

## سُورَةُ يُونُسَ

## Surāh Yūnus

By virtue of Revelation, it is a Makkan Sūrah but has been placed after Sūrah Taubah in sequence. It continues the same topic, as of Sūrah Taubah and answers the objections raised by the infidels over the Prophethood of the Holy Prophet<sup>SAW</sup>. This Sūrah presents both logical as well as historical answers. Firstly, it proves that Islam logically is the best Code of Life for everyone, and is not merely to be imposed on people. Secondly, it quotes historical evidence of some of the preceding nations; how **Allah** blessed those who obeyed **Him**, and the end of those who engaged in frivolous arguments, thus failing to embrace Islam.

## Section 1

In the Name of **Allah**

The Most Gracious, The Most Merciful.

1. Alif-Lām-Rā. These are the **Āyāt** of the wise Book.
2. Is it a matter of wonder to the mankind that **We** should reveal to a man among them saying: warn you the mankind, and bear the faithful the glad tidings that theirs shall be a sure footing with their **Rabb**? The infidels say that this is a plain sorcerer.
3. Verily your **Rabb** is **Allah** Who has created the heavens and earth in six days, then established **Himself** on the Throne disposing the affair, no intercessor is there except after **His** permission. That is **Allah**, your **Rabb**; so worship **Him**. Would you not then be admonished?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّتِّكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكٰفِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٢﴾

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

4. To **Him** is the return of you all – the promise of **Allah** is true. **He** begins the creation, then **He** shall repeat it, that **He** may requite with equity those who believed and did righteous deeds. And those who disbelieved – for those shall be draught of boiling water and torment afflictive, for they used to disbelieve.

5. **He** it is **Who** has made the sun a glow and the moon a light, and has determined mansions for her that you may know the number of the years and the reckoning. **Allah** has not created all this except with a purpose. **He** expounds these Signs to those who know.

6. Verily in the alternation of night and day and in what **Allah** has created in the heavens and the earth are sure signs to a people who observe Taqwa.

7. Verily those who hope not for meeting with **Us**, and are well pleased with the life of the world, and are satisfied with it, and those who are heedless of **Our Signs**.

8. These! Their abode shall be the Fire for what they have been earning.

9. Verily those who believe and do righteous deeds, their **Rabb** will guide them through their faith;

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدُو  
الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ  
شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ لِمَا كَانُوا  
يَكْفُرُونَ ﴿١﴾

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا  
وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْحِجَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ  
الآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

إِنَّ فِي آخِثَاتِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ  
اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ  
يَتَّقُونَ ﴿٦﴾

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَارْتَمُوا بِالْحَيَاةِ الدُّنْيَا  
وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

أُولَئِكَ مَا لَهُمْ أَلْفَاظٌ لِمَا كَانُوا  
يَكْسِبُونَ ﴿٨﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ

beneath them will flow rivers in the Gardens of Delight.

10. Their call therein will be: hallowed be **You!** O **Allah!** And their greeting therein: peace! And the end of their call will be: all praise to **Allah**, the **Rabb** of the worlds.

الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿١٠﴾

دَعْوَانَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ  
وَأَخْرَجُوا دَعْوَانَهُمْ أَنْ الْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ ﴿١٠﴾

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### Secrets of Revelation

Alif-Lām-Rā. As stated earlier, the knowledge of these Isolated Letters is only with **Allah** and **His Prophet**<sup>SAW</sup>. The devoted servants of **Allah**, who are competent in knowledge of Dīn are also blessed with this knowledge to a certain degree. For the Muslims in general only recitation suffices and it is not proper to attempt an interpretation by mere conjecture or approximation.

These Āyāt are of a Glorious Book, a treasure of wisdom. It is very easy to understand even for an unlettered shepherd, provided he has a sound mind. For if the message is full of wisdom but the listener has no intellect he shall not understand it. For instance, some people are amazed that **Allah** has revealed **His** Message unto a human being to warn mankind of the perils of life. This is thoroughly logical for if the Prophets<sup>AS</sup> were raised from another creation like angels or Jinn, mankind could not have benefited from them. First of all an angel would not have been visible to the human beings, and to be visible he would have to assume a human form. Then why an angel, who differs in his qualities and in his requirements from the human beings? Therefore, it was not rational at all. To raise a Prophet<sup>AS</sup> from amongst the mankind was very much logical but they fail to understand this simple point.

The Holy Prophet<sup>SAW</sup> must convey glad tidings to those who have embraced Islam, for they have certainly stepped into righteousness, indeed a very strong foothold. It neither breaks nor can ever be lost because it is from their **Rabb** and is everlasting. Giving rewards on deeds is directly related to **His** Providence; that is why the Attributive Name **Rabb** is used here. But the non-believers have such perverted minds that they label the Holy Prophet<sup>SAW</sup> as a perfect magician who brings information from both near and far-off places, or gives accurate prophecies to establish himself.

It is a wonder of their ignorance that they have come up with such a silly argument. Don't they know the magnificence of the Holy Prophet's<sup>SAW</sup> **Rabb**? **He** is so Powerful that **He** created the entire universe for mankind. **He** simply says **Be** and it is. Yet **He** set a sequence in the creation of universe and spread earth and the heavens in six days. Not only did **He** give them existence but also immense potentialities of which man knows very little. Many properties of the earth remain undiscovered by man, let alone the heavens. **Allah** made 'Arsh as **His** Throne to administer the affairs of **His** Kingdoms and established **Himself** on it, in the way befitting **Him**.

### Opinion of the Mo'tazilah (the Dissenters)

They are of the opinion that the expression "Established **Himself** on the Throne" means that **Allah** is personally seated on the Throne and by virtue of **His** Knowledge **He** is present everywhere. In other words, **His** Knowledge encompasses everything while **He Himself** is seated on the Throne. This opinion has been outrightly rejected by the exegetical scholars. They answer on the authority of authentic Aḥādīth that any being which can be confined within a certain place will have a form and limits and will consequently be mortal. **Allah** is above any confinement or limits, therefore the **Āyah** actually connotes that it is only **His** Command and Authority that prevails over the Throne and wherefrom the entire universe is administered. In other words, it is the Secretariat of **His** Universal Kingdom. **He** takes all decisions by **Himself** and none can dare intercede on anyone's behalf without **His** formal permission. Only those whom **He** will allow to intercede will do so for only those of whom **He** approves. And **He** has forbidden any intercession for the non believers. O' Prophet<sup>SAW</sup>! Your **Rabb** is the Most Exalted and Independent and the only way to attain **His** Pleasure is through **His** obedience and worship. All this can be understood through simple logic, and there is nothing complicated about it! Don't people have even this much of sense?

All mankind shall return to **Him** ultimately as it is not created for extermination. The Creator has deputed man to this world with special qualities. One Day all Children of **Ādam**<sup>AS</sup> shall gather before **Him** and face accountability, whence they will proceed to their eternal abode. There is not the slightest doubt in this, as it is **Allah**'s Promise, which is always true. If the infidels think that once the universe is destroyed and the human beings are reduced to ashes, they cannot be quickened. They must realise that **Allah** created the universe out of nothingness and when there was nothing, **He** made everything. It is neither difficult nor impossible for **Him** to recreate them and that is exactly what **He** is going to do. Otherwise, the discrimination between

good and bad will become meaningless. If there is no concept of accountability in the Hereafter, the very idea of virtue and evil becomes worthless. Therefore, it is certain that mankind will be **gathered before Him** so that the righteous are duly rewarded and the evil-doers are given boiling water to drink and other painful punishments, a natural outcomes of their conduct.

From the manifestations of **His** Omnipotence, see the sun and the moon whose heat and light respectively are controlled sources of existence and up bringing for an unlimited number of creations. The scorching sunlight causes the sea to evaporate but at the same time an ant survives its heat and uses it to hatch its eggs. The elephant and the mosquito receive heat according to their individual requirements. This distribution is controlled by **Him**, the Creator **Who** will certainly bring everyone back to life once again. From the light of the sun and the moon **He** has caused innumerable effects on animals, plants and the inert substances. **He** has even placed atomic power in the smallest of particles. As the seed develops into fruit it is nurtured by solar heat as well as by the soothing moonlight, which ushers in the sweetness. Whereas the sun is responsible for causing evaporation from the seas thus providing the basic source of life on earth, the moon is busy causing high and low tides to ensure sustenance of life in the sea. Both are enjoined to provide the seasonal transition, the alternation of days and nights, to help keep an accurate count of years, months, days and the moments even by a layman. Since both the sun and moon have been put to this job, there is no harm in following the solar or the lunar calendar. As waning and waxing of the moon makes the calculation of months and days much easy, the Islamic worships are scheduled on the latter. It is also Sunnah to go by the lunar calendar in daily life. But it is not forbidden to follow the solar calendar to conduct the business of life.

This entire system cannot be futile. It is all based on reality and for this very purpose, the Creator manifests **His** Omnipotence for those who have sense.

The alternation of the day and night, the upheavals of time, the immaculate order of this apparently scattered universe, the creations dwelling in the heavens and the earth, are all manifestations of **His** Greatness and complete Sovereignty. But to know all this one has to have a relationship with **Him**, which can be established by believing in **Him** and by **His** obedience. Although these logical signs are numerous, yet the disbelief and sin blind the intellect. Hence it is only the obedient who can understand.

People who have mistaken this temporal life as their ultimate goal and are pleased with it fail to learn a lesson from the vicissitude of time. Rather they have no hope of ever having to stand before **Allah** for accountability. They are

not moved by the innumerable visible signs and **Allah's** Book or the Message of **His** Prophet<sup>SAW</sup>. These are the people destined for Hell because of their conduct. The fortunate folk who acquire the light of faith, and are driven by it and by a staunch belief in the **Ākhirah** to act righteously in obedience of **Allah**, will be guided by **Him** to the exalted stations of **His** Nearness in the **Ākhirah**. In other words, faith guides the believer to noble deeds in this life and takes him to **Allah's** Pleasure and Jannah in the **Ākhirah**, which is a place of eternal lushness and greenery, orchards and fruits, matchless and everlasting. Their dialogue will be **Allah's** Praises. **His** Blessings will increase every moment to be acknowledged by cries of **Subhān Allah**, **Subhān Allah** (Praise be to **Allah**) echoing all around. They will never be grieved with one another and will exchange greetings of peace, with love and affection. Their meetings and dialogues would conclude on **Allah's** Praise, **Who** is the Provider of the whole universe. Be it this world or the next, all the blessings and pleasures are bestowed by **Him**.

## Section 2

11. And were **Allah** to hasten ill to the mankind as their desire of hastening the good, their respite would surely have been expired. So **We** let alone those who hope not for meeting with **Us**, wandering in their exorbitance perplexed.

﴿ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ أَهْوَتْ جَالَهُمْ  
بِالْخَيْرِ لَفَضَىٰ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ الَّذِينَ  
لَا يَرْجُونَ لِقَاءَ نَافِي طُغْيَانِهِمْ يَعْمَهُوتَ ﴿١١﴾

12. And when harm touches man, he calls **Us** on his side, or sitting or standing; when **We** have removed his harm from him, he passes on as though he had never called **Us** because of the harm that touched him. In this way is made fair seeming to the extravagant what they have been working.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا  
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ  
يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ  
مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

13. And assuredly **We** have destroyed generations before you when they did wrong, while

وَلَقَدْ أَهْلَكْنَا الْقُرُونِ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا  
وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا

their Messengers came to them with the evidences, and they were not such as to believe. In this way We requite the sinning people.

