

Imam Ali's POETRY



(The selected Verses)

Easy and plain version with explanation

Urdu Version by
DR. S. M. HASAN RIZVI

English Version by
SIBT-E-HAIDER

بسمہ تعالیٰ

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Bismillah Ar-Rahman Ar-Raheem

Prologue

A beautiful selection of the poetry of the Master of the universe and the Commander of the Faithful is in your hands. It is a best source of knowledge. The Quran condemned the poetry of the Arab literature since it contained lewdness, leisure, over exaggeration, women's praise and adulteration in detail. Besides, it was full of simile, metaphor and white lies. Every nonsense thing was therein. Due to this reason the Arab would say that a good poet was he who was the biggest liar, cuckold and shameless.

Imam Ali gave that absurd Arabic poetry the shape of ethical and Quranic poetry. He knitted the exalted Quranic meanings into eloquent verses. While condemning the Arabic poetry the Quran made some exceptions and the Imam's poetry stands highest among those exceptions. It is a treasure of knowledge and literature.

The Quran says, "And the poets (and) those who follow them stray in evil. Don't you see them wandering in every valley. And what they speak they practice not. Except those who believe, perform good acts and mention Allah much. And defend them when they are oppressed. And soon the cruel would know what vicissitude their affairs will take". (26: 224-227)

Here Quran splits the poetry into two kinds. One is lewd and the other is the exceptional that leads to virtues. Perhaps the Imam presented the Quranic

teachings into his poetry to make people understand this exception. To comment on his eloquence is rather next to impossible.

I selected about 650 couplets from the Imam's collection of poetry (Divaan e Ali), translated them into easy and plain Urdu and explained the points where needed so that the young lovers of poetry may reach the depth of the Imam's poetry.

Instead of word by word translation I used corresponding idiomatic language.

Thereafter I requested Mr. Sibte Haider to translate the script into English. He is quite cooperative and helpful in this regard. He translates my books without any compensation.

Dr. M. Hasan Rizvi

Bismillah Ar-Rahman Ar-Raheem

The selected verses of Imam Ali

Verse 1:

If you strut on your lineage then our pedigree is the generosity and the sublime.

Note:

In Kerbela Bibi Zainab sent her both children to the battle field saying: Do not proclaim that you are Allah's friends. Instead, let the enemies proclaim (by your bravery) that you are the Apostle's grandsons.

Verse 2:

The knowledgeable people only have preference over others as they are the guided persons. They and their leaders seek guidance (They are guided as well as the guiding ones).

Verse 3:

Everyone's price is his expertise and virtues he earned while the ignorant people are enemy of the knowledgeable persons.

Note:

The ignorant people's goal is the worldly gains like wealth and children and due to their ignorance they feel pleasure in opposing and insulting the well-informed ones. They dislike the excellence they enjoy. Instead they want that the wealth and children should be the criterion of preference.

Verse 4:

Serve the knowledge (disseminate it to people) and do not charge for it. Because all the people are dead except those who are well-informed.

Note:

Life does not mean breathing only but it is to know the facts leading to Allah's greatness and exaltedness. It means to love and obey HIM. The source of life is Allah only, so the more we love and obey HIM the more eternal pleasures we shall enjoy.

Allamah Iqbal said:

The college student seems to be alive apparently. But in fact he is dead and has borrowed his psyche (*Nafs*) from the West.

Verse 5:

Avoid the company of illiterate people since their mind and intellect have been made insolvent by their ignorant brothers.

Note:

The illiterate people are patients intellectually as well as spiritually due to unrefined and wrong thinking. As such their company affects the scholars' wisdom, too i. e. whatever goes in a salt mine becomes salt.

Verse 6:

The hardships of the world are not permanent like the blessings.

Note:

It is the interpretation of Quranic verses. Allah says: Such days (of varying fortunes) WE give to people by turns (3: 140).

HE also said: So verily with every difficulty there is relief (95: 4).

Verse 7:

Every love, which is meant to please Allah, is undefiled since it is devoid of ill intentions and immorality. Likewise any friendship is also devoid of sincerity and clarity which is meant for worldly gains.

Note:

It means that both the love and hate must be for Allah's sake only.

Once, Allah asked Musa: What did you do for me? He replied I offered prayers, kept fasts and paid the alms. Allah said it was all in your favor, chastity and salvation. Musa asked: Now what should I do? Allah asked: Did you ever love someone for my sake or did you ever have enmity, to please ME, with my enemy?

Verse 8:

Every injury and ailment has a remedy but there is none for rudeness.

Note:

Rudeness or immorality is an illness of the intellect and the spirit. It is not a physical sickness that can be cured by drugs or injections.

Verse 9:

People love me since they see me and visit me. The love lasts as long as the meetings last.

Note:

It is about the love of a common man which is due to meeting one another. So meetings and sittings are the prerequisites for love. As such doing so, for Allah's pleasure, earns HIS recompense, too. The man gets solace and contentment by meetings others since he is a social animal whereas out of sight is out of mind.

Verse 10:

People claim to be my close friends as long as I want nothing out of them. But they become enemy when I am in distress (and need their help).

Note:

Allah likes it very much that his slaves invoke him as HIS treasures are infinite and HIS slaves' resources are limited. Still some people do not like

to ask from Allah.

Verse 11:

Women (unfaithful) break your hearts and then never heal (rejoin) them. It is because there is nothing like faith or loyalty in their hearts.

Note:

The following Urdu verses can explain the above verse, better.

- O Dagh do you claim monopoly over the charming (women)? Of course they are not yours. Never so.
- Yes she (the beloved) is not a monotheist and loyal. (Then) Why one should go to her street if one keeps dear his religion and heart?

Verse 12:

One cannot get his earnings just by greed and avarice since the bucket has to be put in the well to bring water.

Note:

It means one is got to endeavor for earning his livelihood. And earning lawful provisions is the Sunnah of the prophets.

When Allah sent down Adam to earth HE said: Go to earth to strive (li tashqaa). HE further said: The man is nothing but what he struggles for. The Apostle said: Allah loves the lawful income. He also said: The one who earns lawful wages is just like the one who fights (jihad) in Allah's way. He further said: A business man who trades truthfully and is also a trustee he shall be the companion of the prophets, martyrs and the truthful (in the hereafter).

Imam Reza said: There are seventy types of worships and the best of them is to get legitimate (halaal) earnings.

Verse 13:

When you put the bucket in the well it comes back duly filled with water. But sometimes it carries some mud as well.

Note:

It means there are ups and downs in one's wages. Sometimes one gets more and with ease but sometimes he earns less or with difficulty. And of course at occasions he incurs losses as well.

Verse 14:

The two can never be equal, an experienced and a visionary scholar and an illiterate person.

Note:

Allah also said so in Quran: Can a knowledgeable and an ignorant be equal?

A true scholar is at the height of HIS obedience while an illiterate person is like an animal. How come they could be equal?

Verse 15:

People think negatively about a poor. Even if he is right, people say he is wrong.

Note:

A poor man has no value or respect in peoples' eyes. That is why his speech too, has no weightage.

Verse 16:

A deceased is comfortable (in his grave due to his virtues) and not dead. The real dead is the one who is although alive but is dead (virtue less).

Note:

It means a living person, who lacks enthusiasm in acts, is also like a dead one. He does not want Allah's pleasure and the sense of serving the humanity. As such he has no rationale in his life.

Verse 17:

I have divorced the world thrice. So it ought to leave me and find some other lover. The world is like a woman who never bothers as to who comes to her and who does not. The one who fulfills its wishes it betrays him. That is why it is called a treacherous woman.

Verse 18:

O the lover of the world! The world (your beloved) is attentive (kind) to someone else. So you would feel low when it betrays you.

Note:

The only way out is that the man should not be involved much in the world's love. And he should be worried about his hereafter taking it as a treacherous entity. He must use the world only as per his needs. The world may come in the pocket but not his heart.

Verse 19:

At the time of hardship I stand before it like a rock.

Note:

One should not be upset when a distress afflicts him but must face it bravely. Thus, every difficulty becomes an ease.

Allah has sent us in the world for trials. The sufferings are our trials and we must pass them successfully to earn Allah's rewards.

Verse 20:

I know very well the actuality of the miseries. Neither joy nor grief remains for long.

Note:

It is the commentary of Quran, which says: So verily with every difficulty there is relief (95: 4). It also said: Allah is with those who have patience.

Verse 21 to 26:**A supplication**

O Lord! I am here to serve YOU as YOU are my Sustainer. Please have mercy on me since YOU are my asylum.

O the most exalted entity! I trust YOU only. Good tidings are for the one who has a Great Lord like YOU.

The good tiding is also for the one who repents on his sins before Allah, is not unaware of HIM and presents his complaints before his Great, Glorious, Venerable and Superior Allah.

When a feeble slave of Allah supplicates in the dark nights, weeping and flattering HIM, HE accepts his prays and welcomes him.

Note:

Allah promises in Quran: Ye call me I shall reciprocate.

The Apostle said: Allah likes him who beseeches. He also said: Praying is the essence of the worship.

(After hearing one's begging Allah says) My angels are fond of hearing your voice. Thus I forgive your sins.

(Allah says) O my slave! Ask me without any indignity or fear. Do not be afraid of ME since I am your Deity and the sustaining Lord.

Note:

It proves that Allah likes imploring so much that HE forgives his sins who does so. It is also the biggest difference between Allah and the man. If you demands something from a human being he minds it but Allah likes it very much. The bond of a slave and the Lord strengthens when the slaves begs and HE bestows.

Verses 27 to 33:**The elegy of the Apostle**

Should I feel grief for someone else after the burial of the Prophet (SAVAVS)?

We (the Ahl e Bayt) are full of sorrow and have been inflicted by hardships. So we shall never feel anyone's death equal to the death of the Apostle as long as we are alive. (There is none bigger than him for us so it is the greatest agony)

We saw with him Allah's light (Noor) with our own eyes since he visited us every morn and eve.

After his death darkness and suffering have surrounded us from all around. So now, even the days are darker than the nights for us.

The death of the Apostle has brought anguish for us which is like an injury of a stone. And healing of this wound is rather impossible.

This misery is awful and unbearable for us since a weak bone cannot be rejoined once broken.

People want to usurp the wealth and inheritance of the deceased but we (the Ahl e Bayt) are the legatees of the prophethood and guidance. (People usurped our property and the governance but we are true inheritors of the prophethood i. e. Imamate and guidance).

Note:

The Apostle said: He must accept Ali's vilayah (supremacy) who wants to live and die like me. (Savaaiq ul Muharriqah)

Verses 34 to 40:**Lady Fatimah's elegy**

The sky is full of dust. The sun has become black.

Both the nights and days are dark.

The whole land is full of hardship since the Apostle has died. So everyone is bereaved.

All, from East to West, must mourn his death including the Muzir and Yemeni tribes.

The high atmosphere and mountains should also lament his death (since the whole universe was created for his sake). So all must bemoan because Allah's house (Ka'bah) and its components are bewailing.

O the seal of the prophethood whose face is auspicious! May Allah show mercy on you WHO descended Quran on you. (May heaven shower dew on your grave)

We saved the Muslims from misguidance due to the Apostle's nobility. We stopped them from mischief but neither had they opted the right path nor the guidance.

When people left the Apostle we (the Ahl e Bayt) helped him. Then wise people bowed before him and people became attentive to him.

Verses 41 to 44:

Bequeathing his son

O Husain! I teach you etiquettes by bequeathing you. So please try to understand me because the wise man always has manners.

Please remember the will of your kind father since he teaches you demeanor so that you may not be ruined. (It means the parents must teach good manners to the children otherwise they may be spoiled).

Do not declare income as your (only) wealth (since it is your friend in this world only). So be fearful

of Allah and avoid sins as that is your (real) wealth.

As for as your provision is concerned, Allah only is responsible and guarantor for it whereas the wealth is transitory.

Verses 45 to 51:

How to recite Quran

Be fully attentive while reciting the Quran and try to comprehend it. Follow its meaning and exegesis like those who take understanding the Quran as their responsibility and endeavor for that.

(Imam Ali said: Recitation of Quran without understanding it means nothing. Imam Ali Reza said: Worship does not mean more and more prayers and fasts but it means to ponder over the Allah's verses.)

When you reach (during recitation) a verse of warning and torture please stop for a while and weep (by creating HIS awe in the heart).

(Then pray) O the One who inflicts torment to whom HE likes due to justice (Adl) please do not include me among those whom YOU would wreck with punishment and agony.

I confess whole heartedly my shortcomings, faults and sins. I am afraid of the chastisement thereof and run away from it. But my only refuge is YOU.

Note:

There is an excellent phrase in Arabic to explain it i. e. Flee from Allah's sentence toward HIS mercy.

When you pass by some Sign of Allah or recite any verse of 'Vaseelah' (means of HIS nearness), which is the highest place in the paradise or you reach a verse of pleasing bounty.

Then immediately pray to the Lord, heartily and

with full attention, for an eternal abode therein. Your pray for the paradise must be like that of an ambitious person who is highly motivated for Allah's proximity.

Note:

The paradise is a place, which is near to Allah and to attain a place therein is a great success of course. Allah says: People must strive for such a (great) thing.

Verses 52, 53:

While doing good

When you aim to do some good work then overcome your personal lusts. Do not listen to the self because of the bad thoughts. Bad thoughts are a regular phenomenon.

Note:

The Satan tries his utmost to refrain a person from doing virtues and beautifies the sins in his eyes.

When you think of doing an evil close your eyes (to think about its unhappy ending) then avoid it as its avoidance is good.

Verses 54 to 59:

Whom to make friend?

Make such a person your friend who, after establishing the friendship, protects and loves you and fights with your enemies (if needed).

Love your true friend like a patient who loves to gain health. Leave the liars since they are not worthy of friendship. (The liars are treacherous and unfaithful)

Protect your true friend at all the occasions. Keep the company of the one who is not a liar and deceitful.

Have enmity with such a person. Do not let him come near you and do not live in his neighbor since he ruins his home by himself. (Thereafter he will ruin your home)

He would promise you the things above than your expectations. But then he would turn tail like a fox.

And also avoid the deceptive, flatterers and mean persons since they would add dry wood to (the fire of) your hardships. (They would add to your miseries by spreading them among people and would mock in your absence.)

Verse 60:

O Husain! When you travel to a city always take care of their means and ways. (Do as the Romans do while you are in Rome)

Verse 61:

Consider tomorrow as your yesterday. Thus you will be at ease. Do not love the world like its worshippers.

Note:

The world is got to perish someday and all the days, good or bad, shall pass. It should be in the pocket, not in the heart. It is for loving Allah and the lovers of Allah.

