

## سُورَةُ هُودٍ

## Surāh Hūd

It is a Makkan Sūrah in which the severest punishments for infidelity and animosity have been discussed with great sagacity. The Holy Prophet<sup>SAW</sup> once said that Sūrah Hūd had aged him, for it made him grieve for the entire mankind.

## Section 1

In the Name of **Allah**

The Most Gracious, The Most Merciful.

1. Alif. Lam. Ra. This is the Book, verses of which are guarded, and then detailed, from before the Wise, the Aware.
2. Saying: you shall not worship except **Allah**. Verily I am unto you a warner from **Him**, and a bearer of glad tidings.
3. And that: ask forgiveness of your **Rabb**, then turn to **Him** in repentance. He will let you enjoy a goodly enjoyment until a term appointed and will grant **His** Grace to every owner of grace. And if you turn away, I fear for you the torment of a Great Day.
4. To **Allah** is your return and **He** is over everything Potent.
5. Lo! They fold their breasts that they may hide from **Him**. Lo! When they cover themselves with their garments, **He** knows what they conceal and what they

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكِيبِ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ  
حَكِيمٍ خَبِيرٍ ﴿١﴾

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾

وَأَنْ أَسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ يُعْتِقْكُمْ مِنْكُمْ  
حَسَنًا إِلَىٰ أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ  
وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾

أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِتَحْفُوا مِنْهُ الْأَجِينَ  
يَسْتَفْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ  
إِنَّهُمْ عَلَيْهِمْ يَدَاتِ الصُّدُورِ ﴿٥﴾

reveal. Verily **He** is the Knower of the innermost secrets.

6. **No moving creature is there on the earth but upon Allah is its provision, and He knows its dwelling and resting-place; everything is in a Book luminous.**

7. **He it is Who has created the heavens and the earth in six days – and His Throne was on the water – that He might test you, as to which of you is excellent in deeds. And if you say: you shall be certainly raised after death, those who disbelieve are sure to say: nothing is this but magic manifest.**

8. **And if We defer from them the chastisement till a determined period, they say: what does withhold it? Lo! The day it befalls them it shall not be averted from them, and there shall encompass them what they have been mocking at.**

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ  
مُبِينٍ ﴿٦﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ  
أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ  
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ  
إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ  
كَفَرُوا إِنْ هَذَا إِلَّا أَسْحَرٌ مُبِينٌ ﴿٧﴾

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ  
لَيَقُولَنَّ مَا يَجْحَدُونَ الْيَوْمَ بِأَنبِيَائِهِمْ لَيْسَ  
مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا  
بِهِ يَسْتَهْزِءُونَ ﴿٨﴾

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### Secrets of Revelation

As discussed earlier, Alif Lām Rā belong to the group of words whose knowledge lies with Allah and His Prophet or those chosen few whom Allah may bless with the required level of understanding. However, their recitation is for everyone and is equally beneficial to all. Qurān is an incomparable Book; its Āyāt are firm, that is, unchangeable. Although Divine Scriptures had been revealed earlier too, yet the Doctrines and Commandments they contained were confined to specific nations or countries and periods. The Revelation of the Qurān totally abrogated all previous Scriptures because it

has been sent for the entire mankind, for all countries and for all times to come. Its Doctrines are equally applicable and binding on all societies all over the globe, forever. Since it is for all times, it leaves no questions unanswered and no issue unresolved. From beliefs to practices, morals to politics, economics to social norms, it discusses every aspect of life explicitly. It has to be so because it has been revealed by the Knowing and the Wisest. But the quintessence of its text is to acquaint mankind with its Creator and help the believer to establish a relationship with **Allah** whereby he refuses to submit to anyone save **Him**. To convey its Barakah to the people is the task assigned to **Allah's** Prophet<sup>SAW</sup>. Although the Qurān carries all excellences yet it is the Holy Prophet's<sup>SAW</sup> job to convey its contents to mankind, forewarning the people of the perils that lie ahead, and to educate them about the acts which please **Allah**.

### **Book without Prophet<sup>AS</sup> is not Beneficial**

Hence it is evident that a Book without the Messenger<sup>AS</sup> cannot benefit people. All those who endeavour to interpret the Qurān according to their own whims considering themselves to be experts, have certainly strayed. The Holy Prophet<sup>SAW</sup> is also assigned the task of inviting people to seek **His** Forgiveness over their past follies and to inculcate a feeling of abstinence from insubordination in future. Repentance stands for a verbal expression backed by practical reformation of conduct. Undoubtedly, peace and tranquillity in both worlds lie in seeking **Allah's** Mercy and Forgiveness. To err is definitely human and when sin is not insisted upon, the penitent is blessed with **Allah's** Forgiveness and ample opportunity of reformation and *Rizq-e-Kareem* (best of provisions). It means that favourable circumstances are created which serve as a source of peace and comfort. The term *Rizq-e-Kareem*, according to Commentators, comprises the sources of livelihood, which impart peace and contentment throughout the life of the penitent in this ephemeral world. And death would not cause any disruption for the righteous but would rather usher them into the world of eternal rewards. In short, penitence and abstinence from sin, together with righteous conduct not only ensure a blissful life in this world but also the best of rewards in the **Ākhirah**. The Holy Prophet<sup>SAW</sup> must warn the people of the consequences of their turning away from the Divine Message. And if they opt for sin instead of repentance, it is feared that on the Day of Judgment, they will have to face retribution. Remember that repeated indulgence in sin drives one to disbelief, which is the root cause of eternal condemnation. There is no escape for people and eventually everyone has to

return to **Allah**. **He** is the Controller of every thing and no one has the power to hamper the execution of **His** Will.

### **The Philosophy of Sin**

'O My Beloved<sup>SAW</sup>! Listen that these unfortunate people are hostile to you, whereas you are gracious towards them and wish them well. They try to conceal the hostility and malice, which fills their hearts, under different covers. Foolish souls! Little do they realise that nothing can be concealed from **Allah**, **Who** knows the hidden and the manifest and is well Aware of the secrets buried deep in the bosoms. Here a different philosophy of sin has been presented, where indulgence in sin is ascribed to a decline in the love for the Holy Prophet<sup>SAW</sup>. And if this condition worsens to enmity towards him, it is downright disbelief.

*Wa Mā Min Dāabah.* As for mundane pursuits and a neglect in the obedience of **Allah** in the process, it is simply unfortunate. **He** has undertaken to provide for every living creature on the face of this earth. There exists not a single being, be it a bird or an animal; a carnivorous beast or an oceanic creature, a big animal or a small insect, which is not provided for by **Him**. Can it then be expected of **Him** to have forgotten to provide for the best of **His** creations? Of course, it is man who destroys himself out of foolishness, by employing illegal sources for earning a livelihood. If he does not step out of **Allah**'s edicts he would still receive his share of provisions.

**His** flawless system ensures the provisions of life to each and every creature wherever it may be or whatever state it may be in. This is because **Allah** is the Omniscient. **He** knows very well about the temporary as well as permanent abodes of **His** creation. **He** is also well Aware of their needs. Indeed **His** Knowledge is much vaster. All these matters are recorded in the Guarded Tablet, which despite containing limitless information is no match for the Divine Knowledge. It is **He**, the Omnipotent, **Who** has created the heavens and the earth in six days. It is not as if **He** could not have created these in a much speedier way, but only to give sequence to all the affairs of the universe, a step imperative for human existence. Prior to the creation of the heavens and the earth **His** Sublime Throne was on the water with **His** Sovereignty and Rule well established and prevalent. **He** created the entire system only to judge the conduct of people - to see who excels in goodness. In other words, the actions are not judged by volume but by quality. The real trial is of the intentions, the sincerity and devotion, which motivate the actions. These states of heart are

termed as Ehsan, which calls for a deeply devoted obedience and worship of Allah.

When the Holy Prophet<sup>SAW</sup> informs these people that they will be raised after death, they foolishly call it magic. Whereas magic is practised by people in pursuit of worldly gains. How can then the information pertaining to eternal life and about the measures that should be taken in time to avoid humiliation there be termed as magic? They are now enjoying a temporary respite from chastisement until death. But they are arrogant enough to comment that if they were to be doomed why it has not yet happened and why it is being withheld? Do let them know that when the appointed time comes, no one will be able to avert it. And the non believers who mock shall have to taste its horrors and endure it.

## Section 2

9. And if We let man taste Mercy from Us, and then withdraw it from him, surely he is despairing, blaspheming.
10. And if We let him taste favour after harm has touched him, he says: ills have departed from me, and he becomes elated, boastful.
11. Not so are those who persevere and do righteous works. Those: theirs shall be forgiveness and a great reward.
12. So perchance you may abandon part of what has been Revealed to you, and your breast is straitened thereby, because they say: why has not a treasure been sent down on him or an angel has come with him? You are but a warner, and of everything Allah is a Trustee.

وَلَئِن أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنهُ إِنَّهُ لَيَكْفُرُ ۖ كَفُورٌ ﴿٩﴾

وَلَئِن أَدَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

فَلَعَلَّكَ نَارِكُ بَعْضِ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

13. Or do they say: he has fabricated it? Say you: bring you then ten Surāhs the like of it, fabricated, and call whom you can besides **Allah**, if you say truth.

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ  
مُفْتَرِيْنَ وَأَدْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُوْنِ اللّٰهِ  
اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٣﴾

14. Then if they do not respond, you know that it has been sent down with the Knowledge of **Allah**, and that there is no god but **He**, are you Muslims then?

فَاَلَمْ يَسْتَجِيبُوْا لَكُمْ فَاَعْلَمُوْا اَنْمَآ اَنْزَلَ يَعْلَمُ  
اللّٰهُ وَاَنْ لَا اِلٰهَ اِلَّا هُوَ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ﴿١٤﴾

15. Any one who desires the life of the world and its embellishment, **We** shall repay them in full their works therein, and in it they shall not be defrauded.

مَنْ كَانَ يُّرِيْدُ الْحَيٰوةَ الدُّنْيَا وَزَيِّنٰهَا نُوْفِ اِلَيْهِمْ  
اَعْمَلْنٰهُمْ فِيْهَا وَهَرَفْنٰهَا لَا يَخْسِرُوْنَ ﴿١٥﴾

16. These are they for whom there is nothing in the Hereafter except the Fire; to nothing shall come what they have performed, and vain is what they have been working.

اُولٰٓئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِي الْاٰخِرَةِ اِلَّا النَّارُ  
وَحَبِيْطٌ مَّا صَنَعُوْا فِيْهَا وَنٰطِلٌ  
مَّا كَانُوْا يَعْمَلُوْنَ ﴿١٦﴾

17. Is he like him who rests upon an evidence from his **Rabb**, and their recites it a witness from **Him**? And before it was the Book of **Mūsa**, a pattern and a mercy; these believe therein; and whoever of the sects disbelieves therein, the Fire is his promised resort. Be then you not in doubt thereof, verily it is the truth from your **Rabb**, yet most of the mankind do not believe.

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِنْ رَّبِّهِ. وَيَتْلُوْهُ شٰهِدِيْنَهُ  
وَمِنْ قَبْلِهِ. كَتَبَ مُوسٰى اِمَامًا وَرَحْمَةً اُولٰٓئِكَ  
يُؤْمِنُوْنَ بِهٖ. وَمَنْ يَكْفُرْ بِهٖ. مِنَ الْاَحْزَابِ فَالنَّارُ  
مَوْعِدُهُ. فَلَا تَكُ فِيْ مِرْيَةٍ مِنْهُ اِنَّهٗ الْحَقُّ مِنْ رَّبِّكَ  
وَلٰكِنْ اَكْثَرُ النَّاسِ لَا يُؤْمِنُوْنَ ﴿١٧﴾

18. And who does a greater wrong than he who fabricates a lie against **Allah**? These shall be

وَمَنْ اَظْلَمُ مِمَّنْ افْتَرٰى عَلٰى اللّٰهِ كَذِبًا اُولٰٓئِكَ  
يُعْرَضُوْنَ عَلٰى رَبِّهِمْ وَيَقُوْلُ الْاَشْهَادُ هٰٓؤُلَاءِ

set before their **Rabb**, and the witnesses shall say: these are they who lied against their **Rabb**. Lo! The curse of **Allah** shall fall on the wrongdoers.

الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ  
عَلَى الظَّالِمِينَ ﴿١٨﴾

19. Who hinder others from the path of **Allah** and seek crookedness therein and they in the Hereafter are disbelievers.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا  
وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

20. These could not escape on the earth, nor could there be for them protectors against **Allah**; doubled shall be the torment for them; they were not able to listen nor would they be clear-sighted.

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ  
لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضْعِفُ لَهُمْ الْعَذَابُ  
مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا  
كَانُوا يَبْصُرُونَ ﴿٢٠﴾

21. These are they who have lost their souls, and has strayed from them what they had been fabricating.

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ  
مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾

22. Undoubtedly they! They in the Hereafter shall be the greatest losers.

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْآخْسَرُونَ ﴿٢٢﴾

23. Surely those who believed and worked righteous works and humbled themselves before their **Rabb** – they shall be the inhabitants of the Garden; therein they shall abide.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا  
إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ  
هُم فِيهَا خَالِدُونَ ﴿٢٣﴾

24. The likeness of the two parties is as the blind and deaf, and the seeing and hearing. Are the two equal in likeness? Are you not admonished then?

