

SET-VI

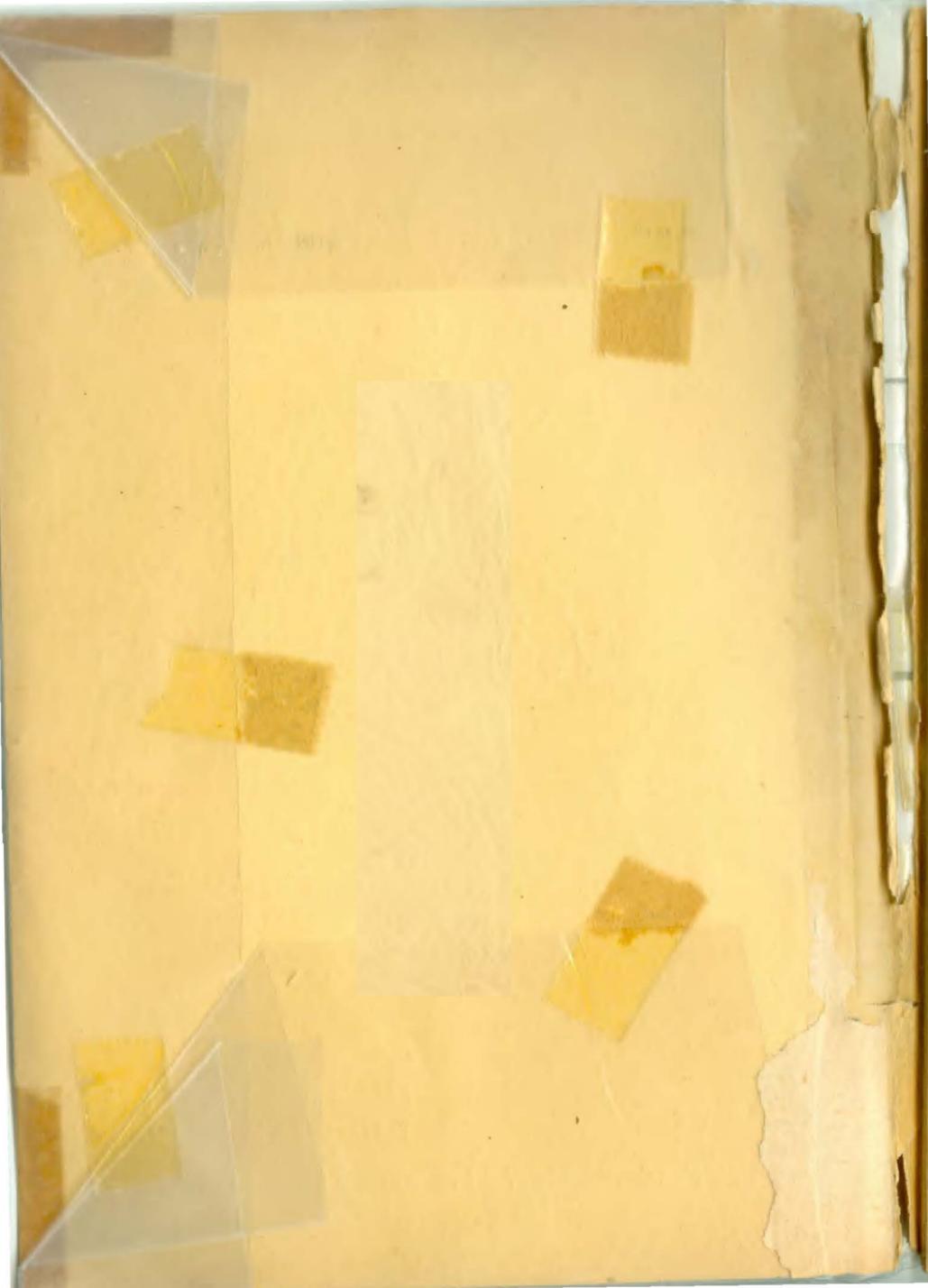
TRANSLATED - WITH COMMENTARY
OF
DIVINE LIGHTS

BY
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POSTAGE EXTRA FOR OUTSIDE

For Corrigenda of all Sets please see Set VII.



APPENDIX E SET VI.

Abstract of Prayers of IV Divine Light to grant Amiable Character.

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

O God! shower Thy mercy on Mohmad and his revered family, fulfil my faith, strengthen my belief, perfecting intentions, improve my affairs, and with Thy might rectify my ills. Save me from avocations, anxiety whereof engages me; and employ me, in what Thou shalt question me, on day of judgment, and enable me to pass my days, in what Thou hast created me. Do not throw me dependent on others; enhance my provisions and do not try me, in an evil eye, whereby, I envy, be jealous, bear malice or practice fornication. Endow on me honour, do not cast me to take to arrogance. Exact prayers for me, and guard them, against being wasted, through self-praise. Let others be benefited through me; and endow on me guidance, such as I should not stand in need of others; and wherefrom, I may not turn. Do not raise my stand before public, until degrading me before self in like degree; and do not create any outward respect, until an equally inward self-degradation is created in me. When my soul is diverted to worldly acts, seize me, prior to enhancement of Thy wrath; shower Thy mercy on Mohmad and his revered family; and do not leave me, in such a condition, wherein there may be defects without rectifying same; and endow on me love vice malice towards others; friendship vice envy of enemies; confidence in virtue vice suspicion; proximity to my near ones vice their separation; gift vice their denial; remembering them in good terms, vice their backbiting me; thanksgiving for a kindly return; obligation to relations vice their disobedience; sincerity, vice flattery. Bestow on me, strength to withstand tyrants and tact to overcome their tricks in speech and acts. Guide me to obey him, who rectifies me; shower Thy mercy on Mohmad and his revered family and perfect my obedience to Thee, in maintaining (1) justice, (2) self-mastery, (3) smothering fire of hostility, (4) befriending forsakers, (5) to drying internal dissensions, (6) spreading virtue, (7) over-coming shortcomings, (8) bearing forbearance, (9) maintaining politeness, (10) adopting leniency, (11) giving up and letting fault, (12) approving doling of gifts, (13) giving more to undeserving, (14) speaking truth, (15) underrating

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their Creator, how one would accuse the other; the subordinates will address their worldly bosses "if it were not for you, we would have embraced faith" (31). When the haughty, in reply, would say "what! did we prevent you from embracing faith when it came to you? rather you yourselves were culprits" (32). The weak will say to the haughty "by raising false propaganda, day and night (against God) you forced us to associate you with God" and would hide penance, on seeing punishment; and We shall chain their necks in flaming fire; can there be any other reward for their infidelity? (33) We did not send any warner in any township but the wealthiest thereof started to disbelieve Our Prophets (34). And said "we are richer in property and children and shall therefore not be punished (35). Say, my Providence expands provision on whomsoever He likes and contracts likewise; although most don't understand (36) Para IV.

MORAL:—

(34) Cursed be that wealth (without religion) which leads one to disobey God and Divine Lights. Blessed is that wealth (personal or national) which recognises its real owner God the Almighty, and distributes as He desires, without disobedience unto Him, among His creatures individually or socially to equalise physical, mental or spiritual inequality.

Para IV.

Neither your property nor your children will bring you to Our close proximity, except him, who embraced the faith, and acts righteously; to such, We shall doubly reward for his acts; (having contributed to Divine Cause) and he will be safe in lofty chamber of paradise (37). Whereas those, who tried to belittle Our Commands (by ignoring Divine Commands and thus associating) shall be presented for punishment (38). Say my Providence expands provision on

self-virtue, (16) overrating self-views, (17) ever complying, (18) associating virtuous, (19) avoiding innovators. When I grow old, endow on me energy and do not try me, whereby I avoid Thy obedience, be misguided, talk against Thy will, associate Thy enemies, avoid Thy friends and guidance to glorify Thee; meditating on Thy bounties. Thy glory, during creation of infernal desire in me, suspicion, jealousy, speaking ill of others, dishonouring and backbiting faithful, bearing false witness, abusing or revelling in like talks. Endow on me chastity, so that I die for Thee, live for Thee. Heal me with Thy blessings. I have nothing to pride on, save to depend on Thy grace, for all Thy gifts. Guard me, under Thy protection and do not try me, whereby, I engage in search of excessive provision, making wasteful expenditure or suffer pangs of earning livelihood. Endow on me unaccountable provision, whereby, I may not have to lift the load of evil consequences of amassing wealth, sacrificing time needed for Thy remembrance and do not turn me a beggar, thus degrading one shower Thy mercy on Mohmad and his revered family and endow on me gifts of acceptance of my prayers, achievement in forsaking world and acquisition of true knowledge, by engaging in earning lawful provision, maintaining piety and enduring my life in Thy forgiveness and grace, awakening me to Thy remembrance during negligence and lightening of path leading to Thy love, thus perfecting my welfare in world and Eternity. Guide me to pray to Thee, and importune to Thee alone in straits and barring Thee, not to seek assistance, from any one else, during helplessness and not to lower self before any save Thee, during need, else I shall render myself capable of being thrown away outside Thy sight of mercy. Grant me safety and success on Resurrection and raising from grave, for Thou art my Saviour, during grief and hope and during disappointment, rectifier of my, ills.

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whomever of His creatures He likes, and contracts otherwise; and whatever you spend shall you inherit; He is best at providing (39). And the Day, We assemble you all, shall We demand of Angels, if they were the persons, whom were they worshipping (40). They will say "pure is Thy nature, Thou alone art Our Lord", we have nothing to do with them", rather they were worshipping spirits, most believing in them (41). On that day none will benefit nor injure anybody and We shall tell the disobedient to savour of hellish punishment for their falsification (42). And when Our open Commands were being read out to them, they said "he is nothing but a person, who intends to prevent you from worshipping what your forefathers did"; they say that he is nothing but an impostor and these infidels whenever Truth (Islam and Divine Light) came to them said "it was nothing but an open magic" (43). And We did not send to these (infidels of Mecca) any revelation before this, on reading of which they are falsifying you; nor did We send to them any Prophet after Jesus (and before your arrival) who commanded them to associate others with Me or falsify you (44). And their predecessors also had falsified Prophet of their age; although these infidels of Mecca have not attained a fraction of wealth and power of what We had given them; but they falsified my Prophet; See what has been the result of My displeasure (45) Para II.

MORAL:— Clear.

Say I advise you, to supplicate Him alone; singly, and jointly, and contemplate your companion (Prophet) is not mad. He is simply warning you against the impending intense punishment. Say, what I ask of you as a reward, (for attachment to Divine Lights) is for your own good; and my reward is, on God Who is witness to all (47). Say my God, the Knower of secrets instils truth in every heart (when it has to face falsehood) (48). Say, Truth has come and falsehood cannot either make

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its stand or retreat (49). Say, if I am misguided I shall suffer on that account and if I am guided, it is due to revelation of my Providence, Who is certainly Hearing (50). Would! you had seen them when they shall turn back distracted, and they won't have any chance to escape and will be arrested (51). When they will say, they have embraced faith in Divine Light; but of what avail, that faith, shall be then, at such a distant date? (52). Although, they have disbelieved him from very beginning; and were guessing about him from afar (53). A bar will intercept between them and their desires; as was done in the past; verily they all had been in destructive doubt (54) Para V.

MORAL:—

From Couplets 51 onwards to 54, presages emergence of Sofiyani marching to Demascus sending forces to Bagdad and Madina where in former place, they will kill 3,000; commit fornication and kill 300 of Bani Abbas chiefs and advancing to Kufa be destroying its neighbourhood; shall face their opponent. The second party going to Madina will lay it waste for three days and nights; and will march towards Mecca, when under Divine Commands, at Baida, they will be sunk under ground by Gabriel, leaving two of the tribe of Jhenia.

XXXV SURA MALAIK OR SURA FATIR

(i.e. Creator of Heavens and Earth)

I begin in name of Allah The Merciful
The Compassionate.

Thanks are due to God, Creator of Heavens and Earth and Who sends Angels having wings, two, three and four and many more as He likes; verily God is Omnipotent (1). Whatever mercy, He showers on men, none can stop; and whatever does He withhold, none can release, after He has withheld it. He is Mighty and Wise (2). O ye men! remember Divine bounties on you: is there any other Creator, than God, Who provides you from clouds and earth; there is no other God but He; where are you then being led away?? (3). And if they falsify you, verily have they done with the previous Prophets and reversion of all of them is unto God. O ye men! promise of God is true, let not worldly life deceive you and let not the crafty devil play you false (5). (Devil's deceptions were briefly stated in previous Sura of Tribes in Couplet 71. The so-called deceptions affecting the learned men are graded into seven classes, as per grades of Hell by the 6th Divine Light viz., (1) those learned who reserve to themselves their knowledge without imparting to others; (2) those who get enraged at others advising them whereas they are abusing themselves in advising men; (3) those, who use their knowledge in royal courts debarring the public; (4) those who adopt tyrannical ways and get enraged, when these defects are pointed out to them; (5) those who collect and criticise doctrines of various faiths to demand public admiration; (6) those seated on throne of decision, challenge others while they are ignorant themselves and (7) those finding fault with others, waste their time in ridiculing them. A really learned man is ever gloomy, adopts night waking a compulsion, is busy with find-

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ing faults of himself, to rectify his defects; and is ever importuning to God; and knowing the qualities of men of his time, avoids their society; and having fixed a stipulated period with self, after contracting an agreement with it, keeps a watch, calls for accounts for its failure, demanding its rectification daily, and punishing for its failure). Verily the devil is your enemy and take him so; verily he and his army invite you to be members of Hell (6). Those who disbelieve (in Eternity) shall have intense punishment for them, whereas the faithful who act righteously have forgiveness (on penance) and great reward for virtues (7) Para I.

MORAL:—

Bodily notes with study of reference to previous Surah will suffice.

Para II.

What! is he whose evil actions, eulogise him, and who appreciates them (can be like him who is otherwise)? verily God deprives him of guidance, whom He likes and guides whom He likes; so you don't be sorry for them, verily God is fully acquainted with their actions (8). God is He Who sends currents of winds which carry clouds, feed dry lands, which are enlivened after decay; so shall you be raised alive (9). (After first siren, shall liquid of the sea, saline in nature, rise under evaporation, into clouds raining of which shall enliven the oldest corpses). He who desires honour (real and eternal) on earth should know that all honour is due to Him and virtuous deeds void of association and insincerity rise unto Him (are appreciated by Him); and intense punishment is for them, who under intrigue, act evil, which shall ultimately fail them (due to disbelief; when they shall be condemned to hell) (10). God is He, Who created you all, of sperm, then coupled you to a mate; and no woman conceives or delivers the child, but He has know-

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ledge thereof, and none becomes aged or dies young, but has his history recorded with Him and certainly this is easy for Him (11). And such two seas, are not alike; one saline and other of fresh water, sweet to the taste; although, from both of them, you get provision (fish) and take out pearls for wearing; and you see, the ship floating in the sea, piercing through it, to enable you to seek livelihood through His Grace; so that you be grateful to Him (12). It is He, Who enters night into day and vice versa and has set in motion the sun and the moon, as source of your subsistence under His control, for a definite period; and such is God your Providence, Whose is the kingdom inclusive, of entire creation; and those whom you pray, besides Him, do not own even the rind of a date stone (13). And if you cry unto them, they won't hear you; and even if they heard, they won't reply, and will disclaim your association, on Reckoning Day; and none can inform you so correctly as God The Knowing (14) Para II.

Moral:— Clear.

Para III.

O ye people! you are dependent on God; and God alone is Self-sufficient and Praiseworthy (15). If He will, He can destroy you and replace you otherwise (16). And this is not difficult for God (17). None is going to bear load of others and if any heavily loaded, will call for assistance to lighten his load, he won't get it; although even from his relation. You can frighten those, who are afraid of God unseen; and are steady at prayers; and he who shall purify self of sins, shall do credit to self; and reversion of all is unto God (18). And the blind and the seeing are not alike (19). Nor those, under darkness (of misguidance i.e. who are after worldly pleasures) and those in light (i.e. who are on guidance and avoiding sins) are not alike (20). Nor those under shade and sunshine (21). Nor the living and the dead; verily

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God makes audiant, whom He wills and you cannot make those audient who are in grave (i.e. blind-hearted) (22). You are merely a warner (23). Verily have We sent you with Truth (i.e. Glorious Quran) and as giver of tidings and a warner and there is not a single tribe, but has a warner for it and if they falsify you, they have done similarly in the past. Prophets came to them with miracles and enlightened Texts then I arrested the infidels, how severe was My seizure! (26) Para III.

MORAL:—

God has pointed out one of His most important attributes of being Self-Sufficient and Indispensable to the creation. Divine guidance depends upon Divine awe and constancy at prayers.

Para IV.

Have you not seen God, sending rains from clouds with which, We produce fruits of various colours? and from mountains are cut roads, white and red, and in various other colours; and others are black (27). And from men and animals of like colour. Only the learned, amongst men, fear God. Verily God is Mighty and Forgiving (28). Verily who reads the Text and says prayers and spends what We have endowed upon him secretly and openly in Our name, he is hopeful of a business, that shall never fail him (29). So that God shall fully reward him and enhance it out of His grace i.e. he (shall be entitled to intercede). Verily, He is Forgiving and Appreciative (30). And O ye Prophet! the Book, We have revealed unto you, is true and confirming the preceding Texts. Verily God is acquainted with His creatures and guards them all (31). Then, We reposit Our Text in whom We chose, from Our creatures; of whom, some are disobedient (by not recognising Divine Lights) others do recognise and are

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devotees; and the remaining surpass the devotees; being Divine Lights themselves; and this is a Mighty Grace in their favour (32). (This Couplet specially applies to lineage of Fathima and may commonly include (i) those who hover round their passion (material world); (ii) those who hover round the reason (intellectual world) and (iii) those who hover round their Creator God the Almighty) (spiritual). Who (of III) will ever remain in Paradise of highest grade, wherein they will have golden bracelets and ornaments of pearls and silk dress (33). And they will thank God for having removed from them every kind of pain and sorrow and will say "verily our Providence is Highly Forgiving and Appreciative" (34). Who brought us out of His Grace to such eternal places, wherein there is neither grief nor fatigue (35). And those who became infidels have Hell for their abode, wherein they shall neither have death (to put an end to their agony) nor mitigation of punishment, being alive; and for every ungrateful infidel, do We reserve like punishment (36). Wherein they will be howling "O our Providence, take us out from it, so that we may do virtues vice our vices, we committed in the past." What! did We not give them life enough, to take an advice therein? when the Warner had come to them with an advice, to whom they were indifferent. So better let them taste the punishment and there shall be none to assist the disobedient (under intercession) (37) Para IV.

MORAL:—

32 to 35 give special significance of Grade of Fatima's lineage.

Para V.

Verily God knows the secret and open of Heavens and Earth and is acquainted fully with the secrets of hearts (38). It is He, Who made you successors on

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earth (of your predecessors): he who denies unto Him, results of such infidelity shall lie on him; and the result of infidelity will not increase their appreciation before their Providence, except ill will; and infidelity of infidels will not enhance, except losses to them alone (39). Say, do you see, your associators whom you, barring God, pray, creating any one on earth? if so, show to Me; or have they any share in creation of heavens? or have We given them any Books, on the authority of which, are they laying their claims? nothing of the sort rather these disobedient are simply misleading by holding out false promises (40). Verily God has held over existence of heavens and earth, from their destruction (on account of His Lights): when once they are off, none else can support them; verily, He is Forbearing and Forgiving (41). They (i.e. Infidel Koraish) swore by God if any Warner would come to them, verily, they would be more guided than their predecessors (Jews and Christians): and when the Warner came to them, it did not intensify, except their infidelity (42). And prided on earth wherewith they started intriguing; and intrigue does not play false, but with its own agent: what! are they awaiting treatment of their predecessors? they won't find any change in Divine treatment and none can avert it (i.e. Divine disaster) (43). Do they not move above earth and look out what has been the end of the preceding generations? they were stronger than them, and God is not such, as can be overpowered by anyone of heavens or earth; verily He is Omniscient and Omnipotent (44). Had God punished everybody (immediately) on his (sinful) action, He would not have left any creeper on earth; but he has given them time to a definite period: (during which to rectify) when that will mature (i.e. time of punishment) will then God (decide) knowing His creatures (45) Para V.

MORAL:— Clear.

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SURAH YASEEN XXXVI.

