

TRANSLATED - WITH COMMENTARY
OF
DIVINE LIGHTS

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PRICE-IN-HYD'BAD 1. G. 1-6-0
POSTAGE EXTRA FOR OUTSIDE

With Corrigenda for all Sets

CMHC

REFERENCE



APPENDIX F FOR SET VII

(Ali's) Confidential Intercourse of Sentiments.

(1) I begin in name of God, the Merciful, the Compassionate. O my Lord! shower Thy mercy on Mohammed and his infallible family. Hear my supplication when I pray unto Thee and listen to my secrets when I expose them to Thee; for I have fled unto Thee and presented myself before Thee; down-trodden, beseeching, nevertheless hoping in Thy bounties, which are known unto Thee along with my needs being acquainted therewith; and are not secreted from Thee, my changing behaviour, my final destination and with what I propose to have holy communion with Thee laying before Thee my wants with which I desire my end; and verily Thy decree in my favour had adready been set on what shall proceed from me secretly and openly from beginning to end of my life; and certainly lies in Thy hands alone, and with none other else, its increase and decrease to my profit or loss.

(2) O my Lord! if Thou didst disappoint me, who else can provide me? and if Thou didst disgrace me, who else can help me! O my Lord! I seek Thy shelter, against Thy wrath and its downcast. O my Lord! if I am unworthy of Thy mercy, verily art Thou generous of Thy boundless grace. O my Lord! do I view myself standing before Thee, and verily has overcast shadow of my pretty confidence in Thee. Thou didst command, what Thou didst deem fit; and covered me with Thy forgiveness in the past. O my Lord! if Thou hast forgiven, who else is more deserving than Thee! and if death approaches me, without Thy proximation due to my evil deeds, verily have I admitted my sins to plead my case for forgiveness. O my Lord! verily have I dared myself by viewing my case; woe to me! if Thou didst not forgive me.

(3) O my Lord! ever have been Thy bounties on me, during worldly life, so cut not off the same, after death. O my Lord! how can one viewing at Thy hopeful mercy, despair of it after death? when hitherto Thou hast not disproved; rather viewed affectionately in my life time. O my Lord! approve my acts with Thy befitting generosity, extending grace to a sinner, whose ignorance has involved him. O my Lord! verily didst Thou hoodwink my failings; and I stand in need thereof, all the more, of their being masked, in Eternity. O my Lord! verily didst Thou oblige

me by not exposing them before Thy righteous souls, so I beseech Thee not to disgrace me, on reckoning day, in presence of spectators.

(4) O my Lord! Thy generosity is my great trust to fall back on; whereas Thy pardon is superior to my acts. O my Lord! cheer me, when I stand before Thee, during dispensation of justice, to Thy creatures on judgement day. O my Lord! I plead before Thee, as one who cannot afford to be independent thereof; so condone my failings, and absolve me therefrom. O most generous of the generous! before whom beseech the sinners! reject not my wants and disapoint me not in my hopes and cut not them off, voiding my trust in Thee. O my Lord! if ever didst Thou desire my destruction, verily wouldst not Thou have guided me: and if ever didst Thou desire my disgrace, verily wouldst not Thou have given me a shelter. O my Lord! I do not expect being turned out without granting of my wants from Thee; since I have consumed my life in their entreat unto Thee.

(5) O my Lord! eternal has been Thy glory on increase in degree without mitigation as dost Thou desire and will. O my Lord! if didst Thou hold me up in my crimes, do so with Thy pardon; and if didst Thou hold me up in my failings, do so with Thy condonation; and if didst Thou fling me into Hell certainly shall I declare to residents thereof Thy love I cherish in my heart. O my Lord on the side of obedience unto Thee is an insignificant share of my deeds; verily is my hope, on the side of my trust unto Thee, significant. O my Lord! how can I be expelled disgraced in disappointment from Thy gate, when certainly have I cherished hopes of Thy generosity that Thou shalt not send me back without being forgiven with salvation to boot.

(6) O my Lord! verily have I wasted my life in utter ignorance of Thee and youth in swoon, being distant from Thee. O my Lord! neither did I awake nor did I deviate from the path of Thy wrath. O my Lord! I am a slave of Thy slave, standing before Thee, beseeching Thy generosity. O my Lord! I am a creature, supplicating for what I had been in the past to be condoned and now I am ready to be directed to Thy self for Thy favour, due to lack of shame, and I beseech Thee for forgiving me, since latter is an admirable attribute of Thy generosity.

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(7) O my Lord! I have no strength to save myself, so do Thou swerve me from sins. Except, when I am awake in Thy affection. Just as Thou dost desire I should be grateful to Thee for being admitted within Thy grace after being purified from filth of negligence unto Thee. O my Lord! behold me with an eye, at one who beseeches Thee and dost Thou reply unto him and divert him into Thy assistance; for verily obedience unto Thee, O Thou so near, who does not get far away from one lost in self deception! and O Thou generous! who does not reserve self from one, trusting unto Thee for requittal.

(8) O my Lord grant me frightenable heart, drawing near to Thee, truthful tongue raising me to Thee, and active sight proximating Thee. O my Lord! he, who recognises Thee, is not ignorant and he, who sought Thy shelter, is not disgraced; and he who approached Thee is not a slave. O my Lord! who is delighted in Thee, is enlightened and he who sought Thy shelter secured himself; and verily he is delighted in Thee. O my Lord! do not disappoint me, in my hopes, from Thy mercy and veil me not from Thy compassion.

(9) O my Lord! enrol me in the list of Thy lovers, giving me room reserved for increase of Thy love. O my Lord! inspire in me passion for Thy remembrance and courage, seeking rest and success in Thy names, and place of Thy sanctity. O my Lord! it is for Thee to take me to the residence of the group, supplicating Thee and home of the pious of Thy choice, for verily, do I own no strength of my own to avoid evil nor energy to earn virtue.

(10) O my Lord! I am a weak creature, a sinner and a defective slave, so do not count me among those turned out of Thy presence and whose negligence has prevented them from Thy condonation. O my Lord! my entire devotion to Thee, do Thou grant me; enlightening eyes of my heart to view at Thy grace, till it pierces by burning veils of my heart to attain mine of the Glory, keeping my soul under suspension under Thy grace. O my Lord! include me amongst those whom didst Thou invite and who responded to Thy call and whom dost Thou behold and who fall in swoon in awe of Thy glory and whom dost Thou reveal what they discharge openly. O my Lord! let not despair gain on my

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pretty hopes in Thee and cut them not under Thy handsome generosity.

(11) O my Lord! if my failings have degraded me in Thy eye overlook them out of my pretty trust in Thee. O my Lord if my sins have lowered me in Thy bounteous courtesy, verily, have they informed me of Thy past generous condonation. O my Lord! if my ignorance kept me unconscious of preparing self to meet Thee verily has it informed me of knowledge of Thy generous gifts. O my Lord! if did invite me, Thy punishment to Hell, verily did call me, to paradise, Thy countless requittal.

(12) O my Lord! I pray Thee and beseech and importune to shower Thy mercy on Mohammed and his infallible family; including me among those, ever-remembering Thee, without breaching fealty to Thee and do not let me be ungrateful to Thee, under-estimating Thy commands. O my Lord! take me to Thy dignified Light which is most pleasing, whereby I become aware of Thee and deviate from them not knowing Thee; and stand in awe of Thee, guarding self against Thy ill-will. O dignified and generous Lord! do shower Thy mercy on Mohammed and his infallible pious family sending peace copiously unto them.

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with 700, for Umra, taking 70 camels for sacrifice. When he reached Zul Halifa, where pilgrims change dress for 'Ahram', Spies informed Meccans of Prophet's marching against Mecca; so Khalid with 200 was sent ahead. When Prophet reached Hudebia his camel refused to proceed. Therefore Prophet sent Osman (K. III) to Mecca to clarify the situation created by spies; but he was imprisoned and rumoured to have been killed; upon which Baithur Rizwan was effected beneath a tree whereby none was to fly, until Mecca was conquered; meanwhile truce was effected, viz., (1) not to make war for ten years; (2) that he should return without pilgrimage; (3) next year Mecca will be evacuated for 3 days for him to do pilgrimage; (4) during this interval, if any infidel embraced Islam, he should be returned to Mecca and not vice versa.

This aroused suspicion in mind of Omer (K. II) as to the genuineness of his Prophecy (this is his mental treason). A further term was imposed that no bar should be imposed for sake of business on either party (Prejudice proceeding out of pride and vanity defying Truth leads to hell).

This Couplet preceded Couplet 10, which followed it; This is an error in compilation, as was previously noted in Surah Tribes XXXIII Couplet (51) to have been (29).

Verily, was God pleased with the faithful (only) with those who covenanted with you beneath the tree, (and not all, who participated) knowing what lay within their hearts; so he put in consolation into them, granting a victory at their hands (i.e. Khaiber which was won by Ali, when Shaikhs retreated to save their lives with the army) (18). And plenty of booty fell to their hands and God is Mighty and Wise (19). God has promised plenty of booty that will fall to your hands and He hastens this booty for you and prevented the hands (of Bani Asad and Bani Gothan who had locked themselves up in the

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castle; and did not face you on the battle field) so that it may be a sign to the faithful (of Prophet being a genuine Messenger) and keep you on the right path (20). And further, other booties, over which you have had no control; but over which God has control and God is Omnipotent (21). Had infidels fought with you, they would have turned their backs, when they would have found no support or assistance (22) (except wholesale slaughter) which has been Divine practice of yore and wherein you will find no change (23). It is He Who barred their hands being raised against you, and yours against them within Municipal limits of Mecca (at Hudebia), after the fact you had the control of infidels under you and God is acquainted with your acts (22). They are those infidels who prevented you from holy sanctuary and conducting sacrifice, when it was held over, for future to reach its destination; had it not been for the fact that there lived in the town of Mecca faithful men and women, in mask whom you did not know and whom you would have killed unknowingly, when you would have been laughed at by associators: so that He admits within His mercy whom He likes: and had it not been for the faithful progeny to be born of them, they would have been subjected to severe chastisement (by being slain) (this was the secret of Suleh Hudebia) (25). When the infidels, who had foolish vanity in them (not to tolerate breach of covenant, executed in name of God The Unique, under the tree) when God inspired consolation in Prophet and the faithful by enforcing piety in them which was an obligatory function for them (being most appreciative) and God is Omniscient, with every one (26)

Para III.

MORAL:—

(1) It should be carefully perused God has expressed His will towards the faithful only and not all those who by their haughty behaviour were excluded. (Their inner secrets of their hearts being known to God).

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(2) Secret of Baith-ur-Rizwan had been revealed by a clever decision in the truce effected in saving the lives of faithful men and women who had concealed their faith for having to live with the majority of infidels in Mecca. This is Divine Wisdom. Prophet simply complied with Divine Commands.

(3) Such acts are noticed when Ali in the battle of Siffin prevented Malik-e-Ashtar to finish off the battle; and similarly Imam Husain at Kerbala held back the general onslaught of the enemy. This also explains postponement of emergence of the 12th Divine Light until all the faithful are born. The Divine secrets are only made known to Divine Lights by Divine Messages. They act righteously throughout their life, unlike political pedagogue claiming to serve nation, dedicating themselves and praying mob leading to ruin their ultimate cause (12-9-55). They rely on wisdom of mob.

Verily God has verified the Prophet in his dream being true that you would enter holy sanctuary, God willing, safely after shaving your heads and removing your nails, without any fear; He knows what you do not know; so before conquest of Mecca, He arranged a victory of Khaiber (27). It is He, Who sent His Prophet, with guidance and true religion, to overpower other faiths (although they may have been revealed by God but had deteriorated with lapse of time) and God is enough, as a witness (to your being a genuine prophet) (28). Muhammad is God's Prophet; those, with him are strict towards the infidels, and considerate amongst themselves; forbearing, prostrating and seeking Divine grace and will: excessive prostration has left marks on their foreheads; these very qualities are to be traced in Thorah and Bible; like a cultivated field, having sprouted its needles and strengthened itself to thickness, and then stood on its own foundation, pleasing its cultivators and enraged infidels; and God has promised the faithful, who have acted virtuously, forgiveness and great reward (29) Para IV.

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MORAL:—

Rapidity, with which Islam spread all over has always been a subject of great discussion amongst historians, which was also presaged by the Prophet on the battle field of the Trench. Large heartedness, politeness with piety were mighty moral armaments, with which Islam marched against infidels to enforce conversion to Islam.

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SURA HAJARATH (Apartments) XLIX.

I begin in name of Allah the Merciful
The Compassionate.

O ye! faithful do not precede God and His Prophet (in religious affairs such as goat sacrifice, before prayers in Bakrid Festival, or declaring crusade before declaration of Divine Light) and fear God and God is Hearing and Knowing (1). O ye! faithful do not raise your voice over that of the Prophet; and do not call him by name, as you do, among yourselves; lest your acts be void unawares (2). Verily, those who lower their tone before God's Prophet are the persons whose hearts have been tested for piety by God and for them is forgiveness and great reward (3). Verily, those who call you out loudly, behind your apartment, have no common sense, in most of them (4). Had they waited, till you had come out of your apartment, it would have been better in their favour; and God is Forgiving and Merciful (5). O ye faithful! when a disobedient (passionate) person brings you any information, verify his statement, lest you may unawares treat the sect unfairly and be repentant later (a) (6). Know, with you is a prophet of God; had he accepted your statements in most af-

Foot-Note 6 (a): This occurs commonly with a tale-bearer and during curtain lectures, which must be discouraged as per Divine Light, never accept a complaint of your better half, against your parents and nearest relations.

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fairs, you would have come to grief; but God has approved of faith in your heart and exalted it and disapproved of disguising truth, disobedience and transgression; and those are the wise (who accept it (7). This is Divine grace and bounty and God is Knowing and Wise (8). If two groups of the faithful fight against each other, effect reconciliation between them; if any one group under disobedience, fights with the other, fight against the disobedient, until they submit to Divine Commands (e.g., battle of the Camel) and when they submit, (when) effect reconciliation between the two, on justice; and God loves the just (9). Indeed the faithful are nothing but brethren among themselves; so effect reconciliation between them, fear God so that you may be mercified (10) Para I.

MORAL:—

Prophet's advice to Ali was:— Go over to visit the ill to a distance of 1 mile; accompany the funeral if at two miles; accept invitation within 3 miles' radius; visit a religious brother within 4 miles; relieve the needy within 5 miles; help the tyrannised within 6 miles, and ever make amends for your weakness praying Divine forgiveness and note effecting reconciliation carries the reward of a crusade.

O ye faithful! do not laugh at one another; (by finding fault); probably, they may be better than those who laugh at them (from point of view of piety); nor should women laugh at others, lest they (latter) may be better than their sisters who laugh at them; and do not libel any, by signs and call them by name; it is an awful action, after having embraced faith; he who does not make amends is disobedient (11). O ye faithful! avoid excessive suspicion, some of which is a sin; and do not be after, looking defects of others; and do not backbite one another. Do you want to eat flesh of your brother whom you spite (which is unlawful)? fear God, and God is Merciful (to the penitent) (12). O ye people! We created you from Adam and Eve as man and wife (although

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through propagation) (yet creation was Our lookout) and divided you in groups and sects; so that you can be easily verified and before God, most honoured is he, who fears God most; and God is knowing and acquainted with your deeds (13). (Thus caste distinction is wiped off in Islam). The Badouins said, "we have embraced faith"; say, "you have not"; better say, we have accepted Islam; faith has not found room in your heart; and if you obey God and His Prophet, God would not reduce reward of your acts, verily God is Forgiving and Merciful (14). The faithful are those only, who believe in God and His Prophet, and do never 'doubt' again, and fight in His name with property and life; and these are only justified in calling themselves faithful (15). Say, what! do you inform God of your faith? God knows everything of heavens and earth and God is Omniscient (16). They obliged you having accepted Islam; say, do not oblige Me for your having embraced Islam; rather God has obliged you by having pointed out the way to embracing faith; if you are true in your claim (17). Verily God knows secrets of heavens and earth and God is watching what you do (18) Para II.

MORAL:—

God has distinctly differentiated pretenders from a faithful. Muslims are those who by admission of tongue get entitled to safety of their life and property such as inheritance and marriage, worldly benefit having no claims to eternal rewards; until and unless they prove themselves by their deeds of self sacrifice and property, when tested in crusade, as this earth is merely a Divine Trust.

A faithful committing major sins gets out of its fold and remains a Muslim without having title to acceptance of virtues. A Muslim illegalising legal deeds of Islam or vice versa gets out of fold of Islam, rendering himself worthy of being beheaded. A faithful is one who owns fealty to Divine Lights of his body and soul — vide Moral to Para V — Sura XXXIII — The Tribes.

SURA KAF — L.

I begin in name of Allah The Merciful
The Compassionate.

By Kaf (mountains that colour the sky blue) and by the Text (1) rather they are surprised at the Prophet, having come from amongst them, as a Warner and the pagans said this is marvellous (2). What! after death and turning to dust (to be revived)! This version is far from being true (3). Verily, did We know what is being reduced from them (after death) and have We, with Us, a Book preserving their acts (4). Rather, they falsified Truth when it came to them and about which (day of Reckoning) they have been in doubt (5). Have they not seen the vast heavens above them, how We created them and adorned them, having no holes therein (6). And similarly the earth how We spread it and fixed therein hills and grew vegetation of pleasing variety (7). A source of contemplation and advice for every contemplating mind (on Divine Wisdom) (8). We sent blessed rains from clouds, wherewith grew fruit gardens and corns for cutting (9). And date-trees having bunches of fruits (10). Food for Our creatures, by thus enlivening the dead land; and similarly shall be the raising of the dead from grave (11). Before them (Quraish infidels) pagan-tribe of Noah falsified its Prophet; also sect of Ras (who threw their Prophet into the well) and a sect of Samood (12). And sect of Aad and Pha roah and sect of their brother Lot (13). And men of desert and sect of Tooba; all falsified their prophets and became entitled to punishment (14). Are We tired of creation? (that We may not revive you again) rather they are in doubt of being re-enlivened (15)
Para I.

MORAL:— Self-sufficient.

Verily did We create man and know what is mis-giving in his mind, as We are nearer than carotid artery (which is supplying blood to brain and cutting of which leads to death) (16). Recall when the two seated Angels on right and left of front teeth, record every word he utters (17). Not a word does he utter

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but are they there present to record immediately (his statements) (18). And when the indispensable swoom accompanying death approaches, it is then his eye sight is sharpened, to view future events which due to his negligence, he was evading (19). And when the 2nd Siren will sound, that is the Day of Judgment (20). And shall come every soul, with whom shall be one driving him to plain of assembly, and the other to witness his deeds (21). Verily were you negligent (due to worldly avocations) from this; so We raised from you your curtain, now your eye sight is keener (22). And shall say his accompanying devil, here is the result of your deeds (23). O ye! (Muhammad and Ali) hurl into Hell every falsifying enemy (24) who withheld dues and prevented men (from owning allegiance to Ali), transgressing, and doubting (in their being Divine Lights) (25). He who associates self with God, under self opinion, so better he be steeped into intense punishment (26). When his companion will say "O my Providence, I did not turn him haughty, but he was in absolute misguidance" (27). God shall say "don't litigate in My presence now, and verily to you have reached my warnings of punishment" (28). My word does not change and I am not tyrannical to My creatures (29) Para II.

MORAL:—

1. God's being nearer to man than his carotid artery means from point of view of knowledge, not physically as He is intangible. Similarly Prophet said he who saw me saw God. This means his being a Divine Light, manifested Divine actions and Divine will with Divine attributes being transferred to him. Exactly what Jesus says in St. John XII/45 & 46 — "he that seeth me seeth Him". "I am come a Light into the world." With transferred attributes to Divine Lights, God adopts transferred epithets of their physical organs to self.

2. The worldly avocations are a great barrier to realise distant future; part of which is visible at death bed; this is a proof what we cannot see cannot

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be denied. The further we are away from worldly engagements, near are we to Him. It is death and purgatory thereafter, that cleanseth sin of the sinful faithful, who are then able to appreciate reality and rendered capable to admission of paradise and some not until having passed some time in hell.

3. Self opinion is urging to deviate from religious code and results in self-destruction. Barring self and others whom he influences and thus carries his own sin with those whom he influences over his head as a ringleader and shall on reckoning day, be a cause of being driven away from Divine Mercy, on the ground of his having forsaken authentic guides i.e., The Divine Lights.

On the day hell will be addressed "are you full?" it will say "is there any more to come in?" (30). And paradise will be brought very near the righteous (31). And they will be informed this has been promised for every cautious and directing to God (32). He who fears God unseen and directs self with supplicating heart (33) shall enter in safety (today is this the Day of admission) (34). For them shall be present therein everything to their desire; besides Our will to boot (35). How many generations, did We destroy, who were mighty and wandered about countries (to escape Our punishment) was there any refuge (for them)? (36). Verily, there is an advice for him, who has a heart (to reflect facts regarding faith) listens to comply, and is present with presence of mind (37). Verily, did We create heavens and earth and in between in six days; and We did not feel pain therein (38). So wait, on what they say and glorify your Providence before sun-rise and sunset (39). (These are orders for auxiliary prayers). And during night glorify and prostrate (40). Pay heed, when the crier will shout from near on the day (41). The trumpet will blow and that is day to come out of the graves (42). Verily do We enliven and do We give death and to Us is the reversion (43). The day the earth will burst due to the emergence

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of the dead, when they will run and this is congregating day, which is easy for Us (44). We know what they say; and you are not going to force (guidance) on them; simply advise them by the Text and those who are afraid of certainty and intensity of punishment of the day (45) Para III.

MORAL:— Clear.

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SURA WINDS (LI).

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

By winds that drive (the clouds) (1) and by clouds that (carry rain) (2). By ships that float (on sea smoothly) (3). By angels that distribute provision (4). What is promised to you (day of Judgment) is bound to come (5). And verily are We to judge (6). By the sky, that skirts (round the earth) (7). Verily, wherein there is division of opinion (8). (Among you on the genuineness of the prophet and leadership of his infallible Ahlul-Bait, as Divine Lights), the disbeliever is an infidel or an apostate (9). Be they cursed, who doubt (title to their guidance) (10). And who are deeply immersed in ignorance (11). They ask you when day of judgment will occur (12). The day they will be thrown into burning hell (13). To savour its punishment (when they will be addressed) "this is the day of which you were in a hurry (14). Verily, the pious will be in paradise with canals (15). Enjoying from their Providence; ere this, they were obliging (16). they were praying forgiveness (18). And in their property, they deemed share of beggars and the disappointed claimants (19). And on earth, are signs of His existence, for those who desire to investigate (20). And even in you, don't you realise? (There is One who disposes away your proposals and that is God) (21). And in heavens is your provision, which you are promised

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(you will have it; why then have a recourse to unfair methods, in securing it) (22). By Providence of heavens and earth it shall come as certainly as you are reading the Text (23) Para I.

MORAL:—

Just as God, in spite of being Self-Sufficient and Indispensable to His creation, by virtue of His being unlike creation, has a recourse to physical and spiritual agents viz., (1) clouds, (2) rains, (3) soils and (4) angels for provision of His creatures, has created Divine Lights, having guided them to His way, qualifying them with His attribute to guide His creation on earth without which man cannot attain Divine proximity. He who therefore denies ancillary leadership of Divine Lights, through whose medium alone, Divine proximity is attainable, is not only ungrateful, like children, disobeying their parents and incurring major sins which renders them unforgivable for wasting their virtues. Their infidelity to God is first followed by their infidelity to Divine Lights. Disobedience to parent is allowable, where Divine Commands are being contravened; but under no circumstances, disobedience to Divine Lights is permissible, as they are infallible. Hence disregard to them must end in perpetual condemnation to hell without any question of intercession. The only difference in Divine Commands and those of them is, former emanate for Him and the latter are transferred through their agencies; and for this reason, prostration to God is only permissible. These Divine Lights are alive, whether present on earth or otherwise and seeking their help is but fair, as in case of living beings. To judge them otherwise is mere ignorance of their real object of creation. Their actions are as per Divine will. Compare word of Jesus in St. John 8/28-29 and that I do nothing of myself but as my Father taught me. I speak these things and that he sent me is with me; the father has not left alone, for I do always things that please him. This is exactly Prophet said Ali is with God and God with Ali.

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Has history of Abraham's respected guests come to you? (24). When they after wishing him entered his house; when he replied in the same term and remarked "I see, you are strangers (25). He went quickly to his wife, and returned within a short time, with a fried goat (26). Drawing it near to them, asked them why they did not do justice to it (27). Then he got nervous (realising they were not physical beings, but angels in habit of man); when they said be not nervous (we have not come to pain you) rather we have come to give tidings of a learned child (28). His wife joined the group and smiting her cheek, remarked, how she an old woman in menopause, bear a child (29). Angel said "Such is a Divine Command of her Providence"; Verily He is Wise and Omniscient (30).

CHAPTER XXVII.

Abraham said Oh ye messengers what has been the cause of your being here? (31). They said "we have been sent to guilty sect (of Lot) (32). So that, we may pelt earthen gavels on them (33). Duly marked by your Providence on the guilty (34) and we shall remove them from the town (the faithful) (35). We did not find more than a single house of Muslims (36). We have left therein a sign for those who are afraid of intense punishment (37). And similarly, there is a sign in the case of Moses, when We sent him to Pharoah, with clear over-powering miracles (38). He turned his back from them, relping on his strength, calling him a magician or a mad fellow (39). We arrested him and his army, throwing them into the sea, when they began to repent (40) and in the case of the tribe of Aad there is a sign, when We sent to them singular winds (41). Which would not leave anybody, they struck against, except turning it into powder (42) and in the case of Samood. there is a sign; when they were informed to enjoy within a stipulated period (43). They disobeyed the commands of their Providence, when the shriek of Gabriel seized them, when they were looking at it in the

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day (44). They had neither power to face nor any means to divert the disaster (45). And the tribe of Noah, before this; they were a disobedient tribe (46).

MORAL:— Self-sufficient.

And heavens, We created with Our might, and We have means to develop them (47); and the earth, We spread as a carpet; and We are best at spreading it (48); and of every thing We have made a pair, so that you may take a lesson (of worshipping Me, as unique creator) (49). So hurry up to pilgrimage (in due worship of God) I am for you and an open warner (50). Don't associate any with Him verily I am for you an open warner (51). Similarly came to them, (preceding generations), prophets; but they turned them down, as magicians or mad caps (52). Have they so willed to ane another? rather they are transgressors (53). You turn away from them, as you are not responsible for their disobedience (54). Go on advising; verily the advice will benefit the faithful (55). I did not create the spirit and man but for realising (object of creation) and worshipping Me (on the declaration through Divine Lights duly trained by Me) (56). I did not expect of them any provision for Me; rather I provide them (57). Verily God is Providence of mighty means (58). Verily, for sinful tyrants (misleading public at large, and depriving Divine Lights of the rights of guiding the public) is reserved punishment of like intensity; so do not hurry up (59). Hell is for the infidels on the day that is promised to come (60).

MORAL:— Bodily notes will suffice.

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SURAH TOOR (Mount Sinai) LII.

I begin in name of Allah The Merciful
The Compassionate.

