disqualified). Thus We clearly describe Couplets for the sensible (28). (How can God tolerate His Representative of your own choice? who, unlike Him, has natural attributes except a Divine Light, who is initiated and thus acts as per His dictates). Rather the disobedient followed their passionate selections

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without knowledge (so as to guide them) whom God deprives, who shall guide? They shall not get any help (29). You better direct yourself to the Right Way (which is straight-forward). It is natural religion (Islam) (proving by following Divine Lights, in cult there is only One Creator) (in attributes, actions, commands and refrain); on which, He has created His creation, wherein there can be no change, this is a straight-forward faith; though most do not (by following passion) understand it (30). Direct yourself to it, fear Him, keep steady at prayers and do not be among the associators (developing creative mind) under varying avocations, by breaking away from His bond of religion (in His Entity, attributes, actions or cult) (31). Be not of those, who cut asunder their faith, and broke up themselves into groups, each one being pleased with his own tenet; (adopting a guide to suit his worldly taste) in a Dictator, constitutional monarch, Republican President, Communistic leaders (32). When calamity approaches man, he cries unto his Providence in distress, directing (sincerely) himself to Him; and when We savour him of Our mercy, a group of them starts associating others with Him (33). Let them deny Our bounties by (associating others) and let them enjoy; shortly, you will come to know, whither they are (drifting) (34). Have We revealed to them any evidence, on the authority of which, they associate? (35). When We savour them of Our mercy, they get exulted; and when We savour them of punishment (by floods, famine, earthquake, etc.) due to their deeds (in the past) they get despondent (36). Have they not noticed, God of course expands provision on whom He likes, and contracts otherwise? verily in this, are signs for a faithful community (37). Give relations their shares and the poor and the wayfarers. This is good for those, who seek Divine Will; and they alone shall attain entire salvation (38). It does not increase before God, what you lend (to meet immediate needs) by demanding interest from the

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faithful (on your capital) but what you give in tithe, to win Divine Will, verily that increases its value (39) (a). God created you and provided you and then will put you to death and will enliven you again. Can any associate of yours do that? Pure and Glorious is He, from those, whom they associate Him with Him (40) Para IV.

MORAL:—

All revealed religions, through their authorised Divine Lights were in nature Islamic, i.e., resigning to Divine Will and true in their origin having come from Truth from God The Almighty following of which assured salvation. When however they were tampered with or misconstrued by adversaries of the then Divine Lights, to serve their worldly ends, they had to be amended by subsequent Divine Lights, sent by God alone, demanding their obedience and pre-saged by Divine Lights of their age, from successors of preceding generations, under Divine Command; hence any obstinacy to submission on the part of latter, on plea of their faith had identical foundational tenets, proceeding from God is inadmissible and does not admit their claim to salvation, as following the way of Divine Lights, of latest revealed cults in the religion, having overpowered all preceding religious cults guaranteeing immunity from association and leading to salvation, although, it is unwelcome to them.

Para V.

Sedition has already broken out on land and sea, on account of human deeds; so as to inflict on them, a part punishment, so that they may revert (to penance) (41). Tell them, to move on earth and see the fate of those who preceded them; most of them were associators (42). Better you direct yourself to the

39. (a) Investing capital on productive concerns, undertaking risk, involving interest, is not illegal.

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right way, before coming of the Day of Judgment when it will not be averted and you will have to part with your kinsmen (43). Sin of infidelity is on him, who commits and for him is a reward who acts righteously, as a bed to rest on (44). (Virtues precede Paradise to prepare their post). So that He may reward the faithful, who acted righteously out of His grace, for, He evidently does not favour infidels (45). And of His signs, are sending of winds giving tidings of rain to taste of His Mercy; and sailing of ships, by force of wind to enable to earn livelihood out of His grace; so that you may be grateful to Him (46). And before you, We sent prophets to generations before whom they brought miracles, (as proofs to their being genuine) and We avenged them for their crimes demonstrating Our (bounden duty of) assistance to the faithful (47). God is He, Who commands winds, causing clouds, that are spread over sky, then separating them in parts, where He likes, you see them dropping (on soil growing vegetation), profitting whom, by downpour of rain, He likes when they get pleased (48). When before their dropping, they were despondent (49). Look at Divine Mercy how He enlivens after decay wherein verily lies a fact of His enlivening the dead and He is Omnipotent (50). If We had sent winds which would have turned their fields yellow, they would have been ungrateful (51). For verily, you cannot make dead-hearted hear nor the deaf when you call them; when, they turn their backs towards you (52). And you are not going to guide the blind hearted from their misguidance; only those can hear who believe in Our Couplets and sup-plicates Us (53) Para V.

MORAL:—

Lightening, floods, earthquakes, landslips, cyclones, typhoons, are all Divine warnings, and not casual catastrophies to which man is subject, as usually interpreted by men who are desirous of making headway in the world with creative mind.

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Para VI.

It is God Who created you weak in your (childhood); then made you strong in (youth) then after matured strength, reduced you weak in (old age) i.e., when senses begin to depart (dotage). He alone is All-Knowing and Almighty (54). And when the Reckoning Day will occur, the culprits will swear that they did not live more than an hour; similarly, were they falsifying (Divine Lights of the time) re. Eternity, etc. (55). And those, gifted with knowledge and faith, in Divine Text (i.e. Divine Lights) will say, verily you lived for a fixed period (while taking account on Judgement Day) and this is the reckoning day, in which you did not have belief (56). And on that day, neither their excuse be of any avail, nor their penance and reversion to Him (57) (as was being done in the world, where they were given time to do penance and rectify). And in this Book, We have given many an example for (benefit of) men; and if you bring even a miracle, the infidels will devalue it (58). Thus, have We sealed the hearts of the people who do not know (59). Have patience, verily God's promise is going to be fulfilled, lest, those who are not sure may not, by their lie, render you entertain misgivings regarding your message (keep firm in its propagation). (This applies to the public at large, although apparently to the Prophet).