Verses 62 to 64:

About Kerbela

I feel myself in the battlefield of Kerbela.

I see your beards colored red with your blood as a bride colors her clothes red. (The bloodshed of Ali's progeny and Shi'ahs continues today even)

The hardships shall definitely inflict on you so prepare yourselves for them.

Verses 65 to 71:**About Imam Mahdi**

May Allah keep our Qaaim (Mahdi) satisfied and happy. He will appear when people are much worried and perplexed.

O Husain! He would avenge our blood as well as your blood. So please have patience on the agony of that time.

He would kill thousands in lieu of our lives (since they would be happy on Husain's martyrdom). His big army would suffice to kill the innumerate people.

At that time the flattery and excuses of the cruel people shall be of no avail to them.

So O Husain! Please do not disgust on friends' separation on that day, because the world has been made desolation for you (i. e. martyrdom is your destiny).

Ask the old homes and they will tell you, since they are the best to apprise, that none is to live in this world permanently.

So O Husain! Send salutations on your grandpa and pray for HIS best mercies for him. Then also wish peace for all those who love him.

Verses 72 to 75:**Will for Imam Hasan**

Be patients on your sufferings since due to it only you can have a best finale. (It means that to accept the truce and bear peoples' mock and insult shall earn immense recompense for you. Allah says: We shall give countless rewards to those who are patient.

Imam Reza said: Allah has taken pledge from our

friends that they would show patience on the atrocities of the cruel.

O Hasan! Please show forbearance and patience on all the occasions since patience is the best friend and companion.

Offer thanks to Allah for every blessing so that he may bestow more on you. (Allah says: I shall give you more if you are thankful).

A man gets the same position and status for what he presents himself. So you long for the highest rank. (Where there is a will there is a way)

Verse 76:

Lawful (halaal) earning

Try to earn through lawful means then you will get the sustenance, in abundance, from all the sides. (The Apostle said: Bonafide intentions bring vast provision and that the earner of lawful income is like the one who fights in Allah's ways)

Verse 77:

Protect you honor

Protect you honor by yourself. Do not debase yourself. Do not ask your favorite things from cheap people. (Instead ask Allah and trust HIM)

Verse 78:

To give the dues (rights) of friends is mandatory on you. Welcome them wholeheartedly when they visit you. Behave well and benefit them, too. (The Apostle said: Among you the best is who benefits the others)

Verse 79:

Give the dues (rights) of the parents quite well. And also protect the rights of the virtuous relatives and neighbors.

Verse 80:**Knowledge and manners**

Keep searching the knowledge all the time. May I lay down my life for you please always obtain manners. You will certainly be successful if you try so. If you get the knowledge and conduct by desirable means you will get them, so always use the desirable means.

Verse 81:**Gallantry**

To help your friend or neighbor in the hour of his need and giving his dues is the (real) courage, bravery and gallantry. (A friend in need is a friend indeed)

Verse 82:**The Muhammeden religion**

The one who could not get etiquette out of the Muhammeden religion (Islam), he will be a wanderer. (There is no religion or way of life like Islam since it is Allah's Deen. If one does not learn manners from it, he can get from nowhere else)

Verses 83 to 85:**Patience**

Sometimes the time turns against you and tries to suffocate you. Neither be restless, then, nor do improper acts.

For better results one must have patience on hardships, bear them and fight against them. But it is easy for him who has good lineage.

(By patience) Allah shall create a situation wherein you will feel ease and comfort. (None can go in loss with whom is Allah)

Verses 86 to 88:**Disappointment is a sin**

When disappointment afflicts the bosom shrinks
i. e. the man becomes courage less and spiritless.

But when the hardships and accidents reach the
climax then the happiness comes back soon.

Do not get success with debasement and ignominy.
Keep yourself above the cheap and shameful
objectives.

Verses 89, 90:**Generosity**

When you get wealth spend on people since it must
rotate among them. (Be generous to the people)

When the wealth comes it must not kill the
generosity. (The generosity increases the wealth
while miserliness cannot retain the wealth)

Verses 91 to 94:**Benefits of wealth**

The wealth conceals one's defects. Then his every
saying is endorsed although he is a compulsive
liar.

Dearth of wealth causes allegation on intellect and
people call a poor a fool although he is wise enough.

If intellect and cleverness were the criteria for
attaining wealth then the wealthy person would
have enjoyed highest status in the world. (Not
necessarily a wise and intellectual person is wealthy,
too.)

The reason is that provision is given by the grace
of Allah not because of man's planning or
contrivance.

Verses 95 to 102:

The intellect

The best gift of Allah for the man is wisdom. No blessing is equal to the intellect.

Note:

The Arabic word 'Aql', that is wisdom or intellect, has been derived from 'Iqaal' that means the string which is tied around a camel's neck. Its next end is tied with the master's door. Thus due to 'Iqaal' the camel is attached with the master. Likewise 'Aql' or wisdom leads to Allah for HIS recognition, obedience and thanksgiving. So there is no bounty equivalent to it. The Apostle said: Wisdom is that through which Allah is worshipped.

When the Kind Allah completes one's intellect it means he is complete in manners, too. (The more the wisdom increases the more manners are achieved)

A man lives among fellows due to wisdom. Due to it he can get the knowledge and experience.

The correct wisdom increases man's honor among others although he is short of earning.

Lack of intellect is taken as a defect although he has the best ancestry and enjoys high position.

In the present era infliction of hardships is not surprising but to exist (safe and sound) in this age is really surprising. (The rascals are more and powerful as well)

The beauty of precious clothes has no value. The real beauty is the excellence of knowledge and etiquettes.

An orphan **is** not the one whose father has died. In fact it **is** he who is devoid of wisdom and

gentleness.

Verse 103:

You may be the son of whosoever, obtain knowledge and manners since its excellence shall make you unconcerned about your (blamed) pedigree:

Verse 104:

A youthful is the one who says: It is me who did such and such deeds and not the one who says: My ancestors did such and such deeds.

[Allamah Iqbal said: No doubt they were your (commendable) forefathers but what are you? You just sit idle awaiting tomorrow]

Verse 105:

The one, who is proud of his ancestry out of his ignorance, must know that all the humanity is descendant of one father and mother (Adam and Eve). None is greater due to his father's superiority.

Verse 106:

The dignity and status

In knowledge and etiquettes there is respect, honor, pride strong intellect, modesty, shyness and chastity.

Verse 107:

That is why I learned knowledge and manners. Then, only, I knew that knowledge and etiquettes can be had by Allah's awe.

(The biggest knowledge and etiquette is the fear of Allah's anger and punishment as the Apostle said: The peak of intellect is Allah's fright)

Verse 108:

If your speech is silver then remember that your thoughtful silence is gold.

Verse 109:

My enemy commits excesses due to his ignorance

but I keep on increasing my serenity and forbearance. It is just like blazing a fragrant wood piece and its aroma increases. [Thus, the serene and tolerant people burn themselves (from inside) and their perfume amuses others]

Verse 110:

Do not reciprocate the fools with your gentleness and kindness, nor take any revenge. But leave the cruel for the reckoning of Allah – the Vanquisher. (It is for those whom one cannot overpower. But if Allah has given the power one must stop the tyrant)

Verse 111:

Keep on increasing your sincerity and friendship. Spread love despite the fact that people hide scorpion (of hatred) in their hearts.

Note:

A poet said: My message is love. It may be spread as much far as one can.

Another poet said: Be kind to the people on earth. Allah shall be kind to you in the heaven.

Verse 112:

I have mammoth knowledge and my disposition is also undefiled. So it would be quite difficult for someone to follow me.

(A poet said: It is said that to be a humane is difficult but to be a Molvi is easy. Another poet said: Even a man cannot afford to be a humane).

Verse 113:

If I try I can find thousands of enemies but may be not even a single true friend.

Verses 114 to 116:

A pray

O my Sustainer! Please keep me steadfast on you Deen. Please give strength to my heart and maturity

to my wisdom. O my Lord! YOU are devoid of any defect (so) YOU suffice me.

I solicit the help of your creatures when I am surrounded by calamities. But none responds.

But O my Sustainer! YOU are the One who definitely responds, who calls YOU. YOU remove the sufferings. As such YOU are my beloved and (the ultimate) objective. (Allah is remembered when one is fed up with the idols)

Verses 117, 118:

Civic rules

If you want that people should hate you and become your enemies then keep on visiting them repeatedly. But if you want them to love you more, then visit them less. (Daily visits devalue)

Excess of everything is bad. Even overuse of food and water is harmful.

Verses 119, 120:

Loving the world

An angel of Allah pronounces daily: Produce children for me and erect building for being deserted.

I am yet to see a deceiving thing like our world. Nor there is anything more frightening than the death. (Both the life and death are the astonishing creations of Allah)

Verses 121, 122:

Negligence, penitence and reformation

It is mandatory that people repent on their misdeeds and before it one must leave the sins.

The world's mutations and misfortunes are highly perplexing. But peoples' negligence (from Allah

and the hereafter) is more surprising.

Note:

In Arabic Taubah means to return. So repentance and penitence mean to return to Allah by leaving all other helping hands.

It is Allah's specific characteristic that he forgives all the sins of him, who returns to HIM leaving the sins.

The Apostle said: The one who repents from his core of heart is untarnished like a new born baby. A poet well said: I was utmost sinful and would have perished had Allah not been merciful.

Verse 123:

It is quite difficult to be patient on one's distress but to be deprived of Allah's recompense (Savaab) is still bigger distress.

Note:

Allah has created us for trials. So the real objective of life is to be successful in these trials and earn Allah's eternal rewards, which can be achieved by virtues. Allah says: Then, he whose balance (of virtues) will be heavy shall be in a life of pleasure and satisfaction (101: 6-9). But whose balance shall be light he will have his home in pit (of fire).

Verse 124:

All the expectations are near (to completion) but the death is nearer than them. (Death may approach any time)

Verse 125:

How long you can carry on these amorous romances while the old age had set aside your youth. (Your death is quite near. An Urdu couplet says: To talk youthful in the old age is like dreaming in the day)

Verse 126:

You are a creation of dust and soon you will disappear in the dust (grave).

Qamar Jalalvi depicted this in his Urdu couplets:

1. After burying me people turned away.
What happened to the world in just a while?
2. Thanks for carrying me to the grave.
Now from here I would go onward all alone.

Verse 127:

Do you want to stay at a place during the journey?
No foolish desires please, since your feet are in stirrups.

Note:

It means that a man is a traveler from eternity to the hereafter. For a short while you have been brought in this world to earn some virtues. Sooner or later you will have to start your journey again. A poet said: The horse of life is on the move. Neither I have the reins in my hand nor my feet are in the stirrups.

Another poet said: Whatever existed is nowhere now and whatever exists shall not remain. Tranquility is hardly found in nature's factory while the everlasting principle of change persists (this rule never changes).

Verse 128:

O the makers of lofty buildings! Please stop now. You are not to stay here but in the uninhabited graveyard. (The boundary walls of a graveyard tell that they are the limits of life)

Verse 129:

You must give charity for your honor and status. And remember that there is a measure (Nisaab) of the charity for your honor and status as well just as there is alms of the wealth.

(To help the poor, weak and needy people is a must. As such the honor and status is sustainable just as the wealth becomes purified after paying its alms. The charity of (women's) beauty is not

adultery but pleasing the husbands)

Verse 130:

If you behave well with the gentle people you may become their masters (they will be obedient), as the trade for the gentle people is to win their hearts. Thus, you may become their masters. (To put cord in one's neck is not the right way to make him a slave. But it can be done by benevolence also)

Verse 131:

The veracity of worldly life

If one wants to taste the world he may do so. I have tasted it since I have experienced both the sweet and sour of it.

Note:

Allah says: Such days (of varying fortunes) WE give to people by turns (3: 140).

Sometimes Allah tries our thanksgiving by showering bounties and sometimes he withholds or snatches them to test our patience. Likewise, sometimes the world is sweet otherwise sour. Continuous bliss or continuous sufferings is impossible.

In life both the joy and grief are found. Sometimes life is gaiety but sometimes it is deadly hard.

An Urdu couplet says: The bondage of life and grief is one and the same thing. Why one should get rid of grief before the death?

Verse 132:

I found nothing in the world except deceit, longing and disappointment. It is like a mirage shining in the desert. (Worldly delights are fantasies, they glitter from far off but actually they are nothing but sand)

Verse 133:

The world is such a carrion that rots day by day.

Dogs stick to it and tear it.

Note:

Those who loot the world are like dogs but they take it as a blessing. The illegitimate (haraam) earning is filthy like decayed carrion.

Verse 134:

So you leave talking loose. He, who fears Allah, considers the worldliness as an illicit (haraam) entity.

Note:

This world is good if one earns lawful income and as per his needs only. But to earn unlawfully is worse than eating carrion since its end is the hell's fire.

Allah said: The ribs of those, who hoard silver and gold but do not spend in Allah's way, shall be marked with their wealth and it would be said to them: Taste then what ye accumulated (9: 35).

Verse 135:

Good news for him, who sits in a corner of his house making it his homeland, shuts the door and hangs curtain on it.

Note:

It means that after earning the legitimate provision one must thank Allah sitting aloof in the home. The Apostle said: To offer a prayer inside the Ka'bah is equal to .1 million units of prayers and to offer a prayer in my mosque (in Madinah) is equal to 50, 000 units of prayers. But to offer a prayer in the dark corner of the house, to be seen by none, is better than all prayers.

Verses 136, 137:

There are two things of which I cannot give the due even if my eyes weep so much that my eyesight is gone. They are the bygone youth and parting of loving friends.

Note:

The great Urdu poet Qamar Jalalvi depicted it in his couplet: O Qamar! It is not the weakness that has bent my back in the old age. In fact I search my lost youth by bending.

Verses 138 to 140:**Lady Fatimah's elegy**

When passion overcomes I visit your grave weeping.
Then I recite elegiac verses (Nohah) and complain.
But I get no reply.

O the Apostle of the desert! You taught me weeping
since your remembrance has made me forget all
other distresses. (It is the greatest of all)

Although you have disappeared in the dust leaving
me but you can never be absent from my sorrowful
heart.

Verses 141 to 154:**Martial metre (Rajaz) at Khyber**

The flag, which the Apostle gave me on the Khyber
day, shall testify about my war attacks and my
lancing.

Please understand well that in a war state, when
its fire is fully fuelled, I stay like a calm tiger.