14. Then We appointed you in the land as successors after them, that We might see how you would work.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

15. And whenever Our clear Revelations are rehearsed to them, those who hope not for the meeting with Us, say: bring us a Qurān other than this or change it. Say you: it does not lie with me to change it of my own accord; I only follow what is revealed to me; verily I fear, if I disobey my Rabb, torment of an awful Day.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتِ بِفِئَةٍ مِنْ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Say you: had Allah so willed, I would not have rehearsed it to you, nor would He have acquainted you therewith. Of a surety I have dwelt with you a lifetime before it. Would you not then reflect?

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَبْتُكُمْ بِهِ، فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

17. Who then is a greater wrong doer than he who forges a lie against Allah or belies His Āyāt? Surely the culprits shall not prosper.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

18. And they worship, beside Allah, what neither harms them nor profits them, and they say: these are our intercessors with Allah. Say you: do you presume to

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ قُلْ أَنْتُمُ الَّذِينَ لَا تَعْلَمُونَ

apprise **Allah** of what **He** knows neither in the heavens nor the earth? Hallowed be **He** and Exalted far above what you associate!

فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ، وَتَعَالَى  
عَمَّا يَشْرِكُونَ ﴿١٨﴾

19. And mankind were but a single community; then they differed. And had not a word from your **Rabb** gone forth, it would have been decreed between them regarding what they differed.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا  
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ  
بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

20. And they say: how is it that not a Sign is sent down on him from his **Rabb**? Say you: the hidden belongs to **Allah** Alone; so wait, verily I am with you among those who wait.

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ  
فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ  
مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

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### Secrets of Revelation

Human being is indeed strange in his thinking. It is silly of the non believers to ask why are they not being punished instantly for not accepting Islam? Had this been the mode of punishment, mankind would have perished, and the opportunity to choose or reject would have been lost by them. Obviously they would either have accepted Islam or had perished. How then would they be tested?

**Allah** is all Powerful and showers **His** innumerable blessings upon people. Just as **He** gives life, power or wealth, **He** is equally capable of taking everything back in a split second. However, if **He** does that as a general rule there will be no chance for human beings to exercise their right to choose. Therefore, man is certainly given respite until a predestined time, though ultimately he cannot evade the punishment for disbelief and denial. In fact those who deny the **Ākhirah** advance further on the path of evil by the day, which is also a form of punishment.



## **Prayer of a Non Believer Accepted at Times**

The non believers are unjustifiably adamant on denial. Every person experiences a moment in his life when he becomes extremely desolate either due to illness or any other trouble. In such a situation he calls out to an all-Powerful Being for help, believing that there is someone who can listen to him, is aware of his distress and is also capable of turning the tide in his favour. This belief is a part of human nature. **Allah** by exercising Mercy often alleviates the suffering even of a non believer. But the problem with disbelief is that no feelings of gratitude are generated. And as soon as the suffering is alleviated the non believer becomes oblivious of that Power and begins to ascribe his salvation to his own planning or ploys. This in fact is also a punishment from **Allah**.

It proves that a prayer should not be a matter of routine but should be backed by a firm belief that no one save **Allah** is worthy of being called out to. Such a prayer is surely answered. And the prayer of a believer is never turned down, for **Allah** does not refuse even a non believer who calls out to **Him** after losing hope from all other quarters. Yet, unfortunately, he forgets **Allah's** Favour as soon as he is relieved and instead of gratitude displays arrogance. This attitude appears fair to him and he deems it to be proper. It is indeed a punishment that he mistakes his wrongdoing to be fair and is eventually doomed.

History is a witness to the destruction of many nations who transgressed and were wiped out from the face of the earth. All this did not happen instantly. **Allah's** Prophets<sup>-AS</sup> were duly sent unto them who presented them clear evidences but they refused and stood fast on their wickedness and oppression and were finally destroyed. This is how **Allah** punishes the evildoers.

So O' People! All of you have come after, and for sure, are their successors. You must know that you too will be dealt with in a similar manner. Your conduct and actions will be scrutinized and the path you tread will decide your fate.

## **Qurān is a Divine Word and no One can Alter it**

The denial of **Allah's** Greatness and of accountability before **Him** has blinded the non believers, whereby they fail to perceive the Qurān as a Divine Scripture and demand alterations therein. They want a Qurān, which does not negate paganism nor admonishes their ancestors and customs. They cannot conceive the idea of abolishing the rituals practised by their ancestors through time. In other words, they have taken Qurān as a work of the Holy Prophet<sup>-SAW</sup>

Tell them O' Prophet<sup>SAW</sup>, that even you, inspite of your status and exalted Prophethood, cannot make any alteration in Allah's Word at your own accord. Rather, with all sincerity and devotion, you obey what is revealed to your sacred heart.

### **Shi'ites' Claim is Irrational**

Just as it is not permissible to change the text of the Qurān, a change in its meanings is also not permitted. Therefore, its translation and explanation must be in harmony with the sayings of the Holy Prophet<sup>SAW</sup>. It is impossible and beyond logic to assert that those who were themselves present when these Āyāt were revealed allowed any alterations in the Qurān and conceded to an interpolated Book. Whereas the fact is that centuries have gone past witnessing the Qurān in its pristine form without the slightest change, even that of a punctuation mark. Hence it is neither permissible nor possible to change any word of the Qurān. Those who interpret it to serve their own interest must repent and fear the Day of Reckoning. According to the Holy Prophet<sup>SAW</sup> even if he had attempted this, it would have been an act of disobedience, resulting in punishment in the Ākhirah and on the Day of Judgment of which he was afraid. Although it was impossible for the Holy Prophet<sup>SAW</sup> to act in such manner yet his words are a warning for anyone who alters the Qurān. Such an interpolator ought to know that none will escape the punishment for this crime, which is estrangement from Allah, doom in this world and catastrophe in the Ākhirah.

### **Holy Prophet's<sup>SAW</sup> Life before Raising - major Logical Evidence of his Prophethood and Revelation**

O' Prophet<sup>SAW</sup>! Tell them: "I have not landed out of the blue but have spent forty years of my life amidst you as a child, as a boy and as a youth. Did you ever hear me say or do or claim anything of the kind before? Or can you cite one incidence of me telling anything but the truth in any matter or seeking knowledge from a recluse or a rabbi or a priest, or have I ever coveted power or wealth? When the answers are in the negative, would I, Allah forbid, now at the age of forty lie over Allah? Certainly not? For had Allah not sent His Revelation unto me, I would never have spoken a word on such a topic, let alone quote Divine Āyāt. If you only ponder over this point, you can easily understand the reality."

It should further be noted that attributing anything to Allah, which He has not revealed, or denying anything that He has, is downright wickedness. The one guilty of this crime is indeed an intriguer of the worst order and according to

the Divine Law, an evildoer is always at a loss. It is also proven here that a person's merit and capability is logically endorsed by his conduct and previous life.

### **Commonsense Negates Worshipping Others than Allah**

Ironically the non believers demand logical evidence for Prophethood and the Divine Revelation while at the same time they worship others than **Allah**. Their behaviour is self contradicting. A creation itself dependant on its Creator for existence, can do no good or bad to others. Moreover, it is illogical to declare some dependent being as a deity. Mark that obedience because of hope for gain or fear of loss, or a display of humility tantamounts to worship. And to employ the resources at hand in compliance with **Allah's** Will is also **His** worship. On the contrary reliance on resources or people in defiance of **Allah's** Will amounts to worshipping them. When the idolators fail to logically prove their idols as God they resort to lame excuses, for example, that their idols do not fulfil their needs themselves but recommend them to **Allah** and thus pave the way, as mediators for **His** Blessings.

O' Prophet<sup>SAW</sup>! Are they trying to inform **Allah** of some beings not in **His** knowledge? Let them know that **His** Knowledge is perpetual, eternal and prevalent. Whatever has gone past or is taking place or will take place is fully known to **Him**. The minutest things of the universe are before **Him**. And whatever does not exist in **His** Knowledge is indeed non-existent. They only fabricate such myths of their waywardness. **Allah** is far above such superstitions and is free of any weaknesses. So no partners can be ascribed to **Him** in any form, neither in **His** Being nor in **His** Attributes. Logically too, only **He** deserves to be worshipped; **He Who** provides for everyone and is not dependant on anyone **Himself**.

### **Two Groups of Mankind**

All human beings originally followed the same practices and lived as one nation. It was disbelief and polytheism, which tore them apart. In other words, it is not proper to classify people on the basis of colour, caste or geographical location. Wherever a believer may be, he is a member of one nation, while the other nation is of the non believers. Similarly the entire community of non believers wherever they may be also form a single nation. In fact there are only two nations in the world, the believers and the non believers. Subdivision on the basis of region or race can merely be an identification but not the nation. Being a Punjabi or a Pathan is not a national identity, which is only Islam, and on this basis all Muslims around the globe are members of Muslim

brotherhood. Had **Allah** not granted respite to all mankind until a predetermined time all those who gather on polytheism and paganism would have long been destroyed? And all those who defy **Allah** would have instantly met their fate. Those whose respite runs out certainly experience the truth, and one day all shall avail it together.

The infidels also ask the Holy Prophet<sup>SAW</sup> why the miracles they demand are not manifested at his hands, if he is **Allah**'s Messenger? They must be told that their demand and criticism are merely based on ignorance, because the turn of events and the life of the Holy Prophet<sup>SAW</sup> itself are great miracles. Isn't it a miracle that in the entire society there is only one person who throughout his childhood, youth and adulthood maintains a flawless character? And the Qurān by itself is a great miracle, revealing amazing facts, befitting only its own grace, for no one else could ever dare address these topics. Did the non believers benefit from these miracles? Or did they reject these clear signs for acts of sorcery? On what grounds do they now demand a miracle? Obviously there is no need for it. However, if it does come about its timing pertains to the knowledge of the unseen, a prerogative of **Allah** Alone. Therefore, they must wait and see what emerges from the unseen and surely the Holy Prophet<sup>SAW</sup> shall also wait with them.

It is therefore, not appropriate to demand any specific Karamah from a Shaikh. **Allah** may manifest innumerable Karamah at his hands is, however, a separate issue. The greatest of all Karamah is that a Shaikh himself practises obedience to the Holy Prophet<sup>SAW</sup> and instils the same in his followers.

### Section 3

21. And when **We** let mankind taste of **Our** Mercy after an adversity had touched them, forthwith they have a scheme in regard to **Our** Signs. Say you: **Allah** is Swifter in scheming. Verily **Our** messengers write down what you plot.

وَإِذَا آذَقْنَا النَّاسَ رَحْمَةً مِن بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا  
لَهُمْ مَكْرُوفٌ ؕ أَلَيْسَ أَقْبَلُ اللَّهُ أَسْرِعُ مَكْرًا إِنَّ رُسُلَنَا  
يَكْتُبُونَ مَا تَمْكُرُونَ ﴿١١﴾

22. **He** it is **Who** enables you to travel by land and sea until when you are in ships and they run away with them with a

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي  
الْفُلِكِ وَجَرَبْتُمْ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا

goodly wind and they rejoice thereat, there comes upon them a tempestuous wind and there comes upon them a billow from every side, and they imagine that they are encircled therein, they cry to **Allah** making their faith pure for **Him**: if **You** deliver us from this, we would surely be of those who are grateful.

23. Yet when **He** delivers them, they forthwith rebel in the earth without justice. O men! Your rebellion is only against yourselves – a brief enjoyment of the life of the world; thereafter unto **Us** is your return; then **We** will declare to you what you have been working.

24. The likeness of the life of the world is only as the rain which **We** send down from the sky, with which mingles the growth of the earth, of which men and cattle eat, until when the earth puts on her ornament and is adorned and its inhabitants imagine that they are potent over it, there comes to it **Our** decree by night or by day, then **We** make it stubble as though it had not flourished yesterday. This is how **We** detail the Signs to a people who ponder.