MORAL:—

Most virtues develop by adopting patience and cheerfulness as former is essence of faith and latter mother of virtues; guard against hasty extempore arguments, leading to excitement as their ultimate fate is failure and repentance; whereas contemplative well-designed acts have been pioneer in raising one's estimation. Be modest, contemplative, cheerful, though sober and grave and avoid public enmity,

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which generates worst diseases of soul, viz., jealousy, backbiting, lie, allegation, ridicule, and pleasure at others' mishaps, thus rendering heart, incapable of attaining Divine Will. Avoid evil desires, which develop love for property and children and these unless, are secured and devoted absolutely to Divine Will, under legitimate means, result in human destruction; be quick in obliging in virtuous acts, though not against justice; careful against notorious mischiefmongers; forbearing and forgiving to the obedient, but strict to the incurable and in-veterate disobedient, but within bounds of justice; kind, polite, and advisory to the obedient, but maintaining self-respect to the disobedient in enforcing rules of the Dept., if subordinate, so long as he continues persisting therein and to one's better-half in domestic administration but never to parents, as no virtues are appreciated at their displeasures, enimical to self-opinion and self-conceitedness, due to knowledge, position, birth-virtues and other Divine gifts (as it is highly self-delusive and destructive), tender and highly unreservedly self-denying. Never rest content on self-opinion, unless founded on reason, made to conform to Divine Law, rightly expounded by those authorised. Avoid joke, shooting and going to royal gate, as they harden heart.

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SURA LUKMAN XXXI.

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

Aleef-Lam-Meem (1). These are couplets of the Text from (God) The Wise (2). As a source of guidance and mercy to the obliging (who admit sovereignty of God, Prophet and Divine Light (3). Who

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are steady at prayers and payment of tithe and of certain of Eternity (4). They are on guidance from the Providence and they are to attain salvation (5). And of men are those who misguide others, without having knowledge (of illegality of music) and hold God's Commands under ridicule; (they are of those) for them is disgraceful punishment (6). When Our couplets are read out to them they turn away out of pride as if they never heard; like those having put in stones in their ears; give them tidings of intense punishment (7). Verily those who have embraced faith and acted virtuously shall be in bountiful Paradise (8) Wherein shall they remain on a true promise from God, Who is Mighty and Wise (9). He created heavens and earth without apparent support and fixed mountains on earth to prevent it from tilting and spread all over it all kinds of (co-ordinate) creepers and sent rains from clouds whereby grow splendid (plentiful) vegetations of all kinds (10). This is what God's creation; "show Me, what any other god has created, besides Him, (i.e. Me) like this; rather the disobedient are in open misguidance" (11) Para I.

MORAL:—

Self-explanatory, as deprecating musical entertainments towards causing ungratefulness by disregarding Divine bounties.

Para II.

Verily We gave Lukman wisdom to be grateful to God; he who is grateful reaps its benefit for self; and he who is ungrateful suffers likewise; verily God is Independent and Praiseworthy (for His universal bounty) (12). Recollect when Lukman told his son while advising him "O! my son don't associate any with God, verily it is the mightiest sin" (13). And We commanded man, regarding his parents, whose (mother) carried him, during conception) under con-

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tinual pain, nursing him for two years, to be grateful to Me and to his parents, as to Me, is your reversion (14). And if they compel you to associate any with Me, having no knowledge, don't carry out their orders; but behave virtuously with them; and follow him (Divine Light) who is directed to Me, since to Me is your reversion; when I shall advise you of your action (15). O! my soul! if a sin be least little bit (in its degree) like a grain of a mustard seed, hidden underneath a rock, or in heavens or earth, shall it be brought before God, Who is verily minutely acquainted with everything (16). O! my son! be constant at prayers, advising virtues and barring men from vices, and be patient under misfortune (caused by advising virtues and barring vices) verily this is one of the soundest resolutions (17). Don't be puffed up and don't strut on earth; verily God does not like the proud miser (18). Adopt the mean course in walking; and be moderate in your voice; verily the voice of an ass is most unpleasant (19) Para II.

MORAL:—

There is no such penalty for error and folly as to see one's children suffer. There is no such reward for a well spent life, as to see one's children religiously trained and well started in life with fixed character and noble breeding. Study their spiritual, mental and moral attitude: dignify labour in their eyes and propose a fitting avocation for them.

Para III.

Have you not seen, God has made serviceable to you, whatever is in heavens and earth? and God has completed His bounties, open and hidden; and of men are some litigating about God, (1) without knowledge, (2) guidance and (3) of an authoritative initiative; (know he is on a ruinous path) those following non-Divine Lights (20). And when they are

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asked to comply with Divine revelation, they say "we shall follow the way our forefathers were treading (recall Prophet's Command at death-bed calling for pen and paper). Will they do so, even were the devil to invite them to punishment of hell? (21). Rather he, who directs himself to God and is faithful (to His true Representatives) verily, has he held an inflexible rope, (between him and God) and all the affairs are to end in Him (22). Be not sorry for their disbelief in Us; they shall revert unto Us, when We shall inform them of their actions; verily God is acquainted with the secrets of the hearts (23). We shall profit them with little of the world (for their labour employed as means to worldly pleasures, in due dispense of justice) and drag them ruthlessly to intense punishment of hell (for wasting life granted to gain Divine proximity) (24). And if you ask them who created heavens and earth, they shall certainly vouch "God"; say "thank God" but most do not understand (25). (When God created i.e.) sent you on earth He is virtually your Master; and you are His slave; you ought to know your duties to Him, through the Divine Lights, for you shall revert unto Him and render your account, through the very Divine Lights). For God, is the sovereignty of heavens and earth; verily He is Self-sufficient and Praiseworthy (for His universal bounties) (26). If all the trees on earth were to be turned into pens and all seas be converted into ink and be enhanced seven times, they would not suffice to complete the record His attributes (manifested through His Divine Lights). Verily God is Mighty and Wise (27). (The question of) your creation and raising alive again, is a matter of twinkling of an eye; verily God is Hearing and Seeing (28). Don't you see God transforms night into day and vice versa and has set the sun and the moon into motion, all are under dynamic condition, for a fixed period and verily God is acquainted with your actions (29). This is because of His being the real Author (and Prime-mover) and certainly those whom

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you are in seach of, excepting Him, have no real existence in them; verily God is Mighty and Sublime (30) Para III.

MORAL:—

Only today is yours: if lost, it is lost for ever lest you may say, "I wasted time and now doth time waste me". Importance of following Divine Lights is remarkably stressed here: any other way is merely ruinous. Also labour on worldly pleasures shall lead to intense punishment. Powers endowed on Divine Lights are countless.