I shall overpower all even if the whole world is
oppressed. So whoever comes to battle, against
me, he would bathe in his blood. (Since I am 'Allah's
hand' and 'Allah's sword')

I am Ali the son of Abu Talib. Thus, I own unsullied
strength and majesty. And I am also a man of great
anger and wrath. (Iqbal said: A mu'min is soft like
silk among friends but in the war he is iron)

I have a shining sharp sword in my right hand that ruins every suffering and trial. So whoever comes to combat me he will be killed.

My two edged sword (Zulfiqar) shall take you to Allah's torment. And this attribute has been bestowed on me by my Glorious Lord WHO is the One and the Generous.

I am Ali the descendent of Abd ul Muttalib. I know very well how to defend the honor of my forefathers.

I am Ali the descendent of Abd ul Muttalib. I know well how to save my respect and family terror.

During war I fear none but Allah. As such my contender tastes the agony and death. (Allah says: I suffice him who trusts me)

I am Ali the grandson of a great and brave person like Abd ul Muttalib. I am the brother of Muhammed (SAVAVS) – chosen by Allah.

The Messenger of the Lord of all the worlds shall overpower since HE has already written it in HIS book. (Allah says: MY messengers would definitely overcome)

My Allah is enough for me. Therefore, the cuts of my sword guaranty my wins. You know well my sword, which is fiery and flaming.

I am Ali the son of Abd ul Muttalib. By Allah's house! We are the inheritors of the heavenly book and have more rights on them (people). Likewise we deserve more than all, the heritage and caliphate of the Apostle. He owned Allah's banner and is Ibrahim's successor. He has seen (during ascension) the veils (secrets) of Allah. So it were we who helped him against the whole Arab peninsula.

Verses 155 to 164:

Admiring the faithful colleagues

O you who asks about my companions! I tell you the truth if you want to hear.

My colleagues are the learners of Quran and the protectors of its teachings. They are steadfast in the wars. If you disbelieve then ask the participants of Ahzaab war (about their bravery).

My sword 'Azed' is always out of sheath for Allah's enemies. In fact it is the sword of the Apostle and the whole Arab has bowed (surrendered) before it.

The enemies' lives weep when our swords laugh. Our brown spears suck their blood and ransack their spirits.

(O my companions!) You have been loyal to me since to keep the promise is your habit. You are true people who never mix lie in the truth. (Ghalib said: Loyalty with the faith is the real faith. When the Brahman dies in the idol-temple bury him in the Ka'bah)

They are genuine, sincere and truthful, that is why a friend like me has chosen them as friends. So, in their purity there is no defilement of pastime, oddity and absurdity.

In their sittings they are soft mannered and best people. Ignorance is far from them and making noise is not their habit.

If you demand something from them they are most generous. And when you solicit their help they help you with strong hearts.

The virtues they earned, the help they provided to the Apostle and their good work shall definitely be recompensed by Allah. (All their deeds were so

great that Allah only could compensate them and none else)

Verses 165, 166:

Addressing Usman

If you have been elected by the opinion, suggestions and voting of the people then how to verify it? Because those who suggested and voted are all absent. (There was no polling or opinion taking of the general public)

If you have overcome us (got the caliphate) due to kinship of the Apostle and his nearness then I am far close kin and near to him. (I am his best lieutenant, the first Muslim and the legatee appointed by him)

Verse 167:

Traits of the World

The world is a simile of a snake. May be its body is quite soft, frail and beautiful but it is full of poison. (The worldly luxuries are quite fascinating but they make forgetful the hereafter. Thus the world is more dangerous. But it is no so for them who are afraid of the hereafter)

Verse 168:

I have accomplished so many laborious jobs. But due to constant labor I made them easy for me. (Practice makes a man perfect. A Persian verse says: Every hazardous job is difficult but doing it time and again makes its easy. For it one needs a tiger's courage and curiosity of a falcon)

Verse 169:

The world is a transitory camp and is not eternal. Its similitude is that of a web woven by a spider. (It is quite weak and can easily be broken by fast wind)

Verse 170:

O the enchanted man by the world! The provision of your need is enough for you. By my life all these plunderers of wealth shall decay soon.

(The worldly people are like a silk worm. The more silk it produces the more it is entangled therein and at last it dies in that trap)

Verses 171, 172:

You all were dead and then were enlivened. Soon you will die again as this world is mortal. Here perpetual abode is impossible. (So you make an eternal abode in the hereafter by doing good deeds. Quran says: Make the life in the hereafter out of this worldly life)

Verses 173, 174:

It is enough for your living to have a house for shelter, a piece of cloth to wrap you and the cash as per your need. And after your death they too, are more than enough (may be useless).

Verses 175, 176:

When the worldly bounties turned away from me I showed patience for being denied their deliciousness. I made the endurance a must for me and by its power I became strong and perennial.

Note:

It means a man is molded according to his training. If he is brought up in greed then his tongue always hangs out like that of a dog. But he gets solace if he leaves the reed.

Quran says: In Allah's remembrance do hearts find satisfaction. (13: 28)

It further said: Allah loves those who repent (by rejecting the world)

Verses 177, 178:

I warn my eyes to stop ogling saying: O my eyes! Do not see secretly the beautiful (ladies), since some glimpses induce lust and lechery. The end

result is grief and despair.

Note:

When one gazes at beautiful faces lewdness is produced and when they become inattentive and disloyal he weeps, sobs and flutters.

The famous Urdu poet Dagh Dehlvi said: O Dagh do you claim monopoly over the charming (women)? Of course they are not yours. Never so.

It is also said that seeing secretly the women is the eyes' adultery and thus it has been declared unlawful (haraam).

Quran also ordains the Muslims to keep their eyes low before ladies.

Verse 179, 180:

Do not be awed by the calamity that inflicts you because one should not complain if his shoe slips.

Likewise many gentlemen face distress but they are not afraid of them. They face them with patience and steadfastness. Resultantly they vanish.

Note:

It is said that do not break yourself instead break the hardships.

A Persian poet said that difficulties may not ease out but a man does not get harassed by them.

Allamah Iqbal also said the above in his following couplets.

If avoidance of the life struggles is not a defeat then what else is the defeat?

Why there is no storm in you river? Why your ego (self) is not Muslim.

It is useless to complain about Allah's fate. Why do you not become HIS fate by yourself?

Difficulties mete out at us to try our patience, enthusiasm and faith (Imaan). One must face them bravely having trust in Allah and seeking HIS help. It is called patience. Quran says: Allah will immensely reward the patient ones.

Verses 181, 182:

The one who observes silence is never let down and a talkative man commits mistakes. That is why a silent observer is unblemished. (If one speaks 'silver' then silence is a pearl decorated with ruby)

Verse 183:**The death's cure**

The death is certain. It is a drink that you will have to intake. So hasten towards virtues (to avoid death's agony).

Note:

Every problem has a remedy i. e. drugs for ailments, bread for hunger, water for thirst, warm clothes for winter. The death has no remedy but its therapy is virtue. When the death angel comes to a virtuous person, to take his life, he utters humbly that I am kind and compassionate to you more than your parents. I am your assistant. And I shall seize your soul as per your wish and will. Then his spirit comes out just as aroma oozes out of musk. (Hadees)

Verse 184:

(O the Kufiites!) You longed me to be with you so I am here. But the thing is that you may not do what I ask you to do. The things will happen according to the will of Allah who causes the death and life. (Our job is to strive and the result is with Allah)

Verses 185 to 191:**The Holy war**

O Fatimah! Please bring my Zulfiqar (the sword) to me because in a war it is my best friend.

Please bring near my cutting sword so that I may go for the holy war (Jihad) riding with the people.

Today the thunderous enemy forces have come to fight against Allah's Warner (the Apostle) who is sincere and a well wisher.

They are gloaming to kill me and your father whom Allah took to ascension.

They want to desolate our land by killing innocent people. But next morning they would beg us their lives.

Soon I shall be able to please my Lord through the holy war. I shall continue it as long as I am alive, till my passion (of martyrdom) is achieved.

My obsession is spreading Islam and the death in shape of martyrdom shedding my blood through my neck.

Note:

The above verses prove that all the Muhammeden wars were of defensive nature and the Apostle never attacked the innocent persons. An irrevocable proof is that all the wars were fought near Madinah - his headquarter.

Allamah Iqbal said: Martyrdom is the most wanted thing for a mu'min instead of the war booty or conquering the territories.

He also said: These Muslim soldiers (Ghazis) whom YOU have bestowed with the taste of god ship. What a wonderful thing is hedonism (for Ghazis) which makes their hearts unfamiliar with the two words.

Verse 192:

If a gentleman comes to you with some request please behave well with him. Be clear to him and excuse, in an apologetic way, if you are unable to help him. (So that neither his heart is broken nor he feels insulted)

Verse 193:

If you can fulfill his demand say I shall do that

with love. Whoever shares the burden of others he would earn appreciation. (It means Allah, the Apostle, the angels and people would admire him since the best man is one, who helps others i. e. A mu'min's hand is factually Allah's hand)

Verse 194:

Being soft and polite brings auspiciousness and it is good luck to have dignity and contentment. So you will get complete success in all the matters where you apply softness and politeness.

Verses 195 to 196:

Protect your secrets

To not open your secrets except to own self because every sincere friend has some other sincere friend also.

I see the beguiled people, none is saved from them.

Note:

Your friend may share your secret with his sincere friend and thus that is open to all. So it is better to share it with none.

An Arabic proverb says: Gentlemen's breasts are boxes of secrets.

The beguiled people defame others by various means. As such if they knew your secret they will debase you. They are jealous and enjoy demeaning others)

Verse 197:

It is a very precious thing to offer two units of prayer to attain proximity of Allah. So please do so whenever you have a free time. (The Apostle said: Prayer is a cause of Allah's closeness. He also said: Prayer is the most preferred service)

Verse 198:

When you intend to utter something wrong it is

better to leave it. Instead start telling beads.

Verse 199:

Women

It is a success to have a beautiful woman for copulation followed by snoring. (A beautiful woman is no doubt a blessing as a poet said: Due to the women this universe is colorful)

Verse 200:

Parents' rights

(O my sons Hasnain!) Please obey your parents and behave well with your kin.

Verse 201:

Please adopt the company of the virtuous and pious persons only who avoid vices and keep the promises.

(A man is recognised by the company he keeps. The company of good people makes you virtuous and the company of bad people spoils you)

Verse 202:

Trust Allah in all the matters so you will be protected from the (harm of) envying eyes.

(Quran says: Allah suffices the one trusting in HIM)

Verse 203:

So you seek your safety from Allah only and anticipate (no help) from anyone but Allah. It is ingratitude to you do so.

Note:

To protect is Allah's responsibility and it is HIS great blessing. So ask safety from HIM and HE will do the needful.

Quran say: No vice can touch those who say that Allah suffices them since HE is the best patron, the best lord and the best helper.

Iqbal says: You have hopes from the idols but not from Allah. Please tell me what else is infidelity?

Verse 204:

Never make a dwelling in the world where you intend to live forever as none can live here forever. (Instead do virtues and make dwelling in the paradise)

Note:

The Apostle said: "During the ascension I saw a huge and beautiful building under construction in the paradise. Thousands of angels were busy in making it. All of a sudden they left their job and offered prayer. I felt sorry and asked Gabriel the reason of stoppage. He replied 'back up' has stopped. I asked what that was. Gabriel replied the owner of the building was busy in good deeds, which were the back up. Now he stopped and eventually the construction was stopped".

Iqbal said: The stones and bricks that you see is not your world but your world is what you create. Due to acts one earns paradise or the hell. The man is neither a product of light (Noor) nor of the fire.

It is the time of resurrection and you are at a chaotic place so show if you have some virtues to your credit.

Only he can overcome the rotation of time who creates perpetual life from every breath.

Verse 205:

Many courageous people who did not bow before the cruelty and humiliation became appreciable leaders. (They rose against atrocities. Allah helped them and they became great leaders like Quaid e Azam Muhammed Ali Jinnah and Aqa Khomeini)

Verse 206:

(It was so) Because they moved with times cleverly and tactfully. And at last they reached the climax and people were proud of them.

Verse 207:

Mostly a person becomes an Indian sword against the enemies of the truth (haqq) when he resolves to be steadfast.

(Iqbal said: The true leader of the time is the one who makes you fed up with what is present. Would it be that the sense of loss makes you a sword by the whetstone of indigence)

Verse 208:

What remains in the case is not called a sword. The sword is that, which is out of case (and ready to attack).

Verse 209:

When a man pursues great objectives (like closeness to Allah) then it is nothing for him to leave the night's sweet sleep.

Note:

It means that for the seeker of Allah's love and nearness it is not at all difficult to get up for midnight prayer (Tahajjud). Because he understands that Allah's pleasure is the biggest thing. Quran says: ... It is the good pleasure of Allah that is the supreme facility (9:72). To sacrifice a part of sleep is nothing to achieve a big objective, if one understands that 'Nothing can be achieved without early rising and moaning'.

Verses 210, 211:

One must travel to get high ranks. It has following benefits.

1. To remove the sorrows
2. To get better provision
3. To get advanced knowledge
4. To have company of the well mannered persons

5. To get respect and grandeur

(A poet said: The flower, which left the garden, got eminence and the person who left his homeland got the majesty)

Verses 212, 213:

It is better for one to travel (migrate) than to live a life of disgrace in homeland. The difficulty and agony of journey, to cover the long fields and barren areas and to undergo hardships are much better than staying home with the jealous and malignant people. (A poet said: O the Apostle! Please call me to Madinah as mean people do not let me live here)

Verse 214:

Whenever I open my eyes I find many men but no humane. (Most of the animal-natured persons look like humane. A poet said: Even a man cannot afford to be a humane)

Verse 215:

Leave him who dislikes you and do not feel sorrow on his separation. (One way meetings bring shame. Two way relationship is really enjoyable)

Verse 216:

So (O the friend of my foe) do not dare to come near me. Our hearts are far apart since you are friend of my foe.

Verses 218, 219:

Value the love

I loved him till my last breath, who loved me truly.

But I prayed for his guidance too, who showed enmity with me.

Note:

This was the way of the Apostle who was the best precedent of the highest ethics. In Taaif he was so

much stoned that he was covered by them. In the night Gabriel got him out and offered that he could destroy the *Taaif* people if the Apostle prayed so. He raised his hands and prayed: O Allah! Please guide my people since they know me not. This was the height of ethics, the ascension of good conduct and the best attributes. He got the title of 'mercy' among the prophets.