By Mount Sinai (1). By recorded Text (2). In finely enlightened way (3). And by Baithul Mamur

TOOR

(lofty heaven where seventy thousand angels circum-ambulate daily without repeating their turn (4). And by exalted skies (5). And by fiery oceans of reckoning day (6). Verily is intended punishment of your Providence bound to occur (7). None is there to stay it away (8). When the skies will be whirling in whirlpool (9). And mountains set to motion (10). Hell shall be for the falsifiers (11). Who are wasting their time in play (without preparation for coming day (12). When they will be thrown into hellish fire headlong (13) where they will be informed of the fire they were falsifying (14). Whether it was magic or they did not realise it (15). Better enter it and undergo its agony patiently or otherwise it is all the same for you; you will be paid for your dues (16). Verily the pious will be in Paradise of Naeem (highest grade) (17). What their Providence will provide with; their Providence shall save them from hellish disaster (18). Eat and drink freely, for what you have acted (in the world) (19). Rest on connected sofas, where shall We bring about your marriage with nymphs (20). Their children who embraced faith and followed them on the same system shall We get together with them, without reducing any reward of their parents, for shortcomings of their children. Every one shall be confined to his deed of sins (21). We shall help them with fruits and flesh of their choice (22). Wherein, they will be free to exchange among themselves, cups of drinks, without any quarrel or sin (23). While shall circle round them, children alike hidden pearls (24). And facing each other, shall they be questioning among themselves (25). Saying verily, ere this, (while in the world) we dreaded Divine punishment (27). Verily, before this, we prayed unto Him in night and verily He is All Endowing and Merciful (Para I).

MORAL:—

(1) Fate of those who play away in this world is described in the above para. They go on falsifying Eternity and make no preparation for Dooms day.

TOOR

(2) Man is known by the company he keeps. It will mould and fashion his character into conformity with its own. The depraved derive great satisfaction in ruining others as themselves. By their subtle influence, they move you, to set your faiths in the wrong direction, whereby, you dislike purity and quiet at home; and take a liking to dissipation and vice.

(3) Avoid those whose companionship silences the admonition of conscience, your reverence for Divine Text (See Appendix B) and faith in God and your dread of dooms day; degrading your character wasting your substance under mining your health defeating the great purpose of life, taking away from you, all hopes of eternal salvation. Avoid the profane man social drinker, smoker, card player and Cinema and musical Radio seeker; shun the libertine, turn a deaf ear, to the cynic and the unbeliever. Forsake the foolish; and live and go in the way of understanding. Remember, that the friendship of the world is just as much enmity with God today and also that of your neighbour plunged in pleasures, as it was in the begining of the world.

Tidings are for the pious and the pious children though weakened by nature, in attaining high grades of their parents.

(4) Ali shall conduct the marriage ceremony with nymphs of residents of paradise, as a result of their piety and night prayer with Divine awe for dreadful day, when, to account shall they rise from clay.

Go on advising; you are not, due to your Providence's gift, soothsayer or mad (29). Do they say you are a poet? wait till death overtakes them (30). Say, wait and I am waiting with you (31). Does their intelligence order them this? or rather they are transgressors (32). Do they say, he has fabricated it. (Such an allegation only results in condemnation to hell) rather they have no faith in you (33). Let them

TOOR

bring a book like this, if they are true in their claim (34). Or are they created by other agency? Or have they created themselves? (35). Have they created heavens and earth? Rather they have no belief (36). Have they Divine mercy of your Providence with them (on account of which they expect to be forgiven for their faults). Are they going to overpower you? (37). Have they a ladder (going up) by which means they overhear; if so, let them bring the news with clear proof (38). Are daughters for God and sons for you? (39). Do you ask of them any reward, owing to which they are undergoing strain of taxation (40). Have they secrets with them, which they are recording (41). Do they mean to intrigue? though intriguing infidels shall lose the bargain (42). Have they (say) any other God; pure is He, with whom they are associating any (43). When they see a piece falling from heaven, they call it a solidified cloud (this is a piece of impudence on their path, to disregard Divine warning and not taking to penance; they begin to opine without any knowledge of its cause (44). Leave them until they meet on the promised day, when they will fall into swoon (45). The day, when nothing of their designs and philosophy will be of any use or render any assistance (46). Those who have tyrannised (Divine Lights by depriving them of their guidance as religious leaders) shall have, besides the punishment of reckoning day, that during resurrection; although most of them do not understand (47). Have patience till issue of Divine commands; you are under Our direct care, glorify your Providence till Dooms day (48); and towards mid night and setting of stars that is auxiliary prayers (49).

Note:— Prophet used to get up thrice in the night; and at every get up, used to repeat couplets (190-194) of Surah III Imran.

NAJM

MORAL:—

You can discover want of common sense, in illogical and inconsistent statements, regarding prophets, by infidel enemies, calling him a sooth-sayer, and at times mad cap, and at times a poet; for such persons, Our punishment is eternal and worldly.

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SURAH NAJM (The Planet) LIII.

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

And when the Prophet ascended (1). Your companion was neither mis-guided nor erred (2). He does not talk of his own will (3). Except what is inspired unto him (4). Directly by God the Almighty (5). Equipping him first (6). Then, when he was on the highest point of ascension (7); when he drew quite close to Him (8). When distance between the two was hardly an arch between eyes, or even closer than that (9). When I revealed unto Him, what I had to reveal (re-succession and marriage of Ali etc.) (10). He did not lie in what his heart had viewed (11). Do you dispute, on His view of Divine glory (12). But verily he saw Gabriel, coming down second time (13), near Sidrat-ul Muntaha (his highest reach, where do reach human deeds) (14). And in neighbourhood of which, is Paradise Mava (15). When glory of Almighty was fully functioning (16). Neither did his eyes, dazzle nor was he led away (17). Verily did he view mighty sign of his creator (Ali) (18). Have you seen that Lat and Uza (19); and Manath the third? (20). What! are sons for you and daughters for Him! (21). This division of you is abtruse (22). These are the names given by you and your forefathers, without having any proof, wherein you have simply followed guess and passion; and verily did come to you guidance from your Providence (23). What! will man have everything he wills? (24). It

NAJM

is under Divine control, granting gift of eternity and world (25) Para I.

MORAL:—

(1) This para testifies to the Prophet, as a Divine Light, making an infalliable statement under Divine inspiration, without having any prejudicial influence of his Ahlul-Baith. It also confirms existence of paradise and hell.

(2) Another version of this para gives a proof of Ali's succession; when prophet was asked, as to who would succeed him; when he said, the member of the house, on which the planet would descend the following night, and this house was that of Ali. (Previous version being from Qumi).

And how many angels are in heavens, whose intercession will be of no avail to them, except whom God sanctions, whom he chooses and is pleased with (26). Those who do not believe in eternity, verily, term angels His daughters (27). They have no knowledge about them; they simply follow guess work, which cannot gain upon fact (28). So keep off, from them, who turn away from Our remembrance (that is Divine Light in person) and have no intentions (of being guided) except gaining world (29). This is their end and aim (due to their limited knowledge). Verily your Providence is fully acquainted with him; who is misled from his path and who is guided (30). And for Us, is what is in heavens and earth, to reward him who acts virtuously and punish him who acts evil on earth (31). Those are who give up major sins and punishable acts such as fornication and theft etc. except those mentally committed and pardoned under penance, without operation. Verily your Providence is mighty at forgiveness; He knows of what you are created and when you were in your mother's womb: so do not boast on your piety; He knows better as to who is virtuous (32) Para II.

MORAL:— Nil.

Did you notice, who turned away his face from

NAJM

God (33). After paying little, stopped further payments (34). What! has the mysterious knowledge with him? wherein he looks out for his actions? (35). Was he not informed of what is in the Text of Moses? (36). And in records of Abraham which he fulfilled? (37). (In thanksgiving day and night). Beware nobody is going to lift the load of sins of any except himself (38). And verily for man is nothing beyond what he attempts (39); and he shall see the result of his own attempts (40). He will be rewarded duly for his acts (41) and terminal goal of your contemplation will end in God (you cannot go further to fathom His Nature) (42). It is He who sends water from clouds; it is He who fertilises soil with fruits and vegetation (43); it is He who shall give death and enliven again (44); It is He Who created in pair man and woman (to co-ordinate action, proving, His unique nature being self sufficient for creation and administration (45). From sperm, when, it shoots out through vagina (46); and it is for Him to re-enliven you (47) it is He Who enriches and makes each contented in his avocation (48); and He is the creator of planet Venus (49); it is He who destroyed foul sect of Aad (50); and sect of Samud leaving, none behind (51) and sect of Noah at first, who were disobedient and transgressing (52); and destroyed sect of Lot (53). Then passed over them what was destined (54), which of your Providence's bounties, you doubt? (55); he is one of the bygone warners (56); what has been expected has drawn near (57); there is none to divert it, save God (58). What! are you surprised at? (59). You laugh and do not weep (60); and are busy about playing (61) better prostrate before Him and pray unto Him (for keeping you steady at supplicating Him) (62).

MORAL:—

Although scientists by composition of two or more elementary substances produce a mixture or a compound, they are not able to explain property thereof. Thus the creator of these elements and pro-

KAMAR

ducer of property is God beyond conception of scientists the most intelligent.

—: 0 :—

SURAH KAMAR (The Moon) LIV.

I begin in name of Allah The Merciful
The Compassionate.

Day of Judgment has approached and the moon has split asunder (1); and when they see any sign, they turn away, saying it is an incessant magic (2); they falsified and followed their passion; and everyone shall have his destination (by virtue of his faith and cult) (3). Verily came news to them, wherein was a warning (4). Mighty wisdom which did not prove of any avail as a warning (5). They turned away when invited to Dooms day, as an offensive subject (6). When their eyes will be frightened as they come out of graves, like distractive locusts (7). Kneeling to the invitor the infidels will say "this is an awful day" (8). Before them, had falsified, sect of Noah Our creature, saying "he was a mad-cap" (9). So he called upon his Providence, saying verily I am overpowered, help me (10). So We opened gates of heavens whence poured forth incessant rains (for forty days and nights) (11); and tore open channels of earth and both waters swelled on, towards a destined level (12); and We carried Noah, on a nailed ship of boards (13); which, floating, under Our care, as a reward, for those who appreciated prophet as a Divine bounty, proving grace for them and drowned the rest who did not so appreciate (14); and We left signs for future. Is anybody going to take a lesson? (15). How intense was My punishment and warning (16). We have made Quran easy and sweet as offering an advice; is anybody ready to listen to it? (17). Sect of Aad falsified; how intense was My punishment and warning? (18). Verily, We sent, on them, continuous gale, during those evil days (19); which

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was separating their heads from bodies like uprooted branches of dates (20). How intense was My punishment and warning? (21). Verily, We have made Quran easy and sweet as offering an advice, is anybody ready to listen to it? (22).

MORAL:—

(1) The temple of Mecca was considered the object of great adoration by pagans. It was their pantheon, holding 360 gods. Sabians sent the offerings to fire-worshippers. Jews showed their respect. It had become migration of prophet, as barbarous invasion of Goths had broken Roman Empire. Many of great centres of learning namely Rome, Milan, Alexandria were partially destroyed and thus culture had declined; during dark ages (450-1000 A.D.). Besides idolatry, several religions were found in Arabia. Jews driven from Assyria, Romans, Greeks, welcomed children of Ismail, found deep respect for God of Abraham, principally at Mecca and Yasrab. By means of souvenirs skilfully evoked, Judaism had made converts and had principally spread throughout Hedjaz, in neighbourhood of Khaibar and Yasrab. Powerful tribes of Khizran, and Najhrites had been naturalised. Magianism was practised by Himrites and on coast of Persian Gulf, some disciples of Brahmanism in midst of inhabitants of Oman.

(2) Although some are doubtful in the miracle of splitting asunder of moon, as it was not largely witnessed:—

1. Owing to geographical difference of Longitude.
2. People may be sleeping.
3. Being not broadcast.
4. People were not in the habit of looking at heaven at all times whether cloudy or otherwise.
5. It was a question of little time.
6. Besides such miracles have occurred in the

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past. Vide Joshua Chapter 14 12-13. Then spake . . . in the sight of Israel, Sun, stand, there, still, upon Gibeon; and then moon in the valley of Ajalax; and the sun stood still; and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the book of Joshua?

The sect of Samood falsified the warner (23). They said "What! a single man from us! and we, to follow him! We shall certainly be in misguidance and hell (24). What! has a book been revealed to him from amongst us! rather, he is a liar, a self-conceited being (25). They will come to know tomorrow (Day of Judgment) as to who is the falsifier and self-conceited (26). They are going to send a camel as a trial for them; wait and watch and see what they are doing (27), and inform them, water of the lake has been apportioned between it and them (28). They called their friend (Kaidar bin Saleh) who cut down her feet (29). How intense have been My punishment and warning (30). Verily, We sent one shriek on to them with which they were reduced to a dry tree (31). Verily, We have made Quran a sweet advice, is there any one to listen to it? (32). Sect of Lot falsified his warning (33). Verily, We sent on them, downpour of pebbles, except on Lot's family and saved them by early morning (34). As a bounty from Us, thus We saved the grateful (35). Verily Lot warned them with intense punishment which they doubted (36). And verily they desired to behave ill with his guests; We blinded their eyesight, to savour them of Our punishment, and realise the warning (37). They met with early morning punishment of a stable nature (38). Test Our punishment and warning (39). Verily have We sweetened the Quran as an advice, is there anyone to listen to it? (40) Para II.

MORAL:—

Do not falsify a Divine messenger and listen to the Divine warning with care and act as per Divine

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discretion, lest you may have to pay eternally for dis-regard.

And verily came to Pharoah's followers a warner (in Moses) (41). They falsified Our miracles; so We arrested them with iron hands (42). Are you (Arab pagans) better (by way of strength) than previous infidels? Or have they freedom from Text (having no punishment for falsifying it? (43). Are they saying, they shall face the Divine messengers at a congregation (44). They will shortly be defeated and take to flight (45). Rather Day of Judgment is the promised day for them, which is terrible and permanent in effect (46). Verily the culprits are in misguidance in the world and be in hell tomorrow (day of Judgment) (47). The day they shall be dragged into the fire, and thrown head-long and asked to taste of heat of hell (48). We have created every thing, granting limited powers (49). And Our commands are a matter of single stroke, like twinkling of an eye (50). (This disproves doctrine of fatalism and pre-destination). Verily We have destroyed your groups of similar tenets. Is any to take an advice? (51). All what they have done are on record in preserved plate (52). Every tiny and great is recorded (53). Verily the pious shall be in paradise of streams (54). In proximity of their Lord the All Mighty.

MORAL:— Self-sufficient.

—————:O:—————

SURAH RAHMAN (The Merciful) LV.

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

God the Merciful (1). Taught the Divine Text (to his 14 Divine Lights) (2). Created Ali (3). Inspired unto him, the Divine knowledge (Ism-e-Azam) (4). The sun and the moon are moving for a definite period (5). The creeper and the tree are in prostration (i.e. prophet and Divine Lights) (6). He

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raised the sky above (prophet in ascension) keeping on ground the scale pan (his successor Ali) (7). Do not transgress in due obedience to him (8). Obey him without swallowing his rights (9). And this earth is for public benefit (without any racial discrimination) (10). In which are fruits and dates in bunches (11). And corn in ears and flowers (12). Which of the two Divine bounties (prophet and Ali as Divine Lights and source of guidance and creation) to you O man and spirit! are you denying (13). He created man out of dry ringing clay (14). And created spirit from flame of fire (15). Which of the two Divine bounties (Prophet and Ali as Divine Lights as a source of guidance and creation. O! you man and spirit! are you denying?) (16). God of Easts and Wests (17). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (18). He brought together two seas sweet and saline (in Fatima and Ali where they meet) (and do not discord) (19). In between is a partition (of varying density to keep the distinction (without discord) in the person of Prophet (20). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (21). He brings out therefrom pearls and coral (Hassan and Hussain) (22). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (23). And for Him are, like mountains, tall ships in the sea (24). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (25) Para I.

MORAL:—

Ism-e-Azam consists of 73 words, of which 25 were given to Adam, 25 to Noah, 8 to Abraham, 4 to Moses, 2 to Jesus, with which he (Jesus) could enliven the dead and heal natural blind and lepers.

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Seventy-two are with prophet and his Ahlul-Baita and the last reserved in Almighty. (Man and spirit are K1 and K2).

All on earth are mortal (26); and shall survive the kingdom of his Providence the Glorious and Praiseworthy (declared by Divine Lights) (27). Which of two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (28). He will account from inmates of heavens and earth; every day has He significant functions (29). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (30). Shortly shall He relieve you O ye mighty Divine Text and Lights (on Dooms day to give an evidence, as to who listened to you and who disregarded you) (31). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (32). Ye group of man and spirit! flee from army of angels and heavens & earth, collected to capture you, if you can; you will not be able to escape but be subdued (33). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (34). He shall pass on you flames of fire and pour molten copper which you will not be able to divert (35). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (36). When heavens shall burst and redden like rose alike olive oil (37). Which of the two Divine bounties (Prophet and Ali as a source of guidance and creation) to you O! man and spirit! are you denying? (38). On that day shall some of you (true followers of Divine Lights be not questioned of your sins (39). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (40). The cul-

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prits (fatalists) shall be recognised by sign marks on their face (dark and blue eyes). They shall be seized by hair of the forehead and feet for being be-headed in resurrection (41). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (41). This is the hell which the fatalist falsified (43). Shall they be circum-ambulated in hell by angels amidst boiling liquids (44). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (45) Para II.

MORAL:— Self-sufficient.

For him (who cherishes Divine Awe) are two paradises of Eden and Naeem (viz. of D. Lights and martyrs) (46). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (47). Of variegated bounties (48). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (49). In both of which are flowing streams (50). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (51). In variegated fruits in pairs (52). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (53). Reclining against pillows, on sofas, inlaid with satin and outlaid with silk, with closely approaching gardens; for picking up the fruits (54). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (55). Therein are modest nymphs; untouched by man and spirit (56). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are

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you denying? (57). Alike agate and coral (58). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (59). Can an obligation be returned but by its like? (60). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (61). Besides these are two other paradises (for those admitted later). Paradise has in all eight gates; the highest two are for Divine Lights and martyrs, five others for their followers, and the last for the virtuous not bearing ill-will to Divine Lights (62). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (63). Dark green are those gardens (64). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (65). Wherein spring forth two canals of musk and amber (66). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (67). Therein are fruits, dates and pomegranates (68). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (69). Therein are your faithful wives better evolved (70). Which of the two Divine bounties (Prophet and Ali as Divine Lights as source of guidance and creation) to you O! man and spirit! are you denying? (71). And nymphs with down cast eyes, under curtain of pearls (72). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (73). Untouched by man and spirit (74). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (75), Reclin-

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ing against pillows on lofty sofas preciously decorated (76). Which of the two Divine bounties (Prophet and Ali as Divine Lights and source of guidance and creation) to you O! man and spirit! are you denying? (77). Bountiful is your Providence All Glorious and Admirable (78).

MORAL:— Self-sufficient.

Foot Note:—

Frequent repeating of Divine Bounties is a sure sign of coming inevitable punishment to the ungrateful criminals.

—————:O:—————

SURAH VAKEYA (Day of Judgment) LVI.

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

When the day of reckoning will be set up (1), there is no lie in its occurrence (2). Those exalted in world will go down and vice versa (3). When the earth will be shaken to tremors, (as in quake) (4). And mountains will be reduced to powder (5). And assume the state of sand dunes (6). And you will be divided into three groups (7). Right handed (having records of their deeds in right hand) (8), left-handed (9), and the precedents in faith and action (10). Who are to secure Divine proximity (11). In paradise of highest grade Naeem (12). Mostly among preceding generations (13), and a few of the succeeding (14). On embroidered sofas seated (15), reclining against pillows and facing one another (16). With children circum-ambulating them (17). With the cups and jugs of clear liquid (18), Causing neither headache nor swoon (19), And fruits of selected variety (20), And flesh of approved birds (21), in company of large eyed nymphs (22), Alike hidden pearls (23). A meet reward for their actions (24). Verily, shall they neither hear nonsense nor sins (25) except ex-

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changing salutation with one another (26). And right handed! who are they? (27). They will be under shade of thornless berries (28), and bunches of plantations (29), and protracted shadows (30), Close to flowing water (issuing from higher paradises in a pleasant look (31). And excess of fruit (32), not to be rooted out nor barred (33), and on elevated sofas (34). We have created women incapable of conception (35), And maidens too (36), And of like age, with inviting disposition (37), For the right handed (38) Para I.

MORAL:—

The above para classifies man in three groups namely:— (1) Divine Lights, having an extra holy phase of soul, with which, they can come to know of anything and everything, (2) The faithful having a phase of a soul, appealing to reason, which makes them follow Divine Lights, (3) The misguided having three phases of soul whereby (a) they move, (b) earn livelihood and (c) marry, which are common to all three groups.

Most from preceeding generations (39), and most from succeeding (40), and left handed! and who are they? (41). They shall be amidst hot winds and boiling liquid (42), seeking shade underneath mountains (43). We shall afford neither cold winds nor rest (44). They were those plunged in pleasures (in the world) (45). Persisting in major sins (associating and denying Eternity (46). Questioning as to whether, after death, when they would be turned to dust and bones, they would be raised alive (47). As also would their preceding forefathers too (48). Say, both the preceding and succeeding (49). Certainly shall We assemble on known day (50). Then ye misguided falsifiers! (51). Shall surely eat of balanites (52). And fill your stomach therewith and then drink of boiling liquid (53). Which shall be for men of like nature (55). That will be your entertainment on Dooms day (56). Verily We created you, Why don't you confirm it? (57). What! you see you are dis-

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charging semen (58). What? are you thereby creating (simply reproducing the seed) or We are the source of creation (giving form and body and soul)? (59). We have destined your death and We are not going to be withstood (by you) (60). In creating others like you or transforming you otherwise, of which, you do not know (61). Verily you have noticed in your initial birth, why don't you admit (of your being) enlivened to account for your deeds? (62). Do you see the field you plough? (63). Are you growing it or We are at it (64). If We desired We would have converted you into fuel, when you would have been sorry (65), and said we have been taxed (66). Rather we are being disappointed (67). What! the water you are drinking, are you drawing it from clouds or We are pouring it (69). (See claim of recent scientists in not acknowledging the formation of clouds a Divine bounty). If We desired, We would have turned it saline. What! don't you thank us? (for this bounty) (70). Do you see, the fire you lit up (71). Do you grow the tree or We grow it? (72). We have made it an advice for those, residing in forest or traveller too (73). So you better pray your Lord Almighty the Providence (74) Para II.

MORAL:—

Of sins, (1) association in any form, even ungrateful ness, is unforgivable, unless undone under penance and reversion to God.

(2) Of sins involved in swallowing rights of others, one cannot absolve oneself, unless the creditor forgives him.

(3) Sins causing wrong to self (as belief in God and His creature) are subject to forgiveness, under penance to God.

I swear by the planets that drive off the devil (75), and that oath is grave, if you realise it (76). Verily the Glorious Quran (77), is from the secret record (78), None but the Divine Lights understand it (79). Revealed from Providence of the worlds (80).

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Do you falsify such a mighty Text? (81). And you thus express your gratefulness, that you falsify it (82). Then, during the partition period when approaches your soul, your throat (83), And you, all the while, are viewing at it (84). And Our death angel is close by, although invisible (to you) (85). Why don't you revert it to your body, if you are not subject to any control? (86). Divert it, if you are true in your presumption (87). Rather, if the dying man is of nearest comrade to Divine Light (88), Tidings of rest, forgiveness in grave and bountiful Paradise are for him (89). And if he is right handed (90), there is peace and wishing from right handed men (91). (If he has been a falsifier (92) he shall be invited to drinking of boiling liquid (93). And ill-news of being condemned to hell (94). And verily these are facts (95). You better go on glorifying God the Almighty (6) Para III.

91. Prophet told Ali, his family would be safe from right handed men.

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SURAH HADID (Iron) LVII.

I begin in name of Allah The Merciful
The Compassionate.

Whatever is in heavens and earth glorifies God; He is Mighty and Wise (1). His is the kingdom of heavens and earth; He It is, life-giver and death giver, and He is Omnipotent (2). He It is, the Eternal and the Surviving (after everything is extinct), He is all evident (as producer of effects in creation, which points out to Him, as a Prime Mover) and He is invisible (physically and mentally) and He is Omniscient (3). It is He Who created heavens and earth in six days and then directed to energise them; knows what enters the earth and knows what emerges out of it; and pours from clouds (as an angel accompanies

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every drop of it, to guard against its misplacement; how can man be left without an infallible guide? He It is, with you wherever you are (indispensable to you) and watches your acts (4). For Him, is the kingdom of heavens and earth (to administer and preserve) and to Him, shall revert all affairs (5). Enters night into day and vice versa and knows what is hidden in (human hearts) (6). Believe in God and His Prophet and spend from whatever He has endowed upon you, to inherit it (in Eternity); for those who embraced faith and spent in His name, there is mighty reward (7). What's up with you? you don't believe in God, while Prophet has been inviting you to believe in your Providence, when He has exacted a promise from you (to that effect, on endowment of reason) if you are faithful (8). It is, He Who sends to His devoted creatures open commands to bring out into light from darkness (association etc.); and verily God is Forbearing and Merciful (9). What's up with you, you do not spend in His name although what is in heavens and earth is His inheritance; amongst you, those who spent before conquest of Mecca and participated in Crusades are not at the same level as those who followed; former have highest grades; then those who followed; and fought; although He has promised paradise for all; and God is acquainted with your deeds (10) Para I.

MORAL:—

If you are reasonable, you must agree there is an object behind human creation, further there is a Prophet a divine messenger Divine taught, inviting you there to, with a book of guidance to support his claims. This should force you to give him hearing which will bring you out from your present misguidance (1).

(2) To equalise and establish justice, he who visits eighth Divine Light, shall be similarly graded, as those who acted righteously before conquest of Mecca.

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Who amongst you is ready to advance loan in His name when He can increase it several times, and which may be useful to you (on reckoning day?) (11). On that day you will notice Divine Lights leading faithful men and women hurriedly, being in front and right; and they will be giving tidings of paradise for the day underneath which flow streams and where-in they will reside, and this is a great achievement (12). On that day, the Hypocrites (men and women) will address them to await their arrival, to avail of benefit of their guide when they will be replied, to seek some other guide; and partition will be thrown across between the two parties with a door; inside of which will have Divine Mercy and outside it Divine Wrath (13). The hypocrites will speak to their faithful, 'Were we not with you?' They will say, certainly; but you led your self to temptation and were awaiting downcast of calamities on us; and were doubtful (of our piety and avoiding worldly pleasures) and you were deceived by your desires, till Judgment Day approached; and the devil misled you (saying He is highly Merciful and will forgive all). Life is long and do not give up its pleasures (14). So today no compensation will be admitted to save you; and for infidels too; destination of both of you is hell. He is your Lord and evil is your retreat (15). What! is not yet time come for the faithful, that their hearts should shudder and soften, out of Divine remembrance (of hell) and what is truly revealed unto them from God; and they should not be alike those, who were given text heretofore, a long time intervened over their heads; hardening their hearts, when most of them were transgressors (16). Know (definitely) God shall enliven the earth after it perishes and We have openly described Our commands for you, so that you may realise facts (17). Verily, those men and women, who do charity and advance loans in God's name, which will be doubled and for whom, are manifold rewards (18). Those, who embrace faith in God and his Prophet, are martyrs before their Providence (in having

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verified Our unique monarchy and carried out advice of Divine Lights, facing tyranny of their enemies and their inner foe, under fortitude, for Divine will, in praying, fasting, aid discharging religious obligations.) For them is reward; and those who have refused and falsified Our commands, they are residents of hell (19) Para II.

MORAL:—

Divine Light Sixth, remarked on this account, our true Shiahs are martyrs, whether they die in bed or on battle field.