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ  
وَالْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِيَانِ مَثَلًا  
أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

## Secrets of Revelation

It is common observation that a person enjoying the favours of **Allah** cannot bear their withdrawal. For instance, if he suffers a financial loss or suffers from ill health or is ousted from power, he resorts to open despondency and ingratitude. However, if **Allah** restores **His** Favours unto him, in the form of wealth, health or power, he becomes boastful and arrogant. He then begins to deem himself above the law, and carries an air of superiority about himself.

### Effects of Divine Cognition

Every person not blessed with Divine Cognition displays such attitude. However, those who are blessed with even an iota of it persevere under the most rigorous conditions. In case of financial loss they remain hopeful of a redressal from **Allah** and when profited they always thank **Him** and enjoy **His** Blessings within the perimeters of **His** obedience. Under no circumstances do they drift away from the path of righteousness and are always eager to obey the Holy Prophet<sup>SAW</sup>. As long as one's thinking remains restricted to the material resources one does not experience any peace. However, when it is extended to contemplate the Greatness of the Creator of all the resources, one is at peace in happiness as well as in sorrow. Thus a person becomes strong and persevere under all circumstances. Şabr (perseverance) means restraining oneself from evil and exerting all efforts to practise piety. This is why perseverance occurs in the Qurān concomitantly with good deeds. However, inspite of best efforts in persevering on piety if there remain any shortcomings by virtue of being human, **Allah's** Clemency shall compensate them. Of course, **His** Mercy is designed for such people and for them awaits a great reward.

### Endorsement of Truth is indeed the Refutation of Falsehood

The polytheists often took exception to the Holy Prophet's<sup>SAW</sup> rather stern admonitions against their deities and ancestral rituals. They argued that the Holy Prophet<sup>SAW</sup> may well propagate his own Dīn but why should he refute their religion? Their objections were unreasonable because to establish the truth, refutation of falsehood becomes inevitable. Two contradictory views cannot be true simultaneously. Moreover, it is **Allah** Who refutes disbelief, the ungodly rituals and the false deities and not the Holy Prophet<sup>SAW</sup>, as he only explains what is revealed unto him, a duty he cannot abandon under any circumstances.



It proves that the fear of annoying anyone cannot deter a believer from conveying the truth and neither can infidelity and Islam be pleased at one and the same time. Nor should it distress the Holy Prophet<sup>SAW</sup> when the infidels object why a treasure had not been sent unto him, to enable him to make people believe through a royal splendour. Or why was he not accompanied by an angel who could call out to the people to believe in him for he was Allah's Messenger? Both of these aspects did not suit the purpose of Prophethood as faith involves a sincere acknowledgement of the Greatness of Allah and of the credibility of His Prophet<sup>SAW</sup>. If such an acknowledgement is received through wealth, it will not render the person a Muslim.

### **Makkan Era was Devoid of Affluence**

It is also proved that during the Makkan period of the Holy Prophet's<sup>SAW</sup> life was devoid of worldly riches, otherwise this objection could not have been raised by the polytheists. Hence the claim made by the Shi'ites that some of the people had converted to Islam only for material gains in Makkah is totally invalid. Moreover, even if an angel had descended it would have been of no help to the infidels because they could not have been able to see or hear him. And if the angel had appeared in human form they would have still maintained the same objection. Had they witnessed the angels and heard them, the condition of believing in the unseen would have been compromised. When they refuse to accept the truth despite witnessing clear miracles and the noble life of the Holy Prophet<sup>SAW</sup>, how could anything else have convinced them? Besides, the Holy Prophet<sup>SAW</sup> is Allah's Messenger whose responsibility is to forewarn mankind of the perilous consequences of evil and disbelief, so that they could find ways of protecting themselves. The manifestation of miracles and signs is purely Allah's Domain who has Authority over everything. So the infidels should dare to demand them from Him. In fact Abū Jahl did make such a wish that if the Message conveyed by the Holy Prophet<sup>SAW</sup> was true, Allah may destroy them, which was duly fulfilled at Badr.

The infidels would also accuse the Holy Prophet<sup>SAW</sup> of compiling the Qurān himself while they were well aware of the fact that he was unlettered and had never stepped into a school. For forty long years he had not spoken anything the like of Qurān. How could he suddenly begin to speak such unique words which spelled out solutions to all the problems of mankind, acquainted man with his Creator and constituted a literary masterpiece?

The Holy Prophet<sup>SAW</sup> must tell these infidels that if such a composition was possible, they must invite their writers and poets and also their deities to join hands and produce only ten Āyāt similar to the Qurān, comparable to its overt

and covert beauty and excellence, and laden with the blessings of both the worlds. They should do it if they are true in their assertions. And if they and their deities fail to do so it is itself a great proof that this Qurān is a treasure of Divine Knowledge, which **He** has revealed to **His Beloved Prophet**<sup>SAW</sup>. Furthermore, it is also proven that **Allah** Alone is to be worshipped. As no one can share any of **His** Attributes, so is **He** Alone worthy of worship. Therefore, they must submit and embrace Islam.

However, if they do not accept the faith and continue to pursue worldly pleasures, they must beware that whoever neglects **Allah** and seeks only this world, **Allah** confines his sphere of activity to this world. If he does something good, **Allah** pays him back in terms of material gains right here. The Commentators have discussed this point at length as to whether this **Āyah** applies only to the non believers or to the Muslims as well. In fact it applies to the former, as seeking the world denotes the act of neglecting the faith in pursuit of worldly gains. However, if the latter acts piously with an intention to acquire only material gains from his good deeds, he is only a Muslim by name because actions are based on intentions. All the ungodly religions have one thing in common, that they all promise worldly benefits in return for worship. Hence a person who verbally declares himself a Muslim, but his heart is saturated with cupidity, to the extent that even when he does Sajdah before **Allah** it is only to earn fame or wealth, he will be listed with those with whom he shares this trait. Of course, earning a livelihood within the framework of **Allah**'s obedience is not prohibited. Moreover, those who covet only material gains are given wealth or fame, power or health etc in return for any good work done by them, but they are left with nothing for eternal life except the fire of Hell. The world by itself is mortal and with it will perish all their achievements and the hard work they had put in to execute their plans.

There are only two nations in the world, the non believing and the believing. So they can never be similar. The conduct of the believer is governed by beliefs and ideology based on truth revealed by **Allah** while the non believers have refuted it. The greatest evidence is the Qurān itself, which the believers recite and is unique in every aspect. It highlights the Divine **Being** and **His** Attributes and discusses the **Ākhirah**, the celestial world, the angels, Jannah and Hell, as well as the accountability. If the non believers have difficulty in the analysis of these facts, they may refer to the history of preceding nations contained in it and the complete code of practical life including politics, science and medicine. It has also foretold the future events, and no one has ever been able to refute its contents nor produce anything similar. With all its

miracles, the Qurān itself is the greatest witness to its own veracity. The Divine Books preceding it, like Torah revealed to Prophet Mūsa<sup>AS</sup>, provided the best guidance in their times. Reading and practising them was a source of attaining Divine Mercy. A Muslim believes in all the preceding Divine Revelations too. And the large number of non believers who deny the Qurān and the Prophethood of the Holy Prophet<sup>SAW</sup> must not be misled by their worldly riches and remember that they have been promised Hell where they shall eternally dwell. A believer must never harbour the slightest doubt in his mind over the Qurān which is based on truth and has been revealed by the Almighty Allah. His Providence demands that every individual must bear the consequence of his beliefs and actions. Hence the outcome of an infidel's disbeliefs and practices is Hell but most of the people are bereft of it.

### **Adopting Ungodly Religions is the Worst of Transgressions**

No greater transgression can be conceived than the fabrication of a lie against Allah, or to ascribe something to Him which is not ordained by Him. All the ungodly religions are based on the same very concept. An imaginary deity is accepted as the most powerful being, rituals are devised and considered to be a source of pleasing it. Such people are indeed outrageously sinful. All those who issue fanciful verdicts also fall under this category. One day all of them shall stand before Allah and the eyewitnesses to their conduct will call out aloud, identifying them as the guilty. They will testify that these were the ones who invented lies over Allah. Amongst the witnesses will be the angels, the earth, their own limbs and their actions personified. So beware that the wicked will be accursed by Allah, which means that they would be deprived of all aspects of His Mercy. It will be so because they hindered people from the Path of Allah and led them astray and had no faith in the Ākhirah. This lack of faith in the Ākhirah is indeed the main reason behind disbelief. Those who give false verdicts in Dīn and introduce innovations and rituals therein also harbour the same denial in their bosoms, though they do not express it.

Hence these transgressors will be taken to task at a time predestined, for they cannot hide from Allah, nor can they find anyone's help against Him. Rather they would be tormented manifolds, for their own sins as well as the misdeeds of all those whom they had misled. Allah gave them hearing power but they failed to listen to the truth. He blessed them with eyesight but they failed to behold the truth. They not only destroyed themselves but all their suppositions and fabrications also proved a hoax.

Compared to these, the believers accepted the facts revealed by Allah and conveyed by His Messenger<sup>SAW</sup>. They gave their best in the execution of

**Allah's** Commands while acknowledging their own humility, which means that instead of imposing their personal opinions they submitted to the Will of **Allah** and **His** Prophet<sup>SAW</sup>. They are the dwellers of Jannah wherein they shall abide forever.

The two nations of believers and the non believers may well be described as the latter being blind and deaf while the former having the power to see and hear. This, of course, does not refer to physical state of these faculties but to the state of the Qalb, which if void of the light of faith, makes a person blind and deaf towards the truth. If the Qalb is enlightened with faith, one cannot only behold and hear the truth, but also believe it. And if one is fortunate enough to benefit from the company of the accomplished and attains the blessings of the Holy Prophet<sup>SAW</sup>, these faculties are enhanced manifold. Verily, these two groups can never be the same. The difference between them is not difficult to discern, if only one reflects.

### Section 3

25. And assuredly We sent Nūḥ to his people saying: I am to you a plain warner.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

26. That you shall worship none except **Allah**; verily I fear for you the torment of a Day afflictive.

أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾

27. The chiefs of those who disbelieved among his people said: we find you nothing more than a human being like ourselves, and we find no one except the meanest of us following you by an immature opinion; nor we find in you any superiority over us; nay! We deem you are liars.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَنكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَنكَ أَتَّبِعُكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا لِنَكْبِ أَدْيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَنظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

28. He said: bethink O my people: if I rested upon an evidence from my **Rabb**, and a Mercy has come to me from **Him**, and that

قَالَ يٰقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَانسِي رَحْمَةً مِّن عِنْدِهِ، فَعُصَيْتُمْ عَلَيْكُمْ

has been obscured to you, can we make you adhere to it, while you are averse thereto?

29. And O my people: I do not ask of you any riches therefore; my reward is only with **Allah**. And I am not going to drive away those who have believed; they are going to meet their **Rabb**, but I find you a people steeped in ignorance.

30. O my people: who will support me against **Allah**, if I drove them away? Are you not admonished then?

31. And I do not say to you that with me are the treasures of **Allah**, nor that I know the Unseen, nor do I say: I am an angel. And I do not speak of them whom your eyes despise as those on whom **Allah** will not bestow any good – **Allah** knows best what is in their souls. Verily in that case I should be of the wrongdoers.

32. They said: O Nūh! Surely you have disputed with us and have multiplied the dispute with us; now bring us that with which you threaten us, if you be of the truth-tellers.

33. He said: only **Allah** will bring it on you if **He** will, and you will not escape.

34. Nor would my good counsel profit you even if I wished to give you good counsel, if **Allah**

أَنْزَلْنَاكُمْوهَا وَأَنْتُمْ لَهَا كِرِهُونَ ﴿٢٨﴾

وَيَقُولُ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَا إِنْ أُجْرِي  
إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ ءَامَنُوا إِنَّهُمْ  
مُلْكُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا  
يَجْهَلُونَ ﴿٢٩﴾

وَيَقُولُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ  
أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ  
وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي  
أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا  
فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ ﴿٣١﴾

قَالُوا يَا نُوْحُ قَدْ جَدَلْنَاكَ فَأَكْثَرْتَ جِدَالَنَا  
فَأِنَّا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ  
وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ  
اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ

wished to keep you astray. He is your **Rabb**, and to **Him** you shall be returned.

35. Or do they say: he has fabricated it? Say you: on me be my guilt, and I am quit of which you are guilty.

تَرْجِعُونَ ﴿٣١﴾

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْنَاهُ فَعَلَىٰ إِجْرَامِي  
وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ ﴿٣٥﴾

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## Secrets of Revelation

The difference in the outcome of infidelity and faith can be witnessed in this very world and is even endorsed by history. When Prophet Nūḥ<sup>AS</sup> was sent unto his people, he told them that he had been entrusted with the task of warning them against the horrifying consequences of disbelief and wrongdoings. He told them that the very thought of the logical outcome of their conduct gave him the shudders, for indeed it was a painful doom to which their ungodly beliefs would lead them on the Day of Judgment.