Verse 220:

You hope to live in the world forever while your death tooth has been expelled from your mouth. (The expulsion of teeth means approaching the death i. e. We are ready to depart as the goods have already gone)

Verse 221:

Alas! The death has sharp arrows and it preys people with them

Verse 222:

No adviser or counsel can open one's heart (for guidance) whom Allah does not want to guide

Note:

It means that the real guidance is from Allah and it is HIS best blessing. It cannot be attained without HIS permission. That is why we seek HIS guidance (the straight path) in our daily prayers. But Allah's principle is that: Man is nothing but his efforts. So Allah guides them only who have the sense and enthusiasm for it. Besides, they try for it also. A Persian couplet says: This is a blessing which the arms cannot earn but only bestowed by Allah. An Urdu couplet says: Ask Allah to give you a visionary heart as well. The vision of the eye is not the vision of the heart.

Verses 223 to 225:

The value of time

Yesterday is gone and will testify your thoughts

and deeds. Today is ready to be the witness for your today's deeds. (So do good works today)

If you committed evil works yesterday do good works today. This way Allah shall appreciate you. (Allah says: Virtues take away the vices. The verse urges that today we have the time to mend ourselves)

Don not put till tomorrow what you can do today. May be you do not find tomorrow. (Yesterday never returns, tomorrow is far off so earn virtue today)

Verses 226, 227:

The rascal rich people

If the lower stratum of the earth are opened for the people then there will be no difference among the slave and the master. (All will look alike)

Today his cheek is on the (grave's) dust whose feet did not touch the dust yesterday. (Dust is eating up his cheek)

A poet said: Yesterday my foot touched a skull. It said to me please be careful as once I too, was a pride full head.

Verses 228 to 230:

I am away from the soft bed due to the awe of the death and the hereafter. (I sleep less in the night and stand before my Lord asking HIS forgiveness. Allah admires, in Quran, those who do so specially in the early morn hours)

O my Lord! I am YOUR ordinary slave and confess my all sins. YOU are besought of all and ever Forgiving.

YOU will be justified in punishing me since I am sinful. But if you forgive me then YOU are worthy of it.

A poet said: Yes I am sinful but whom YOUR mercy

will forgive if there is no sinful?

Another said: I was such a sinful that I would have died had my Lord not been the beneficent.

Verses 231, 232:

Man's position

O man you think to be a small creature or a small world but there is a great universe concealed in you.

You are the open book (of Allah) wherein are disclosed HIS secrets.

Note:

Man is Allah's viceroy (caliph) on earth so he carries some attributes of Allah. He will deserve this position only if he applies these attributes correctly. Therefore he should not think to be a low creation. He must love and obey Allah to deserve the title of caliph.

Akber Ilahabadi said: Mansur said I am God, Darwin said I am a baboon. On it a friend commented that one's meditation is as per his guts.

Verse 233:

He offers more thanks to Allah who has the knowledge of Allah. And the one who does not recognise HIM is just ignorance in the flesh.

Note:

After acknowledging Allah's power, wisdom and blessings it is nothing but natural for a man to bow before HIM. But it is so, when he believes that every bounty is from HIM.

Dagh said: Who could give (anything) to Daggh? Whatever he got was Allah's blessing.

On the contrary he is absolutely unaware who does not know, or does not want to know, Allah's greatness. How one can be thankful when he does not recognise HIM (through HIS rewards).

For them Allah said: They are animals rather inferior to them. Animals have no intellect so they are not alleageable for not recognising Allah. But man has been bestowed with sound mind, he must use it otherwise it is ingratitude. His death is worse than that of a dog.

Verse 234:

When I face a hardship I reach its depth and find the solution by meditation. (Problems are not solved by mourning. It is the time to show courage and to apply mind. The reflection reaches its causes and the ultimate remedy)

Verses 235, 236:

My imagination ponders over such matters too, which eyes cannot see since they are hidden. I deliberate upon them well.

Verse 237, 238:

Because I own a vigilant mind that cuts, like the edge of a sword, the curtains of secrets. By this vigil intellect I unveil easily the secrets of human nature and then I reveal them. (Iqbal said: O Allah! If I am unable to get Ali's sword then please bestow me with the sharp vision as sharpness of his sword)

As my mind is vigil and my tongue is eloquent so I anticipate my future by applying it on my past. (The past experiences guide to the solutions of the future. In fact due to meditation and application of mind one can solve so many problems)

Verse 239:

Due to ignorance one dies before his death. His body becomes a grave before being laid in the grave.

(Iqbal said: The corpse has borrowed the soul from the Europeans otherwise the college boy looks young)

Verse 240:

O my son! Many men are animals although they resemble with one another.

(There are beasts in shape of human beings)

Verse 241:

They are quite clever in the worldly affairs but when their religion (Deen) is in danger they know nothing about it.

Verse 242:

So you must allure your kids to gather knowledge and manners so that you are solaced in your old age.

(You are happy due to their conduct. Ill mannered children become a torment for the parents)

Verse 243:

When a knowledgeable person slips he falls on the floor of precious carpet and the throne.

(It means that if a scholar commits a mistake he can minimise its consequences. But an ignorant person may be totally ruined by his mistake since he cannot manage it)

Verse 244:

The man is of two types. One who owns knowledge and other who hears him and remembers (the lesson). The rest are rubbish.

Note:

It means that those who have the knowledge of Allah's creations are the true scholars. They obey HIM and help HIS creatures. Number two are the students who get knowledge from the scholars and also retain it. Rest of the people are useless. Neither they recognise Allah nor they thank HIM. They do not obey HIM even. So they are burnt like trash.

Verse 245:

If you are unable to achieve your objective then make up the deficit by over work at midday or at

night..

(If your work is not complete within the stipulated time then do the overtime. Completion of duty must be preferred over rest)

Verse 246:

But never be upset. If you do so you may not achieve your objective.

(Instead of being nervous you struggle since it leads to success. A poet said: O the falcon! Do not bother about the opposite strong wind as it is to make you fly high)

Verse 247:

I have concluded that one gets experiences by the passage of time. So I know that the patience with steadfastness brings admirable ending.

(Ghalib said: Faithfulness and vigor are the true faith - Imaan)

Verse 248:

It is rare that one is unsuccessful if he tries a genuine work patiently

Note:

Quran says that verily Allah is with those who show patience. So if one tries continuously for a legitimate thing he gets it at last. Allah helps him to fulfill HIS promise.

Quran also says that a man is nothings but his strives.

The prophet Isa said: The door is certainly opened for him who knocks it continuously.

Verse 249:

Be patient on your distress as time factor and planning is a must for accomplishing a job

Verse 250:

Please wait and see if the time bites you. The success and happiness do land by him who awaits it.

(Quran says that Allah shall give immense reward to the patient ones. The Apostle said that to wait for the success is a better ritual)

Verse 251:

Be patient and tolerant if a distress or loss inflicts you. The success always follow endurance.

(Since Allah has promised so he helps those who show patience)

Verse 252:

One certainly condemns the world while sitting among the people. He would undergo all the conditions of the time – good, bad, clear and turbulent.

(The man faces all the circumstances in this world like sweet and sour, joy and grief because we have been created for trials)

Verse 253:

O the man who is searching purity and undefilement in this world! In fact you are probing what does not exist here. So it is better that you become disappointed to find neat and clean characteristics. (The overwhelming majority of people is evil natured and cheater)

Verse 254:

So you must know that throughout your life you will be tried with good and bad and ease and trouble.

(You must combat every misery as Quran says that Allah, the creator of life and death, tries you that who among you do good deeds)

Verse 255:

You cannot earn net profit having no adulteration of loss. Because the world has been created for both the loss and profit.

Note:

In fact it is our trial that whether or not we thank

Allah on getting profit or we are patient in case of loss. Do we become proud and arrogant on getting profit or do we involve in illegal income in case of suffering loss? This trial is possible only when one faces both the attainment and deprivation. However, in paradise there is nothing but profit.

Quran says there shall be no fear and no grief. It further says that there shall be available everything of their choice. Once the trial is over in this life then any loss in the hereafter is meaningless.

Verse 256:

There is dishonor in cowardice and discouragement while respect is in facing the problems bravely. By running away from hardships and tough time one cannot avoid Allah's fate and decisions.

Note:

In misery Allah's help should be sought and men of opinion must be consulted. The distress is a trial so we must face it.

A poet said: O the revolution of the days! You may force as much you can but we are determined to live here.

Another poet said: To avoid the struggle of the life is nothing but defeat of a man.

Verse 257:

Never be disappointed with Allah's mercy as soon HE will change your complexity into relief.

Note:

Quran says that there is ease along with every difficulty. It did not say that there is an ease after every unease. It means both are part and parcel of each other. By the grace of Al Mighty Allah a hardship alleviates quite soon. But for it courage is the prerequisite as Quran say: Allah suffices those who trust HIM.

Verse 258:

I am determined to be serene if the time is bent upon wreaking me. Every trial and suffering, which is not permanent, is easy.

(But the punishment in the hereafter is lasting. So one must avoid sins and earn virtues)

Verse 259:

The time has amused me along with hurting me. If I am surrounded by suffering then I have enjoyed easy days also.

(To abuse the time is intellectually wrong, too. Because time does nothing by itself, Allah only does everything and secondly if it makes one mourn then it makes him laugh as well)

Verse 260:

As such I am used to both the characteristics of the time. When it pained me I showed persistence and when it amused me I thanked Allah. (That is the best way of life as the Apostle said: Half the faith (Deen) is patience and the rest is gratitude)

Verse 261:

No problem is everlasting so show endurance when it inflicts.

Do so till the ease comes. (Doing so a man gets satisfaction and he never goes arrogant. Because he realizes that blessings are Allah's gifts. So he deems the miseries as a trial and also a short-term thing. Then he combats the agony by trusting Allah)

Verse 262:

Be easy to yourself since all the decisions are in Allah's hand. (Do not put yourself in uncalled for woes. You cannot dictate your terms to Allah. So be patient and trust Allah. Try to remove the anguish by simple ways and solve your problems with temperance)

Verse 263:

The thing, held by Allah, cannot reach you and you cannot stop the profit or loss therein. (So be polite, tolerant and enduring having faith in Allah)

Verse 264:

I have two days only so why should I run away the death? The one day is when I am not to die and the other is the day of my death. (To try to avoid death is futile. But one must obey Allah as HE says that do not cause devastation for you)

Verse 265:

Why should I fear the day when death is not destined for me? And it is in vain to avoid the day of death.

(Quran says: Then why do ye not, if ye are exempt from account, call back the soul if ye are true/independent 56: 86-87)

Verse 266:

Everyone gets what he deserves. Some deserve virtues and some deserve vices.

(Allah's decrees are based on intellect and HE takes action according to the traits and esoteric condition of a man)

Verse 267:

Had the sustenance been a matter of power then the falcons would have taken away the provisions of sparrows.

(As such weak and helpless people would have starved. But every living creature is got to get his nutrition and it is given by Allah only)

Verse 268:

All the earthly gains are illusions and there is no eternal delight.

(A poet said: I see the tears hidden behind the smile)

Verse 269:

There is nothing except pain for him who seeks (pleasures of) the world but he does not grasp it.

Verse 270:

If one earns worldly comforts then his faith (Deen) is put into trial. (Due to wealth one's Deen is at stake as he may be inclined towards vices. He also stops paying alms and charity. Imam Ali said: One has to account for his legal earning and face torture for unlawful income)

Verse 271:

Tell him, who abuses the rotation of the days (vicissitude of fortune) that he is malevolent to the time/epoch. So do not admonish the people.

(The Apostle said: Do not rebuke the time since whatever happens it is from Allah. The unpleasant results, we face, are due to our own faults)

Verse 272:

There are many persons in the world who have abundant wealth but for the hereafter they are empty handed.

Note:

Quran says: Utilise it for the next world whatever you have been given in this world .

It further says: Whatever you spend in Allah's way you will find it with HIM in the hereafter.

Imam Hasan said: The world is achieved by wealth but the hereafter is achieved through virtues. Someone asked Imam Jafar: I am afraid of death, why so? He said you earned the wealth here but sent no virtues for the next world. You fear that you will reach the hereafter empty handed while you are fully loaded here.

Verse 273:

There are people whose world is awful and condemnable but their next life is commendable.

(They are the people who do not overspend for luxuries and pomp and show. They help others secretly. Others think they are poor and low but they earn the hereafter. Mir Anees said: I hoarded no treasures so I stood empty handed to welcome the death)

Verse 274:

But there are people who have made both the worlds. They have accumulated the acts of this world for the success in the next world.

(It means that being wealthy they were moderate in their spending on them and spent the rest on others. As such they earned both the worlds and got high ranks there. They are the perfect people. Quran teaches us to supplicate: O Lord! Please bestow upon us the virtues in this world as well as in the other world)

Verse 275:

After the religion (Deen) I found wealth to be the best. And after infidels I found the poor to be the worst.

Note:

The Apostle said: Poverty is nearest to infidelity. Josh said: The poverty, which pulls me towards faith (Imaan) may make me an infidel if it persists. Poverty forces one to earn unlawful (haraam). A poor man cannot pay the rights of the parents and the family. So to earn legal is the best service. Wealth is not at all a bad thing if earned through lawful means and if also spent lawfully. If all the due taxes are paid along with charity then the wealth is very good.

Verses 276 to 278:

Adultery (Zina)

To quench one's sexual thirst by illegal way means losing its pleasure immediately but the sin and ignominy remains there.

Since its worst consequences follow him. There is no use of such a delight that leads to the hell fire.

To burn in the fire is better than undergoing the disgrace. And the dishonor of the sin leads to hell.

Verse 279:

To break one's heart and to be cruel to him is tantamount to self dishonor. And to compare the virtuous people with degraded ones is also a mean thing.

Verse 280:

It is meanness to show the back to the enemy and assault the poor relatives like a lion.

Verse 281:

It is also cheap to boast among the people but to turn back at the time of fight

Verse 282:

Try to earn by legal ways and avoid extravagance. (Quran says an extravagant is the Satan's brother)

Verse 283:

Spend the legitimate income on your family followed by your guests. Then help the poor. (After the parents the family deserves your income most. Then comes the turn of the guests and the needy ones)

Verse 284:

One enemy is enough

Thousands of friends and colleagues are insufficient but one enemy is more than enough.

Note:

The Apostle said: I was forbidden to wrangle (argue) with Gabriel. Quarreling means worries. In it one's life, assets and honor are at stake and one feels strangled all the time. So it is better to avoid such

situations. For this to control one's anger is the foremost thing.

Verse 285:

Strive (for your provision) like a slave if you want to remain liberated (so that you are not indigent). And cut all your hopes from others' riches (hope nothing from them).

(Iqbal said: You have hopes from idols but not from Allah. Tell me what else the infidelity is)

Verse 286:

Never say that earning is a defect. If it is so then begging is far more a defect. The lesser destitute you are the more respect and honor you have.