25. And **Allah** calls to the abode of peace and guides whomsoever **He** will to the straight path.

رَبِّحْ عَصِيفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ  
وَوَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ  
الَّذِينَ لَيْنَ أَنْجَيْنَا مِنْ هَذِهِ  
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

فَلَمَّا أَنْجَيْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
يَتَأْتِيهَا النَّاسُ إِنْعَابًا بَعْضُهُمْ عَلَىٰ أَنْفُسِهِمْ  
مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ  
فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

إِنْعَامٌ مِثْلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ  
فَأَخْلَطَ بِهِ نَبَاتَ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ  
وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْبَيَّتْ  
وَوَظَنَ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتَاهَا  
أَمْرٌ نَالِيًّا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ  
تَغْرَبْ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ  
الآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ  
إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

26. To those who have done good is the good reward and an increase; neither darkness nor abjection will cover their faces. These are the inhabitants of the Garden; therein they shall abide.

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ  
وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ  
فِيهَا خَالِدُونَ ﴿٢٦﴾

27. And those who have earned misdeeds – the requital of a misdeed is the like thereof, and abjection will cover them, no defender they shall have from **Allah**, as though their faces were over-cast with pieces of night pitch-dark. These are the inhabitants of the Fire; therein they shall abide.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا  
وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِن عَاصِرٍ كَانَمَا  
أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا  
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

28. Remember the Day on which **We** shall muster them together, then **We** shall say to those who associated: keep your place, you and your associate-gods. Then **We** shall cause split between them; and their associate-gods will say: it was not us that you were worshipping.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا  
مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ  
شُرَكَاءُهُمْ مَا كُنْتُمْ إِتَانَا تَعْبُدُونَ ﴿٢٨﴾

29. **Allah** suffices as witness between you and us; of your worship even we have been unaware.

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ  
لَغَافِلِينَ ﴿٢٩﴾

30. Therein every soul will know what it sent before, and they shall be brought back to **Allah**, their rightful Owner, and there shall stray from them that which they used to forge.

هُنَالِكَ تَبْلُغُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ  
مَوْلَاهُمُ الْحَقِّ وَصَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾

## Secrets of Revelation

Disobedience and disbelief darken the heart and pervert the thinking. When such people are given respite following an adversity, purely as a manifestation of **His** Mercy, instead of displaying gratitude they start to conspire against **Allah's** Dīn, and try to foil **His** Commandments. This unwise folk must be told that they are a humble creation after all. They have limitations in their very beings as well as their qualities. Their thinking and planning is also a creation, so how can they outclass the plan of the Creator of all creations? They are here only for a specified period of time, born from non-existence, and shall soon pass into the same state. And **Allah's** Omnipotence has master planned the entire business of this world. Whatever ploys they work are recorded by the Recording Angels, which will surely be a source of trouble for them on the Day of Judgment.

Now if they fail to see the Signs of **Allah** around them, while each particle is a witness to **His** Greatness, let the Holy Prophet<sup>SAW</sup> acquaint them with **Him**. And ask them to recall that moment of their life when amidst all comforts they were suddenly seized by the horrifying silence of death and there were no apparent means of escape. They were then reminded of a **Being, Who** was Aware of their misery and was also capable of rescuing them. Then with all their heart and soul they begged **Him** for safety and in turn pledged to live a life full of gratitude.

For instance, when they sail on the high seas on business trips, enjoying the agreeable winds, and suddenly the winds change direction, gain speed and the sea becomes violently turbulent. The gigantic waves begin to toss the ship like a straw and those on board begin to lose hope. Then instantly something inside them calls out, 'O' **Rabb!** Save us'. That **Rabb** indeed is **Allah** to **Whom** they cry out to save them and their merchandise from perishing, away from the kindred who will not even find a trace of the drowned. They swear that they would be grateful to **Him** forever. However, when the storm subsides and **Allah's** Power drifts them safely to the shore, reuniting them once again with their family, they forget their promise and cause mischief on **His** earth. Every action or step taken without faith, or in disobedience of Shari'ah, is indeed a form of mischief.

O' Children of **Ādam**<sup>AS!</sup> You must clearly understand that your misdeeds in any form cannot harm **Allah** or disrupt **His** System. On the contrary, your disobedience invokes destruction upon yourselves and this temporary phase of life becomes an unbearable burden for you. Certainly one Day you will be

gathered in **His** Presence where each and every misdeed will be **unfolded** to you for recapitulation and you will have to face the consequences thereof.

The pattern of this worldly life is before you. You witness rainfall and the spring that follows, which turns the land into a blooming garden. An array of greenery, fodder and fruits make it appear as a vast table spread. The human beings and animals enjoy the various blessings and begin to believe that this happiness is permanent. Then suddenly destiny issues its decree and the crops before harvesting, the trees before yielding any fruit, the greenery before maturing are devastated by a violent storm. And when it ebbs after a long dark night or a morbid day, the land is as if it had always been barren.

### **Changes in Human Conduct**

The above similitude of life reflects human conduct. If the heart is polluted, that is, sincerity is lost, it can cause the greatest of **Şūfis** to stumble and lose all that he had, as if he had never been a believer. So a **Şūfi** must be grateful over his spiritual advancement rather than being proud. Things have been clearly explained for those who contemplate, which everyone should. However, the unfortunate, heedless of tomorrow, can derive no benefit.

**Allah** did not desert man after giving him the power to choose. Even if **He** had, it would still have been proper. In that case, man could have learnt from the changes taking place around him, recognised **Allah's** Omnipotence from **His** creations and formulated a code of life in **His** obedience, sparing himself from **His** Punishments. Yet **Allah** is so Merciful that **He** invites mankind in various ways to Jannah, an abode of unlimited blessings and eternal bliss where there is no concept of pain and pang. **Allah** has sent **His** Messengers<sup>-AS</sup> and Scriptures for extending this invitation. And with the raising of the Holy Prophet<sup>-SAW</sup> this call has been extended to the entire mankind. **He** took upon **Himself** to preserve the Qurān forever and will continue to send people through time who will purely pursue **His** Pleasure. **He** grants the capacity to move in the right direction to whoever **He** Wills. This is based primarily on the intentions of the individual himself: "**He guides those who turn to Him**". Thus all those who desire guidance from the core of their heart, and who have decided within themselves to seek **Allah** are led onto the straight path.

Remember that **He** will definitely reward good deeds stupendously, beyond the perception of human beings. This reward will befit **His** Grace and cannot possibly be evaluated by the limited figures known to the human intellect. This exquisite delight shall make their faces glow, with no trace of sorrow or



any mark of disturbance. Such are the dwellers of Jannah; wherein shall they abide forever.

**He** even treats the wrongdoers with munificence, for **He** shall punish them in exact proportion to their disobedience. Mark that even a small sin becomes big because of **His** disobedience. **He** will blacken the faces of non believers in abasement and humiliation. No one save **Allah** would be able to alleviate their distress, and to rescue from this punishment. They will appear as if draped in the darkness of night and will dwell eternally in Hell.

On the Day of Judgment the polytheists and their idols will be gathered and called upon to answer in their individual capacities, for all the worldly connection would be cut off except those established for the sake of **Allah** alone. The idols will no longer be their deities nor the idolaters their worshippers. The former will cry out to the latter: "O' fools! We have nothing to do with your worship. We were mere stones with no perception. Far from inviting you to our worship; we were even unable to know that you had been worshipping us; being oblivious of any feelings of joy or sorrow. **Allah** is our witness that we were completely unaware of your non-sense. **He** knows that we had no understanding and perception." Although the idols will present this pretext, yet they will be condemned to Hell as fuel to the fire prepared for the idolaters.

### To Demand Obedience against Allah's Commands

Now those who make others submit to their will against the Will of **Allah**, whether they are rulers or politicians, saints or scholars, teachers or parents, will have no excuse to present. It is, therefore, the responsibility of all to invite and guide people towards **Allah** and make them obey **Him**.

On that Day every one will be informed on his deeds and their worth. All those who think that disbelief and evil are pleasuresome or beneficial will know the reality. No one will escape **Allah**'s Grip. Everyone ultimately has to return to **Him** leaving behind all with which he had associated his hopes in **His** defiance.

### Section 4

31. Say you: who does provide for you from the heaven and the earth, or who does own the ear and the eye, and who does bring forth the living from the lifeless

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَعْلَمُ  
السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ  
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ

and brings forth the lifeless from the living, and who does dispose the affair? They will then surely say: **Allah**. Say you: will you not then fear **Him**?

32. Such is **Allah**, your rightful **Rabb**. What then is after the truth except the error? Where away then are you drifting?

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ  
إِلَّا الضَّلَالَةُ فَأَنَّى تُصْرَفُونَ ﴿٢٢﴾

33. In this wise is the Word of your **Rabb** justified on those who transgress: they shall not come to believe.

كَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا  
أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٢٣﴾

34. Say you: is there any of your associate-gods who originates the creation and then repeats it? Say you: **Allah** originates the creation and then shall repeat it. Where away are you then deviating?

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلْ  
اللَّهُ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ ﴿٢٤﴾

35. Say you: is there any of your associate-gods who guides you to the truth? Say you: **Allah** guides to the truth. Is **He**, then, **Who** guides to the truth worthier to be followed, or one who finds not the guidance unless he is himself guided? What ails you then? How will you judge!

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي  
لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا  
يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَأَلْكُمْ كَيْفَ تَحْكُمُونَ ﴿٢٥﴾

36. And most of them follow conjecture; verily conjecture does not avail against the truth. Verily **Allah** is the Knower of what they do.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ  
شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٢٦﴾

37. And this Qurān is not such as could be fabricated against

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ

**Allah**; it is but a confirmation of what is before it, and an expounding of the Decree of which there is no doubt, from the **Rabb** of the worlds.

38. Do they say: he has fabricated it? Say you: then bring a Surāh like it and call upon whomsoever you can beside **Allah**, if you are truthful.
39. Aye! They have belied what their knowledge could not comprehend and what has not yet been fulfilled. Even so have belied those who were before them; behold then how has been the end of the wrongdoers.
40. And of them are some who will believe therein, and of them are some who will not believe therein, and your **Rabb** is the Best Knower of the corrupters.

تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَارْتَبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢٧﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ، وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَتْ عَذَابَةُ الظَّالِمِينَ ﴿٢٩﴾

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ، وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ، وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٣٠﴾

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### Secrets of Revelation

Even if now the infidels do not understand the point, the Holy Prophet<sup>SAW</sup> may ask them who causes the rain to pour down from the skies and the vegetation to grow? Who creates the bounties of the heaven and the earth and commands them into the service of man? Who has created the air, the atmosphere, springs, animals, a variety of fruits, oils, milk and meat, and other provisions of life? These are the extrinsic things, now have a look inside yourselves. Your sensory organs, for instance your eyes and ears, inspite of being the parts of your body, are controlled by the One on **Whose** Command these work and whenever **He** wills, they cease to function. And to begin with, **Who** transforms a single lifeless drop into a living human being and **Who** pushes the living down the abyss of death? And all this is not sudden but in accordance with a meticulously programmed schedule. It is beyond human

calculation to keep a record of the births and deaths. No one knows how many human beings, animals, birds, trees, blades of grass, herbs, springs, rivers, clouds and dust particles have experienced death and disappeared from the face of earth, giving way to fresh replacement.