Know definitely, worldly life is limited to six stages viz:— (1) Sports, (2) amusements, (3) decoration, (4) vanity, (5) accumulation of property, (6) excesses of children; alike rain, with which growing vegetation surprises the infidels; and when it dries up, it turns yellow, fit for (simple) consumption and in Eternity, is an intense punishment (for its being ill-spent) and there is forgiveness, for the sinful on penance from God and His will besides, (for seekers thereof) and worldly life is nothing but an accumulation of the deceptive transitory forms (be it, pleasure in association, in revelation of evil and unjustifiable deeds) (20). You take a forward step by seeking forgiveness of sins, by penance and seek paradise by righteous deeds, width whereof, equals heavens and earth; and which is reserved for those, believing in God and Prophet; this Divine grace being endowed on whom ever He chooses; and God is Mighty and Gracious (21). Whatever calamity befalls you (in loss of life, property and children, is but on the original record) before creation; and certainly this is easy for God (being Omnipotent and Omniscient) (22). So that, you may not feel sorry (for its loss) and be not delighted (for what is endowed upon you) and God does not approve of a proud miser (23); who acts miserly and advises others likewise; verily God is indifferent to him who turns away from Him (24). Verily, did We send Our prophets with proofs and

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We sent with them text, scale pan (with which to judge justice, maintained by public in following Divine Light and iron wherein, there is punishment (in arms) and profit in making (tools and machinery for industry) so that God may see who helps Him mysteriously (by following Divine Lights) and verily God is Omnipotent (to punish the transgressors) (25) Para III.

MORAL:—

(1) Average age for sports is that of a school going boy where necessary exercise for body building is religiously permissible, without ruining character.

(2) Then comes an age of married life wherein, man is deceived by attending dances, cinemas, clubs etc. (both morally and religiously condemned).

(3) Then comes age of decoration where time and money are spent on frailty (on vanity); and

(4) Then follows middle age for winning power and pelf (by involving in politics).

.... (5) Then a desire to pass on the inheritance to perpetuate name and property.

These can be compensated by training children on religious grounds, study of scientific subjects to keep mind healthy, by pilgrimage and study of religious jurisprudence, and creation of trust, (any excess of wealth), instead of leaving it in hands of those, about whose spending, as per Divine Commands, you are not confident.

The world is a dream within a dream; and as We grow older, each state is an awakening; the youth awakes, as he thinks from childhood; then full grown man despises the pursuits of youth as visionary; and the old man looks down upon manhood as feverish dream. Death the last sleep! No it is the last and final awakening (so far as deeds are concerned).

Pleasure and pain may be physical, mental and spiritual may be true or false having respective effects

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according to the purpose for which they are courted.

Life of Divine Lights courting loss of honour, life and property simply to win Divine will to maintain Islam are of the highest grade, brought into play, for the public to emulate. Similarly mind and body both can be regulated to yield Eternal fruits, after necessary requirements for the worldly life are achieved.

Verily did We send Noah, Abraham and entrusted prophetship in their family and texts; and from among them, some stuck to guidance and others proved disobedient (26). Then in succession to them We sent Prophets and Jesus son of Mary, giving him Bible and created in the hearts of those, who followed him, obligation and kind heartedness and they adopted monasticism, which We had not made obligatory; but they did so, to win Divine Will, without making due allowance, needed therein (in believing in our prophet as presaged by Jesus). So We rewarded the faithful of them and most of them being disobedient. O ye faithful! fear God and believe in His prophet, so that He may endow upon you two parts of His mercy, (personified in Hassan and Hus-sain as your Divine Lights to follow(and forgive your sins; for verily, God is Forgiving and Merciful (eighth Divine Light to his followers, who visited him, has promised return of visit on day of judgment relieving them; (1) When book of records shall be handed over in hands, right or left; (2) When are acts being estimated) on bridge over hell. So that men of revealed religions (Jews and Christians) may realise they hold no influence over anything in matters relating to Divine Grace; for verily latter rests entirely with God, who grants whom He likes, being Lord of Mighty Grace (29).

CHAPTER 29.

SURAH MAJADELAH (Complaint) XLVIII.

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

Verily did God hear her complaint to you (O Prophet) against her husband (to be put up before Me for decision); God has heard your conversation; verily He is Hearing and Seeing (1). Those of you, who repudiate their wives, by injurious assimilation of "Zihar", although they cannot be their mother, except who have borne them; and verily they are using assimilatory terms, which are false and God is Pardoning and Forgiving. (Before promulgation of Islamic Law, it was common among pagan Arabs, to repudiate their wives by calling them the mother or sister and thus casting them adrift on the world.

Prophet expressly forbade them to practise this assimilation and vile practice of any kind, towards their wives, else they would render themselves to expiation.

The actual case, which brought about revelation of this Surah, related to a woman, to whom were born many children: and who for a slight failing, was so treated; and could not afford to give up her husband, as she had no other source of maintainance of self and children). Those who among you repudiate their wives, and then want to establish intercourse with them, they have, in expiation, to liberate a slave before intercourse; this is the way they are being advised and God is knowing your (undue) acts (3); and he who cannot afford to do so, shall consecutively observe fasts for two months, before intercourse; and if he cannot afford to do so, he should feed sixty poor: this expiation is for those, who believe in God and His prophet: these are the restrictions and for infidels, is intense punishment (4). Those who transgress Divine limits and those of His prophets shall be so disgraced as their predecessors and verily have We sent clear instructions and for the infidels is disgraceful punishment (5). The day, when shall God

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raise alive all, He shall acquaint you with your actions; and God has recorded them, though they have forgotten them and God is witness to all events (6) Para I.

Don't you see, God knows what is in heavens and earth; there is not a party of three, of whom God is the fourth; not of five, of whom He is the sixth; or less than that or more, when, He is there, wherever you be, when He will inform you, on the day of Judgment, what you had been doing; verily God is Omniscient (7). Have you not seen those, who were forbidden to hold secret parleys, repeating the same; and they do so with an evil motive, under transgression and disobedience to the prophet; and when they come to you they wish you, not in way God does; saying within themselves, why does not God punish them when they were addressing the prophet (abusively?); and if he were a prophet, God would have chastised them); sufficient is hell, as their punishment wherein, shall they be hurled; and it is an awful place (8). O! ye faithful! when you hold secret parleys, don't do with evil motive, under transgression and disobedience to prophet; do so, with a righteous and pious motive; fear God, to Whom, shall you revert (9). Verily secret parleys are devil's means, to grieve the faithful, although, it won't harm them, except under Divine sanction; and the faithful should rely on God (10). O! ye faithful! when ye are asked to make room in a conference, please do so; so God may do likewise (in your grave or in paradise); and when you are asked to get up, do so, so that God may elevate grades of faithful amongst you, in world and eternity, raising grades of the learned, over otherwise; and God is acquainted with your deeds (11). O! ye faithful when you want to secretly confer with the prophet, pay in advance of it, something towards charity; this is better and purifying in your case; and if you can't, verily God is Forgiving and Merciful (12). What! did you get nervous to offer charity under private conference with the

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Prophet? (Ali was the only Divine Light, who complied with this command, whereafter, it was withdrawn; thus restricting Divine Lights, from acceptance of tithe, except Khums for self and other Divine Lights); well, when you cannot, God accepted your penance; now be steady at prayers (which acquires no money to be spent) and pay on tithe, whenever it is due; obey God and His prophet; God knows what you do (13) Para II.

MORAL:—

Of ten questions and answers thereto, which Ali asked prophet in his private conference, by cashing Dinar to ten Dirhams, in advance, as payments towards charity, as per Divine command, three related to:— (1) Wafa (fulfilment of covenant i.e. unicity of God, (2) Litigation which meant infidelity and association; (3) Truth by which is meant Islam, Text and leadership which by succession converges to Ali.

Have you seen hypocrites befriending infidels under Divine wrath; they are neither of you, nor of them; and knowing swear falsely (14). God has prepared intense punishment for them and bad is what they are doing (15). They have adopted oath as an armour for self and preventing from right way and for them is disgraceful punishment (16). Neither their property nor their children will save them from Divine punishment; they are inmates of hell, wherein shall they abide (17). When God shall assemble them, in resurrection, they will swear, before Him, as they do before you; and think themselves to be something (to tide over the situation); beware! they are liars (18). The devil has complete control over them and has made them forget God; they are devil's army; beware! devil's army are to suffer (19). Those, of course, who transgress God's and prophet's commands are disgraced most (20). God had decided, He and His prophet shall vanquish (their enemies); for, verily, God is Mighty and Omnipotent (21). You will not find a faithful sect believing God, in

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Eternity, befriending those who transgress God and His prophet, although be they their parents, children, brothers or relations; they are those in whose hearts is recorded faith; being reinforced by holy soul, from Him Who shall admit them, in paradise. below which flow streame wherein shall they reside for ever; God being pleased with them and they with Him; these are Divine army; beware! God's army shall carry the day (22).

MORAL:—

In reply to David, regarding qualifications of God's army, God said: (1) they avoid looking at an unlawful woman; (2) save their hands from injuring others; and (3) and hearts off from thoughts non-Divine".

—————:O:—————

SURAH HASHAR (Assembling) LIX.

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

Everything that is in heavens and earth glorifies God and He is Mighty and Wise (1). It is He, Who drove out of Madina infidels, amongst men of revealed religion, from their villages; (a sect of Bani Nazir living in Madina) (to a place in Damascus, which shall later be a site for general assembly). Whom you O faithful! did not think will ever get out of Arabia and they themselves were sure of not being overthrown against Divine forces. But came Divine disaster from whence they did not dream, thrilling their hearts, which made them ruin their own castles with their own hands and with those of the faithful outside. Take a lesson O! you wise (2). Had it not been predestined punishment for them, they would have been slain in this world and in Eternity, would be hurled into hell (3). This is due to their facing God and His prophet and He who does so has for him an intense punishment of course (4). What, from trees,

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you were cutting and leaving the rest, was being executed under Divine commands as a punishment to the disobedient (5). What God has given of booty, without fight to His Prophet, where you have not run your horses or gone on foot, but God gave success to His prophet over whomsoever He chose and God is Omnipotent (6). Whatever God has given to His prophet from village owners is for God, prophet his relative, orphans, poor and wayfarers; so that the same may not circulate among the rich of you, hence take what is given by the prophet and desist from what he forbids; and fear God, verily God is Mighty at punishment (7). (Prophet banished Bani Nazir and Bani Kika. He let Khaibarians to remain and work on contract. He slew Bani Kariza turning their wives and sons into slave under Divine commandds). It is for the poor of those who fled from Mecca being driven out from their towns and deprived of their property to gain Divine grace and will and, to help God and His prophet; these are the only true faithful (8). And those, who adopted their homes in Madina and embraced faith, before them and were pleased to receive refugees under their protection, and bore no malice in their hearts for what they parted of theirs, with them, and gave preference to others over self, although they were in need of it; such of them, who denied self are to attain salvation (9). Those who succeeded them have been praying to God to forgive their sins and those of their brethren who preceded them in faith, without leaving any grudge in their hearts for the faithful. Verily Thou art Forgiving and Merciful (10).

MORAL:—

Bani Amir and Bani Nazir, two Jewish clans lived under prophet's protection in the district of Madīnā. In order to avenge Omar Ibne Zamiri, who had killed two members of Bani Amir's clans, proceeded prophet, with his selected companions, demanding help from Bani Nazir; instead of which, they plotted to kill the prophet, who was advised through

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Gabriel by God the Almighty. Prophet deputed Mo-hemmad Muslema to kill Kab bin Ashraf, the rebel chief of Bani Nazir. This being done, he demanded their evacuation from Madina, in default of which to face the battle, owing to their intrigue to kill the prophet. They left their homes leaving their property, as crown lands to prophets, who distributed it amongst his deserving relatives and to which rich refugees and Ansars were not entitled (Para I). (Today, not a sinigle jew seems settled in Arabia).

RELIGIOUS MORAL:—

Self-denial is a virtue characteristic of Ahlul-Baith, who used to get direct provision from Divinity as above. In vain, do they talk of happiness; when, never did they subdue an impulse, in obedience to a principle. The secret of success is to know how to deny yourself, which is an excellent guard to virtue; for it is safer and wiser to abate some of our lawful enjoyment, than to gratify our permissible desires to the utmost. It is not only a characteristic of religion but to human life. The lowest (physical pleasures) must always be denied when you have risen to a higher spiritual sphere. Religiously, it is holy union with God, Whose self-sufficiency and proximation should make you godly.

Have you not seen those hypocrites (Abdullah Ibne Ubi, Abu Laila and Refaha, sending message to Bani Nazir, noted in foregoing para and breaching their promises later) telling their brethren infidels "if you come out (to fight against Mahammad) we shall also come out to your assistance and shall not obey any against you and if you fight certainly shall we assist you." God attests, they are liars (11). If they come out they won't come out with them; if they fight they won't assist them; if they did, they would turn back and run away and will not be helped any more (12). Verily, you have been a mightier source of threat into the hearts of these hypocrites than God; this is because they don't understand (13). They will not fight with you altogether, except when

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they are strongly fortified in a fort or from behind the walls: they have severe internal strife (among themselves); you think they are united but their hearts are cleft apart; this is because the sect has no sense (14). Like a preceeding people, they tasted results of their infidelity and for them there is intense punishment (15). Like a devil when he beguiled man to disbelief; and when he did so, he said, "I am away from your act; I am afraid of God the Creator of the worlds (16). With a result, their fate shall be hell, in Eternity, wherein shall they ever remain; this is the reward of infidelity (17) Para II. MORAL:—

Infidelity is the root of all sins: for did man heartily believe the promises to obedience (i.e. paradise) and threats otherwise (i.e. hell), they could hardly have been so unreasonable, as to forfeit the one and incur the other. Faith in God hallows union between parents and children; and that between subjects and ruler. Infidelity relaxes every bond and nullifies every blessing.. O! ye faithful! fear God, and see what you are sending ahead for tomorrow (day of Judgment) fear God, and God is, of course, acquainted with what you are doing (18). Don't you be like one, who forgot God (omited to discharge Divine obligations enjoined on them) else He will forget you (that is punish you for your having neglected Divine commands) they are disobedient (19). Men of hell are not alike those of paradise; men of paradise shall be successful (20). Had We revealed the Text on mountains, on seeing it, they would have shuddered and you would have seen them, bursting out of Divine Awe. We are exemplifying these, for the people to contemplate (21). It is He, God besides Whom, there is none another; Knower of the hidden and open, the Compassionate, the Merciful (22). It is He, God besides whom there is no other, the Glorious Monarch, Guarding and Sheltering, Mighty and Commanding, Proud and Pure, of what you are associating Him with (23). It is He, God

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the Creator, Architect, and for Him are all the glorious attributes; and glorify Him all that are in heavens and earth and He is Mighty and Wise (24) Para III.

MORAL:—

Fear guides more to duty than gratitude. For one, who is virtuous, from love of virtue, or obligation, he thinks he lies under the obligation of Giver of all; there are thousands, who are good only from their apprehension of punishment. Virtuous fear is mother of far-sightedness leading to hope, by relying on God; and vicious fear is product of doubt and distress, leaving to despair and destruction. Obedience proceeds from love, and likewise disobedience from enmity.

—————:O:—————

SURAH MUMTANEH IN (Examination) LX.

I begin in name of Allah The Merciful
The Compassionate.

O! ye faithful don't be friends with My enemy and your enemy. (That was the warning given to Adam, who exchanged it with false promise, held out to him, under oath by the devil: as paradise is no place for the proud rogues and those who shelter them or are influenced by them, even before being sent on earth which was announced, pre-hand, for trial); you are inclined to them (as evidenced by your correspondence) by way of affinity, whereas they have denied what has come to you from God (Divine text, Divine Light and Islam); they have expelled prophet and you (from Mecca) for your having embraced faith in God, your Providence; and if you have emigrated for crusade in My way, and to seek My Will; you hide your affection for them and I know what you hide and expose; and if any amongst you so acts, verily, he is misguided (1). If infidels get hold of you, they will be your enemies, extending

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their hands and tongue to injure you; they desire you to revert to infidelity (2). Your relations and children will not benefit you on dooms day, when shall you separate (they being condemned to hell due to infidelity and God views what you do) (3). Verily, for you, is an emulating example in Abraham and those (prophets) with him, when they told their sects verily are we away from you and from those whom you worship, barring God; We disbelieve your faith and animosity, between Us and you for ever, until and (on account which) has sprung up an enmity you believe in Unique God; leaving aside the word of promise held out by Abraham to his (so called) father that he would pray forgiveness for him (on his having promised to admit faith and which is not for you to follow); and barring that, I have no other means before God for you. O! Our Providence We have relied on Thee and to Thee do We revert (4). O! Our Providence do not subordinate us to infidels (in matter of earning livelihood and seeking safety in life) and O! Our Providence forgive us, verily Thou art Mighty and Wise (5). Verily, in Abraham, is a fine instance for emulation, for those of you, who are desirous of seeking Divine proximity and Eternity; and who turns away, verily is God Independent and Praiseworthy (6) Para I.

MORAL:—

Before Abraham's time, the faithful used to be poor; after his prayer, some were enriched to be on level with infidels. Ever avoid befriending infidels, as ruining your noble features; for certainly man is akin to beast physically, if he neglects his soul being pure, akin to God.

Verily, shall God, in near future, effect between you and your enemies affection; God is Mighty; and God is Forgiving and Merciful (7). God does not forbid you (1) to oblige those secular beings who do not dispute with you in religion and do not banish you; and (2) not to do justice to them, verily God loves the just (8). He only forbids you to be friends with

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those, who dispute with you in religion, banish you, and assist in your bannishment. He who shall befriend them shall be disobedient (9). O! ye faithful, if a faithful woman comes to you, to seek refuge, verify her faith by a test, although God knows it, and if faithful don't revert them to the infidels, as they are neither lawful to them nor are infidels lawful to them; and pay their dower amount, advanced by their infidels; husband, to them, when there is no objection against you to marry them; and do not take to marry infidel women; demand your dower amount and they should demand what they have spent; these are God's commands, which He gives you and He is knowing and Wise (10). If any of your wives reverts to an infidel, you (prophet) have to pay dower amount spent by her husband (out of booty that falls to your hands); pay those Muslim husbands, whose wives have deserted them to the extent, they have paid and fear God in whom you have put faith. (Kathba daughter of Abi Umiah, wife of Omar deserted him and married Abu Aufian; prophet paid Omar dower amount out of booty) (11). O! ye prophet, when faithful women come to you to swear fealty unto you on conditions of (1) not associating any with God (thus promising to forsake bestial habits of infidelity which Islam does not court) and on condition of not stealing to maintain purity and (2), on condition of not fornicating (Islam does not permit illegitimacy, to preserve inheritance) (3) and on condition of not killing children (Islam guards life) (4), and on condition of not libelling what they conceal within their womb (5) and on condition of not sinning, while being ordered to do virtues and refrain from vices (6) accept then their oath of fealty praying forgiveness for them, verily God is Forgiving and Merciful (12). O! ye faithful, do not be friends with a sect (Jews) on whom is Divine Wrath and they have been disappointed from Eternal reward, as the infidels have been despondent from the dead in the grave as to their living (13).

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MORAL:—

God enforced faith to purify from association; prayers to purify from pride; tithe to enhance provision; fasts to test sincerity; Pilgrimage to maintain piety in religion; crusade for success of Islam; virtuous acts to improve mortal drawbacks; prevented evils to present sins; mixing to enhance friends; avenge to prevent murder; limits to maintain sacredness; barred Drinking to maintain Reason; barred stealing to maintain purity; barred fornication to maintain succession; barred masterbation to continue progeny; ordered true testimony to falsify cheats; forbade lie, to maintain elegance of Truth; ordered peace to maintain safety; decided leadership to maintain organisation; ordered submission to rever leadership.

—:O:—

SURAH 'SUF' (The Ranks) LXI.

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

Whatever is in Heavens and Earth glorifies His Sublimity and He is Mighty and Wise (1). 'O ye faithful, why do you state, what you cannot do? (2). It is grave before God, to commit (yourself) what you cannot do (3). Verily God loves those, who fight in His name, jointly, with steadfastness, as though it were a wall of molten lead. (God's name is Divine Light 'Ali' — contradicting or breaching fealty to him, contracted at the valley of 'Khum', is highly displeasing God the Almighty. Recall, when Moses addressed his sect "O my sect, why do you tease me? You know (full well) I am sent to you, as a Divine Messenger; when they adopted a wayward attitude, God blinded their hearts; God does not guide the disobedient (5). Recall, when Jesus, son of Mary, said "O ye Bani Israel, verily, I am a Divine Messenger, to you; confirming Torah which preceded (in revelation) me; I am giving you tidings of a prophet, who is to follow me, by name "Ahmad". When he came to them, with miracles, they said it was an open magic (6). (cf. St. John Chap. 14|16: "And I will pray

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the Father, and He shall give you another Comforter, that he may abide with you for ever. Again Chap. 15|26: But when the Comforter is come, whom I would send unto you from the Father; he shall testify of me. Chap. 16|7: Nevertheless, I tell you the Truth, it is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; also 13, he shall not speak of himself, but whatsoever he shall hear, that shall he speak). Who can be greater tyrant than one libelling God, while he is being invited (to embrace) Islam, and God does not guide a disobedient sect (7). They intend to put down Divine Light, by their mouth (by libelling) and God is (determined) to fulfil (His message of guidance) through 12th Divine Light (who will subdue all other faiths), although its infidels dislike (8). It is He, who sent His messenger with guidance and a true faith (Islam) so as to overcome all other faiths (revealed or otherwise — as former were tampered with and latter innovated) although the associators dislike (tampering and innovating is Association alike) (9) Para I.

O ye faithful, shall I show you a trade, (transacting in which) will give you salvation from intense punishment (10). Believe in God (in His nature of creation, object thereof, and administration of creation and design of Reversion and final goal of creation) and His Prophet and fight in name of God with your property and life; this is good for you, if you know (11). He will forgive your sins and admit you in paradise, below which, flow streams; and clean houses in highest grade of paradise, and this is a mighty achievement (12). And besides the foregoing (bounties) you will have, what you like, Divine Help, which you shall attain shortly; and accordingly give tidings to the faithful (13). O ye faithful, be Divine assistants, just as Jesus singularly addressed fishermen "Who is going to assist me for God's sake? They said "We are God's assistants." A group embraced

JUMMA

faith, among Bani Israel and the other dissented; so We helped the faithful against their enemies, due to which they (faithful) remained victorious (14) Para II.

MORAL:—

Bodily notes will suffice. This help (14) was due to faculty of faith granted to the faithful. Similarly "faculty extra to Divine Lights enables them not to forget anything". Faith is affection to "Ahlul Bait" displayed in recalling "Tragedy of Kerbala" advising tyrants and bemoaning Divine Lights with wet eyes, visiting their shrines, nay — making your home so as to be directly transferred to paradise being forgiven of sins.

—————:O:—————

SURAH JUMMA (Friday) LXII.

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

Whatever is in Heavens and Earth glorifies His Sublimity, Who is Sovereign, Sublime, Almighty and Wise (1). It is He, who raised amongst the Meccaites (among men of chief city of Mecca), a messenger, who reads out to them His commands, purifying them (of association), teaching the Text and Divine Philosophy, although before his advent; they were in open misguidance (2). And (he is a prophet to) the succeeding generations, who have not seen him too (to be profitted thereby) and He is Mighty and Wise (3). This is Divine Grace; God endows it on whom-ever He likes. God is Mighty at Mercifying. (Do not be like those) who were burdened (with the responsibility) of learning Torah and acting in accordance therewith; but they did not act and so their likeness is that of an ass carrying the load of books: bad is the example of a sect, that has falsified the Couplets of the Text; and God does not guide a disobedient sect (5). (How many there are, who repeat the text by heart without kowing least little bit; there are others, who draw from the text, interpretation to their will: there are others, who are ready to slay

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Divine Lights, through whom, they were to be enlightened; their attempts are voided and are liable to question, on reckoning day). Say, O! ye Jews, if you deem yourself favourite with God, barring others, better desire death (to be in paradise immediately, instead of drudging in this world) if you are justified in your claim (6). And they will never desire death, owing to their preceding misdeeds; and God is fully acquainted with the disobedient (7). Say, the death you are evading shall certainly seize you, when you will be presented before Knower of Secrets and Open; when you will be informed of your deeds (Para I).

MORAL:— Self-sufficient.

O ye faithful! when you are invited to Friday prayers, re: unto Divine Remembrance (as it reminds you to your duty — shortcomings — thereby a sermon) leaving your calling (for the time being); this is to your interest, if you realise (9). When prayers are over, disperse (to your calling or visiting the sick and needy) on earth, seeking Divine Grace thereby, remembering Him immensely (to cut off worldly attractions) so that you may attain salvation (10). And if they see any lucrative concern or an amusement, they run thereto, leaving you (alone) standing; say, what is with God is superior to your amusement and lucrative concern which is transitory) and God is Best at Providing (11).

MORAL:—

Friday is better than other week days. It is Sabbath for Muslims, prayers get accepted and God relaxes sins. Death on Friday or preceding night (provided he is faithful) is that of a martyr.

—:O:—

SURAH MUNAFEKIN (Hypocrites) LXIII

I begin in name of Allah The Merciful
The Compassionate.

When hypocrites come to you, they say, we testify really, you are God's prophet. God knows, verily, you are His prophet and God testifies, in addition, that veri-

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ly hypocrites are definitely liars (1). They have adopted their swearing, as a shield to mask (their hypocrisy) and thus bar the way to God; bad is the policy, they are following (2). This is because they embraced faith and then apostated. God sealed their hearts and they are unable to appreciate it (3). When you look at them, their physical body surprises you, and when they talk you get pleased to have them; they are like wooden blocks, lying on wall (being unused). Every sound appears to them, sounding their state of mind; they are your enemies; so avoid them; may God destroy them; where are they straying about? (4). When they are asked to come to the prophet, who may pray for your forgiveness before God, they turn their faces and you see them preventing men and are proud (5). It is all the same, whether you seek pardon for them or not, God shall never pardon them; verily God does not guide a disobedient sect (6). They are the persons, who said "do not spend anything on behalf of the prophet; until he is destroyed; for God is the treasurer of Heavens and earth; but the hypocrites do not understand so much (7). They say, if they will return to Madina, the respected thereof (hypocrites being rich, deem themselves respected) shall drive out the meanest: rather is honour for God and His prophet and the faithful; but the hypocrites do not understand (8) Para I.

MORAL:—

Prophet said "Five things are placed at five different corners, and man looks out for them elsewhere; how shall he get them? (1). Respect before God and he looks at the royal court (2). Happiness in heaven and he looks in the world (3). Divine Will in self-denial and he looks in serving passion (4). Riches in contentment and he looks in plentiful property (5). Development of Reason in abstinence (fast) and he searches in gluttony. Prophet prayed to God, to provide him with bare necessity and him, who loves him; and enhance it with children, him, who is inimical to him.

TAGABUN

O ye faithful, beware, engagement with your property and children may not keep you away, from God's glorification; he who shall so act; shall be of the sufferers (9). Better spend of what We have endowed on you, before approach of death, (to-day) when he will say, "Pray Providence, give me little time so that I may spend in Thy way, and turn virtuous (10). Never shall God give a moment, on approach of his death; and God knows what you are doing (11).

MORAL & RELIGIOUS PHILOSOPHY:—

In guarding property and children, he forgets timely prayers and thanking God, for the Bounties, bearing calamities patiently. Therefore, be content with your lot, keep on reading Quran contemplatively and train your family in Divine Way, as per Divine Will, since Divine Love to the faithful is greater than any other, and let them not be a bar to your attending religious conferences where Divine Lights preside.

—:O:—

SURAH TAGABUN (Mutual Interchange) LXIV.