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

Note.—This Sura is known as the heart of the Glorious Quran; and as blood circulating human body passes through the heart of the body, every reference of the Text can be traced into this Sura.

Yasseen (O ye hearer of revelation. It is also the name of the Prophet) (1). By Glorious Quran of Divine philosophy (2). Verily, are you one of the Prophets (3). Who have been set on Divine way (4). (All Prophets have been shown and instructed to tread Divine way; thus true conception of Divinity and cult propounded by them alone, if followed, will lead to salvation; else it is association leading to destruction). Thus Prophets are Divine Lights i.e., are torches, leading men from (darkness of) misguidance to guidance. Revelation is therefore an essential concept, for true religion. There is no living religion, which in its own view, is the mere product of human reflection. This is the reason why Buddhism, Jainism, Confucianism, Theosophy based on Karma, to establish universal brotherhood in faiths. Freemasonry believing in Supreme Being, Deen-e-Ilahi of Akbar the Great, Sikhism of Guru Nanak, Taoism in China, Shintoism the indigenous religion of Japan, maintaining Nature worship and loyalty to ruling dynasty cannot be rightly classed as religions. Because revelation steps in, where reason fails, as with metaphysicists. None exuded from God either of matter, soul or forces, thus dispelling ancient Phallic Worship, and ancient worship of natural phenomena, such as the sun, the moon, thunder, lightening, rain, etc., Holy trinity of Christianity and Hinduism where Brahma is supposed to be the Supreme creature, and Vishnu is the Preserver and Siva is the destroyer as His incarnation; although Arya Samaj do not believe in idol

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worship, and Brahma Samaj believe in one God, but are not free from tenet of Karma). This Glorious Quran has been revealed by Almighty the Merciful (5). To warn the tribe, whose ancestors have not, so far been warned to their negligence (6). Most shall not embrace faith (7). (In Divine Lights as per Divine decree). Verily, have We round their necks thrown manacles, reaching their chins, whereby they cannot raise their necks (8). (This is allegorical with the following Couplet and it means due to their ignorance, infidelity, jealousy and consequent enmity, they cannot afford to appreciate Divine Lights in their real position and thus no advice can prove fruitful in benefiting them). Thus have We erected a wall in front of them and in rear of them and thus have We lined their hearts with curtains, on account of which they cannot see (appreciate Truth) (9). It is all the same, whether you warn them or desist, they are not going to embrace faith (10). Verily, can you warn those only, who follow Divine Lights, and fear God unseen; give them only tidings of forgiveness and mighty rewards. (Thus effective warning i.e. guidance is limited only to followers of Divine Lights and those who fear God unseen) (11). Verily shall We raise the dead (in resurrection or on Day of Judgment) and the misguided (in future) by enlightening them to guidance and record their preceding acts (which bear no proof of existence now apparently) and those apparent acts marks of which are left behind them (e.g., in virtue by wells, mosques, tree plantations and vices in misleading literature) and everything have We reserved, in evident Divine Light, (who shall testify to their deeds on Day of Reckoning (12) Para I.

Para II.

Relate to them history of villagers of the Town

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(of Antioch) when Our Prophets came to them (13). When We sent them two Prophets, they falsified both of them; then, We reinforced them with a third one; when they said "we are come to you as Prophets" (14). (Two of them were arrested and were imprisoned by the king. When the third approached the Court; (he gained round the King and asked latter, regarding two prisoners; and when informed, suggested to the king, to test them; when called upon, they prayed and healed (i) a natural blind; (ii) a natural lame; (iii) enlivened only son of the king, who had died long ago; and who recognised them, having prayed for him; upon which, the king and his subjects embraced faith). Villagers (in opposition) said "you are men like us and God, the Compassionate, had not sent any one as a Prophet; you are merely liars" (15). They said "our Providence knows, we are definitely sent to you" (16). And for us, is only to transmit the message openly (17). The villagers said, "we draw on ill-omen from you; if you do not desist, we shall stone you to death" and certainly shall befall upon you punishment from us" (18). They (prophets) said in reply, let your ill-omen be with you; you taunt us, for our advising you; rather you are a transgressing tribe (19). And from the extreme corner of the town, came running down a man (Habib carpenter who was secretly a Muslim, but later upon King's conversion to faith of Islam declared himself a Muslim openly) saying O my tribe; follow the Prophets (20). Follow them, who do not ask a reward, but they are themselves guided (21).

CHAPTER XXIII

And "what is up with me! that I should not pray to 'One', Who created me, and to 'Whom' shall I have to revert" (22). Am I to adopt such gods, barring Him, if God the Compassionate intended to injure me, their (i.e. idols) intercession will be of no

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avail to me, in my rescue (23). Under such circumstances, I should be left in open misguidance (24). So, Lo sir! I embrace faith in your (Really Uunique) Providence (25). (You shall testify to this effect, on Reckoning Day; he was persecuted and stoned to death; and Angels took his soul to Paradise; (2) he is known as Momin-e-Ale Yaseen, who with (2) Momin-e-Ale Pharaoh, and (3) Ali, as the third are 3 Siddiqs only; of whom Ali, is superior to the remaining two (1 & 2). When he will be asked to enter Paradise, he would say "would! my tribe had known of my fate" (26). Why, my Providence forgave me and exalted me (27). Note (Faith in God, and crusade in Divine way, with life and wealth, (which includes material, intellectual and spiritual gift has been the cause of forgiveness and exaltation). And after his martyrdom, to punish his tribe, We need neither send any forces of Angels (as We did for Prophet Muhammad in Badar and of Hunain, as a special privilege) nor are We going to send any more (28). For them a simple shriek of Gabriel, would suffice for their destruction (29). Alas! on my creation! not a single Prophet came to them, but they ridiculed him (30). Don't they realise, how many generations preceding them, have We destroyed? and who are not going to come back to this world (31). (Incarnation is thus falsified; they will be held up on Reckoning Day. And there is no go, but that all of them shall be assembled before Us, on Reckoning Day (when justice shall be dispensed among them, for their deeds, in this world) (32) Para II.

MORAL:— Clear.

Para III.

(As a matter of fact) the dried up soil is a sign (on ground of reflection) for them; We enliven it and grow, out of it, provision, which they eat (33). We turn out gardens of dates and grapes and make

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streams run therein, so that they may take of its fruits and products thereof, by their hands. Will they not be grateful? (35). Pure is He, Who created a pair of everything. (The germ coming down from clouds, germinates in soil, from which are produced fruits or vegetables, eaten by men; and animals, out of which issue in births, i.e., what is grown from soil, is unknown to them, though laboured or worked by them; similarly is germinating on mountains, or beneath the sea) (36). And the ((approach of) night too, serves the sign, whence We bring out a day, when they are left in the dark. (This is allegorical i.e., passing away of a Prophet (Divine Light) was a calamity drowning his followers in misguidance) (37). (Note: The present age of disturbance is a calamity, when the world at large is looking out for a Divine Light (who, under Divine Will is hidden) to solve the problems, in spite of philosophers, scientists and politicians being present), and who cannot remove present chaos. And the sun revolves (rising and setting) and is marching on to a definite goal, under the design of the Omnipotent and the Omniscient" (such is the destiny of man. Simple indolent contemplation and brooding over emotions of piety, will not determine his worth. He has to work, as per desire of the Task-Master (God) to get over (1) vice and (2) poverty (3) ill-health and petty vexations (4) bickerings that confront us daily. Hence one has to work, as though, he has to live for ever, and live so as though, he is going to die today (vide Moral) (38). And the moon, is one of the signs, for whom We have fixed stages, until it attains its pristine line, like a dry branch of a date tree (39). Neither the sun, can dare overtake the moon, nor the night can overtake a day, although they all are having their revolution in their respective orbits (40). And for them, an extra sign (of Our Providential magnanimity) is that, We carried them (as an issue of their) ancestors in a loaded ark (of Noah) (41). And (We) have created for them like ships (air planes) in which they are

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boarding (42). If We desired, We could have crushed them, when there would have been nobody to rescue them; nor would they have been set free (43). But, for Our mercy, to let them enjoy for a limited period (to see if they realise Our control, over their destiny) (44). And, when they are asked to fear God (keeping in view of their past sins and future awaiting punishments for them) and act so that they may be mercified (45). Not a sign of Divine signs comes to them, from their Providence, but they turn away from it (46). And when they are asked to spend in name of God, out of Divine provision, the infidels tell the faithful "shall we feed those whom if God willed, would have fed". You are, in this idea of yours, labouring under misguidance (47). (As God has tried His creatures, in power and wealth so has He, in subdugation and poverty; whereby He may forgive the rich of their sins, by their charity and the poor by serving faithfully and honestly the rich). They ask you when is Judgment Day going to come, if you are true (48). They do not think, it will be a single trumpet call that will seize them all to death and they will be left in litigation (49). They will have no opportunity to make a will nor to revert to their family (50) Para III.

RELIGIOUS MORAL:—

- (1) Regarding work in Couplet 38 above it may be noted, as ultimate responsibility on Reckoning Day is personal and not collective. Man becomes a custodian of property he collects in this world, by his efforts, beyond his own requirements for others and shall be held up for its misuse, by latter and shall not be rewarded, if well spent, (except in religious trusts, which are his own acts, as having spent and handed over to God; yet how few realise they cannot misuse them.

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- (2) Now efforts in its collection may be (1) legal, (2) doubtful or (3) illegal. If legal, he will have to account for it. If doubtful he will be censured. If illegal he will be punished.
- (3) Worldly property, before God, is like a flesh of a dead animal. Human efforts, therefore, in its collection, should be limited to the minimum, so that, if it is legally acquired, he will be classed as pious, else censured, or punished.
- (4) Therefore, in choosing to employ efforts, physical or mental for worldly or eternal affairs, he should prefer eternal affairs, thinking that it is his last day, and put off worldly affairs thinking he is going to live for ever.

Para IV.

And, when the second trumpet will blow, they will come out of their graves and run to present themselves, before their Providence (51). Saying woe to us! we have been raised from* our graves (*for accounting; translated as per Divine Light). This is the promise of our God, the Compassionate, held out to us, and about which, the Prophet had given the (correct) news (52). It would be only a single cry, upon which, they will suddenly present themselves before Us (53). On the Day none shall be ill-treated nor paid beyond his due (54). (In due dispense of Divine justice). Verily members of Paradise on that Day, will be enjoying (results of the precautions i.e. piety, they observed in the world (55). They, with their companions (nymphs or virtuous wives) will be sitting, on coaches, under shade, reclining against pillows (56). Wherein, shall they have fruits and whatever shall they desire (57). They will be hailed with peace, from their Providence the Merciful (58). When a crier will call out "O ye criminals be apart today" (and they shall pass on to

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Hell) (59). O ye sons of Adam! did not I command you, not to be a devil's creature (by following him?) for verily he is your open enemy (60). And pray obey in all affairs to Me alone; this is a right way (61). (Thus We have true religion on one side observed by following the Divine Lights, leading to Divine Way, whether the Divine Light is represented in Moses, Jesus or Mohammad or his authorised successors; and on the other side paganism whether, as civilised barbarism and disguised animalism, as in the present hydrogen, atomic destructive age or otherwise, in divisions seventy or more formed on self-opinion. It was religion, which awakened them, to struggle for freedom; and constitute their laws, arts and civilisation basing on it, with will of Supreme Deity, and Divine force, by sanction of Eternal punishment. Today this very religion is neglected).

Verily, did the devil misguide many of you (My creation) have you no common sense? (62). This is a hell, now, for you, of which you were warned, in the past (63). Get into it, today, (for your sceptical deeds) (64). On that day, We shall seal their mouths (of the criminals, in whose left hand will be their record) and demand testimony of their organs (against their denial of their sins) (65). If We willed, We could have sealed their eyes too; and they would have wandered about in seeking the way; and where could they have found it? (66). And if We willed. We could have changed their physical features;) converting them into pigs and monkeys) whereby they could neither have gone ahead, nor traced behind (67) Para IV.

Para V.

And We retrograde his (i.e. man's) nature, when We turn him old; don't you understand so much? (68). (When God has power to transfer living human

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nature, He can, as well transfer the disobedient, into monkeys and swines). We have not taught him (Prophet) poetry; nor is it deserving of him; this is merely an advice and Glorious Quran (69). (Poetry is usually based upon mental vision; whereas Quran is based on Divine Truth). To warn those who have a faithful (sensible) heart and a proof (to condemn to Hell) those who are sceptic (70). Do they not see, We have created unaided, animals for their benefit? (71). And subjected them to their obedience? some of whom they ride, (the horse, the mule etc.) and others they eat (camel and the goat) (72). And in them, there are many advantages (their skins and drinks; do they not acknowledge Our gratitude? (73). But they adopted worshipping other gods, than the real (unique) God, so as to intercede, on their behalf (74). They will not plead any intercession whatsoever, although they gather in throngs to worship them (75). Grieve not, ye Prophet at their talk; verily, do We know what, they hide and what they expose (76). Does not man notice, We created him from a sperm and he started litigating (soon as he became strong on being created alive? (77). And put forth, before Us, an example, forgetting his own creation, saying "who will recreate me, when once, (my bones were reduced to powder" (78). Say, He will recreate Him, Who created him first (when he was not existing at all) and He is Omniscient (79). Who creates fire from green trees, with which you light your fire (80). What! is He Who created heavens and earth not mighty enough to create (tiny creatures like them) aye aye! He can; certainly; create beings, Mighty and Knowing (is He) (81). His Commands (re. creation is nothing but, whenever, what He wills, regarding creation of anything, to say "BE" and there it is existent (82). Pure is His Nature, under Whose control, lies entire spiritual existence of everything; and to Him is reversion of all (83) Para V.

SURAH SAFFAT (The Congregation) XXXVII.

I begin in Name of Allah The Merciful and
The Compassionate.

I swear by the congregation (of Prophets, Angels and devotees unto Me) (1). (I swear) by those, who prevent devils from soaring high (2). (I swear) by those who read out Glorious Quran to Prophet, as commands from Me (3). Verily your Providence is Unique alone by Himself (in creation and its administration) (4). Providence of Heavens and earth and in between and Providence of Easts (5). Verily, have We adorned the skies over earth with stars (6). And protected them from every strong headed devil (7). Who cannot overhear the Angels, high above, and who dart towards them from every direction, as shooting stars (8) to drive them off and for them, is ever lasting punishment (9). Except one, who steals away the communication and is persecuted by Our flaming stars (10). Ask (associators of Mecca), whether as creatures, they are stronger than their forefathers (whom We destroyed under disobedience); verily, have We created them, out of slimy earth (11). Rather you are surprised (at their not believing) and ridiculing the Glorious Quran (12). And when they are advised by it, they do not take a lesson (13). And when they see any miracle, they hoot it out (14). And say, "verily this is nothing but an open magic" (15). What! when we die, and are turned to dust and bones, shall we rise again? (16) and our forefathers and predecessors too? (17). Say, yes; you will be disgraced in Eternity (18). Verily, their rising (from graves) will be only due to a single siren call (by Israfeel) when they will awaken and be looking (at the events) (19) and will say, "alas! this is the Judgment Day" (20). (They will hear Divine Reply.) This is the Day, you were falsifying for dispensation of Divine Justice (21) Para I.

MORAL:—

The actions are always to be judged by immut-

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able standard of right and wrong; but judgment will consider age, country, station and other accidental circumstances. Judgment is like a pair of scales and evidence is like weights; and Divine Will shall hold the balance; with a slight jerk of a proof of Divine affection and that of Divine Lights, it will be sufficient in many cases to make the lighter scale appear the heavier. Never forget the Day of Judgment. Keep it always in view and frame your actions and plans with a reference to its unchanging decision (depending on Divine Love and that of Divine Lights). Love implies obedience — (note carefully) acts due to admixture of filthy earth may be liable, yet proof of Divine Love, causing mental pain for their issue and penance may lead judgment to relaxation.

Assemble the disobedient and their companions and those whom they worshipped, barring God (22). Take them to hell (23). Stop them, they shall be questioned (24) (viz., 5 questions: (i) How was your youth rendered old? (ii) How was your life consumed? (iii) How was your property collected and spent? (iv) How was your knowledge put to practical conduct? and (v) Did you bear affection to Divine Lights? (i.e. did you obey them?) What's up with you, that you do not help one another? (25). Rather they will be highly obedient that day (26). And will approach one another asking (why did they misguide them? (27). The misguided will say to their (worldly) masters, you, under force of your influence, persuaded us (to join hands with you) (28). They will retort "you yourselves, were not faithful" (on Right Path) (29). We had no control over you; rather you were a headstrong group (30). Rightly, is confirmed upon us, Command of our Creator; and verily shall we savour punishment (31). We misguided you, for, verily we ourselves were misguided (32). Verily, on that day, they will participate punishment (33). We treat offenders similarly (34). Verily these are those, who turned their faces, when it was told to them, there

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was none but God to over-rule all (35). (God is too Great to be withstood; too Just to do wrong; too Good to delight in anyone's misery. We are, therefore, to quietly submit to His dispensation at the very best. Avoid therefore, devil's urging you to do against Divine Will. He is laughing in your sneering at others, which raises your emotions of rage and fear; and when frown of hatred darkly falls, hope will wither and mercy shall bid farewell. Do not eject anyone, under wrath, and be not inflated with your worldly position. Remember (1) "humility and love" are roots, mother, nurse and foundation of bond of virtue. (2) Do not entertain "mental misgivings", and (3) impede not the faithful to do righteous deeds; and (4) assault not the weak, (5) and adopt no cunning and knavery, to the simple; by laying out a snare, wherein shall you yourself be entrapped; and (6) desire not honour, like the proud; and (7) wealth, like covetous; and (8) revenge not, like the malicious; and (9) seek not pleasure of the Epicurean; (10) and beauty like the wanton; in opposition to Divine Will. Be wise (11) in desiring no more than what justice demands. (12) Use it soberly, with modesty and humility of mind and with temperateness and chastity of body and (13) distribute its excess cheerfully and (14) live contentedly. (15) Do not take a fancy to worldly curiosity, (16) getting into devil's army, (17) rendering him service and partnership. (18) Remember his befriending you is dragging you to hell). When, in reply, they used to protest, "whether for the sake of one mad poet, were they going to give up their master? (36). Rather Divine Text brought facts from God and verified Prophets (37). Verily, are you to taste painful punishment (38). And you will not be rewarded but, what you deserve for your acts (39). Except Godly sincere creatures (40). Who shall have a well known provision (41). Of variegated fruits (served by servants of their choice) and with honorary treatment (42). In Paradise of bounty (43). Seated on coaches,

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facing one another (44). Wherein shall circle round cups of wines (without distate and intoxication) (45). White and palatable to taste (46). There being no intoxication nor ill affecting them (47). And by their sides, shall be nymphs, of large pearl-eyed, looking down with modesty (48). As though, protected like an egg (49). They will be directing self and enquiring of one another (as to the bounties showered by God (50). One of whom shall say "I had a companion" (51). Who used to say "are you one amongst them, to confirm Reckoning Day?" (52). What! when we shall be turned into dust and bones, shall there be any one to punish us? (53). He will further say, are you aware, where he is now stationed (in hell)? (54). When he will cast a searching eye in hell, he will find him in the midst of it (55). When suddenly he would say, "by God you would have also destroyed me" (56). Had it not been for Divine Mercy, I would have been present in hell with you (57). What! were we not among the dead, who died in the world? (58). Except, in our first death's stage, and are ye not among the punished (about which you were falsifying) (59). Verily, this is a mighty achievement (60). To gain which, every attempt should be made by one (who desires to achieve it) (61). Is this entertainment better or a bitter tree? (62). Which, We have fixed, as a test for the disobedient (63). Verily, that tree takes its roots from hell (64). Fruits whereof, grow as heads of devil (65). Verily, inmates of hell shall eat of that fruits and fill their stomachs (this hunger shall overpower their other pains) (66). And long thereafter, they shall be served with a mixture of hot liquid to drink (67). Whereafter their resort is hell (68). Verily, had they found their forefathers similarly misguided (69). Whom they followed so strictly (70). Verily, were misguided most of their preceding generations (71). Verily amongst them, had We sent, Warners (72). Look at (with an eye of taking lesson) to what end, the disobedient attained! (73). Except the sincere followers of Pro-

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phets, having clarified themselves of impurity of soul (i.e. sins) due to association (74) Para II.