So who masterminds this immensely complex system? Neither an idol, unaware of its own condition, nor a human being, an angel or a Jinn can do it. The answer undoubtedly would be that only **Allah** is the One **Who** controls the entire system. So the Holy Prophet<sup>SAW</sup> must admonish them. They must be ashamed of elevating a humble creation to **His** level and worshipping it. Of course, **He** is the **Rabb, Who** gives life, sustains it by catering to each and every need and will subject mankind to accountability. **He** will reward the obedient and punish the disobedient; as all these are the aspects of **His** Attribute of Providence. This indeed is the truth, and everything outside its sphere is falsehood and guile. It is not possible that a person remains suspended between Islam and infidelity. Rather, every action and word will either be the truth or falsehood or delusion. Therefore, O' People! Why do you abandon the truth and wander into the wilderness of confusion, inviting destruction. **Allah's** Words are indeed true, the effects of sin are so adverse that the wicked fail to receive guidance even from the most clear signs. **He** reveals that once sins cross a certain limit, they render the heart inert, deprived of the capacity to receive guidance. So such people will not be honoured with faith.

The infidels may be asked, whether their deities have ever created something out of non-existence. Or do they possess the power to resurrect the creation after death? Certainly not, because they are themselves creation and will ultimately taste death and stand before **Him** for accountability. Therefore, know clearly that it is only **Allah Who** has created everything from nothing. **He** gives death and will bring them back to life once again. So why do they wander in utter confusion.

Can their self-proclaimed gods actually guide and steer someone through life to a successful end? Certainly not! It is only **Allah Who** informs the mankind over matters of the unseen and reveals the proper ways to evade distress and attain comforts. So should **He Who** provides guidance be obeyed, or the idols who have to be lifted from pillar to post, let alone that they would guide anyone? Ironically people claim wisdom but do not seem to exercise it. They make a weird decision by worshipping idols instead of Almighty **Allah!**

The fact is that the polytheists are enchained in superstitions and run after mere presumptions. But still they cannot close their eyes to the truth, for an idol cannot do, what **Allah** can. And **Allah** is well Aware of their conduct.

### **The Miracle of Qurān**

It is not a Book authored by someone else and attributed to **Allah**. It is logically impossible because it discusses the historical accounts of eras, which could not possibly have reached contemporary man in correct form in the absence of any means of communication. Not only this but the Qurān also endorses the beliefs and tenets preached by the preceding Scriptures and Messengers about **Allah**, **His** Attributes, the **Ākhirah** and the Angels. It verifies the Divine Scriptures whose believers have gone past while the Scriptures have been distorted with the passage of time. The truth had slipped far beyond human access but the Qurān invited mankind to the same eternal realities and verified the preceding Scriptures.

The Qurān has also dilated on the scientific topics, for instance, the creation of man and the stages of the development of his physical body. If only one ponders he would realise that at that time there were no means to find out the geographical, physical and metaphysical realities and to formulate cultural norms and moral values, the relationships on personal, familial, communal and national level, as the Qurān expounds. It also highlights the relationship of man with his Creator, how it is established and strengthened, and why and how it is undermined. A careful and contemplative evaluation of the Qurān will bring out that the facts revealed therein are so universally true that they will never need any correction or amendment. Only **Allah**, the Magnificent, can reveal such realities and there is no room for the slightest doubt in it.

The infidels, in case of any doubts, are still invited to produce something as perfectly authentic, valid and exquisite as the Qurān. And they are free to call their self-proclaimed gods for assistance. If not the entire Book, they may at least try a single topic, to match the Qurān in its literary excellence and authenticity. If it is humanly possible to produce a segment similar to the Qurān then the Qurān may be human endeavour. But, of course, it is absolutely impossible to produce anything similar to it, which by itself is a proof that the Qurān is **Allah**'s Book.

But their problem is the lack of basic intellect. The capacity to comprehend the truth was duly endowed by **Him** but because of their repeated sinning they lost it or thoroughly weakened it. They have plunged into the depths of abjection and the exalted truths stand far above their access. Hence they deny

the Qurān. Instead of repenting and returning to the truth, they opted for the opposite direction. Still worse, they claimed to be right and **His Book**, (**Allah forbid**) is wrong.

This indeed is the most perilous behaviour. The devastating consequences of moving on this path can be seen on the canvas of time. The nations, who adopted this attitude and transgressed, met a horrifying fate and all those who follow suit will certainly be wrecked.

**Allah** knows that the lucky ones who ponder over **His Signs** will surely be blessed with the light of faith, while the unfortunate who stick to disbelief will not escape **His Grip**. And **He** is well Aware of their conduct.

### Section 5

41. And if they belie you, then do you say: my deeds are mine, and your deeds are yours; you are quit of what I do, and I am quit of what you do.

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ  
أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿١١﴾

42. And of them are some who give ear to them, so can you make the deaf hear, while they do not comprehend?

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ  
وَلَوْ كَانُوا لَا يَفْقَهُونَ ﴿١٢﴾

43. And of them are some who look at you, so can you guide the blind, while they do not see.

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمَْى  
وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿١٣﴾

44. Verily **Allah** does not wrong in anything, but mankind wrong themselves.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ  
أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٤﴾

45. And on the Day when **He** shall gather them, as though they had not stayed save an hour of the day, they shall mutually recognize. Lost surely are those who belie the meeting with **Allah** and they were not such as to be guided.

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِنَ النَّهَارِ  
يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ  
وَمَا كَانُوا مُهْتَدِينَ ﴿١٥﴾

46. Whether We show you some of the Signs We have provided them, or We cause you to die, to Us is their return, and Allah is Witness of what they do.

وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِينَكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿١٦﴾

47. For each community there has been sent a Messenger, and when their Messenger has arrived, the affair between them is decreed in equity, and they are not wronged.

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولَهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿١٧﴾

48. And they say: when is coming that promise, if you are truthful?

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿١٨﴾

49. Say you: I do not own any power of hurt or benefit to myself, save what Allah may will. For each community is a term; when their term arrives, not an hour can they stay behind nor can they advance.

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿١٩﴾

50. Say you: bethink you; if His chastisement comes on you by night or by day, which portion thereof would the culprits hasten on?

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٢٠﴾

51. Is it, then, that when it has actually befallen that you will believe therein? Now! Whereas you have been hastening it on all along.

أَتَعْرَضُونَ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ ؕ أَلَمْ تَكُنْ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٢١﴾

52. Thereafter it will be said to them who wronged themselves: taste the torment everlasting; you are requited not save for what you have been earning.

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٢٢﴾

53. They ask you to tell them if it be true. Say you: yea! By my

وَيَسْتَسئِبُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَقِي إِنَّهُ

Rabb, it is the very truth, and  
you shall not be able to escape.

لَحَقُّ وَمَا أَنشُرِيْمُعْجِزِيْمٌ ﴿٥٢﴾

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## Secrets of Revelation

There is a limit to everything. It is indeed Allah's Great Favour that He has dispensed guidance. The facts revealed by Him are concrete and manifest the truth. If some people are still not satisfied, the Holy Prophet<sup>SAW</sup> must inform them that the path he is following will lead him to his destiny while the consequences of their conduct will be borne by them. Hence we are not accountable for each other's actions.

### Imposing Religion not Permitted. To Convince by Reasoning is Essential.

It is, therefore, obvious that in matters of Dīn, to substantiate the truth with objective reasoning and to convince others is an important duty. It is, however, entirely upto the listener to accept or reject it. There is no need whatsoever for the preacher to impose his views on others. Today, conflicts are being stirred in the name of propagation of religion, and the acrimonious tirades have become a distinct feature, with very few exceptions. In fact, acceptance is the function of Qalb and when draped in darkness it impairs the senses, making it impossible for a person to see and perceive the truth.

### Effects of Vitiating of Qalb

The deniers also listened to the Holy Prophet<sup>SAW</sup>; some of them formally attended his sermons for the purpose of understanding, but the darkness that engulfed their hearts made them blind to the truth. Nevertheless, it was not within the powers of the Holy Prophet<sup>SAW</sup> to cure their deafness or blindness. The power to choose is vested by Allah in each individual. If he opts for disbelief, it is his own doing. Similarly the infidels see the Holy Prophet<sup>SAW</sup> but fail to see the hues of the Prophethood as they are colour blind. The cure again lies within their access and that is the decision they make in their hearts.

### Destiny and Choice

This decision to embrace faith will not be imposed upon them, nor the Holy Prophet<sup>SAW</sup> will force them, because the matter is within their own jurisdiction. It is incorrect to argue that Allah had made them like they were because had He imposed disbelief on someone, it would then have been very cruel on His part to punish him for that crime. And Allah never wrongs



anyone. It is the people who suffer because of the decisions they take and thus wrong their own selves.

### **Power of Recognition Stays after Death even for non Believers**

Eventually when mankind will gather on the Day of Judgment they will recognise one another clearly. The prolonged interlude would not have impaired their cognisance. They will be able to recall their worldly life vividly and will be aware of its worth in comparison to the eternal life. The former will appear to them as a fleeting moment as compared to the latter. In other words, the prolonged effects of death and the stay in Barzakh will not impair their awareness and memory. Knowledge and awareness are symbols of life, therefore, it is established that even a non believer is blessed with a certain level of life in Barzakh. Death is synonymous to a change in the form of life and not extinction.

All those who deny the truth, believing death to be the ultimate end of life and do not prepare themselves for the accountability in the **Ākhirah** are at a great loss. They will certainly face the consequences of their conduct. Whether during the lifetime of the Holy Prophet<sup>SAW</sup> or after his passing away, there is no escape for them. And after suffering different inflictions in this world they shall have to return to **Allah, Who** is well Aware of the minutest details of their lives.

### **Every Nation was Blessed with Prophets<sup>AS</sup>**

**Allah** blessed every nation with guidance by raising **His Prophets<sup>AS</sup>** at different times. They never imposed a practice or a set of beliefs on anyone. Once **His Message** is conveyed everyone is given a fair chance to make a choice to accept or reject it. This very choice shall determine their fate in the **Ākhirah**. **Allah Messengers<sup>AS</sup>** are only enjoined to convey **His Message** and not to enforce **His Commands**. But the infidels foolishly argued with the Holy Prophet<sup>SAW</sup> that if he was truly **Allah's Messenger**, he should invoke on them the promised curse and destruction in order to authenticate his Prophethood. What a unique formula of wisdom for after being doomed, what will be left to argue about!

Besides, a Prophet<sup>AS</sup> is also human and only carries **His Message** to mankind. So the Holy Prophet<sup>SAW</sup> may inform them that by virtue of being human his destiny as well as all matters pertaining to good or bad also rest with **Allah**. He himself has no control over his own destiny so how could he claim to alter theirs? However, one thing which he could tell them for sure is that every

nation is given respite until a predetermined time. Once that is over, the promised result cannot be delayed by even a micro second.

So these infidels must be made to realize that their demand for destruction is based on extreme ignorance, for how could they benefit from the truth after annihilation. If only they could think what would become of them if they were struck by a catastrophe at night while they enjoyed their slumber? Or even if they were wide awake, will they be able to find a way out of it? Certainly not!

Don't they realize that when destruction sets in, their embracing Islam will carry no weight. It will be rejected because the time to accept would be over and lost in their foolish demands. According to the Holy Prophet<sup>SAW</sup>, Allah accepts the repentance of a person before the onset of death. Once that begins, the respite is over, as Barzakh and the Ākhirah are revealed before him and the condition of believing in the unseen can no longer be fulfilled. The non believers, at that moment, are condemned to eternal doom, the logical result of their misdeeds and disbeliefs. It is added that this treatment is only for the non believers. A believer's penitence is accepted even after the signs of death begin to appear.