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

Everything in Heaven and Earth glorifies God, for Whom is (true) Sovereignty thereof and praise (for He is Creator of all) (1). It is He, who created you (man and spirit); of you, some being faithful, (who, to God seemed to believe in Divine Lights as the only guides when they would be sent to the world, on the day, when He raised them in spiritual world and demanded fealty to self and Divine Lights and others would remain infidels discarding guidance of Divine Lights when sent to Earth due to entangling self in worldly affairs; and God knows what you are doing (2). Heavens and Earth are created with a definite motive and He gave you fine complexion and to Him, is your reversion (3). He knows what occurs in Heaven and Earth and what you hide

TAGABUN

and expose and God is acquainted with secrets of your heart (4). Did not news of preceding generations (who adopted infidelity) come to you? They tasted punishment of their acts in the world and is stored for them; intense punishment (in Eternity) (5). This is, because, prophets came to them, with open miracles, when they disputed their claims (to prophethood, on the ground) is man going to guide us? So they falsified them and turned their backs in arrogance (because of worldly power and pelf; pride made them detest everything; considering self superior to the rest for having seen best part of the world, thus attributing these Divine bounties to self-abilities and feeling jealous of prophets, thinking they wanted to domineer over them) and God is indifferent to His creatures) (6). The infidels thought, they would never be raised alive; say rather, by my Providence, verily shall you be raised and informed of your deeds and this is quite easy for God (7). Better, you believe in Him and His Prophet (as a Divine Light) and Imam (Divine Lights) equally whom We have sent; and God is acquainted with your deeds (8). The day, He will assemble you all, will be the day of grief (even to the faithful, for not having devoted greater time to Eternal affairs); he who believed in God, and acted virtuously in consequence shall be absolved of his sins (due to his penance) and admitted to paradise (for virtues), beneath which, flow streams for permanent abode; and this is a mighty achievement (9). And those, who maintained infidelity, falsifying Our commands (by virtue of power and pelf) are members of Hell, wherein shall they ever abide and awful is that residence (10) Para I. **MORAL & RELIGIOUS PHILOSOPHY:—**

(1) World has offered two different aspects, rendering man (1) faithful; (2) infidel. (2) Leads a life in the world, with politeness and hard work; devotes entire energy to collect towards welfare of self and children, without having any regard to Creator and His obligations such a one destroys self after death; whether individually or nationally, as a Prime

TAGABUN

Minister of a Welfare State.

(1) Realising object of creation, works for Eternity; what he gets by dint of hard work and adherence to Truth, is content with his lot in this world, without being anxious about future provision of his children: relying on God's commandments, in this respect, left this world to meet Him, as per His will, Who will fulfil, what He has promised him, through His prophet.

Whatever Divine trials beset you viz., poverty, illness, self-sacrifice due to participation in crusade or otherwise, by virtue of your faith, is only under Divine Sanction (who desires you to grade up in Future State). And to him, who shall believe in God, and act in accordance therewith, by overcoming hardship of prayers, fasts, patience in adversity, due to poverty and tyranny, with cheerfulness and courage, and forbearance) God (by virtue of these attributes in him) guide his heart on right path and God is acquainted (with all affairs affecting his life (11). Better obey God and His Prophet and (Imam) Divine Light and if you turn away from their advice, for prophet is only (the task) of transmission of Divine Message (12). God is He, besides Whom; there is none and the faithful should rely on Him (13). O ye faithful, among your wives and children, verily, are your enemies, better guard against them (and be not led away in filial attachment); fear and forbear; God shall forgive you; for verily He is Forgiving and Merciful (14). Your property and children are nothing but your test; and before God, is mighty reward (for training them as per or against Divine commands (15). Fear God, to the degree of your capacity; and hear Him and obey Him and spend for His sake, for your own benefit; and he, who shall save self, against greed, shall attain salvation (16). If you pay tithe, God shall enhance it for you in Eternity; and forgive you. God is Appreciative and Forbearing (17). Knower of Secrets and Open,

TALAK (DIVORCE)

Mighty and Wise (18) Para II.

MORAL:—

Bear and forbear; these are great virtues, useful in world and Eternity. To bear injuries, annoyance on vexatious events meekly, patiently and prayerfully and with self control is more than capturing a city. Cultivate these virtues till your heart yields a fine crop of it; you have your own failings, which need to be overlooked by Providence, Who is Knower of Secrets and Open.

—:O:—

SURAH TALAK (Divorce) LXV.

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

O ye Prophet! when you divorce a wife, count her probationary period: fear God, Who is your Providence; do neither expel her out of the house, nor should she leave the house (before expiry of probationary period, during which, she can toilet to effect reconciliation) except under proved charge of fornication, or misbehaviour with her husband's nearest relation; these are Divine Lights: He, who transgresses them, verily has done injustice to self: perhaps God may effect (after this something to bring about reconciliation) (1). When expiry period of probation approaches, retain her with decency, or set her free politely holding two just faithful, to attend dissolution of marriage tie, who should testify to incur Divine Will; this is being advised to him, who has embraced faith in God and Eternity; him, who fears God, shall God set an outlet (2). And provide him, from where, he has no idea, and him, who depends on God, shall He suffice; verily shall God fulfil his wants. Certainly has God control over everything (3). Those who have been irregular in menses, among you, in case of doubt, their probationary period should extend to 3 months, as also, who have been in menopause; and for those who

TALAK (DIVORCE)

carry, their probationary period is their delivery; for him, who shall fear God, shall God facilitate his affairs (4). This is a Divine Command, revealed unto you; him, who shall fear God, shall God forgive of his sins and grant high reward (5). Give them similar place of residence, where they used to reside; and do not tease them, by narrowing down their provisions, and if they carry, provide them with clothing and food, until their safe delivery; and if they agree to nurse the child, on your behalf, pay them their wages; effect a just reconciliation between, and if they find you hard upon self, engage an outsider to nurse it. Everyone should spend to the degree of his means, and he, who has a narrow means, should spend, out of what God has endowed on him, and God does not demand for anyone, more than what he has granted him; shortly, with pains shall He make a smooth outlet (7) Para I.

MORAL:—

(1) The institution of marriage keeps moral world in being; without it, natural affection and amiableness would not exist; domestic education would become extinct; industry and economy be unknown, and man would be left to the precarious existence of the savage. But for this institution, learning and refinement would expire; Government would sink into the guilt of anarchy and religion rooted from earth, would hasten back to her natural heavens.

(2) Marriage is in essence, an act of chastity, established by law, not admitting dissolution; better adhere strictly to formulae prescribed.

(3) To validate repudiation, husband should have attained majority, should be sane and of sound understanding, should be of his own will and have a destined intention on his part to dissolve the marriage tie.

How many villages transgressed commands of their Providence and His prophets; when We surely shall deal with them, after having intensely punish-

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ed them in the world (8). They tasted punishment of their sins; and their final destiny is ruinous to their cause (9). God has kept intense punishment in share of them (in Future State). Fear God, you sensible people, who have embraced faith; verily has God sent you an advice (10). Prophet who reads out to you His clear Couplets to extricate the faithful, who act virtuously, from darkness (of misguidance) to light (of guidance), he who shall believe in God and act righteously shall be admitted in paradise, below which, flow streams, wherein shall they ever abide. Verily has God provided them, with best provisions (11). God is He Who created seven heavens and earths alike and transmits through them commands, for you to realise. He is Omnipotent and verily God has gained round everything, with His knowledge (12) Para II.

MORAL:— Selt-sufficient.

—:O:—

SURAH TAHRIM 'BANNING' (Illegalising) LXVI.

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

O ye prophet, why do you illegalise (Mary) your legitimate wife, to please your wife (Hafza) (who resented prophet's intercourse with former, in her apartment, during her absence) God is Forgiving and Merciful (1). Verily has God decided absolution of your oath. And is to your assistance He Omniscient and Wise (2). When the Prophet disclosed the secret (of succession of 1st three Khalifas, one after another, after his demise, warning her (Hafza) not to divulge) (one of his wives) and when she divulged it to Ayesha, God exposed it to the prophet (through Gabriel); upon which, the prophet acquainted with a part of it, withholding the rest (to Hafza); and when he did so, Hafza asked, who advised him, Prophet said, God the Mighty Knower

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of Events (3). (The entire plot, upon this, was hatched by these two prophet's wives with their fathers to murder the prophet; If both of you (Hafza and Ayesha) did penance to God; it is better: verily your hearts are turned away from Truth. (They have been blind-hearted) and if you reinforce each other, verily is God assistant to him (prophet), Gabriel and (Ali) the pious faithful and thereafter angels shall assist him (4). Verily shall God if he (the prophet) divorce them replace them with better (more obedient) wives than you (1) suppliant, (2) faithful, (3) compliant, (4) penitent, (5) prayerful, (6) fast observers, (7) widows and (8) maidens (5). O ye faithful! save yourself and family, from Hellish fire, ingredient whereof is man, and sulphur and on which, are appointed harsh angels, who do not disobey God, in the least, in what is ordered to them; and carry out implicitly, whatever they are commanded (6). O ye ungrateful! (infidels), your excuse will not be accepted to day; verily you shall only be rewarded, as per your deeds (7) Para I.

MORAL:—

Truth, spoken before time may be not only hurtful but even unlawful, except under Divine Test.

O ye faithful! do sincere penance to God; (which needs (1) sincere regret, (2) undo evil, (3) engage in Divine Remembrance, in compensation of time wasted in commission of sin, (4) determine not to repeat, (5) be steady in prayers of fast and obligatory functions, (6) pay back dues with apology). Shortly, your Providence shall hide your sins and admit you in paradise, beneath which flow streams, on the day, when God shall not disappoint the prophet and the faithful with him, (by rejecting their intercession): their leaders (Divine Lights) shall be hastening a head of them, along the Bridge (over hell) to take them to paradise, while the faithful shall be praying to their Providence, to besit them, to take full advantage, of their leaders, and forgive them as He is certainly Omnipotent (8). O ye prophet! fight against

MULK

infidels with hypocrites and treat them strictly: their destination is hell, which is an awful abode (9). (Prophet, in his life time, did not enter into crusade against hypocrites, except exhorting them, for their duplicate policy; it was Ali, as his legal successor (and soul) who after him, carried out crusades in Battle of Camel and Siffin; (also Hussain in Karbala) and 12th Divine Light shall do in Resurrection God has exemplified; for the infidels, case of wives of prophets, Noah and Lot, who were subordinate to two of his faithful prophets (virtuous devotees) to whom they proved dishonest (as in the case of our prophet) and their being wives of the prophet could not save them, from being condemned to hell) when shall they be asked to enter therein (10). (Similarly) has God exemplified, for the faithful, wife of Pharoah, when she prayed to her Providence, to give her residence near Him, in paradise (make her conjugal with Our prophet), giving her salvation from Pharoah and his maldeeds and saving her from the tyrannical sect (11). And the case of Mary (mother of Jesus) daughter of Imran, who had safely guarded her chastity, when We blew into her, Our selected soul (in person of Jesus) and she verified God's promise and previous texts and was supplicant (12) Para II.

—:O:—

SURAH MULK (Kingdom) LXVII.

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

Bountiful is He, under whose control, is Kingdom (of Heavens and Earth). It is He, Who created (two creations) Death and Life (so if death enters the body, life goes out and vice versa) to ascertain, as to who amongst man is sincerest in his acts (to win Divine Will) and He is Mighty and Forgiving (2). Who created seven concentric Heavens, where, in His crea-

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tion you do not find any irregularity; see it once over again: do you see any? (Your eyes will be dazzled) and returned disgraced. Even if you repeatedly look thereat (4). Verily We enlightened the skies (of earth) with lights of Heavenly Bodies and made them rods to strike the devils (from ascending Heavens) and have We prepared intense punishment of hell for them (5). And for infidels is punishment of hell, which is an awful resort. When they will be thrown therein, they will hear its terrific sound, while it will be raging high (7). It is probable almost, it may burst out of Divine Wrath; when any group will be cast into it, the angel in charge thereof shall question it, if the warner had not come to it (8). They, in reply, shall say: "verily did come to us a warner. We falsified him and said, God has not revealed anything of the sort; rather you are in great misguidance" (9). And shall say, had we attentively listened and possessed (developed) reason, We would not have been members of hell (10). (Thus) they will acknowledge their crimes. Be they cursed for their (late) acknowledgement (11). Verily, for those, who fear their Providence, unseen, is forgiveness and mighty reward (12). Whether you hide your statement or expose it, verily, He is acquainted with secrets of hearts (13). Lo, did they not recollect, who created them? and He can fathom and is acquainted (with least little bit) (14) Para I.

MORAL:— Bodily notes are enough.

It is He, who made earth for you penetrable (to mine and extract its contents) (as also culturable) walk over its hills to seek your livelihood to live therein; and to Him is your reversion (15). Are you safe against heavenly beings sinking you beneath earth? Which, under disturbance drown you down (16). Or are you safe against heavenly beings pouring down upon you pebbles, when you will realise intensity of warning (17). Verily, did their predecessors falsify (thier prophets); how severe has been the punishment? Have they not noticed, at the fly-

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ing of the bird over them? Expanding and contracting their wings; none but the Merciful Providence has supported them in the sky above; verily He is circumspective of all (19). Is there any, whom, you can point out to be your to assist you, barring God; the infidels are simply lost in misguidance (20). Who is it, to provide you, if He were to bar it (by draught etc.); rather they are litigating about (His Sovereignty) out of arrogance (21). What! Is he, who walks topsiturvey is marching safely on guidance or he who walks straight on right path (22). (This is a comparison of one, following his passion, with the other following Divine Light). Say it is He, who created you, endowing on you, ear, eyesight and heart, (keep it pure from self-will) but few are grateful (by not misusing and thus tyrannising self (23). Say it is He, Who sent you on earth (for the time) and will later assemble you in His presence (24) and they ask you to inform them of Day of Judgment, if you are true (in your claim as a prophet) (25) say, the knowledge thereof is one with God and I am simply a warner (26). When shall they see (Ali) highly elevated before God) the faces of the infidels will darken (out of jealousy) and will say to themselves, is he the person, over whom, were we seeking superiority? (27). Say, if God were to kill me and those with me or spare us, who is going to shelter the infidels, (due to their infidelity) from intense (Divine) punishment? (28). Say, it is God, the Compassionate, Whom, we have put faith into and trusted, shortly shall you realise, who is in open misguidance (29). Say, do you notice, if the water of the well (i.e. Divine Light, holding Divine Knowledge) goes down (were to disappear) who is going to fetch it for you (if he were not to arrange, during secrecy) to guide you, on right path (30) Para II.

MORAL:— Enough.

SURAH KALAM (Pen) LXVIII.

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

By you (O Prophet) and the Pen of (Light) and the plate of record of all events which are therein (1). You are not by grace of your Providence, mad (as they, infidels impute) (2). And verily for you is an endless reward (for your exquisite patience) (3). And verily, you bear a highly (enviable) character (4). Shortly shall you see, and they too shall realise (5). As to who is mad (6). Verily, your Providence is better aware, as to who is misguided and who is on His Way; And He is best at knowing the guided (7). So you need not listen to the falsifier (8). They desire leniency on your part to be inclined to you (by your tolerating their idolatry). Do not yield to disgraceful falsifier (10). Talebearer, who goes on carrying tales (11). Barring virtues and transgressing in sins (12). Tyrant and a bastard to boot (13). Revelling in property and sons (Valid Ibne Mugaira is referred to) (14). Whenever Our Couplets are being read out to him, he says, these are stories of old (15). Shortly, shall We leave a (permanent) mark on his nose (which he received in Battle of Badar) (16). Verily, shall We punish him (for his sins, by reduction of provision) as We did the owners of a garden, when they swore, to cut down its produce, by early morning (17). Without making an exception (under charity) (18). Came a disaster from your Providence, while they were asleep (19). And turned it barren (20). They called out (one another) in the morning (21). They went early morning to their garden, if you are to cut it (in absence of the needy) (22). Let us go, whispering among ourselves (23). So that none of the needy may approach you (24). They started early morning, when they were bent upon their evil intentions (not to give anything out of it to the needy) (25). When they saw it, they could not recognise it, and thought they were misled (26). Rather, we are disappointed in our resolution; (to get the entire bene-

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fit, by disallowing beggars' share therein) (27). The intelligent, among them remarked, "did not I warn you? Why don't you be grateful (to God, for having granted you prosperous produce by reserving the share of the needy) (28). They pleaded "O our creator, verily have we sinned" (29). Then they turned towards one another blaming (for an ill-advice) (30). They said "Woe to us, we have been transgressors (31). May God, in future, exchange the barren plot, with something better, and verily have we directed ourselves to carry out Divine commands (32). This is the punishment (for disobedience in the world, which is frail) and Eternal punishment (being everlasting) is mightier (both in intensity and in duration; would they understand? (33) Para I.

MORAL:—

Sins are at war with reason and conscience. We are hungry, they offer us bread but it is poisoned; we are thirsty and they offer us drink, but it is from deadly fountain. They may, often, satisfy us, for the moment, but it is death in the end. It is only the bread of Heaven and water of life, that can so satisfy, that we shall hunger no more and thirst no more, i.e. Divine provision through Divine Lights.

Sins reduce provision by catastrophe. The private and personal blessings, we enjoy of immunity, safeguard, liberty, integrity deserve the thanksgiving of a whole life.

If one should give me a dish of sand and tell me, there are particles of iron in it, I might look out for them in vain, with my clumsy fingers and be unable to detect them; but let me have a magnet to sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my fingers in sand, discovers no sins, but let the thankful heart sweep through the day, and as the magnet finds iron, so will it find, on every hour some Heavenly blessings; only the iron in God's sand is gold.

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Shall We equalise supplicants with culprits? (35). What's up with you? How do you decide? (36). Have you a text, wherein, you find such instructions (37) or have you a right to choose you like (38). Have you a covenant with Us to function till day of reckoning, upon which, you so do, that you should get, what you order (39). Ask them, who is responsible for all this? (40). Have they associates, bring them forth, if they are true (41). The day, We shall expose their actual condition, and when they shall be ordered to prostrate (owing to their being insincere in the world) they will fail (42). Their eyes will be fear stricken, looking down on disgrace, they were ordered to prostration in the world (when they failed) in spite of being sound (in mind and body) (43). Leave him to Me, who is falsifying the text. Gradually shall I draw him to destruction imperceptibly (44). I shall try them and My trial is highly intricate (45). Do you ask any reward (for transmission of mission) which they find hard to pay as a tax? (46). Or have they any secret news document, which they are recording (47). Wait till issue of your Providence's command, and be not impatient like Jonah when he cried unto Us in excitement (48). Had not his Providence's mercy given His support, He would have thrown him, in forest without vegetation in disgrace (49). But his Providence selected him, and included him among the virtuous (50). It was near, the infidels, by their evil eyes would have injured you, when they heard you reading Quran and said verily, he is mad (51). That is nothing, but an advice to the entire world.

MORAL:—

(1) Before sinning (1) state its justification, for not being condemned, (2) sanctification for its reign, (3) glorification for its existence.

(2) Most sins begin at the eyes; by them, commonly, Satan creeps into the heart; that man can never be in safety, that has not covenanted with his eyes.

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(3) The wages that sin bargains for, with the sinner, are life, pleasure and profit; but the wages it pays him, are death, torment and destruction to understand the falsehood and deceit of sin, we must compare its promises and payment together.

—:O:—

SURAH ALHAKKA (Certainty Period) LXIX.

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

Certain period! (Reckoning Day)! (1). What is Reckoning Day? (2). What do you understand by that Certain Period! (Reckoning Day) (3). Falsified (sects of) Samud and Aad (Day of shout coming) due to fright caused by bursting of Heavens, earth, mountains and loss of light of stars etc.) (4). And the tribe of Samud was destroyed by transgression (5). And that of Aad was destroyed by continuous cyclones for transgression (6). With which We enveloped them for 7 nights and 8 days continuously; wherein you should note the sect was entirely destroyed, as though, uprooted trunks of date trees (7). Do you see any of them surviving? (8). And came Pharoah, and preceding him, the tribe that was capsized charged with sins (9). They disobeyed the prophets of their Providence, Who seized with mighty intensity (10). Verily, when waters rose beyond limits, We carried (Noah and his followers) in the ark (11). To make, in them, for you, an admonition; and an unforgetful memory (as in the case of Ali — who kept in view and tolerated unestimable tyranny and transgressions of Prophet's companions, who were slaves to passion) (12) and who had, for Divine Will, taken major part in wiping out deadly Koraish infidels); when the siren blow for the first time (13). infidels); when the siren shall blow for the first time (13). Earth and mountains will be razed to powder (14). That is the day of (assembly) i.e. Judgment (15).

ALHAKKA

And sky will burst open; (on that day) will sky be greatly reduced (16). And angels will assemble along its circumference; and knowledge of your Providence, on that day will be borne by eight (Noah, Abraham, Moses, Jesus, Muhammad, Ali, Hassan and Hussain) (17). When every one of you will be presented and none left hidden (18). And one, who shall be given record of his deeds in his right hand (by Divine Light of his time) will say to his neighbour lo! here it is, read it (19). Verily, I was certain, I shall have to face the Reckoning Day (20). And he will be in jolly mood (21). In elevated paradise (22). Fruits whereof being easily accessible to him (23). (Angels visiting him will say) Eat and drink willingly, for your having (observed obligatory duties enjoined on you) sent ahead, in by-gone days (24). And he who shall be given record of his deeds in his left hand, shall say, Would! I was not given the Book of Records (25). Would! I had not known, what I have to account for (26). I wish, I were dead for ever (and not re-enlivened for accounting (27). My property (which, I collected) did not prove useful to me (28). The kingdom, for which, I wasted my life, ruined me (29). (Angels will be ordered to) seize him and tie down his hands and feet with his neck (30). And hurl him into hell (31). Then drag him with a lengthy chain of 70 yards passings round his entire body (32). It was he, who did not believe in Lord Almighty (33). And did not attempt at feeding the poor (34). Today there is none to sympathise with him (35). (And no food except those of residents of hell in boiling puss (36). Which, none but the sinners, shall be served with (37) Para I.

MORAL:—

If Judgment Day is remembered every day, with misfortunes in front of the reader, he will confirm his faith in God, avoid disobeying Him and the prophets (Divine Lights) and will begin to detest world and its frail power and pelf, which will be, of no use to

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him, except, which, he sends ahead, in his lifetime, in name of God, purely, to win His Will.

I swear in name of (visible) (38) creation and (invisible) Creator (39). Verily the word of your generous Prophet (is true) (40). It is not the word of a poet, though few put faith in it (41). Nor is it the word of soothsayer, though few take an advice at it (42). It is revealed by the Providence of the worlds (43). Had it been tampered with, though little, (44). Certainly, We would have seized him with Our Might (45). Then cut his cartoid artery and killed him (46). And then none of you would have saved him (47). And verily, it is an advice to the pious (48). And verily, We know, there are some of you falsifiers (49). And verily, it will be a cause of grief to infidels (on reckoning day) (50). And verily, it is a certain fact (51). So glorify name of Mighty Providence (for His endless bounties and forgiveness of sins) (52) Para II.

MORAL:—

Truth can hardly be expected to adopt herself to the crooked policy and wily sinuosities of worldly affairs: for truth, like light, travels straight. Truth lies in character. Much of the glory and sublimity of truth is connected with its mystery. To understand everything we must be as God, Who is inaccessible. He therefore created Divine Lights, taught them and made them His trusty. To make us, alike Him, enjoined upon us, their love and following. Religious Truth, touch what points of it you will, has always to do with Being and Government of God and is of course, illimitable in its reach. If a thousand old beliefs were ruined in our march of Truth, we must still march on. It is the special privilege of truth always to go on candid minds. (See previous reference P. 255 Set III.)

SURAH MERAJ (Lofty-graded) LXX.

I begin in name of Allah The Merciful
The Compassionate.

The questioner (Haris Bin Nuaman Fahri doubting Ali's nomination to prophet's succession) at valley of Khum, prayed (punishment), if it was a Divine revelation (from God) under which he was destroyed (1). Which, none can avert from infidels (2). Issuing from Lord Almighty of Lofty grades (3). (On day of Judgment, when angels and Ruh will rise unto Him, duration of which, shall be 50,000 years (4). Better wait virtuously (5). They think it of distant date (6). Whereas it is close in Our eye (7). When the sky will liken molten copper (8). And mountains liken wool of variegated colour (9). And there shall be no one to sympathise one with the other (10). (Being busily engrossed with self distraction). The culprit would desire to offer, to escape punishment of the day, his son (11); his wife and brother (1). And mother who had given him birth (1). And everything on earth and get salvation thereon (14). No (it shan't be accepted) rather it is fire of hell (15). Which shall drag him to fry him up (16). Who, when he was being invited (in the world) turned his back and went away (17). In amassing (wealth) and storing it (18). Verily man is created avaricious (19). Gets distracted, when afflicted (20). Bars (charity) when fortune smiles on him (21). Except the prayerful (22). Who is offering (also) voluntary prayers (23). And has a known share in his provision (for those entitled) (24). For those, who ask and are disappointed (in their calling, under deficiency) (25). And verify Resurrection (26). And are afraid of punishment of their Providence (27). Verily punishment of the Providence is insecure (28). And those, who guard their private parts (29). Except to their wives and to their legalised slave girls, when they are not to blame (30). And, he who transgresses these, is a

MERAJ

transgressor (31). And those who fulfil deposit and the trust (32). And are steadfast in testifying Truth (33). And are guarding their obligatory prayers (in time and conditions) (34). They are to be honoured in paradise (35) Para I.

MORAL:—

(1) Worldly wealth is devil's bait; and those whose minds feed upon riches, recede in general from real happiness, in proportion as their stores increase, as when the moon is full when most distant from the sun.

(2) Seek not proud wealth, but such as thou mayst get justly; use soberly; distribute cheerfully and live contentedly; it can only be a blessing, being accepted as a trust. Those, who impart them (riches) to sustain and extend knowledge, virtue and religion know their use; those who lose them by accident or fraud know their vanity. And those who experience difficulties and dangers of preserving them know their perplexities. He, that will not permit his wealth to do any good to others while he is living, prevents it from doing any good to himself, when he is dead; and by an egotism that is suicidal and has a double edge, cuts himself off from the truest pleasure and the highest happiness hereafter.

(3) Let us not envy some men their accumulated riches, their burden would be too heavy for us; we could not sacrifice, as they do, health, quiet, honour and conscience to obtain them.

(4) If thou desire to purchase honour with thy wealth, consider first, how that wrath became thine; if thy labour got it, let thy wisdom keep it; if oppression found it, let repentance resolve it; if thy parent left it, let thy virtues deserve it; so shall thy honour be safer, better and cheaper.

What's up with infidels (hypocrites) approaching you (Prophet) in haste with raising heads (36). And gather round you right and left (37). Does every one among them deserve to be admitted to high para-

NOAH

dise? (without any faith and acts,)) (38). No, it shan't be so; verily have We created them of what they do not know (39). I swear by Easts and Wests, We are Omnipotent (40). To replace them by better (faithful) and We are not going to be superceded (41). Leave them to gossip in amusement, until they meet on the day, they are promised (42). The day, they will come out of grave running, like those running to the flagstaff (43). Their eyes in fear, and disgrace covering them: that is the day, they have been promised (44).

MORAL:— Self-sufficient.

—:O:—

SURAH NOAH LXXI.

I begin in name of Allah The Merciful
The Compassionate.