### Humanity and Prophethood

The chieftains of his nation were infuriated by the Message conveyed by him. They were in power because of infidelity, for they enjoyed a pivotal position in the ungodly rites and rituals. When they saw their status being threatened, they resorted to defiance and raising foolish objections against Prophet Nūḥ<sup>AS</sup>. They refused to accept him as **Allah**'s Messenger, and said that he was only a human being. How could they believe in him as **Allah**'s Prophet, they said, when he too slept, ate and drank like them. In their opinion, a Prophet<sup>AS</sup> should not have been human, whereas amongst all the creations only the human race has been honoured and crowned with Prophethood. A Prophet<sup>AS</sup> is an exemplary human being. If people begin to compare him with themselves and judge him by their own standards it is certainly not correct. Secondly, to deny his being human is indeed a denial of the Prophethood, for **Allah** sent Prophets<sup>AS</sup> unto mankind to convey **His** Barakah, and for this purpose **He** selected **His** Messengers from the same species.

The other objection raised by the chieftains of Prophet Nūḥ's<sup>AS</sup> nation was that all those who believed with him belonged to the poor and the downtrodden segment of the society whose opinion carried no weight. The word *Arzal* means an abject person. In other words, for them the criterion for

nobility and sagacity was affluence, though the real yard stick of nobility is the conduct of a human being, based on the beliefs he holds. In this context, the abject or mean will be the one with ungodly beliefs. Imām Malik<sup>RUA</sup> was once asked who was the meanest amongst people? He said: “the one who abuses the Companions<sup>RAU</sup>, the benefactors of mankind, for having conveyed to it the true faith.” The mundane affluence can never be a measure of honour for it can be attained even by the non believers and practically by artful people, while the light of faith drives out mean character traits. Ironically in today’s corrupt society, the same standards of honour have crept in. The affluent is always right and his opinion carries weight, though this criterion is necessarily of the infidels.

The Islamic criterion is piety and adherence to Islam. The more a person adheres to Islam the more respect he deserves, irrespective of the fact whether he is rich or poor. This was also one of the factors that restrained the infidels from accepting the Message conveyed to them by Prophet Nūḥ<sup>AS</sup>. They could not reconcile with the idea of intermingling and worshipping along with the downtrodden class. It is generally seen that the pride of affluence mars human thinking, whereas the less privileged can often make better judgements. This is why the initial followers of all the Prophets<sup>AS</sup> were generally poor. The rich often tend to gather over worldly gains. The Roman Emperor Hercules on receipt of the Holy Prophet’s<sup>SAW</sup> letter had enquired whether his followers were the rich or the poor people. Apprised of the facts he is reported to have remarked that it was a historical fact that the first to believe in the Messengers of **Allah** had always been the poor.

The third argument given by the People of Prophet Nūḥ<sup>AS</sup> was that those who embraced faith had not acquired any visible edge over them. Nor had they been blessed with wealth or power or any other worldly favour. So why should they accept the faith? They further asserted that whatever the Prophet<sup>AS</sup> said was, in their opinion, not true. This attitude prevails even today, and most people believe that by offering Ṣalāt and fasting one rises above everyday needs and should never face any worldly trouble. Whereas the gain and loss of this world is distinct from and independent of faith and practices. This indeed is the real trial. One is free to accept the faith or reject it while living within the framework of this universal system. Had the acceptance of faith yielded the results generally desired by the people, none would ever have resorted to denial. But what value can be attached to such an acceptance, which is not motivated by **Allah**’s love but cupidity?

Prophet Nūḥ<sup>AS</sup> told his people that whatever he said was substantiated by miracles and evidences both logical and historical, and he was blessed by **Allah**. The light of Prophethood is indeed a treasure of Divine Mercy. Whoever is blessed with faith, his heart becomes engulfed by Prophetic lights and the ecstasy he experiences is unique, unknown to the deniers. Either they had shut their eyes to the truth or because of their misdeeds **Allah** had denied them the capacity to see. Hence there was no reason for him to impose the ideology against their liking.

He further clarified that had he been putting up a hoax it would have surely been motivated by some temporal gains and not for **Allah**, so had he demanded any wealth or donations from them? It was certainly not so because his reward was with **Allah**, **Whom** he served and **Who** is the Provider of everyone. It was **He Who** had given them much wealth, but they opted to deny. How was it proper then to drive away those who despite being poor had embraced faith? The criterion for **Allah** to accept someone is not affluence but piety. Those who have believed will return to **His** Court on the Day of Judgment rejoicing, whereas the arrogant would lament their choice.

### **The Treasures of Allah**

Prophet Nūḥ<sup>AS</sup> made it very clear to his people that he was only claiming to be **Allah**'s Prophet; a fact supported by evidence and logic. He did not claim to share any of **His** Attributes nor did he say that the Divine treasures were at his disposal. He would never make such a claim being **Allah**'s servant and **His** Prophet<sup>AS</sup>. **He Alone** controls **His** universal system. This also refutes the misconception held by many today that the Aulia' possess the treasures of **Allah** and can do what they want. The truth is just the opposite; the Aulia' do only what pleases **Allah** and are contented with what **Allah** does. They pray only to **Him**, regardless of whether their supplication is answered or not.

### **Knowledge of the Unseen**

Neither did he claim to have knowledge of the unseen, which cannot be acquired through any means and is the exclusive domain of **Allah**. The Prophets<sup>AS</sup> are only informed by **Allah** through Revelation, Ilhām or Ilqā'. Hence their knowledge cannot be termed as knowledge of the unseen. What they receive is information from the unseen. A Wali receives it because of his devotion and adherence to the teachings of a Prophet<sup>AS</sup>. And a Prophet<sup>AS</sup> need not possess the knowledge of the unseen for he has to only convey the words of **Allah**, and **He Alone** suffices as the Omniscient.



## **Aulia' are Human Beings**

Prophet Nūḥ<sup>AS</sup> further declared that he had never claimed to be an angel, above human needs or emotions. He was only **Allah's** servant and Prophet<sup>AS</sup>. This also controverts the assumptions held by the ignorant that the Aulia' belong to a different species and are beyond human needs of food and shelter; therefore, they dwell in jungles. This is utter nonsense, for Aulia' are the people who lead a balanced life and are certainly not supernatural.

Prophet Nūḥ<sup>AS</sup> did not agree with the affluent, who claimed that the less privileged people whom they were not willing to pay any heed would also be ignored by **Allah**. **Allah** knows the secrets of the hearts and blesses accordingly. **He** examines as to who holds **Him** near his heart. Those who have accepted **His** Message have at least established the basic connection with **Him**. Now the strength of that connection varies with each individual and is known to **Allah** Alone. It would be indeed unfair if he agreed to their assumption that **Allah** would also deprive the poor believers. They should not expect such injustice from him.

When they finally ran out of all arguments, they admitted that centuries had gone by, but neither had he given up his propagation nor had they yielded to his Message. Therefore, the only course open to decide as to who was on the right path was to bring upon them the doom he had been warning them about. He said that it was not within his jurisdiction for he was only assigned the task to forewarn them over the good or bad results of their conduct. However, if they had decided to invoke **Allah's** Punishment it would certainly strike and they would not be able to reverse it. Hence Prophet Nūḥ<sup>AS</sup> invoked **Allah's** curse on them and his nation was destroyed by the Deluge.

He said that even if he was to keep on trying, his advice would not be of any avail to them. They had reached an optimum level of disobedience whereby **Allah** had incapacitated them to turn to **Him**. Indeed **Allah** is the **Rabb** Whose Providence allows each tree to bear its own peculiar fruit. They also have to stand in **His** Mighty Court for accountability. In other words, there remains no room for reformation once the relationship between an individual and **Allah** is severed. The same age-old allegation that the Holy Prophet<sup>SAW</sup> had fabricated everything was repeated by the polytheists of Makkah. This is usual with all infidels, probably because of the resemblance of their hearts with each other. So the Holy Prophet<sup>SAW</sup> is being instructed to give a similar answer to the polytheists, that if his Message is fabricated they are at no loss by rejecting it. Whereas he takes full responsibility for his actions, they must

remember that they too will have to bear the consequences of their deeds and he will have nothing to do with it.

### Innovations and Rituals

This proves that the rituals and innovations widely spread amongst the ignorant have no roots in Shari'ah. The Holy Prophet<sup>SAW</sup> has nothing to do with them. Nor will he ever endorse such actions. On the contrary those who fabricate and practise these innovations shall have to face dire consequences.

### Section 4

36. And to Nūḥ it was Revealed; verily none of your people will believe save those who have believed already, so do not be distressed at what they have been doing.

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِن قَوْمِكَ  
إِلَّا مَن قَدْ آمَنَ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٢٦﴾

37. And make you the Ark under **Our** eyes and **Our** Revelation; and do not address **Me** regarding those who have done wrong; they are surely to be drowned.

وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تَخْطِبْنِي  
فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٢٧﴾

38. And as he was making the ark, and whenever the chiefs of the people passed by him they scoffed at him. He said: if you scoff at us, we also shall scoff at you, as you scoff at us.

وَبَصَّعِ الْفُلَكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَتِ مِنْ قَوْمِهِ  
سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ  
كَمَا تَسْخَرُونَ ﴿٢٨﴾

39. So presently you shall know on whom comes a torment that humiliates him, and on whom is let loose the torment lasting.

فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ  
عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٢٩﴾

40. Thus were they employed when **Our** decree came and the oven boiled over. We said: carry thereon of every kind two, and your household, save him

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا  
مِن كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ

عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ  
مَعَهُ إِلَّا قَلِيلٌ ﴿١٠﴾

thereof against whom the word has already gone forth, and the faithful. And these had not believed with him save a few.

41. And he said: embark therein; in the name of Allah be its course and its anchorage; verily my **Rabb** is Forgiving, Merciful.

﴿١١﴾ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ بِحَبْرٍ بَيْضٍ  
وَمُرْسِنَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿١١﴾

42. And it moved on with them amidst waves like mountains. And Nūḥ called out his son, and he was apart: my son!

وَهُى تَجْرِي بِهَمَزٍ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ  
ابْنَهُ وَكَانَ فِي مَعزِلٍ يَا بُنَيَّ ارْكَب مَعَنَا  
وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿١٢﴾

43. He said: I shall betake a mountain which will shield me from the water. Nūḥ said: there is no protector today from the decree of Allah save for one on whom He has Mercy. And a wave intervened between the two; so he was of the drowned.

قَالَ سَتَدِينُنِي وَإِنِّي خِفْتُ مِنَ الْمَآءِ غَلًّا  
لَا عَاصِمَ الْيَوْمَ مِن أَمْرِ اللَّهِ إِلَّا مَنْ رَجَعُ وَحَالَ  
بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿١٣﴾

44. And it was said: O earth: swallow up your water, and cease, O heaven: And the water abated; and fulfilled was the decree. And it rested upon the Judi; and it was said: away with the wrongdoing people.

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَأُ أَقْلِعِي وَغِيضَ  
الْمَآءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ  
بَعْدَ الْقَوَمِ الظَّالِمِينَ ﴿١٤﴾

45. And Nūḥ cried to his **Rabb**, and said: **Rabb!** Verily my son is of my household, and **Your** promise is the truth, and **You** are the Greatest of rulers.

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِن أَهْلِي  
وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَخْلَمُ الْمَعْزِينَ ﴿١٥﴾

46. He said: O Nūḥ! Verily he is not of your household! Verily he is of the unrighteous conduct; so do not ask Me that of which you

قَالَ يٰ نُوحُ إِنَّهُ لَيْسَ مِن أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ  
فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ

have no knowledge. I exhort you to be not of the ignorant.

47. Nūḥ said: **Rabb!** I take refuge with **You** lest I may ask **You** that of which I have no knowledge. And if **You** forgive me not and have not Mercy on me, I shall be among the losers.

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ

مِنَ الْخَاسِرِينَ ﴿١٧﴾

48. It was said: O Nūḥ! Get you down with peace from Us and blessings upon you and the communities with you. And there shall be communities whom We shall let enjoy themselves, and afterwards there shall befall them from Us a torment afflictive.

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّن مَعَكَ وَأُمَّمٌ سَنُنْعِيهِمْ ثُمَّ يَعْسُوهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

49. That is of the stories of the unseen! We reveal it to you; you knew it not, nor did your nation know it before this. So be you steadfast; verily the happy end is for the God-fearing.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿١٩﴾

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### Secrets of Revelation

Prophet Nūḥ<sup>AS</sup> was blessed with a very long life and conveyed Allah's Message for centuries together. Many generations went by before his eyes, but his nation failed to accept the truth. Finally, Allah informed him that these people would never accept faith. Because of their misdeeds, they had lost the capacity to accept it and their hearts had been sealed, except those few who had believed with him earlier. So Prophet Nūḥ<sup>AS</sup> had no need to be aggrieved over what they did, for they would soon meet their deserved end. It was then that he invoked a curse upon them as mentioned in the Qurān: 'O Allah! Eliminate all the non believers from the face of the earth', for disbelief had

become rampant in their successive generations, and nothing good could be expected of them.