The infidels continue to show great curiosity whether it will actually happen this way or will death be another kind of animation, or will they ever be brought to life once again and held accountable for their deeds? The Holy Prophet<sup>SAW</sup> should reassure them by swearing upon his **Rabb** that what Qurān says is true and will certainly happen. Here the Divine Attribute of Providence is mentioned because the very system based on **His** Providence demands that this journey of life must meet its end. When everything created in this system is result oriented, how can human life end without any conclusion? All this will surely materialize and none can dare stop it.

## Section 6

54. And if every one who has wronged had all that is in the earth, surely he would ransom himself therewith. And they shall conceal the remorse when they are to face the torment, and the matter will be decreed between them in equity, and they shall not be wronged.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ  
بِهِ، وَأَسْرُوا النَّدَامَةَ لَمَارَأُوا الْعَذَابَ وَقُضِيَ  
بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

55. Lo! Verily **Allah's** is whatsoever is in the heavens and the earth. Lo! Verily **Allah's** Promise is true; but most of the people do not know.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَإِنَّا لَإِن وَعَدَ اللَّهُ حَقًّا وَنَكِرًا أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

56. **He** gives life and causes to die, and to **Him** you shall be returned.

هُوَ يُحْيِي وَيُمِيتُ ۗ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

57. O mankind! There has come to you an exhortation from your **Rabb** and a healing for what is in your breasts, and guidance and a Mercy for the believers.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْمٌ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٥٧﴾

58. Say you: in the Grace of **Allah** and in **His** Mercy – let them therefore rejoice; far better it is than what they amass.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ ۖ فَبِذَلِكَ فَلْيَفْرَحُوا ۗ هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾

59. Say you: bethink of what **Allah** has sent down to you of provision, and you have then made thereof allowable and forbidden? Say you: is it that **Allah** has given you leave, or do you fabricate a lie against **Allah**?

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ ۗ اللَّهُ أَدْرَأَكُمُ امْرَأَةً عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

60. And what do imagine those who fabricate a lie against **Allah** on the Day of Resurrection? Verily **Allah** is the Owner of grace unto mankind; but most of them do not return thanks.

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

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### Secrets of Revelation

Today the infidels rejoice over their affluence and are weary of faith and obedience. But once the Final Hour strikes, even if each one of them possesses

the entire wealth of the world and offers it as ransom to avert the punishment, it shall be of no avail. They would try to hide themselves from people because of humiliating punishment. **Allah's** Court is so exalted that even the transgressors will not be wronged; absolute justice will prevail and they will be punished in proportion to their malefaction.

It must be thoroughly understood that all that lies in the heavens and the earth indeed belongs to **Allah** Alone. If man has been temporarily entrusted with things, he must not become arrogant, as one day he has to leave everything behind. And also remember that **Allah's** Promises are always true but it is the people who are ignorant of **His** Magnificence. **He** gives life and cause death and to **Him** we shall all return.

It is a part of human temperament to wait for some unusual event. And when it occurs, it brings about many changes in the society and people even change their thinking. **Allah** invites mankind to take note that the most unusual event has taken place and **Allah's** Message has arrived. The raising of the Holy Prophet<sup>SAW</sup> is the unique event in history, which will not be repeated in future. The doors of **Allah's** Mercy and bestowal have been opened unto mankind forever. Their Provider guides them and speaks to them; **He Who** is not only their Creator but also their **Rabb**. Because of **His** Providence, **He** sustains people and communicates with them through **His** Prophet<sup>SAW</sup>, who conveys **His** Message to them. The Word of **Allah** carries a unique influence, which also is the best medicine for the diseases of Qalb. In other words, the recitation and understanding of the Qurān followed by practice are the ways of vitalizing as well as curing the diseased Qulūb of mankind.

### **Qurān as a Cure for Physical Ailments**

Although physical ailments are also cured by its recitation yet it is an added advantage and a Barakah, which seems proper only when the real objective is being fulfilled. In other words, the diseases of the Qalb must be cured through the Qurān, though the treatment of physical ailments is also permitted as a secondary purpose. Many authentic incidents of the Qurānic cures have been quoted from the elders through time, but to take Qurān merely as a Book of incantations for physical disorders is totally wrong. Its primary role is the cure of Qulūb. It is also proven that Qalb is the cradle of Dīn, and is another name of spiritual states of the Qalb.

Besides, this Qurān is also a guidance for mankind, that is, it not only blesses the Qalb with spiritual states but also leads human life towards the most desirable code of conduct. Guidance is synonymous to the best method of

doing anything. Hence Islam means to live in accordance with the Qurān, and certainly not to run away from life. May it be a personal or domestic, tribal or national or an international matter, dealing with it to the best of one's ability in the light of Qurānic injunctions is Islam. And this is supported by the noble lives of the Holy Prophet<sup>-SAW</sup> and the Companions<sup>-RAU</sup>. For all those who embrace Islam, the Qurānic code of life is indeed an unlimited treasure of **His** Blessings. In the enlightenment of Qalb with **Allah's** Name and of the practical life with Qurānic teachings lies the perfection of **His** Mercy. This great reward can be had through devotion to and obedience of the Beloved Prophet<sup>-SAW</sup>.

The Holy Prophet<sup>-SAW</sup> must let his people know that this favour is far more precious than all the wealth of the universe put together. No celebrations can match this Divine Munificence and Mercy, which is far too superior to any temporal achievement. Whereas rejoicing over worldly power and affluence generates arrogance, a celebration of Divine Favours promotes feelings of gratitude. So the believers must rejoice over the favour of **Allah** in the form of Qurān.

O' People! Remember that the sole Owner of this universe is **Allah**, and it is **His** Right to enforce **His** System in **His** Kingdom. The determination of lawful and the forbidden is **His** domain. To convey **His** Message to the mankind is the duty of the Holy Prophet<sup>-SAW</sup>. From **Allah's** blessings, people have no right to declare anything permissible or forbidden by their own choice, unless decreed by **Allah**. Any attempt to do so would amount to fabricating a lie against **Allah**. Those guilty of inventing rituals in the name of religion, dubbing certain things as lawful and others as forbidden must know that they will have to face the consequences on the Day of Judgment. To determine the perimeters of a religion is Divine Prerogative and **He** is extremely considerate to **His** Creation. The tenderness and love which **He** can bestow can never be provided by man-made religions and constitutions. Ironically most of the people are ungrateful and choose to follow their fellow beings rather than obeying **Allah**.

## Section 7

61. You are not engaged in any business nor do you recite any part of the Qurān, nor do you work, but **We** are witness over you when you are engaged

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ  
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا  
إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ

therein. And there escapes not your **Rabb** the weight of an ant in the earth or the heavens, nor less than that nor greater, but it is in a book luminous.

62. Lo! Verily the friends of **Allah**! No fear shall come upon them nor shall they grieve.

63. They who believed and have been fearing **Allah**.

64. For them are glad tidings in the life of the world and in the Hereafter. There is no changing in the Words of **Allah**. That! is a mighty achievement.

65. And let not their saying grieve you. Verily honour is wholly **Allah**'s. **He** is the Hearer, the Knower.

66. Lo! Indeed **Allah**'s is whosoever is in the heavens and whosoever is on the earth. What is it that they follow who call associate-gods besides **Allah**? They follow but a guess and they are but conjecturing.

67. **He** it is **Who** has appointed for you the night that you may repose therein and the day enlightening. Surely in that are Signs for a people who listen.

68. They say: God has taken a son. Hallowed be **He** – **He**, the Self-sufficient! **His** is whatever is in heavens and whatever is in the earth. No warranty is there with

ذَرَوْفِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ  
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿١١﴾

الآيَاتِ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿١٢﴾

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٣﴾

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ  
لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ  
الْعَظِيمُ ﴿١٤﴾

وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا  
هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٥﴾

الآيَاتِ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ  
وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ  
شُرَكَاءَ إِنْ يَسْمَعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ  
إِلَّا يَخْرُصُونَ ﴿١٦﴾

هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لَتَسْكُنُوا فِيهِ  
وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿١٧﴾

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْعَزِيزُ  
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

you for this. Do you ascribe falsely to Allah what you know not?

69. Say you: verily those who forge a lie against Allah shall not prosper.

70. A brief enjoyment in the world; then to Us is their return. Then We will make them taste a severe torment because they have been disbelieving.

إِن عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ  
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٩﴾

قُلْ إِنَّا الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ  
لَا يُفْلِحُونَ ﴿٧٠﴾

مَتَّعْنَا فِي الدُّنْيَا ثَمَرًا إِنَّمَا مَرْجِعُهُمْ ثُمَّ نُنذِرُهُمْ  
الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧١﴾

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## Secrets of Revelation

Allah knows when the Holy Prophet<sup>SAW</sup> recites from the Qurān or is occupied in something else. Rather, the activities of entire mankind are watched by Him. He is Aware of the tough routine of the Holy Prophet<sup>SAW</sup> as well as his efforts and striving in worship. He is also a witness to the animosity of the infidels and personally observes every pious as well as wicked person. Not only the human activity but also the minutest particle of the universe is obvious to the Omniscient. His Knowledge is all embracing and befits His Grandeur. He has recorded everything in the Guarded Tablet without missing out the movement of a single whit. The Holy Prophet<sup>SAW</sup> must continue with his mission and should not be deterred by the hostility or animosity of the infidels. He and his truly devoted followers, the friends of Allah, shall neither fear the future nor grieve over the past. They have been destined for perpetual happiness. And they are the ones who not only claim to love the Holy Prophet<sup>SAW</sup> but also put their lives at stake for the execution of his mission. In short, they are the perfect combination of faith and practical obedience.

### What is Wilayah?

In these Āyāt a great Divine Reward and a unique favour has been mentioned for the Aulia'. The definition of Aulia' has been explained succinctly in a single phrase. They are the people who hold the correct beliefs, and are blessed with such exalted states of Qalb, whereby obedience becomes a second nature to them. And they try their level best not to cross the bounds of obedience. Therefore, those who indulge in innovations or are alienated from

practical life cannot be taken as Aulia'. As for the common observation that the Aulia' face hardships despite fearing Allah and His Annoyance much more than others, it has a very simple explanation. The fact is that the Qulub of these noble souls are far above the mundane worries, and while a worldly person becomes desperate and anxious over small things, the Aulia' never experience such desperation. They, on the contrary, thank Allah incessantly under all circumstances. Dedicating their lives, kindred and wealth to Allah's Cause gives them the utmost pleasure and their primary concern is how to keep their Rabb pleased. They fear nothing but His Annoyance, because other than the Prophets<sup>AS</sup> no human being is innocent and the possibility of an error, which may invoke Allah's Displeasure, can never be ruled out. Hence propelled by His Love, they seek from Him the capacity to remain obedient.

What is Wilayah after all? It is indeed an intangible relationship, which defies definition. However, its impact is that not only ones personal choice and opinion, but also his whole self is foregone and moulded into the cast of Allah's obedience. Ordinarily the entire creation enjoys a subtle connection with Allah, but the level enjoyed by human beings by virtue of their conscious cognisance is singular to them. Qāzī Thanā Ullah Pānī Patī<sup>RUĀ</sup> writes in his celebrated commentary of the Qurān that the highest level of cognition and association with Allah is enjoyed by the Holy Prophet<sup>SAW</sup>. Those fortunate souls who accepted Islam and were blessed with his illustrious company, their Qulūb received such lights from his Sacred Qalb that they attained the highest level of Divine Nearness after Prophet's<sup>AS</sup>. From those exceptionally blessed souls, that is, the Companions<sup>RAU</sup>, the teachings as well as the Barakah of the Holy Prophet<sup>SAW</sup> passed down to the Tab'aīn and in turn to the Tab'a Tab'aīn.