Verily did We send Noah to his sect to warn it before disaster overtook them (1). He said: "O my sect! Verily I am (come) an open warner to you (2). That you should pray to God and fear Him and obey me (3). (So that) He may forgive your sins, and will give you time (to mend yourself) till stipulated period; and when death shall approach, no postponement will be available for you: would! you had known it (4). He prayed, O my Providence, verily did I invite my sect, night and day (5). This did not enhance except avoiding me (all the more) (6). And when I invited them, so that they might be forgiven, they pierced fingers into their ears, and threw over cloth over them and remained persistent (in their views) out of intense arrogance (7). Then I publicly invited them (8). And again openly and privately advised them (9). I said "Pray forgiveness of your Providence, verily He is very Forgiving (10). He sends continual rains to you from clouds (11). And reinforces you with property and children, turning gardens and running rivers for you (12). What's up

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with you, you have no regard for Him? (13). Whereas He has created you in varying dispositions (14). Did you not notice how He created seven Heavens concentrically? (15). And set the moon therein to enlighten and the sun a Lamp (16). And God grows vegetation from soil for you (17). Then shall He turn you into it and raise you therefrom a second time (18). And has God made for you a carpet in Earth (19). So that you may tread thereon in wide roads (on plains and valleys) (20) Para I.

MORAL:—

(1) True repentance has a double aspect. It looks upon the past with a weeping eye and upon the future with a watchful eye. It is relinquishment of every practice, from the conviction that it has offended God. Sorrow, fear and anxiety, are properly not parts but adjuncts of repentance; yet are too closely connected with it to be separated.

(2) It is greatest and dearest blessing that ever God gave man; that they may repent and therefore to deny or delay is to refuse, health, when brought by the skill of the physician, to refuse liberty offered to us by our Gracious Lord.

Noah prayed "O my Providence! they disobeyed me; and followed them, who did neither enhance their property nor children, except loss (21). And played mighty game of intrigue (22). And they said, do not leave your gods — neither (1) Wud, nor (2) Suwa, nor (3) Yagus, nor (4) Yaook, nor (5) Nasim (23). And they misguided many and this did not increase the transgressors but misguidance (24). From among them, We drowned them due to their sins and shall admit them to hell, when they would not find any but God to their rescue (25). And Noah prayed "O my Providence, do not leave any on earth to reside of the infidels (26). For verily, if thou didst leave them, they will misguide Thy creatures and will not beget except sinful infidels (27). O my Providence! forgive me, and my parents and

JIN

him, who entered my house (admitted me a Divine Light) a faithful, man and woman, and do not leave the disobedient without destroying them (28) Para II.

MORAL:—

Those who admit prophets, as Divine Lights are considered faithful and subject to forgiveness under intercession.

—:O:—

SURAH JIN (Spirit) LXXII.

I begin in name of Allah The Merciful
The Compassionate.

Say, I have been inspired, a group of spirits said We heard the marvellous Quran, (1). Which guides on the right path and we have put faith unto it; and We do not associate any with our Providence (2). And verily, lofty is ths grandeur of our Providence, to adopt a wife or a son (3). And verily the foolish amongst us talk nonsense about Him (4). And We entertained, none among men and spirits shall associate any with God (55). And verily, there is a group in man, seeking shelter from spirit, which has made spirit overbearing (6). And they also thought, as you did, God shall not raise any alive (for accounting) (7). And we aproached heavens and found it formidably fortified with shooting stars (8). And verily did we use to sit, in a corner, to overhear; and now if any attempts to do so, shall find a lighting meteor (to chase him; since coming of our prophet, they have been stopped from ascending) (9). And certainly do we not know, if (God) their Providence wills ill of any on earth; or well of them (10). And among us are the virtuous and the vicious, being split up in groups (11). And we are certain, we shall not withstand Him on earth nor reduce Him by running away (12). And certainly, when we heard guidance, we put faith in it; he who believes in his Providence, has no fear of loss or disgrace (13). And veri-

ly, amongst us are the obedient and the disobedient; those who are obedient, are to walk on right way (14). And he who disobeys shall be fuel of hell (15). And if they shall remain steady (following Divine Lights) certainly shall We endow on them copious rainfall (Divine Philosophy) (16). So as to try him, therein; he, who shall turn away from Divine Lights, shall be involved in intense punishment (17). And Divine Lights alone are His nominees, do not associate any with them (18). And verily when he (prophet) stands to pray with God, infidels (hypocrites) get round him (19). Say, I pray unto my Providence and do not associate any with Him (20). Say I am not in authority to injure or benefit (while transmitting Divine Message re: Ali's succession) (21). Say, neither shall any save me from Divine Wrath nor do I seek; barring Him, any other refuge (22). Except I have to transmit Divine Message (re: Ali): he who shall disobey God and His prophet, therein, verily has, fire of hell wherein shall he ever abide (23). Until, when they will see what has been promised; they shall realise, who is weak in securing assistance and strength in number (24). Say I do not know, whether resurrection promised to you is near at hand or my Providence postpones it (25). Knower of secrets, does not divulge it to any (past and future) (26). Except one with whom, is He pleased, among messengers, when He sends a head and behind a guard (of angels) (27). To keep off these being overheard by devils) and know they transmitted message of his Providence and He has enumerated everyone (28).

MORAL:—

(1) Genii are spirits having ethered body and capable of assuming any shape. Before Prophet's coming to this world, they used to go up to Heavens and overheard Divine Message and communicate to soothsayers, who mixing it with their own guess foretold events and misled the creation.

(2) Prophet being God's Beloved, Prophet was

MUZAM-MIL

advised with Divine secrets, likely to occur till Dooms day and Divine Lights. (Ahlul Bait) received the same in spiritual legacy.

—:O:—

SURAH MUZAM-MIL (The Enfolded) LXXIII.

I begin in name of Allah The Merciful
The Compassionate.

O ye prophet (1) get up for night prayers, but for a while ($\frac{1}{2}$ of night) (2). Half night or less than that (3). Or increase therein and read the Quran (so as to realise the object thereof) (4). Shortly are We going to reveal unto you a master command (re: nomination of Ali, as your successor (5). Verily, night waking is very trying and best time for Divine Remembrance (6). Verily, for you, during day, is a great leisure (7). Glorify your Providence and pray importunately, raising both of your hands (8). Providence of East and West; there is no other God but Allah; make Him alone your architect (9). Be patient on what they say, (about you) leave them (hypocrites and infidels) aside amiably (10). Leave unto Me to avenge the falsifier (of your successor) drowned in Divine Bounties (of property and power) giving them chance for a little while (11). Verily have We, with Us, heavy chains and burning Hell) (12). And choky food and intense punishment (13). The day the earth and mountains shall quake and shall the latter be sandy mounds (14). Verily have We sent you a Prophet; testifying against you, as We sent a Prophet to Pharoah (15). As Pharoah disobeyed the Prophet, We seized him in great calamity (16). How will you save yourself on that day, when childrer will turn aged, if you disbelieve him (17). And sky will burst and His promise shall be fulfilled (18). This is an advice, he who desired to seek a way to his Providence may adopt it (19) Para I.

MORAL:— Clear.

MUDASSIR

Verily does your Providence know your associates (in prayers) at times are busy during two-third of the night and sometimes during half the night, and sometimes one-third of the night with you, and God has (a true) demarcation between night and day (when you have no means to judge — clocks being not available then) and knows you will not be judging it exactly. So He alleviated, out of His Mercy, the duration of prayers, (by superseding previous command) so read out Quran, whatever you can, He knows, shortly some with you shall get sick, and others shall travel to seek livelihood and others shall participate in crusade, so read, out of it, what you can and say prayers steadily and pay tithe and advance loan (besides tithe) in name of God, and whatever virtue shall you put forth to win Divine Will, on your behalf, you shall find it before God, better and multiplied; pray forgiveness unto God; Verily God is Forgiving and Merciful (20) Para II.

MORAL:—

(1) Life is a journey, not a home; a road, not a city of habitation; and the enjoyment of blessings, we have, are but little inns, on the road side of life, where we may be refreshed for a moment; that we may, with new strength press on to the end.

(2) Life is the soul's nursery; it is a training place, for destiny of Eternity a sacred life of burden, ye bear; look on it; bear it solemnly; fail not for sorrow; falter not for sin, but onward, upward, till the goal, ye win.

—:O:—

SURAH MUDASSIR (The Mantled) LXXIV.

I begin in name of Allah The Merciful
The Compassionate.

O ye mantled (Prophet) (1). Stand up and warn
(2). Glorify your Providence (3). (This call Prophet first heard in Cave Hirrah, when he saw the angel

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between heaven and earth; I hastened home to Khadija and asked her to give me a mantle, when I heard Gabriel repeating these Couplets). Purify your clothes (3). (Clean your passion of sins by driving out love of world — i.e. advise your sect — as prophet, as a Divine Light is infallible through and through). Wash off filth (5). (Note abusive manner of enemies can be politely retorted: as filth requires pure water to remove it). Do not do virtue, to regain it multiplied (do not deem more virtue done to win Divine Will) (6). Undergo pains patiently to win Divine Will (7). So when siren shall sound (8). That day shall be hard (9) on infidels, shall it be hard and not smooth (10). Leave him to Me (Valid Ibne Muger — whom I created) (11). And, on him, did I endow considerable property (12). And sons to be ever present before him (13). And much comfort contributed to his wants (to be grateful to Me) (14). Still is he avaricious for its increase (15). Never (shall it be so) He is inimical to Our signs (16). Shortly shall I take him to the lofty ground (refers to Shaikh II as per Kumi and lofty grand is in hell, on which is a plain called Saker, wherein is a well Sahab, an awful place, even for inmates of hell) (17). Verily, he meditated and concluded (18). Be he damned, how he concluded (19). May he again be damned, as to how he concluded (20). Then he frowned and irritated (22). And turned back and was imperious (23). And he said, this is nothing but magic (of old) (24). It is nothing (of revelation) but a word of man (25). Shortly, shall I throw him in 'Sakar' (26). What do you understand by Sakar? (27). It neither leaves any residue nor leaves any that enters it (28). Darkens man in burning (29). And on which, are nineteen angels (30). (The sentence Bismillah — carries 19 words: he who is used to repeating it, shall escape Hell, if he is cast into it, he repeats at the time). We have not made guards of hell any but angels; and We have fixed the number merely to test infidels, and those who have been

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endowed upon, the text, may rest assured, and intensify the faith of those, who have acquired faith and those who have been endowed upon text and the faithful may not doubt and those, whose hearts are diseased and infidels may question the object (in selecting) this number (19); thus does God leave misguided them, whom He likes and guides, whom He chooses; and none but He knows strength of His army; and this (i.e. belief in Divine Lights as the only guides) is merely a piece of advice to man 3(1). Certainly not, by the moon, (they would be able to avert the punishment) (32). And, by the night, when it recedes (33). And by the day when it breaks (34). Verily is "Sakar" one of the great stages of hell (35). To warn public (36) for which, he, who may desire, may come forward (in Divine obedience) or he (who may desire otherwise) may procrastinate (37). Every man, for his deeds has been pawned (to deliver it from Divine punishment for his sins) (38). Except those, (Divine Lights and their followers (39). Shall inquire from their abode in paradise) (about inmates of hell) (40). From the fatalists (41). What was it, that cast them into hell Sakar (42). They shall say "we were not attached to Divine Lights (43). And we were not paying "Khums" religious tithe due to Divine Lights (44). And we were mixed with those defying truth (45). We were among falsifiers of reckoning day (46). Until we died with this (false belief) (47). Thus intercession of none (even if all) be of any avail to them (48). What's up with them! they are turning back upon Divine Lights (and those who direct them to these Divine Lights) (49). As though, they are wild asses (50). Which scare the lion (51). Rather, every one among them, desires a text to be revealed to them (rather wishes his sin and recompense be declared to him immediately thus disgracing him) (52). This shan't be so; rather they are not afraid of Eternity (53). Rather, verily the Quran is a piece of advice (54). He who desires may listen to it (55). And they would not take to it un-

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less forced by God. (This is not the Divine intention; object of test would fail): He desires to be awed and prayed for forgiveness (56). (As He maintains, He shall never cast him, in hell who admits His Unique Sovereignty as declared by His Divine Lights).

MORAL:— Bodily notes will suffice.

—:O:—

SURAH KIYAMA (Day of Enlivening) LXXV.

I begin in name of Allah The Merciful
The Compassionate.

I swear by the day of Enlivening (1). And by the censuring soul (that the Judgment Day is bound to follow) (2). Does man entertain We shall not assemble his bones (reduced to powder in course of time after death)? (3). Rather, We are potent to restore it its original (skeleton) (4). Rather, infidel thinks of continuing evil ahead (without compensating it) (5). He asks, when is the Day of Judgment to occur (6). When eye shall be dazzled (7). And the moon eclipsed (8). And the sun and the moon be brought together (9). When he will say, where is the escaping ground (10). No — there is no refuge (11). The only place to flee today is to your Providence (12). When he will be informed, what he has sent ahead and what he has left behind (13). Rather, he is sharp at estimating his own acts (14). Although, he may put forth excuses (in defence thereof) (15). Do not hasten in moving your tongue (to utter) as it (Quran) is revealed (lest you may omit a part of it) (16). It is Our duty to collect and enable you to read it out (17). When We have you read it out, you go on reading it (18). Then to expound it, is Our duty (19). Your pleading is inadmissible! rather, you have been attached to the world (20). And have forsaken Future State (21). On that day, some faces shall be shining (22). Awaiting their Divine Bounties (to be admitted into paradise, after having bathed in

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cisterns outside and taken out of it) (23). Some faces shall be sad (24). Being severe of calamities breaking their waists befalling them (25). Not only this much, when parting soul shall reach collar bone (26). And will they say, "is there anyone, to avert the death calamity"? (27). And the dying person will realise, the parting moment is come (28). Leg ankles will be mounted one over the other (29). That is the period to face your Providence (30) Para I.

This is the most difficult period being first of Eternity and last of the world. When laid in grave, four angels will appear standing (1) in front, (2) right, (3) left, (4) at foot: (1) will say:—Worldly period is passed, (2) will say, Property has disappointed and its evil effects have remained; (3) will say, Avocations have left and issues remain behind; (4) Happy is the soul, who earned honestly and engaged self in Divine Proximity.

Neither did he verify the Prophet nor did he say prayers (31). But he falsified him and turned his back upon him (32). Then he went to his people strutting (for having falsified the Prophet) (33). You be cursed (34). And be you cursed again (35). What! does man think, he will be left scot-free (36). Was he not a drop of sperm, injected (into vagina) (37). Then he was turned into a clot of flesh and reproduced into a regular body (38). Whencefrom reproduction were created male and female (39). What! is He, who so creates; not Omnipotent to enliven the dead? (40) Para II.

MORAL:— Verily Glorious is Thy Nature.

—:O:—

SURAH ABRAR (The Righteous) LXXVI.

I begin in name of Allah The Merciful
The Compassionate.

Has there been an age for man, when he was nothing worth mentionable (although in Divine De-

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sign — but not in existence) (1). Verily did We create man from a mixed sperm (i.e. reproduction from mixed sperm — and by granting body and life unto him); so as to test him, We made capable of hearing, seeing and contemplating (by endowment of organs and faculties) (2). Verily de We guide him on right path (through reason and Divine Lights): he may be grateful to Us (by following Divine Lights adopting their cult) or be ungrateful, (by having his own way and following the passionate leaders) (3). Verily have We prepared for infidels chains and locks and hell (4). Verily the righteous (Divine Lights and their true followers) of Abraham's grade, shall drink of, from cups tasting of camphor (5). From a canal (issuing from Prophet's residence in Paradise and passing through those of the faithful) and tasted by devotees of God (6). They fulfil the vow they make and stand in awe of the day, dread whereof shall spread on all sides (7). And in winning Divine Will, feed the orphans, the pauper and captive (8). (This refers to the event, when Hassan and Hussain had fallen ill, and Prophet suggested to make a vow to observe 3 fasts on recovery; which they did all the members including Ali, Fatima, Hassan and Hussain and Fiza; when during breakfast came successfully an angel in habit of a pauper, orphan and captive; and they all 5 gave their share of food, breaking fast with water. When Prophet came the following day, saw meagre state of his grandsons and prayed to give Fatima what He gave Mary in chancel. When in recognition of their sincere devotion, they received Divine Gift of meals from Heaven). We only feed for Divine Will without expecting from you, reward or acknowledgement (9). Verily, do We fear. Our Providence of the day, when the faces of infidels shall be ruined and ematiated (10). So God saved them from the dread of the day and refresh their faces and heart with glee (11). This is an authorised Divine guarantee of Divine Lights, as leading the day of Judgment). As a reward for their

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patience (which has been duly appreciated by God) in lieu of which, shall they have paradise and silk suits (12). Reclining against pillows, wherein shall they not feel the heat or intense cold (13). And close to them shall be gardens, shades and branches of fruits shall be at their command (14). And circum-ambulated them silver and glass tumblers (15). And silver cups shall be transparent like glass of duly measured capacity (16). And inmates of paradise shall be fed in those cups which shall taste of dry ginger (17). Coming from fountains known as Salsabil (18). Circumambulate them children ever, whom if you view, you shall deem as spread out pearls (19). And when you look up at them, infinite bounties and boundless kingdom shall you notice (20). (Because God's messenger to them, will have to wait a long time, before he can meet them). They will be dressed with fine and coarse green silk and will have round their necks silver ornaments and will be offered to drink pure, to purify their inside heart of diseases like jealousy etc. (before admission to paradise) by their Providence (21). Verily, this is your reward for your deeds, that have been appreciated (22) Para I.

MORAL:— Bodily notes will suffice.

Verily, have We revealed unto you Quran gradually (laying stress on Divine Lights as needed from time to time) (23). So you better wait (for your assistance against your enemies) till commands of your Providence, and do not follow the sinner and the ungrateful among them (24). Glorify your Providence morning and noon (prayers) (25). And during night (after sunset and night) pray unto Him and during midnight in prayers glorify Him long (26). Verily these (worldly) people are attached to the world and forsake behind them, requisites of the mighty day (27). We have created them (worldly people) and strengthened them (in power and pelf): and whenever We shall choose shall replace them likewise (28). Verily this (following Divine Lights)

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is an advice; he, who may choose, may adopt it to attain Divine Proximity (29). And O ye Divine Lights, you do not choose anything but what God chooses; verily (God does not choose) but what His Knowledge and Wisdom needs (30). (This is restricted to Divine Lights and does not pertain to all creation as the very object of creation will fail, as, if sinners were also to sin, as God willed, then punishing by condemning to hell, will have no meaning, on the part of God The Just and The Wise—rather His just and wise acts are only followed by His Divine Lights; and for the disobedient (to Diivine Lights) is ready intense punishment (31) Para II.

MORAL:—

Cf. Jesus' statement in (St. John 17/6-8) I have manifested Thy Name unto which Thou givest me out of the world—etc. (re: Couplet 32 particularly).

—:O:—

SURAH MURSELAT (Spiritual Messengers) LXVII.

I begin in name of Allah The Merciful
The Compassionate.

I swear by sings that followed one after another (1). I swear by graves (2). I swear by revival of the dead (3). By Divine Lights (separating the faithful from infidel) (4). I swear by angels (5). Whatever I state is an argument against you and a warning too (6). Whatever you have been promised shall (definitely) come to pass (7). When heavenly bodies will be effaced (8). And skies will burst open (9). And mountains rooted out (10). And (various) prophets assembled (to testify) (11). For what day, were the prophets askeo to wait? (12). For the Day of Judgment (13). What do you understand by Judgment Day? (14). Hell is for the falsifiers of Divine Lights (15). Did We not destroy the preceding generations? (16). Then those who followed them (17). Similarly do We treat the culprits (falsifying Divine

MURSELAT

Lights) (18). Hell is for falsifiers of Divine Lights (19). Did We not create them of impure liquid (20). (Where is the ground for them to claim to be infallible)? Then We retained it in a fixed place (21). For a fixed time (22). Then We decided and We are best at deciding (23). Hell is for falsifiers of Divine Lights (24). Did We not make Earth for their residence (25). Surface for the living beings and (underneath for the dead (26). And fixed therein huge tall mountains and gave you sweet water to drink (27). Hell is for falsifiers of Divine Lights (28). March "on to triple shaded, top and 2 sides" (of hellish clouds) (for accounting) (30). Which will neither offer cool shade, nor save you from flame of fire (31). Rather shooting fiery castles (32). As though they are yellow camels (33). Hell is for the falsifier of Divine Lights (34). This is the very day, distraction whereof will not let them speak (35). Neither will permission be available to plead an excuse i.e. being paralysed due to sins to offering excuse (36). Hell is for the falsifier of Divine Lights (37). This is Judgment Day. We have assembled you and your predecessors (38). If you can plot, do so against Me (39). Hell is for the falsifiers of Divine Lights (40)

Para I.

MORAL:—

Please do not forget insistent orders of Divine Lights are: "prayers". It is alleged modern man was not opposed to religion but was indifferent to it. He did not deny Existence of God, but did not want to bather about Him due to self will. With the aid of science and technology, modern man thought, he could make the world a happy place (what about Future State? — when shall be decisive victory) (see Para 2 of Moral at the end). Although it is agreed practically, on all hands, fundamental unity of all religions, and supreme ideal of life was the realisation of God, yet they are ignorant, that various cults then propagated, have now been tampered with; and as subsequent Divine Lights came, pointed out these

MURSELAT

deviations, from original Divine Intentions. Last faith, which is not any more going to be replaced, and is universally applicable only, is valid, till the Dooms day, appeal, through Divine Lights, to the living public, setting aside their passion and projecting aggression passionately, (as none is authorised by God to put forth any directive appeal to the public to adhere to old mutilated cult except the Divine Lights, on the basis of Final Faith, they are now propagating.)

Verily shall the pious be amidst shades and streams (41). And fruits of their choice (42). Eat and drink merrily for what you have earned (43). Verily, do We pay thus the righteous (44). Hell is for falsifiers of Divine Lights (who shall testify, on the day, when testification will be required) (45). So eat and enjoy little; verily ye culprits (are doomed) (46). Hell is for falsifiers of Divine Lights (47). When they were asked to bend their views (in following Divine Lights) they refused (48). (So) Hell is for falsifiers of Divine Lights (49). Which else, after this, are they going to put faith into? (50).

MORAL:—

(1) The weakest spot in every man is where he thinks himself to be wisest. In the same degree, that we over-rate ourselves, we shall under-rate others; for injustice allowed at home, is not likely to be created abroad. Beware, of no man more than yourself; we carry our worst enemy with us. Hence, try to walk in Divine Light and thou shall see thy path, though thorny, bright.

(2) If there be ground for you to tread in your own righteousness, all that God did to prepare the way is in vain.

(3) Self will is the source and spring of all that envy, malice, bitterness of spirit, mal-contentedness and impatience, and of all those dark passions, those inordinate desires and lusts that reign in the hearts and lives of wicked men.

CHAPTER 30

SURAH NABA (Sign) LXXVIII.

I begin in name of Allah The Merciful
The Compassionate.

Re: what they are questioning you? (1). Re: the Mightiest Sign (of Divinity (2). Regarding which, there is a division of opinion among them (3). No (be not in a worry) shall they shortly realise (4). Certainly, shall they come to know (5). What! did We not make earth a cradle for them? (in which they are rotating and revolving) (6). And (fixed) pegs in mountains (on earth so as not to lose balance) (7). And did We not create you in pair (male and female) (8). And did We not endow sleep on you (to overcome fatigue?) (9). Did We not endow night (for intercourse) to clothe you in? (10). And day for earning livelihood? (11). And raised seven mighty Heavens over you (12). And fixed (for you) an incandescent luminary (13). (Source of energy of heat and light for man on earth with this medium soil vegetates, clouds form, winds drive boats on sea and propel air ships, seasons are formed and countless source of provision to creation is contributed and with advance of science, many devices devised to human comfort). And We poured down from clouds continuous rain (14). With which to grow cereal and fodder (15). And gardens full of trees (variegated) (16). Verily Day of Judgment is a fixed period (unknown to all except God) (17). The day the siren shall be sounded, you (hypocrites) shall come in (ten) groups (18). viz. (1) slanderers, as monkey faced, (2) illicit earners as swines, (3) interest-takers having heel over head, (4) tyrants as blinded, (5) self-willed as deaf and dumb, (6) those acting against their claims shall bite their tongues, (7) those tormenting their neighbours shall have their hands and legs cut off, (8) talebearers hung on fiery scaffold. (9) gluttons in sinking smell worse than that of dead bodies, (10) the vain glorious shall wear tarpaulin. And Heavens will burst open with gates therein (19). And mountains set in motion to present an optical illusion (20).

NABA (TIDINGS)

And verily shall hell be an ambuscade (21). A stay to weigh the sinners' deeds (22). Wherein shall they be for eight) periods (each of 80 years) (23). Wherein (due to heat) shall they not afford to have any cold to offer comfort or drink (24). Except hot liquid and flowing puss (25). Which shall be a meet reward for (their) deeds (26). Verily, they did not dream of having to render account (27). And they were false in their allegation to falsify Our Couplets (28). And We, by having recorded, estimated all their deeds (29). Upon which, shall We not enhance anything except punishment (in their favour) (30) Para I.

MORAL:— Enough is in body. Mightiest Sign is Ali.

Verily for the virtuous is success (31). Gardens and grapes (32). And virgins to match them (33). And overflowing cups (34). And in the paradise shall they not hear any nonsense or lie (35). And this, from your Providence, is a multiple gift (as per sincerity) as your reward (36). From Providence of Heavens and Earth and in between. The Mercy, Whom, they shall dare not address (37). The day the Holy Soul and the angels stand arrayed; they shall not speak but those (Divine Lights) shall speak well under sanction of The Merciful, (after glorifying God The Almighty shall seek intercession for their followers, which shall be granted) (38). This Day is certain; they who want Divine Proximity may apply for it (39). Verily have We warned you of the dread of approaching Dreadful Day; the day, man shall see, what he has sent a head and the infidel shall say "Woe I had followed Divine Lights (40).

MORAL:— Self-sufficient.

SURAH 'NAZEATH' (Those "Death Angels" who drag forth human souls, harshly or leniently) LXXIX.

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

By angels, who force out souls of infidels (by showing their final destination) (1). By angels, who mildly draw out souls of the faithful (by showing happy home of paradise) (2). By angels, who swim in the air, carrying Divine message (3). By angels, who carry souls of the faithful (quickly to paradise) (4). By those chief angels (Gabriel, Michael, Israaphel and who administer Divine Commands (5). The day of first Resurrection (when Amir-ul-Moamenin-Ali will appear) (7). When hearts, on the day, will be shaken (8). Eyes will be frightened (9). The infidels, say in surprise, are we, from graves to be revived? (10). Can we be enlivened, even, when we have been reduced to bones? (11). They said (if so) that affair must needs cause us to suffer (heavily) (12). Only shall the second Trumpet be a blow (13). When shall they find themselves on (level) barren plane (14). Has the history of Moses come to your (knowledge)? (15). When he was called upon from the holy Mount Sinai, by his Providence? (16). To go to Pharoah, who had transgressed (17). And say, to purify you (from association) shall I show the way? (18). And lead you to Divine Way, whereby, you entertain Divine Awe (19). He showed him (Pharoah) mighty miracle (of the rod turning into a serpent (20). When he (Pharoah) falsified it by libelling it (as magic) and thus committed himself (into a crime) (21). Then he attempted to face (Moses) (22). He assembled (magicians) and challenged (Moses) (23). And claimed "I am your Glorious God" (24). Whereupon God seized him severely (for punishment) in world and Eternity (25). Verily, in this, is a warning for the God fearing (26) Para I.

MORAL:—

God has sworn, on inevitability of Reckoning Day, by various attributes of angels "Death and Administrative", against disbelief of infidels, who hum-

NAZEATH

bug) the threat of exemplifying to Pharoah, whose transgression had led him to extreme association leading to worldly and eternal destruction.