## Industry and Muslims

So Prophet Nūḥ<sup>AS</sup> was commanded to build a ship according to the Divine Revelation under **Allah**'s direct supervision. It meant that the construction should be meticulous, in terms of measurements and assembly. This indeed was the beginning of the ship building industry. According to the Commentators all the inventions were taught through Revelation and were initiated by one of **Allah**'s Messengers<sup>AS</sup>. Quite a large number of these inventions have been mentioned in the Qurān. However, people following in latter times certainly improved upon them to suit their requirements. The believers must, therefore, concentrate on industry and acquire knowledge of latest technology, this being Sunnah of the Prophets<sup>AS</sup>. In it also lies the key to success in the world as well as supremacy over other nations. It was also revealed to Prophet Nūḥ<sup>AS</sup> that a great Deluge would engulf the land and destroy all the non believers. He was forbidden to intercede for them, as he was likely to do so due to his overwhelming kindness. This makes one thing clear that disobeying **Allah** not only ruins the hearts but also results in deprivation from the intercession of **Allah**'s friends.

The people and their chieftains continued to mock at their Prophet<sup>AS</sup> as he built the vessel. They laughed at the idea of building a ship in a place which was arid, taunting that the old man was going to sail his ship on the sand. Although every action of the people of **Allah** is based on wisdom, yet to those deeply indulgent in this world it appears as absurd. Prophet Nūḥ<sup>AS</sup> announced that those who were making fun of him that day did not realise that they would be mocked at by destiny the next day. And they would be reminded of when they had laughed and would also see for themselves what he already knew through Revelation. When the catastrophe would befall they too would know as to who would be seized by **Allah**'s Wrath and condemned to an eternal doom. This humiliation is not temporary. Those who are destroyed by **Allah**'s Wrath are constantly tormented.

So when the appointed hour struck, water began to gush out of the *Tanoor*. The Commentators explain that *Tanoor* denotes the surface of earth; though literally it means height or a special type of oven for baking bread. All the three versions appear proper because water gushed out from the entire surface of the earth, from the heights and even from the hot ovens, which turned into springs. Another explanation can also be deemed correct. Prophet Nūḥ<sup>AS</sup> had been informed that when water gushes out of the ovens, it would be a sign of

the promised Deluge, whence he should board the Ark along with his followers and a pair of each of the species. Now as soon as the water began to gush out, he gathered the believers from his own household, his followers as well as pairs of animals and birds unable to survive in water and were important for man, and boarded the Ark. Those destined to perish were left behind. The number of people accompanying the Prophet<sup>AS</sup> was very small. According to Ḥadhrat ‘Abdullah ibn-e ‘Abbas<sup>RAU</sup> they were eighty people, men and women put together. Amongst them were his three sons while the fourth son and a wife perished with the non believers.

Prophet Nūḥ<sup>AS</sup> told his fellow passengers to embark the Ark, which sailed and stopped as ordered by **Allah**, the Provider, **Who** is Most Gracious and Forgiving. In fact the smooth functioning of things is only because of **Allah**'s planning. **He** created a variety of things in the universe and blessed man with the intellect and wisdom. Man carves out bits and pieces from various metals and joins them together to make amazing inventions which serve mankind. Nevertheless, these inventions remain within the supreme control of the Omnipotent. When **He** Commands them to stop functioning, they obey. Rather, when **He** Commands them to reverse their normal actions, they readily comply and cause damage instead of benefit. These facts are borne out by the great inventions of the modern world. The difference between Islam and disbelief is that a non believer gives the credit for every invention to himself while a believer attributes it to **Allah** and displays gratitude over **His** Rewards. The Muslims must, therefore, pay greater attention to exploiting all resources made available by the Creator.

### **Relationship with a Prophet<sup>AS</sup>**

As the ship began to sail amid waves as high as mountains, those left behind began to run around in search of shelter. Amongst them was also his son who had not embraced faith. Prophet Nūḥ<sup>AS</sup> called out to him asking him to accept the faith and come on board, as the condition for boarding the ship was faith, not lineage. So it is a Divine Law that the only credible relationship with a Prophet<sup>AS</sup> is the bondage of faith. However, if it is incidental to lineage, it is simply marvellous. On the contrary without faith the bond of lineage carries no weight.

Prophet Nūḥ<sup>AS</sup> tried to persuade his son till the very last moment to renounce the company of the non believers, but the unfortunate soul said that he would find shelter from the Deluge on the top of a mountain and would certainly survive. The Prophet<sup>AS</sup> informed him that no tangible means could offer any protection against **Allah**'s Grip. Mountains and heights can safeguard people

against routine storms, but this was a manifestation of **His** Fury and only **His** Mercy could avert it, which can be invoked only by accepting **His** Message. As this conversation was going on a gigantic wave washed him away. The mountains which the non believers considered as refuge were also swept over, with water rising above the highest of peaks.

When the non believers had perished and no one except those aboard the Ark survived, **Allah** Commanded the earth to swallow its water, and the sky to halt its downpour. Mark here that the earth and the sky were ordered directly, which shows that everything in the universe has a certain level of understanding though different from that of human beings. Each creation enjoys its individual relationship with **Allah** and is always ready to execute any Divine Command it may receive. The normal flow of events is, of course, programmed, but when **Allah** plans to display **His** Omnipotence, a direct Command is given to that particular component of the universe in the heavens or the earth - and it is complied with. In fact each and every atom ceaselessly remembers **Allah**. According to the Qurān there exists no such thing, which is heedless of praising **Allah**. In short, the earth and the heavens obeyed the Command and Prophet Nūḥ's<sup>AS</sup> Ark came to rest upon Mount Al-Judi, while the non believers were eternally deprived of **Allah**'s Mercy.

A mountain named Judi stands todate in Iraq and is part of a mountainous range, part of which is known as Ararabaṭ. According to the scholars, it was months before the Deluge subsided, the land dried up and the Ark came to a halt.

### **Basis of Relationships and Nationality, and the Etiquettes of Prayer**

When Prophet Nūḥ<sup>AS</sup> invited his son to accept the faith, and board the Ark and he refused, Prophet Nūḥ<sup>AS</sup> prayed. "O' **Allah**! **You** had promised to save my household and **Your** Promises are always true. Then how is it that my son, a member of my household is drowning? **You** are Omnipotent and can bless him with the capacity to accept faith and board the ship. And if **You** so desire, even the waves can serve as a shield for him". **Allah** answered: "O' Nūḥ! He does not belong to your household, being evil in his conduct." This highlights the fact that a believer has no relationship with a non believer even if they are the nearest of kin. From the Islamic point of view such relationships carry no weight. The manifestation of this rule may be seen in the lives of the Companions<sup>RAU</sup>, who fought against their fathers and sons in the early battles of Islam. The non believers are declared as a separate nation from the believers even if they be blood relations, while the believers are termed as brothers even if they be strangers to one another. Therefore, any classification

based on nationality, colour, caste or language is incorrect. Tribes only provide an identity to people but division and animosity based on provincialism is not permissible. Muslims are Muslims in the first place and then anything else. The authority to choose the path of life has been delegated to man. **Allah** can, but does not use compulsion in matters of faith, as this would be unjust. But anyone seeking guidance with sincerity shall be duly reciprocated by Divine Mercy.

In case of Prophet Nūḥ<sup>AS</sup>, **Allah**'s decision refers to the evil conduct of his son, whereby his heart had lost the capacity to accept the faith. This was in **Allah**'s Knowledge, as every individual holds a personal and private relationship with **Him**. Even the Messengers<sup>AS</sup>, the Angels or the Aulia' have no knowledge of the details of the link of a person with his or her Creator unless they are informed by **Allah**. So **He** advised Prophet Nūḥ<sup>AS</sup> not to pray for matters of which he had no knowledge. Therefore, unless something is known, it is not proper to pray on the request of just anybody. Moreover, if it is known or even suspected that the cause for which one is praying is not good, one should not pray, lest he too becomes a wrongdoer. Similarly, praying for the progress or rise to power of some people is also risky, as no one knows how they shall behave thereafter. Nevertheless, it is recommended to pray for their reformation and welfare. So Prophet Nūḥ<sup>AS</sup> was told that he was far too exalted to put forth such a request and an un-awareness of this kind did not benefit him. This indeed is typical of the innocence blessed to Prophets<sup>AS</sup> that **Allah** instantly informs them over the slightest probability of an error.

Here the innate paternal love had compelled Prophet Nūḥ<sup>AS</sup> to speak, but he was immediately warned by **Allah**. Hence he pleaded and sought **Allah**'s Protection against all such actions. He begged **Allah** to protect and forgive him, for without **His** Mercy no human being can avert a mistake. Thus a code of action has been laid down that to err is nothing unusual but one must seek forgiveness from **Allah** with a firm resolve of never repeating the mistake and beg **Him** for the capacity to stand by one's resolve. He must never rely on his determination alone. Human beings are often compelled by their natural instincts and emotions to break their pledge. Therefore, **Allah**'s help must be sought.

When water receded and the land became habitable, **Allah** Commanded Prophet Nūḥ<sup>AS</sup> to land on the mountain. On that very earth which had once been inundated because of disbelief, **Allah** was promising **His** Prophet<sup>AS</sup> provisions, safety and blessings. He was being guaranteed protection against calamities and an increase in wealth and progeny. According to the



Commentators, here it is proved that all those who came to inhabit the earth after the Deluge were the descendants of Prophet Nūḥ<sup>AS</sup> and his fellow believers, and that is why he is also termed as Ādam the Second. Here Allah promises peace and Barakah to all the believers and the obedient until the end of time. But from the fate of Prophet Nūḥ's<sup>AS</sup> son, it must be clearly noted that the promised bounties and protection is subject to faith and good conduct.

All those amongst his posterity who revert to disobedience shall meet a similar fate as his own son. They will enjoy worldly pleasures within a given respite but will eventually be caught up in punishment afflictive. "O' My Beloved Prophet<sup>SAW</sup>! These are the ancient stories which were neither in your knowledge nor were known to your nation. Neither did you attend any school, nor hear about it from any priest or rabbi. It is indeed the information revealed to you from the unseen with the minutest details of the events." The Holy Prophet's<sup>SAW</sup> narrating this event with such authenticity endorses the fact that he receives Divine Revelations. However, if inspite of such clear Signs some unlucky ones choose to reject the Message conveyed by him, he must persevere, as did the Prophets<sup>AS</sup> before him. Prophet Nūḥ<sup>AS</sup>, too, endured for more or less a millennium. The Divine Law is that eventual success belong to the righteous and those who fear **Him**.

## Section 5

50. And We sent to 'Ād their brother, Hūd. He said: O my people! Worship Allah, there is no god but **He**; you are but fabricators.

وَالِى عَادِ أَخَاهُمْ هُوْدًا قَالَ يَنْقَوْمِ اَعْبُدُوا اللّٰهَ  
مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُۥٓ اِنْ اَنْتُمْ  
اِلَّا مُفْتَرُونَ ﴿٥٠﴾

51. O my people! I ask of you no wage there for; my reward is only on **Him Who** created me, will you not then reflect?

يَنْقَوْمِ لَآ اَسْئَلُكُمْ عَلَيْهِۤ اَجْرًا اِنْ اَجْرِي  
اِلَّا عَلٰى الَّذِى فَطَرَنِيۤ اَفَلَا تَعْقِلُوْنَ ﴿٥١﴾

52. O my people! Ask forgiveness of your **Rabb**, then repent to **Him**; **He** will send upon you the heaven pouring, and **He** will add unto you strength upon your strength and turn not away as guilty ones.

وَيَنْقَوْمِ اَسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوبُوْا اِلَيْهِۤ يَرْسِلِ  
السَّمَآءَ عَلَيْنَكُمْ مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً  
اِلٰى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ ﴿٥٢﴾

53. They said: O Hūd! You have not brought us evidence and we are not going to abandon our gods for your saying, nor are we going to be believers in you.

قَالُوا يَا هُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِسَارِكِيۤءَ الْهَيْئَاتِ عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِيۤنَ ﴿٥٣﴾

54. All that we say is that some of our gods have stuck you with evil. He said: verily I call Allah to witness, and bear you witness, that I am quit of what you associate.

اِنْ نَقُوْلُ اِلَّا اَعْرَضَكَ بَعْضُ الْهَيْئَاتِ يَسُوۤءُوۡا قَالِ اِنِّيۤ اَشْهَدُ اللّٰهَ وَاَشْهَدُوۡا اَنِّيۤ اَبْرِيۤءٌ مِّمَّا تَشْرِكُوۡنَ ﴿٥٤﴾

55. With Him. So do plot against me all together and give me no respite.

مِنْ دُوۡنِهٖۙ فَكِيۡدُوۡنِيۤ جَمِيۡعًا تَعۡرَآ لَا تُنظِرُوۡنِ ﴿٥٥﴾

56. I rely on Allah, my Rabb and your Rabb; no moving creature is there whose destiny He does not control; verily my Rabb is on the straight path.

اِنِّيۤ تَوَكَّلْتُ عَلَى اللّٰهِ رَبِّيۤ وَرَبِّكُمْ مَا مِنْ دَابَّةٍ اِلَّا هُوَۙ ؕ اَخِذْ بِنَاصِيَتِهَا اِنَّ رَبِّيۤ عَلٰى صِرَاطٍ مُّسْتَقِيۡمٍ ﴿٥٦﴾

57. If then you turn away, I have preached you that with which I was sent to you. And my Rabb will set up in succession a people other than you, and you shall not be able to harm Him at all, verily my Rabb is over everything a Guardian.