Have you not noticed the ship floating in the sea as a proof of Divine bounty for you? and also as a miracle? (The force of buoyancy holding the ship under Divine bounty). Verily in this are signs, for the patient (who under storm, pray to Him for safety) and are grateful (for their successful voyage and profit in trade) (31). When the billows cover them up like clouds, they cry and pray unto God, as sincere devotees; and when We safely land them, then some of them are moderate and none litigates Our commands except these dishonest infidels (32). O! ye people fear your Providence of the (Death) Day when neither the son will intercede on behalf of his father, nor vice versa; and God's promise is, of course, certain; and let not worldly life deceive you and let not the devil keep you off your duties under procrastination (33). Verily God alone knows the (1) exact time of the Day of Reckoning: (2) exact time of raining; (3) exact nature of the child; woman has conceived; (4) exact time of your action tomorrow: and (5) exact place of your death on earth: verily God has the knowledge of these secrets (34) Para IV.

MORAL:—

Knowledge of above 5 Facts is limited to God and these form Divine secrets, solely reserved unto Him.

SURA SIJDA (PROSTRATION) XXXII.

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

Aleef-Lam-Meem (1). There is no doubt that this Book is revealed by the Providence of the worlds (2). Do they say he has fabricated it? rather it is a fact from your Providence; to warn the tribe to whom, before this, no warner has come so far; so that they may be guided (3). God is He, Who created heavens and earth and in between in six days; then He turned towards Arsh (for energising). There is no other God, except Him, your Lord and Intercessor; don't you understand? (4) He plans all affairs touching heavens and earth, by means of Angels; on that day, when they shall be presented to Him, duration of which, according to your calculation, is thousand years (5). Certainly such is your Lord the Almighty and Merciful, Knower of Secrets and open (6). Who created, whatever, everything to its perfection; and, started creation of man with earth (7). Then made his progeny from dirty drop of liquid (8). Then he gave it a complete form, and blew soul into it, creating (various senses eyes, ears, reasoning, etc.) although few appreciate and are grateful (9). They said, "what! once we are lost in earth, are we going to be enlivened"? Rather they disown to face their Providence (10). Say, death will come to you through Angels specially nominated, when you shall revert unto your Providence (11) Para I.

MORAL:—

Let death be daily before your eyes and you will not entertain any abject thought; nor too eagerly covet anything (1) On death and judgment, heaven and hell", (2) Who oft doth think, must needs die well".

Para II.

If you would see the culprits, standing with downcast head, before their Creator, and praying "O

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our Providence! we saw and heard; let us revert to the world, to act righteously, we certainly owe (fealty to Thy sovereignty") (12). If We had desired, We would have bestowed guidance on every soul, but My Commands shall prove true, that "I shall fill hell with all spirits and men" (13). (This is Divine decree, which shall be fulfilled. There is no other go but to supplicate Divine Lights, in seeking Divine proximity willy nilly). Savour punishment (of hell) for your having neglected to face Me, on this Day; We shall disregard them and savour them permanent punishment of hell, for their deeds (14). Only those, who obey commands of Mine (personified in Divine Lights) when reminded of Judgment Day fall into prostration and glorify their Providence and are not proud (15). They turn their sides on bed and pray their Providence, under fear and hope, and spend, in His name of what, We have endowed on them (16). No one knows what blessings, We have reserved to enlighten and cool their eyes for their deeds (17). What! can a faithful and disobedient be alike? certainly not (18). Those who embrace faith and acted righteously have ("Moawa") paradise for them (on right side of the Divine Throne) as an entertainment for their deeds (19). And those who disobeyed, have their destination in hell; when they will desire to come out of it, they shall be repulsed therein to savour punishment of hell for their falsification (20). And besides this permanent punishment, they shall be punished in the grave or (during Resurrection) where they will have to resort (21). Who can be more disobedient than one, when advised by Divine Lights, turns away from them? verily shall We avenge the culprits (22).

MORAL:—Self-sufficient, if carefully grasped.

Para III.

Verily We revealed unto Moses Thorah. Don't be in doubt of meeting Moses (during your ascension, where you meet other prophets) and We made

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It guidance to Jews (23). We made in them, Divine Lights, under Our own nomination, for their virtue of bearing patiently tyranny (at the hands of enemies during guidance) and similarly shall We raise (12 Divine Lights of Our choice for your sect) (24). Verily your Providence shall decide on Judgment Day, mutual difference (between followers of Truth and those of passion) (25). Has not destruction of previous generations guided them (people of Mecca), whose houses they are passing by (during travel) don't they listen to it with heart for sake of guidance? (26). Have they not seen Our sending water into that part of earth, which could not be watered by gravitation, by means of rains and producing vegetation and from which their animals and they eat and drink; have they no sense? and they ask you to inform them when Day of Judgment will occur if you are true (28). Say, Judgment Day will not benefit the infidels' faith and they will not be given any opportunity (to plead an excuse) (29). You turn away your face from them and await as they are awaiting the Day of Judgment (30) Para III.

MORAL:—

Bodily notes will suffice.

SURA AHZAB (THE TRIBES) XXXIII.

I begin in name of Allah The Merciful

The Compassionate

(Note the austerity of Divine Tone while depicting hypocritical characteristics of Prophet's companions).

O! ye Prophet, fear God and don't follow infidels and hypocrites; verily God is Knowing and Wise (1). Follow what is revealed unto you from your Providence; God, of course knows what you do (2). Trust in God and God is sufficient as your assistant (3). (O ye people) God has not created two hearts in the chest and He has not made your wives (as you would have to represent them) your mothers (to cast them off) nor has He made adopted sons to be legitimate sons to be heirs). This is your own decision. God says truth and dictates the right path (4).

If you call them by their father's name, it is fair before God; and if you don't know their father's name, they are your brethren in religion or friends; and there is no harm if you have made a mistake, so long, as you did not mean it intentionally; and God is Forgiving and Merciful (5). The Prophet has (a right to) exercise power over souls of the faithful more than they themselves; and Prophet's wives are their mothers and some of his relations (who are Immaculate) are superior (in respect of succession to Imamat) as per Divine Text, in giving faithful and refusing others, except you act otherwise by will; this is recorded in Divine Text (6). Recollect, when We exacted a promise from prophets and from you and Noah, Abraham, Moses and Jesus son of Mary, as to Our sovereignty and that promise was grave (7). And that We shall question the (1) truthful, regarding sincerity of their truth, on Day of Judgment when, for the infidels (inclusive of hypocrites) we have fixed terrible punishment (8) Para I.