Which is mightier of the two, your creation or that of Heavens We have created? (27). We raised their loftiness and made it in order (befitting) (28). And covered its night and exposed its light (as a result of rotation, the light alternates with the day) (29). And thereafter, We spread the earth (30). From it gushed out (springs of) water and thereon rose pasture (31). And fixed on it, heavy mountains (32). For your temporary living and that of your animals (33). And when the calamity of the Dreadful Day shall come (34). And hell will be exposed to every looking view (36). So, he who has transgressed (37). And preferred World (to Eternity) (38). Verily, shall hell, be his abode (39). And he who feared to face his Providence and controlled self from being slave to passion (40). Verily, Heaven shall be his abode (41). They ask you, when day of judgment shall be established (42). What have you to do by (certainty of questioning to) pointing it out (43). Whereas, it (its knowledge) is restricted to your Providence (who wisely has kept it in mystery) (44). You are only a warner to those, who entertain (Divine Awe) (45). On seeing which, will they realise; they hardly spent a part of night or day (in the world) (46)) Para II,

MORAL:—

If you would learn self-mastery, begin by yielding yourself to Divinity. He, who reigns within himself and rules his powers, desires and fears is more than a king. The man, whom Heaven appoints to govern others, should himself first learn to bend his passions to the sway of reason. Divine Lights were born long before creation of the world and had been trained to glorify Divinity, before being sent from Heaven to guide and govern at large. This has to be realised and firmly believed, before cherishing love for them, which will force you to follow them.

SURAH ABASA ("He Frowned") LXXX.

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

He (Usman Bin Uffan) made a wry face and turned away (1). When the blind (Abdulla Ibne Maktum) was given preference to him, by the prophet (Prophet has been certified by God to bear noblest character and such a behaviour cannot be imputed to him, to a faithful, although, he has been misconstrued by those, who do not believe in Divine Lights (being Divine Taught) and liken them with the common folk). What do you know, he would be purified in company of the prophet (3). Or be benefited by Prophet's advice, by adopting it (4). Whereas to him, who is rich, (5). You direct your attention (6). And it is not for you, to purificate him (7). And to him, who comes with (sincere) intention to you (to pick up Divine Knowledge) (8). And who also entertains Divine Awe (9). You are indifferent (10). Fact is, this (Quran) is an advice (11). He, who chooses may adopt it (12). From the Glorious Records (13). Highly appreciated and guarded (from unclean hands of fiends) (14). Acted on by its guardians (15). The infalliable (recorders) thereof (16). Be he cursed; what led him to disbelieve it? (17). What a (filthy) source is he created from? (18). From sperm; was he created; and was granted various senses (19). And eased his passage to emerge (under normal delivery: then through intuition and guidance acquainted with right and wrong) (20). Then (with completion) given death and burial (21). Then shall he be raised (alive) when He wills (22). Verily, did man not comply with Divine commands (23). Let him look at his food (with mental eye) he will realise Providence provides physical provision from rain above. Similarly has He provided mental provision by Divine Lights from above; those who look up for guidance from earth-born therefore suffer, being pathogenic) (24). We dripped (from Heavens) (25). Then burst forth earth (to receive it) (26). And raise pasture therefrom (27). The

ABASA

grape and fodder (28). The olive and the date (29). Fruitful gardens (30). Fruits and Fodder (31). Temporary food for you and your animals (32). And when the rupturing siren shall blow (reckoning day shall come) (33). Shall fly a brother from a brother (as Abel from Cain) (34). Man from mother as (Moses) and from father (as Abraham) (35). Man from wife (as Lot) and from son (as Noah) (36). Everyone, among them, shall be individually involved, rendering him unconscious of others (37). Some faces, on that day, shall be shining (38). Smiling and cheerful (being exempted from hell and admitted to paradise) (39). Others, on that day, dust laden (40). (Sullen and downcast) being darkened (on seeing hell) (41). These will be infidels and transgressors (42) Para II.

MORAL IN POETRY:—

When first of siren, Israphel shall sound
 Know thou then, advent of reckoning round
 Shall leave none alone, on earth, of being
 Shall then savour of death pain living being
 Quake shall earth, so severely then
 Rifting mounts to powder and piling in dune
 Bereft of light, shall sun, moon and stars drop down
 Heavens burst asunder in numbers about round
 This be the effect of first of siren O, friend!
 Intensity whereof shall mounts face in vain
 Whereafter, shall siren sound, once again
 After death, from clay, shall make man, once again
 Emerging from grave, shall run in haste
 To judgment plane, of faithful, worst and best
 Naked shall be they and without any shade
 Sun's darting heat, shall set heart out of rest
 That day is sad and gloomy in the extreme.
 Pain and anguish be all over, what, I mean
 Regardless of others, shall each be due to fright
 None to rescue any under such a sight
 Brother shall fly from brother and son from father
 And husband from wife and son from mother
 Each be unaware of his nearest neighbour

TAKWIR

Each wrapped in anger and pain all over
 I shudder, when I think of that gloomy day
 Who knows how shall pass that dreadful day
 Prithee God, for sake of Prophet and unfailing family
 Include my name among those attached to Ali.

—: 0 :—

SURAH TAKWIR (The Overthrowing) LXXXI.

I begin in name of Allah The Merciful
 The Compassionate.

When the sun will be deprived of light (1). And when the stars will be obscured (2). And when the mounts will be moved (3). And when the camels rendered unserviceable (for want of a man) (4). And when beasts will be assembled (5). And seas set on fire (6). And when men of like souls be congregated in pairs; sinners with devils and men of paradise with nymphs (7). And when affinity to Divine Light shall be questioned (8). On what ground, was it overthrown (9). And when records shall be laid open (10). And when heavens will burst (11). And when the hell, (under Divine Wrath) be furious (12). And when paradise proximated (to the pious) (13). Every soul shall realise what it has sent ahead (14). I swear by the sinking planet (12th Divine Light) (15). That is going to lose its luminosity (16). And the night, when it becomes darkest (17). And the day that is going to break through (18). Verily has this Quran been transmitted through mighty messenger (Gabriel, who lifted 4 towns of Lot up above and topsiturvied them (19). Who holds high dignity before Lord of Arsh (20). Compliant and reliable besides (21). And your comrade (Prophet) was not mad (when he nominated Ali a guide (22). Verily has he seen him (Gabriel) near heavenly horizon, in his actual guise (23). And the prophet is not to blame while divulging the mysterious (24). And this is not a word of the cursed devil (25). Where are you, then, roving about? (26). It is no-

INKITAR

thing but an advice to the (inmates of the) world (27). Whoever amongst you chooses may adhere to it (28). And you (D. Lights) will not desire anything but what the Providence of the worlds does desire (29) Para I.

MORAL:— Bodily notes will suffice.

—:O:—

SURAH INKITAR (Declaring) LXXXII.

I begin in name of Allah The Merciful

The Compassionate.

When heavens shall burst (1). And heavenly bodies be destroyed (2). And oceans run together (3). And graves shaken (to extricate the dead) (4). Shall then realise, every soul, what he has sent a head and what left behind (5). O ye man! what else beguiled you from attaining proximity to your Merciful Providence (but your ignorance)? (6). Who created you and in due proportion and adjustment of various organs (7). Granting you, whatever features He deemed fit (8). Verily, you rather falsified (Divine Lights authorised to account on) day of Judgment (9). Whereas are nominated over you guards (to record your acts) (10). The noted recorders (angels) (11). Who know, what you do (12). (The right handed recorder of virtues, when man intends, issues sweet smell, notes them, on presenting actions to God and likewise left-handed when man intends, issues bad smell, feels ashamed to present to God and records, after delaying 7 hours giving opportunity to do penance). Verily the virtuous shall be in highest grade of paradise (13). And certainly shall the transgressors go to Hell (14). Being convicted therein on reckoning day (15). Whence shall they not be extricated (16). What do you know what is reckoning day? (17). And say, what have you realised thereby (18). The day when none shall have any power over any, entire affairs being, on that day, under Divine Control (19) Para I.

MORAL:— Bodily notes enough.

SURAH TATFIF (Defrauding) LXXXIII.

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

Hellish pit is for defrauders (either by undermeasure, underweigh or undervalue whereby illegally profiting self) (1). Who, when purchasing demand full rights (2). And, when doling out during sale under measure or underweigh (3). What! are they not sure of their being raised alive? (4). For mighty day (of Reckoning) (5). The day, when man (perspiring ear deep) shall stand (to render account of his worldly deeds) before Providence of worlds (6). No! records of transgressors are, verily, in Sijjin (lowest part of earth — valley of Barhut in Hasarmut, where their souls assemble after death) (7). What do you understand by Sijjin? (8). It is a book of records (of deeds) (9). Lowest hell is for falsifiers (of Divine Lights, whose rights were overlooked by them) (10). Who falsified (their being held up and condemned) on Reckoning Day (11). And none else falsifies it, but a transgressing sinner (12). When Our Couplets were being read out to him, saying, these being stories of old (13). No — Rather — their hearts have been blackened by their deeds (hearts of a faithful carry a white spot, which, on commission of a sin gets a dark mark, vanishing with penance and getting darker, if he persists in committing sins — until it is entirely darkened, when virtues fail to appeal to him) (14). No — verily they have been rendered despondent, (by their own deeds) of Divine Mercy, on that day (15). Whereupon shall they be condemned to hell (16). When they will be addressed this is the person (Ali) whom, you had been (disowning) falsifying (17). Yes! verily, records of the virtuous are in highest heavens (18). And what do you understand by highest heavens (19). (Their) recorded deeds (20). Which are being verified by Divine Lights (21). Verily the virtuous shall be in highest paradise (22). Reclining on sofas and viewing (their treatment) (23). From their faces, effects of cheers due to bounties thereof shall you certify (24). They shall drink

INSHEKAK

of white wine (duly) sealed (25). Seal of musk, and which, every desirer shall wish (26). It being mixed with that of highest spring (for them) (27). Pure whereof shall taken by Divine Lights (28). Verily, the culprits used to ridicule the faithful (in the world) (29). Winking at them, while they passed by them (30). And when they returned to their family, they were exulting (31). And when they saw them (the faithful) they said, pointing out, they are misguided (32). (Although) they had not been deputed, as guards over them (the faithful) (33). And on reckoning day, shall the faithful (in retaliation) ridicule the infidels (when they shall be driven out of paradise, on seeing them running to it — its gates being open, as a test (34). On pillows, witnessing (treatment being meted out to them) (35). Can any other treatment be meted out to infidels for their deeds (36) Para I.

MORAL:—

Bodily notes are sufficient; it may be pointed out Divine Lights are created of purest heavenly earth and heart of the faithful being similarly thereof; that is why, hearts of the faithful are inclined to them; and vice versa, transgressors being created of lowest earth and hearts of their followers being similarly thereof.

Compare St. John 6/29: Said Jesus:

This is the work of God — that ye believe on Him; whom, He hath sent. And him, that cometh to me, I will, in no wise cast out. For, I came down from Heaven, not to do mine will, but will of Him, that sent me.

—:O:—

SURAH INSHEKAK (Sundering) LXXXIV.

I begin in name of Allah The Merciful
The Compassionate.

When shall heavens burst (1). And shall comply with commands of their Providence as they ought

BURUJ

to (2). And shall stretch earth (3). And throw up its contents and be empty (4). In compliance with commands of its Providence, as it ought to (5). O ye man! you, who are certainly striving so hard, to meet your Providence, shall certainly meet Him (6). So, he who is given his book of records in his right hand (7). Shall be overlooked of his shortcomings (8). And shall return to his (nymphs) family cheerfully (9). But, he who is given his book of rewards from behind his back (10). Shall shortly cry for death (11). And will be hurled into hell (12). As certainly he was returning home happy in the world without consideration of his deeds) (13). He was, evidently, not certain of reverting (to God) (14). Rather his Providence had been watchinig him (15). I swear by twilight (16). And by the night, that envelops (17). And by the moon, when she is full (18). You shall certainly follow home in the footsteps of your predecessors (19). What's up with them? They don't embrace faith (20). And when the (Glorious) Quran is being read, they do not kneel down (21). Rather, the infidels are falsifying (22). And God knows what they secret (in their hearts) (23). So, give them tidings of intense punishment (24). Except the faithful who acted righteously, for whom is boundless reward (25) Para I.

RELIGIOUS MORAL:—

To get your book of rewards, do self sacrifice in faith e.g. (1) Give him, who refuses you; (2) Reconcile with him, who discords with you; (3) Forgive him who tyrannises you.

—:O:—

SURAH BURUJ (Mansions or Heavens of Zodiac)

I begin in name of Allah The Merciful
The Compassionate.

By heavens of Zodiac (1). And by the promised day (of Reckoning) (2). And by Mohmad and Ali (3). (Founder and upholder of Islam). Be cursed

TAREK

those (involved) in the pit of fire (4). (A magian king had an intercourse, in a drunken state, with his sister; later desired to legalise the action and burnt those (faithful) who refused to admit) in the fuel fed fiery pit (5). When they were sitting close to it (6). And were witnessing, what had been happening with the faithful (being thrown thereunto). (7). And nothing disapproved them (the king and his courtiers) except their (faithfuls') having believed in God The Mighty, the Praiseworthy (8). The Lord of Heavens and earth and Who is a witness to all (9). Those, who tyrannised faithful men and women and did not do penance thereafter, shall have punishment of hell, and for them is fiery punishment (10). Verily the faithful, who act righteously shall have paradise, flow beneath which canals; and this is a mighty achievement (11). Verily, seizure of your Providence is intense (12). Certainly does He start (creation) and does He revert it (unto (self) (13). And verily is He (mighty) Forgiver and Loving (14). Lord of Glorious Arsh (15). Does what He wills (16). Has the news of forces come to you? (17). Of Pharaoh and Samud (18). Rather the infidels are after falsifying it (19). And (whereas) God is circumspective of them (20). Rather, it is Glorious Quran (20). An extract from the preserved Tablet (21) Para I.

MORAL:— Clear. As usual, God has selected that zone of heavens, containing the paths of the sun, moon and 5 planets then known, as Zodiac, to swear by.

—:0:—

SURAH TAREK LXXXVI.

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

I swear by the heavens (that are high) and the planet (Saturn) (appearing in the night, evidencing its existence, as morning, though secluded. Allegori-

AALA

cally it refers to Divine Light Ali and other Divine Lights) (1). What do you understand by the night planet (2). It is a piercing planet (3). There is not a single devil, but has guarding angels over it (160 of them, guarding against calamities and evil spirits) (4). Let man ponder over, how he has been created (5). He has been created from ejecting liquid (6). Emerging through back bone (of man) and chest bone (of woman) (7). Verily is God Omnipotent to revert (re: enliven) him (8). On the day, when the secrets will be tested (re: obligatory functions) (9). When shall man have no power (to thwart) nor an assistant (to intercede) (10). I swear by the revolving heavens (11). And by the eruptive earth (12). Verily the text is a distinctive word (of God, differentiating truth from otherwise) (13). And it is not a joke (14). Verily are they cabaling (to kill the prophet) (15). And I shall pay them likewise (for their intrigue) (16). Leave infidels off for the time being, set them at liberty; (till they are killed in the battle of Badar and later condemned to hell, on reckoning day) (17) Para I.

—————:O:—————

SURAH AALA (Most High) LXXXVII.

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

Glorify your Providence, Who is Most High (1). Who created everything, in due proportions (2). Who fixed its destiny, endowing instinctive guidance (3). Who converted into pasturage the outer surface (of the soil) (4). Then rendered it dark, by completely drying it (5). Shortly, shall We read out to you, when you will not forget (6). Except what God wills. Verily, does He know the open and the hidden (7). And We shall make it, within easy reach of you (8). Advise, where it benefits (9). Verily, the God-fearing will take advice (10). And will avoid the most unfortunate (11). Who will go deep

GHASHIA

down into hell (12). Wherein shall he have neither life nor death (13). Verily, did he attain salvation, who purified (his soul) (14) (of Association, character, of hypocrisy). And glorified name of his Providence and pray mercy on Prophet and Divine Lights (15). Rather you prefer world to Eternity (16). Although Eternity is superior thereto and lasting for ever (17). Verily are these (facts) noted in previous revelations (104 of which 50 given to Shis, 30 to Idris, 20 to Abraham; (1) Thorah, (2) Zubar, (3) Bible, (4) The Glorious Quran (18). (That is) recorded Revelations of Abraham and Moses (19) Para I.

MORAL:—

Man should devote an hour to contemplation in Divine Design, an hour in soliloquy an hour in taking account from self, an hour for doing justice to self so as not to be disgusted of life: keep them self-abreast of times; holding one's piece; in search of lawful earning, amassing Eternal Wealth.

Note glee vanishes with thought of death; laughter disappears with thought of hell; with knowledge of worldly revolution, faith in world subsides; With knowledge of Divine Decree grief disappears; with remembrance of reckoning day, negligence to righteousness is avoided. In short, avoid pursuit of being slave to passion and do what pleases Divinity.

—:O:—

SURAH GHASHIA (Overwhelming) LXXXVIII.

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

Has the news overwhelming of (12th Divine Light) in retaliation come to you? (1). When some faces will be sad (2). Being tired of having undergone adversities (3). Shall enter into flaming fire (4). And they shall be given boiling liquid of hot spring to drink (5). (These will be Muslims, who despite having said prayers and observed fast, but due to enmity of Divine Lights, their acts will be wasted, shall

FAJR

suffer in hell). Their food shall be nothing but thorny bitter, and ill-smelling (6). Which shall neither fatten them nor shall render them independent of hunger (7). Some faces, on that day, shall be cheerful (8). Due to appreciation of their deeds (9). In exalted paradises (10). Wherein shall they not hear anything nonsensical (11). Wherein shall be flowing streams (12). Wherein shall be elevated bedstead (13). And selected cups (14). And arrayed pillows (15). An (unparallel) scattered thrones (16). Don't you look at the camel, how it has been created (17). (tall to lift heavy load sit and rise, ship of desert, controlled by a boy, self-supporting on thorns and without water for few days). And at skies, how high they have been raised (18). And at mountains, how they have been fixed (19). And how earth has been spread (20). Go on admonishing, as you are merely an admonitor (21). You are not a guard over them (22). (So parents, after continual admonishing sons and daughters need not regret, if any is deviated). Except one who turns away and becomes an apostate (23). Whom shall God punish intensely (24). For, verily is their reversion unto Us (Divine Lights on behalf of God and Almighty) (25). And to Us is their rendering of accounts (of their deeds) (26) Para I.

MORAL:—

Just as a camel, on earth, is subservient to man, on simple signs. So shall be bounties in paradise be available, at simple desire.

—:O:—

SURAH FAJR (The Dawn) LXXXIX.

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

I swear by morning (1). And ten nights (of Zilhaj) (2). And by Hasanain and Ali (3). And by Friday night when it is terminating (4). Verily, are these oaths, for the intelligent (enough to convince him of

FAJR

certainty of Day of reckoning) (5). Did you not notice how your Providence treated Aad (6). Who were to inhabit Eram of pillars (of two brother kings Shadid and Shadad, conquerors of the world, latter, after former's death, built in Forest of Aden, a model of paradise to live in and when ready, started for it, and when the journey remained a day's distance was destroyed, under Divine Commands) (7). A town, like of which, no one else had built (8). And Samud who by cutting rocks had built forts in forest (9). And Pharoah of pegs (10). Who had created rebellion under transgression (11). And greatly intensified disaffection (12). So your Providence lashed them too with might (13). Verily, your Providence shall stand on a bridge of rights (over hell) whence no transgressor having swallowed rights of others shall escape from falling into; there will be three such bridge spans of (1) Trust and reconciliation, (2) prayers, (3) rights: failures to fulfil shall go into hell) (14). So when man is tried, by his Providence in wealth, he says he has been appreciated, saying, my Providence has honoured me (15). And when he is adversely tried, by contracting his provision, he says, my Providence has disgraced me (16). This is not so at all: rather you do not respect orphans, (when wealthy) (17). Nor are you inclined to feed paupers (18). And devour inheritance by mixing legal with illegal (19). And are greatly greedy to amass wealth (20). Not this much, when earth shall be shattered to powder (21). And domination of your Providence with an array of angels) man shall realise (truth of reckoning day) but of what use; is the advice, so late as that? (23). When, under repentance, shall he utter — Would I had sent a head to live (for the day) (24). None, shall punish so severely as God on the day (25). And none shall dispute, on that day, so cleverly as God (26). O ye contented faithful (be not afraid of partition of your soul — lo here are Divine Lights to welcome you) (27). Revert unto your Providence with pleasure on either side (28). Enter into His presence, as His

true creature (29). And get into paradise (30) Para I.
MORAL:— Bodily notes will suffice.

—:O:—

SURAH BALAD (The City of Mecca) LXXXX.

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

Verily, I swear by this City (of Mecca) (1). (And why should not I swear) when you are resident thereof (Importance of an oath is due to Prophet, whom the Koraish drew out of Mecca and not due to the town) (2). And I swear by Ali (born therein) and his progeny (Divine Lights) (3). Verily is man created for Labour (which is his destiny) (4). Does he think there is none to control him (5). He says (Umr-Ibne-Abde-Wad — who refused to embrace faith, as he had wasted lot of wealth, in disuading people from embracing Islam, and therefore, he was slain in the battle of Trench by Ali). I have wasted lot of wealth (6). Does he think, nobody saw him (7). Did We not endow on him two eyes (8). And a tongue and two lips (9). And pointed him out two paths leading to (good paradise by righteous acts and evil to Hell by following passion) (10). In spite of which, he did not cross table land of gratitude (to qualify him for admission to paradise) (11). And what is that table land (12). Emancipation of a slave (13). Or (in the alternate feeding, during (personal) want (14). The related orphan (15). Or the helpless and homeless beggar (16). And then be of the faithful, advising others on patience and practising kindness (17). Those are (the attributes of the) followers of Ali (Shia) (18). And who denied of Our nominated leadership (i.e. of Divine Lights) are non-Shiahs (19). Who shall be hellward encased in firebox (20) Para I.

From Couplet (2) it follows Karbala, where is mausoleum of Hussain (dearest to God) and soil whereof has a purificating effect on sinful Shiahs is

SHAMS

supreme.

MORAL:— Clear. Note table land above is affectionate attachment to Divine Lights proved by following them.

—:O:—

SURAH SHAMS ("The Sun") LXXXXI.

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

I swear by the sun (Mohmad) and its illumination (guidance) (1). And I swear by the moon (Ali), when he succeeds (2). I swear by the day, which is lit up (by the sun) (3). I swear by the night (by tyrannical leader) when it hides (the Divine Light diffusing guidance) (1). And I swear by heavens and their architect (5). And I swear by earth and its spreader (6). And I swear by the spirit, who created it pure (7). Verily did I declare (unto man) ill and piety, to which it (spirit) is subject (under human rule) (i.e. rule your passions, else they shall rule you) (8). Verily did he attain salvation, (who ruled his passion and) kept thereby pure his spirit (9). And verily was he unsuccessful who was ruled by his passion, e.g. immediate succession of the prophet by breaching fealty to Ali) (10). Tribe of Samud falsified its prophet Saleh, under transgression (11). When the cursed ring leader rose among them (1) (to perpetuate the crime). When Divine Prophet Saleh warned them (Kidar Ibne Salif, prototype and his companions whom followed Ibne (Mul-gim in Islam) "this is a Divine camel and let her have her share of water" (13). They falsified him and cut out her udders, whereupon their Creator under wrath, sent them punishment, razing them to the ground level (14). What do they (Meccans) not even now fear God, Divine punishment (for their evil deeds to Divine Lights)? (15).

MORAL:— Clear.

SURATUL LAIL (The Night) LXXXXII.

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

I swear by the night (Khalifa II) when it overpowered (Divine Light Ali) (1). When the day (i.e. 12th Divine Light shall) lit up (rise up to avenge the culprits; as the address is to the Prophet re: his immaculate family, none else can appreciate real meanings, from allegorical Divine utterances) (2). And I swear by Ali and Fatima (be peace on them) (3). Verily your attempts are varying (some for present and others for Future State) (4). So to him who discharged (his duties to God and true faith in Future State) and adopted piety (5). And verified promises held out by Divine Lights (6). Shall We besit easily (to comply with Divine Commands) (7). Whereas him, who was greedy and indifferent (8). And who falsified (Divine promises held out by Divine Lights (9). Shall We implicate in difficulties (rendering discharge of duties difficult) (10). Whereby, after his death, his property will be of no avail to him (11). Verily, on Us, is the onus of guidance (12). And both the future and present states are Ours (13). So I warned you against flaming fire (14). Wherein shall enter none, but the unfortunate ring leaders) who falsified the Prophet re: Ali's nomination at Gader-i-Khum which was at Divine instance) and turned away (16). And shortly shall the virtuous be saved therefrom (17). Who spent his property in name of God and purified himself (18). And no obligation of any rests on Him, so that he may be rewarded on that account (19). But merely to win Divine Will of Lord The Almighty (21). Who may ultimately pay him, so much that he shall be pleased therewith.

—:O:—

SURAT-UZ-ZOHA (The Morning) LXXXXIII.

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

I swear by the early morning (1). And I swear, by the night, when it overcasts (the day for rest)

INSHARAH

(2). Your Providence did neither give you up (in his delay of revelation — in answer to questions raised by infidel Koraish, under instigation of Jewish scribes, re: (1) Seven Sleepers, (2) Alexander and (3) Soul) nor is he hostile to you (as per propaganda of the seditionists) (3). Future State is preferable to your having worldly exaltation (4). Shortly shall your Providence bestow on you (in response to your desire not to keep permanently in hell Shiahhs attached to Divine Lights) so that, you may be pleased with Him (5). Did they not find in you, an invaluable asset, when you went to them (to guide them). They were missing you (being not acquainted with your acquisitions when We declared you to them) (7). They found in you sympathiser, while imparting Divine knowledge (to such an extent, as rendered to you independent of public help (8). (In rendering thanksgiving). You Muslims! do not drive out an orphan (9). Don't drive out a beggar (10). And O Prophet! remind Divine Bounties in prayers, fasts, pilgrimage, leading to Divine Proximity to your followers (11) Para I.

MORAL:— Bodily notes are enough, although common translation widely differs.

—:O:—

SURATUL INSHARAH (Solace) LXXXXIV.

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

Did We not expand your chest (with help of Ali as your successor and conquest of Mecca) (1). And lightened your burden (of guidance amidst their disbelief) (2). Whereby you were feeling very heavy as though knocking your back (3). And raised your name for your sake (in prayers along with Mine) (4). With pains, verily are gains (5). And certainly every pain in the world carries many gains (in world and Eternity) (6). So when you have done your duty (of transmission of Divine Message) you appoint (Ali in your place) (7). And you be

THE FIG

busy in glorifying your Providence.

MORAL:— This Surah with the preceding Surah is considered as one.

—:O:—

SURAT-UT-TIN (The Fig) LXXXV.

I begin in name of Allah The Merciful
The Compassionate.

I swear by the fig (Hassan) and the olive (Hus-sain) (1). And I swear by Mount Sinai (Ali) (2). And I swear by this safe town of Mecca (Fatima) (3). Verily, did We create man (First Khalifa) in best of features (4). Then hurled him into hell of lowest grade (for his misdeeds (of bearing grudge to Divine Lights) (5). Except for those, who put faith in (Divine Light 1) and acted righteously is boundless reward (6). (as rewards of piety, before maturity go to parents and similarly vices if parents have led them thereto; after 40 years in Islam, is he rendered immune from madness and leprosy; with 50 reduction in accounting, with 60 he is induced to penance; with 70 heavenly inmates take a liking to him! with 80, virtues doubled and vices eliminated; with 90 source of commencement and end of life wiped out and his intercession for house mates accepted; and is known as captive of God on earth; and with dotage, virtues of youth are recorded). Which is that which leads you on the face of above arguments O man! to falsify day of reckoning? (7). Is not God best to judge among judges (who are His mere creatures — Certainly is He (I testify thereto) (8).