Later, as the times and the personalities changed and the number of intermediaries increased, the force or intensity of transmission also dwindled down. It must be remembered that only those souls could qualify as intermediaries who not only toiled to acquire these Barakah from their predecessors but were also blessed with the capacity to transmit them to others. They were termed as Mushāi'kh (sing. Shaikh). Hence Wilayah can be attained in the company of a Shaikh and yields dual benefits namely: (1) Correction of beliefs and (2) A spiritual state enabling a person to stand fast on Allah's obedience and Sunnah of the Holy Prophet<sup>SAW</sup>. This attainment is contingent upon three aspects: (1) Company of a Shaikh, (2) Obeying his instructions and (3) Constant Zikr Allah; of course all strictly in the light of Sunnah. Indeed a Shaikh can only be a person who himself adheres to the Sunnah and instils this urge in the seekers. Having Kashf or the Karamah is



not a condition of Wilayah. However, given as **Allah's** Reward, it is an additional honour. Any supernatural ability attained through violation of the Sunnah will be Istadrāj (slow drifting to doom), which is ascribed to Satan and not to Karamah. The Aulia' experience happiness in this world over the relationship they enjoy with **Allah**, unmindful of the temporal turmoils and will be exuberant in the **Ākhirah**. Such indeed is the manifestation of **His** Favours and this glad tiding is being given by the Almighty **Himself**, **Whose** Words are always true. This is the grand success and the perfect peace.

The Holy Prophet<sup>SAW</sup> need not bother about those who oppose and conspire against him. They are also a humble creation and whether they believe in him or not they are bound by their limitations while the Sovereignty and Power belong entirely to **Allah**. They can neither do what they like nor are their actions hidden from **Him**. **He** listens and **He** knows. **He** Alone is the Creator of the entire universe and has blessed everything with its own distinct characteristics. Wherever a person may be, he is after all **Allah's** bondsman. So isn't it foolish to ascribe partners to **Allah** and worship deities, which do not even exist?. They only pursue their illusions and even if any of their deity has an existence, it is also a humble creation, dependant itself. It cannot possibly stand up against the Almighty. And most of the people follow their hallucinations and worship things, which do not exist.

**Allah** is the Creator of nights and days. Had **He** not created nights, one could not have relaxed and sustained himself. **He** created it for mankind to take a break after a tiring routine, and lit up the day for them to carry on with their business. A creation, which for its sustenance needs to retire after a day's work and is only then able to work the next morning, certainly does not qualify to be worshipped. Nor can any hopes be pinned on it. For the wise, it is enough food for thought. The unlimited phenomena attached with the alternation of days and nights constitute substantial evidence to make man realize the Magnificence of **Allah**.

The infidels ascribe a son to **Allah**, whereas **He** is far above such worldly affairs. **He** is the Creator and the Owner, having no one else of **His** Kind, while it takes two of a kind to procreate. Hence such a notion is absurd. The Holy Prophet<sup>SAW</sup> must ask them to bring evidence if they have any in support of their claim or else refrain from inventing lies about **Allah**, which indeed is a grave crime. Those who invent lies about **Allah** will never be spared, nor will they ever attain any goodness. Even if they manage to gain power or live an ordinary life in this world, it will be miserable, like Hell ablaze inside them! And when they will be finally gathered before **Allah**, **He** will punish them

severely for their denial and polytheism, which are acts of great transgression calling for a painful doom. Their eternal lives, of course, will be condemned to the horrors of Hell permanently.

## Section 8

71. Recite you to them the story of Nūḥ when he said to his people: O my people! If my standing forth and my admonishing with the commands of **Allah** offends you then, on **Allah** I rely. So devise your affair, you and your associate-gods and let not your affair be dubious for you; have it decreed against me, and give me no respite.

﴿ وَأَنْتَ عَلَيْهِمْ نَبَأُ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَنْقُومِ إِنْ كَانَ كِبْرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِثَابِتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾

72. So then if you turn away, I have asked of you no wage; my reward is only with **Allah**, and I am commanded to be of those who submit.

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

73. Then they denied him; then **We** delivered him and those with him in the ark, and **We** made them successors; while **We** drowned them who belied **Our** Signs. Behold then how was the end of those who had been warned.

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ خَلْفَةً وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾

74. Then **We** sent other Messengers after him to their people, and they brought the evidences, but they were not such as to believe what they had once rejected thus **We** seal the hearts of the transgressors.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

75. After them We sent Mūsa and Harūn to Pharaoh and his chiefs with **Our Signs**, but they grew stiff-necked and they were a culprit people.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا تُجْرِمِينَ ﴿٧٥﴾

76. Then when there came to them the truth from Us, they said: this is clear magic.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا السِّحْرُ مُبِينٌ ﴿٧٦﴾

77. Mūsa said: do you say this of the truth after it has come to you? Is this magic? And the magicians do not fare well.

قَالَ مُوسَىٰ أَنْتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾

78. They said: have you come to turn us aside from that faith we found our fathers thereon, and that the greatness in the land shall be for you two? For the sake of you two we are not going to be believers.

قَالُوا أَآجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

79. And the Pharaoh said: bring to me every magician knowing.

وَقَالَ فِرْعَوْنُ أَتْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾

80. Then when the magicians had come, Mūsa said to them: cast down what you are going to cast down.

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَىٰ الْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨٠﴾

81. Then when they had cast down, Mūsa said: what you have brought is magic, verily Allah will make it soon vain; Allah does not set right the work of the corrupters.

فَلَمَّا الْقَومَا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرٌ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

82. And Allah justifies the truth according to His Words, much as the culprits may detest it.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ، وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

## Secrets of Revelation

Whereas the final outcome of disbelief is eternal doom, it also invokes worldly turmoils. Apart from anxiety and discontentment it sometimes brings physical as well as material disasters. Sooner or later, the fate of disbelief is nothing but destruction. The Holy Prophet<sup>SAW</sup> must recount to these disbelievers the story of Prophet Nūḥ<sup>AS</sup> who relentlessly propagated **Allah's** Message to his people for many centuries. However, his people did not give up their hostile attitude. He told them that if they hated **Allah's** Message so much that they were not even prepared to listen to it and threatened him instead, they were at liberty to do against him whatever they could. They may even call their self-proclaimed gods for assistance and show no clemency or concession to him. Hence they were free to employ whatever means of deterrence they could think of to inhibit him from propagating the Dīn.

### Use of Religion for acquiring Wealth or Power not Allowed

And remember that he did not expect any favours from them nor was he demanding wages to make his preaching a source of income. It was the common practice of all Prophet<sup>AS</sup> that they never demanded nor received any reward or remuneration for imparting religious instruction.

Here is a point to ponder for those whose livelihood depends on Dīn. Such people can never speak the truth and are guilty in the Sight of **Allah**. The reward for propagating religion lies with **Allah** and **He Alone** requites the efforts exerted in the furtherance of **His** Message. To obey **His** Commands and not to submit to anyone in **His** Defiance is indeed Islam. The Dīn brought by the Messengers of **Allah** was Islam, comprising the same basic tenets: Unity of **Allah**, the Prophethood, the Hereafter, the Recompense, and the Angels. The only difference was in the modes of worship, which varied with the temperament and circumstances of different nations. Islam also stands for an optimum level of submission in terms of beliefs and practices.

The People of Prophet Nūḥ<sup>AS</sup>, however, insisted on denial and it invoked **Allah's** Wrath. A great Deluge wiped out the disbelievers and the disbelief from the face of earth. The Prophet<sup>AS</sup> remained safe and sound as well as those who had boarded the Ark with him, had accepted his Message and had obeyed him. These noble souls inherited the earth as all the non believers had perished. This event should suffice as a warning for those who reject the Message of **Allah's** Messengers<sup>AS</sup>.

Nevertheless, mankind repeated its performance. In spite of knowing everything it plunged into the quagmire of disbelief once again. But **Allah's** Grace and Munificence came to their rescue and **He** sent **His Prophets<sup>AS</sup>** time and again, rather raised them from amongst those very people. They conveyed **Allah's** Message to their respective nations supported by clear signs, but the unfortunate insisted on denial.

### **Reason Behind Insistence on Denial**

Due to their wickedness and wrongdoings **Allah** had set a seal on their hearts. It is a law of nature that sin rusts the heart and repeated sinning eventually destroys it, for it loses the capacity to accept the truth. Such unfortunate people never find guidance.

### **Mode of Preaching**

Later, Prophets **Mūsa<sup>AS</sup>** and **Harūn<sup>AS</sup>** were deputed to the Pharaoh and his people who were exceedingly arrogant and immoral. Although they were raised for the entire nation yet the Pharaoh and his chieftains have been alluded to in particular, because generally common man follows the elite. Thus the preachers must pay greater attention to the leaders and rulers, it being the most effective way of preaching.

The People of the Pharaoh saw many a miracles and were given the Divine Message but they rejected it outrightly, calling it magic. Prophet **Mūsa<sup>AS</sup>** asked them why a sorcerer would invite people to **Allah**, for he exploits people to satisfy his own fancies, while a Prophet<sup>AS</sup> invites people to truth and **Allah's** obedience.

### **Difference between Magic and a Miracle / Karamah**

A miracle cannot be logically explained. It is peculiar to Prophets<sup>AS</sup> and aims at rescuing people from disbelief and acquainting them with **Allah**. A Karamah is an offshoot of miracle manifested at the hands of a devout follower of a Prophet<sup>AS</sup> and always serves as a source of bringing people closer to **Allah**. This is not the handiwork of jugglers or sorcerers. They, on the contrary, impose themselves on people in pursuit of their own desires. Prophet **Mūsa<sup>AS</sup>**, therefore, enquired of his people whether it was sorcery to invite them to **Allah**, adding that a sorcerer is ultimately destroyed, whereas those who invite people towards **Allah** are always triumphant, even if they are martyred in **His** Cause.

Unfortunately, his preaching fell on deaf ears of the Pharaoh and his chieftains. The main cause of stubbornness was that they were averse to

renouncing the rituals of their forefathers. They argued that if they accepted his Message abandoning their ancestral religion, their status shall be reduced to mere followers and the power will shift to Prophet Mūsa<sup>AS</sup>. This was not acceptable so they decided to counter what they thought was magic. The Pharaoh summoned master magicians from all over the country. As the contest began, Prophet Mūsa<sup>AS</sup> called on the magicians to display whatever they had. They put forth their ropes and sticks which appeared as snakes. The Prophet<sup>AS</sup> told them that since their genius in sorcery was plainly aimed at gaining worldly benefits and supporting the falsehood, it will be failed by Allah, as He never let it stand against the truth. The actions of wrongdoers never last long, nor are they successful, while the truth always prevails. When compared to miracles and Karamah, sorcery has no place. Allah makes the miracles prevail in order to endorse the Message conveyed by His Messengers<sup>AS</sup>, no matter how uneasy the non believers may feel.

### Section 9

83. Then none believed in Mūsa save a posterity of his people, through fear of the Pharaoh and their chiefs, lest he should persecute them. And truly the Pharaoh was lofty in the land and of the extravagant.

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾

84. Mūsa said: my people! If you have been believers in Allah, then on Him rely, if you are Muslims.

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ ءَامِنُ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ﴿٨٤﴾

85. So they said: on Allah we rely. Our Rabb! Make us not a temptation to the wrong doing people.

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

86. And deliver us in Your Mercy from the disbelieving people.

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

87. And We revealed to Mūsa and his brother: inhabit houses for your people in Egypt and make your houses a place of worship,

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءِ الْقَوْمِ كَمَا يُبْغِضُ يُبُوتًا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً

establish Ṣalāt and give glad tidings to the believers.

وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

88. And Mūsa said: our Rabb! Verily You have given to the Pharaoh and his chiefs adornment and riches in the life of world, our Rabb, that they may lead astray men from Your way. Our Rabb! Wipe out their riches, and harden their hearts, so that they may not believe until they face the torment afflictive.