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MORAL:—

As hearts like cisterns can remain pure when they hold pure water; and get impurified otherwise; and are incapable of holding sincere love of God with impurity of worldly affection. In fact, condition of heart, assumes four different aspects viz., (i) when it is absolutely and sincerely open to Divine guidance, it is enlightened having no other love superceding Divine love; (ii) it is topsiturvey like that of an associator, just as an inverted tub cannot hold water, so nothing Divine can appeal to an associator; (iii) it is sealed; despite appreciating truth, on account of desire for power and wealth, it could not become sincere and this is hypocrisy; (iv) it is at times purified when it thanks God for Divine bounties, is patient, under trials; is repentant, under commission of sins; and at times it gets obstinate, refusing advice and ignoring warning.

(2) Prophet's wives are likened to mother being illegal for marriage but are unlike mothers incapable of inheritance and need conversation behind curtain.

Prophet holds sway over faithful's soul. The condition of Prophet's companions may be likened with their behaviour in crusade. If the companion was asked to participate in crusade, his behaviour was either he laid down his life or he fled away or pleaded an excuse. The first was a faithful, second was an infidel and the third was an hypocrite. Reward of these three is given in Couplet (8).

Couplet (4) in the above para was revealed to stop the customary practice of repudiating wives among pagan Arabs before promulgation of Islam by expressing "mother" in her favour, thus injuriously assimilating them.

O ye faithful, remember Divine bounties on you when (congregated) forces of Jews and Quraish in-

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fidels intended to attack you in the battle of "The Trench" when We helped you by sending (an army in form of gale) against them and an army of invisible angels and God was watching you, what you were doing (9). Recollect when the infidel Quraish army approached from high plateau of Mecca and Jewish enemy from the lower of Madina and your eyes began to waver and reached hearts to the larynx of the lungs; having expanded out of fright and you began to entertain wild ideas against God (10). At that time the faithful were tried and shaken heavily (11). And recollect when hypocrites and those who had disease in their hearts (on seeing large forces of enemy) said "God and His Prophet had made no promise but played us false" (this was the condition of the participators of crusade with the Prophet) (12). And recollect when a group amongst them said "O ye Madinites, there is no hope for you, except to fly back home" and were asking permission, under false plea, that your houses were open to attack whereas it was not so; but you had decided to run away (13). Had the enemies attacked them, and if they had been asked to spread sedition, they would certainly have done; and if they had withheld, they would have done, under narrow minority (14). And certainly, they had made covenant of self-sacrifice with God, that they would not flee from the battle field; and God shall certainly question on its breach (15). Say, your flight, if you did fly, will not save you from death or slaughter; if you participated, (half-hearted) and if you did escape death, and did outlive that living would not benefit you (in Eternity) (16). (Life, as an apostate, simply leads to hell; and the more, he lives the greater is the punishment, under intense apostacy). Say, who can save you from Divine punishment, if He intends? and if He wants to mercify you, who can prevent you (from its receipt?) and you shall not find except God, sympathiser and assistant. Certainly God knows those amongst you, who are procrastinating to participate

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in crusade; and those who invite their brethren to come away to them although they participate but little (17). They are miserly in helping you and when a dangerous occasion crops up, you will see them, staring at you, like those who assume at approaching death, when the dangerous moment passes off, to participate the booty, they fall upon it, extenuating their tongue and taunting you. These are the people, who have not embraced faith; and God has wasted their actions and this is easy for God (19). They are thinking, that the infidel army has not gone away; and if they reappear, their desire would be to desert you and go away; (to the forest); like Baduins; whence they would try to get information about you; and if they had stayed with you, they would not have fought except few (20) Para II. MORAL:—

Like an engine, human body derives energy from carbon of food, and oxygen is breathed in from outside air, through nose and larynx of lungs; and the left side of heart below lungs circulates blood through arteries and to right of which, through veins is transmitted for purification to lungs, which return it to the left side of the heart in turn.

Couplet (17) was revealed, on utterance of Khalifa II when he saw Omer ibne Abdewad, challenging them.

Temperament of Faith of Prophet's companions (hypocritical mostly) be compared with those of Hussain at Karbala. Their rewards shall be likewise.

Para III.

(In Shawwal, 5th, Hijri, Quraish infidels travelled all over Arabia to collect an army, as also from various Jewish tribes till their forces numbered ten thousand. Prophet had driven out of Madina to Khaibre, on breach of covenant, (1) Bani Nazeer, a Jewish tribe of decent, of Haroon. Hai Ibne Akhtab, their leader in conspiracy with infidel Quraish said "Prophet has driven out Bani Kaiaka out of their

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houses; and Bani Kariza seven hundred strong, men of whom lived two miles away from Madina had a pact with Prophet to assist him in the time of need". Hai succeeded in getting the pact breached, the result was the infidel Quraish attacked from higher plateau and they (Jews) from lower plateau. To meet 10,000 strong, Prophet, on advice of Sulman the Persian, dug a trench to safeguard Madinites near Ohod. Infidel Quraish besieged the Muslim army and Umar Ibne Abdawad crossed the trench on horse back and offered to fight out the contest. Upon which, Prophet's companions got nervous and the 17th Couplet was revealed. Prophet asked three times his companions to respond to the call and none would come forward each time, except Ali; who ultimately was selected with prayers to God. Ali offered three alternatives to the adversary viz., (i) to embrace Islam; (ii) to go back taking his army; (iii) to come down from his horse-back; as Ali was also on foot. Rejecting first two offers, he accepted the third and was beheaded by Ali. This created panic. Ali, without removing his (enemy's) most precious armour, took his head to the Prophet; upon which Prophet said Ali's single stroke of his sword of that day was more than joint prayers of man and spirit till Day of Judgement".