—:O:—

SURUTUL ALAK (The Clot) LXXXVI.

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

O Mohmad, read out the name of your Providence who (first) created your light before physical

KADR

creation at large) (1). And created man from the clot (2). (This is the first surah, revealed as per Divine Light V). Read (glorify) and your Providence is by far, more exalted than any (conceivable) creation (3). Who taught (Ali) to write with pen (i.e. all about world and Future State) (4). He taught Adam, when he did not now (any thing) (5). No (it is unfair to be ungrateful to His bounties, when he is in power and pelf; pray to be so much provided, as not to be independent of Him, nor reduced to such an extent, as to stretch your hand to His creation), man is subject verily to transgression (6). When he finds himself provided so much, as to be independent of others (7). Verily, to your Providence is reversion (of everything) (8). Did you notice (Valid Ibne Mugaera) preventing men, contacting (9). His creature, when latter prays (unto Him) (10). Do you see, if the prophet is on right path (11). And orders piety (to be observed, in all human dealings) (12). Did you notice Abu Jahal falsifying him and turning away from him (13). Does he not know, verily does God see (what he does) (14). No, (it is unfair; the infidel should talk so rudely) if he does not desist, shall We certainly drag him by forelock (15). Forelock, that has sinned and erred (16). Let him call upon his assembly (17). Shortly shall We command angels of hell (18). No, (it is unfair, he so deems, he had better rectify himself) don't follow him; rather prostrate (before God) to gain (His Proximity) (19) Para I.

MORAL:— Clear. Abu Jahal, who disbelieved and disliked Prophet's prostrating before God The Unique and his failure to undo him, has been from couplet (9) to end, presaging his destruction.

—:O:—

**SURATUL KADR (The Night of
Decree) LXXXXVII.**

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

Verily, We revealed it (the Glorious Quran) in

BAYANNAH

the night of 'Decree' (of Creation for information of Divine Lights ahead of occurrence) (1). What do you understand, as to what is night of decree? (2). Night of decree is superior to 1000 months (reign of the tyrants, who seized Khilafat from Ali, duly Divinely nominated) (3). When the angels with 'Ruh' come down on earth from Providential sanction to each of Divine Lights (and place before them, events of forthcoming year) (4) wishing peace to them (from all evils of devils) till day break (5).

MORAL:— Peace to the faithful is offered at 5 places in Future State.

(1) At partition of soul, (2) at door of paradise, (3) in paradise, (4) in upper chambers of paradise, (5) on receipt of bounties.

In every city where Divine Light resides there is a ladder of Light to Heavens whence angels come and go carrying Divine message.

—:O:—

SURUTUL BAYANNAH (The Clear Proof) LXXXXVIII.

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

The infidels (from men of revealed religions Jews and Christmas) and Associators did not part with one another (as they are expectant of the advent of the prophet in Arabia) until the expectant prophet came to them, when there was a division among them (some believed and others disbelieved) (1). (It is) the Divine Messenger, who has been reading (to them) purificative text (2). Consisting of advice (Laws and Divine Philosophy) (3). And men of revealed religions did not divide among themselves, except after receipt of clear proof (on identity of the Expectant prophet) (4). They had not been commanded except to worship God alone sincerely (without attributing to Him creational qualities and associating the cult thereby) in all respects, without favouring any cult, and be steady at prayers and payment of tithe and this is the true faith (of sole

ZILZAL

Sovereignty of God) to last for ever (5). Verily infidels of revealed religions and associators shall be permanently in hell, and they are the worst creatures (6). Verily the faithful, who acted righteously, the best of creation (7). (These are Divine Lights followers in word of the prophet (vide Shavadedul Tanzil of Hakim Abul Khaskani and Hulyatul Auliya of Hafes Abu Naeem Isphani). Their reward, is before their Providence, paradise, below which, flow streams, wherein shall they ever abide, God being pleased with them, and they being pleased with God; this reward is for him, who fears his Providence.

MORAL:— Bodily notes are enough.

—:O:—

SURUTUL ZILZAL (Earthquake) LXXXXIX.

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

When the earth shall quake (1) and throw off its hidden treasures (re: human deeds, wealth concealed without payment of tithe etc.) (2) and when Ali shall address her "What is up with you?" (3). On that day, will she, in response, inform (what has been penetrated on her) (4). Of what, her Providence shall reveal to her (5). On that day (of reckoning) shall emerge men in varying moods to view their deeds (6). He who has done good, least little bit, shall see it (7). And similarly, he, who has done ill least little bit, shall see it (8). (Man, in hell, having seen good of his deed shall be grieved (for not having done in winning Divine Will; similarly men in paradise, having done ill, will think of Almighty for being forgiven due to penance).

MORAL:—

Once earth quaked in Madina and both Khalifas being helpless to ease the situation, ran up to Ali, who quelled it, after laying his hand therein and uttering in commanding tone. People were surprised, when he warned them, of this Surah, presages his future relation with earth.

SURUTUL ADIYAT (Coursers) C.

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

I swear by the quickly riding invaders whose horses breath fast (1). And I swear by whose hoofs let out sparks of fire, while striking against rocks (2). And I swear by the defeating animals Divine enemies (i.e. riders thereof) in the early morning (3). Whereby they raise dust storm, in the atmosphere (4). And then pierce themselves into hearts of the enemies (5). (This relates to battle of Salasil, whence tribe of Bani Salim, lying about Madina, had been plotting against the prophet, who was advised through Gabriel to take action. He deputed Abu Bakr and later Omer, to lead forces against them, when both returned failures leaving the battle field. Then Omar Ibne Aas was sent, who followed suit. Finally Ali was ordered to lead the same forces, who were taken cross-country, marching during night alone, when he was opposed by the former 3 leaders, who felt he should surpass them. Ali, having reached the spot, after morning prayers, attacked the enemy in surprise and captured them and brought them to the Prophet with booty, when in admiration of his deeds was revealed this Surah). Verily man is ungrateful to his Providence (6). And he himself is a witness thereto (7). And he has intense love for wealth (8). What! does he not know, when they will be raised from graves (9) and secrets of hearts will be exposed (10). Their Providence, on that day (of reckoning) shall certainly be knowing (of their deeds) (in their eyes).

MORAL:— Bodily notes are enough.

—:O:—

SURATUL KAREYA (The Calamity) CI.

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

The knocking calamity (1). What is that knocking calamity? (2). What do you understand by the knocking calamity? (3). The day, when man will

TAKASUR

become like a scattered mantoo (due to sins being exposed and having to account for them) (4). And mountains be like carded wool (5). So, he, whose scale pan of virtues shall overweigh (6). Shall be cheerful with heart content (7). And he, whose scale pan of virtues shall underweigh (8). He shall have his abode in Hawiya (9). What do you understand thereby? (10). Flaming fire (11) Para I.

MORAL:—

Enough. Deeds relate to faith, character and acts judged i.e. weighed in scale pan, i.e. by Divine Light of his time.

—:O:—

SURATUL TAKASUR (Worldly Amassing) CII.

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

Excess of wealth (property and children) ruined you (by making negligent of Divine duties) (1). Until you joined the majority (2). No (you have not realised intensity of agony) you will shortly appreciate it (in resurrection) (3). And then you will realize on day of reckoning (4). Verily had you known with certainty (you would not have neglected what was required of you) (5). When you will be questioned on the day re: (greatest) bounty, "love to Divine Lights" (6) on crossing and you will certainly see Hell (and crossing over it) (7). When you will see it with an eye of certainty (on being thrown therein) (7).

MORAL:— Clear.

—:O:—

SURATUL ASR (The Declining Day) CIII.

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

By the period, when Kayam (12th Divine Light) will reappear (as it is, he is hidden under Divine commands) (1). Verily, the hostile party (to Divine Lights) (busy about accumulation of wealth) shall

ASR

undergo a heavy loss (2). Except the faithful, acting righteously and advising to stand by Truth (right cause of Divine Lights) and bearing patiently when (present hard times) (3) Para I. God qualified 12th Divine Light by His attribute of Invisibility.

MORAL:— For further elucidation of "Faith" see expounding thereof by Divine Light (1) Ali.

Faith expounded by Ali (Divine Light 1)

Reference Moral to Surah CIII.

When asked about Faith, he remarked: (1) it was recognition by heart; (2) and its admission by tongue; (3) confirmation by acts.

When asked, how it could be recognised, he remarked:

Faith is based on four pillars (1) patience; (2) certainty; (3) justice; and (4) self-denial; again patience has four phases: (1) longing; (2) fear; (3) piety; (4) expectation. Thus, he, who has longing for paradise, forsakes pleasures of the world and closes his eyes against them and he, who is afraid of fire, flees from illegal and unfair; he, who became pious, lightened his grief; he who expects death, hastens to righteous acts. Similarly certainty has four phases: (1) consideration of intelligence; (2) realising truth; (3) taking lessons from others; (4) following predecessors; He who considered affairs intelligently, knowledge and action thereon was manifest before him; and he, to whom was evident wisdom and straight path, was acquainted with taking advice from states of acquaintances. He who took lessons from others, remained with them. He who followed predecessors saw consequences thereof was convinced of origin of birth and reversion thereof. Now justice has four phases (1) effort in discovery; (2) attaining truth wisely; (3) ordering virtue; (4) steady in being firm. He who made an honest effort discovered truth; and he who discovered gave a true decision based on religion; and ordered virtue, and he who was firm in his character gained fame in society, leading a pleasant life. Similarly self-denial has four phases: (1) ordering virtue; (2) barring vice; (3) true in speech; (4) hostile to evil by (1) strengthening the faithful; (2) by driving out impostors; (3) by discharging his duty bounden on him; (4) to win Divine will, God shall

HAMAHA

cast wrath on the hostile forces and will be rewarded on reckoning day by Providence.

N.B.—Everybody's test shall depend on the share of Faith, endowed on him by Providence.

—:O:—

SURATUL HAMAHA (Traducer) CIV.

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

Hell (worst part of) is for traducer and back-biter (1). Who collects wealth and keeps on counting it (2). He thinks, his wealth will ever remain (with him) (2). So, it is not; it shall be cast into hell Hotama (for not being legalised by payment of legal dues (4). And what do you understand by "Hotama"? (5). Divine Hell fired by Him (6). Which shall rise up to heart (exciting mental pain, and later prevailing over entire body) (7). (And after extricating sinful faithful therefrom) shall be sealed by dropping curtains thereover (8). When shall they (infidels and associators) permanently reside therein (9) Para I.

MORAL:— Clear.

—:O:—

SURATUL FIL (The Elephant) CV.

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

Did you notice, how your Providence treated the forces of elephants (1). (An Abyssinia king Abraha sent an army of elephants to pull down Holy sanctuary of Kaaba; with white elephant Mahmood at their head, who refused to enter the sanctuary. Entire army was killed by a Divine Army of tiny birds flowing over their heads, with pebbles in the claws and mouth and dropping them over them.) Did he not turn their (entire) intrigue into a failure (2). And sent an army over them of small birds (3). Which were casting over them earthen balls dried up (4). Which rendered them, like brown dust as though swallowed up.

KORAISH

MORAL:—

God, Who is Omnipotent to safeguard His Sanctuary, is also Omnipotent to safeguard His Islam, when His beloved prophet died when Ali was busy in his burial ceremony; and his companions having had no faith, hurried up to seize Ali's succession on plea of a rising.

—:O:—

SURATUL KORAISH (Winter and Summer
Equal before Koraish) CVI.

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

(Since We had made) Koraish fond of travelling in cold and summer (1) (Till todate Bagdad Railway is full in summer and winter). For this love is infused unto them to tour in cold and summer equally (2). They had better therefore worship the Providence of this sanctuary (3). Who feeds them in hunger (4) and makes them safe against foreign invasion (5) Para I.

MORAL:— Clear. This makes with the previous Surah one Surah.

—:O:—

SURATUL MAUN (Sundry Kindness) CVII.

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

Did you notice him, who falsifies the reckoning day (1). And for this reason, he is driving out an orphan (2). And does not encourage feeding paupers (3). And worst hell is for those prayer performers (3). And worst hell are for those prayer performers (4). Who are slothful at its discharge (5). And they do so, under pretence (6). And prevent men from lending domestic needs (7).

MORAL:— Clear.

—:O:—

SURATUL KAVSAR (Cistern) CVIII.

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

Verily, did We endow on you right of intercession (to Ali's Shiahs) who will feed them with water,

KAVSAR

on reckoning day, driving out the hostile party that seized his right of immediate succession to Prophet) (1). Say prayers, raising your hands to your ears, while repeating God's name, under Takbir (2). Verily, shall your adversary be without an issue (Para I).
MORAL:—

Ladies visiting shrines of Divine Lights should strictly observe Pardah, circumperambulation about the Shrine by the faithful is highly appreciated and the first to do was Zuljanah. They should also avoid — when men congregate densely. Intercession depends on sincere affection of Ahlul-Bait, displayed by participation in their sorrows and joys (such as Birth Days) by Shiahs, who uphold every member (young or old) who participated in Tragedy of Karbala holding like attributes, proving them on the eventful day and after.

—:O:—

SURATUL KAIFERUN (Disbelievers) CIX.

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

Say, you infidel Koraish (when God knew, they would not embrace faith) (1). I shall never worship those idols, when you are worshipping, as per your request (2). And you are not going to worship God, I am worshipping (3). And I am never going to worship any time, your idols, whom you worship (4). And you are not going to worship God, I am worshipping (5). So let your reward for worship lie for you, and mine for me (6) Para I.

MORAL:— Clear.

—:O:—

SURUTUN-NASR (Success) CX.

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

When Divine assistance and conquest comes (1). You will see people in hordes embracing Islam (2). So, you glorify your Providence and pray forgive-

LAHAB

ness of sins (on behalf of Shiah). Verily He is mighty at accepting penance (3).

MORAL (on Conquest of Mecca):—

CAUSES: During peace of Hadebiya, one of its terms was safeguarding life of conflicting parties residing in Mecca or Madina Bani Khazaya, the faithful were hostile to Bani Bakr the infidels at Mecca. Latter slandered the prophet before the former which resulted in an altercation, leading to loss of life of former. News reached Prophet at Madina and Abu Sufeyan failed to effect a fresh treaty with the Prophet, who marched against Mecca, and Abu Sufyan embraced faith, under intercession of Abbas, Prophet's uncle and secured security of life for self and those under his roof save two songstresses one of whom was slain and the other escaped. Later, Prophet, with the help of Ali, destroyed idols at Kaba, said prayers and handed keys thereof to Talha, original holder. He accepted fealty to Islam at Mt. Safa with men in hands and ladies in a cup of water, on condition of their not associating, fornicating, stealing and abiding by virtuous ordinances of Islam. Ali rising on Prophet's shoulder destroyed final idol.

—:O:—

SURATUL LAHAB (Palm Fibre) CXI.

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

Be both hands of Abu Lahab cut off and he be condemned (1). Neither his property nor his acquisitions shall save him from getting into hell (2). Wherein shortly shall he be hurled (3). And his wife (Ume Jamila) (carrier of thorny wood to place across the street whereby Prophet crossed) (4). She shall have the fiery chain round her neck in hell (vice the rope of palm tree) (for her attempt at slandering the prophet (5).

MORL:— Clear.

SURUTUL IKHLAS (Unity) CXII.

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

Say, He (Who cannot be seen, located, nor comprehended and unchangeable as He is) (much less assumes any form by descent, visible or otherwise, on any account, all of which are attributes of the creation) is God Unique (in Himself) (1). (Unlike any in personality or attributes). Allah is Self-Sufficient and Self-Existent, and so shall He ever be (2). Has He borne none (son, soul, sorrow, joy, purity or otherwise Hope, Fear, Hunger, Thirst, which are all attributes of His creation; nor born of any (3). None is alike Him (in Power, Knowledge, Wisdom, Mercy, Justice, Glory, Punishment etc.).

MORAL:—

As a result of Jews questioning prophet about God, above (Surah) was revealed.

:O:

SURATUL FALAK (Day-break) CXIII.

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

Say, I pray protection of God The Lord of Morning (1). From evil influence of creation (2). And from evil influences due to night, when it envelops (3). And from evil influences of females, blowing when they do so (4). And from the jealous, when they do so.

MORAL:— Used as an amulet.

:O:

SURUTUN-NAS (Mankind) CXIV.

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

Say, I seek protection of Providence of man (1). Monarch of mankind; (2) God of mankind; (3) against misgivings of the devil (4); who produces misgivings in hearts of man (5); one of whom is from spirit and the other (his follower) in man (6).

MORAL:— Every faithful has two ears to his soul, on one of which is seated Divine angel, protecting against evil influence and on the other, the devil producing misgivings, of whom are two, one in spirit and the other in man.

CORRIGENDA TO TRANSLATION OF GLORIOUS QURAN.

Sets I to VII.

Some mistakes are frequent and readers may correct such as Indispensable for Indispensible, Forgiveness for Forgivance, Inimical for Enemical. Divine attributes and proper names to be in capital letters. Giver of tidings for Evangelist.

These corrections involve errors, omissions of punctuation and subject matter and thirdly misconstruction. Add as footnote to page 1, in foreword for Heroism of Ali refer page 484, 2nd para for Heroism of Hussain, third Divine Light remember his patience surpasses any till hitherto. Besides his prowess in maintaining Theocracy is remarkable. Fourth para correct 18|12|9 to 18|12|10. Correct Willy-Willy to Willy-Nilly in appendix page 2. (a) should be 5(a) in foot note page 1. Similarly 2 should be 6. Couplet 7 gives "Way of enemies of Ahlul Bait". You shall be trapped in worldly attractions, offered by non-divine governmental activities unless you keep daily in view Tragedy of Karbala. On page 2 add after 7th Couplet and before "This is faith . . ." "Couplet 1 to 3. Correct foot note as (4). On page 3 read "Attributes of the pious are they". Under foot notes (8a) (9a) and (10b) ASTERIC mark. On page 4 foot note to be (16a). "It aims at welfare state in the world at cost of the future state. On page 5 in foot note insert couplet 21 before 1st line and couplet 22 before 2nd line and Couplet 25 before "According to grades". On page 6th in Couplet 28 Your for His and add foot note to Couplet 35 on page 7 "On admission of Divine Commands, both Adam and Eve forgot to say D.V. which led them to Devil's trap. On page 9 after Couplet 40 and first 5 books insert (As they relate to prophet Moses). On page 13 read 3rd line of moral "Divine wrath and Hell as well". Add of between Verily and Those in 1st line of Couplet 62 and He in 4th line before Shall. Substitute warning for Guide in Couplet 66 and Given for Eye in Couplet 69. On page 14 insert obey in 2nd line to Couplet 75. On page 16 add under moral foot note (85a) and "Mukhtar discharged a part of duty avenging Hussain's enemies winning paradise for self, leaving final retaliation of resurrection to Divine Lights. Had it not been for him Tragedy of Karbala would have been garbed by enemies of Divine Lights without disclosure

of facts. On page 20 moral 4 insert on religious affairs. On page 21 add major and minor 1st line after Crusade. Correct foot note 5 to 112 add foot note to page 23 couplet (128a). On page 24 put under foot note to Couplet (135) of physical purity (10) as per Abraham's tenets are retained in Islam. Shiahs neglect wearing beard and trimming moustaches and ladies go on breeding nails which render obligations futile due to their intemperance. This anticipates a certain group destined to salvation for obedience (vide foot note to 191 on page 36). On page 30 add (164) to (a) and 156 to (b). Note 8 kinds of winds of which 4 are constructive the remaining destructive. Their absence beyond 3 days will cause epidemics. Page 32 omit On in 2nd line to Couplet 173; On page 33 para 3rd read "And we lead to Eternal Hell"; on page 35 correct come to win in line 4th. Add No. 189 after salvation in the body and 190 after transgression in the body; in lines 6 and 8 of 2nd para; Add under foot note:— (187) "sunset, which is religiously legal i.e. when reflected rays of the setting sun, from east cross over head"; On p. 36 continuation of foot note to 191 (a) "similarly, he who avoids "Ali" gate to city of knowledge, shall be disappointed in securing Divine Proximity through prophet". Put (196) before (b) and add: "This is the Cult prescribed by Him through Divine Lights is the only one approved by Him to attain His proximity". On page 37 place in foot note (198) before (a) add "note cult definitely prescribed correct foot note on page 38 208 (A) into "208 (a)" on Page 39. Moral explained under foot notes and note for Couplet (213) "self opinion, on Cult, has resulted in factions, leading to association, whereby the very object of salvation of humanity in world and eternity is foiled". On Page 41, foot note 219 (a) and "as it affects all the more". On Page 42 add on 2nd line after and "to" 4th line "paradise" for paradises, "derogate" for exceeded; their "derogation" for they cannot be tolerated. Page 43 "purificated" for purifiers (context 222). Page 45 "Chances" for chance in 21st line. On Page 47, "Qunoot" instead of by Qunaot Couplet 238). On Page 50, add "them" after satisfy; 9th line on Moral; On Page 52 'stupefied' for stutified Couplet (258). On page 54 foot note add (of preceding moral Para I). On page 62 add to moral "Islam is genus" and Faith is its "species". On page 64 for foot note; after love in last line add

"or their following in other words". On page 68, add to 2nd para "So did Hussain save Islam from being wiped out, on battlefield of Karbala. His shrine is sanctuary of angels i.e. Arsh on earth and an enviable home for Shiahs. Add in foot note "Make your heart residence of Divine Lights, by purifying it of worldly love for power and self harbouring doubt, spite, jealousy, against Divine Lights, welcoming their dominance over you (Page 70 last para in 6th line, add after and "do you"; after right all. Couplet 82 "turns away" for turned away. Add in foot note to Page 71: "God ripped Prophet's Light and created Arsh out of it; Similarly from Ali's light were angels created and from Fatima's light Heavens and earth and from Hasan's Light the sun and the Moon and from Hussain's Light Paradise and Nymphs. This explains why angels pray forgiveness for Shiahs of Ali; and angels are certified as Immaculates when created out of Divine Light. The latter are by far superior to them and beyond suspicion to err even under forgetfulness. On page 72 correct keeping in line 7th to keep; on page 73, add 'rope' after (i.e. Divine Light) 3rd line of 11th para. On page 74 number couplets as (106) (107) (108) after apostacy in line 5, salvation vice (106); and after everybody line 10 in foot note, make prophets attempt as prophet's attempt; On page 77, after (129) note "Para 13 and moral:—Clear" read "knowingly" for knowing in couplet 135; on page (80). correct 1st line "God is acquainted with ins of hearts (154)" instead of with those; and reconstruct as "Verily those amongst you fled, when two parties faced each other, it was nothing, but under the influence of the devil, who had reduced them to that state, on account of mental condition; and God overlooked their faults . . . (155). On page 81, correct in foot note (164-a) their for the in 1st line; add on page 72 foot note to 170, "This is frequently experienced at planchet religiously conducted. On page 83, correct foot note (c) Immaculates to immaculate. On page 87 add after willingly "let you", and remove with you in couplet (4). On page 88 add to foot note b, "as the husband dies without an issue or leaves issues behind. On page 91 read Chaptter V before "Temporary Marriages" after couplet 23. On page 92 2nd para line 3rd, remove when and insert "with". Under Moral line 4th correct antocratic" to "autocratic". On page 93. note 32-C correct Jawish to "Jewish" in 6th line. On page 94 couplet

35 bracket (to effect reconciliation), also (what is happening between the two), also add, after help on bracket (in proportion to their mental attitude). Add under foot note to 35, God's assistance to His creatures varies with degree of sincerity of intention. If he is inclined to rectitude, in view of Divine awe, He befits him accordingly, else leaves him to his fate. On page 95 correct behin to "behind" line 15th. On page 96 in Couplet 49 purify to "have been purified"

CORRIGENDA TO SET II

SET II Page II correct pleasuer to "pleasure" in line 23 para (3).. On Page VI correct except to "accept" line 6th. On Page VIII correct "The Period" to "The Declining Day" 1st line. On page IX correct less to "lest". Take (association) in bracket in line 34. On page XIII correct their into "his" in 1st line and befre into "before" in line 24th. On page 98 foot note 58-b add vide line 14 "Prophet's sermon. On page 102 after 85 remove "If . . . peace". On page 103 add in 1st para to Moral "There is a courtesy of the heart; it is allied to love — From it springs the purest courtesy, in outward behaviour". On page 104 correct Morral to "Moral". On page 109 correct "richer than" to "superior to". On page 112 Couplet 143 correct either for "neither". On page 113 Couplet 171 correct Light into "Holy Spirit". On page 119 add as foot note 7 (Refer Para XIII lines 2 & 3, of Prophet's sermon). On page 124 correct "in" to "to" (last but one line). On page 125 remove "without" couplet 47 line 6th). On page 127 correct revealtd into "revealed" (end of second para). On page 128 add "enmity and hatred" after set to play; on couplet 64 on page 129 correct first and into 'any' line 8th. In couplet 69 turn exact into "exacted". On page 132 correct evenging into "avenging" Couplet 95. On page 133 remove will in Couplet 96 line 4th from top. On page 143 line 4, correct ignorants into ignorant. Add "Moral Self evident" to Para VI. Take into bracket (I would have . . . destructions). Couplet 58. Correct or into nor in Couplet 59 line 3rd and 8th. On page 147 correct His into "Him" line 7th; insert 'a' before greater Couplet 93. Correct wh ie into "while"; correct therefore into "of revelation". On page 149 add Moral:—Clear to Para XII. Correct attribute to "attribute" in couplet 101. On page 150, correct arrogante into "arrogance" Couplet 111. On page

151 correct deal into "ideal" 1st line; propoganda into "propaganda" Couplet 113. Coorrect 'twd' into 'two' Couplet 114. Write moral clear Paras (XIV to XVII also Para XIX). Remove on page 153 line 12 "and him" and rewrite in line 13 after lights. Correct ecept to except on page 154 in 2nd line. Write moral in page 156 to Couplet 157 XVIII: On page 158, add to moral after guide you. This restricts cult to unity and any other form, than that of Divine Light adopted will be ensnared by the devil (dead enemy of man). On page 159 correct Jerusalem to Jerusalem; add after line 22nd) "respectively". Insert "with" between verily and those in line 25th. On page 161 add after 14th couplet (so are devil's followers in Islam, given an opportunity till resurrection). On page 162 add to moral 4th line after piety "Avoid worldly desires to amass wealth and power. Keep Future State ever in view, do virtue and avoid injury to him, who injures you." On page 163 correct (c) 13 to (C) (30). Add "Moral Clear" to 3rd para. On Page 164 add after and "sin" and disobedience. In couplet 33 on page 165 correct advocations to avocations line 3rd. Add "Moral clear" to paras V to VIII, X and XI. On page 167 correct deal to "dead" in couplet 57. On page 169 correct in couplet 69 structure "stature tall as palm tree". Add under note to Para XI page 171 "Prophets do not feel sad at their condemned followers, for disobedience to them". On page 172 correct thereby to whereby in couplet 100. Ssias to Shias in couplet 102. On page 174 in Couplet 128 "His" for He. Write Para XV at Couplet 129. On page 175 change was into were in couplet 137 2nd line. On page 176 add to foot note 142 (a) "during his absence on Divine message". Correct 144 (a) and 144 (e) into 146. On page 180 correct self into "selves" couplet 160. On page 182 add stooped in 6th line after and, changing would get into "got". Add a foot note to couplet 169. God exacted a promise from man not to deny, what they did not know, and assert what they knew not (see page 138 couplet 21). On page 183 add to foot note line 5, after His "being" and viceroyalty, instead of lordship line 8. On page 187 change Me into me in couplet 195; belisve into believe in last line. On page 190 change Oh into And in couplet 3. On Page 191 after para read note add a foot note to line 10th: "Purity of soul is certified by cherishing love of Ahlul Bait, demonstrated at regularly

recollecting Tragedy of Karbala with wet eyes and active hands in grief cursing tyrants; so let your prayers always end with this." On page 195 insert (;) after faction. On page 196 insert "only" after not in 1st line; change that into "their" in 2nd para to Moral and into your 2nd line of 5th para. On page 197 after them add "wholesale" in couplet 33. Correct foot note 31 (a) into 30. (3) 32 (a) into 33 (a). On page 198 1st para to Moral add "under penance". On page 199 correct page 155 to page 198 in 8th para; put full stop after day in Couplet 40 line 5. On page 200 correct rave into have para 2nd to Moral, line 7th.