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

89. Allah said: surely the petition of you two is granted; so keep straight on, and do not follow the path of those who are bereft of knowledge.

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

90. And we led the Children of Isrāil across the sea; then the Pharaoh and their hosts pursued them in rebellion and enmity, until when the drowning overtook him, he said: I believe that He! There is no god but He, in whom the Children of Isrāil believe, and I am of the Muslims.

﴿٩٠﴾ وَجَنُوزْنَا بِبَنِي إِسْرَائِيلَ بِلَ الْبَحْرِ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَأَمِنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَأَمِنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

91. Now indeed! While you had rebelled afore, and was of the corrupters!

ءَأَلْتَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

92. So this day We deliver you in your body that you may be a Sign to those after you; and verily many of mankind are of Our Signs heedless.

فَالْيَوْمَ نُنَجِّيكَ بِجَدِّكَ لِتَكُونَ لِمَنْ خَلَقَكَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَافِلُونَ ﴿٩٢﴾

## Secrets of Revelation

A few young men, despite the fear of the Pharaoh, embraced the true faith and became the followers of Prophet Mūsa<sup>AS</sup>. The dreadful Pharaoh was indeed an extremely cruel and vicious person, who could go to any limit in inflicting pain on people. It was, therefore, only natural for people to fear him and his chieftains. Nevertheless, the urge to seek the light of faith has its own influence despite all odds. So Prophet Mūsa<sup>AS</sup> told his followers that after being blessed with faith in **Allah**, they should also have trust in **Him**, for faith is just another name of trust and reliance. And if **He** plans to protect someone, no harm can come to him even if the opponent is as powerful as the Pharaoh.

### Collective Prayer Must Precede a Task

So all the believers obeyed and declared their trust in **Allah** and raised their hands in prayer. They beseeched: “O **Allah!** Protect us from being overpowered by this cruel folk and by **Your** Grace, prevent the disbelievers from harming us. And also deliver us from them forever.”

### Houses of Worship

The Pharaoh had already demolished the houses of worship of his oppressed subjects. Prior to Islam, every nation could worship only in the places specified for the purpose. It is a singular honour of the Holy Prophet<sup>SAW</sup> that the entire expanse of earth has been declared a mosque. So when the Pharaoh conceived the idea of razing the houses of worship to ground, **Allah** instructed Prophets Mūsa<sup>AS</sup> and Harūn<sup>AS</sup> to construct a few houses facing the Qiblah as mosques for worship. This is the present situation in Europe and other non-Muslim countries, where it is not permitted to build a mosque. Hence declaring any house, where worship in the direction of Qiblah is possible, as mosque is considered appropriate. It is also evident from these **Āyāt** that for all the nations prior to Islam it was mandatory to turn to Qiblah in **Ṣalāt**. Likewise to provide obligatory coverings to the body and to perform ablution is also proved. Though the entire land has been declared a mosque for the Holy Prophet<sup>SAW</sup> but offering obligatory **Ṣalāt**, in congregation, in a proper mosque is highly meritorious. The Holy Prophet<sup>SAW</sup>, however, used to offer Sunnah and Nawāfil at home. So Prophet Mūsa<sup>AS</sup> is commanded to inform the faithful that if they face any problem in offering **Ṣalāt** at a specified place, they can offer it wherever possible and it shall be accepted by **Allah**. No one can deprive them of **Allah**'s worship, which indeed ensures eternal success.



## Prophet Mūsa's<sup>AS</sup> Imprecation

After being totally disappointed with the Pharaoh, Prophet Mūsa<sup>AS</sup> prayed to **Allah**: "O' **Allah**! You have showered unlimited bounties in the form of affluence and power but these arrogant people, instead of showing gratitude, are employing that wealth to delude **Your** Creation. O' **Allah**! Destroy the riches of the Pharaoh and his chieftains and harden their hearts further so that they fail to become believers until they witness the doom." This, in fact, was a reflection of the inevitable outcome of their actions and conduct. So if one is not given the honour of obeying the saints, he must at least refrain from opposing them lest his heart is hardened and deprived of faith.

Thus **Allah** accepted the imprecation of Prophets Mūsa<sup>AS</sup> and Harūn<sup>AS</sup> declaring that if these unfortunate people had rejected **His** Prophets<sup>AS</sup>, **He**, too, would reject them. Nevertheless, both the Prophets<sup>AS</sup> were commanded to remain steadfast on **Allah**'s obedience and teachings and not to be influenced by any ritual of these ignorant people.

## Resemblance with non-Believers is Prohibited

Although the Prophets<sup>AS</sup> are addressed directly, yet the purpose is to convey the Message to their nation that the destruction of the Pharaoh and his lot is conditional upon their followers maintaining an Islamic identity. And if they are influenced by the Pharaoh and his chieftains and adopt some of their traits, then the non believers shall not be destroyed. Afterall there must be some fundamental difference to invoke different treatment. This is so true of the Muslim of today who resembles in his dress, outlook and life style, the Christians, the Jews and the Hindus; hence **Allah** shall not humble them against such Muslims according to the principle stated above.

So the Banī Isrāīl safely crossed the sea, and the Army of the Pharaoh in hot pursuit was drowned. Witnessing death, the vainglorious Pharaoh forgot all his arrogance. As he saw the Angels of Death, he exclaimed: "I believe in the **Rabb** of Banī Isrāīl. I accept that **He** Alone is worthy of worship and declare myself as a Muslim." **Allah** replied: "You accept now when the time has lapsed and you had rebelled before" When a non believer witnesses death and the Barzakh and the punishment flashes before his eyes, acceptance of faith is of no consequence, for these signify the end of his worldly life. Even if a believer utters any heretic word at that stage it will be ignored, and he will be deemed a believer. This has the support of sayings of the Holy Prophet<sup>SAW</sup> that **Allah** accepts the repentance of people until the signs of death overtake.

**Allah** decreed that the body of Pharaoh would be retrieved from the sea to be made as a symbol of admonition for the coming generations. Instantly the sea threw out his corpse so that the Banī Isrāīl could also witness his end. Later it was discovered in a preserved condition from the Valley of Shahān. Todate it lies in Cario Museum. When his dead body was discovered, the Christian archaeologists were pressurized by their priests to declare that this was not the body of the Pharaoh who had perished while chasing Prophet Mūsa's<sup>AS</sup> people. However, they declined, and said that there was no choice but to accept it, as any other scientist investigating elsewhere could easily find out that only that particular body contained traces of oceanic salts and none else. It is thus proved that his death was caused by drowning and it is a living Qurānic miracle that his corpse has been preserved as a sign of admonition for all times to come.

### Section 10

93. And assuredly We settled the Children of Isrāīl into a secure settlement, and We provided them with good things; nor they differed until there had come to them knowledge. Verily your **Rabb** shall judge between them on the Day of Resurrection as to what they had been differing in.

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ بِلْمُؤْتَصِفِي وَرَزَقْنَاهُمْ  
مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ  
يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ ﴿١٣﴾

94. If you be in doubt concerning what We have sent down to you, ask then those who have read the Book before you. Assuredly the truth has come to you from your **Rabb**, so be not then of the doubters.

فَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ  
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ  
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤﴾

95. And be not of those who belie **Allah's** Signs, lest you be of the losers.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ  
فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿١٥﴾

96. Surely those on whom the Word of your **Rabb** has been justified shall not believe.

إِنَّ الَّذِينَ كَفَرُوا مِنْهُمْ لَآ يُؤْمِنُونَ  
إِنَّ الَّذِينَ كَفَرُوا مِنْهُمْ لَآ يُؤْمِنُونَ ﴿١٦﴾

97. Even though every Sign should come to them, until they face an afflictive torment.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ  
حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿١٧﴾

98. Why then was there not a town which believed, so that its faith might have profited, except the people of Yūnus? When they believed, We removed from them the chastisement of abjection in the life of the world, and We let them enjoy for a season.

فَلَوْلَا كَانَتْ قَرْيَةٌ  
يُؤْمِنُ لَمَّآءَ آمَنُوا كَشَفْنَا عَنْهُمْ  
عَذَابَ الْخِزْيِ فِي الْحَيَاةِ  
الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٨﴾

99. And had your Rabb willed, those on the earth would have believed, all of them, together; can you then compel mankind that they become believers.

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ  
مَنْ فِي الْأَرْضِ كُلُّهُمْ  
جَمِيعًا أَفَأَنْتَ تُكْرِهُ  
النَّاسَ حَتَّىٰ يَكُونُوا  
مُؤْمِنِينَ ﴿١٩﴾

100. It is not for any soul that it should believe save with Allah's Will, and He lays the abomination upon those who do not reflect.

وَمَا كَانَتْ لِنَفْسٍ أَنْ  
تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ  
وَيَجْعَلُ الرِّجْسَ عَلَىٰ  
الَّذِينَ لَا يَعْقِلُونَ ﴿٢٠﴾

101. Say you: behold what is in the heavens and the earth; and Signs and warnings do not avail those who do not believe.

قُلْ أَنْظِرُوا مَاذَا فِي  
السَّمَاوَاتِ وَالْأَرْضِ  
وَمَا تُعْنِي الْآيَاتُ  
وَالنَّذِيرُ عَنْ قَوْمٍ لَا  
يُؤْمِنُونَ ﴿٢١﴾

102. Do they not await anything but the days of those who have passed away before them? Say you: wait then, I am with you among those who wait.

فَهَلْ يَنْظِرُونَ إِلَّا  
مِثْلَ أَيَّامِ الَّذِينَ  
خَلَوْا مِنْ قَبْلِهِمْ  
قُلْ فَانظِرُوا إِنِّي  
مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٢﴾

103. Thereafter We rescued Our Messengers and those who believed. Even so, as is incumbent upon Us, We deliver the believers.

ثُمَّ نُنَجِّي رُسُلَنَا  
وَالَّذِينَ آمَنُوا كَذَلِكَ  
حَقًّا عَلَيْنَا نَجِّ  
الْمُؤْمِنِينَ ﴿٢٣﴾

## Secrets of Revelation

Once again the blessings bestowed upon the Banī Isrāīl are being recounted. They were subjected to great oppression by the Pharaoh and his Government. There were no visible means for their deliverance. Yet they relied on **Allah** and followed in the footsteps of Prophet Mūsa<sup>AS</sup>. The Pharaoh and his Army were destroyed and the Banī Isrāīl were blessed with a beautiful and fertile valley, an abode of the earlier Messengers<sup>AS</sup> of **Allah**, that is, the sacred land of Jordan and Palestine. They were also blessed with the kingdom of Egypt and with the best of provisions. They were blessed with furnished homes, good wives, healthy offspring, fertile fields, flourishing markets, **Allah's** Dīn and its knowledge, continuous Prophetic lights and a series of **His** Messengers<sup>AS</sup>. In short, they were flooded with both worldly as well as eternal bounties.

But these unfortunate people dissented at a time when the clear Signs in the form of the Holy Prophet<sup>SAW</sup> and the Qurān had arrived. The prophecy of these two great events was in their own Books, in which they had always believed. They used to pray for **Allah's** Succour in the name of the Holy Prophet<sup>SAW</sup>. Now that the long awaited personage was right in front of them in flesh and body, they dissented and failed to appreciate the Divine Blessings. Of course, they shall not escape **Allah's** Grip, for **His** Providence demands that every action must bear a result. So on the Day of Judgment all their dissensions will be sorted out. The effects thereof have already been experienced by them in this world in the form of disgrace and humiliation, yet they continue to disobey.