MORAL:— Quite clear.

Para III.

And verily, Noah called unto Us; and We are best at responding (75). And We saved him of being frequently stoned, and his family, from great calamity (of being drowned) (76). And We retained Truth, Faith, Divine philosophy and the Text (with the Immaculate members) of his family (77). (Noah had three sons (1) Sam with whom remained prophethood as a Divine Light. The other two (2) Yafth and (3) Ham took to disobedience, for sovereignty of the world. This is a consolation to our Prophet). And We left his history for the posterity (78). Be Our peace on Noah from the Faithful of the world (79). Thus We reward the obliging (80). Verily, he was one of Our approved devotees (81). And We drowned the rest (82). And verily was Abraham, one of the followers (having acknowledged sovereignty of Prophet and his (Immaculate family) (83). And when Abraham approached God, with sincerity (saying he will die as a mortal) (84). He asked his uncle and his tribe, as to whom they worshipped (85). What! leaving God are you adopting false gods? (86). What do you think of the Creator of the world? (87). Then he directed his sight towards stars (88). And said "I shall shortly fall ill" (89). They turned their backs from him (90). He quietly went to their gods, placing food before them, asked them why they were not eating (91). What's up with you! why don't you talk? (92). And secretly hammered them with right hand (93). (On seeing this affair on return) they directed themselves quickly to Abraham (94). Abraham (before Nimrod) said "What! are you worshipping them whom you have carved out of your own hand"? (95). Rather God has created you and then whom you call out (96). They consulted among themselves (as to how to deal with Abraham) and de-

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cided to make a kiln, wherein to burn him alive (97). Thus they played a trick against Abraham and We disgraced them (98). And Abraham remarked "I am sincerely devoting to God to attain proximity" (99). May God bestow on me a virtuous son (to carry out my mission) (100). We gave him tidings of a forbearing son (101). When he attained maturity, Abraham addressed him "O! my dear son! I have been witnessing you in dream, that I sacrifice you; say, what is your idea about it"? Ismail said, dear father, do what you are ordained; you will find me among the patient D.V. (D.V. means "if God willing") (102). On mutual consent, Abraham laid him on ground (for sacrifice) (103). We addressed him (near Masjid-e-Khaif in Meena) (104). "Verily, though hast verified thy dream"; (was Divine Response) thus do We reward the obliging (105). Verily this was an open trial of Abraham (wherein he proved his sincerity to God) (106). (As he was not satisfied with an exchange of a goat's sacrifice, after ascertaining, his affection for Prophet Md: outweighed his love for his own life) We replaced his son's sacrifice with the greatest sacrifice (which was to follow in the case of "Imam Husain", where he was to be butchered by the very fellows, who claimed to be Prophet Muhammad's followers. This would grieve Abraham all the more entitling him to a greater reward (107). And We left his history, as a memento for future generation to revive (108). (This is the reason why goat's sacrifice is an obligation, for the pilgrims, at Meena every year; and generally all over the Muslim world annually). "Be Divine peace on Abraham" (109). Thus do We reward the obliging (110). Verily, he was one among the Faithful (111). And We gave him tidings of a son Issac who was to be a prophet among the virtuous (112). And We bestowed upon Abraham and Issac, bounties in their posterity, some of whom are virtuous and others openly disobedient (113) Para III.

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MORAL:—

This presages "Imam Hussain's Martyrdom and is a miracle of Glorious Quran".

Para IV.

Verily, We obliged Moses and Aaroon (114). And saved them and their sect from great calamity (115). And helped them, upon which they became victorious (116). And endowed upon them an (exhaustive) Book of Commands and Refrain (117). And showed them the right path (leading to Paradise) (118). And left their history as a memento, for the future generations (119). Be Divine Peace on Moses and Aaroon (120). "Verily, do We similarly reward the obliging" (121). Verily, they were among the faithful creatures (122). And verily, Ilyas was among the prophets (123). When he exhorted his tribe for not fearing God (124). And asked them, why they called upon idol Baal, leaving aside the most glorious Creator? (125). God is our Providence and that of your preceding forefathers (126). They falsified him; verily they will be presented before God for punishment (127). Except the sincere devotees (128). And, We left his history to posterity (129). Be peace on "Prophet Muhammad and on his Immaculate family" (130). (This is a special Divine privilege of Divine Peace on the Fourteen Divine Lights)". And, thus We reward the obliging (131). And verily he was among the faithful creatures (132). And verily Lot was among the prophets (133). And when We saved him and his entire family (134) except his wife who was to remain behind (135). And We destroyed the remaining (136). And you pass across them day and night (137). Wh! don't you follow so much? (138)

Para IV.

MORAL:—

Every tribe of a Prophet for disobedience and tormenting him was punished by God; except that

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of Prophet Muhammad, for whom Resurrection is reserved and the Prophet is thus consoled in the foregoing Para.

Para V.

And verily Jonah was among the Messengers (139). When he hastened to a loaded boat to board (140). (On tempest rising, mariners, to determine who was the sinner) drew a lot, which fell upon Jonah (141). (They cast him into the sea). And the fish swallowed him when he was penitent (for his indignance in haste) (142). And had he not been repentant (143). He would have remained in stomach of the fish, till day of rising (144). And We threw him out (the fish vomitted) under Divine Command, on barren land, outstripped off skin (145). And thereon, We grew a gourd tree (146). And We had sent him, to a sect, numbering a little over a lakh (147). (Jonah at the age of 30, was sent to Ninevah, to warn its inhabitants. Under 33 years' preaching, he could secure only 2 followers in (1) Rubel a philosopher, and (2) Tanukha a devotee. Being unsuccessful to get more followers, under Tanuka's advice, he (Jonah) prayed for punishment of his tribe, and left them in indignation. However, upon Rubel's planning, although Divine disaster as desired by Jonah, approached, but was averted and the Prophet Jonah was exhorted for his haste as above).

They became faithful (by penance under Rubel's guidance) and We profitted them for time being (148). And ask them (Infidel Koraish) whether, are daughters for God and sons for them? (149). Did We create Angels, as females in their presence? (150). Beware! what they say, is allegation (151). What! children to God! "The (Self-Sufficient)" verily they are liars (152). Did God prefer daughters to sons (153)? What is up with you! how do you decide? (154). Don't you have sense? (155). Have you any

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open proof, in support of it? (156). Bring it forward, if you are true (157). They proposed inter-relation between God and spirits; which, latter (spirits) deem it a libel and they (associators) will be presented for punishment (158). He is far above, what they allege (159). Except the sincere creatures (160). For verily, you and those who worship (161). Are not going to withstand Him, by misguiding (His creatures) (162). Except those, who are to burn in fire of hell (163). And there is none among us (the Immaculates) (14 Divine Lights) but has a fixed grade (164). And verily were we (Divine Lights) praying unto Him in congregation (165). And verily were we glorifying Him before creation and coming into this world (166). And they (infidel Quraish) claimed (167). By asserting, had any messenger been sent amongst them, like those sent among Jews and Christians (168) they would have been sincere devotees of God (169). But they falsified when (the Prophet Mohamad) he came to them and shortly shall they realise results thereof (170). And verily have Our Commands foregone, in favour of Our Prophets (171). And verily, shall they be assisted (172). And verily shall Our army be overpowering (173). So, you turn away from them, for the time being (174). You shall see, and they shall see too (175). Why they are hurrying up for Our punishment? (176). And when Divine wrath shall befall them, who are being warned they shall be in a deplorable condition (177). So you turn away from them for the time being (178). Watch and they shall see too (179). Your Providence is far Supreme to what they ascribe (180). Be peace on Prophet (181). And praise be for God of the worlds (182) Para V.

MORAL:—

As per 166, Divine Lights, foremost creation — glorified God from which the Heavenly Residents learnt "Glorification" and when on earth, earthly beings followed suit. Thus proving their superiority over the rest of creation.

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SURA SAAD (The Paradisal or Heavenly
Spring) XXXVIII.

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

By the (Heavenly) spring and the Glorious Quran, full of advice (1). The infidels, rather, are in doubt, owing to their (vain) pride and prejudice (2). How many preceding generations have been destroyed before them? when they cried for rescue, there was no time, (being too late for penance, on seeing Divine Punishment) and they are surprised, that, one amongst them, claimed to be Divinely inspired (as a warner) and the infidels said "this man is a magician and a liar" (4). Has he mixed up all our different gods into one? verily this is marvellous (5). The ring-leaders said "let us go on worshipping our gods," this is one of the planned actions (6). We have not heard of God being unique even in previous faiths like Christianity (which claims trinity). "This is nothing but a made up falsehood" (7). What! has Quran been revealed only unto him amongst us? rather they are in doubt, about My Text; rather they have not tasted My punishment" (8) or have they treasures of mercy of your Providence The Mighty Endower? (9). Or have they sovereignty of heavens and earth and between? let them, if so, soar above (and interfere in "My administration") (10). This is a group, which is not yet destroyed (11). Previous to this, tribes of Noah, Add, and Pharoah — the peg driver (12). Samood and tribe of Lot and woodlanders; these were the groups (destroyed heretofore) (113). None of them were, but who falsified their prophets to substantiate punishment on them (14) Para I.

MORAL:—

Prophets, having been raised among them, by God, duly trained, have been a continuous cause of

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creating doubt, as to their being "Genuine Divine Lights." It has been repeatedly pointed out, man would not have taken social behaviour with an Angel or an animal or any one sent by God, from heaven, not belonging to his species. Devil, thus created jealousy in them, by eulogising worldly pursuits, belittling Eternity.

In Couplet (11) It is distinctly stated, Prophet's followers for falsifying him and his family as Divine Lights, have not yet been punished like those of preceding prophets.

They are not awaiting, but a siren note, when they will not get an opportunity to come to sense under penance, being too late (15). And they said, (to prophets) "pray hurry up with our share of punishment before the Reckoning Day" (16). You tolerate their statement; and think of David the Brave, facing the difficulty, to seek Our will (17). We had commanded mountains to accompany him to join with him in prayers, day and night (18). And similarly were birds overhead, in a row in prayers (with him); every one of them was busy in prayers (wherever he went) (19). We had reinforced his kingdom and endowed upon knowledge of jurisprudence and knowledge of every language (to converse with birds etc.) (20). Has the case of the two contesting Angels come to you? when they entered his (David's) prayer room, in disputation, crossing the wall (21). When they said to David, who was surprised (for their having entered, against strict guard) "do not get confounded; we are two litigants, having claim one against the other; decide justly our case and do not be unfair and guide us to the right path (22). One of them said "he, my brother has 99 goats; and I having one, which he demands also, in a threatening tone, for self (23). David said "verily, your brother is unjust in demanding your goat, in spite of holding so many; and most partners deal unfairly with their

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co-partners, except the faithful, who are virtuous, in their dealings; and these are few in number; and David realised (later), We had tested him, and he prayed forgiveness from his Providence and fell in prostration, while directing himself under penance (for having made a statement without thrashing out the case) (24). We forgave him for this act of his; and he had a close proximity to Us, and a high grade (25). O! David, We have made you (Our) representative on earth; do justice among men, and not follow passion, else you will be diverted from Divine Path; for verily those, who are led astray from Divine Path, have intense punishment for them, for their having forgotten Reckoning Day (26) Para II. (How frequently (no less than 90 times) did Khalifa IInd decide unjustly but for Ali, when he uttered "Had it not been for Ali — Omar would have been verily ruined."

MORAL:—

The two litigants, who climbed up the wall, were Angels in human habitation, having come, under Divine Command to test David; who without trying their case remarked ex-parte, which was not fair. Upon which Divine warning came to him.

Para III.

We have not created Heavens and earth in vain, which is the idea of infidels for whom, alas; is fire of hell (27). What! are you going to equalise the faithful (like Divine Lights and like minded) who act righteously with the seditionists? (i.e. ringleaders of misguidance) on earth? Are the pious (obedient) (on) the same (footing) with the impious (disobedient)? (28). The Book, We have revealed unto its glorious; so that people should contemplate on its Couplets and only the wise people do contemplate on its Couplets and only the wise take a lesson

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out if it (29). And We endowed Solomon a son on David, a virtuous Devotee; verily he was reverting (unto Us) (30). When selected (standing on 3 legs) horses were preseted to him towards dusk (for selection in a crusade) (31). He said (alas) I preferred love of horses to saying prayers of Providence (at a fixed time) He called back the sun, through and said prayers due, before sunset, by passing hands over feet and neck, as ablution along with followers (32). Verily, We tried Solomon and We threw on his bed, an attractive child, when he realised he had failed to say "D.V.". (Divine will in his action); so he directed later to 'Us' (34). He prayed "my Providence forgive me and grant me a kingdom, which befits none after me; verily Thou art Mighty at endowment" (35). We set winds to be at his commands, which were taking him where he chose (36). And of spirits there were masons and divers (37). And others kept in jail (for disobedience) (38). This was Our endowment without calling for account ;39). And verily, he had close proximity to Us and a high grade (40) Para III.

MORAL:—

Solomon's act of cutting off horses' feet and neck is inadmissible, being a major sin for a Divine Light, who is infalliable.

Para IV.

And call to mind, the history of Job, when he cried unto Us; verily, "the devil had worried me and troubled me by misgivings" (41). We commanded "kick up with your foot; you will have bathing place and cool water to drink as well" (42). And We re-endowed upon him his lost children, with a fresh number likewise as a Divine grace; as a piece of advice to the sensible" (43). And We ordered him to take up a broom of 100 sticks, to beat his wife, to ful-

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fil his vow; and We found him patient; and he was one of Our best devotees, being ever used to revert to Us (44). (Continuous downpour of Divine bounties kept Job, ever acknowledging them, which led Satan to pray to God, to let him try Job; if he remains grateful, even amidst adversities, when he would be worthy of recommendation God consented to let him try him, except on his reason. This resulted in loss of his immense property and children; but Job tolerated them patiently. Later, the devil attacked his body, which led his followers to suspect him, upon which, Job appealed to God, to mercify him; when his wife offer her hair to relieve his pain when Job swore to beat her). Recollect Our creatures Abraham, Issac and Jacob — the strong and farsighted (45). Verily, We hd specialised them, for their sincere devotion, in seeking Eternity (46). And they were close to Us among the selected virtuous (47). Recollect Ismail, Yasah and Zulkefl who all were among the selected (48). This is a reminder (to those seeking Our Will) and verily the devout will have a happy destination (49). The best of Paradise i.e. Eden, gates of which shall be open to them (50). Wherein shall they be reclining against pillows, calling for fruits, variegated and drinks (51). And near them, shall be down looking nymphs, of equal age (52). This is what you have been promised on Reckoning Day (as a reward) (53). Verily, this is Our entertainment, which is not going to end (54). That is it for you; and for the transgressors shall be an awful residence (55). That is hell, wherein shall be they cast, which is hideous place of resort (56). That is for them; they will be addressed "better taste of hot liquid unpalatable" (to taste) (57). And secondly of like nature other accompaniments shall they have (58). These couplets refer to (Bani Umiyas and also unauthorised successors of the Prophet) and their followers shall enter therein. Be there no relaxation for them; and they are to be admitted to hell (59). Followers will respond "rather be no relaxation for

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you as you have set forth this place for us, which is an awful destination" (60). They will pray O! our Providence better increase double punishment for them, who have sent ahead this for us (61). And they will say what's up with us! we do not see those, whom we demed rascals (Shias of mischievous nature cursing our leaders?? Did we misunderstand them? or are our eyes blinded)? (in nor perceiving them here) (63). Verily, this quarrel is a fact amongst the inmates of hell (64) Para IV.

MORAL:—

A source of gratification to Shiahs.

Para V.

Say, I am none but a warner. There is no other God save Allah, "Unique and Omnipotent" (65). Providence of heavens and earth and in between; Mighty in revenge and in forgiveness (66). He (Ali) the hero of the Text) is the greatest of Divine signs (67) and from whom, you are turning away! (68). I do not know, on what point Angels were struggling about in heavens (Divine Representatives on earth) (69). It is nothing but it is revealed to me as I am an open warner (70). Recollect, when our Providence informed Angels, He was going to create a man from dust (71). "And when I make him fit and blow unto him a special selected soul, you kneel down unto him in prostration (in recognition of your fealty unto him)" (72). And the Angels knelt down in prostration (73). Except the Arch-Angel, who turned away and was among the infidels (74). When 'I' called upon the satan to explain why he refused to prostrate before one, I created of My Will? Did you do out of pride or were you one among those of exalted nature? (75). He replied, that, he was superior to him, being created off fire against him created of dust (76). Upon which, God commanded "get out from

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here, you are cursed" (77). And on thee, shall be My curse till Day of Judgment (78). He prayed "O my Providence give me time till Day of Judgment (79). God replied, thou art amongst the one given time (80). Till definite period (of emergence of 12th Divine Light) (81). When he said "I swear by Thy Honour I shall misguide all (82) . Except those who are Thy sincere devotees (83). God replied, right all; I say truth as well (84) shall I fill the hell with all those who follow thee (85). (Just as the devil did not realise in Adam, Divine Light being Divinely trained, and he judged him only from his physical composition (he viewed), so all the earthly creatures, who having seen the prophets, being born on earth, overlooked their special training as Divine Lights by God, and being endowed with special soul to eschew every kind of sin; they began to become jealous of them and refused to admit their leaderships after their ring leader Satan, to whom they easily fell a prey). So I do not demand any wage, nor am I a pretender (86). This is nothing but a description for the men of the world (87). Results whereof shall you hear hereafter (88) Para V.

MORAL:—

This explains the influence of the Devil, in misleading his worldly devotees to refuse allegiance to Divine Lights.

SURA ZUMAR (Groups) XXXIX.

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

This Text is revealed from God The Almighty and All Wise)1). Verily have We revealed it to you with definite motive, pray unto Him sincerely (in all affairs) (2). Beware, implicit obedience is justifiable unto Him alone; those who have taken, barring Him, their lord — they do not pray to them, except with a view to intercede on their behalf to Us. Verily shall God decide, amongst them, the differences they hold (in faith); certainly God does not guide a misguided sect (3). Had God desired to adopt a son, He would have selected one among creatures He liked. Pure is He, as God the Omnipotent (4). Has created Heavens and Earth with a definite object and brings night to follow a day and day to follow night and has caused the sun and the moon to revolve, all revolving for a definite time; beware is He, the Omnipotent and Mighty at Forgiveness (5). He created you all out of one (Adam) and then made partners thereof and created for you from animals eight pairs, and created in womb of your mother embryo; guarding it, in three gloomy chambers of — (1) Abdomen, (2) uterus, (3) placenta — that is your God — Lord of entire kingdom. There is no other God save He; where are you going astray? (in fixing other creatures (as gods) in His place? (6). If you deny and (not thank Him), verily God is independent (of your worship); but He does not approve of your infidelity: whereas, if you thank Him, He will be pleased with you; and none is going to carry the load of sins of others (and after death) have you to revert unto Him, when He will point you out, how you were behaving; verily He is acquainted with secrets of hearts (7). When calamity approaches man, he prolongs his prayers; and when he is endowed with bounties to boot forgets Him altogether whom he prayed for salvation before that;

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and starts associating (others with God) to misguide others from His path; say, enjoy with your worldly gifts, by your infidelity, verily you are of Hell. (This refers to first illegal successor) (8). Is he, who is constant day and night in prayers, prostrating and standing and fearing eternity and hoping in Divine grace alike him, who knows not? Verily this fact is appreciated by the sensible (9). (This solitary couplet refers (1) to immaculates, (2) their enemies and (3) followers of Divine Lights, the followers of immaculates) (i.e. (1) Lords, Divine Lights, who represent God, transferred Epithets, (2) Their enemies who are worse than brutes (3) vassals, who own fealty to Divine Lights. Thus annual Moharum religious meetings revive their fealty and must be continued till Resurrection.

MORAL:—

Embryo as it is born is guarded in placenta lying in uterus within abdominal cavity, where it is nourished, under blood of mensus, as water grows vegetation; until it is fit, to suckle milk which is reconverted from Blood, apart from excreta. Such is the Mighty design of Almighty.

Para II.