CORRIGENDA TO SET III.

On page IV to item 39 correct not be despondent into "be under Divine Mercy; to item 40 correct third into "third day". On page V item 56, remove of. On page XII change you in line 29 to "is"; change ghided to "guided" in line 34; continue to "shall continue" in line 40. On page XIII, correct speicalised into "specialised" in line 4; (v) into (1) in line 14; them into "him" in line 19. On page XV, Ca I into "can I" in line 30; Mal into 'May' in line 34; pace into "place" in last line. On page 202, under Moral (2) change thankless into "thankfulness", disobedience into "obedience". On page 203, in Couplet 62, change He is into "It is He"; in Couplet 64, those, "For those". On page 205, change with into "faith" in line 6; change against into "in the case of a" in line 14. On page 210, in Moral (5), line 10; change when into "whom", add who, after and in line 11. On page 211, strike off one "of" in 5th line; add to end of para 7. "in Iraq and Iran". On page 212 in the beginning of last para (C. 38) 'Oo' to be "O ye". On page 213, change this into "thus" in Couplet 40 last but two line. Correct avail to "available" in Couplet 41, line 2nd. On page 215, correct wililngly to "willingly" in Couplet 53, line 1; correct attachey to "attached" in last but one line of Couplet 59. On page 216, Para I, line 16, condemned to "condemnable", stupefied into "stupefied" in line 11. On page 217, correct rues to "rules" in 2nd line. On page 218, in Couplet 70 correct Noh to "Noah". On page 223 correct bessing to "blessing" in Couplet 99. On page 224, Para 5, line 2, correct of into "when". On page 226 in Couplet 108 correct purificators into "purificated", On page 227 correct change into "exchange" in last

para 2nd line. On page 234, take into bracket in Couplet 17, from "namely . . . Immams". On page 238 in Couplet 37 change fully into "full of". On page 241 in Couplet 64, change mightly into "mighty". On page 242 in Couplet 5, change force into "forced". On page 249 insert "(19)" after Eternity and correct intercession to "intercession" in Couplet 21; add foot note to Couplet 17: "He, who heard my call (said Prophet) and did not embrace faith (be he wherever he may) shall enter hell; for this reason, Prophet did not himself wake a sleeping man to prayers, for did he fail to wake up, he would be an apostate." Change except into "expect" in Couplet 21. On page 250 correct mision into "mission" in second para, line 5th. On page 251, line 1, correct inded into "indeed"; add to the foot note "if they submitted to Domination of Noah". On page 255 correct shreik into "shriek" in Couplet 67. On page 256 correct of into "for" in line 9. On page 263 cancel 3rd line repeated in Couplet 14 and weeping in Couplet 16 to "weeping" and amount to "about" in Couplet 12. On page 270 in line 3 correct erradiating into "eradicating". On page 274 in Couplet 99 correct parentns into "parents". Add a foot note to Couplet 94: "This was one of the duties of the angel carrying smell of Joseph's shirt to Jacob and similarly did smell of the Prophet, when he came to the Ahlul Bait (Refer Hadis-i-Kissa)". Correct diagonise into "diagnosis" in Couplet 100. On page 275, in Moral line 5, correct forgets into "forgives". Correct association into "associate" in Couplet 106. On page 279-80 change construction from last line on page 279 "a genuine representative of God He was suspected and disobeyed several times, at death bed. He therefore suggested, as Divine Philosophy of the Text, by itself was not enough . . . to the end". On page 285 correct in Him in 3rd line to "in him". On page 291 change oge into "age" in Couplet 39.

CORRIGENDA TO SET IV.

On page 301, in Moral 4th line change "them" into "they". On page 302, Couplet 39, change "infidels" into "atheists". On page 305, add to moral para I, clarification of Divine Lights on differences is final word of God. On page 315, add to Religious Moral, para 2nd, into brackets "as history repeats itself". On page 316, add to 2nd para, Religious Moral into "capital and labour resulting in in-

dustrial revolution". On page 317, change "given reason" into "governed by reason". On page 318 add to C. 33 after followers "being spiritual successors." On page 319, add a foot note to Coup. 45 into "this explains why people present on the death bed of a dying soul do not view Ali and angels who are spiritually guised visible only to the dying person. In fact Divine Lights coming to dying souls recommend to Death Angel to smoothly remove the soul of the faithful, and otherwise if faithless." On page 321, correct (18) into (58). (19) into (59); are for were, on line 4th. On page 323, add to Para I, in Divine philosophy into "they want their self opinion to be recognised; and maintain reconciliation alone was meritorious and not domination or dogmatic supremacy." On page 324, Couplet 82, repeate 70 times over an affected part results in heal. On page 325, add at end of Moral "Pray development of reason by practising its various phases". On page 329, add in Moral, "as to who purifies them to eternal gains." Add after Moral 17 (a) "Because acts of the pious alone are accepted therefor those guided by God or Divine Lights are really guided and hence intercession was needed where deficiency was existing and therefore they were entitled thereto." On page 330, third line under Para III, correct "threshhold" into "threshold" and in Couplet 21, correct "over there" into "over them" in line 24th, under Para III. On page 332, under Moral, add "See Moral Para I, re: Religious Acts, which relate to eternal gains as compared to transitory worldly vanities." On page 334, in Couplet 48, in line 14th, correct "and then" into "and they". On page 335, Couplet 55, 5th line under Para VIII, correct "in him" into "in Him". On page 336, add in 2nd line to Moral after regularly "is". Add foot note to Couplet 67: "As Khizar is invisible, so is 12th Light." On page 337, Couplet 71, correct "offensive" into "offensive". On page 340, add a note to Para XII for Couplet 105: "Those who denied sovereignty of Divine Lights, shall be hurled into hell without appreciating their virtues." On page 341, add to Moral: "Had they not clad themselves as human beings on earth and come as Divine Lights, none could have borne their intensity. Vide Page 176, Couplet 143). With all this they patiently underwent trials whereas a slight sign would have put an end to their lives and quashed their tyranny but for the Divine Wisdom to let the world run through the test following in their example. Recollect Ali's feats in

Battle of Khaibar. On page 346, 2nd para add to Moral: "This resembles to a certain extent present teaching of Gita. (Vide page 381, foot note to Couplet 67). Correct "porphet" to "Prophet", in Couplet 51 and Couplet 56. On page 348, Couplet 67, correct "sufficient" to "difficult". In Couplet 76 correct "or" into "of". On page 353, Couplet 48, correct "puniishment" into "punishment". In Couplet 49, correct "Baroah" into "Pharoah". In Couplet 52, "fogret" into "forget". On page 354, Couplet 63, "magicious" into "magicians". In Couplet 68, "cary" into "carry". On page 356, Couplet 86, 'detsire' into 'desire'. On page 357, Couplet 92, 'by' to be 'my'. In Couplet 95, 'peace' to be 'piece'. On page 358, Couplet 96, 'ms' to be 'me' and 'shal' into "shall" in Couplet 101. On page 359, change 'His' into 'Him' and 'by' in Couplet 110 and under foot note to Couplet 110, add "Divine Knowledge is beyond human conceivability and as Prophets comply with Divine Commands they go to expose human deception under evil influence. So on that account, no wrong construction be put on Prophet's behaviour. On page 360, Couplet 121, correct 'about' to 'abode'. In Couplet 124, correct 'appreciate' to 'appreciated'. On page 362, add to end of Moral: "Thus Hussain's martyrdom is a cause of salvation to the faithful who shall verify his cause by upholding Theocracy." On page 364, Couplet 25, correct 'except' into 'except'. On page 366, correct 'endower' to 'endowed' in Couplet 48. On page 367, in Couplet 64, change 'between' into 'among'. On page 368, add a foot note to Couplet 81: "This is the duty of angels controlling gates at service of Divine Lights". On P. 369, in Coup. 86, change 'hs' into 'he'. On page 370, change 'worshipping' into 'worshipped' in Couplet 98. On page 375, change 'prostrates' into 'prostrate' in Couplet 22. Remove 'from' and put in 'men' in Couplet 25, 2nd line. On page 378, change 'carry' into 'carrying' in 1st line, and add to the 1st para: "It is not the incense or the offering which is acceptable to God but the purity and devotion of the devotee." Change Couplet 38 to Couplet 39. In Couplet 40, change "kill men" into 'men killed'. On page 379, insert "In" after (52) in Couplet 53; and change 'for' those people into 'by' those people in Couplet 53 in 3rd line. On page 380, in Moral of 1st para, remove 'His' and add after disobedience, "unto Him shall be" and 'being' prejudiced in 2nd line and "shall be binding". On page 381, add

to foot note 65(a): "As you dip in sea or throw yourself into fire and call upon Ali to your assistance with purity and certainty of heart, you will be saved". On page 382, change 'Gods' into 'gods' in Couplet 71 'gratified' into 'appreciated' in Couplet 74 and on page 385 change 'gratitudes' into 'gratitude' in Couplet 22, and 'saed' into 'said' and 'decreed' into 'decreed', and cancel Couplet 22 into 23. And after him in line 5th, add (24); after forefathers (25), in line 11th; and after being in line 12th, (26); and after mine in line 20, (27); and after drowned in line 23, (28); and after association in line 23, (28); and (29) in line 25, after landing; and (30) in line 27, taking into bracket "whether you obey Us"; and (31) in line 28th, after peoples; and (32) towards end of Para II after Him in line 31. On page 389, change 'though' into 'through' in 4th line after Moral. On page 391 change 'of' into 'on' in Moral last but 2nd line. On page 393 cancel line 3 and 4th up to entirely. On page 395 change 'religion' into 'religious' 2nd para 5th line. Add 'to you' after 'harm' in Couplet 11. On page 396 take into bracket 1st para, in Moral, "Violent natures . . . example". Take after 1st line in Couplet 21, 4th line as second line. And put under foot note to Moral: "Compare similar Divine Wisdom displayed by Joseph in Moral page 272, and on page 398, Couplet 32, 'bachelors' to 'batchelors' and on page 400, 'lighted' to be 'lighted up' in Couplet 9.

CORRIGENDA TO SET V.

Foot note on page 401 to para 2nd, line 13, into: "similarly Divine proximity is impossible except through Ali; the gate of city of knowledge, which is the Prophet. On page 402, 3rd line of Couplet 47, after away, add: "they are not faithful (47)". Correct 'aproach' to 'approach' in Couplet 49. Add foot note to Couplet 43: "Hailstones being injurious should not be tasted". On page 403, correct 'Prophet' in Couplet 54. On page 412, change 'himself' into 'Ourselves' in Couplet 59. On page 422 put under bracket after Friend in Couplet 71, "as a well wisher"; and put under foot note to Couplet 89: "Love of Truth which is personified in Ahlul Bait". On page 423. Couplet 98, after Divine Lights put "Truths". On page 426 correct 'from' into 'against' in the 3rd line under Religious Moral. On page 428 correct 'released' into 'realised' in Couplet 19. On page 436, put in

(59) after 'with' preceding Chapter XX. On page 438, correct 'thus' into 'this' in Couplet 71. On page 440, change 'everything' into 'everyone' in Couplet 87. On page 441, correct 'savlation' into 'salvation' in Couplet 3. On page 445 put under foot note to Couplet 35: "This is advice of Ali to secure Divine gift of honour by following in footsteps of Divine Lights morally, spiritually and ethically. On page 446, correct 'project' into 'Prophet' and 'woulod' into 'would' in Couplet 47. On page 447 foot note to Couplet 53, add: "Planchet hearing strictly on these lines is genuine as noted to end of para 1. page 438, under moral to para V." On page 449, after Thee add 'now' in Couplet 63. In foot note 65(a) correct 'he' into 'be' in line 4th. On page 453, add: "Therefore maintain it duly by perpetuating Tragedy of Karbala, wherein is fully displayed true Islam and paganism" to end of Para IX. On page 457 add 'him' after 'upon' in 2nd line and 'too' after 'eternity' in Couplet 27. On page 460 correct 'nd' into 'and' in Couplet 50 and foot note to Couplet 45: "This is best done by recollecting Tragedy of Karbala daily which will belittle worldly ambitions and urge you to self-sacrifice your wealth to win Divine Will which is ultimate goal of creation." On page 461, add to end of others: "Vide page 191 and 192 note to para, such conditions acceptable to prayers are available in Karbala and Najaf Ashraf which should be the home of the faithful, the home of eternity on earth. On page 462 add to 1st para of Moral: "i.e. Karbala or Najaf Ashraf, which shall be resort after death where souls of the faithful congregate" On page 463, add to end of Para 7: "who have been inviting you to follow them in their footsteps by seeking neighbourhood of the shrines". On page 467, in Couplet 25, correct 'Eigns' into 'Signs'. On page 470, correct 'supplicates' to 'supplicate' in Couplet 53. On page 473 correct 'disgarceful' into 'disgraceful' in Couplet 6. On page 475, correct 'record' into 'record of' in Couplet 27, line 4th. On page 476 add to 1st para of Moral: "How can they be expected to err?" On page 481 correct 'superceding' into 'superseding' in line 7th and add 'but' instead of 'after 'purified' in (iv); and add to foot note to Couplet 9 on page 482: "This was the duty of the angels ordering gale to serve Divine Light (Vide foot note, Page 30, Page 274. Page 268)." On page 489, add as foot note: "From above note visiting shrines of Divine Lights

under invitation is obligatory and their call to settle there is obligatory too." On page 497, correct "Janism" into 'Jainism' in 7th line. On page 499 correct 'and' into 'in' in Couplet 18, in 8th line. And on page 500 correct 'are' into 'or' in Couplet 24.

CORRIGENDA TO SET VI.

In Appendix VI, page 11, put full stop in line 19 after one, making "Shower" capital.

On page 505 add foot note to Couplet 10: "Vitiating by (1) back bite, (2) desire to gain world, (3) arrogance, (4) vanity, (5) jealousy, (6) want of pity, (7) want of seeking Divine Will, as rejected by seven Guardian Angels of respective skies". On page 506 add foot note to Couplet 11: "as to its being righteous or cursed". On page 509 add "definitely" after (decide) in last but one line. On page 511 write Moral:—Clear. Add foot note to Couplet 6: "Negligence, like physical sleep as against remembrance alike physical awakening. Similarly spiritual knowledge is physical life, against ignorance akin to physical death and certainty of faith as physical health against entertaining death akin to physical disease." Foot note to Couplet 11: "Thus salvable are only righteous Shiah's." On page 512 in Couplet 18 insert "an" between on and ill-omen. On page 513 correct of into "in" before Hunain in Couplet 28. On page 516 in Para 4, line 1, correct chosing to "choosing" and on page 517 ogans to "organs" in Couplet 65. Add "Moral:—Clear" to para IV. On page 518 add "cow" after camel in Couplet 72. Add "Moral:—Self-sufficient" to para V. On page 520 add "or reversal" to end of 1st para and foot note to line 6, 1st para: "Sincere weeping (converted to pearls) will upset the pan of sins of a sinner in favour of self, as also weeping for the tyranny perpetrated on Ahlul Bait." On page 521 correct sample into "simple" in Couplet 6 1st line. On page 527 correct verily's to "verily" in Couplet 165. On page 532 correct offer to "offered" in line 13, and hd into "had" in line 15; and add a foot note to Couplet 144 line 13th: "Being under continuous influence of the devil, solely, to relieve Job who was enraged, and swore to inflict 100 lashes." On page 533 correct him into "his being" in Couplet 76 last but one line. On page 536 add a foot note to Couplet 10: "Can anything be preferable to Najaf Ashraf

and Karbala for Shiahs to adhere to prayers and His commands. For such residents buried therein, is a straightforward march to paradise, without having to account." On page 538 strike off one 'f' in note line 10 and correct simply to "simply" in line 12th. On page 539 add after Couplet 23: "Worldly adversities, on recollection of variegated tragic events of Karbala, by softening the heart, cause wet eyes, welcoming eternal paradise, held out to the faithful, when faith gets confirmed." Add to Moral to Para 3, "as on reckoning day Theocracy alone shall prevail". On page 540 after Para IV, add: "This has been clarified frequently in planchet lectures". On page 541 to end of moral to para IV add, "This perfect virtue is exemplified in Ahlul Bait, whose affection i.e. following shall entitle to intercession (Couplet 34)". Remove one (e) from under in line 22, Para V; add foot note (truth, etc., in line 28, personified in Divine Lights and fully displayed in Tragedy of Karbala." On page 544 correct commencing into "commencing" in Couplet 54 last line. On page 545 start with "Recollect fine sword like path to guidance (Vide Page 1 Set 1) personified in Ahlul Bait. If you follow them in this world, there is salvation in Eternity, else is hell your destination" to moral to Para VI. On page 546 correct Fort to "Foe" in Moral line 6. On page 555 add to foot note to Couplet 60: "Here is sanction for requisition through planchet". On page 556 correct falsify to "falsify" in line 4th in Moral and fornication to "fornications" on page 557 line 4th of moral. On page 562 add foot note to Moral: "Requisite ten qualities are amenable at Najaf Ashraf and Karbala Mo-allah". On page 563 add foot note to Couplet 33: "Appreciate Planchet call, in absence of the Divine Light (hidden under Divine sanction)." Also add as foot note to Couplet 34: "When dealing with a faithful wife or a friend, be tactful, if cross-grained but not cross-bred" Correct creatd to "created" in Couplet 38. On page 566 add foot note to Couplet 11: "How can He be defined, described or imagined, except by existence of His creation, which testifies thereto by changes in His creation. Limitation of His creation, His circumspection over entire creation, emergence of unknown objects into existence, and His being Prime Mover of creation and its destroyer and fulfiller of their wants etc.; though He cannot be pointed out as to where, what and how He creates and administers." On page 568 correct approached to "approached" line 4th;

fully to "fully" line 7th; in to "an" in Couplet 21 last line; seal to "sealed" in Couplet 24; and add a foot note to Couplet 23: "Cherishing of this love purely, which is obligatory to acceptance of your virtues must end in unique cult and free you from association, leading to their intercession, on your behalf, as you will not be a party to tyrants damned to hell." On page 569 remove one (f) from "self-sacrificing" in Moral line 10. Add foot note to Couplet 27: "Disobedience varies directly as wealth." On page 571 add foot note to Couplet 36: Wealth of world before God is not worth beyond a swine bone. God being pure does not approve of the faithful praying for much of it. (38) Planchet consultation is best." On page 574 add "Moral:—Clear" to para I. On page 575 add to para: Moral (Thus let them secure Paradise through Biology and Physics as they have forsaken Him. Add foot note to Couplet 32: "Is the idea of Welfare State, imposing death duty etc. in accordance with Divine Lights?" On page 576 correct felicity to "felicity" in Moral line 10. Add foot note to Couplet 37: "That is why the true faithful are advised to recollect daily 'Tragedy of Karbala' as a warning to falling prey to worldly desires and false fears". Correct are to "art" in last line. On page 581 add: "Moral:—Enough" to Para VII and foot note to Couplet 3: "For three years, "there was no revelation". On page 582 correct transgressor to "transgressor" in Couplet 31 and add moral clear to Para III in page 583. On page 584 add in Couplet 3 after faithful. On page 585 after fixed, insert under bracket (cult) in Couplet 18 1st line and after men in bracket "who are negligent) and after certain in bracket (faithful) in Couplet 20; after living (learned) in Couplet 21. In Moral after Islam (i.e. cult therein line 2. Correct guide to "guide" in Couplet 23; advise into "advice" in Couplet 23. On page 586 add (3) Para: "Any digression from indicated cult by Divine Light is association condemnable to hell." On page 590 in para (3) Moral cancel (Joshua). On page 593 correct shall into "shall" in Couplet 10. On page 594 correct who to "who" in Couplet 16. On page 595 correct their into 'their' (xxv) and wil into 'will' (xxxii). On page 598 correct ans to 'and' in Couplet (9). On page 599 Badounis to 'Badouins' in 1st line.

CORRIGENDA TO SET VII.

Appendix Page I to 2nd line of para 3 after death, add a foot note: "Which shall be my world of Eternity" and to

9th line of para 3 after Eternity, add: "Which shall be on Judgment Day." On page II correct disapoint to 'disappoint', in line 9th para 4. On page 601. after he in line 13 para 1, put in bracket "the prophet". On page 603, correct pedagogue to pedagogues in para 3 line 9. Add "to rectify them, while" after mob in line 10. Add "The Hindu" after 12-9-55 in line 11. Correct enrage to enraged in Couplet 29 and palm "purifying" after promised in Couplet 29. Put in a foot note to Couplet 29: "This is an object lesson for Shiahs not to engross themselves in petty differences, among themselves, knowing "Love is foundation of creation." On page 604, correct 'enforce' in moral to 'invite'. On page 605 change when into then in bracket, 1st para. Correct plane into planes on Page 608 in Couplet 21. On page 610 add foot note to 1-4: "These angels before action, obtain sanction to their actions, from the Divine Light of the age i.e. why Divine Lights are called "Virtual Donors". On page 611 change attribute to 'attributes' in line 7 to Moral; add after virtues in line 14, "but an infidel". Strike out 'but' and add afterbeings in line 27th "but a sure recourse to God". On page 612 add after 'fried' in Couplet 26 'flesh of' and after Couplet 30 add "By manifesting a miracle in turning wood of roof and pillars green. Correct 'relping' into 'relying' in Couplet 39. On page 613 strike off 'and' in Couplet 50. On page 614 correct set to in Couplet 10 into set in. Remove 'd' from 'Prdvidence' in Couplet 18. On page 120 foot note to Couplet 14 "Divine Care is Divine Light Ali". On page 621, turn prophet to 'prophets'. On page 623 after terrible in Couplet 46 add 'and'. On page 625 add 'allegorically' in para 1. Remove 'i' from spiiirit in Couplet 28 and 'r' from bountries in Couplet 38. On page 629 correct plantations in Couplet 29 to 'plantains', cold to cool in Couplet 44. On page 631 add to foot note 9, under bracket (being your Shiahs). On page 633, remove 'between' in Couplet 13 and 'i' in giive in Couplet 14. On page 634 correct aid to 'and' in Couplet 19. On page 635 remove 'i' from religious in Moral Para I, after 5 clause, on page 639, bring Divine Light, before was the only in 1st line; make knowing into knowingly in Couplet 14. On page 640 remove 'i' from ini 5th line Surah LIX. Add 'have' in Couplet 3. On page 641, remove 'd' from commandds in Couplet 8. On page 643 add 't' to omitted in Couplet 19. On page 644, add to first para

of Moral "Creation is based on Love, indicated in mother's feeding a child; the faithful loves his Creator and Divine Light, most and consequently avoids their enemy, who is intriguing discordant, although he (faithful) is just and obliging to him who is fair in dealing. On page 645 make 'wil' into 'will' in Couplet 3. Change construction from line 9th take to line 11th as 10th and change 10th to 11th, adding 'of' after account in bracket (on account of which). On page 646 put comma, after faithful in line 6th and correct infidels to infidel in line 9th and Abu Aufian to Abu Sufiyan in Couplet 11. On page 647 change 'present' into 'prevent' moral line 6th and add after moral "as without discipline no government at home or outside can maintain peace. Similarly Divine Government to maintain peace must have Divine Lights of uniform attributes, as without them world is untenable, as per Prophet's tradition, who said; each one of them is Mohammad. On page 648 correct singularly in Couplet 14 into "son of Mary" and advising on Page 649 in Moral line 5 into cursing. On page 653 semi-colon line 5 to be comma; bracket with prophetship), on the ground (instead of grounds). On page 654 'fear' in Couplet 14 to be 'bear' and foot note to Couplet 11: Every Imam is alike a prophet, (Vide supra on Page 647). On page 659 add Moral: Bodily notes will suffice. On page 661, insert "sympathiser" after your in Couplet 20. Add to moral "Most of traditions are tampered with. Had these not been further elucidated by revelations, real facts would have remained undisclosed. On page 667 change 'which' in line 1 to 'what'. On page 669 change 'wrath' in para 3 2nd line to 'wealth'. On page 671 plains in Couplet 20 to planes. On page 673 in moral line 1 'ethered' to be 'ethereal'. On page 671 Surah in Couplet 3 'Hirrah' to be 'Hurrah'. On page 676 plain to be plane Couplet 17. On page 678 delete 'i' from ito in Couplet 4 and 's' from some in line 1 page 679. Change de to did on page 680 Couplet 3 and 'refresh' to 'refreshed' adding a foot note to Couplet 18: This is not the only occasion. In months of fasting the entire house has often broken fast on water, giving away in charity, food. On page 671 circubulated to be 'circumambulate' in Couplet 15. On page 682 delete 'i' from Diivine in Couplet 31 and correct aske into asked Couplet 12. On page 68 appeal to be "appeals" in line 4. On page 685 change 'amung' into 'among' in Couplet 3, put comma after

earth, in Couplet 14 and after derive correct intercession to intercession in Couplet 38 and add foot note to Couplet 23: Duration of a day shall be 1,000 years, thus length of a period over 2 million years for those to be extricated from hell. On page 689 change 'to' by'. Add 'b' after 'shall' in Couplet 28 Page 694. On page 696 add to Moral, "which the ancient Greeks grouped into 12 constellations, as per their mental misgivings and began worshipping them, whereas, they, along with the sun and the moon represent 14 Divine Lights, the sun for the prophet and the moon for Fatima. On page 698 correct Lubar into Labour in Couplet 18. On page 700 add "shall prevail" after angels in Couplet 22 to be noted before 'but'. On page 701 add foot note to Couplet 3: So, is importance of Holy Sanctuary Kaaba, due to 'Birth of Ali' whose light cracked the wall making into an entrance for Fatima-binte-Asad, leaving aside common door, and out came 'Ali' therefrom after 3 days, else his light would not have been tolerated. On page 708 insert 'are' in Couplet 7. Change therein into thereon moral line 3. Correct breath into breathe in Couplet 1 on Page 709. Add to Moral, page 710: Entire creation caused by love, maximum thereof should be displayed for God and Divine Lights, expositors of Divine philosophy. Cancel repetition on page 713-1st two lines; cancel and rewrite on Page 714 after densely, 'Intercession depends on sincere affection of Ahlul Bait displayed by participation in their sorrows and joys (such as Birth days) by Shiahs, who uphold every member (young or old) of the then participating in Tragedy of Karbala holding like attributes, proving themselves, on the eventful day and after. Circumperambulation about the shrines by the faithful is highly appreciated and the first to do so was Zuljanah. On page 715 correct Mt. Safu into Mt. Safa line 16 under causes, removing 'i' from associating in line 18. Correct whereon, into wherein in Couplet 3 and Urue Jahula into Ume Jamila. On page 716 add "any" after on line 3.

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PRINTED AT
The Hyderabad Bulletin
PRESS
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