Omer Ibne Abdawad's sister, when, she approached to mourn her brother's death, seeing his dead body, was surprised, at Ali's having left her brother's most precious armour untouched, and said, "verily he (Ali) was chivalrous". And God had declared, through Gabriel, previously on the battle field of "Ohod", that "Ali" was the only warrior. Thus "is established Ali", as a "hero of the Text, (i.e. in Glorious Quran)); for God is Pure and Truth and loves truth; and "Ali" has been personified as "Truth" in the words of the Prophet. Therefore cursed be his enemy, as they are enemies of Truth; (i.e. God The Almighty). It is indisputably affirmed under Prophet's confirmation, Ali's sword established Islam.

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Para III

Verily, in Prophet of God, is a fine example (to emulate) for him who fears God and fears the Day of Judgment and likes to glorify God considerably (21). When the faithful saw the tribe, they said "this is what God and His Prophet had promised". Both God and Prophet have been True. It did not but enhance their conviction and supplication (to God and Prophet) (22). Among the faithful are such, who proved true to their covenant, among whom were such who laid down their lives (in name of God at Prophet's command, e.g., Harris Bin Abu Obeida, in the battle of Badar, Hamza in the battle of Ohod and Jaffer-e-Tyyar in the battle of Mutha, when Ali was spared at Prophet's prayers). And there are some, who are awaiting martyrdom without changing their determination viz., Ali (23). So that God may reward the true for their truthful discharge of their promise (they had covenanted) with Prophet and secured Paradise). And punish the hypocrites, if He chose, by either involving them in further trials of the world (and later condemning them to hell) or accept their penance; verily God is Forgiving and Merciful (24). God turned down the infidel Quraish, with Abu Sufyan, at their heads and the companion Jews of revealed religion in their resentment, to fail to get assistance and booty; by sending heavy gale and angels who uprooted their tents and entirely routed them; and God proved sufficient rescue to the faithful, in the person of Ali by their further participation (in not forcing the faithful on the battle field); and is God Omnipotent and Overpowering (25). And (by circulating through Gabriel in the habit of Whaya Kalbi, Prophet's commands to assemble all the followers (ie. forces) at the foot of the fort of Bani Kareeza to say afternoon prayers there, informing the Prophet as well). (They laid a seige to the fort for three days) and the Jewish garrison finally yielded, by leaving the stronghold in

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fright (men of whom were massacred upon decision of Saad Ibne Maaz; whom they had selected to decide their fate; their wives and children were captivated and finally deported, as slaves to be sold in Bahrain from which horses and arms for war were purchased). Whereupon you were killing a group and captivating the other (26). And made you inheritors of their lands, homes and property; and of such lands, whereupon you had not set foot before, and God is Omnipotent (27) Para III.

MORAL:—

Bodily notes are enough (history for details may be consulted). Note word "martyr" religiously is applicable to a faithful laying down his life for Divine Will under commands of Divine Lights, and not otherwise as politically commonly referred to nowadays.

Para IV.

O ye Prophet! tell your wives "if you are fond of world and its decoration come along I shall divorce you without mutual discontent, profiteering you (28). (Prophet had distributed booty of Khaiber amongst participants of crusade, in which Prophet's wives were left out; upon which they complained to him saying if he divorced them none would remarry them and their maintenance would be a question. This brought about Divine Wrath Who revealed to Prophet to cast them aside. He remained alone for 29 days in Umme-e-Ibrahim during which they incurred menses, when they were purified, Prophet was asked to divorce whomever he liked and retain whomever he liked as per Couplet (51) which is misplaced in this surah and ought to find its legitimate place as (29). Umme Salma. was the first wife, who refused to take divorce; and others later followed her). O ye wives of Prophet! if any one of you daringly enters upon evil deed (i.e. participates in crusade) she shall be doubly punished, this is easy for God (30).

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(When Aysha entered into the battle of Camel, against Ali, the legitimate and universally elected successor of the Prophet, as per rulings then acknowledged, she was reminded of this Couplet. She said "it was her fate and misfortune" (Chapter XXII). And any one among you who is content, with supplication to God and His Prophet, and acts virtuously, shall We doubly reward and grant her gracious provision (31). O ye wives of Prophet! you are not like other women; if you are contented, do not talk softly and in suppressed tone to attract others, but talk straight forward virtuously; by keeping (indoors when talking with a stranger) (32). (Same order applies to the faithful women). And, be in your house, and do not come out (to participate in crusade and behave like), those of the (ignorant) past (like "Suffura", daughter of Prophet Shoaib, who came out against Joshua Bin Nun, successor of Moses) and say your prayers and pay tithe, obey God and Prophet. (Sauda one of the widows of the Prophet had already been once to pilgrimage; when she was asked to go again after Prophet's death, she declared she would not get out of doors within which, she was confined by the Prophet, until death-angel relieved her of the responsibility). It is nothing but God has resolved, O ye Immaculate members of the Prophet (and nobody else) to keep you off passionate actions and mental misgivings (to befit you to discharge duties of Divine Lights) to the degree, He desires (33). And glorify God by reading the Text and contemplating over the religious Philosophy, therein keeping at home; verily God is minutely watching and is acquainted with your deeds (34) Para IV.

MORAL:—

Latter part of the Couplet (33) refers exclusively to Divine Lights of Prophet's family and is misplaced here. Most renowned Sunni Commentors also agree to this claim.

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Para V.

Verily (1) obedient men and women and (2) faithful men and women and (3) Divine remembering men and women with prayers, and (4) true men and women, and (5) patient men and women, and (6) God-fearing men and women, and (7) tithe paying men and women, and (8) fasting men and women, and (9) guarding private parts men and women, and (10) glorifying God men and women: for all of them has God reserved forgiveness and mighty reward (35). It is not for faithful men and women, when once God and His Prophet have decided in their favour (on any affair) to controvert the decision, on that affair which falls under their discussion. He, who shall disobey God and His Prophet is in open misguidance (36). Recollect, O ye Prophet! when you were advising Zaid, on whom God had showered bounty (by granting faith and Prophet's service) and whom you have obliged (by marrying to Zainab, your cousin) to keep his wife to himself and fear God; whilst you were afraid to disclose, what God has advised you; and God was to reveal it and you feared public criticism), whereas God deserves to be feared (in supercession thereof); when Zaid had decided to divorce his wife (Zainab) and We, in order that the faithful should not have any objection in future to marry the divorced wife of an adopted son, decided (Zainab's) marriage in your favour on completion of divorce and God had His Will done (so as to obliterate the pagan practice of not marrying ever the wife of an adopted son) (37). There is no hindrance to the Prophet in (performance of) an affair, which God has decided in his favour. This has been an uniform Divine ruling, since preceding generations; and have Divine Commands been based on definite principles (38). Prophets are deputies for transmission of Divine Messages, who fully appreciate Divine Commands and fear Him alone and fear none else in the transmission except Him and is God enough to audit

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account (39). And Muhammad is father, to nobody amongst male of you but God's Messenger and the last of sealing Prophets and God is Omniscient (40) Para V.