Say, O! ye faithful, fear God, your Providence. He, who acts virtuously in this world, has in Eternity, Paradise for him, and God's earth is extensive (for you to select worshipping Him freely when you are constrained otherwise). There is nothing but the patient shall be rewarded without accounting (10). (On Reckoning Day, those who are tried in this world for adhering to prayers and His Commands shall straight march on to gates of Paradise, which shall be open to them, for admission without having to be detained to render account). Say, I am of course ordained to obey God sincerely (11). And I am fur-

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ther contrained to be the first among those who have embraced Divine covenant (12). Say, I am afraid of great Reckoning Day, if I disobey Him (13). So, I pray to God, sincerely, away from all deviations (which are outcome of mental misgivings) (14). You pray, whom you like, barring Him; verily, among losers, shall be those, who have so acted and brought their families to this stage (of destruction) on Reckoning Day, lo! this is an evident loss (15). For them, alone, is fire, above and below. Thus frightens God His creatures; O! my creatures! fear (Me) (16). Those who forsake praying unto (the devil — Everything except Theocracy) non-god and are directing themselves to God, for them, is tidings; give my creatures this good news (17). Those, who listen to the word of advice, following Truth, apart from falsehood, are only those whom God has guided and are sensible (18). One on whom Divine punishment is settled, how can you set him free, who is already condemned to hell (19). But those who fear God, their Providence have high chambers of Paradise for them, so solidly built below which flow canals. This is Divine Promise and God shall not contravene His promise (20). Did you not notice God sent rains from clouds from which run out streams on earth and wherefrom grow variegated crops different in colour and then turn pale; then He breaks them to pieces; verily in this is advice for the sensible (21) Para II.

MORAL:—

The main view is maintenance of "Theocracy" by following Divine Lights without any external physical force, but throughout reasonable approach — against Political powers of divergent conflicting ideologies justifying claims of their government, on their own principles to maintain peace and welfare of the public (not all)—but a major part which in itself is fundamentally untenable — some sticking to Panch Shilla, desirous of maintaining their holdings with-

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out tolerating foreign interference, whereas God claims entire Heavens and earth) being His property. Validity of this claim fails to appeal to religious reason. Others offer money, men and materials to draw to themselves, for their personal protection out of present self-sufficiency. But their guarantee extends to this world only whereas this is simply a journey and ultimate destination shall be settled after death. Of what avail is this bait? The ultimate result of all this is emergence of One Great Power (of Divine Lights) under Divine Nomination to dominate the rest. (whom some faiths claim "The Supreme God sometimes takes human forms"). This is association leading to Hell.

Para III.

Is he, whose chest God has expanded to admit Islamic Laws and is on enlightened path of God, like the other who is otherwise? Sad is it for them, whose hearts are hardened from Divine Remembrance; who are in open misguidance (22).

Note:—The heart is the 'best logician. If wrong our hearts, our heads are right in vain. "The heart has reason, that reason does not understand." All our actions take their hue from the complexion of the heart, as landscapes take their variety from light. The heart never grows better by age. A young knave will be a great rogue, as he grows older; unless the heart of the rogue is rewarded by Divine Grace under penance. "It is more fatal to neglect the heart than the head." This is what the present age is doing. With development off Experimental and intellectual science, they are ready to ruin mankind by bombs and their progeny too, about whom they are otherwise keen simly for want of purity of heart. Kind hearts are more than coronets. Therefore want and wealth equally harden human heart, as frost and fire are both alien to human flesh. Today unemployment rules all over and wealth has cornered to the East). (viz. America, who to win over, on its sides, advances money and materials, thus proving its own weakness, against Theocracy, which is Omnipotent and Independent).

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God has revealed an excellent Book, couplets of which, are repeated and by reading of which, bodies of those who fear their Providence throb; then their bodies and hearts are softened to remember God, and this is guidance, with which He guides whom He likes; and whom He forsakes, he has no other guide (23).

Is one, who is afraid of intensity of punishment, alike the disobedient, who will savour punishment of his doings? (24). Their predecessors falsified; so came to them punishment, whence they had no idea (25). God caused them to savour disgraceful punishment of the world; and that of Reckoning Day, shall be more intensive, provided they realise (26). Verily, in this Quran, have We exemplified every kind of ease, so that they may take a lesson (27). Quran which is in Arabic, has no defect; by following it, they will become pious (28). God has (in the text) exemplified a case of a servant, serving a party of varying temperaments (ideologies) and another, who is safe against such masters; serving One (Supreme) God only. What! are both alike? (Certainly not). Thank God, but most of them do not realise (29). Verily, thou will die and they too (30). When you will, on Reckoning Day, come fighting for your rights (viz. "Bani Umiya" and "Bani Hasham") before your Creator (31) Para III. So Communism — Republicanism, and Democracy, socialistic socialism and what not?

MORAL:—

Theocracy has advanced an argument, overthrowing all other political ideologies.

Para IV.

Who can be greater disobedient, than he, who falsifies God and Truth (Divine Light and Text)

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when it came to him? Is not therefore hell a fit abode for infidels? (32). He, who came with Truth (Prophet) and he who confirmed the Truth (Ali), are both pious (i.e. "Muhammad and Ali") they shall have, (power of intercession etc.) what they will, before their Providence, and this is the reward of the obliging (34). So that, God may separate them, far apart, from those, that have associated and rewarded them their worth, better, than they have acted (as a matter of grace) (35). Is not God enough to protect His creatures? They threaten you, with any other than Him (Who is Omnipotent); whom God forsakes, none can guide (36). And him, whom God guides, none can misguide; is not God enough to avenge? (the misguided) (37). When you ask them, who created heavens and earth; verily they will say "God"; tell them, you see, you call those, save God, if latter (God) intends harming your gods, is there anyone who can divert His injury? Or if God intends to favour anyone with His grace, is there any one to bar His grace? say depend upon God, on Whom depend those, that depend (38). Say, you members of the sect, act in your place what you choose, and I shall act in my place; shortly, shall you see the result of action (39). As to whom comes disgraceful punishment and upon whom befalls lasting Divine Wrath (40). Verily, have We revealed unto thee, a Book for the people, with sincere intention; he, who is guided benefits self; and he, who remains misguided is due to his own acts; and thou art not their safeguard (41) Para IV.

MORAL:—

The virtuous stated in Couplet (33) above, are qualified (i) by Truth; (ii) by honesty; (iii) by trustworthiness; (iv) by less priding; (v) by forbearance; (vi) by obligation to relation; (vii) by kindness to the poor; (viii) by minimum mingling with ladies; (ix) by charitable disposition and (x) by courteous

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behaviour. Any difference from the above will result in difference of grades of the virtuous.

Para V.

God removes the energy of soul (kinetic) (called "Nafs") during death of man and during sleep, when not dead; holds it back, if he is destined to die (for the soul to meet it) and returns it otherwise, if he is to be alive (upon which the sleeping man awakes); verily in this are signs for those who meditate (42). (Man's principle frame-work consists of (1) body and (2) soul; and he is maintained alive by food, which is "latent energy" and when converted into kinetic energy, when acting physiologically, appears in different forms as:—light heat and motion, rendering him to produce useful work, efficiency whereof, depending upon the intelligence with which performance is turned out, in overcoming friction, which is an indispensable evil, to substantiate the work; and is psychologically, when acting on soul, develops spiritual energy, (as per couplet 42 supra) which is released when physical actions are dormant; during sleep or after death otherwise. Development of spiritual kinetic energy, depends upon realisation of the Prime Mover God, and the agency he employs to cultivate the human soul, to develop, under various means, such as (1) prayers, (2) fast, (3) tithe, (4) pilgrimage, (5) obedience to Divine Commands, (6) actions and (7) refrain, and (8) attachment to and (9) detachment from (truth and justice, and falsehood and injustice) respectively; efficiency depending upon skilful and sincere performance of the same to keep conscience clear against friction, or resistance of inner soul with which, he has to continuously struggle, by means of Divine remembrance. Thus, what is friction in natural philosophy in turning out work, devil, is, in religious philosophy, the enemy to be overcome, in acting righteously. Clear conscience is thus a 'Divine voice' in human soul,

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making known the presence of its rightful sovereign, the author of "lawful and holiness and faith." During sins, its energy, is as if, converted into heat, likely to consume the soul, until, it is allayed by penitential tears, to retain it healthy. Thus soul varies in man. With Divine Lights, it is in five distinct forms; with the faithful in four; and with the rest in three; and which are usually employed for worldly purpose, viz., (1) social movement; (2) social intercourse; (3) providing means of livelihood under scientific research etc.; so vary, the forms of energy, emanating from various forms of soul. The worldly people, having no faith in life beyond death, deride the faithful and are enraged at the very idea of theocracy, while democracy and communism appeals to them, quickly, its apparent results in this world are "cash" as though: no matter frail and liable to accounting on reckoning day. This is due to neglect of religion, in search of worldly comforts.

Clear conscience warns the man to do right but does not show, what is right which is taught by God to "Divine Lights" who, by associating with men, transmit His message to them. Hence disciplined conscience is man's best friend; a faithful monitor though not an amiable companion. A good conscience to the soul is what is health to human body; and just as diseased body needs treatment, so does a diseased soul needs Divine Lights to restore its healthy condition, amidst worldly calamities and adversities. Thus (clear) conscience doth make coward of us all.) i.e. God-fearing (in view of future punishment). What! have they taken barring God, those (non-authorised), who shall intercede on their behalf? say, even if they have no power nor possess anything, will they interfere in interceding? (43). Say, all power of (granting) intercession lies with God, without Whose sanction, none dare intercede. He is sole proprietor of heavens and earth and to Him shall they revert (34). When they are reminded of theocracy (represented by a Member off Muhammad's Family

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or Divine Lights) (in case of preceding faith) their hearts get stiffened, who have no faith in Future State; and if spoken of otherwise, they get puffed up out of joy (45). Say, O! God, Creator of heavens and earth and Knower of secrets and open, "Thou shalt decide among Thy creatures, in matters they dispute" (46). If those, who have falsified (Theocracy, and thus tyrannised Divine Lights) shall have everything of earth, and equivalent thereto to boot, to offer in lieu of their disobedience, in this world, from evils of punishment of Reckoning Day, it shall be manifest to them, it shall not be accepted (as it is association, which is unforgiveable) (47). It will be manifest to them, the punishment, that all be meted out to them, for their actions they have done, will envelope them, regarding which they were humbugging (48). When any calamity befalls man, he (man) prays out long to remove it; and when We endow bounty on him, he begins to say, that, it is due to his knowledge; rather this is a trial; but most do not appreciate the fact (49). Similarly, said their predecessors and nothing what they achieved, could save them from Our wrath for thanklessness (50). Wrath befell them, for their ungratefulness; and similarly shall it befall on them, for their ungratefulness; and they are not going to withstand Us (51). Did they not realise, verily God expands provision, on whomsoever He likes and contracts otherwise; and verily in this are signs for the faithful (52) Para V.

MORAL:—

On plea of search for truth to contribute to public happiness, when Divine Truth has already come to them saying, there is no happiness in this world, except under contentment, out of vanity, scientists have refused to resign to religious discipline, to give up experimental technical researches; and have reached a stage, in discovery of nuclear fissure, to destroy the very civilization, for maintenance of which, they have forsaken 'future state', disregarding Divine Wisdom, which cannot go hand in hand

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with selfishness, proceeding out of vanity to surpass one another.

Present suggestion of barring this weapon of mass destruction, offers no solution; for any nation, facing defeat, abandons all scruple; and will use every weapon, which could decimate the enemy. Excuses can always be brought forward for use of any diabolical weapon on retaliation. Energy released by fission of one pound of uranium is equal to 1,500 tons of good coal burnt and one pound deuterium undergoes fusion in a thermo-nuclear reaction equals 10,000 tons of coal. Hydrogen bombs capable of producing explosion equivalent to detonation of 2 million tons of high explosive are in possession of America and Russia. Almost every discovery, can be used for evil as well as for good; even medical sciences have produced the spectre of bacteriological warfare. Were not teachings of Harooth and Marooth, for setting aside evil defects of magic misguided by the then generation? on account of which, it was illegalised. (Vide foot-note to Couplet (103), page 19 of the 1st set of this translation). Has not Divine Text given geographical location of Sakar (hell) — Vide page 5 under foot-note — regarding which 5th Divine Light "Imam Md. Baqer" said "there is a mountain in "Sakar" known as "Sawood", on the top of which, is a plain known as "Sakar" in which, there is a well, covered with a lid which, if removed, heat thereof will baffle the inmates of hell and who will raise hue and cry. This well is the residence of tyrants. Why falsify this truth presaged by Divine Lights — for our own benefit? and go on, in vain research of scientific truth against Divine Will? Solution of all these struggle is in the following para: 6, commencing with Couplet No. (54).

The object of creation is to pray to God as per His Will and not think of providing for future generations to come. That is the look out of Providence Himself. This interference is Association leading to Hell. His Will is declared unto Divine Lights. Hence

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object of creation is to follow Divine Lights, if Divine Proximity is needed.

O! ye My creatures (applicable to Shias only) whoever, among you has ruined himself, under disobedience, need not despair of Divine mercy; verily shall God forgive all true Shiahs (provided they do penance) for transgressions (53). (God has definitely said that "He will not forgive associators, among whom, are included those, who have given up, following in footsteps of Divine Lights) and vainly follow pursuits in vanity. And direct yourself to your Providence, obey Him, prior to coming of Divine punishment, when you will not be able to help yourself, against it (54). Follow the best i.e. safest, wherein are no pitfalls, path, of what is revealed unto you, from our Providence, prior to coming off punishment suddenly; when you will be unaware (56). And when you will say "alas! how neglectful, I have been of Divine Lights, (the Infallible) to get Divine proximity! and have had been among the jesters" (56). Or you may say, "had God guided me, I would have been among the pious" (57). Or say, on seeing punishment, "if I had reversion (to the world) I would have been among the virtuous" (58). Rather, did come to you My guidance, when you falsified, by turning away, out of prejudice and you were among the infidels (9). And you will see the falsifiers of God, on Reckoning Day (turned) in black faces; is not the hell a fit home for the proud? (60). And God shall grant salvation to the virtuous for their deeds. No wrong shall touch them and no more sorry shall they be (61). He is the Creator of all and He is Omnipotent (62). With Him are the keys of heavens and earth and those who falsify Him are to suffer (63) Para VI.

MORAL:—

Bodily notes, if fully studied should suffice.

Say, you ignorant! "do you advise me leaving God I should worship anyone else?" (64). Verily,

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have We revealed unto thee and thy predecessors; if thou i.e. (they) associate My Commands (transmitted to them, by Divine Lights) with others, (of their creative mind) their acts shall be voided and certainly be among the sufferers (65). Rather pray unto God and be grateful unto Him (66). You have not appreciated God, as per His entity (How can then dare you think of proximating Me, without Divine Lights?) (who are designed to declare Him to you) and the entire earth will be under His control, on Dooms day. He is pure of what they associate others with Him (67). When the first siren will blow, all inmates of heavens and earth will succumb to death (except Divine Lights and martyrs). When the 2nd siren will blow, (after 40 years' interval) they will rise looking about (to render account) and the entire earth will be enlightened by Divine Lights (without presence of the sun and the moon) and books of record be opened out and will come Prophets, and martyrs, to give evidence, and full justice will be dealt with, among them with Truth, without any drawback (69). Every soul will get full due of its actions; and He is fully acquainted with your dealings (70) Para VII.

MORAL:—

From (64) above, it is clear, any pursuit against Prophet's suggestion of man is proceeding in vanity, be it scientific in Nature or Politically defensible, especially in holy months when heavenly gates are opened for an easy approach, to simply to follow the Devil (Inner Fort) who is simply waiting to draw them to Hell. It is very common among the so-called faithful to see them, gossipping — nay backbiting one another in pursuance of ill-feeling they bear to members of the same faith, (and yet hope to claim the same privileges, which Islam offers to them;) by following passion and mental misgivings, arising out of devil's intrigue, against their weakness of faith.

And infidels will be driven in a group, each led by its leader, to hell, until they approach its gate

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(according to its grade) which will be opened to them; when the Head guard will address them:—“did not the prophet come to you and read out to you Commands of your Providence and warn you (on the result of disobedience) of this day?” They would say:—“verily”, but came true the word of punishment on the infidels” (71). In reply, he would say:—“better get into it and remain for ever”; and it is an awful place of residence (72). And the virtuous will be led into various paradises (8 of them — (1) one for Divine Lights; 2nd for martyrs and virtuous, 5 for ‘Shiahs’ according to their grades and the last one for ‘Righteous Muslims bearing no grudge to D. Lights). Until, they arrive at the gates of paradise, which will be opened to them (before admission into paradise, they will be physically and spiritually purified, by having a bath, in the two reservoirs outside the gates) and the angel-in-charge (Rizwan) will address them “be peace on you, you have come purified and will remain so for ever” (73). And they will say “thank God, Who fulfilled His promise; and made us inheritors (of earthly beings, for their infidelity)”, to take room wherever we choose; and how fine is the reward for the virtuous! (74). And you will see the Angels circling round the “Arsh” praising their Providence; and the entire affair will be settled with justice, among them and they will thank God, to Whom is it due in entirety (75) Para VIII.

MORAL:—

Quite clear as to the safety — lying in Divine Awe and following Divine Lights.

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SURA MOMIN (The Faithful) XL.

I begin in name of Allah The Merciful
The Compassionate.

..Cryptadia. (The Praise-worthy The Glorious) (1).
The revealed Text is from God, The Omnipotent, The

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Omniscient (2). Forgiver of sins (on penance) and Acceptor of penance and Mighty at Punishment and Mighty at granting Grace. There is no other God than He to Whom every one has to revert (3). None argues against His Couplets, (i.e. Commands) (if in person, Divine Lights) barring infidels; care not, be not deceived for their bodily, (earthly) movements (4). Before them, falsified tribes of Noah and succeeding generations thereafter; and all of them attempted against their prophets to seize them, and litigate with false claims to overpower Truth. I seized them; and how intense, has been My seizure! (5). Similarly has proved the word of thy Providence (true) against infidels, that they are of hell (6). Those, who bear (Arsh) (Divine Knowledge) and who move among them, glorify unto God, believe in Him, and pray forgiveness for the faithful (Shiahs) saying "O! our Providence "Thy mercy is all pervading"; so also "Thy knowledge"; pray, forgive those, who have done penance and followed Thy path (i.e. Shiahs) (in the footsteps of Divine Lights)" save them from punishment of hell" (7). O! our Providence admit them, with their forefathers, wives and children to the highest grade of Paradise, promised by Thee, who (i.e. forefathers, wives and children) have reformed themselves; verily, Thou art Mighty, and Wise" (8). Save them from disaster of hell, for, he who is saved from it this day, verily has won Divine Mercy, and this is evidently a great success (Para) Para I.

MORAL:—

Penance referred to in Couplet (7) above is derived by disowning fealty to non-authorised successors of Prophet. Similarly wives and children of the faithful who have improved themselves, in disowning fealty to unauthorised. Winning of Divine Mercy on Reckoning Day is a special feature of Shiahs as a result of their fealty to Divine Lights.

Verily, when infidels were invited to follow Divine Lights, they refused and thus have incurred

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Divine illwill, which is greater, than their present (on day of judgment) enmity to their false leaders (10). They would say O! our Providence "Thou didst kill us twice and enlivened us twice" (first as a natural death and the 2nd was after being raised alive, in grave and put to death thereafter, after questioning them, and this speech refers to, in resurrection. "We have realised our faults; is there any relief now therefrom? (11). This is, because, when you were invited to own allegiance to theocracy, you refused under ignorance; and when any associative proposal (such as on (1) autocracy, (2) Oligarchy, (3) democracy, (4) socialism, (5) Republicanism, or (6) Communism, was suggested you were ready to accept it) so now is this the final dispensation of justice from the Glorious Omnipotent (12). It is He, Who indicates His signs (Divine Lights) to you and sends provision from clouds and none takes advice at it, except who directs (sincerely) self to Him (13). (Just as to purify human body, God selected heavenly rain, similarly to purify sinful soul of man, He has sent Divine Lights) (Divine Taught from Heavens). So you call unto Him sincerely in all affairs (through the medium of Divine Lights) although the infidels will resent it (14). God, of Exalted Grade, and universal knowledge, sends His Message, of His Will, on to whomever (Divine Light He chooses so as to warn of the coming Day (15). The Day, they will come out of graves; nothing will remain hidden from God (when they will be questioned) "whose is the Kingdom now", there will be none, to respond, shall We reply then "the Kingdom is for the Mighty Unique" (16). Today, shall every soul reap the benefit of its action; no injustice (for anyone) today; of course, God is quick at reckoning (17). And warn them, of the nearing day, when the hearts of the tyrants, out of grief and sorrow, shall come out at the throat; there being none to sympathise and intercede on behalf of the tyrants (18). He is acquainted with (the dishonesty of your) eyes and (secrets of) hearts (19).