Verse 287:

White hair means death message. It is the history of being old. It means your turn (to die) is near. (Beware that autumn has approached. It means the death herald is near)

Verse 288:

The one who consoles you or asks you to be patient goes away after saying so but the one who has to be patient burns in the fire of his sorrow that is hotter than the wood fire.

(The fire burns the body but the fire of grief burns the inside organs like heart, liver and mind to ashes. A poet said: The blood of the heart and liver sheds through the eyes)

Verses 289 to 292:

Helping the Apostle

I tried many times to sacrifice my life on the grandeur personality (the Apostle) who is the best of all. He is also the best of all who has performed circumambulation of the Ka'bah and the Black Stone.

(A poet very well said: In Uhud war someone is defending the Apostle but someone is on the

mountain. One may boast of friendship but the kin is the kin)

During the night of migration I watched the enemy (surrounding me) and waited that when they pull me out of bed. At that time I was quite ready to be killed or to be imprisoned.

(But due to Ali's awe they could not kill him)

(As such) the Apostle stayed in the Saur Cave quite peacefully. He was under Allah's protection therein.

My aim was to help him for Allah's sake and it was from the depth of my heart. This aim shall remain with me till I am buried.

Note:

It means that for his whole life Ali's objective was to help the Apostle and of course Islam, too. Allah admires Ali's act of sleeping on the Apostle's bed in Quran: There is one among the people who seeks Allah's will by selling his life.

Quran says: Ye help Allah, HE would help ye. When, on the eve of migration, the Apostle directed Ali to sleep in his bed he asked: Would it save your life? He replied yes. Ali immediately went into thanksgiving prostration. That is the difference between others and Ali. Others prefer own lives but Ali always preferred the Apostle's life.

Verses 293 to 297:

Ali's martial minstrel in Khyber

I am the one whose mother named him Haider. I am the lion in the bush who tears (the enemies of Allah and HIS Apostle).

I have the neck and arms of very strong muscles. And I am terrible like a ferocious and blood-thirsty lion.

My sword shall take you by the scruff of the neck and I shall give you such a beating that your backs

are broken.

I am the one who shall continuously strike you with my sword since Allah is my helper and for HIM I migrated.

I shall do this along with my cousin (the Apostle) who is a bright lamp till you become submissive to the Great Allah, the Invincible. This striking shall be of that youth who is brave, experienced and an expert (in cutting the bodies).

Verses 298-300:

Praising Ahl e Bayt

People know the excellence of my pedigree. If it is the matter of pride then our family is full of pride.

We are the tribe of the Apostle of Islam, the centre of his nobility and the helpers of Allah's religion (Deen). Allah helps those who help HIS Apostle. (To help the Apostle means helping Allah. So Allah help those who help HIS Apostles)

If people demand, the cover of Ka'bah can give evidence of our excellence
(Since Ka'bah is the Bayt and we are the Ahl e Bayt). The Ka'bah, its foot metre (Rukn) and the Black Stone do pronounce it (our superiority).

Verses 301 to 303:

To ignore others vices

I overlook many things although I should not.

I do not shut my eyes due to blindness but sometimes one becomes blind deliberately. He has the eyes but shuts them to disregard others' defects.

I keep quit knowing so many things. I can speak if I like since there is none to rule my words.

I try my best to prevent the desires and the vices, whereas I know everyone's morals.

Note:

The speech is also an act, which is written down and shall be accounted for.

To find others' faults is unlawful. Instead we must find our own. A poet well said: When I saw my own vices then none looked bad to me.

None can rule Ahl e Bayt but they concealed others' flaws obeying Allah and to avoid mischief. Quran says: Mischief is worse than killing.

The Apostle was asked: What will take one to the paradise? He said the tongue. Then asked: What will take one to the hell? He said the tongue.

Verses 304 to 315:

Mu'avyyah and 'Amr bin 'Aas

They both conquered Egypt but of no avail to them. The one who sells his hereafter for this world is definitely a loser.

(To govern by treachery, cruelty and corruption means horrible ending. The illegal bloodshed and mischief do fetch awful results. Quran says: He killed the whole humanity who killed someone unlawfully)

O the son of 'Aas (Mu'avyyah's chief advisor) never think that you can ever become a problem for me. Ask the fields of Badr and Khyber about my bravery.

On the day of Badr I tattered the Quraysh. Whenever the battlefield is ready I reach there (never to run away).

(In the Camel War) I called my soldier Hamadan and they called Humaira (Mother Aaishah). Would that (my brother) Jafar Tayyaar be with me to fight along with me today.

Or would there be Hamzah, the Allah's lion, a

courageous, marvelous and godly person. Had he been with me the Quraysh would have seen stars in the daylight.

I never wanted to fight with them (Mu'avyyah and his Syrian army) but they are mischievous and create unrest all the time.

I am Ali (ibn Abi Talib). Ask whatever you like and you will get the reply. But if you want to battle, come forward and do not show backs.
(If you want to learn, the knowledge is here and if you want to war then death is here provided you do not run away)

My sword is sharp cutting. And my spear is also shining and razor-sharp. The Apostle is also from within us who is chaste and purifying.

And Fatimah is my spouse and it is matter of pride for me. This pride is for me while the son of Hindah (Mu'avyyah's mother) is in the hole (debased).

Your life is of some breaths only. Breathing once means lessening one part of life.

That is why I fought hard (in the holy wars) and always excelled. No doubt a brave and courageous man is superior.

I hope that mourning women would be ready to do their job for you. It would be because of my assault, which would be remembered (and referred) in the wars.

(The Apostle said: Ali's one stroke on the day of Uhud is better than the worship of all the Jinns and men)

Verse 316:

Will for Imam Hasan

Knowledge is beauty and adornment so achieve it. Be a learner till you live. As such you will avail the

maximum benefit out of knowledge.
(More knowledge means more beauty, respect and excellence. Josh said very well: The thirst for knowledge would suck my blood and the hunger for knowledge would devour me)

Verse 317:

(Having achieved knowledge) You would become Allah's true worshipper and devout slave. Deem the Allah's religion as a better and beneficial thing. Learn and disseminate knowledge.

(The knowledge of Allah's greatness, mercy and bounties leads to HIS adoration and obedience. Then one knows that every profit and loss is in HIS hand and also knows the worth of the knowledge and religion. Thereafter he earns Allah's pleasure, which is the highest accomplishment)

Verse 318:

Do not blame your Sustainer. All HIS decisions are to do good to you (you may not comprehend it). Create ease in every work and you will be happy. (The Apostle always chose easy way to do a thing, if given the choice. It is the intellectual, logical and natural way of life)

Verse 319:

One has a lot many wishes that do not come true. (A poet said: There are thousands of wishes worth dying for. Many were fulfilled but still a few are left. Longing more is not desirable since death is nearer to one's soul. It is better to attend to the hereafter)

Verse 320:

Never be unafraid of the death even if you are in the protection of the gatemen, guards and soldiers.

Verse 321:

Remember that the arrow of death pierces (every protection like) shield and armor.
(They cannot stop the death)

Verse 322:

You people do expect salvation but do not opt its ways. How come one can row a boat on land? [For salvation endeavor is a must. When we work hard for worldly gains how come we can get paradise without it? Quran said: A man is nothing but his hard work. Iqbal said both the hell and paradise are result of acts (efforts). Otherwise this product of dust (man) is neither a composition of the light nor of the fire]

Verses 323, 324:**Gallantry**

If you meet those who fought the Badr War ask them how I slew the veterans.

We do not take war as a disgrace or modesty and do not turn away while piercing with lances. (If it is a defensive war)

Verse 325:

The perfect person is the one who knows himself most i. e. his virtues and weaknesses. Thus he controls his lusts, greed and covets. (Like a doctor who cures diseases one can cure his spiritual ailments. A poet said very well: It is nothing to prey a dragon or a lion but the marvelous thing is to kill own evil soul)

Verse 326:

Avoid maximum to find others' defects. Many people invite problems due to this search. (When I saw own vices, none was bad in my eyes)

Verse 327:**Addressing his opponents**

The position (caliphate) you claim wrongly is our right. (You can know it only) when you differentiate between the right and wrong or a healthy person and a patient..

(Probing the disparity between right and wrong and finding the facts will lead to the conclusion that Ahl e Bayt only deserved the caliphate)

Verse 328:

Moderation

We, the Ahl e Bayt, opt moderation not extremism

Verse 329:

Do not stay where you get nothing (provision). Allah's earth is vast and the sustenance is spread all over. (At some other he said: One should live where the city can bear his weight. He should migrate from where he does not get good food)

Verse 330:

It is better to sleep for him who cannot please the two angels (recording his deeds) in awakening. There is a lesson for him in the proceedings of the world.

Verse 331:

Do not behave well with a (well known) mean and low born person since your goodness is of no avail. (A good turn repaid by evil)

Verse 332:

But behave well with a free and a gentleman with a vast vision so that your virtue spreads like fragrance (for appreciation).

Verse 333:

Become a centre of forbearance, endurance and maturity and avoid torturing others. You will see and hear the high merits of your good doings. (A virtuous person observes the good results of his moral acts. People's appreciation does please him. Quran says Allah is with those who endure.)

Verse 334:

If you love someone, do so moderately since you

do not know when you may part.
(Excess of everything is bad. The extreme love causes immense pain at the time of separation)

Verse 335:

You must observe moderation in your enmity as well since you do not know when you may return to him.

Verse 336:

He is your true friend who strives for you and incurs loss to benefit you.

Verse 337:

To do well to someone and benefit him is a proof of your gentleness. But to boast of it means wasting it. (Quran says: Do not undo your virtues by placing people under obligations. The Apostle said: The best man is he who benefits others)

Verse 338:

To perform good deed for others' benefit protects you more than the peak of a mountain. (The Apostle said: Charity and virtues repel the distress and bad death)

Verse 339:

Do not be filthy by finding others' defects since it is a sin

Verse 340:

Trust Allah and be patient on your miseries. And also be happy with your patience since Allah is far more benevolent than the benevolent ones. (To trust Allah does not mean to leave struggle. HE helps those who endeavor. An Arabic saying is: I make an effort and Allah accomplishes)

Verse 341:

The distress should not mean confusion. But it is the time to have persistence, which leads to pleasure

and exhilaration.

(Quran says: There is ease along with difficulty)

Verse 342:

A noble man never becomes impatient at the time of his miseries or ailments. (By endurance, strategy, pray and trust in Allah one can change his fate)

Verse 343:

Every greedy person is indigent and every content person is rich.

Verse 344:

It is a great suffering if you cannot control the illicit desires.

(If you are bent upon doing everything wrong it means you are defeated and failed in Allah's trial)

Verse 345:

It is enough to understand the worldly revolutions that every new thing gets old and one reaps what was sown.

Verse 346:

Avoid the small sins also since they all shall be accumulated.

(Once the Apostle reached a barren place and asked the Sahabah to collect wood pieces to lit fire. They said it is a barren land and we see no bush even. On insistence they managed to hoard some pieces. He said: Likewise your deeds shall be amassed on the doomsday).

Verse 347:

When I ponder my sins seem to be so many. But irrespective of their numbers, my Lord's mercy is far vast than those.

Verse 348:

I expect my deliverance not due to my good deeds but hopefully Allah's mercy shall suffice me. A Divine Utterance says: I behave with a person

as he wishes me to do.

(Mir Anees said: I have come to YOU covering my face, in shroud, in shame. As I was unable to walk on foot, due to the weight of my sins, I am being carried on shoulders.

To be disappointed with Allah's mercy is a sin).

Verses 349-364:

Allah is my Lord, my Deity, my Sustainer and my Protector. I am HIS ordinary slave. With meekness and helplessness I confess my sins before HIM.

My Lord I thank YOU. Undoubtedly YOU are the venerated and exalted. YOU bestow blessings upon whom YOU wish and withhold them from whom YOU like.

O Allah! YOU are my Deity, my Creator, my Sustainer and my refuge. I am YOUR ordinary slave. I seek YOUR asylum in all circumstances be it ease, unease or pleasure.

O my Allah, O my Deity! I fulfilled all the demands of my soul. Therefore, I am a symbol of humiliation today. (It is beastliness to accomplish one's all desires that lead to disgrace)

My Allah! Please save me from YOUR punishment since I am imprisoned by my sins. But I am fearful of YOUR vengeance. So I bow to beg Your forgiveness

Imam Ghazali said: The spot of a sin can be removed only by the hell fire or the tears of repentance.
(Ahya ul Ulum)

My Lord, my Allah, my Deity and my Sustainer! Please tell me the way to avoid Your torture in the grave – my final abode

At another place the Imam said: The grave is the box of one's deeds. We need Allah's help in the question answer session therein since it would a

tough time.

O my Allah! I would not lose hope even if YOU keep me under ordeal for a thousand years.
(I shall continue seeking Your clemency as YOU are the Most Merciful)

O my Allah! Please let me taste Your pardon on the day when the wealth and children both shall be of no avail

O my Allah! If You have pity on those only who were moral then what about the wrong doers who enjoyed pleasures of lust? (The real mercy means to absolve the big sins not the small ones)

O my Allah! I pursue Your mercy now because I was short of piety and could not shun the vices

O my Allah! Even if my sins are mountain high, Your forgiveness is far loftier than them.
(Allah's mercy is limitless while our sins have limits.)

O my Allah! Although I committed blunders due to my ignorance but I always remained an aspirant of Your exoneration. I was so hopeful of Your mercy that it was said that I never bothered while committing sins

O my Allah! If YOU keep me away or demean me then whom I should seek absolution from? Who can forgive me?

O my Allah! Due to my trust (that YOU will pardon me) I anticipate my deliverance although I am alleged with sins. (I remain between fear and hope)

O my Allah! Through the channel of the virtues and sanctity of the Hashemite Prophet (SAVAVS) and his progeny I implore before YOU and I am terrified by Your torment.

(Please rescue me due this awe)
 So O my Allah! Please resurrect me while I am on the religion of Ahmed Mustafa (SAVAVS). And in a state that I am fully attentive to YOU and I am free of sins and frightened of YOU.

Verses 365 to 371:

Advices/useful tips

Send the requisites for your new life (in next world) today. You will have to leave this world and you will be bid farewell. (We must strive for our next life as we struggle for the sake of ease in old age)

Take two things as your provision for journey (to hereafter).

1. The fear of Allah's anger and retribution
2. Doing your duties laid down by Allah and avoiding HIS disobedience

Always think that you are to die before evening. [Allah says in a Divine Utterance (Hadees Qudsi): By my Honor and Might I shall not scare him in the hereafter who fears me]

Be content with your sustenance that suffices you as independence and wealth is therein. Poverty becomes a must for a discontent person.