فَاِنْ تَوَلَّوۡا فَقَدْ اَبْلَغْتُكُمْ مَاۤ اُرْسِلْتُ بِهٖۙ اِلَيْكُمْۙ وَيَسْتَخْلِفُ رَبِّيۤ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوۡنَهٗۙ سَتِيۡنًاۙ اِنَّ رَبِّيۤ عَلٰى كُلِّ شَيْۡءٍ حَافِيۡظٌ ﴿٥٧﴾

58. And then when Our Decree came to pass, We delivered Hūd and those who believed with him by a Mercy from Us, and We delivered them from a torment rough.

وَلَمَّا جَآءَ اَمْرُنَا نَجَّيۡنَا هُوۡدًا وَّالَّذِيۡنَ ءَامَنُوۡا مَعَهٗۙ بِرَحْمَةٍ مِّنَّا وَنَجَّيۡنَهُمۡ مِّنۡ عَذَابٍ غَلِيۡظٍ ﴿٥٨﴾

59. Such were 'Ād. They opposed the Signs of their Rabb and denied His Messengers and

وَتِلْكَ عَادٌ جَحَدُوۡا بِآيَاتِ رَبِّهِمْ وَعَصَوْا

followed the bidding of any tyrant froward.

60. And they were followed in this world by a curse, and so will be they on the Judgement Day. Lo: verily the 'Ād disbelieved in the **Rabb**. Lo! Away with 'Ād, the people of Hūd.

رُسُلَهُ، وَأَتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ إِلَّا إِنْ عَادَا  
كَفَرُوا رَبَّهُمْ إِلَّا بَعْدَ الْعَادِ قَوْمِ هُودٍ ﴿٦٠﴾

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## Secrets of Revelation

### All Messengers<sup>AS</sup> Conveyed the same Message

In the same way, Prophet Hūd<sup>AS</sup> was raised in the nation called 'Ād, of whom he was a prominent person. He conveyed them the same Message: Unity of **Allah** and not to worship anyone save **Him** as **He** Alone deserves it. Moreover, he denounced the rituals they had adopted in the name of religion for acquiring some temporal gains.

### Propagation of Religion and its Reward

Prophet Hūd<sup>AS</sup> said that he was exerting all his efforts in convincing his people, who were physically very strong, without any fear or hesitation. Was he in their view doing this in hope of any material gain or reward, he asked? Certainly not! For the Prophets<sup>AS</sup> never expect any reward or wages for the propagation of faith.

He told his people that no one as a rule ever makes any effort without expecting some benefit out of it; how could then the perilous task of openly refuting the heretic beliefs of such mighty disbelievers and proclaiming the truth be undertaken without any expectation? Not at all. So what sort of a benefit was he seeking when he had no desire to be rewarded by people? He said that he expected his reward from his Creator, **Who** had honoured him with Prophethood and assigned him the task of conveying **His** religion.

### Repentance and Remorse are Imperative for being Honoured

The Prophet<sup>AS</sup> asked his people to seek forgiveness from **Allah** for their past infidelity and follies and to pledge obedience for the future. The path of compunction is indeed the way to receive more blessings and rewards. It ensures a blissful life here as well as in the Hereafter. He told them that if they

complied, **Allah** would send boundless Mercy from the heaven and exalt them further by increasing their power and prestige. But they must not turn away from guidance and head for destruction.

If only the Muslims today could take guidance from this  $\bar{A}$ yah, they can put an end to the temporary sway enjoyed by the non believers, because honour demands repentance. Unfortunately their minds have been perverted and the Muslims are seeking progress and honour by copying the infidels. May **Allah** protect us!

After listening to all the reasoning put forth by Prophet Hūd<sup>AS</sup>, his people argued that he had not put forth any substantial evidence worth consideration and as such they were unable to abandon their gods because of what he said. And they had no intentions of accepting his new cult. Rather, they thought his teachings were all mixed up and made no sense. They added that he seemed sick or possessed by some diabolic power, which had been imposed on him as a punishment by their gods, whom he denied. This indeed is the effect of sins that truth appears to be jumbled up while ungodly things are appreciated at heart. Their attitude disappointed Prophet Hūd<sup>AS</sup> to the extreme. He said that **Allah** was his witness and they too should testify that he had nothing to do with their polytheistic beliefs or their gods.

### **The Effects of Cognition**

Prophet Hūd<sup>AS</sup> challenged them to join hands with their deities whom they considered more powerful than themselves and to do whatever was in their power to harm him without giving him any respite. Such is the acme of cognition that one is neither afraid of, nor expects anything from any worldly power. This level of cognition held by the Prophets<sup>AS</sup> is exemplary and so are their deeds. And those who, out of fear or greed, call the wrong as the right, are deprived of Divine Cognition, no matter how pious they may outwardly look. The Prophet<sup>AS</sup> said that he relied on **Allah**, **Who** was his **Rabb**, the Creator and the Sustainer and also their **Rabb**. It was **He Who** had given them all faculties, and is also Aware of the people's actions. Rather **He** controls every creation and only with **His** Permission can **His** creation execute their plans. He said that most definitely his **Rabb** was on the straight path. It means that to acquire **His** Pleasure one must strive for the truth and **His** Succour is blessed upon piety and certainly not on wickedness. However, if they still persisted on evil, he was absolved of their actions, as he had fulfilled his duty of conveying them the Message revealed to him by his **Rabb**. And now it was his **Rabb Who** would protect him, as confronting such a ferocious people

without any worldly resources and speaking out the truth is only possible if one has complete trust in **Him**.

### Effects of Beliefs and Practices

The incorrigible infidelity of the 'Ād eventually led them to destruction while Prophet Hūd<sup>AS</sup> and his followers were spared by **His** Mercy. The beliefs and practices of people alter the effects of things. The same conditions proved fatal for the non-believers, and blissful for the believers. Inverse circumstances were created simultaneously for two different groups. At a time when the infidels were being thrashed by a fierce windstorm the believers were being shielded by **Allah's** Mercy. According to the Commentators the windstorm was so fierce that it tossed and flung the people and animals up towards the skies, loading the atmosphere with human cries.

### Reverence and Obedience of Transgressors invoke Divine Fury

These were the 'Ād who had opted to deny **Allah's** Signs and had chosen to disobey **His** Commands. They ignored **His** Messengers<sup>AS</sup> but preferred to respect only the transgressors and took great pride in following them. This proves that obeying the wicked and honouring the evildoers not only deprives a person of Prophetic beneficence but also invokes Divine Punishment. This was the crime which qualified 'Ād for devastation and curse in this world, with more disgrace to follow on the Day of Judgment. Therefore, O mankind! Listen carefully that the 'Ād had rejected **Allah's** Message and had denied their **Rabb**, so they were accursed forever. Although they were the clan of Prophet Hūd<sup>AS</sup>, yet their disbelief deprived them of his Barakah and drove them into a doom eternal.

### Section 6

61. And to Thamūd We sent their brother Ṣāliḥ. He said: O my people! Worship **Allah**, there is no god for you but **He**. **He** has made you spring out from the earth and has made you dwell therein. Therefore, ask forgiveness of **Him**, then turn to **Him** in repentance; verily my **Rabb** is nigh, Responsive.

﴿ وَإِن تَمُودًا أَخَاهُمْ صَالِحًا قَالَ يَنْقُورِ اعْبُدُوا  
اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرِهِ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ  
وَاسْتَعْمَرَ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي  
قَرِيبٌ مُّجِيبٌ ﴿١١﴾

62. They said: O Ṣāliḥ! Hitherto you were amongst us as one hoped for. Do you forbid us to worship what our fathers have worshipped? We are in disquieting doubt regarding that to which you call us.

قَالُوا يَصْلِحُ فَذَكَرْتَ فِينَا مَرْجُوا قَبْلَ هَذَا  
أَنْهَشْنَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكِّ  
مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ﴿١٢﴾

63. He said: O my people! Think! If I stand upon evidence from my Rabb, and there has come to me from Him a Mercy, then who will succour me against Allah, if I disobey Him? You then increase me not save in loss.

قَالَ يَنْقُومِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي  
وَأَتَانِي مِنْهُ رَحْمَةٌ فَمَنْ يُصْرَفِي مِنَ اللَّهِ  
إِنْ عَصَيْتُهُ، فَمَا تَزِيدُونَنِي غَيْرَ تَخْبِيرٍ ﴿١٣﴾

64. And O my people! Here is the she-camel of Allah, a Sign to you; so leave her to graze at will in Allah's land, and do not touch her with evil, lest there may overtake you an instant chastisement.

وَيَنْقُومِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ  
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا  
بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿١٤﴾

65. Yet they hamstrung her. Then he said: enjoy yourselves in your dwellings only three days – prophecy sure to be fulfilled.

فَمَقَرُّوهَا فَقَالَ نَمَتُّوهَا فِي دَارِكُمْ ثَلَاثَةَ  
أَيَّامٍ ذَلِكَ وَعَدُّ غَيْرُ مَكْذُوبٍ ﴿١٥﴾

66. Then when Our Decree came to pass We delivered Ṣāliḥ and those who believed with him, by a Mercy from Us and from the humiliation of that day. Verily your Rabb! He is the Strong, the Mighty.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا  
مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ  
إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٦﴾

67. And the shout overtook those who had done wrong, so they lay in their dwellings crouching.

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا  
فِي دِيَارِهِمْ جَثِيمِينَ ﴿١٧﴾

68. As though they had never lived at ease therein. Lo! Verily

كَأَن لَّمْ يَغْنَوْا فِيهَا إِلَّا إِنْ تَعُدُّوا كُفْرًا وَارْتَبَتُمْ

Thamūd disbelieved in their  
Rabb. Lo! Away with Thamūd.

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## Secrets of Revelation

### The Basis of Worship

The same natural rule and Divine Law was endorsed by Prophet Ṣāliḥ's<sup>AS</sup> story, who was raised unto a branch of 'Ād called Thamūd and was a respectable member of that nation. His message was the same as conveyed by all the earlier Prophet<sup>AS</sup> as well as by the final Prophet<sup>SAW</sup>. All of them invited people to worship Allah Alone as no one save Him deserved worshipping. The essence of worship is not merely to accept Allah as the Greatest Being but to make him the focus of all hopes, after adopting all requisite means. However, no means must be adopted or people obeyed at the cost of disobeying Him. If others than Him are obeyed in His defiance it is the same as worshipping them in His place. All the Prophets<sup>AS</sup> conveyed the same very Message to the mankind and it proved to be the main reason for the animosity they had to face. For it was not difficult for any nation to acknowledge Allah's Greatness as they all held some concept of a Supreme Being. However, hostility arose when the Prophet's<sup>AS</sup> demanded that all hopes from others than Allah be severed.

Prophet Ṣāliḥ<sup>AS</sup> told his people that it was Allah Who had created them, and all the wonderful qualities they had were also bestowed by Him. He had made them flourish on land, and blessed them with prosperity and prestige. But ironically they were ignoring the reality and looking towards others than Allah for the attainment of these blessings. He said that it was a grave crime for which they must repent and vow never to repeat it, "for my Rabb is close to everyone all the time". He does not reject the supplications of people provided they revert to Him with sincere intentions.

### "My Rabb"

While addressing his people Prophet Ṣāliḥ<sup>AS</sup> used the term "My Rabb" whereas Allah is the Rabb of every one. He said so because his people had not yet owned Him. It is one of the signs of excellence of an accomplished Shaikh that the seeker feels compelled to cry out "My Rabb".

## Difference Between Heart and Head

His people said: "O' Şāliḥ! Your childhood, adolescence and youth were marked with excellence and we had pinned great hopes on you." Since Prophets<sup>AS</sup> are groomed in a special way, they enjoy a respectable status amongst their people even before their raising. They reproached him for forbidding them to worship the idols that had been worshipped by their forefathers. It suggested that all their ancestors were off the track and had no wisdom, whereas some of them had been very renowned. The same notion is keeping the non believers and the Muslim pseudo-intellectuals away from Islam today. In fact there is a lot of difference between the faculties of the heart and the head. The renowned personages of the world may well acquire fame for physical and mental achievements but the knowledge of Divine Cognition are revealed only unto the hearts of Allah's Prophets<sup>AS</sup>. They, in turn, pass this gift on to all those who believe in them and strive to initiate a spiritual link with them.

But the Thamūd failed to discern this fact and resorted to denial. They said: "We doubt you and the Message you convey as well as your mental state. We do not feel like accepting what you say." The Prophet<sup>AS</sup> reiterated: "Do not speak of traditions and since how long they have been practised but speak of the evidence. My Rabb has enlightened my heart and blessed me with Signs manifest, and has showered His Mercy on me to which I am inviting all of you; and I wish to open to you the troves of this Mercy. Can you then imagine that I would ever disobey Him by not conveying His Message to you? If I do so, no one will be able to save me from His Wrath. So what you suggest, O' people, is nothing but utter loss". Yet they insisted that whatever he had put forth was not convincing. They demanded that if he was truly a Messenger of Allah Who was Omnipotent he must ask Him to let a pregnant dromedary emerge from the rock and give birth to its offspring as a Sign. Prophet Şāliḥ<sup>AS</sup> declared that surely Allah prevails over everything but whenever He manifests a miracle demanded by people He destroys them if they still persist on denial. So they must once again think over their demand. But they still insisted and said that they would obey only if their demand was met.