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And God shall decide with justice; and those whom they cry unto, barring Him (in the world) shall not be able to do anything; verily, God is all Hearing and Seeing (20) Para II.

MORAL:— Clear with bodily notes.

Do they not walk on earth and see, how has been the final fate of those, who preceded them? they were, by far the stronger, than them in might; and in leaving behind relics of their achievement on earth; God seized them for their sins and had none to save them from God (21). e.g. (Ruins of Humpi and Pompeii). This is (so far): because the Prophets came to them, with open Truth; they discarded them and God seized them; verily He is Mighty at inflicting intense punishments (22). Verily, did We send Moses with Our miracles and evident achievements (23). To Pharaoh and Haman and Karoon (alike 3 unauthorised successors of Prophet in Islam) who said, he was a magician and an impostor (24). So, when he came to them with Truth, as being a Divine Light from Us, they said "kill sons of those who believed in him, leaving female"; and his plotting was nothing, but misguidance (25). Similarly (Sayads were buried alive in the walls of Bagdad in times of Bani Umeyyas). And Pharaoh said "leave me to slay Moses and let him call his Providence (to save him); verily, I am afraid, he may change your faith or may spread propaganda on earth" (26). Moses said "I pray of course, shelter of my and thy Providence against all hot-headed tyrants, who do not believe in Reckoning Day" (27) Para III.

MORAL:—

Consolation Para for Divine Lights and their followers.

And said a faithful, (Hizkiel) a member of Pharaoh's family (cousin to Pharaoh, "who had concealed his faith" for 600 years) "are you saying for a man, who maintains God as his Providence proofs of Whose existence have verily been revealed to you? (1) if he

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is a liar, evil of his lie, shall lie on him; (2) and if he is true, some disaster of what he promises shall verily befall you; (3) verily God does not guide, who is a liar and a transgressor" (28). (The faithful, in his arguments has alleged, if claim of Moses was false as a Prophet, he could not have been supported by The Omnipotent. But the fact that you all have been overpowered by Moses' rod, proves his claim to be genuine. Secondly Prophets sent, as Messengers, for guidance cannot be liars nor transgressors, thus proving Divine Lights are immaculates.

To view as genuine claim of the first three successors of Our Prophet, their falsehood and transgressions are historical facts must be falsified). O! my countrymen! today is your Rule over your land; evidently, who will save us, from Divine disaster, if it befell us? Pharoah said "I do not see for you any good except in myself and I do not guide you except on right path" (29). When the faithful replied "O! my countrymen I am afraid of a disaster that may befall you, alike that which befell on previous tribes, having like habits of falsifying prophets, e.g. Noah, Aad and Samood and those that followed them, and God does not intend tyrannising any creature (31). O! you tribe! I am afraid of you of the Day of cry for help" (Reckoning Day) (32). When you will turn back (on seeing hell to escape elsewhere); and there will be none to save you from God; and none can guide him, whom God forsakes (33). Verily, came to you Joseph, before this; with miracles, about whom you had been ever in doubt, what he had brought to you; until he passed away; when you said (without any proof) God shall never send a prophet. (any more) after his death; thus does God leave him, in his misguidance, who is extremely suspicious (34). Those who keep on defying Divine Commands (in disobedience) coming to them without rhyme and reason, (due to self-conceit) intense is Divine enmity of them and that of the faithful; thus does God seal hearts of those, who are proud and haughty (refus-

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ing to follow Divine Lights) (35). And Pharoah said "O! ye Haman! build me a palace so as to enable me to attain to the source (36). To high plains of skies to get an insight into Moses' God; and I am certain that he is surely a liar"; and thus We, (as though) eulogised Pharoah's deeds, (by sealing his heart, due to presumption, disobedience and self-conceit) in his own eyes, and barred him from guidance and Pharoah's policy was none but destructive (37) Para IV. MORAL:—

Reserving one's tenet of faith, without divulging it, when dealing with the tyrant, when there is a danger of life of self and others, is a Divine tact, to guiding mankind on right path; since God has made this world a trial and given chances to every creature, to choose for himself his final destination, it is imperative to appeal to his sense of reasoning, in the most amiable manner; without directly attacking him for his perverted actions. Thus guarding, thereby the faith, i.e., life of those who follow Divine path. Its application, in various circumstances has already been referred to under Note 28 (c), Page 68, Set I.

If he still persists under presumption, self-conceitedness and obstinacy, thus setting aside reason, a Divine gift, a mysterious prophet inviting him to paradise, God seals his heart and leaves him to his misguidance leading to hell. Note in the same degree, that, we over-rate ourselves, we under-rate others; for injustice allowed at home is not likely to be corrected abroad; unless, under self examination, by calling one self to account, every night (1) "what infirmity have I mastered today? (2) what passions i.e., (enemy to Divine reason) have I opposed? (3) what temptation, have I resisted? (4) and what virtues, have I acquired? "our vices will abate of themselves, if they be daily brought to the shrift. Examine how wise abstinent, obliging and just one has been, while reasoning on laws expounded by the authorised and their application, in matters of principle and policy, transaction of give and take; or mediating be-

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tween the ruler and the ruled. Be eager to take lessons from others by advice and criticisms for well-wishers and avoid evil society and men of discussive trend of mind, by entertaining Divine awe and keeping in view of your object of creation and ultimate reversion to the MASTER, as, Whose slave you have been sent to this world, to discharge a contracted obligation, avoiding prejudice and condemnation to anyone in mind; as it affects his mind through the misgivings of a devil, common enemy to man, thanking God, for His bounties, of keeping you away from these evils; and wishing well of people at large; dutiful to God, living creatures and the dead; disregard of which, shall lead to infidelity, ending in Divine displeasure.

Be moderate in (1) eating, (2) talking and (3) sleeping; and fast, as it develops tact, purifies soul, undermines passion, enables to relish soliloquy. Tid-ing is for him who remembers Judgment Day, acts for it, remains content on little he gets, and is pleased with Divine decree. As with death, worldly trials end, so with dirth of property (material wealth) accounting reduces. There shall be none on Judgment Day, but shall desire "would he had been bestowed by God just what was needed to meet his bare wants."

And the faithful (Hizkeil) said 'O! my tribe! follow me, I shall guide you on right path" (38). O! my tribe! this worldly life is transitory and eternity is permanent abode" (39). He who acted viciously, shall not have anything but reward likewise; whereas one, who acted virtuously, be he man or woman, provided one is faithful, shall be one to go to Paradise, where, he will have an unaccountable provision (40). O! my tribe! what's up with you! I invite you to salvation and you drag me to Hell (41). You call me to associate with God and associate one with Him, of whom I have no knowledge; whereas I call you to Him, Who is Almighty and All-Forgiving (42). Certainly, it is nothing but you call me to him, who

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is not competent to be approached, in this world or eternity; and verily our final resort is unto God; and verily unauthorised leaders i.e. non-Divine Lights are of hell (43). You will shortly remember, what I have told you and I have entrusted all my affairs unto God; verily God is watching His creatures (44). God saved Hizkiel (Pharoah's cousin and proposed successor from the intrigue of those carrying tales against him, to Pharoah and getting him killed) and the devised punishment of talebearers enveloped them (45). Hellish fire (is their lot) to which they are now being presented morning and evening (which is in this world, unseen by man) and on Day of Reckoning these followers of Pharoah shall be admitted to intense punishment of Hell (46). When they will litigate; the weak addressing the haughty leaders; "verily we were following you; can you not extricate us from Hell? (47). The proud (non-authorised leaders) in return will reply "we all are in it; verily God has decided justly in matters of His creatures" (48). (Note unauthorised leaders of religion are addressed as the proud and the proud are condemned to Hell). The inmates of Hell will appeal to the guard of Hell "pray to your Almighty to reduce the intensity of punishment of Hell for a day" (49). He, in reply, will say "did not your Prophets come to you with proofs?" They would say, "certainly". The Head Guard would say "you better call upon Him" (we are not to comply with your desires and the appeal of the infidels will be rejected) (5) Para V.

MORAL:—

World is a true representation for him who verifies its object; and safety is for him, who gathers for future state; it is home of rest for him to understand its aim and object; who is after Eternal hoardings; it is home of riches who accepts its lessons; house of advice; it is prayer hall of God's friends; it is requisition hall of Angels; it is place of Divine oracles: it is trade centre of God's friends who acquire God's grace, giving Paradise and reward and hence it need not

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be hated. It has already forewarned its frailty; described its peculiarity of its people and frailty; has presented eternal pains and worldly pains, from which former can be gauged; he who becomes fond of eternal happiness, looking to worldly happiness ended his evening in health and safety; and started morning earnestly and fearfully with threatenings. It involves worldly people into grief and sorrows, and they have to rail at it. During penance, those praise it, who took advice at it, on its rendering them vigilant.

Verily shall We help Our Prophets and those who embraced faith in them in this world (i.e. in Resurrection) and on Day of Judgment (by mercifying them) (51). The Day, when the excuse of the tyrants, who have tyrannised will not benefit them and they will be cursed and condemned to Hell (52). Verily, We endowed guidance on Moses and made Bani Israel inheritors of the Text (53). Which was guidance and advice to the sensible (54). Be patient, as God's promise is certain; and pray forgiveness for faithful adherents, and praise your Providence day and night (55). The case of those, who litigate Our Couplets without any facts, is nothing but an outcome of their pride, in their hearts, which shall never take them to the intended goal. You seek Divine protection, for He is All Hearing and Seeing (56). Verily creation of heavens and earth is a mightier job, than creation of man; but most of them do not understand (57). Neither the blind and open eyed are alike; nor the faithful acting virtuously and the sinner alike; though few of them understand (58). Verily, Day of Reckoning is sure to come; wherein, there is no doubt; but most of them do not believe (59). And your Providence said "pray your requirements unto Me, and I shall accept them. Those who are proud of approaching Me shortly shall I condemn to disgraceful Hell (60) Para VI.

MORAL:— Clear.

It is God, Who made a night for you to take rest

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therein, and a day to look out (for livelihood): verily, God is merciful to man but most are not grateful to Him (61). Such is your Providence, Creator of all; and there is no God except Him; where are you wandering about? (62). Similarly, falsify those, who are litigating Divine couplets (63). God is He, Who made us earth, a resting ground; and the heavens shelter; and granted you the best features; feeding you out of pure; such is your Providence, full of plentiful bounties; Creator of the worlds (64). Eternal in existance, none but He is God; pray unto Him, sincerely, in every respect; praising Him, as Providence of the creation (65). Say, "I forbid you to worship any, barring Him; when evidence has come to you from your Providence; and I am ordained to supplicate Him; the Providence of creation" (66). It is He, Who created you from earth, then from sperm, then from clot, then brought you out as a child, raising you to maturity, when you became aged; and some amongst you, die early, as per (destiny) at a fixed time; so that you may understand (object of creation) (67). It is He alone, Who enlivens and gives death; and when it is due as per His Will, a simple a word "BE" is enough to bring His Will into existence (68) Para VII.

MORAL:— Nil.

Have you not seen the people who are disputing (the validity) of His Couplets (not realising real significance thereof); where are they raving about? (69). Those, who falsiy the Text (and Divine Lights in person) shall shortly know, where they are condemned to (these are the hypocrites and enemies to D. Lights) by falsifying the Text, in misconstruing it, are liable to the crime of association, besides infidelity (70). When with fetters round their necks, they shall be dragged along in chain (71). (5th Divine Light says, when he followed his father, who was riding a mule, saw it suddenly taking fright, when he noticed an old man round whose neck was a chain, held by another man following him; and the

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old man in hue and cry appealed to his father to give him water to drink, when the man behind, holding the chain, prayed to his father, not to give him water saying "God does not desire so." This old man was Muawiya and the other, who was holding chain, was an angel). To hot springs (this is punishment of interim period like an isthumus i.e. "Burzaq" between worldly life and heavenly life) and then shall he be thrown into Hell on Reckoning Day (72). When they will be asked to point out, "where are they, whom you were associating (with Me)" (73) besides God. In reply they would say, "they have disappeared from us; rather we did not call them at all before"; and thus, will the associators be disappointed (74). This is, on the strength of which, you were, on face of the earth, exulting unfairly; and strutting about (75). Better enter gates of Hell to permanently reside therein; bad is the destination of the proud (76). Wait, verily Divine promise is a fact; whether We show you a part of what We have promised or remove you, from this world before; you are all to revert to Us (77). And verily, did We send prophets before this; some of them, We have mentioned to you, and others omitted; and no prophet brings forth a miracle, but with Divine sanction; and when Divine sanction is granted, due justice shall be dispensed and the falsifiers shall suffer (78) Para VIII.

MORAL:—

Lying is hateful and accursed vice. It is spiritual shamelessness, physical sin of which, is alike fornication and punishment for this, in intensity, is equivalent to 70 fornication with one's mother in house of Allah. The criminal, in the grave will suffer hammering on the head till the Day of Judgment. It brings down curses from 70,000 Angels; and worst, in nature, is it, when imputed to God or Divine Lights. Not the least misfortune is a prominent falsehood, which becomes a fact in an apocryphal tradition, leading to public misguidance. One cannot appreciate faith, unless he gives up lying. It is

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a lock, to all sins; and is outside the sphere of a faithful. Its legality, where agitation is likely to crop up, or life of a faithful involved or reconciliation is to be effected, is permissible, but equivocally; husband can tell his wives, he loves them and to divert the children to virtuous acts, promises may be held out; in crusade it is allowable.

Prophet promised Paradise to a faithful who (i) furnishes true information, (ii) fulfils promise; (iii) refunds deposit; (iv) avoids unlawful eye; (v) controls his hand from tyranny and (vi) controls his passion in speech, stomach, and sensual pleasures.

God is He, Who created animals for you to ride, and some of whom you eat (79) and in others, you have benefit, meeting your wants (80). He indicates His signs (of His existence and Unity) which of them you deny? (81). Don't you move about earth and contemplate, what has been the end of your predecessors? most of whom were stronger than you and have left their relics behind; nothing of which they achieved, could save them (82). When the Prophets came to them with distinct proofs, they were quite pleased with what of worldly knowledge they already had. And the punishment seized them for their having ridiculed them (84). When they saw Our punishment, they said "we have believed in 'God The Unique' and are away from what we have been associating hitherto" (84). Admission of their faith, on seeing punishment shall not benefit them. This has been the Divine practice (of yore) with regard to His creatures, and the infidels shall be the sufferers (85) Para IX.

MORAL:—

Penance, on seeing punishment, is inadmissible.

SURA SIJDA (Prostration) XLI.

I begin in the Name of Allah The Merciful

The Compassionate

Ha Meem (1) (The Praiseworthy The Glorious).

It is revealed by the Most Merciful, Compassionate (2). A Book describing details, commands in Arabic, for the people who appreciate (3). Through tidings given and a Warner from Whom most turn away, and hence they do not listen to him (4). Saying. "Our hearts are sealed against what you invite and ears are hardened and there is the curtain between us; so you act as you wish and We (infidel Quraish) shall act likewise" (5). Say, (although — I appear I am simply a man like you, but unto me, is revealed "that your God is only unique God"; be steady at prayers unto Him, Who is forgiving (on your penance) and punishing for association (6) who do not pay tithe; and disown Divine Lights (7). Verily those who believe in Divine Lights, and act virtuously, for them is eternal reward (8) Para I.

MORAL:—

Re: sealing of heart in Couplet (1) above refers to those of infidels and associators. Their hearts are either inverted or rendered incapable of guidance under obstinacy. Regarding association in Couplets (6) and (7) above, is meant a group following unauthorised leaders, who refuse to pay Khums the legitimate due for Divine Lights. Its application may also be extended to all such creatures, that have been informed of Islam but pride and vanity and worldly engagements prevented them to accept it, or go through it.

Ask them; "do you deny Him, Who created earth in two (periods or) days and associate others with Him, Who is the Creator of the world (9). And He raised mountains over it making roads therein, and fertilised the soil, fixing in due proportion, provision for all the inhabitants therein, in four seasons (10). Then He turned to creation of heavens, when it was in gaseous stage, commanding "BE" "willy nilly"; they complied therewith willingly (11). He

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made seven heavens therefrom in two days and commanded Angels and decorated the lowest heaven with stars to prevent the devils from rising above; which is the design of the Mighty Omniscient (12). If they still persist in denial, say "I am only warning you of a lightening, like of which seized tribes of Aad and Samood (13) when their Prophets came to them, before, and after them, saying "do not worship any but God"; in reply to them they said "did our God desire He would certainly have sent Angels; and we certainly refuse to accept you, as His messenger" (14). And the tribe of Aad was proud of its strength on earth, without having any ground for it and said "who is so mighty as we?" Did they not notice that It is God Who created them and is Mightier than they, and they were disputing Our miracles (15). So We sent down strong gale in evil days (8 days of Shawal beginning and ending with Wednesday) to savour them disgraceful punishment in the world and that of Reckoning Day shall be worse, when they shall not be assisted (16). And We guided the tribe of Samood, but they preferred worldly life to Eternity; so lightening seized them for their actions (17). And We saved the faithful, who were pious (18) Para II.

MORAL:—

A tradition refers to creation of (1) earth on Sunday and Monday and (2) mountains on Tuesday and (3) vegetation and trees on Wednesday, (4) heavens on Thursday, (5) the sun and the moon and stars, Angels and lastly man on Friday; the origin of creation having started with a green element, liquified under Divine Glory, and boiled and shaken to foam and gas, from which land and clouds were formed. These were commanded to function as per Divine Will, and energised.

Four periods referred to in Couplet (10) above are four seasons — (1) spring, (2) summer, (3) autumn and (4) winter; winter; necessary for (1) flowering, (2) fructifying and (3) growing of crops. Mighty Creator, by effecting difference in latitude,

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and tilting earth's axis to its plane of orbit, with variation of land and sea, and contours on the ground, causing variation of heat, at different places, in different times, to regulate food production, for its inhabitants from Poles to Equator (is praiseworthy).

Until they (infidels) all come to Hell on the Day, when the enemies of God shall be assembled thereto and be detained (19). When they will be questioned; and testimony against them, from their ears, eyes and other organs for their deeds, will be recorded against them; on denial of charges (by vocalising these organs) (20). And they would address their organs as to why they have attested against them; they would reply, God endowed upon us power of speech; as He has done on others; and He it is, Who created you first, and to Him have you reverted (21). You were not to hide any act of your ears, eyes and other organs of your body; rather you presumed wrongly, in supposing verily God does not know many of your acts (22). This was your presumption about God which destroyed you and you turned out amongst the losers (23). If they tolerate the pains of Hell, it is their destination; and if they offer penance (at this stage) it shall not be accepted (24). We fixed for them (on their denial of Divine Guides) such companions who eulogised in their eyes what was flourishing in the world and showed falsity of Eternity; so came true Our commands, in the case of preceding tribes, be they of men or spirit that they shall be among the sufferers (25) Para III.

MORAL:—

Vocalisation of various organs is not hard to be appreciated, when the brain, which is the store house of human activities, can be made to function, like a phonograph by its maker; past events are stored in etherial sphere under electro motive waves. It is vanity to be presumptuous of Divine Truths and to discard them in vain glory of little knowledge of psychology which is still in infancy and not to follow Divine Lights sent as Divine Mercy, for guidance

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from the Providence; to Whom shall everybody ultimately revert to render account of his deeds in this world; from whence there is no escape.