### Doubts Must be Clarified

“O’ reader and listener of the Book of **Allah**! You should not have the slightest of doubts in this Book. And if there is any, you must go and ask the learned scholars and clarify it. In other words, if any one has any doubt over any aspect of Qurānic teachings he should not harbour it in his mind but must seek guidance from the scholars in order to get to the correct interpretation. It is obligatory on the scholars to pull people out of the mire of confusion.

O reader! The Message of **Allah** sent to you is infallible, and is surely from **Him**. It is befitting **His** Providence to guide mankind and as such there is no room for the remotest doubt in **His** Message. And do not ever be amongst those who deny the Divine Revelations, lest you suffer both in this world as well as in the Hereafter.

The case of those who have gone too far in disobedience is, of course, different. Because of their persistent defiance and sin they are deprived of the capacity to accept guidance. Hell indeed is their destiny. Certainly such people will never accept faith even in the presence of millions of clear evidences or open miracles. Once they witness the painful doom upon death or in Barzakh, they will acknowledge the truth when it will be of no avail to them. And except for the People of Prophet Yūnus<sup>AS</sup> no other nation was blessed with faith at the eleventh hour. It benefited them and saved them at a time when their destruction had become imminent. Mark that they embraced faith upon witnessing the Signs of visitation and **Allah** accepted it and withdrew the catastrophe, which would have destroyed and abased them. They thus got the respite once again.

### **Commentators and the Story of Prophet Yūnus's<sup>AS</sup> People**

The People of Prophet Yūnus<sup>AS</sup> lived in the famous settlement of Nineva in the land of Mosul, in Iraq. They were approximately one hundred thousand in number. They did not accept the faith until the Prophet<sup>AS</sup> was informed that his people were to be punished. He announced to them that they would perish after three days and left the settlement the same night. The people knew that Prophet Yūnus<sup>AS</sup> had never lied to them so they anxiously looked around whether he had himself stayed or left the settlement. The next day they found him missing and as they saw a portentous darkness appearing on the sky, they all embraced faith. They first searched but failing to find him, all men, women and children gathered in an open ground outside the settlement and cried to **Allah** in penitence for **His** Mercy. **Allah** accepted their plea and the impending punishment was withdrawn. This unique event was in perfect accord with the law of nature, for they had repented before the beginning of the onslaught of death. Had the punishment commenced as in case of the Pharaoh, the contrition would not have been accepted, being too late. According to the Commentators the mention of this event adjacent to the ordeal of the Pharaoh highlights **Allah's** Clemency; how even so close to the end **He** accepts the repentance of the non believers.

On the other side, Prophet Yūnus<sup>AS</sup> awaited the promised doom from a distance. When the clouds of darkness dispersed without unleashing the punishment, he became very dejected at the thought of being deemed as a liar by his people, who he thought would certainly exploit it against him. So he boarded a boat in the Mediterranean to leave for a faraway place. **Allah** did not approve of this act and the boat was stranded on the high sea. The other passengers feared that there was possibly a runaway slave on board. Prophet

Yūnus<sup>AS</sup> asserted that he was the one and should be thrown into the sea. Finally they drew a lot, and outcame his name in the draw. He was flung into the sea where, by a Divine Decree, a gigantic fish swallowed him, its stomach becoming his abode for sometime.

According to various accounts he stayed inside the fish for forty or seven or five days, or a few hours. He prayed to **Allah**: "There is No **Allah** save **You** Be **You** Glorified. Lo! I have been a wrongdoer." (87:21). **Allah** accepted his prayer and the fish spewed him out ashore where **Allah** made vines to grow providing shade and protection and inspired a wild goat to yield milk for his sustenance. Eventually his people discovered him. This episode basically revolves around the embarrassment he had felt and the apprehensions he had over the possibility of being taken as a liar. It would have been more becoming of the Prophethood to wait for **Allah**'s Decree but his inborn modesty compelled him to take a hasty decision, which was not approved by **Allah**. He ended his voyage miraculously and blessed him with even more grace and manifested many miracles at his hand Besides, **He** also apprised him of his slip and it is only the Prophets<sup>AS</sup> who are cautioned against the slightest of tumble. This indeed is because of their innocence and it is a consensus that a Prophet<sup>AS</sup> is innocent.

The accounts given above are the gist of many exegetical works, for example, Rūḥ al M'ānī, Zemaḥsharī, Mazharī, Qarṭabī, Beḥr-e-Muḥeeṭ, Ṭibrī and Ibn-e-Khathīr etc. With a slight variation in words all of them have discussed the event to this extent, except Maulana Maudoodis' Tafhīm al Qurān wherein he writes (p.312-Vol-2): "A careful study of the details of the Scriptures of Prophet Yūnus<sup>AS</sup> clearly indicates that there were some shortcomings on his part in the execution of his Prophetic assignments." This discussion extends to a few more lines on the subject but it is only his personal opinion which is contrary to the consensus, and as such, heretic. If it can be expected of a Prophet<sup>AS</sup> that he fell short in the discharge of his duty then where is the belief of innocence and what is the status of Prophethood? (**Allah** forbid)!

The fact is that the learned commentator (Maulāna Maudoodi) has relied on suppositions. Firstly, the Scriptures of Prophet Yūnus<sup>AS</sup> are not authentic; secondly, he has assumed that the withdrawal of the catastrophe was against the Divine Law, whereas it was perfectly in accordance with it. Then he has supposed that the Prophet<sup>AS</sup> had violated **Allah**'s Decree and deserted the assignment of calling mankind to **Allah**. This is all wrong and improper. To hold such a belief regarding a Prophet<sup>AS</sup> is pure infidelity. I cannot figure out why the scholars did dwell on this interpretation and passed verdict over it.

In fact, the **Āyah** under discussion highlights the limits until which **repentance** is **accepted** by **Allah** and also when it is of no avail, as evident from the accounts of both the Pharaoh and the People of Prophet Yūnus<sup>AS</sup>. Besides, his decision not to return to his people was caused by the thought of being termed as a liar, though it did not befit his exalted office. Also, he did not expect that he would be liable for it. Yet **Allah** cautioned him and he had to remain confined inside a fish. In addition to being the censure it also served as a source of demonstrating his greatness to the people. The research scholars must show due regard to the status of Prophethood. This statement that he fell short of expounding Dīn properly, even if made about Maulana Maudoodi himself, would neither be approved by him nor his followers. Then how can he say such words about a Prophet<sup>AS</sup>? May **Allah** protect the Muslims from such a trial!

The Holy Prophet<sup>SAW</sup> is being told that if **Allah** had so desired, not a single soul would have remained a non believer on the face of earth and everyone would have embraced Islam. But **Allah** does not approve of such compulsion and has left the decision to accept or reject with every individual. Hence in spite of the Holy Prophet's<sup>SAW</sup> keen desire he cannot forcibly convey the light of faith to anyone. And no human being can accept the faith outside the rules laid down by **Allah**. Only when he contemplates over **Allah**'s Signs with a heart ready to accept the truth, will he be blessed with faith, and not otherwise. Rather, the law of nature is that those who do not even bother to think about **Allah**'s Signs by making use of their intellect are left to enjoy the stench of disbelief.

The Holy Prophet<sup>SAW</sup> must invite the non believers to ponder over the heavens and the earth, the stars that twinkle in the sky, the incessant cycle of days and nights and the infallible administration of the universe. Are these not ample proofs of **His** Greatness? But this reasoning cannot be of any avail to those unfortunate wrongdoers, whose piles of sin have grown so much that they are deprived of the capacity to accept Islam. Neither any logical argument nor the forewarning of a doom or eternal punishment can benefit them. They are practically in a state, whereby like the preceding accursed nations, they too are awaiting a catastrophe. The Holy Prophet<sup>SAW</sup> must let them know that he is also waiting for that decisive moment. **Allah**, by **His** Grace, always protects **His** Prophets<sup>AS</sup> and all those who follow them from calamities. **His** Magnificence dictates that **He** provides safety to those who adore **Him**.

104. Say you: O men! If you are in doubt concerning my religion, then I worship not those you worship besides Allah, but I worship Allah who causes you to die, and I am commanded that I should be of the believers.

قُلْ يَتَّبِعُوا النَّاسَ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ  
الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي  
يَتَوَفَّكُمُ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١١٤﴾

105. And that: keep your face straight toward the religion, upright; and by no means be of the polytheists.

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا  
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١١٥﴾

106. And do not invoke besides Allah what can neither profit you nor hurt you, then if you do so, you are forthwith of the wrong doers.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ  
فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١١٦﴾

107. And if Allah touches you with hurt there is no remover thereof but He, and if He intends any good, there is no averter of his grace. He lets it befall on whomsoever of His bondmen He will; and He is the Forgiving, the Merciful.

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ  
وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ  
بِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١١٧﴾

108. Say you: O mankind! The truth has surely come to you from your Rabb; any one who is guided is only guided for himself, and any one who strays, strays only against himself; and I am not your keeper.

قُلْ يَتَّبِعُوا النَّاسَ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ  
فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ  
فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١١٨﴾

109. And follow you whatever is revealed to you and endure until Allah decides, and He is the Best of deciders.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَخُذَ اللَّهُ  
وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١١٩﴾



## Secrets of Revelation

The Holy Prophet<sup>SAW</sup> must inform mankind that in case they harbour any doubts with regard to the Dīn brought by him, they must listen carefully that their self proclaimed deities have no place in Islam, nor does he attach any importance to them whatsoever. He submits to the Will of the One and Only **Allah**, **Who** is not only his but also their **Rabb**. **He** awards death and unto **Him** everyone shall return. The idolaters must know that their idols will not be able to rescue them from **His** Wrath. That is the way **He** wants the Holy Prophet<sup>SAW</sup> to believe. **His** Dīn comprises **His** Commandments revealed unto the Holy Prophet<sup>SAW</sup>, which are not the inventions of human mind like their religions. **He** has ordered **His** obedient servants to be upright without the slightest crookedness in beliefs about **Him**. They must not believe in others besides **Him** and ascribe partners in any of **His** Attributes. **He** has strictly forbidden any form of polytheism.

**He** has also forbidden the believers to call out for help and assistance to anyone save **Him**, for no one else can benefit or do any harm. Anyone who associates his hopes with anyone save **Allah**, or out of fear obeys someone other than **Him**, has indeed transgressed. Hence 'O' reader! If **His** Wrath engulfs you, certainly no one can get you released, until **He Himself** forgives you. Similarly if **He** desires to reward you there is no one who could deter **Him**. Neither can **He** be forced to bestow **His** blessings on anyone. **He** rewards **His** servants by **His** Own choice, being the Most Merciful and Forgiving.

### Meditations and Stations of Şūfi Path

The same applies to the meditations and stations of the sublime Şūfi Path. A Shaikh may be influenced by the outward demeanour of a seeker, but **Allah** promotes him on the basis of his sincerity. Ḥadhrat Allah Yar Khan<sup>RUA</sup> used to say that inspite of his efforts some seekers did not attain the desired stations, while others acquired them without any special attention from him, because it is **Allah Who** controls the advancement.

The Holy Prophet<sup>SAW</sup> must tell the people that because of **His** Providence, their **Rabb** has sent the truth unto them. Now if someone accepts it, it is certainly for his own good, and anyone who opts for misguidance shall bear the consequences thereof. And his office is only that of a Messenger<sup>AS</sup> meant to convey **Allah's** Message, and not of a warden appointed upon them to force them into embracing Islam.

O' My Beloved<sup>-SAW</sup>! Whatever is revealed unto you is indeed the course of action you must follow. Even if this Path is full of hardships and trials it is imperative for you to stick to it, until **Allah** sends **His** Decree. It may be that the truth is separated from the falsehood, or the entire life is spent in **His** Cause, for indeed **He** is the Best to decide.