Do not disclose a secret as long as it is possible especially to a person who tells you others' secrets.

When you see his conduct with others you must understand that he will disclose your secrets too

You must keep his secrets when someone reposes confidence in you. Likewise you must conceal the defects of your mu'min brothers.

(The breasts of noble men are the treasures of secret)

The way, to keep quiet and to conceal others' secrets, causes positive thinking (Not knowing the defects, people think about one another positively). May be the other person is a stupid and ignorant.

Verse 372:

Limits of joking

Leave (cheap, lewd and hurting) jokes because sometimes such a person is inflicted by distress and it is impossible to avoid the situation. (Hurting caused by jokes turns into brawl and enmity)

Verse 373:

Shield your neighbor and colleague and do not let down his dignity and honor. He, who does so, cannot achieve high ranks.

Verse 374:

Excuse him who asks pardon after maltreating you. Allah has immense recompense for him who forgives.

(Forgiving is a godly quality. Bahadur Shah Zafar said: Do not consider him a man who does not remember Allah in luxury and does not fear HIM in anger, maybe he a very wise person. Allah has self-praised for being pardoner)

Verse 375:

Do not be upset by the worldly hardships and accidents as unwise people do so.

(Allamah Iqbal said: It is nothing but sheer defeat if one avoids the turbulence of life)

Verse 376:

Bow down before every advice of your father. He is never degraded who obeys his father. (A father transfers his experience and expertise to his children)

Verse 377:

I succeed in wars because I become a glittering

flame to face every agony and misery. {Iqbal said: (O Allah!) Please also bestow Ali's arm (bravery) upon him whom YOU have given the provision.}

Verse 377:

I accept wholeheartedly the message of Quran – descended by Allah. And I am also happy on the Lordship of my Master. My profit and loss is in HIS hand.

Verse 378:

We are those (Ahl e Bayt) that Muhammed (SAVAVS) is also one of us. Allah helped us in getting guidance. Thus our knowledge shall remain gleaming till the last day. [Allah's direct knowledge (Ilm e Ladunni) is true and can never be wrong]

Verses 379 and 380 were untraceable

Verse 381:

Whoever declines our excellence and extol, he must know that I am Ali (the uplifted) and I am HIS obedient servant.

Verse 382:

O the sinful person! Do not frustrate since Allah is enormously kind and merciful.

Verse 383:

But do no travel without provisions for the journey to the hereafter. The way to cover is quite dangerous. (One must earn sufficient virtues)

Verses 384, 385:

The sinful and cruel person who rather over transgressed but then stopped and confessed his sins

He must be happy due to Allah's saying: If you stop doing vices Allah shall forego all your previous wrong doing. (Allah does not mean penalizing but

reforming)

Verses 386, 387:

It is necessary to mete out good conduct to others if you want to attain a noble position. Be just to all and give them more than their rights.

[Quran says: Do justice (Adl) to people it is near to abstinence. The Apostle said: He is the best among you who benefits the others more]

Leave him if one is cruel to you, time will avenge him

Verses 388 to 390:

Why should I feel pity on someone's loss? You will never find me doing so.

It is because none can change the favor that Allah has predetermined for me.

So thanks to Allah by all means – there is no partner to HIM. Although I cannot do full justice in HIS thanksgiving but my morale is quite high.

Verse 391:

I am content in both the conditions being rich or poor. That is why I shall never be let down nor shall I boast rubbish. (Allah never lowers him who bows before HIS will in obedience)

Verses 392, 293:

May Allah recompense the death as well, since it is more kind to us than our parents

Since the death liberates the spirit from the worldly problems and uplifts it from a low place (the world) to a high place (heavens).

Verse 394:

He, who guides others, is mostly perturbed on the earth but is famous in the heavens having high grades.

(A Persian verse says: To speak truth causes distress and when heightened it becomes a strangle)

Verse 395:

I am a Gnostic and anyone who is moderate can become so.

(I am so because I recognised the certainty, believed in it and did not turn away from it)

Verse 396:

Get riches from the Creator being indifferent to all the creations. As such you will be away from the liars and would become a devout (to Allah).

(People make promises but do not keep them. So trust Allah since HIS promise is firm. Isa said: The earth and heaven can dislocate but not Allah's promise)

Verse 397:

Get the sustenance by Allah's benevolence as there is none else to give you. The trade and jobs are just a means to get it. Allah is the All-sustainer. (A poet said: All become full with provision but the Sustainer is invisible)

Verse 398:

He does not trust the kind Allah who thinks that he himself is responsible for his provision.

(Whatever one earns is Allah's award. He earns through struggle but the body parts have been given by HIM to do so. There are so many people who are fit to earn but cannot earn. A couplet says: Who could sustain Dagh, whatever he got was God given)

Verses 399 to 406:

You have slipped from your high rank if you think that people made you rich.

(Iqbal said: Do not be lost in the idolatry of the universe. O the company seeker do not accept the soothing warmth of your company)

If tactics only were the means of earning riches

then you must have found me high like stars.
(It means that I am wise enough to grasp the skies but the wealth is not attained by intellect only, Allah bestows it)

But Allah normally deprives the wise people of wealth since there is contradiction between intellect and riches, a great contradiction.
(It is a sort of nature's check and balance. So an intellectual is never greedy of the wealth. He eyes on higher intents)

I am content with Allah's distribution. So I entrust my affairs to Allah.
(HIS decisions are 100% correct. One longs for wealth but maybe he indulges in vices after getting it. So surrendering to HIS will is the best option)

Whatever happened to me was the best from Allah. Thus I am confident that in future too, I shall get the best.

Note:

The Apostle said: Whatever the conduct Allah metes out to a mu'min is good for him. He further said: Allah is far more kind to us than our parents, HIS decisions are in our favor.

A poet said: Whatever occurred to me was Your mercy and whatever will happen, it would be Your mercy.

A couplet says: There are a lot many wishes, one could die of each. Many fulfilled but yet many pending.

Neither the world would last for someone nor will someone last in it.

(The earth is like a station or an port where people come for a while and then proceeds ahead)

Hell to this world and its belongings. At last they cause grief.

(One's biggest wealth is his children but sometimes

they cause misery. A poet well said: We see tears behind the smile, where there is joy there is sorrow)

The worldly distresses spare none be it a beggar or a king.

[Ghalib was also true: Both the detention centers, the world and the grief, are the same. A man cannot get rid of the anguish before his death]

Verses 407, 408:

Complaining the world

Please leave me (and do not disturb) who is the most exalted after Muhammed (SAVAVS). For a little thing like wealth and the government (you puzzle me), which will leave you soon.

I (fore)see a sword with the broken handle and a rope which is not strong enough.

Verses 409, 410:

The Umayyad mosque of Mu'avyyah

I have heard that you are erecting a mosque with the plundered money. By the grace of Allah you are not capacitate to do a right thing (The building was a Church before).

It is just like offering a pomegranate by a prostitute to people, out of her immoral income, for the sake of earning virtue.

Verse 411:

Allah's Gnosis

Being unable to understand Allah's veracity is understanding HIM. It is polytheism to try to understand HIM. (The Apostle said: Do not ponder over Allah's entity just try to know HIS attributes. A Persian verse says: O the one who is far above the thoughts and imagination! YOU are exalted than what is said, heard and read about YOU)

Verse 412:

Everything is worthless except Allah so you keep up your morale. HE suffices to remove all your grief.

(Our aim should be Allah's pleasure and reward. HE has created all the things for man who has been created to love and obey HIM)

Verse 413:

O the writer! Whatever you pen down, there is an angel appointed on you (to check). So write only good things since all your write ups shall be returned to you (for reckoning).

Verses 414 to 416:**The night of migration**

O my Sustainer! I attended to none, deliberately, but YOU. The only purpose of my life is to please YOU.

(Quran confirms it saying: There is one who trades his life against Allah's pleasure. Tafseer Kabeer and Ahya ul Ulum confirm that this verse is for Ali who slept on the Apostle's bed to save his life)

My Master! I pray to YOU the same what Ayyub (Job) prayed when agony inflicted him.

(He begged: Truly distress has seized me but Thou are the Most Merciful of those who are merciful 21: 83)

My Lord! If the decree of fate and destiny (my death) has dawned near then please bless me with Your bounties in our meeting.

Verses 417 to 426:**The world**

The world has approached us like a beautiful woman in the best attire, well equipped with adornment and designs.

(I told her) Nothing doing with me. Muhammed (SAVAVS) is my mentor between the rocks of stones. (He also was not involved in the world)

Suppose the world presents to us all its treasures and the government

Do not they all mean mortality? Are those who hoard them not to account for?

I am content with what provision Allah has awarded to me. O the world! Now it is up to you and the people who ruin themselves for you.

(The world is to accumulate the requisites of the hereafter. Fools only hoard worldly luxuries)

O the one who is engaged in earning the world and is captured by hopes and longings! Death would seize you soon and your grave is the box of your deeds.

(There is no use of amassing the wealth. Either spend it in Allah's way or it shall bite you like a scorpion or a dragon)

Even if we suppose that the world is good, Allah's recompense, in the hereafter, is of higher grade than the temporal bounties. (Quran also says that means: One must struggle for the Paradise)

If the body is to extinct then one must die in the battlefield than to do so in the bed.

Allamah Iqbal said: A mu'min's objective is martyrdom instead of booty and conquests. (O Allah!) These (Muslim conquerors) are your mystic slaves whom YOU have bestowed with Your love. Their kick splits the deserts and rivers while mountains are reduced to pieces with their horror. (That is why Imam Ali proclaimed 'By the Lord of Ka'bah I am successful' when the killer's sword struck his head.)

So mount up, here in this world, the provisions for the journey to the hereafter. Make haste since

death is a must.

The world is a station where a man stops at night and moves next morning.

Verse 427:

The responsibility and the government

You will be questioned about people's rights even you rule them for a single day.
(The govt means serving the people)

Verse 428:

When you carry a coffin you must realize that after it, there is your turn.
(Carrying a coffin one should think that it is his own coffin. Having buried that he should think he himself has been buried but Allah has sent me back to earn virtues)

Verse 429:

O the one whose grave is well decorated with designs maybe there are fetters inside.
(A poet well said: What to me if there is a festival outside? I am lonely in my grave)

Verse 430:

Do not be deceived by the bounties (castles) as the government is to go and also the bounties.
(The worldly blessings are for trial sake they are not rewards. They disappear with the trial)

Verse 431:

The world and its pomp and show are nice but he, who gets them, must be Allah's obedient.
(It is worth appreciating if one gets wealth and spend it in Allah's way since he is earning his hereafter, here. A poet said: Every luxury shall remain behind when one leave the world)

Verse 432:

He will soon see his anti climax who does not serve

people after getting Allah's blessings
[Allah says: If you thank (ME) I shall give you more.
Thanksgiving of wealthy persons is to spend more
and more in HIS way)

Verse 433:

O the oppressors! Beware of your downfall. Give
to the needy out of your wealth (to preserve it).
[Quran says: You will find (with ME) whatever you
spend in Allah's way]

Verses 434, 435:

The Owner of the Throne and the Chair is a Great
Bestower. He increases a grain into a heap.

They disbelieved in Allah's promise, protected the
wealth like a dragon, spent on luxuries and looted
others. And they were ruined at last.
(It happens so in such matters)

Verses 436 to 444:

World's reality and ending

They could not avoid the death who took refuge in
the mountains and were guarded by the stout and
brave soldiers.

They had to get down to the graves from their lofty
palaces. What a bad abode it is.

After their burial someone pronounced: Where are
your thrones, crowns and precious silky attires?

Where are those beautiful faces that remained
behind the curtains and enjoyed the luxurious
beds?

Their graves revealed the truth and insects are
creeping on the same beautiful faces.

They ate and drank a lot in the world and now
they are being eaten.

They stockpiled the wealth but left behind for their enemies.

They erected strongholds for safety but had to leave all.

Today the palaces and houses are empty and deserted and their occupants rot in the graves.

Ask the king, since death approaches him, that where are his forces, cavalcade and servants? (There is none to save him)

Verses 445 to 452:

Remembering Lady Fatimah

I long for my beloved. Would it be that I reach her?

To lose Fatimah after the Apostle is a plea that no friend is eternal .

Welcome to the guest (old age) and farewell to the parting friend (youth).

Man's greatness lies in the fact that he should be content with his circumstances.

(A poet said: I see senility, which does not leave me and also saw the youth that does not return once gone)

Old age has approached like dawn but the youth has set like a full-moon night

(Qamar Jalalvi said: My back is not bent due to old age. Rather I search my lost youth by bending)

May Allah keep content the both (youth and old age) since she was the best friend in the youth and it (old age) is the best substitute.

(Old age means diseases and regrets but one can make up the deficit of the youth)

Wise people make up their minds before the distress

inflicts them.

So they are not grieved on its arrival as they had already thought of it.

Intelligent people think about everything till its end. So they know everything from beginning to end.

(They know well that at last senility devours the youth)

Verse 353:

False promises and deeds

'There is no use of making false promises and the words without act are also meaningless.

Verses 354 to 359:

Knowledge and wisdom

To have the knowledge but lack the wisdom means a man who has the shoes but no feet

(The scholar is a big shot and also a philosopher. But incidentally he is a little bit fool, too)

Listen and remember that man is the case of wisdom and the case is useless without the sword. (Quran says: An unwise person is like an animal rather inferior to it)

There would have been no illiterate person if knowledge and excellence were to be attained through wishes and desires.

Keep on struggling (for knowledge). Do not be lethargic and unmindful. The lazy would face humiliation at last.

(Isa said the door is opened for him who knocks it time and again.

An Arabic proverb says: Who explores, he gets)

We are pleased with Allah's distribution that he

reserved the knowledge for us and the wealth for our enemies.

We are pleased with this distribution since wealth shall soon be consumed but the knowledge is to persist forever.

Verses 460 to 464:

The real wealthy

The genuine rich is the one whose heart is indifferent (to wealth). The one who (is greedy but) has wealth is not wealthy.

Likewise an actual revered person is the one who has good character and manners. He is not venerated who has more children or a big tribe. (A Persian verse says: Extol is due to knowledge and not the wealth)

Likewise the thinker (jurisprudent) is the one who is known by his knowledge and acts and not the one who is famous for his long beard and rhetoric. (There are so many people with robes but ignorance prevails therein)

One is ruined due to foul use of tongue whereas it is not so if one takes wrong step (slips).

Verse 465:

Do no disseminate your secrets if so, you will earn enmities by slipping.

Verse 466:

There is none who is saved from people's mischief. They simply speculate and then talk against anyone. (Usually people are a victim of negative thinking and envy. People called the prophets mad and poets etc. Quran called them victims of conjecture)

Verse 467:

People would love you when you are not indigent.