And the infidels said don't listen to this Quran and drown it in hue and cry (in its resistance), so as to overpower it (26). We shall certainly severely punish the infidels and award them worse punishment for their deeds (27). This is the reward of Divine enemies; Hell, which will be their permanent abode, a reward for their intentional litigation with Our Commands (28). And the infidels will pray to their Providence to point them out those two (immediate successors of the Prophet) born of (joint) man and spirit so as to bring them underneath their feet, to be cast into lowest Hell (29). Verily those, who admitted (i.e. believed in) God, in words of (as per declaration) Divine Lights and were steadfast in their faith (owned continuous fealty to successive 'Divine Lights' of Our Prophet's immaculate family) shall see Angels coming down to them, on death bed saying "be not afraid or grieved (at the partition of your soul and amidst your domestic calamity)" "and be pleased with Paradise, with which you are promised (30). (Not only will Angels come, but shall Divine Lights intercede on their behalf from after death right to admission to Paradise to relieve their trials; similarly presence of Divine Lights to the hypocrites will cause grief in grave. Whereas coming of Angels to Divine Lights, during life time in the world, and utilisation of their falling feathers to serve as amulets, to ward off accidents to their children, is also borne out by this Couplet).

We have been your friends in the world, and shall also assist you in Eternity; wherein you shall have to your taste, and what you demand (31). As an entertainment from The All Forgiving and The All Merciful (32) Para IV.

MORAL:—

Attachment to Divine Lights needs 10 qualities; (1) Forsaking world; (2) Avoid love of worldly luxu-

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ries; (3) Cherish love for Divine Knowledge; (4) Entertain piety; (5) Be busy in penance and rectification; (6) Regular in night prayers; (7) Devoid of public help; (8) Trust in God, guarding Divine commands; (9) Avoid worldly people and worldly desires of food, sleep and laughter, and (10) Practise charity.

Absence of one voids another and thus renders attachment defective and not entitled to remuneration in full, until under penance.

Whose invitation can be better than one, (Divine Light) who invites you to God, acts righteously and maintains "I supplicate Him?" (33). Virtue (i.e. reserving timely religious tenets) is not alike evil (i.e. divulging them untimely); under such an occasion, friction has to be eliminated tactfully (by quick and sound judgment, good common sense, kind feelings and instinctive preception of character of one, with whom he has to deal) when the friction between you and the person will be resolved into sincere friendship (34). And this gift is not given to any, but the patient and none attains this stage, but he who has Mighty Divine share (35). And if the devil enrages you (in a feud), you pray protection from God; verily He is Hearing and Knowing (36). And of signs of His existence, are the night and day and the sun and the moon; don't worship the sun and the moon (as the Magians do) but pray unto Him, Who created them if you are His creatures (37). And if you refuse, out of arrogance to prostrate before Him, know before your Providence are Divine Lights in prostration night and day and do not get fagged in His glorification (38). And signs of His existence are in the dried up soil which, when We water, swells under pleasure and fertilizes; similarly He, Who enlivened it verily can enliven the dead; certainly He is Omnipotent (39). Verily those who misinterpret Our Commands shall not escape Us; what! he who can be cast into Hell is better than one who comes under safety on Reckoning Day?; act as you

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like; verily He watches your deeds (40). Certainly the infidels, who defied Quran when it came to them and certainly, that Text is mighty (revelation) (41). Nothing of its past description is false nor its future prediction, being revelation of the Wise and The Praiseworthy (42). They don't speak of you, except what they have spoken of your predecessors; and certainly your Providence is forgiving (to the penitent) and mighty in punishing (the obstinate) (43). Had We revealed it in Persian, they would have said "why are not its commands made distinct to us (in our tongue)"? What! a Persian revelation to an Arabic nation! say, to the faithful, it is guidance and the remedy for their doubts; and those who do not believe it, have their ears, stuffed up and it does not appeal to them; they are, as though being called out from afar (44) Para V.

MORAL:—

The Persians having submitted to Divine Lights on the Arabic Text are superior to Arabs who butchered Divine Lights, on plains of Arabia.

Verily We endowed on Moses the Text, wherein, they formed a division; had it not been a forgone decision from your Providence, matter would have been settled amongst them then and there; (but the 12th Light on his emergence will slay all those, who differ from him, with compilation of the contextual Text of Ali, which he will bring) (45). It is for him, who acts righteously, by believing in Him and who acts otherwise; and God is not going to ill-treat His creatures (46). To Him is reserved the knowledge of occurrence of the Day of Judgment; and whatever comes of fruits from buds, and whatever the pregnant carries; (male or female; faithful or faithless; and the time she will deliver) (details of all these) are known to Him alone; and when they will be asked to produce their associators, they would say "we have informed Thee, we have cut off our connections with them and we cannot produce any" (47). And those, whom they are calling before this, will disappear, and

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they will feel sure, that there is no room for them to escape (48). Man does not feel satiated to pray to Him to get prosperity; and when adversity befalls him, he gets despondent entirely (49). When We out of Our grace, savour him of Our bounties, after his having undergone adversities, verily, he claims to be entitled to them; and thinks the reckoning day is not to occur; and further maintains if ever it did occur, and he were to revert to his Providence, he would have similar bounties there too; (as he had in the world); We shall acquaint the infidels with their deeds, and savour them of intense punishment (50). When We shower bounties on a man, he escapes sideways (i.e. does not acknowledge Divine gifts) and when subjected to Divine trials, he extends (upwards) his arms shamelessly (51). Say, if you deny what is with God (i.e. Paradise for the virtuous) and hell for the ungrateful who can be greater enemy (to lose blessings thereof) than you (12). Shortly, shall We indicate him, signs in heavens (Divine disasters like fire, famine, floods, earthquake, cyclones and volcanic eruptions, which cannot be controlled by man and must needs force him to admit God's existence; similarly personal events e.g., sudden illness, causing disposal of your proposals, and such calamities, which cannot be diverted for the time being by any means, thus upsetting your plans are facts reminding you of God; controlling your destiny. Specially it refers to events, occurring, passing strange; on emergence of 12th Divine Light, when the enemies will be transfigured and which will lead to confirmation of faith, in genuineness of Divine Light) in man himself, and which, will convince them that "Muhammad" is His rightful Prophet; What! is not your God sufficient as Omnipotent to testify to your being a genuine Prophet? (53). Beware! they are in doubt of meeting their Providence, on dooms day, whereas He is all Powerful and Knowing (54)

Para VI.

SURA-E-SHURAH (Consultation) XLII.

I begin in name of Allah The Merciful
The Compassionate.

“Cryptadia” Ha, Meem, Aaeen, Seen, Khaf (The Wise, Rewarder, Knowing, Hearing, Omnipotent: last three letters taken together convey knowledge of everything) (1). Thus did God The Almighty, The Wise reveal unto you, as He did, in the past, your predecessors (2). For Whom is Proprietorship of heavens and earth; The Glorious The Almighty (4). Due to His awe, heavens may tear asunder and all Angels from above come down, glorifying Him and praying forgiveness for the faithful; beware God is All Forgiving and Merciful (5). Those, who have taken up idol worshipping, barring God, as their patrons, God is watching their movements; and you are not any more responsible for them (6). Thus, to you, have We revealed the Text in Arabic, so that you may warn the residents of main City of Mecca, and the townsmen thereabout, and warn them of the Day of Judgment, wherein there is no doubt; when a group of them shall be of Paradise; and the other of Hell (7). If God wished, He would have made all of you of one group (to go to Paradise) but He admits whosoever He chooses within His Mercy; and there shall be no sympathiser or assistant to the disobedient (8). Have they taken, barring Him, any lord? although God is the (only) Lord in Reality and He is Omnipotent (9) Para I.

And whatever preamble for constitution you have resolved upon apart from fundamentals of Islam, its decision is with God; such is your God my Providence in whom I trust and to Whom I direct myself (10). Creator of heavens and earth, He created out of you, your companions and from animals too; wherein He multiplies; He is, unlike His creation, (in every respect) being Self-existent; All Hearnig and Seeing (11). For Him, are keys of heavens and earth; He expands provision on whomever He likes and contracts otherwise; verily He is Omnipotent (12). He has determined for ye (O! ye Divine Lights of Prophet’s family, the same fundamentals in Islam, re

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garding which, He had comanded Noah (as an executor of Divine trust of Islam) and which was fully developed, When We revealed it to you O! Muhammad fundamentals of which, We have also commanded to follow, to Abraham, Moses and Jesus, maintaining its integrity, without making any division therein i.e. (by disowning nominating any other dictator in Islam, (of their own election) except Divine nominee) which was hard upon associators, when they were invited to it (Khum-e-Gadir) God selects thereto whom-ever He wills, and guides thereto who supplicates Him (13). And they did not split it, but after receipt of knowledge thereof; out of spite, amongst themselves (for having lost right of succession to Prophet) being unqualified and had not the punishment been postponed, as predestined from your God, (till day of resurrection) the matter would have been settled amongst them (for the split which they brought about immediately after Prophet's death) and those who have been given this Text, after the preceding prophets, are in suspicion about your being a genuine Divine Light (14). So, you go on inviting them and be confirmed in what you have been commanded (regarding Divine Lights, only as your successors) and don't have any regard for their desire and say "I am following the Text, as it is revealed to me by God and I am commanded, I should do justice amongst you". God is my Providence and your Providence; let our acts reflect upon us and yours on you; hence there is no disputation amongst us; God shall assemble us all and to Him is reversion (15). And those who intend litigating, regarding Divine commands, after their admision of Divine existence as Unique re: fundamentals, viz., integrity of (1) Divine Uniquity, (2) justice, (3) message and (4) its preservation through Divine Lights, (5) Day of reckoning on testimony of Divine Lights which are fundamentals of religion common to all faiths of Divine revelation; their litigation shall have no value, before their Providence; and they shall have Divine wrath

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on them, and for them is intense punishment (16). God is He, Who revealed the Text in Truth, with a (testing) scale (in following of Divine Lights); and you are unaware, how close has (approached) the Day of Judgment (17) regarding which are expediting those, who do not believe in it; whereas those, who believe in it, are afraid of it, being not fully prepared and knowing, it is inevitable; beware, verily, those, who are in doubt about it, are in great misguidance (18). God is Merciful to His creatures, providing bountifully, whom He likes, and He is Mighty and Omnipotent (19) Para II.

MORAL:— Bodily notes will suffice.

He, who is desirous of reaping in Eternity, shall We increase its output therein; and he who is desirous of worldly gain, only shall We give it, unto him (immediately) in proportion to his deserving labour, reserving no share for him, in Eternity (20). What! have their associates, (are competent to constitute a preamble distinct) without Divine sanction? had it not been predestined, the result would have been out, for their action; and verily, for the tyrants, shall be in intense punishment (21). You shall see them, standing in terror of disaster, for their deeds; which shall befall them (on reckoning day); and those who have believed and acted righteously, shall be in gardens of Paradise, having their choice from their Providence; and this is a mighty grace (22). Thus, doth God, give tidings to His faithful creatures, who have acted righteously; say, "I don't ask any reward, except attachment to my Divine Lights" (my rightful successors). He who shall contribute his mite therein, shall find it (to his credit) intensified; verily God is Forgiving and Appreciative (23). What! do they charge you with fabrication? if God wish He would seal your heart (i.e. stop revelation) thus nullifying fabrication and reinstating Truth; verily He is acquainted with human hearts (24). It is He Who accepts penance of His creatures and forgives sins and knows what you do (25). And accepts prayers of

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the faithful, who act virtuously, increasing out of His grace, and punishing intensely the infidels (26). Had He increased provision of His creature, he would have started disobeying Him on earth; so He grants, what He wills in proportion; verily He is Knowing and Seeing His creature (27). It is He, Who sends rain, after despondence; and thus spreads His mercy; verily, He is Mighty and Praiseworthy (28). And of signs of His existence, are creation of Heavens and earth, and creation of those, that tread on earth; and He is (fully) competent (being Omnipotent) on their assembly, whenever He wills (29) Para III.

MORAL:—

Regarding reaping of Eternal gain, for sowing, as per Couplet (20) above, in the world, resultant rewards for future state may depend upon human intention. If a faithful man is married, it is necessary to have a virtuous faithful wife; with a faithful heart and tongue to produce rewards in the world, in the form of lawful property and faithful children; in the world; and by virtuous sowing in form of prayers, fast and obligations and payment of tithe and pilgrimage and self-sacrificing in religious social service, while struggling against inner foe, and being attached to truth and justice, shall he reap from the time of participation of soul to its ultimate salvation by admission to Paradise. Dignity of labour is this which is spiritually performed yielding eternal results.

Regarding Couplet (21) all compilation of commentaries with context of Divine Text disregarding one put forth by Divine Light, after Prophet's demise, stands liable under association; entire contents of the Text are indisputably same as revealed, though deranged, and irregularly referred to.

Re: (23) when the faithful at Madina (Ansars) having seen Prophet, entertaining new converts and others, offered a part of their property to help him in carrying out the Divine Mission, which was the

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Divine object of human guidance, this Couplet was revealed. Material help, beyond what God has fixed in form of tithe, Khums and Divine Trust was not necessary; so self-sacrifice of life and sincere attachment to Islam, which could equally be shared alike by the poor and the rich was enjoined on Muslims. Just as, prayers have been enjoined five times a day, on all Muslims, rich and poor, healthy and the sick, to prove their supplication to God. As Divine Lights are the only torch-bearers of Islam, those that have followed them with life and property have proved their sincerity; since the time of Prophet to this day. This Command was also applicable to previous Prophets (see Moral Para IX, Page 71 of the First Set).

Re: (26), those who pray for their faithful brethren in their absence shall be permitted to intercede on behalf of sinful Shias.

Re: (27): "on the present doctrine of self-sufficiency against Divine design of making creation mutually dependent upon one another unlike Himself?" Man has been subjected to trial under resistance of the devil and he does not like servitude and prefers guns to butter after sheer vanity, thus urging sacrifice of social welfare in name of self-sufficiency, which would be a denial of co-operative action in the sphere of economic relation, as could benefit all the co-operators with present critical conflicting ideologies; maintenance of peace is trembling in the balance. They want a world government, constituents of which shall be all multiple governments, each having its own ideology, and would not like to submit to one Eternal Dominant Government, that has been existing before their creation, and which promises food, clothing and hutting to His creation, not only in this world, but promises eternal felicity after death, provided they own fealty to Him and to Whom they have to revert finally.

And whatever adversity falls on you, is due to your own actions, although God overlooks many (30). (by slightly chastising you). And you are not going

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to withstand Him on earth and barring Him, you shall have none to sympathise and assist (31). And of signs of His existence, are ships in the sea, like mountains (32). If He chose, He could stop them and there the ship will stand over it; verily in this are signs for the patient and the grateful (33). Or He may punish you for your deeds by sinking them; but He overlooks many (for the sake of few righteous) (34). And He knows who litigate about His Commands; and they won't have any shelter (35). And whatever is granted to them is worldly (i.e. frail) and what is promised, before God is better and permanent for the faithful, who depend upon their Providence (36) who avoid major sins, leading to Hell, and worldly punishments on major sins and forgive (their enemies) when they are excited (37). And obey their Providence in maintaining prayers and consulting Divine Lights in matters of faith, and God-fearing people in worldly personal affairs and spend in name of God, out of what they are provided (38). And when they are tyrannised unbearingly, they retaliate (39) to the same extent of the crime; and those who forgive and reconcile with their opponents, (as Divine Lights No. 2) their reward is with God; verily He does not like the tyrants (40). And those who retaliate, after being tyrannised, there is nothing against them (being authorised under Divine Sanction) (41). (These are the obstinate wife, the mean, and the slave, if not kept under control, will upset human affairs). Verily, the action of retaliation is sanctioned against those who tyrannise and seek unjustly to create discord (in violating peace); for them is intense punishment (42). But those, who are patient and forgive, verily, they are resolute in Divine faith (43). (These are Divine Lights and like minded e.g. Salman, Abuzar shall enter Paradise without having to account for). Para IV.

MORAL:—

Under subject to trial (i) to pray, (ii) to participate in crusade or (iii) follow a Divine Light, a

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faithful may succeed or fail. In case of success, his faith is confirmed, and in case of failure, punishment is inevitable, as per the degree of crime in the world or Eternity or at both places. Mental misgivings, unless brought out in action are solved by oral penance; and false claims of hypocrites shall take them to lowest grade of Hell — vide Couplet (33) above.

Couplet (41) is a Divine sanction to 12th Divine Light to avenge, in resurrection (1) Bani Omeyyas (2) falsifiers of Divine Commands and (3) their enemies; and Couplets thereafter portray their behaviour, on seeing Divine Light, Ali, the Hero, in Resurrection.

There is none to sympathise, after God, whom God has forsaken; and you will see the tyrants (in Resurrection) on seeing impending punishment, asking for any (available) relief (44). And you will see them, when being presented to Hell, downcast in disgrace, looking sideways; when the faithful will remark “verily these sufferers are those, who have brought themselves and their adherents to loss on Reckoning Day; beware the tyrants shall be in permanent punishment (45). There will be none to help them except God; and for him, there is no relief whom God forsakes (46). Submit to your God, therefore, before the advent of the Day, when from God, there will be no turning away; you shall not have any refuge, on the Day, nor plea to deny the charges (47). And if they turn away (from you) We have not sent you as their guard; for you, is simply transmission of message; and when certainly, We savour man of Our bounties, he gets puffed up; and when We chastise him, for his sins foregoing it, verily, he is ungrateful (48). For God, is the Kingdom of Heavens and Earth; He creates, what He likes; grants what He does; females and males, whom He likes (49) (granting of daughters is a blessing in disguise, on which, is a reward; and granting of sons, is a bounty, on which is rendering of accounting; Prophet said “highly bountiful is the woman, that gives

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first birth to a female". 12 bounties and 12 graces pour down from heavens, in a house, having daughters and Angels visit that house and pray reward of one year's prayers, for the father, provided the house is faithful, and does not carry music and major sins). Or grants both sons and daughters or makes them childless whom He likes; verily He is Omniscient and Omnipotent (50). And it does not behove Him to directly converse with any of His creature, except through (medium of) revelation or behind a curtain (as in Ascension) or through a Messenger carrying the revelation, with His permission to whom He likes; verily He is Mighty and Wise (51). And thus, did We send you, of Our will an Arch-Angel, Ruh (name of Angel) before that, you were unaware of the Text; and transmission of tenets of faith; but certainly We created in Divine Light (Ali and his lineage) whereby We guide whom, We like of Our creatures; and no doubt you guide mankind on right path (52). That is the Path of God for Whom, is whatever in heavens and earth; beware all shall revert unto God (52) Para V.

MORAL:— Sufficient.

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ZUKHRUF (Decoration) XLIII.

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

Ha, Meem (1). I swear by Glorious Quran, which is an enlightened Text (2); verily have We revealed it in Arabic so that you Arabs may understand (3). And verily (Hero Ali) is (with Us) in Our record, and Sura-e-Fatheha, the wise (as a Divine Light) (4). Are we going to withhold guidance, for your being a transgressive tribe? (in denying Divine Light) (5). And how many of Our Prophets did We send to the preceding generations (6). And none of Our Prophets came to them but was ridiculed (7). So

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We destroyed the strongest of them and established practice of yore (8). If you ask them who created heavens and earth? they shall certainly say the Mighty Omniscient created them (9). Who made the earth for you, a cradle and made therein roads for your guidance? (physical and spiritual) (10). And Who poured down from clouds rain in proportion, with which was enlivened the dead soil? similarly shall you be raised (11). Who created everything in pairs; and the ship and the animal you ride (1). So when you stabilise yourself on it, remember bounties of your Providence and say "pure is He, Who made serviceable to us things beyond your control" (13). And verily shall we revert unto our Providence (14). And they decided for Him, from His creatures, a part of Him (refers to the Christians calling Jesus His son); and the Jews calling Ezra likewise; verily man is openly ungrateful (15) Para I.

Did He select out of creation, daughters i.e. angels, as Infidel Quraish said for Self and sons for you? (16). And when any of them is given tidings of these daughters (being born to him) what they attribute to God, his face darkens out of anger (17). What! (those daughters) who are adorned and cannot plead on their own behalf, would God select for Self? (18). And they decided Angels who are obedient (devoted) creatures of God The Merciful to be His daughters; were they present, when they were created? their testimony shall be recorded, on which they shall be questioned (19). And they said (infidel Quraish) had God willed, we would not have worshipped them; they have no knowledge; they are simply talking at random (20). Have We given them a Text before this to which they are attached? (21). Rather, their plea is, they found their forefathers following it and we are following in their footsteps (22). And similarly argued before your preceding Prophets, who came to their towns, as Warners, the rich among them said they found their forefathers adopting it and therefore they are following in their

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footsteps (23). Prophet said, will you even follow your forefathers if I brought you a more enlightened Text; they said, in return; "we deny your mission" (24). So We avenged them, see what has been the end of falsifiers (25) Para II.