## Some Things Carry Barakah

So Prophet Şāliḥ<sup>AS</sup> prayed and the rock split, and out came a she camel exactly as they had demanded. But it was a nation of the wicked and they refused to accept the Message despite witnessing the miracle. Prophet Şāliḥ<sup>AS</sup> warned them against causing any harm to Allah's she-camel, as its presence was a shield against Allah's Wrath. He said that when it would be no more,



they would certainly be destroyed. This highlights the fact that if Allah's she-camel can be a source of averting His Punishment, His faithful bondsmen certainly carry far more blessings. But they did not pay any heed to the warning. They hamstrung the camel and killed it. Prophet Ṣāliḥ<sup>AS</sup>, by Allah's Command, informed them that they had only three days respite, whence they would be destroyed by Allah's inevitable decision.

The promised doom struck and the Prophet<sup>AS</sup> along with those who believed in him were saved. An association with the Prophets<sup>AS</sup> and the noble is a protective shield against punishment. So while the Thamūd were being humiliated and destroyed the believers simultaneously enjoyed His Mercy. He is Omnipotent Who can make the same environment a venue of torment for the defiant and of blessings for the obedient. Indeed He is Absolute and the Mightiest.

The wicked were seized by a horrifying shriek, which arrested their hearts and the next dawn witnessed them lying upside down, stone cold, dead in their dwellings. None survived to dispose off their corpses. Their settlement was razed to the ground and it appeared as if it had never existed. O listener! Behold that the Thamūd opted to deny and disobey their Provider and were disgraced and destroyed.

## Section 7

69. And assuredly Our Messengers came to Ibrahīm with glad tidings. They said: peace! He said: peace! And soon he brought a calf roasted.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا  
سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجَلٍ  
حَنِيدٍ ﴿٧٩﴾

70. And when he saw that their hands did not touch it he mistrusted them, and conceived a fear of them. They said; do not fear; verily we are sent to the People of Lūṭ.

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ  
وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا  
إِلَى قَوْمٍ لُوطٍ ﴿٨٠﴾

71. And his wife was standing by; she laughed. And We gave her the glad tidings of Ishaq, and after Ishaq, Y'aqūb.

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ  
وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٨١﴾

72. She said: O for me! Shall I bear a child when I am old? And this my husband is advanced in years! A marvellous thing is this!

قَالَتْ يَتُونَنِي ۖ أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا  
إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾

73. They said: marvel you at the decree of Allah? Mercy of Allah and His Blessings be upon you, O People of the House, verily He is Praiseworthy, Glorious.

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ  
وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾

74. Then when alarm had left Ibrahīm and the glad tidings had come home to him, he took to disputing with Us for the people of Lūt.

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى  
يَجْدِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾

75. Verily Ibrahīm was forbearing, long-suffering, penitent.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾

76. Ibrahīm! Leave off this; the Decree from your Rabb has already come, and verily upon them an approaching torment is unavoidable.

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ  
وَإِنَّهُمْ لَأَنهٖم عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾

77. And when Our envoys came to Lūt, he was distressed on their account, and he felt straitened for them, and he said: this is a day dreadful.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُمْ وَصَاقَ بِهِمْ  
ذُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

78. And his people came to him rushing on towards him, and they were likely to work vices before. He said: O my people! Here are my daughters: clean are they for you, so fear Allah and do not disgrace me in the face of my guests; is there among you no man right-minded?

وَجَاءَهُ قَوْمُهُ يهرعون إليه ومن قبل كانوا  
يعملون السيئات قال ينفون هؤلاء بناتي  
هن أطهر لكم فاتقوا الله ولا تخزون في ضيفتي  
أليس منكم رجل رشيدٌ ﴿٧٨﴾

79. They said: assuredly you know that we have no right to your daughters, and verily you know what we would have.

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ  
وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾

80. He said: would that I had strength against you or could betake me to a powerful support!

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ إِيَّاكُمْ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾

81. They said: O Lūṭ! Verily we are envoys of your Rabb; they shall by no means reach you. Go forth you with your household in a part of the night, and let none of you look back save your wife. Certainly what happens to them will happen to her also; this appointment is for the morning; is not morning near?

قَالُوا يَنْلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ  
فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْفُتْ  
مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا نَكِرًا إِنَّهُ مُصِيبُهَا  
مَا أَصَابَهُمْ إِنْ مَوَّعَدَهُمُ الصُّبْحُ  
أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

82. Then when Our decree came to pass, We turned the upside thereof downward, and We rained thereon stones of baked clay, piled up.

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا  
وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ  
مَنْصُورٍ ﴿٨٢﴾

83. Marked from before your Rabb. Nor are they from those wrongdoers far away.

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ  
بَعِيدٍ ﴿٨٣﴾

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### Secrets of Revelation

The difference in the results of varying conduct and character is highlighted by the incident of Prophet Ibrahīm<sup>AS</sup> also, when Allah sent His Angels to convey him the glad tidings of posterity. The same angels were also assigned the task of decimating the People of Lūṭ<sup>AS</sup> whose settlement was only twelve miles away. As they arrived in human form, Prophet Ibrahīm<sup>AS</sup> mistook them for guests. After the exchange of greetings, he invited them inside and served them with a roasted calf immediately.

## Exchange of Greetings

It is obvious that in every nation the exchange of some pleasant words is customary when people come across each other. Islam has, for instance, prescribed greetings of mutual peace. The Holy Prophet<sup>SAW</sup> bade the believers to address "*Assalām-o 'Aleikum,*" (peace be on you) to be answered by the addressee by *Wa 'Aleikum Asslām wa Raḥmat Allah*" (and to you too be peace and the Mercy of Allah). This is not only a greeting but also a commitment. People greeting each other in this way are reassured that they enjoy mutual security and need not fear any harm from one another. It is also among the etiquettes of hospitality that whatever is available to the best of ones capacity must be served to the guest, in the best possible manner, and this is the Sunnah of the Prophets<sup>AS</sup>.

## Information from the Unseen

Another reality brought to light here is that the Prophets<sup>AS</sup> inspite of their vast knowledge, are dependant upon Allah's Grace all the time and know only what He reveals to them. Prophet Ibrahim's<sup>AS</sup> guests were angels. Angels do not take any meals, but he did not recognise them and served them food like human beings. And when they refused to take it, he got worried as it was customary in Arabia and Palestine not to eat on an enemy's table. The angels, however, informed him that they were Allah's Messengers assigned the task of destroying the People of Lūṭ<sup>AS</sup>. His wife laughed, probably over the haste Prophet Ibrahim<sup>AS</sup> had shown in slaughtering the calf and having it roasted only to find that his guests were angels. They conveyed the good news to the noble lady that she was to be the mother of Prophet Ishāq<sup>AS</sup> and the grandmother of Prophet Y'aqūb<sup>AS</sup>. In other words, she was informed about the unseen from Allah through the angels. She was totally astonished for she and her husband were quite old. She could not help expressing her amazement and exclaimed: "Now when I have crossed the usual child bearing age as a woman and my husband, too, is very old, how can we have children?" The angels told her that there was nothing to be amazed at over Allah's works for He is not dependant on any means, rather He creates all means. Moreover, she had lived in the Prophet's<sup>AS</sup> household all her life and had observed so many miracles. She had also witnessed hostile circumstances yielding favourable results; the fire transformed into a garden, and the rulers put to shame. When he was exiled, Allah gave him an abode. In fact, he was to construct Allah's House for the entire mankind. She needed not, therefore, be surprised as Allah can bless His Mercy at His free will.

Prophet Ibrahīm<sup>AS</sup> was relieved to find out that the guests were not enemies but **Allah's** Messengers. He was delighted to hear the glad tidings of being a father at the twilight of his age. And because of being extremely gracious and tender hearted he couldn't help interceding for the People of Prophet Lūṭ<sup>AS</sup>, that they be spared the torment. He insisted so much that **Allah** reveals: "Ibrahīm began to argue with **Us** for the People of Lūṭ." Praise be to **Allah**, how **He** pampers **His** beloved people! The statement itself is laden with subtle Grace.

Prophet Ibrahīm<sup>AS</sup> was told: "O **My** friend! It is too late. The time to repent for them has passed. Their immorality has driven them to the inevitable torment which is no longer reversible. They have to be destroyed". The People of Prophet Lūṭ<sup>AS</sup> were the pioneers of homosexuality, that is why this heinous act was termed as *lawāṭat*. They had turned so vile that even the strangers travelling through their land were not spared by their lust. **Allah** sent **His** Angels in the form of handsome boys to their settlement. As they arrived at Prophet Lūṭ's<sup>AS</sup> House, he mistook them as guests and became worried that his people would never spare them. The very thought of his guests being dishonoured and insulted in his house grieved him. Over and above, his wife who did not believe in him as **Allah's** Prophet<sup>AS</sup>, served as a spy for the non believers. She reported the arrival of the handsome young guests to the people who mobbed their house, as habitual debauchery had by now become a national trait. And when an evil becomes widespread in a nation people no longer feel embarrassed about it. They boldly demanded that the guests be handed over to them.

The women also gathered to see what was going on. So Prophet Lūṭ<sup>AS</sup> addressed his people, pointing towards the women that these were the daughters of his nation who were their legal wedded wives, so they must not indulge in homosexuality. He bid them to fear **Allah** and not to insult him and embarrass his guests. They shamelessly replied that they had no interest in the women at all, a fact well known to him. They threatened him to get out of their way, otherwise they would use force. The Prophet<sup>AS</sup>, extremely grieved by this, said that if only he had a group of followers with him today he would have certainly fought against them to rid the land of their wickedness. Seeing his anxiety the angels came forth and reassured him that **Allah** never allows **His** chosen people to be disgraced and that they were his party. They asked him to get aside for the transgressors could not harm him any longer. They said that as the night fell, he should prepare for an exodus along with all those who believed in him. However, his wife would not accompany him for she was not a believer and must share the punishment with the nation with which

she had shared her beliefs. The angels informed Prophet Lūṭ<sup>AS</sup> that the next morning would dawn upon his nation in an ominous manner and the doom was only at a night's distance from them. After all how long could the night be, it had to pass and the dawn was about to set in.

So the visitation began and they were literally thrown up side down. The Arch angel Jibril<sup>AS</sup> uprooted their settlements which comprised four major cities. He hauled them up to the heaven, hurled them back to the ground and then pelted stones of baked clay, specially marked for each malefactor, eliminating the possibility of anyone's survival. It is a Divine Law that the doom always lurks over the non believers and the transgressors. The form of punishment, however, is determined by the conduct of the wicked. Therefore, even today, all those who opt for disbelief and wickedness must not assume themselves safe from Allah's Punishment.

### Section 8

84. And to Madyan We sent their brother Shu'aib. He said: O my people! Worship Allah; there is no god for you but He. Do not give short measure and weight. I find you in prosperity, and verily I fear for you the torment of a Day encompassing.

وَإِلَىٰ مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا  
اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ وَلَا تَنْقُصُوا  
الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَانَكُمْ يُخَيَّرُ  
وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ تُحِيطُونَ ﴿٨٤﴾

85. O my people! Give full measure and weight with equity, and do not defraud the people of their things, and do not commit mischief on the earth as corrupters.

وَيَقَوْمِ أَزِفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ  
وَلَا تَبْخُسُوا النَّاسَ أَمْثَلًا هُمْ وَلَا تَعْتُوا  
فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

86. Allah's remainder is better for you, if you are believers, and I am not over you a guardian.

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ  
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾

87. They said: O Shu'aib! Does your Ṣalāt bid you that we should abandon what our fathers worshipped; or that we should not do with our riches

قَالُوا يٰشُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ  
مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا  
مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

whatsoever we will? You, indeed! You are mild, right-minded!

88. He said: O my people! Think, if I rested upon an evidence from my **Rabb**, and **He** has provided me with a goodly provision from **Himself**, shall I fail to deliver **His** Message? I do not desire, to do behind your back what I forbid you. I desire only reformation so far as I am able and my hope of success is not save with **Allah**; in **Him** I rely and to **Him** I turn in repentance.

89. O my people! Let not the cleavage with me incite you so that there befall you the like of what befell the people of Nūḥ and the people of Hūd and the people of Ṣāliḥ and the people of Lūṭ are not far away from you.

90. Ask forgiveness of your **Rabb**, and turn to **Him** in repentance; verily my **Rabb** is Merciful, Loving.

91. They said: O Shu'aib! We do not understand much of what you say, and verily we see you weak among us; and were it not for your tribe we had surely stoned you, and you are not mighty among us.

92. He said: O my people! Is my tribe then stronger with you than **Allah**? **Him** you have cast

قَالَ يَنْقُورِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي  
وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ  
إِلَىٰ مَا أَنهَيْتُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ  
مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ  
وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

وَيَنْقُورِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ  
مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ  
وَمَا قَوْمَ لُوطٍ مِنَكُمْ بِبَعِيدٍ ﴿٨٩﴾

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي  
رَحِيمٌ وَدُودٌ ﴿٩٠﴾

قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا مِمَّا نَقُولُ  
وَإِنَّا لَنَرُّكَ فِيْنَا ضَعِيفًا وَلَوْ لَأَرْهَطُكَ  
لَرَجَمَنَّكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

قَالَ يَنْقُورِ أَرَهَطِي- أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ

behind your backs neglected; verily my **Rabb** is Encompasser of what you do.