A deprived person is disliked by others.

Verse 468:

He, who is indifferent and independent by heart, is never destitute (but before Allah), maybe he is poor. And a miser can never be a rich by heart.

Verse 469:

Protect yourself and be inclined to do the acts that enhance your status. It is the way to live safe and sound. Then people will appreciate you.

Verse 470:

Do not think negatively about your Sustainer. Never think that HE would not excuse you. Allah is such a Great by attributes that only benevolence, reward and good conduct should be expected from HIM.

(Quran says: Do not be hopeless of Allah's mercy if ye have been cruel by committing sins. Allah is All Forgiving, All Merciful)

Verse 471:

Worldly experiments

I always saw ease after difficult time. It means each and every speech of Allah is correct.

(Quran says: There is ease with every difficulty. It also said: Such days (of varying fortunes) we give to men by turns.

The Apostle said: The best worship is to await happiness.

The thing to ponder is that Quran does not say there is ease after every difficulty but it says that there is ease with every difficulty. It means both are near each other rather together. As such each follows the other)

Verse 472:

If at all you are bent upon begging at the cost of your honor, then do so before a gentle and excellent person only. (Demand nothing from a mean person.

He would not help you rather shall humiliate you)

Verse 473:

If a gentleman promises you something he will not budge and will fulfill the promise.

Verse 474, 475:

I have evaluated the people of different times but found none more a low person than a haughty (due to wealth) man.

Secondly there is no bigger agony than the enmity with the horrifying and terrible men. (The ill-tempered people behave their enemies beastly)

Verse 476:

I have tasted many a bitter things but to beg is the bitterest of all.
(Begging means one's honor at stake)

Verse 477:

To do labor at the mountains is easier than being under others' obligations. (Labor is a physical pain but to get favors is a spiritual hurt)

Verse 478:

People say that to earn by labor is debasement but I say the real degradation is in begging.

(The Apostle said: There are seventy types of worships and the best is lawful earning. He also said: Legal earning means *jihad*. At another occasion he said: The best loaf one engulfs is that, which is earned by labor)

Verse 479:

I am the one who earned honor and dignity just due to Allah's religion (*Deen*). And my next generations will inherit my excellence.

(Quran says: Then, which of the favors of Lord will ye deny?)

The Apostle said: Allah notes his name among the

grateful people before offering thanks, who thinks that whatever he gets is from Allah. This is the real thanksgiving)

Verse 480:

When a needy person asks my help I reach him like a flame.

(To help someone also means thanking Allah)

Verse 481:

When I do good to someone I always add to it, maybe I am not asked for it. (A poet said: There are lot many people in the world but I would serve him only who loves Allah's slaves)

Verses 482 to 489:

A wise man

A sign of wisdom is that one is indifferent to the bounties of the world and quite content without them.

And he obeys his friend (Allah) with love and determination. He does not mind whatever people may allege him with

(Allah appreciates those who do not care about the allegations of the opposers, while serving Allah. A poet said: It has been a tradition to abuse the good people)

A sign of wisdom is that one looks like a patient due to enthusiasm for Allah's love.

[Allamah Iqbal said: Your prayers and prostration are a veil (in vain) if love and passion do not lead your prayer]

Another sign of wisdom is that one looks happy but his heart is sorrowful for the poor and needy persons

(He wants to meet Allah as well as he feels pain in his heart for HIS creation)

It is also a sign of intelligence and belief (*Imaan*)

that one weeps in the dark nights and none knows about his grief (The grief of self wrong-doings)

A wise person begs to Allah only where every beggar's demands are met (It is but natural to beg before Allah, the Sustainers)

You will find a wise man sad if another wise man has seen him in a depressed state

Yet another sign of wisdom is to leave everything to Allah (after working hard). HE is the Creator, the Master and All Equitable

(A poet said: YOU were my last resort all the time and the host of distress could not despair me)

Verses 489 to 491:

The hereafter

Man would find all his acts done in this world (in the hereafter), maybe it is as small as an ant (Our eternal life, in the next world, depends on our worldly deeds)

After the reckoning of the Lord, the All Powerful either he will gain or lose.

I forgot the hereafter in the world and now feel sorry that I indulged in fulfilling my lusts and desires. (Quran says: Ye prefer the world while the hereafter is much better and everlasting)

Verses 492 to 498:

I shall visit every dead

O Haris Hamadani! Every dead person will find me face to face; he maybe a believer or a hypocrite

His eyes will recognise me and I shall also recognise him with his worldly bounties. I shall be knowing him and his deeds.

Then he will be before me at the Siraat Bridge.

You must be afraid of slipping from it and falling in the hell.

When he (a mu'min) is present at the hell I would say: Leave him. Do not be near to him.

Let him go since he is attached with legatee (Vasi) of the Prophet (SAVAVS) (due to love and obedience)

Then I shall make you drink cold and sweet water (of the Kauser pool). It would be sweeter than the honey.

What I said to Haris Hamadani looks strange. But there you will see more astonishing and marvelous things by me.

(Quran says: None can intercede before Allah but with HIS permission)

The Apostle said: We are permitted by Allah to intervene. We may recommend even the big sinners. He also said: Everyone shall accompany a person, in the next world, whom he loved. (Bukhari)

He also said: Mentioning Ali is adoration (*Ibaadah*). It must be remembered here that mentioning/remembering/loving does not mean lip service. It means obedience)

Verses 499 to 501:

The astrologer (fortune teller)

A fortune teller warns me saying that Mars has turned around to Aries (both are signs of Zodiac).

I asked him to keep his designs aside. For me the Saturn and Jupiter are the same (worthless).

(Allamah Iqbal said: How come a star can tell about my fate. It is lost by itself in the vast universe)

I solve my problems with the help of my Lord who is the Sustainer and Splendorous.

(Quran says: Allah suffices him who trusts HIM)

It also says: Ye call me I shall reciprocate
 Allamah Iqbal said: A believer simply obeys Allah's
 ordains while the vegetation and minerals are
 bound to fate)

Verses 501 to 504:

The reappearance of Imam Mahdi

O guy! When there is the Turkish turbulence you
 should await the government of Imam Mahdi. He
 will establish the justice.

All the kings on earth shall bow before the
 descendant of Hashim (Imam Mahdi). All those
 busy in luxuries will take his fealty.

Then a true believer would rise and shall bring the
 truth to you. He, himself, will be practicing truth.

He would be the namesake of the Prophet (SAVAVS).
 I may lay my life for him. So O my children! Do
 not leave him and make haste to reach him.
 (Meanwhile pray for his earliest reappearance)

Verses 505 to 507:

Addressing Abu Bakr

O Abu Bakr! Please remember and do not be
 ignorant that Ali is better than all the people
 whether they are with or without shoes.

And also remember that the Apostle bequeathed
 in his favor. He, commandingly, explained his
 preference and excellence (to all).

So please do not reduce Ali's right and give in his
 custody the affairs of Allah's creatures since the
 speech of Allah (and the Apostle) is always true.

Verses 508 to 510:

Self bravery

My sword spared none of my enemies and my
 generosity left no wealth with me.

The kings prey hares and foxes but my prey, during the holy wars, are the brave warriors.

My preys are the horsemen since I become a blood-thirsty lion.

Verses 511 to 514:

Khadijah and Abu Talib

O my both eyes! Please weep, may Allah bless you (for that). Weep for those deceased who had no equivalence.

Please weep for the son of the chief of the vale of Makkah (Abu Talib the son of Abd ul Muttalib) and for the chief of all the women (Mother Khadijah) who was the first woman to offer prayers.

They are undefiled as Allah made them of undefiled nature and disposition. She was an utmost auspicious lady. Allah praised her. [Quran says: O the Apostle! WE found you an orphan so we provided refuge (by Abu Talib) to you and you were poor so WE gave you riches (Khadijah's wealth)]

They both helped Allah's religion, against all those who opposed it, and both fulfilled their pledge.

Verses 515 to 518:

Self praise

(I am) Allah's slave who is most obedient to his Great Lord and an absolute follower of the Prophet (SAVAVS).

That is why Allah's mercies descend (on me) every morn and eve and also in the darkness of nights.

He, who is moderate and strict on the right path, is not like him who is degraded.

Allah suffices for all my deeds (and needs) and

Muhammed (SAVAVS), my most beloved, is my closest friend.

Verses 519 to 523:

Praising the Apostle

O the Apostle! O the chosen one! I shall protect you by all means because Allah, through you, has taken us out of the dark ignorance.

May I lay my life for you but it has no value. I am attached to you both in principle and the secondary things. (Our pedigree is the same).

The Apostle brought me up from childhood to youthhood and bestowed me (with his knowledge and wisdom).

He is the Apostle who, at the time of establishing brotherhood among the people, called me and declared me his brother. Thus he exposed my preference and excellence to all.

But O the last Apostle! You are the most preferred and excellent. I shall be thankful to you throughout my life for the benevolence you showered on me.

Verse 524:

Badr and Uhud wars

Allah put HIS Apostle in trial and it was a great one. The Exalted and All Powerful tried another exalted person. (The Apostle said: No prophet underwent the hardships like me)

Verse 525:

At last he overcame by the help of Allah. He was Allah's trustee and was sent on the earth for establishing justice.

Verse 526:

He brought the mandate (of splitting right and wrong), which Allah descended on him. Its verses

are Allah's signs and clear arguments for the wise people

Verse 527:

It is not good for them to rebel and be proud of martyring Hamzah, because he is living in the lofty castles of Paradise.

Verse 528:

He was such a brave who cut into bits the warrior like Utbah. He fought the holy wars and left no stone unturned. (Gave its due)

Verses 529, 530:

Thank Allah that first I spared (reprieved) the great chieftain Talhah.

Then I fell him face wise and raised him on my shining and cutting sword's tip.

Verses 531, 532:

Addressing Abu Sufyan and Mu'avyyah

O Mu'avyyah! You and your father (Abu Sufyan) pronounced (your Islam) with displeasure. So you were misled (by hypocrisy).

After the Apostle you people (the Umayyads) turned your backs to Islam. Both of you earned a great astray. (Hypocrites will be in the lowest chamber of the hell – Al Quran)

Verses 533 to 540:

The supplication

O Allah! O that entity WHO gave me respect and also protects me.

HE takes me into HIS refuge when debasement, defamation, distress and grief inflict me.

Please save me from the mischief of the men and

jinns. Both cause the forgetfulness of the hereafter.

They make the hearts hard by keeping unaware of the next world.

Please save me from them and also from self-beguile. And also provide me shelter against the damned Satan.

O the One Who compensates every loss and is pleased with us if we say that we believe in HIM. (Quran says: Allah suffices him, who trusts HIM)

O HE Who encompasses us from all the sides and repels our miseries.

Whose domain is limitless and Whose justice (Adl) is always correct with both the good doers and wrongdoers.

Verse 541:

A man is so less knowledgeable that he does know the actuality of his fellowmen. As such how come he can know the veracity of the Great Allah? (Allah u Akber means that Allah is so big that no wisdom can imagine his greatness)

Verse 542:

Many illiterate persons are rich. It is because It is Allah's verdict.

Verse 543, 544:

Both the astrologists and philosophers say that the dead cannot be resurrected. I say:

If it is true it does not harm me (due to my virtues) but if I am right then you will be in great loss.

Verse 545:

I am well aware of the speed of the time (earth or world) as I am its mother and father (Abu Turaab). It does not bring even one day full of happiness.

Verse 546:

Protect fully your blessings (by thanksgiving) as the sins nullify them.

Verse 547:

Protect them whole heartedly by thanksgiving. (If not done so then) Allah's revenge is great and most unpleasant.

Verse 548:

However rich or poor you maybe you cannot pass this life without grief and distress.
(Ease and unease both are part and parcel of life)

Verse 549:

Some good things of the world are also condemnable. So you cannot earn praise without criticizing them.

Verse 550:

Many a times the time moved slowly but people knew only when it and its hardships inflicted them all of a sudden.

(First, the change of circumstances takes slowly but people do not comprehend it. And when the hard time inflicts fully, there is no way out)

Verse 551:

Never trust the circumstances and the people. Since the time goes turbulent soon.

Verse 552:**Bequeathing Husain**

Have absolute trust in Allah, Who is your Sustainer, the Lord, the Creator, the Absolute, All Powerful and is the most Exalted. HE bestows great bounties and benevolence.

Verse 553:

Search the knowledge with effort and debates. And

also research about legitimate and illegitimate (means of earning).

Verse 554:

Do not talk wrong, useless, nonsense and filth. Talk good so that Allah is pleased with you. (It is the tongue that will take you to the hell or paradise - Hadees)

Verse 555:

Do not hate or malice your friends and forgive them time and again. It will get you salvation and forgiveness. (If you forgive people, Allah shall forgive you)

Verse 556:

To ask from a noble person

Your salutation will suffice when you go to a noble person with some demand. (The benevolent people understand the visitor's situations)

Verse 557:

Do not be a cruel on getting the rule since it is the darkness that brings shame.

Verse 558:

You sleep sound having committed a cruelty but the victim is awake due to pain and curses you. Remember that Allah's eyes never slumbers. (Quran says: Soon the cruel will know where their return is)

Verse 559:

Do not vex people even if they do so. I saw no people who mocked at others and was safe from Allah's wrath thereafter. (Light pleasantries are all right but all the nations were ruined who mocked at the prophets. Mir Anees said: Mind the feelings of the friends. They are delicate like glass so do not be hard)

Verse 560:

Do you know that the true injury is of the tongue and not that of a dagger? Many speeches caused bloodshed.

Verse 561:

Your true brother is he who is grieved on your agony.

Verse 562:

He is not your brother who admonishes you on your business loss.

Verse 563:

Practicing Islam is gone but a little. It is left with only a few persons.

(Allah says: Only a few persons thank me. Iqbal said: The customary Azaan is there but no spirit of Bilal. Philosophy is there but no indoctrination of Ghazali. Mosques lament that there are no prayerers. The Hijazis also lack attributes)

Verse 564, 565:**The elegy of Abu Talib**

O my father Abu Talib! O the refuge provider to every seeker. (You are) Radiant like water in drought and a light in darkness and in frustration.

Your death has broken hearts of many bashful persons since You were the best uncle of Muhammed (SAVAVS).

[Allah also praised Abu Talib saying: (O the Apostle!) WE found you an orphan so WE provided you the refuge]

Verses 566, 567:**Lady Fatimah replies**

I shall feed the beggars irrespective of the hunger of my kids. I would prefer Allah's enjoiner over My children.