MORAL:—

The Chief Minister of Madras on 3-8-53 in "Hindu" page 2, stated "it was remarkable achievement of the intellect of our forefathers that they anticipated the rule of law — the basic theme of biology and physics and forsook their author, God in their research."

Remember, when Abraham told his uncle and tribe "verily I am away from those, you worship" (26). Except one (whom I worship) is He, Who created me: for verily shall He enlighten me (on arguments leading to His unique existence) (27). And Abraham left this (argument as to God being the Universal Unique Monarch deserving of worship, on the cult, as per His dictates, through his nominees, the Divine Lights) in his family to Judgment Day. (This presages Muhammad lineage from Abraham through Ismail and to be continued through Ali to 12th Divine Light as the only genuine torch bearers of Islam). (This was repeated by the Prophet in his sermon in the valley of Khum — vide Appendix "A") so that they (Divine Lights) may come again in Resurrection (28). Rather I profitted them and their forefathers until came to them Truth and the evident Prophet (29). And when Truth came to them, they said in this is magic which we certainly disbelieve (30). And they said, why was not the Glorious Quran revealed to one of the two leading Members of Mecca and Taif (31). (i.e. (1) Walid Ibne Mugaira and (2) Taife Saqafi); are they going to distribute your Divine Mercy? rather, We endow worldly provisions on them, raising grades of one over another; so as to be serviceable among themselves; whereas your Divine Mercy (of Divine Mission on Divine Lights) is far superior to what they accumulate (32). Had it

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not been for the likemindedness of the general public, We would have made the houses, with the roofs of the infidels, of silver and the ladders, with which, they go upstairs (33). And gates of their buildings, and the coaches, they lean on pillows whereof, (34) of gold and silver; and all this is frail of worldly things and whereas eternity, which is for the pious, is with your Providence (35) Para III... (From the time of Adam to Abraham the faithful have been poor always. It was on Abraham's prayers, as the faithful could not stand the test, variation in wealth was effected between the faithful and faithless).

MORAL:—

12th Divine Light's presence presaged in Couplet 28 above.

He who shuts his eyes, against Divine remembrance, We fix for him a devil, who is his companion (36); (i.e. He who adopts, barring Divine Light, any other his guide, We fix that devil, his companion, with whom, shall he be raised on Judgment Day. Divine remembrance evokes Divine awe, and it is the foundation of wisdom, keeping man off from guilt; and ignoring it, with lapse of time, desires of heaven and eternal felicity die; and slavish fears overmaster him. Religious shame blocks him to meditate the terror of guilt; this results in his casting of closet prayers, curbing lust; and he, shuns society of the faithful; growing cold to public duty e.g. such as hearing and reading Quran, and attending Godly conferences; and starts picking up holes in coats of the Godly; associates with carnal, loose and wanton men, giving way to such discourse and playing with little sins; when his heart being hardened he reverts to apostacy). The same devil will be barring them from righteous deeds; when they will be thinking, they are guided (37). (Most incurable mental cases fall under this category). Until ultimately when he meets Us, he will address the devil, "would! you had been, so far away from me, as east is to west, what an evil companion thou are"? (As per

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Divine Light No. 5, this is an address "from the 1st Shaikh to the 2nd", when Prophet will reply, in following Couplets (38) reminding them of their tyranny in depriving the rightful Divine Light "Ali" of his succession to him. Jaber Bin Abdullah Ansari says, Prophet addressed at Mina, during his last pilgrimage to his companions "I shall see you, when you would have turned out apostates, killing one another, when you will find me in a group fighting against you; then he turned behind and told Ali, they will kill you" this he repeated three times). It shall not do you good today, since you have tyrannised (ou my family) and certainly shall you partake of the punishment (39). What! are you going to make him hear who is deaf and guide who is blind? and who is in open misguidance? (40). And even if, We removed you (O! Prophet)! verily, are We going to avenge them (41). Or if We desire to show you, what We have promised them, certainly We are mighty to do that (42). So you be firm in transmission of the Message, We have revealed unto you, and verily, you are on right way (43). (Regarding nomination of your succession). And verily, it is an advice for you and your family, and regarding which you will be questioned (44). Ask, whom We sent before you of Our Prophets, did We suggest multiple gods for worship? (45). (This event relates to the

Note on (39):—

Divine Light Sixth had seen several times, to whom, had appealed first two successors, while undergoing pangs of punishment, in the valley of Mount Kalak, near Asfan — 16 miles north-west of Mecca, on road to Madina, which is a source of worldly hell, and wherefrom issue various rivers of hellish drinks for the residents thereof. Divine Light in reply said "may not God pity you, for the source of trouble, you have created in the world." This is the punishment before Day of Judgment after death — Vide Haqul Yakeen, page 165, Persian Edition.

Foot Note to (45): Variation in cults means worshipping multiple gods leading to Hell.

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Prophet, when he went on Ascension (Mairaj) in Jerusalem, where previous Prophets were recalled and Prophet Muhammad led the congregational prayers, and thereafter asked them, what was the message they transmitted to their followers. They all admitted "it was fulfilment of Divine promise, regarding His Universal Monarchy, and genuineness of his (Mohamad's) being Divine Light with rest of his Immaculate family as the only torch-bearers of Islam). (Yet, in present times, peoples want to live on their own ideologies, in peace together, amidst Divine Wraths, simply to gain their immediate desires, having no idea on "Future State", which requires each individual action on discretion.

Verily, did We send Moses with miracles to Pharoah and his nobles to say, of course I am a Messenger from the Providence of the world (46). And when they (Moses and Aaron) came to them with Our miracles, they began to ridicule them; and We did not send one miracle, superior to another, but to no purpose; and We involved them in calamity, so that they may revert to Us. And they said O! ye magician! call thy Providence, Who has promised to accept thy prayers to eliminate the disaster, when we shall embrace faith (49). And when We removed the calamity from them, they breached their promise, by not believing in Us (50). And Pharoah assembled his tribe, and said "I own Egypt; and rivers thereof are under my control; don't you see that? (51). Am I not more deserving of obedience i.e. worship, than he, who is a mean fellow, who is not able to speak (distinctly) (52). Why were not bracelets of gold endowed upon him and why did not angels accompany him? (to certify his prophethip) (53). His ryot was (thus) befooled and they obeyed him, as they were a disobedient tribe (54). When they (Pharoah and his followers) thus enraged Us (by disgracing Our Prophet), We avenged them and drowned them all (55). Thus making in them a precedent and a (test) example for posterity (56) Para V.

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MORAL:—

Enraging Divine Light is enraging God and inviting Divine Wrath.

When We exemplified Jesus son of Mary, in Ali, those of your companions (bearing grudge to Ali) started litigating (57). And began to say, "are not Our gods (selected leaders) superior to him"? He exemplified Ali to expose their hypocrisy (unto Ali); rather they are litigants (58). He (Jesus) is nothing but a (devoted) creature, on whom, We have endowed Our bounties, and exemplified to Bani Israels (59). And if We wanted, We could have raised angels amongst you on earth, who would have been your sucesors (60). And verily, he is a sign for the advent of Reckoning Day; and be not in doubt about it; and obey me as a Divine Light this is a right way (61). Beware, the devils (i.e. Shaiks personified) may not misguide you; verily he the devil in them is your open enemy (62). And when Jesus came with open miracles, he said verily have I come to you with knowledge of Divine Law and shall solve some of your problems on which you have formed a division; fear God and follow me (63). Verily God is my Providence and yours, worship Him (alone) and this is the right way (64). Some group amongst them disputed, on division, amongst them; and hell is the punishment on the day of reckoning for the disputants (65). What! are they awaiting Reckoning Day to come suddenly and seize them unawares? (66). On that day the companions will be hostile to one another except the virtuous whose friendship has been for sake of God (67) Para VI.

MORAL:—

Emergence of Messiah, 12th Divine Light and Ali with his descendents are contemporaneous events of Resurrection and the faithful should not be upset, when Ahlul Bait are represented; since their position has been alikened with Aaron to Moses, being clarified by Prophet, they are all Divine Lights, be-

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ing on right way, and their enemies in Bani Umeyya — Bani Abbas and their followers of like mindedness, out of jealousy proceeding by ignoring their Divine selection made them blind hearted and gained them nothing beyond temporary worldly power, for all their worldly intrigues. They (Divine Lights) cannot be likened with political pedagogues who, when they are trapped by their own followers, in their conflicting speeches admit "they are not prophets" and yet maintain leadership, on what they view the field, changing, as it does, with times, due to their disregard for Divinity.

O My devotee you shall have neither fear nor sorrow (68). Those are who are qualified by (1) having embraced faith on Our Commands and (2) acted according thereto (69). Get you, into Paradise, with your companions to be welcomed (70). Circling round them shall be gold plates and glasses, wherein, they shall have their choice food to their taste, pleasing to their eyes and shall remain there ever (71). These are the paradises, you have inherited for your deeds (72). In which, you will have plenty of fruits to eat (73). Verily, the culprits (enemies of Divine Lights) shall be suffering permanently in hell (74). Without mitigation of punishment therein, and shall be despondent (of intercession) (75). We did not tyrannise; but they tyrannised themselves (76). And they will pray to the guard of hell to appeal to his Providence to finish off with them; he will retort "better be therein" (77). Verily, truth came to you, but most of you abhorred it (78). What! did you think of plotting? rather, We have determined to punish you (79). What! are they thinking, We do not hear their private and open parley? rather Our Messengers (i.e. Angels deputed) over them, record them (80). Say, if there was any issue to the Providence, I am the first, to contradict it (81). (This proves, that our Prophet was the first of all the creation). Pure is Providence of Heavens and Earth and Arsh, from what they describe (82). Leave them

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alone, in their gossip and play; until they meet Us, on the promised Day (83). It is He in Heavens and earth, God alone; The Wise; and Omniscient (84). Bountiful is the Proprietor of Heavens and Earth, and in between; to Whom has the knowledge of Reckoning Day and to Whom shall be the reversion of all (85). They shan't have any right to intercede those whom they prayed except, who can give an evidence, knowingly on truth (86). And if you ask them who created them, certainly they will say "God"; where are they wandering about then? (87). And God will be requested by Prophet, these (Mec-cans) are the people who have not embraced faith (88). (Out of stupidity). Leave them, Ye Prophet! bid adieu, shortly, they shall come to know (89) Para VII.

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SURA DUKHAN (Smoke) XLIV.

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

Ha, Meem (By Muhammad) (1). And by the enlightened Text (By Divine Light Ali) (2). Verily, We have sent the Text (from the preserved record) during auspicious night, (to Baithul Mamoor, from whence, during the period of 20 years, had it been revealed to Prophet on earth in piecemeal); verily, We are Warners (3). In which there are distinct orders on lawful and unlawful as commands from the Wise (to His Divine Lights) (being revealed in the auspicious month of Ramzan) (4). Commands were issued by Us; and We are the authorities to despatch (5). As a Mercy from your Providence God. Verily, He is Hearing and Knowing (6). Providence of heavens and earth and in between if you are certain (7). No other God, except He, during life and death Providence of you and your preceding forefathers (8). Rather, they are playing about in doubt (9);

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wait and watch; until the Day the heavens will be enveloped with smoke (10). Covering men; this is an intense punishment (1). (When they will cry) O! our Providence! relieve us of the punishment; verily we have now believed (12). At this stage! an advice to them! when the Prophet had come with evident signs! (13). When they turned away from him, saying, he is an educated idiot (14). Verily, shall We moderate the punishment (of the period preceding Judgment .e. 40 days; shortly and repeat it (15). On the Day of Judgment in greater intensity, with a view to avenging (the infidels) (16). Of course, We tried before them, the tribe of Pharoah; when a generous Prophet came to them (17). Asking them to hand over to him i.e. the Prophet, Divine devotees; verily, I am your reliable Prophet (18). And don't disobey God, as I have come with clear proof (19). And I pray protection from my Providence and yours, that (lest) you should ill-treat me (20). And if you don't believe me, leave me alone (21). When Moses prayed to his Providence, verily, these are a criminative tribe (22). (God, in reply, said) "Take My devotees, during night as you will be persecuted (23). And leave the dry sea as it is, as they are the army to be drowned (24). And of how many of gardens and streams (25). And fields and beautiful palaces (26) in which they were revelling (27) in this way, have We made the succeeding generations, inheritors? (28). And neither the heavens nor the earth bemoaned their misfortune, nor were they given time (to repent) (29) Para I.

MORAL:— Self-sufficient.

And verily We saved Bani Israel from disgraceful punishment (30). That is of Pharoah, who was proud and a transgressor (31). And We had intentionally selected him, giving him power on land (32). And We had given them time wherein there was an open test (33). (With all that) they used to say (34) This is nothing but the first life wherein, we die and we are not going to be raised alive (35). If you are

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true, bring back to life, our late forefathers (36). Are they stronger than the tribe of Tubah, and those who preceded them? and whom We destroyed, as they were criminals (37). And We have not created heavens and earth and in between for nothing (38). Rather, We have created them with a definite purpose behind; although most do not realise it (39). Verily Day of Judgment is a day of meeting for all (40). The Day, when none shall sympathise with any and assist him (41). Except, whom God mercifies, verily He is Mighty and Gracious (42) Para II.

MORAL:—

Tubah (37 above) was a faithful Arab leader amongst an infidel tribe and he had constructed a rampart to the town of Hira.

Verily, the tree of Balanites (43) shall be the food of sinners (44) like melted copper shall it pass through their intestines (45) as boiling liquid (46) seize him and draw him in the middle of Hell (47) then pour over his head, boiling liquid as punishment (48). Taste, you are mighty and just (as claimed by you, in the world. This refers to Abu Jahal's claim) (49). This is what you were doubting about (50). Verily, the pious shall be in a place of safety (51) in Paradises amidst stream (52) being dressed in thick silk suits, sitting facing each other (53) and thus shall be coupled with nymphs (at Ali's hands) (54) wherein shall they call out fearlessly for choicest fruits (at all times) (55). There shall be no more death to taste, except the one already tasted and shall, We save them from the punishment of Hell (56). This is the Grace of your Providence and this is a mighty achievement (57). Verily, have We made it, easy in your tongue, so that they may take an advice (58). So, you wait, as they are waiting (59) Para III.

(Surah-Shariat) SURA JASIA (On Knees) XLV.

I begin in name of Allah The Merciful
The Compassionate.

Ha Meem (1). This Book is revealed from God Who is Mighty and Wise (2). Verily, in Heavens and earth, are signs for the faithful (?). And in your own creation and in animals that are grazing and creeping are signs for your certainty (4). And in the alternative night and day, and in the rains, that God sends, from heavens above, by which the earth fertilises, after being dried up, and the motions of winds are signs for the wise (5). These Couplets of God are being read out to you with truth; of what more evidence in Divine truth, you need, to admit faith? (6). Hell is for the falsifying sinners (7) who hear Divine Couplets that are being read out to them, which they hear and turn away in pride, as though they have not heard them; give them tidings of intense punishment (8). And when they came to know anything of Our Couplets, they hold it in ridicule; they are subject to disgraceful punishment (9) followed by hell whence, none shall exempt them, and in none shall they have, except God, their Sympathiser; and for them is intense punishment (10). This (Quran) is guidance and those who disbelieve Couplets of the Providence shall have intense punishment (11) Para I.

MORAL:— Enough is the Text.

God is He, Who set the sea, at your service; floats in which the ship, with His sanction (i.e. force of bouyancy) out of His Grace, so that you may be grateful (12). And He set to your service, heavenly bodies, (the sun, the moon and stars, etc.) and earthly products, viz., mineral vegetable, animal, verily are, in them signs, for those who meditate (13). Tell the faithful to overlook transgression of the criminals, who do not believe in Judgment day; so that God may punish them for their crimes (on reckoning day) (14). He, who acts virtuously is to his credit; and likewise the sinner for his sins; when you shall revert to your Providence (15). Verily had We grant-

ON KNEES

ed (among) Bani Israel the Text, jurisprudence, prophethood and provided them from the pure and exalted them over others (16). And granted them proof, of Our religion, in which they formed a division, after having known it; simply out of spite; verily, shall your Providence on Reckoning Day, decide on their difference (17). Then We fixed for your religion of Our choice, which you had better follow and don't follow passion of those who do not know (18). Verily they shan't save you from wrath of God; evidently these transgressors are friends to one another; whereas God is the Sympathiser of the pious (19). This is a forewarning for men and guidance and grace for those who are certain (20). Do the transgressors, who go on committing sins, think We shall equalise them with the faithful who act righteously? are the living and dead alike? bad is their decision (21) Para II.

MORAL:—

When our Prophet is last of all the prophets and none to succeed him, Islam brought by him, has to be preserved by his Ahlul-Bait, Divine Lights: and he is a prophet over the universe, and he is commanded in (18) above to follow and propagate it, to say, all faiths are alike, is contradicting the Text.

And verily God created Heavens and earth with Truth; so that We may reward each for his deed without injustice (22). What! do you see him who follows his passion as god, for which God has left him to his fate, sealing his ears and heart, and throwing veil over his eyes; who is going to guide after God? Don't they take advise? (23). And they said world is nothing but, wherein, one dies and another takes birth and this has been a course of Nature (24). They have no knowledge of what they speak; they are simply conjecturing (without having developed other dimensions of soul) (24). And when Our Couplets are being read out to them they have no arguments to advance except, demanding for their dead fathers to be enlivened if We are true (25). Say,

ON KNEES

God shall enliven you and put you to death and shall assemble you all, on Reckoning Day, wherein there is no doubt, although most do not appreciate (26) Para III.

MORAL:—

- (1) What they call "Nature" is God in fact; and the faithful should not abuse "Nature".
- (2) Education does not consist in merely communication of knowledge and transmission of skill. Spiritual side of human nature has also to be cultivated.

And for God is Proprietorship of Heavens and earth and on Day of Judgment the falsifiers shall suffer (27). And every sect shall come on knees to render account, being invited to his record of deeds, to be rewarded for their actions (28). (They will be addressed) this is Our record of your deeds Divine Lights shall be speaking truthfully (in confirmation thereof) as We have been recording what you have been doing (29). And those who embraced faith and acted righteously shall We admit within Our Grace and this is a Mighty achievement (30). And those who disbelieved (shall be said) "did not Our Couplets come to you? when you prided over them, as you have been criminals? (31). And they were told, "God's promise is true; and the Day of Judgment shall come; you said "we do not know, what is Day of Judgment; we are simply presumptuous; and we are not certain" (32). So, have been opened out to them, evils of their deeds, having enveloped them for their ridicule (33). And they will be told, "We are neglecting you today, as you did Us, for meeting this day"; this is hell, your residence, and you have none to assist you (34). This is a reward for your holding up Divine Commands i.e. Divine Lights to ridicule, in vain pursuit, of the worldly (pleasures) and none is going to extricate you out of it; and no excuse will be heard anymore (35). And praise is for God the Creator of heavens and earth and Providence

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thereof (36). And Egotism is just due to Him in heavens and earth Who is Mighty (at avenging the disobedient) and Wise (in rewarding obedient faithful) (37) Para IV.

MORAL:—

Characteristics of the virtuous who shall attain salvation:— Their hearts are God-fearing; contented; their wants are few; and are easily accessible; faith preserved; passion dead; temper borne-down; people hope good in them and are safe against their injury; when compared with the negligent, they will be found virtuous; and in the society of the learned, will not be found ignorant; though silent, but are in communion with God; forgive tyrants, and are charitable to those, who deprive them of their rights; they reconcile with the disaffected; avoid evil speech; they are meek; away from injury; ready to help the virtuous; inclined towards people; patient in adversity; and grateful in prosperity; realise Truth before evidence; do not waste the trust; do not forget what, is violated; do not abuse; do not tease neighbours; do not deride others; sympathise with the agonised; do not partake in unjust affairs; nor avoid the right path; silence does not grieve them; smile slowly; leave tyrants to God; avoid the world and fire of its anxiety; nearing those, who come close to them; relent to every one; their avoidance is neither out of pride, nor proximity due to intrigue.

NOTE:—

Egotism and pride are special Divine privileges (attributes). He who shall arrogate them shall be hurled, in hell, headlong.

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SURA AHKAF (Sand Dunes) XLVI.