93. O my people! Act according to your station, verily I am going to work in my way; presently you will know on whom comes a chastisement humiliating him and who is a liar. And watch; I am also with you a watcher.

94. And when **Our** decree came to pass, **We** delivered Shu'aib and those who believed with him by a Mercy from **Us**, and the shout overtook them who did wrong, so they lay in their dwellings crouching.

95. As though they had never lived at ease therein. Lo! A far removal for Madyan, even as Thamūd were removed afar!

وَأَتَّخِذْ تَمُوهُ وَرَاءَ كُمْ ظَهْرِي يَا أَيُّهَا رَبِّي  
بِمَا تَعْمَلُونَ مُحِيطٌ ﴿١٢﴾

وَيَنْقُومِ أَعْمَلُوا عَلَيَّ مَكَانِيكُمْ إِنِّي عَمِلٌ  
سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ  
وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا  
إِنِّي مَعَكُمْ رَقِيبٌ ﴿١٣﴾

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا  
مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ  
فَأَصْبَحُوا فِي دِينِهِمْ جُنُودًا ﴿١٤﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا إِلَّا الْبَعْدَ الْعَدِيدِ كَمَا بَعَدَتْ  
تَمُودُ ﴿١٥﴾

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## Secrets of Revelation

The story of Prophet Shu'aib's<sup>AS</sup> nation is also an episode from the same series. He was deputed to the famous city of Madyan in Syria, of which he was himself a native. The People of Madyan indulged in worshipping trees, as is seen in the Hindu mythology even today. Their business dealings were also similar to those of Hindus, for they never hesitated to cheat in weight and measure. They would chip off gold from the gold coins and circulate them in the market for full price.

### A Trading Malpractice

Prophet Shu'aib<sup>AS</sup> invited his people to worship only **Allah**, as no one else deserved it. He called upon them to desist from dishonesty in weight and measure when dealing with people, as **Allah** had blessed them with so much wealth and prosperity. He warned them that usurping the rights of others by



giving them less in measure or weight is a crime, which diminishes the blessings, while disbelief and polytheism invite devastation both in this world and the Ākhirah. According to Ḥadīth those who are dishonest in measurement and weighing are punished by famine and inflation. According to scholars usurping the rights of others, or not discharging one's duties honestly fall in the same category. For instance, if a servant drawing salary from the employer fails to attend to his job according to the terms of employment, or if the employees in offices, hospitals and other institutions show negligence, they are also guilty of the same offence. Such dishonesty invokes punishment in the form of escalation in the cost of living, which can only be averted by dutifulness and honest dealings. Today people are victims of inflation but look for other solutions to get rid of it.

He told his nation that dishonesty in weight and measure was such an enormous crime that it spread mischief all over the world. It is just as the blood circulation reaches each cell of the body, fulfilling its requirement. If it is stopped or blocked from reaching any part of the body, it degenerates. Consequently the whole body suffers the ensuing pain. Or if any of the main arteries of the heart is blocked, it causes sudden death. Similarly, when a person's rights are denied, either through dishonesty in weight and measurement in matters of mutual dealings or by negligence in discharging the assigned duties, the entire nation becomes diseased. Today we rot with ills caused by our own dishonesty but woe unto the intellectuals who seek refuge under Western democracy or socialism. For sure, the former is a splendid sham, while the latter is the last and most horrid form of oppression and tyranny. Alas! If only they could study the golden and celestial codes of Islam.

He further told his people that it was ironical that they considered themselves to be honest and rightly guided inspite of indulging in disbelief and polytheism. Whereas faith demands that one should be content with what can be acquired through permissible and lawful means. That indeed is the best of provisions. However, if it is adulterated by depriving others of their rights, the associated blessings are also replaced by affliction. He warned them that if they did not give up their sins, he would not be able to help them in any way. He could not force them to mend their ways, nor could he rescue them if they persisted on evil. They resorted to sarcasm towards his piety and Ṣalāt. They questioned why he refuted their ancestral religion and objected on how they spent their own money, whereas they had an absolute right on their possessions. Since Prophet Shu'aib<sup>AS</sup> was an extremely devoted worshipper, they passed venomous remarks on his worship and believed that worship and mutual dealings were two entirely unrelated things. Today also the pious

segment of the society is advised to concentrate on their worship, and not to bother about the politics or other affairs of the country. But it must be remembered that after faith, the most important concern is mutual dealings, followed by individual worships.

### **Personal Conduct**

But they insisted that a noble, sagacious, and virtuous person like Prophet Shu'aib<sup>AS</sup> need not bother about the malpractices of others. Since the lives of the Prophets<sup>AS</sup> are exemplary, their childhood and youth stand out from the rest of the society in goodness and virtue. Even the infidels acknowledged the perfection of their character. Therefore, the reformers and the saints must exhibit an exemplary character, which can be very effective for the purpose of preaching.

Prophet Shu'aib<sup>AS</sup> informed them that he himself was the first one to reject the malpractices from which he forbade them. They ought to have known that his words did not contradict his practices. He was not indulging in malpractices to amass wealth while preaching them not to do so. They must know very well that **Allah** had blessed him with the best of provisions: wealth, knowledge, wisdom and the light of Prophethood. **He** had also blessed him with miracles as clear evidence and he only desired to reform them so that they could lead an honourable life in this world and win eternal bliss in the *Ākhirah*. And as far as he was concerned, he was going to put in all that he had in order to accomplish his mission. They could neither deter him by pleading nor by force. Whatever he had was purely due to **Allah's** Blessing. He exerted all his energy and power in **Allah's** obedience and it was only **Him** that he relied upon with his heart and soul. *Anābat* (turning to) is in fact that most secret resolution of the heart whereby it decides where to associate itself and as a result, one's entire practical life is moulded accordingly.

### **Hostility to Prophets<sup>AS</sup> and Aulia Invokes Allah's Wrath**

He warned his people that mere prejudices against him must not drown them deeper into the sin. Such an attitude shall invoke **Allah's** Wrath, as was suffered by the People of Prophets Nūḥ<sup>AS</sup>, Hūd<sup>AS</sup> and Ṣāliḥ<sup>AS</sup>. The ordeal of the People of Lūṭ<sup>AS</sup> was also recent and provided ample lessons for them to renounce their wickedness. Besides, persisting on sin only to oppose the nobles in order to fail them in their mission or to vex them openly invites **His** Punishment.

He advised his people to seek **Allah's** Forgiveness from the core of their hearts and vow never to commit these sins again, as **He** is very Clement and

Merciful and loves **His** bondsmen. **He** would certainly forgive them, he said, and grant them the capacity to stay away from evil in future. All they had to do was to turn to **Him** and seek **His** Forgiveness. But alas! History repeats itself and sin strips the heart of its understanding, rendering it deaf, dumb and blind. It then fails to accept anything good. So finally they told Prophet Shu'aib<sup>AS</sup> that whatever he had said did not make any sense to them. They did not see anything remarkable about him. He was an ordinary and humble human being whom they tolerated only because of his tribe, in order to maintain peace in the society. Otherwise they would have stoned him to death publicly as in their eyes he enjoyed no significance.

He remorsefully announced that they were indeed unfortunate for they respected his clan and had no regard for the Almighty **Allah**, **Whose** Prophet<sup>AS</sup> he was! And they must remember that his **Rabb** is fully Aware of their deeds and is Omnipotent over everything. **He** could seize them whenever it pleased **Him**. So if they had decided to defy him, they were free to persist on their misdeeds and wait for **His** Decision. And it would soon be clear as to who suffered by **His** Punishment and was destroyed. This would also prove as to who the liar was, so together they must wait for the hour.

In the end, **Allah's** Punishment struck. Once again, while doom gripped the non believers, **Allah's** Mercy was being showered on the Prophet<sup>AS</sup> and his followers. Thus Prophet Shu'aib<sup>AS</sup> and those who believed in him were delivered while every soul including his abode perished as a result of an awfully shrill cry, leaving behind morbid remains of their settlement, as if these had never been inhabited. Listen carefully O' people, that the dwellers of Madyan were afflicted in the same way as the Thamūd had once been.

### Section 9

96. And assuredly **We** sent Mūsa with **Our** Signs and a clear authority.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿١٦﴾

97. To the Pharaoh and his chiefs. They followed the commandment of the Pharaoh, and the commandment of Pharaoh was not rightly-directed.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ، فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ  
وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿١٧﴾

98. He shall head his people on the Day of Resurrection, and cause them to descend into the Fire, ill is the descent descended!
99. And they were followed in this world by a curse, and so they will be on the Day of Resurrection, ill is the present presented!
100. That is from the stories of the cities which We recount to you: of them some are standing, and some mown down.
101. And We wronged them not, but they wronged themselves. So their gods whom they called upon besides Allah did not avail them in anything, when there came the Decree of your Rabb, they added to them nothing save perdition.
102. Such is the overtaking of your Rabb when He overtakes the cities while they are wrongdoers; verily His overtaking is afflictive, severe.
103. Verily herein is a Sign to him who fears the torment of the Hereafter. That is a Day whereon mankind shall be gathered together, and that is a Day to be witnessed.
104. And We defer it not but to a term determined.
105. The Day it comes no soul shall speak save by His leave; then of

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ  
وَبِئْسَ الْوَرْدُ الْمَوْرُودُ ﴿١٨﴾

وَاتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ  
الرِّفْدُ الْمَرْفُودُ ﴿١٩﴾

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقِصُهُ عَلَيْكَ  
مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿٢٠﴾

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ  
عَنَّهُمْ إِلَهَهُمْ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ  
لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ غَيْرَ تَتَابَعٍ ﴿٢١﴾

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ  
إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿٢٢﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ  
يَوْمٌ مُجْمَعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ ﴿٢٣﴾

وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُعَدَّدٍ ﴿٢٤﴾

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ

them some shall be wretched and some blessed.

106. As for those who shall be wretched, they shall be in the Fire, there for them shall be panting and roaring.

فَأَمَّا الَّذِينَ سَقُوا فِي النَّارِ لَهُمْ فِيهَا  
زَفِيرٌ وَسَهيقٌ ﴿١٠٦﴾

107. They shall abide there so long as the heavens and the earth remain, save as your **Rabb** may will. Verily your **Rabb** is the Doer of whatever **He** intends.

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ  
إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

108. And as for those who shall be blessed, they shall be in the Garden, abiding therein so long as the heavens and the earth remain, save as your **Rabb** may will a gift unending.

﴿١٠٨﴾ وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا  
مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ  
عَطَاءً غَيْرَ مَجْذُورٍ ﴿١٠٨﴾

109. So be not you in doubt concerning what these people worship. They worship only as their fathers worshipped before; and verily **We** will repay them their portion in full, undiminished.

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْْبُدُونَ هَؤُلَاءِ مَا يَعْْبُدُونَ  
إِلَّا كَمَا يَعْْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ  
نَصِيبُهُمْ غَيْرَ مَنْقُوصٍ ﴿١٠٩﴾

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### Secrets of Revelation

As for **Allah's** Mercy, **He** is so Clement that **He** did not even ignore the most arrogant and relentless disbeliever, the Pharaoh. **Allah** assigned Prophet Mūsa<sup>AS</sup> the task to ask the Pharaoh to give up his misconduct, seek forgiveness from **Allah** and acknowledge **His** Greatness so that he may be forgiven. And Prophet Mūsa<sup>AS</sup> was not sent empty-handed, but with clear Signs – a Divine Scripture and evident miracles, which humbled the royal magicians. He invited the Pharaoh and his chieftains who worshipped him to **Allah's** Message but neither of them accepted. The chieftains opted to follow the Pharaoh's decision even though it was an evil one. Consequently, the

Pharaoh shall lead all of his followers on the Day of Judgment into Hell, which indeed is a tormenting place. He earned nothing but curse in this world, and disgrace in the *Ākhirah*. What an evil deal have they chosen for themselves, and what a tormenting and horrifying fate they have met!

### Responsibility of the Leader and the Follower

It can be clearly understood here that a leader - whether a saint, a scholar, or a ruler - must adhere to the teachings of the Holy Prophet<sup>-SAW</sup>, and lead his followers onto the right Path, otherwise he will not only ruin himself but also his followers. Similarly, it is incumbent on the followers to follow their spiritual mentor or the ruler only if his actions are endorsed by Shari'ah, and not to be subdued merely by his personality or personal opinions. If the leader goes astray, he must be rejected, but not the Shari'ah. Otherwise the followers would also be ruined both in this world and in the *Ākhirah*. May **Allah** protect us!

These are the accounts of preceding nations, full of admonition. These are the true historical facts about settlements and habitations, of which remnants are still there but without any trace of their dwellers. Such ruins can be seen in Egypt and other places, while some settlements were completely wiped out. This doom was their own choice, for **Allah** is far too Gracious to do any injustice to anyone. People wrong their own selves. **Allah** repeatedly sent **His** Messengers<sup>-AS</sup> to them, inviting them to **His** Mercy but they resorted to carving innumerable idols, ranging from trees to stones and from rituals to vain desires. But when the Divine Affliction struck, which was a logical outcome of their conduct, their deities could not rescue them. Rather it was these very idols that caused their destruction.