MORAL:—

(1) Muslim is he who trusts in God. (2) Momin is he who admits sovereignty of Divine Light over his soul and body. (3) Obedient is he who is submissive in obligatory and optional acts. (4) Sadiq is one who is true in word and deed. (5) Patient is one who observes patience in adhering to virtues and avoiding vices. (6) God-fearing is one who does not look right and left in prayers. (7) Charitable is one who pays alms a penny per week. (8) Fast-bearer is one who observes fast on 13th, 14th and 15th of every month. (9) Chaste is one who guards against unlawful things. (10) Zakir (glorifying) is one who says prayers five times with conditions and repeats "Rosary of Fatima" after prayers 5 times /day.

Note:—2. God has given powers to Divine Lights over soul and body of the faithful, both in acts voluntary and otherwise; and none else can abrogate this privilege to self.

Para VI.

O ye faithful! glorify God considerably (41) and glorify Him morning and evening (42). It is God, Who sends blessings on you and His Angels (while you send blessings on Prophet and his family) so that he may take you out of darkness into light of guidance and verily, God is Merciful to the Faithful (43). (This is the reason why the faithful under excitement, doubt or forgetfulness pray mercy for Prophet and his Immaculate family to extricate themselves from impending situation). When they shall meet God they shall be welcome and high rewards have been equipped for them (44). O ye Prophet! We have sent you a witness, and giver of tidings and a warner (45). (The word 'sent' gives an inkling to

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Divine Lights being heaven-born). And one inviting the public to God with His sanction, as a luminary (i.e. Divine Light) (46). (Just, as a light removes darkness, so these Divine Lights remove misguidance of the public, into light of guidance). (Looking at them, is as though, looking at God for guidance). And give tidings to the faithful of Mighty Divine Grace (47). And don't follow the infidels and hypocrites; overlook their injury and depend upon God Who is enough to guard you (48). (This was revealed at Mecca). Crusade was obligatory in Medina. O ye Prophet! when you marry faithful women and (happen to) divorce them before intercourse, there is no period of probation for them; give them something and set them free virtuously (paying half the fixed dowry) (49). O ye Prophet! We have made legal for you alone to take to a wife, one who willingly comes to you after paying her dowry (in excess of four wives) and those female slaves that fall to your lot in booty and your cousins from father and mother side (daughters of uncles and aunts of both sides) who had fled with you as refugees and any faithful woman who offers herself to you to come under your protection without dowry (known as Nika-e-Hiba) provided you approve of it. You can alone take her under wifehood in such a case. This is your special privilege, barring faithful. We fully know what We have made obligatory regarding wives on them and regarding slaves, so that there should be no restriction against you, and God is Forgiving and Merciful (50). Out of them, retain whom you like, calling them back to you, and divorce whom you like. There is no objection to you in this special case; so that their eyes may be cooled

Note "giver of tidings" has been briefly replaced by an "Evangelist" in this translation at places.

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and they may not feel grieved; and they be pleased with your gifts; and God knows what is in your heart and God is Knowing and Forgiving. (This Couplet should have found its proper place as (29) as remarked before). (51). Thereafter none is legal to you nor

Explanation on Couplet 51

Love for worldly embellishment, resulted in Divine Commands to his Prophet to divorce them, whom he chose.

Thus this is also applicable to the faithful women, who, if they insist on worldly adorations shall be liable to divorce.

This usually occurs in marriages under courtship, under infatuation and blinding influences of which the couple deliberately decide to marry.

A woman who is ignorant and stupid, or one who has simply learned to drum on the piano, to paint a few horrible pictures and do a little embroidery cannot properly be regarded, as one suited for important relation of life. Others pretty as flowers, pure as snow, sweet as gentle breath of spring, educated and refined, yet of no earthly use either to themselves or anyone else. As wives and help-mates, they can never be anything but worthless. They will make a home for no man, but as a class will build club-houses as refuges for many. A farmer cannot afford to marry one hating the country. When two persons of dissimilar tastes and purposes are yoked together for life, how can there be anything, other than a consequent conflict of interests and consequent unhappiness.

A good wife should be a good housekeeper in the first instance. Those who are constantly seeking diversions, and entertainment, and are absorbed by empty and exacting demands of what is called society, who are extravagant in dress contribute nothing either to happiness or comfort; and are practically worthless. She should be able to live with you in the midst of every day burdens and self-demands, be able to live contentedly and happily on little, fearing and trusting God, giving herself in loving devotion to her husband and family. These attributes cannot be discerned in courtship; hence such marriages are liable to divorce sooner or later.

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for you to substitute others for them; although you may be attracted by their beauty, excepting slaves, and God is circumspective of all (52) Para VI.

MORAL:—

God sends one thousand blessings and the angels pray 1000 times forgiveness for him, who prays ten times grace for Prophet and his Immaculate Family. (Vide 43 supra). Prophet and Divine Nominees are the only Divine Lights for guidance and none else can undertake this grave responsibility.

Para VII.