My kids are hungry since morning while the junior (Husain) shall be assassinated for no fault of his. The killing and ruin shall follow his martyrdom. (Quran's Surah Dahr descended in their favor)

Verses 568, 581:

Apprising self status

People know very well that my share in (promoting) Islam is much more superior to those of others.

I am determined to spread in Arab outside.

In Quran too, my vilayah and government has been made mandatory. Allah has made my obedience compulsory, by authority.

I am brother (and deputy) of the Apostle just as Musa was to Haroon (Aaron).

(Allah declared Ali as 'self' rafis of the Apostle. Haroon was the top slot in Bani Israel and Ali enjoys the same position in the Muslim Ummah)

That is why Allah has made me their (peoples') Imam and the Apostle broke this news at Ghadeer e Khum.

(The Apostle declared before a hundred thousand believers that: Of whom I am the Maula, Ali is (also) his Maula)

Who amongst you is compatible to me? There are great services for Islam to my credit. I was the first to hug Islam and I am a kin to the Apostle.

Woe on him who appears before Allah (in the hereafter) in a state that he oppressed me. (Coercing Ali means wrong-doing with the Apostle)

So my obedience is that of the Apostle and my disobedience is that of him.

(The Apostle said: He must make Ali his ruler who wants to live and die like me. Savaaiq ul

Muharriqah)

Allah gave us (Ahl e Bayt) honor (and superiority) because of helping HIM. And HE established Islam through us. (The Apostle said: Everything has a base and the base of Islam is loving Aal e Muhammed)

Allah made HIS Apostle and the Book dominant through us. And HE honored us by our excelling in the cause of HIS religion. (Respect and honor are the bestowal of Allah only and the servants of Islam deserve them more)

Gabriel descended with Allah's, ordains (rites, rights and duties) in our house.

Thus we (the Ahl e Bayt) are the first to declare Allah's lawful things as lawful and vice versa.

We are the better and preferred creation than Allah's all creations because we are to run the business of the universe. [Ali is called the ruler of the universe (Maula e Kaainaat)]

Our swords make flee the army chiefs and also make the arrogant's heads bow.

Verse 582:

I have a complaint against my people that they are forgetful of their duties made mandatory by Quran. They are doing unlawful (haraam).

Verse 583:

The core issue is that the Big Imamate (Imamat e Kubraa) belongs to Muhammed Mustafa (SAVAVS) and with me (after him). I am concerned with it like the bucket with the rope (Without the two no water can be drawn from the well).

Verse 584:

Had it been lawful for me to leave the Muslim

Ummah I would have left their affairs to them. Then it would have been a ruined nation like others. (The Ummah must seek my guidance and I do not need their obedience. The Apostle said: O Ali! You are like Ka'bah that goes to none, but people come to it)

Verses 585, 586:

After the Uhud

O Fatimah! I helped the Apostle with a ferocious fight. It meant only to please Allah, WHO is the Sustainer of all and is kind to them.

I want nothing else but its recompense from Allah. I seek HIS pleasure, blessings and the paradise. (It is the sincerity. Maulana Rome said: Learn from Ali how to act sincerely. You will find the lion of Allah far above the deceits, designs and showoff)

Verses 587 to 594:

Addressing 'Amr ibn Vadd in Uhud

O 'Amr! Today you face such a brave warrior who always surpasses in wars.

The Apostle's forehead shines like the sun in the clouds.

Allah helps HIS religion and the Apostle and also the excelling monotheists (Ali).

The Quraysh give evidence that no warrior is compatible to me.

By the black stone I sacrificed my flesh and blood in Allah's way.

You will be hit by a Hashemite youth on your head.

I am Ali the descendant of Hashim. I am a great warrior of the battle fields and the smasher of

backs of the braves.

I am an intruder in your army and the death approaches him suddenly who combats me.

Verses 595 to 603:

Addressing Mu'avyyah

By Allah! Cruelty is a great curse. And an offender is always a cruel.

On the day of recompense you will have to stand before the compensator. All the plaintiffs shall be gathered before Allah. (They will claim their returns)

You are hoarding to live forever in this perishable world. There were lot many people to long so. (But they could not survive)

You run away from the death whereas you have to take your last breath. Nothing is to persist in this world.

(Quran says: Everything on earth is to perish)

Tomorrow you will die and can get comfort only after undergoing Allah's wrath.

(Salvation is a mission impossible for you)

I am far ahead of you all in pronouncing Islam. I was a juvenile at that time.

(In Nahj ul Balaghah Ali says: I observed when the first revelation descended on the Apostle in the Hira Cave, I saw the light of revelation and smelled the fragrance of the prophethood)

Then at Ghadeer e Khum the Apostle made my vilayah (rule) compulsory for all of you.

The Apostle liked it (Ali's vilayah) for the whole Ummah and bequeathed about me with your consent.

Now it is up to you to accept or reject it. One may die of the grief as well.

(Quran also says: Whoever may believe and whoever may refuse. It also says: WE have shown you the right path now you may thank or refuse)

Verses 604 to 606:

A martial metre (Rajaz)

I am Ali. I own the sword, which cuts violently.
And on the doomsday I shall own the Kauser Pool

I am the brother of the Apostle who presents miracles. He said while fastening turban on my head.

(O Ali!) You are my brother. You are the centre of gentleness, respect and honor. For you is the Imamate and Caliphate after me.

Verses 607, 608:

Lesson of contentment

Do not harm your heart and mind by hoarding the worldly belongings. The responsibility of sustenance lies with Allah only.

Be a self-independant person by heart i. e. away from greed and lust. Be content with less (provision). It is better to die than to beg from a mean person.

Verses 609 to 613:

A supplication

O Allah! You are bounteous, magnificent and benevolent while I am your sinful servant. So please forgive me out of your generosity.

My thinking about YOU is quite positive. So O my Allah! Please confirm my opinion.

O Allah! Kindly let me not taste YOUR punishment. I confess all my misdeeds.

(A poet said: I am sinful but whom YOU will forgive if there is no sinful person)

I have no way out to evade YOUR sentence. But I hope to be pardoned due to my god views about YOU.

I have chewed my fingers many a times on my blunders and have gnashed my teeth in sorrow and shame.

(Iqbal said: The intercession welcomed me when it saw a sinful person coming dipped in shame)

Verse 614:

More content is he who is less greedy. (Solace lies in trusting Allah and earning the merits)

Verse 615:

Have patience if the time betrays you. And have good thoughts about Allah.

(A poet said: Due to dependence on YOU the host of hardships could not disappoint me.

One should not cry unnecessarily in distress. Patience, trust in Allah and prays are the best solution. Allah will definitely show mercy)

Verse 616:

If a generous and benevolent person gives you something then be generous in thanking him.

(The Apostle said: He cannot thank Allah who does not thank his fellowmen)

Verse 617:

Patience and tolerance are a key to success. There is every gain in it.

(Quran says: Allah is with them who show patience)

Verse 618:

Never mind when the distress inflicts you as the time goes on changing.

Verse 619:

Do you want to be at ease in this world of miseries and struggle? He is at loss who longs for the unattainable things.

Verse 620:

The stroll of time wants me to understand the sourness of its excesses. But I reciprocate by telling it how to be patient.

Verse 621:

Never bow before Allah's creation due to greed. It will prove your *Deen's* pathetic state.

Verse 622:

Ask your ration from Allah that lies, quite abundant, in HIS treasures. All the matters are in between 'kaaf' and 'noon' (Arabic letters). ('Kaaf' and 'noon' make *kun*, which means 'be' or 'come into existence'. The phrase means that everything happens when Allah says 'be')

Verse 623:

All the creations from whom you expect the provision are dependant and needy. So were their forefathers.

Note:

Shaikh Sa'di relates that a beggar used to visit the king's palace daily to meet him. But the minister always said the king meets the rich and the chieftains only. But he insisted that he simply wanted to see the king. At last the beggar got an appointment. When he entered he found the king busy in prayers. He immediately returned and went out. The minister stopped him but he did not. Then he asked why he was leaving without meeting the king? He replied he is not a king but a beggar (before Allah). So why should I ask him? Why not to ask HIM, Whom the king asked from?

Verse 624:

It is a very pleasant thing if one combines his faith (*Deen*) and the world. May Allah not bless one's world that is without religion.

(It is the perfection of blessings if one earns both the worlds. Quran teaches us to ask: O our Sustainer! Please bestow upon us the virtues in this world as well as in the hereafter and save us from the fire's torture)

Verse 625:

It is Allah only WHO sustains (his creatures) according to measures. HE gives to both the wise and the unwise.

Verses 626, 627:**About the women**

About the women one should be cautious of his brother even, because men are not trustworthy regarding women.

[Everyone should avoid vices but ogling is unavoidable. Ogling is the adultery of the eyes - Hadees]

Verse 628, 629:

He warned me against the movements of stars and made me fearful of the mischief of them.

I said I am afraid of the punishment of my sins only. I am completely satisfied of the mischief of stars. (They can do no harm to me)

Verses 630, 632:

(I said to Fatimah) Do you not see an indigent person begging at your door?

He is praying to Allah being helpless and hapless. He is grieved and is provoking us to undo his hunger

Everyone is answerable for his acts. And the virtuous one gives loan to Allah

Verses 633, 634:**About the misers**

Allah promises the (high) ranks in the paradise.
And it is unlawful (banned) for the misers.

A miser feels grief and sorrow at the end. His misery will throw him in the Sijjeen (The lowermost part of the hell)

Verse 635 to 640:**Promoting forbearance**

I become deaf to the anger-provoking things and show forbearance since it suits me.
(Otherwise the situation may go out of control)

Reciprocating others' follies mean I am a fool by myself.

(Quran says: O the Apostle! Turn away from the illiterate)

Do not be deceived by the appearance of people, even if they flatter you and provoke your greed.

People sleep (and damn care) at the hour of good doing but become alert and ready at the time of meanness and mischief.

He is not a noble person who confronts with his brothers after being wealthy and boasts thereafter.

He is a noble person who respects his brothers more after getting riches or a status from the ruler.
(Modesty is a good policy)

Verse 641, 643:**Addressing the Apostle**

O Muhammed the attorney! O the authoritative by Allah! Whenever you get some problem or the situation to stop you

Please solicit none else but me, the Haider Karrar, for that. Haider Karrar is neither lazy nor unwise. (Ali always claimed to be the servant of the Apostle)

Soon the army of infidels shall be defeated due to Haider Karrar's attacks. And Allah will be victorious at last.

Verse 644 to 646:

Ethics

Nobility, reverence and excellence are the result of good manners. So the first ethics is to act upon Allah's religion and the second is to use the grey matter.

Third is to get knowledge and the fourth is forbearance.

Fifth is to benefit the people and the sixth is patience.

Seventh is to thank Allah as well as his slaves and the eighth is to be polite to people.

Verse 647 to 651:

The soul

My soul knows that I cannot be its friend because I cannot adopt the right path without opposing it. (Allah says: The paradise is his abode who kept his soul away from desires)

No soul likes poverty while poverty is better than the wealth, which incites arrogance, rebellion and sins.

The wealth of the soul is that it gets enough provision. (And if it is not so) then treasures of the earth and the heavens are insufficient for it.

To be rich, independant and indifferent all are

therein (inner urges). And all the desires and wishes, too are in the soul. If the soul thinks, even lesser bounties are quite sufficient for it.

So you make your soul to be content. If not done so then it would go on demanding, nonstop.

Verse 652:

Never envy if you want to spend pleasure full and a sweet life. And do not be greedy of the world.

Verse 653:

Have absolute trust in the Benevolent Allah. HE is more kind to HIS slaves than a father can be to his son. (Parents are the means for creation not the creators. The Creator is Allah the Sustainer)

Verse 654:

Expose your independent and indifference also (to get people's respect). And protect your indigence in a way that your belly may reduce but your destitution must not manifest.

Verse 655:

The soul mourns for worldly lusts whereas it knows that comfort, peace and safety lies in abandoning the world.

Verse 656:

There is no house for a man to live in after the death but the one, which he founded before his death (the grave).

Verse 657:

His habitat shall be fine, peaceful, and honorable if he has well built it (by accumulating virtues in his life).

(Allamah Iqbal said: Your world is that, which is created by you, not the stones and bricks that you see)

Verse 658 to 660:

If it is true, that there shall be no reckoning after the death, then the death is a pleasure for every living one.

But if we are to be questioned after the resurrection

Then one would wish (in the grave) that he would not have been given to birth and he would be grass eaten by the animals

Verse 661:

He will never utter a good speech, who is defiled esoterically.

Verse 662:

Man's reality is concealed but his speech and acts expose it.

(Imam Ali said that a man's price is his virtues)

Verse 663:

A newborn's fists are closed. It proves that greed and envy are necessary for a man.

(Greed is a motivating force but it must be for doing well. It is like the fire of the oven, it is good when it is in, but plays havoc when spreads out)

Verse 664:

Man's fists are open when he dies. Thus he tells the world that he is leaving the world empty handed.

(Imam Hasan said: Wealth works in the world while acts work in the hereafter)

Verse 665:

Many things disturb you in the day but in the evening they please you.

[To earn virtues is difficult in the day (life) but in the evening (grave) his virtues please the dead]

Verses 666 to 669:**Means/channel**

While praying to Allah always use the channels of the Apostle. Doing so your job will be easy.
(Your demands shall be met earlier)

Do not get upset when distress inflicts you since many blessings and rewards are hidden therein.

Then use the means of Ali the closest friend of the Apostle and the light (*Noor*) of Lady Fatimah.

Also use the channel of the Ahl e Bayt as they are undefiled and purified people. They are knowledgeable, the essence of Ahmed Mustafa (SAVAVS) and the progeny of his legatee (Vasi i. e. Ali).

Note:

Adam learned some names from Allah and he was pardoned by using the means of the *Panjtan Pak's* names.

The end

We pray to Al-mighty Allah through the Apostle, his progeny, the prophets, the Imams and the friends of Allah to make us understand Ali's poetry and act upon it. May Allah accept this effort (translations) of ours.

Dr. S. M. Hasan Rizvi

Sibt e Haider



Publications of the translator

1. Pleading Shiism
2. The Islamic etiquettes
3. Urdu translation of Agha Mahdi Poya's commentary on Surah Fatihah
4. Urdu translation of Imam Husain's poetry
5. English translation of exegesis of Surah Ya-Seen
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12. English translation of exegesis of Surah Zumer
13. English translation of commentary on Surah Saad
14. English translation of commentary on Surah Ahed (under print)
15. English translation of Imam Ali's poetry

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- . Classified and selectcd Urdu translation of Shah Abdul Lafit Bhitai's poetry. (Kalam e Shah Bhitai: A selection of Urdu translation)

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