When the Almighty seizes the oppressors, **He** does it with intensity. Their tyranny annoys **Allah** and invokes tormenting and painful punishment. All these events of the past are admonitory indeed but only for those who have faith in **Allah** and the *Ākhirah*. It is a warning for those who desire to be spared humiliation on the Day when all mankind shall gather before **Him**; the Day of Reckoning for everyone!

If that Day has not come yet it does not mean that it will never materialize. **He** has appointed the time for it according to **His** Prudence. It will certainly take place when that ominous moment arrives. All those who argue about it shall be petrified and no one shall be permitted to utter a syllable without **His** Permission. The believer and the disbeliever, the noble and the evil, all shall assemble on that Day. The infidels will be condemned to Hell wherein they

shall suffer forever, wailing and crying. And as long as the earth and the heavens, which means that as long as that Realm exists, they will burn in Hell because of their disbelief. No one can deliver them except **Allah** as **He** is the Master of **His** Will. No one can compel **Him** to do anything. If it pleases **Him**, **He** may redeem them or may even undo the entire set up of Hell itself. Nothing is beyond **His** Omnipotence. However, **He** has decided not to go against **His** Own Decisions. Hence Hell will exist eternally and will continue to echo with the wailing of the infidels. O' **Allah!** Mercifully protect us against such a horrid fate!

And those who believed in and obeyed **Allah** shall be admitted into Jannah where they will abide forever by **His** Will and Pleasure, and **His** Favours know no bounds. When **He** plans to let someone rejoice, **He** does it in a big way. It is indeed difficult to perceive it through words, for it can only be experienced. Therefore, O' Reader! Do not pay heed to what the infidels say, nor be influenced by their fabrications. Do not harbour the slightest doubt about **His** Greatness, for their beliefs are baseless, polytheistic and concocted by their ignorant forefathers. And soon they will have to confront the consequences of their evil conduct with no chance of a compromise.

### Section 10

110. And assuredly **We** gave Book to Mūsa, and disputation arose thereabout; and had not a word preceded from your **Rabb**, it would have been decreed between them. And verily they are concerning that in disquieting doubt.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ  
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقَضَىٰ بَيْنَهُمْ  
وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١١٠﴾

111. And to each of them your **Rabb** will repay their works in full; verily **He** is Aware of what they work.

وَإِنْ كُلًّا لَّمَّا لُوفِيْنَهُمْ رَبُّكَ  
أَعْمَلُهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

112. So stand you straight as you have been bidden, you and whoever repented with you, and do not be arrogant, verily **He** is Beholder of what you work.

فَأَسْتَقِيمْ كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا  
إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

113. And do not lean towards those who do wrong, lest the Fire should touch you, and you have no protector besides **Allah** nor you would then be succoured.

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَمَسَّكُمُ النَّارُ  
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ  
لَا تُنصَرُونَ ﴿١١٣﴾

114. Establish you **Ṣalāt** at the two ends of the day, and in some watches of the night; verily virtues obliterate vices. That is a reminder to the mindful.

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنْ اللَّيْلِ  
إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ  
ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ ﴿١١٤﴾

115. And be patient you; verily **Allah** does not waste the wage of the well-doers.

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

116. Why were there not among the generations before you owners of wisdom restraining others from corruption on the earth, except a few of those whom **We** delivered from among them? And those who did wrong followed that in which they luxuriated, and they had been sinners.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ  
يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا  
مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ  
ظَلَمُوا مَا أَتَوْا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾

117. And your **Rabb** is not one to destroy cities wrongfully while their inhabitants were men of rectitude.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ  
وَأَهْلِهَا مُصْلِحُونَ ﴿١١٧﴾

118. And had your **Rabb** Willed **He** would surely have made mankind of a single community; and they will not cease differing.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً  
وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

119. Save those on whom your **Rabb** has Mercy; and for that **He** has created them. And fulfilled will be the word of your **Rabb**: surely I will fill Hell with the Jinn and mankind together.

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ  
رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ  
أَجْمَعِينَ ﴿١١٩﴾



120. And all that We recount to you of the stories of the Messengers is in order that We make your heart firm thereby. And in this there has come to you truth and an exhortation and an admonition to the believers.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And say you to those who do not believe: act according to your station, verily we are going to work in our way.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ ﴿١٢١﴾

122. Await; as verily we are awaiting.

وَأَنْظِرُوا إِنَّا مُنْظِرُونَ ﴿١٢٢﴾

123. Allah's is the Unseen of the heavens and the earth. And to Him will that whole affair be brought back. So worship Him you and rely on Him; and your Rabb is not heedless of what you work.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

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### Secrets of Revelation

Allah blessed Prophet Mūsa<sup>-AS</sup> with His Book, which indeed contained His Own Words, and words always reflect the qualities of the Speaker. So the people should have dedicated themselves to the attainment of its knowledge, in order to rekindle their hearts by its light. But they reacted in accordance with their temperaments as Allah has granted man the wisdom and the power to choose. Some of them accepted the Divine Message while others outrightly rejected it. It was a great violation by His humble creation totally dependant on Him for sustenance. Had He not determined a Day of Reckoning for all mankind, He would have seized them instantly and decided their fate. These unfortunate people harbour doubts over the very occurrence of the Day of Reckoning. This doubt is the root cause of all waywardness in the world. But that Day is not very far away, whence Allah shall punish all those who had disbelieved in His Message prior to the raising of the Holy Prophet<sup>-SAW</sup>, and all

those who refuted him, his teachings and the Qurān after that. **Allah** indeed is well Aware of their conduct.

So the Holy Prophet<sup>SAW</sup> must stand firmly on **Allah**'s straight path as commanded and all those who have turned to **Him**, following the Holy Prophet<sup>SAW</sup> are under **His** direct Observation. This is the **Āyah** about which the Holy Prophet<sup>SAW</sup> had remarked that it had aged him. According to **Ḥadhrat Ibn-e-'Abbas**<sup>RAU</sup> the reason why he said so was this very Command for strict adherence.

### **Steadfastness**

This term refers to standing up straight, in without tending to lean on any side, not only in action but also in intentions deep in one's heart. It means that a person must tread the path defined by **Allah** with such ardent love and sincerity that deviation becomes unbearable, and the very thought of violating **His** Orders dies in him. This is the state termed as **Fana fi Rasul** and **Fana fi Allah**, according to one's order of precedence. And the output of these meditations is also the aforesaid sincerity of intention in the practical life.

The root of every disorder in the world is deviation from adherence. This deviation includes all distortions attempted in Divine Commandments. The alterations may be in the basic tenets, or in the Unity or Attributes of **Allah**, or in the laws laid down by **Him**; whether people do it out of sheer devotion with straight intentions or out of blasphemy, they will be equally misguided.

Similarly the limits of exultation of the Messengers<sup>AS</sup> and their love and adoration have been laid down by **Allah**. If anyone attempts to raise or lower their status, such as to ascribe them partners in the Divine Attributes, he shall be thrown astray.

The Holy Prophet<sup>SAW</sup> has, therefore, exhorted the believers to abstain from innovations because a person may mistake them for **Dīn** and practise them in the hope of winning **Allah**'s Pleasure, while the result is just the opposite. Therefore, a person must validate his beliefs and practices by comparing them with the **Sunnah** of the Holy Prophet<sup>SAW</sup>. If these are not endorsed by the **Sunnah**, he must abstain from them. This adherence and steadfastness on the right path is imperative in every sphere of life, be it beliefs, mutual dealings, morality, economics or politics. Any staggering shall lead to wickedness. The Commentators have listed a number of events in explanation, which are omitted for fear of distraction.

The Command to “transgress not”, further defines steadfastness. It stresses upon the believers not to exceed the limits given by **Allah** in any matter nor show any inclination towards the transgressors; those who violate these limits. If any believer leans toward them in defiance of this Command, he too shall share the Hell with them. Any friendship with the transgressors at the cost of displeasing **Allah** will deprive a Muslim of all help. And whoever is rejected by **Him** is indeed left alone.

### **What is Inclination towards Transgressors?**

To be influenced or impressed by those who disbelieve or disobey the Holy Prophet<sup>SAW</sup> invites eternal misfortune. This influence includes even the mildest inclination towards them, or any affection, or to follow them because of being impressed by them, or to put trust in them. Qādhi Baidhāwī asserts that wearing an appearance like the non believers, for instance by shaving the beard, dressing up like them or by adopting their fashion and lifestyle, is strictly forbidden. Similarly, calling on the evil rulers to gain some worldly benefit is a source of eternal deprivation, especially for religious scholars. According to Tafsīr-e-Mazharī, no scholar is more likely to face **Allah**'s Wrath than the one who visits an oppressor for a worldly gain. This Āyah not only forbids inclination towards disbelievers but also disallows any affinity with the innovators with equal vehemence. The quintessence of the Dīn is to live within the limits of **Allah** and to have no affiliation with the defiant.

### **Virtuous Conduct Neutralizes the Effects of Evil Deeds**

The Holy Prophet<sup>SAW</sup> is being instructed to bend in Sajdah very frequently and offer Ṣalāt, so as to further strengthen his relationship with that Beneficent Being. No one is of any consequence save **Him**. It is a Divine Law that piety not only leads to **Allah**'s Nearness but also erases past sins. A good deed burnishes the heart removing its stains and darkness generated by misdeeds, and rekindles it with the love of **Allah**. This, however, is a great news only for those who wish to seek guidance. Moreover, perseverance must be concomitant to piety. There must remain no such misconceptions that practising piety will avert worldly turmoils. Had this been the case, no one would have ever given up virtue. In this world the pious and the evil go through similar circumstances. They all experience health and sickness, affluence and poverty, friendships and enmities and the upheavals of time. However, the difference is that the hearts of the righteous are not touched by anxiety or despair. Therefore, patience is imperative, as the rewards promised

on piety and good conduct are never wasted. Eventually it is piety which becomes the stepping stone to success.

### **Piety Refers to Noble Deeds and Restraint from Mischief**

The nations that were erased could have been saved had there been amongst them pious people trying to restrain the rest from evil and mischief. It means that piety is not restricted to Zikr or worship alone. Worship must be substantiated by inviting others to piety and urging upon them to restrain from evil so that mankind can be saved from **Allah's** Wrath and is entitled to receive **His** Mercy. But unfortunately the noble were always few in those nations and thus could not deter them by force. The wicked majority refused to accept the Divine Message, continued to indulge in sin and they were eventually destroyed. The noble minority was, however, saved by **Allah**, for **He** does not harm the settlements of the righteous. It is indeed human transgression which invokes destruction.

### **Why Allah did not make Everyone Pious**

Some ask why **Allah** did not make everyone pious? Firstly, had **Allah** planned to do so **He** could have undoubtedly done it. But human beings would then have been nothing more than a type of angels. An angel executes Divine Commands incessantly but his status remains stagnant because he is programmed to obey. Whereas **Allah** has blessed man with understanding and wisdom and has given him the option to choose between this glamorous world or the splendour of **His** Grace and the warmth of **His** Nearness. Given this choice, different people acted differently. Some rejected all temporal pleasures in pursuit of **His** Nearness and Beauty while others preferred mundane joys over **Him**. Those among former who persevered on their choice were blessed by **His** Mercy as it reaches out to those who seek it. The very reason for creating mankind was that there be a creation which would, love **Allah** by its own choice, and have the courage to renounce everything in **His** Pursuit. Of course, it was in **His** Knowledge from the very beginning, and **He** had revealed it, that many Jinn and humans would fail to achieve the goal of their creation and end up as fuel for Hell. And **Allah** shall fill up the pit of fire with them, as it is the fate they would have deliberately chosen.

All these accounts pertaining to the Messengers<sup>AS</sup> of the yore and their relics are only revealed to the Holy Prophet<sup>SAW</sup> so that he may be at ease. He should realize that it is a Law of Nature that when people are given the freedom to choose, their decisions do vary. They cannot possibly gather on a single choice. Therefore, he may feel comforted after knowing about the incidents of

the Prophets gone by, and the grief he feels for the disobedient may be mitigated. Another advantage of revealing these events is to convey facts to people and not mere fables, so as to admonish them and to warn the believers. Let those who are not ready to accept the truth, do whatever pleases them. The Holy Prophet<sup>SAW</sup> and the believers will continue to execute **Allah's** Commands, and together they wait for **His** Decree, which will settle everything.

All the secrets of the earth and the heavens are in **His** Knowledge and all matters within **His** Power. In other words, **He** Knows everything and can do whatever **He** wants. Hence the Holy Prophet<sup>SAW</sup> must continue to worship **Him**, for every action of life is done either in worship or in defiance. Faith demands **His** Worship under all circumstances which is only possible when one puts complete trust in **Him**. In trust lies the secret of obedience and submission. For if the hopes and trust are associated elsewhere then certainly that thing would be the one who would be worshipped. **Allah**, the Provider, is certainly not oblivious of the Holy Prophet's<sup>SAW</sup> devotions and is watching very closely.