O ye faithful! Don't enter Prophet's house, except when you are invited to dine, but that too, not prior to dinner time, so as not to have to wait for dinner; but when you are invited, enter the house, and after finishing dinner, leave it without chatting; as it offends the Prophet, who feels ashamed to remark; but God does not mind to speak out truth; and when you ask anything, from his wives, do so from behind the curtain. This is safeguarding purity of hearts — yours and theirs; and it is not fair on your part, to vex the prophet of God, nor is it admissible to marry his widows ever; verily this is a great sin before God (53). (Prophet married (15) in all, of whom two he divorced — (1) Umra and (2) Shanba; and out of 13 he left nine widows viz., (1) Sowda, (2) Ummesalma, (3) Aisha, (4) Hafza, (5) Zainab Binte Hajash, (6) Umme Habiba, (7) Maimoona, (8) Juvara and (9) Safiya. The four who died were (1) Khadija Binte Khulid, (2) Zainab Binte Khazima, (3) Abi Umeyya, and (4) Zainab Binte Umais. Besides Mariya and Raihena were among honoured female gifted slaves. Whether you expose or hide verily God is acquainted with everything (54). There is no harm to come out for them before their fathers, sons, brothers, nephews by brothers or sisters or

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ladies or female slaves. They should fear God and certainly God is witness to all (55). Verily God and His Angels shower and pray blessings over Prophet respectively, O ye faithful, you also pray blessings for him and his immaculate family (56). Verily those who grieve God and His Prophet are cursed by God in the world and in Eternity, and is intense punishment for them (57). Those who injure faithful men and women, without any cause, carry responsibility over their heads and commit open sins (58) Para VII.

MORAL:—

(Men are either faithful or otherwise. Don't torment faithful; and don't act otherwise before ignorant else you will be like them). As per Couplet 57, those who grieve Prophet are cursed by God in world; and in Eternity shall be intensely punished. Prophet has repeatedly called his beloved daughter Fathima "a piece of his liver" (allegorically) on functioning of which life exists. If anybody torments Fathima, he injures as though Prophet for which Hell is the punishment. So also he said, if anybody worried or tormented Ali to the extent of his hair, he is cursed; and the cursed gets the door of penance closed against him.

Couplet (58) is revealed against those who have tormented Ali and Fathima, who are immaculate; and those, who are faithful should not similarly be vexed, without rhyme or reason, as the faithful are highly estimated in the Eye of God.

Para VIII.

O ye Prophet! tell your wives and daughters and faithful women to throw veil over their faces. This shall prevent them from recognition and save them from injury; and God is Forgiving (to the penitent) and Merciful (to the obedient) (59). If they (hypo-

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crites) and whose hearts are diseased, and false propagandists in Madina do not keep off from mischief (of fanning false propaganda) We shall certainly set you to persecute them when they will not be in your neighbourhood, except few (60). They are cursed if they (died unforgiven); wherever they can be found (even after resurrection when 12th Divine Light shall avenge) they shall be seized and slain as they deserve (to be treated) (61). (Tradition goes on to say, their corpses shall be hung on the dry tree and people shall be asked to disown fealty to them, and God shall try, as He tried followers of Samry, by turning the tree, on which they are suspended green; upon which their followers will refuse to respond to Divine Light's requisition to disown fealty to them; and they shall be similarly treated, i.e. slain). Divine Command has ever been such, of old, and you will not find any change in Divine Law (62). They are asking you about the Day of Judgment, say, its knowledge is limited to God and you do not know, it may be quite close (63). Verily God has cursed infidels and equipped for them flaming fire of hell (64). Wherein shall they ever remain without finding any sympathiser or intercessor (65). When their faces shall be hurled headlong into fire, they will be saying woe to us! would we had obeyed God and His Prophet (Divine Lights after him) (66). And they will say "O our Providence! we obeyed our chiefs and bosses who misguided us from right path" (67). O our Providence doubly punish them and curse them heavily" (68) Para VIII.

MORAL:—

Self-sufficient with bodily notes.

Para IX.

O ye faithful! be not like Jews, who vexed Moses (by imputing unworthy charges, for want of issue).

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God exonerated him from what they libelled him and he (Moses) owned a great position before God (69). O ye faithful! fear God and be straightforward (70). Improve your acts (under faith) so God may forgive your sins; he, who shall obey God and his Prophet (in respect of Ali) (and his successors) shall verily achieve a mighty success (71). (Simply adhering to seven cardinal virtues and avoiding seven deadly sins (without faith) as a pure moralist, cannot guarantee salvation; as preponderatory condition to salvation is "FAITH" without which, it is association; whether (1) a man may be in the highest degree a scientist but having failed to recognise God, or (2) be an epicurian promising all worldly comforts or (3) a philosopher of the calibre of Socrates, or seven sages of the world, or (4) a puritan having cleansed his outside acts for moral attainment or (5) a preacher having religions ethical principles, for imparting without acting or (6) may be an industrialist of extreme charity, without submitting to Divine discipline, in benefitting the religious paupers; unless he admits of true unitary theocracy). Verily, We offered the Trust (of Divine Representation on Earth i.e. of Divine Lights) to (1) heavens and (2) earth and (3) mountains; all of whom refused to take up its responsibility, fearing consequences, on its failure but man undertook it; because he was an ignorant fool (72). With a result, that God shall punish the (1) hypocrites (for having intentionally submitted to passion in accepting Khilafat and thus falsified Eternal punishment) men and women and (2) associators men and women (for their indifference to search Divinity) or knowingly facing it and shall accept the sincere penance of the faithful (who through ignorance were entrapped and repented immediately on discovery) men and women and God is Forgiving and Merciful (73) Para IX.

MORAL:—

A full-fledged faithful or a true Shiah is attri-

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buted with (1) daily attendance to congregational prayers; (2) Regular payment of tithe; (3) Regular in feeding paupers; (4) Is kind to orphans; (5) Maintains purity of clothes; (6) Is Ever ready for timely prayers; (7) Fulfills trust; (8) Refunds deposits; (9) Is straightforward in dealings; (10) Is up for truth; (11) Is participating in crusade; (12) Observes fasts; (13) Is regular at midnight prayers; (14) Is not worrying neighbours; (15) Is pleasing chosen companions; (16) Walks meekly; (17) Enquires after widows; (18) Attends funerals; (19) Never lies; and (20) Is ever self-sacrificing.

As such, he never postpones penance, and is therefore mercified by God against a hypocrite, who enters Islam, to be benefitted thereby; and doubts future Divine Punishment as against an infidel, who denies Eternity, knowingly and faces Divine Prophetship for fear of losing material gains of the world which is transitory.

—:0:—

SURA SHEBA XXXIV.

I begin in Name of Allah The Merciful
The Compassionate.