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

Ha Meem (By Muhammad) (1). The Book is revealed by God The Almighty and the Wise (2).

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Heavens and earth and in between are not created in vain; but with the definite purpose behind them, for a stipulated period; and those who are infidels, when warned, turn away (in arrogance) (3). Say, do you see! whom you worship, barring God, show me, what of earth, have they created? have they any share in (creation of) heavens; bring me a testimony thereof (in) any revelation before this; or any record of knowledge, if you are true (in support of your claim) (4). And who can be more misguided than one, who worships, barring God, him, who shall not answer him, till day of Judgment; rather they (gods) are ignorant of his worship (5). And when men will be assembled, they (gods) will be hostile to them (their worshippers) and will deny their worship (6). And when Our open Couplets were being read out to them, the infidels said, when Truth came to them, "this is an open magic" (7). Do they say, he has fabricated it? say, if I have done so, none can save me from Divine wrath; He is well acquainted with what, you are busy about (in falsifying me); enough is He, to testify (about my genuineness) between me and you, and He is Forgiving and Merciful (8). Say, I am not anew (warner) among the Prophets (with regard to Mission and the treatment), (in lieu of its falsification); and I am not aware, what shall be done with me, and you; I, simply follow the revelation unto me, and I am nothing but an open warner (9). Say, do you see! if this revelation from God, which you have been denying, and whereas it has been testified (by one Abdus Salam) of Bani Israels, who have faith in Thoroah, and has embraced faith, whereas you have turned away in pride: (what shall be your fate) verily God does not guide a transgressing tribe (10) Para I.

MORAL:—

Abdus Salam demanded reply to 3 questions from Prophet, before embracing faith; (1) sign of an approaching Judgment Day; (2) First food men in Paradise have; (3) To whom is born a daughter and to

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whom a son? Reply being satisfactory, he embraced Islam.

And the infidels said to the faithful, if their religion had any good in it, they (as an intelligent race) would not have been superceded by (the poor faithful, who are idiots) and when they did not follow it, they began to say "this is an old lie" (11). And before that, Quran, there was Thorah, guidance and mercy (for the faithful) and this revelation which confirms it, in Arabic, is to warn the tyrants (of hell for disbelieving it) and give tidings to the faithful (12). Verily those who admitted by maintaining our Providence is God" as declared by Divine Lights and strictly adhered to it i.e. obeyed Divine Lights (till the end of life) shall neither have sorrow (for the past) nor grief (for the future) (13). These are the men of paradise to reside, time out of mind, in Paradise) in return for their deeds (14). And We commanded man "to be virtuous to his parents, his mother conceived and carried it in travail, and delivered it likewise; and the period of her pregnancy and weaning of it amounted to 30 months; until when he attained maturity i.e. 40 years, he prayed to his Providence to guide him, so that he may be grateful to Him, for His bounties on him and his parents and that he should so act virtuously, as to win His Will and improve upon his children; "verily, I have done penance unto Thee; and verily, I am supplicant to Thee" (15). Those are the persons, whose acts shall be appreciated and sins absolved; and be admitted in Paradise, as a promise, which shall be fulfilled (16). And he who addresses his parents, woe to thee! what! do you threaten me, that I shall be taken out from my grave to account for my deeds? whereas, preceding generations have not verified it? and they (parents) would jointly complain to God, saying woe to you! "better believe in us"; Divine promise is true; and he who repeats, "this is nothing but tales of old" (17). These are the persons, on whom, shall We condemn (Our Promise) along with

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the preceding generations of spirit and men, that they shall be the sufferers (18). And for every one are grades, in reward for his deeds, to which shall he be raised without fail (19). And when the infidels shall be brought before hell (they shall be addressed) "you enjoyed in the world profiting thereby; today is the reward of disgraceful punishment for your unjustifiable arrogance and falsification (of this Day)" (20) Para II.

MORAL:—

Self estimation is another great cause of misguidance, whereby the rich look down upon the poor, for following the Prophet, taking him worthy of being obeyed.

2. Steadfastness in faith leads to salvation and has three grades viz., (e) common, (2) special and (3) extraordinarily special. (1) Common grade consists in admission of God and Divine Lights with Day of Reckoning, and following the commands on action and refrain; (2) in special grade, one has to give up dainty food and clothing and prefer Divine Will with piety; (3) and in extraordinary grade, one has to give up love for life, property and children and absorb himself in Divine Glory by resigning self to Him, diligently toiling to develop spiritual form of soul.

3. Divine Light Hussain and Prophet Yanya (Joshua) were born within six months. Man at the age of 33 attains a matured age and at 40, is at his highest rise, thereafter he declines.

4. Couplet (20) refers to worldly gluttons.

5. Couplet (13) is repetition of (Couplets 38 and 39), Page 8 Set I of "The Cow" and is variously reminded by God The Almighty.

Relate the history of the Prophet Hud, brother to Aad, when he warned them, on sand dunes, saying several warners had preceded him, and shall succeed him; and exhorted them why they did not worship the only (Unique) God; "verily, I am afraid of intense punishment on you" (21). They said, what!

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are you come to divert us from our gods? bring, what you promise us, if you are true (22). He said, its knowledge lies with God; I have transmitted the message I was deputed to; but I see, you are an ignorant tribe (23). And when they saw a cloud, spreading over the valley, they said, it shall rain; rather they hastened towards it, which carried intense punishment (24). It destroyed everything, that came in contact with, and they saw nothing of their houses safe; thus We punish a criminal tribe (25). Verily, We had populated them in habitations of their predecessors, and endowed upon them power of hearing, seeing and understanding (spiritual facts); but none of the faculties of hearing, seeing and understanding came to their rescue, while they were disputing God's Commands and it enveloped them, for their having ridiculed them (26) Para III.

MORAL:—

Try to use faculties granted in all their various phases, physical intellectual and spiritual, as man is superior to rest of creation.

And verily, We destroyed other tribes in the vicinity; (and thus) exemplified them, so that they may revert to Us (27). Why did not their gods, whom they worshipped besides Allah, come to their help? rather they fled away from them; and this is a proof of their lie, which they were fabricating (28). And call to mind, when We sent you a group of spirits, who were listening to you, while you were reciting the Holy Quran; and when they assembled they said, "listen to it with attention" and when it was completed they returned to their tribe to warn them (29). (After Abu Talib's death, Prophet went to Taif, to seek public help in propagating Islam. Being unsuccessful, on his way to return home, he halted at a place, where he had the occasion to convert the spirits, that came to hear Quran).

They said to their tribe, "we have heard about a Text, that has been revealed, after Moses (Thorah)

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confirming the previous Text, guiding Truth and leading on to Paradise (30). So better admit the call of the Divine Messenger by believing in him, so that you may be forgiven of your sins and saved from intense punishment (31). And he who shall not admit the call, is not going to withstand Him on earth; and he shall not have any sympathiser, except God, and those are in open misguidance (32). What! have they not seen, God creating heavens and earth without fatigue? and do they not deem Him Omnipotent on their recreation and re-enlivening and destroying them? aye! certainly, He is Omnipotent (33). And on the Reckoning Day, the infidels will be brought before hell, and addressed — “Is this not a fact?” they, in reply, will say, “By our Providence, it is so”; they will be told well then, “taste of the punishment for your infidelity” (34). So you Prophet! be patient as the (preceding) resolute prophets and don't be in a hurry of their destruction as though, they are viewing it, what they have been promised; when they will say, they did not stop in the world, more than an hour of the day; this is a message; and who is going to be destroyed, except the disobedient tribe? (36) Para IV.

MORAL:— Clear.

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SURA “MUHAMMAD” — XLVII.

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

Those who deny (believing in Divine Lights, as the only genuine Guides) and barred men from following Divine Light (Ali), wasted their past virtues (in having participated in crusade with Prophet) leading to Eternal rewards (1). Those who put faith in Divine Light (Ali) and acted righteously and further attested Prophet in what was revealed unto him (re: succession of Ali) from their Providence, shall

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get their sins absolved with betterment of their condition (re-confirmation of faith) (2). This is because the infidels followed imposters, whereas the faithful followed the Truth, from their Providence; and thus We describe, for men the state of their faithful and faithless affairs (3). And when you defy an infidel, slay him, when you captivate him, until he is bled to death; or handcuff him and if he surrenders, the Divine Light may set him (1) free or (2) demand a ransom or (3) make him a slave; this is because, if God had desired He would have helped them; but He tries a faithful with the faithless; and the deeds of the martyrs shall not be voided (4). (If the faithful overpowers the faithless) he gets booty or reward in the world; and if he is a martyr, (being killed for sake of God) in the eyes of God, he gets Paradise (in return). Similarly, if the faithless survives, in victory, he is condemned to hell for infidelity, or if he surrenders, he has a chance to embrace faith). Shortly shall He guide them and improve their affairs (5). And admit them to paradise with bounties with which He has acquainted them (6). O! ye faithful, if you help Divine Lights, it will strengthen your faith (7). And those, who defy Divine Lights, shall be destroyed with wastage of their past virtues (8). And this is because, they disliked what was revealed (to the Prophet) by God (re: Ali) so He voided their virtues (9). Have they not seen on earth what has been the fate of the preceding people? God destroyed them, and this is an example for the infidels (that their fate shall be similar) because God is a sympathiser of the faithful whereas infidels have none for them to sympathise with them (10) Para I.

MORAL:—

Man should guard his virtues, rewards whereof begin in Eternity, commencing with death, as worldly gifts have to be paid for his labour under Divine Justice; as the Devil has been given the power in the world. Be not led away by worldly position of Politicians, be they Socialists and Industrialists or

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Scientists as it is payment of their labour in the world.

Para II.

Verily, shall God admit the faithful, who have acted virtuously in Paradise, below which flow streams and let the infidels enjoy in this world and feed like beasts, as their destination is hell (12). And how many of the cities, which were stronger than Meccans, who drove you (O Prophet) out, We destroyed, without their having assistance (13). What! he, who is steadfast on his Divine proof (certifying his faith in Divine Lights) is alike him whose acts have been eulogised, in his eye, by passionate acts i.e. hypocrites, and he is a slave to his passion? (14). Or are alike gardens of paradise, promised to the pious, wherein are (1) streams of water without (stinking) smell, (2) of milk without change of taste, (3) of wine, sweet to the taste and (4) streams of transparent honey; and for them in those gardens, are available fruits of every kind, and forgiveness from their Providence, the same as compared to one who is in permanent hell? wherein he is given boiling liquid to drink, tearing off his intestines? (15). And amongst them, are hypocrites, who pretend to listen to you, until, when they leave you out, they ask the learned men, what did he say now? those are the persons, whose hearts have been sealed by God, and who have followed their passion (16). And those who have embraced faith, shall have their guidance increased (confirmed) with endowment of piety (a sign of confirmation) (17). What! are they anticipating sudden advent of Reckoning Day? when its forecasts have already come; how can they be saved when they are disregarding the advice, that has come to them? (18). (Of some forecasts are (i) indifference to prayers; (ii) following passion; (iii) respecting the rich; (iv) selling Eternity for the sake of world; (v) dishonesty of (a) rulers; (b) officers and (c) the trustees; (vi) virtues being deemed vices and vice versa; (vii) women shall rule; (viii) slaves

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will be consulted; (ix) immatured will sermonise; (x) tithe considered as ransom; (xi) Muslim property taken as booty; (xii) children will disobey parents; (xiii) friends will beguile; (xiv) comets will appear; (xv) ladies will transact business; (xvi) sunshine in rain (xvii) respectable will be degraded and the mean will be respected; (xviii) when you should not go to market, where ungratefulness shall be openly declared; (xix) public awe of being robbed in life and property will prevail; (xx) unemployment will, be on the rise; (xxi) people will indulge in international export and import; (xxii) economic condition of the country will be upset by Divine disasters etc.; (xxiii) the youth will be cruelly treated and elders not respected; (xxiv) their appearance will be human and hearts like devil; (xxv) self-satisfaction of passion among like sexes; (xxvi) interchange of dress; (xxvii) Mosques will be gilded, like churches and synagogues; (xxviii) Glorious Quran shall be likened with minarets of mosque; (xxix) people will congregate in Mosque with no sincere heart; (xxx) men will wear gold ornaments and silk suits and wild skin boots; (xxxi) they will do business of interest, accept bribes and torment the virtuous; (xxxii) there will be excess of divorce, overruling Divine Commands; (xxxiii) music, in various forms, such as cinema and radio will prevail; (xxxiv) the rich will go on pilgrimages as on a change of climate; middle class men for business, and the beggars to show; (xxxv) theology will be studied for litigation and not for guidance; (xxxvi) fornication will develop; (xxxvii) people will be drowned in worldly pleasures; (xxxviii) heart-failures will be on the increase; (xxxix) female birth will be on the increase, so as to make the combination of 40 females to 1; (xl) lie will be a common feature; (xli) untimely (heavy) rain; (xlii) readers of Text and religious worshippers will find fault with one another and will be raised, as dirty animals before God; (xliii) the rich will be afraid of the poor for life; (xliv) incapable men will be on the stage; (xlv) after short

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period land will slip and everybody will feel affected.

Know! there is none else, except God The Unique, pray to Him for forgiveness of your sins, and that of faithful men and women, as God knows your whereabouts and final destination (19) Para II.

MORAL:—

Best kind of prayers is admitting unquity of Providence in obeying Divine Lights and praying forgiveness of one's sins from Him, through their intercession.

Para III.

And the faithful say, why no commands for crusade are being received? And when a clear command thereon is revealed, wherein crusade is declared, you will see those of diseased hearts, looking at you, as though they were under agony of death; it would have been better on their part (20). To comply and make an honest statement: and when participation (in crusade) is decided, had they verified it, it would have been better on their part (21). What? by turning away therefrom, they propose to fan sedition and cause disaffection among relatives? (22). Those are the persons whom God has cursed; their ears are sealed and eyes blinded (23). Do they not think over the Glorious Quran or are their hearts sealed? (24). Those who have apostated, after guidance was enlightened upon them, which was due to the devil (Khalifa II) having deceived them, by eulogising their suggestions in winning power and position in the world and entertaining desires for a long life (25). That is why those, who did not approve of what was revealed by God (regarding Ali's succession): they said they would not comply with it and God knows what is secreted in their hearts (26). How will they help (the situation) when death angels will be lashing on their faces and backs (27). That is due to their following what enraged God and they disliked to seek Divine Will, thus voiding their acts (28) Para III.

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MORAL:—

- (23) Those who spread disaffection amongst relatives by intriguing against Prophet have been cursed; hence faithful should not associate with them (on religious affairs) as Hell is their destination.
- (24) This refers to Shaiks and those of like minded (as per Divine Light VI in Kafi) and needs no elucidation.
- (26) This hatred was exposed several times, viz., in battle of Buder, battle of Hunain, Batne Nakhle; watering the Hajis; revelation of Sure-Barath; Hajfa and at the valley of Khum (Khum-e-Gadeer).

Do those who have plotted, think We shall not expose their malice (towards Divine Lights) (29). If We desired, We could acquaint you with their signs; and you would recognise from the tone of their speech; and God is acquainted with your acts (30). We shall try you, until We find out (prove) who are real participants of crusade among you and patient: and test your reports (31). Verily, those apostated from faith and barred men from the path of God (i.e. from following Immaculates) and disobeyed the Prophet, after guidance was enlightened on them, they shall not affect Him any way; rather void their own acts (32). O ye faithful! believe in God and Prophet and do not void your acts (33). Of course, those who became apostate and barred Divine Path and died as such, shall never be forgiven by God (34). And do not slack and do not plead for peace; you will get upper hand; God is with you and shall not suspend your acts (35). Worldly life is nothing but play and sport; whereas if you believe and fear God, God will give you reward and will not demand all of your property (36). And if He demands, under insistence whole of it, and if you act in hesitation miserly (as those, who departed Husain at Karbala) He would expose your weakness (37). These are the people

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who are asked to spend in name of God; those who are miserly, consequence thereof is on the one who so acts; and God is Self-Sufficient and you are dependent upon Him; so if you turn away, He will replace you by another nation (Persians) who will not so act as you do (38).

MORAL:—

God has given sufficient intimation of apostates who notwithstanding their participation in crusade bore hatred (to Ali) and wasted their labours under secret plotting against Ali. Ultimately God gave a definite decision i.e., lovers of Divine Lights will be found outside Arabia i.e., in Persia and elsewhere. As when Glorious Quran was being read out to them, they admitted His Commands wholly, entertaining Divine love i.e., love of purity; that is love, for Divine Lights and hatred for lovers of the world. These are places, where freely Islam can be observed in the original cult duly approved by Divinity.

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SURA FATHA (Victory) XLVIII.

I begin in Name of Allah The Merciful
The Compassionate.

Verily have We secured an open victory (of Mecca) (or revealed unto you Text, wherein is granted Islam for you (1), so that God may forgive your true followers their sins, past and future, on your intercession); and fulfil completion of His bounties on you and grant them mercy; whereby they get guidance to truth through you (2). And endow upon you mighty success (3). It is He, Who endowed consolation in the hearts of faithful (who did not object to the prophet's contracting a treaty at Hudebia); so that they may confirm their existing faith, and for God is the army of heaven and earth and God is All-Knowing and Wise (4). so that He may admit faithful men and women in paradise (for eternal resi-

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dence) below which flow streams (by accepting their penance) and overlooking their sins thereby; and this is near God, a mighty achievement (5). And punish hypocrite men and women and associating men and women, who had entertained ill of God; be on them awful calamity and Divine wrath and curse; and He has prepared hell for them which is an awful abode (6). And for God is the army of heavens and earth and God is Mighty and Wise (7). Verily have We sent you as a witness, giver of tidings and a warner (8) so that you may embrace faith in Him and His Prophet (O ye listeners); and We re-enforce prophet (in establishing faith of Islam) through Ali and respect God (by complying with His Commands in all affairs) and glorify Him, morning and evening (9). Verily, those who contract fealty to you they do so with God (for you are His representative on earth) and God's Hand is over their hands; and he who breaches (oath of fealty), it shall affect him alone; and he who shall fulfil it which he has contracted with God, shortly shall God reward him highly (10) Para I.

MORAL:—

From the above one can judge the position of God's representative on earth nominated by Him. To contravene such an authority by thought, word or deed (with which Khalifa II is charged) is a treason and condemnable to perpetual perdition unless absolved by penance. Those who fight against God and Prophet (Divine Light) shall be treated, as per Couplet 33 Surah V (The Table).

Para II.

Shortly the lags (Badounis) who put forth a lame excuse to accompany the Prophet (on pilgrimage) may plead their absence, for preservation of property and children; and that you should pray forgiveness for them; they say by mouth, that is not in their hearts; Say, if God intends to ruin you or benefit you who can stop Him? rather God is acquainted with

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your acts (11). Rather you expected the Prophet and the faithful will never return safe home (from pilgrimage); and this was exposed to you, as certain, within your hearts and you entertained all rumours regarding Prophet's ruinous cause and you are a bad sect (12). And for the infidel, who does not believe in God and His Prophets, verily have We fixed hell (13). (This applies, equally to all Divine Lights, who bear same connection, as Aaron to Moses). And for God, is the Kingdom of heavens and earth; He forgives whom He chooses and punishes whom He likes, and is God Forgiving and Merciful (14). Shortly, the lags shall say, when you go to Khaiber to seize booty, permit us to follow you; they intend to change Divine Commands thereby (whereas the order (for Khaiber) refers only to those, who accompanied the Prophet to Mecca (on pilgrimage) where the treaty of Hudebia was effected). Say, you shall never follow us there; similarly pleaded to God previously men likeminded when, they will argue the orders have been given for us to follow; and that the faithful feel jealous of them; rather they do not understand, except few (15). Tell lags, they will be shortly invited to face a formidable tribe of Hawazin, in the battle of Hunain to fight or make peace; if they comply, God shall reward them well and if they turn away as they acted in the past He will punish them intensely (16). It is not objectionable to the blind, the lame and the sick to keep away from battle field; he, who shall obey God and His Prophet (as a Divine Light); this is a general Divine Command, shall be admitted in the paradise below which flow streams; and he who turned away shall be severely dealt with (17) Para II. Therefore those who turned away from Ali and Imam Hussain, everyone of his age from respective Divine Lights is liable under Couplet 17.

MORAL:—

In sixth Hijri Prophet dreamt, he with some companions goes to pilgrimage; accordingly he started



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