All praise is due to God for Whom is ownership of whatever is in heavens and earth and so is praise due to Him in Eternity and He is Wise and Knowing (1). He knows what enters the earth and what comes out of it and what falls from clouds and what is rising therein and He is Merciful and Forgiving (2). And infidels said "Day of Reckoning is not going to come"; say rather by my Providence, it shall be brought about by Knower of secrets from Whom not

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the tiniest in heavens and earth is hidden nor smaller than that nor bigger than that but that is on distinct record. (This implicates those who entertain as (tenet) "theory of Karma" wherein sum of man's actions, that is carried forward, from one existence to another; and in so doing, it determines its character, for good or bad, in Hinduism and Janism. There is belief, man's individual soul inherits and passes on the load of Karma (fate) improved or transgressed, as the case may be; in Budhism, however, there is no conception of a permanent personality but the Karma is attached, in some way, to elements physical and mental, which are carried on, from birth to birth, until the power that holds them together is disposed in the attainment of Nirvana (salvation) (3). So that He may reward the faithful, who have acted righteously, for whom is forgiven and honourable provision (4). And those who try to belittle Our Commands are those, for whom, is intense punishment (5). And you will see those, who are gifted with knowledge, will admit of what has been revealed to you is true, and guides its followers. on mighty and admirable path (6). And the infidels said "shall we point out to you a person, who informs of your being raised alive, after being broken to pieces" (7). Has he libelled God by fabricating falsehood? or is he turned mad? rather those who don't believe in Eternity, are doomed to punishment, on the Day of Judgment, being in great misguidance in this world (8). Have they not seen in their forefront (present time) and behind (past time) Divine disaster, as a result of human sins from heavens and earth? If We wanted, We would have buried them into earth or brought from heavens meteorites, (over them) verily, in this are signs for the obedient devotee (9) Para I.

MORAL:—

Bodily notes will suffice.

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Para II.

Verily, had We endowed on David, a mighty grace, We had commanded mountains to be with him, and birds too; while he glorified Us. And We had made iron mild into his hands (10). And We had given him commands to frame armour out of it, keeping in view, proportion of every part, and keep on acting righteously; for verily I am watching what you are doing (11). And We had commanded winds to be at beck and call of Solomon; when he completed with wind a month's tour in the morning and similarly in the evening; and for his sake, We had run molten copper into a gallery, in a mine, and We had commanded spirits to serve him; and he who would disobey him, would meet with fiery punishment from Us (12). They were doing whatever Solomon desired construction of huge buildings, artistic in feature, and huge cisterns and rock cut vats and We had ordered family of David to be grateful to Us, although few among My creatures are grateful (13). And when We fixed the period of death of Solomon, no one knew of it, except until white ants which fed on his (wooden) rod. When his corpse fell down, the spirits came to know of his death when they said "Had we known long before we would not have been involved in disgraceful punishment (14). Verily in the case of men of Sheba there are signs in their abode. There were two series of gardens on either side right and left and they were commanded to eat Providential fruits and thank Providence, fine town for residence with God, as Merciful over them (15). But they disobeyed; so We inundated their lands with huge floods, which resulted in exchange of fruitful gardens with two other gardens, bearing bitter fruits with tamarisk (ever green tree) with here and there lote-trees (16). This is Our punishment for their ungratefulness; and do We ever punish alike, except the ungrateful? (17). (Solomon had built a Dam across the valley, in Yaman; and from the Dam, he constructed two canals,

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on the right and left flank, which watered the whole township of Yaman. People, later on were plunged into pleasures, like dancing and similar illegal musical entertainments, which demoralised them as a result of which under Divine Wrath, the Bund was breached by rats, created therein and many lives were lost (17). (People should take a warning in floods of present times, as a person, and search for illicit practice and avoid the same). And We had settled such auspicious society between them and a Group, who used to consult them (to regularise their actions (legally) for for their own safety and benefit by keeping continuous contact with them) (18). They prayed to Us "O our God, make us far apart from them" (to achieve our worldly end in view of pleasures, in which they were unfit to participate) and thus they became ungrateful; (so We fulfilled their desire and distracted them thoroughly; verily in this are signs for the patient and the grateful (19); Verily had the devil rightly guessed about them, when he said, "all would follow him, except a group of faithful (20). Over whom he has no control; but that We had to establish by distinguishing between those who believed in Eternity, and those who doubted; (We decided completion of the trial of the world) and your Providence is circumspective (21) Para II.

MORAL:—

This has been the practice of all secular States; bearing action on morality without religion which is another name for decency in sin. It is bound to wither and die like a seed, sown on stony ground or among thorns. Reason and experience both forbid us to expect that national morality shall prevail in exclusion of religious principles. It will change as per convenience. We started with democracy then jumped to the Republic and now are we devising socialistic structure of our choice. Let us see whither we end. Does religion i.e. (Theocracy) change with circum-

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stances, Islam will prevail till day of reckoning and Divine Commands shall remain inviolable, when duly constituted Theocracy, under 12th Divine Light is restored, after failure of all human efforts in effacing it.

Para III.

Say call unto them, of whom you are confident barring God; although they have not the slightest hold on anything in heavens and earth; nor have they any share in their creation; nor are they any way to assist the Creator (22). Their intercession, before God will be of no avail, except that of one (i.e. Divine Light for the sinful faithful) permitted by Him; and until their distraction of their hearts (subsides) or disappears; (on reckoning plain) when they will ask one another, "what did your Creator say?" they will say "truth He said". He is Mighty and Omnipotent (23). Say "who provided you from clouds and earth"? say, "God". Then (ask them again) who is on guidance you are they? and who is in open misguidance? (24). Say, you won't be questioned on our sins nor we on yours (25). God shall assemble us and decide on justice. He is best at (giving) decision (26). Say, show me him, whom you have equalised by associating with God; Never; you shall never be able to do so; rather He is Almighty and Wise (27). We have not sent you but a Messenger on all mankind and giver of tidings and a warner; although most do not know (28). And they ask you, when this promise is going to be fulfilled (29). Say, Day of Reckoning is fixed for you and when it matures neither will it be delayed nor will it be quickened a second (30) Para III.

MORAL:—

Bodily notes are enough.

Para IV.

And the infidels swore, that they will never believe in Quran and previous revelations; would! you would have seen them, when made to stand before



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