

سُورَةُ الرَّعْدِ

Sūrah Ar-R'ad

(THE THUNDER)

It is a Makkan Sūrah and is a continuation of the evidence of Allah's Unity and the validity of Prophethood discussed in the final Āyāt of Sūrah Yūsuf^{AS}. The Sūrah begins by introducing its contents as part of a unique Book in Allah's Own Words and a great miracle in itself. It is beyond human power to produce anything remotely similar to it. All that is revealed in this Book can never ever be proved wrong by any human being. It explains matters pertaining to this temporal life as well as the Ākhirah and dwells at length on diverse topics such as birth, procreation, politics, morality and economics. Moreover, the prophecies it made about various events of the world proved to be right. There is absolutely no reason to ignore its injunctions pertaining to Divinity and the Ākhirah.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Alif. Lām. Mīm. Rā. These are the verses of the Book. And what is sent down to you from your Rabb is the truth, but most of the people believe not.
2. Allah it is Who has raised the heavens without the pillars you can see, then He established Himself on the Throne and subjected the sun and the moon to Himself, each running to a period determined. He directs the affair and details the Signs, that perhaps you may be convinced of the meeting with your Rabb.
3. And He it is Who has stretched the earth, and placed therein

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْءُ يَلِكُ مَا بَيْنَ أَلْيَدَيْهِ وَالَّذِي أَنْزَلَ إِلَيْكَ
مِن رَّبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَى
عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُّسَمًّى يُدَبِّرُ الْأُمُورَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ
رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِوَاسِيَ وَأَنْهَارًا

firm mountains and rivers, and of every fruit **He** has placed therein two in pairs. **He** covers the night with the day; verily in that are Signs for a people who ponder.

4. And in the earth are regions adjoining and gardens of vine and corn-fields, and palm-trees clustered and single, watered by the same water; yet some **We** make excel others in food. Verily in that are Signs for people who reflect.

5. And should you marvel, then marvellous is their saying: when we have become dust, shall we be in a new creation? These are they who disbelieved in their **Rabb**; and these! – shackles around their necks; and these shall be the fellows of the Fire as abiders therein forever.

6. And they ask you to hasten the evil before the good, while examples have already gone forth before them. And your **Rabb** is Owner of Forgiveness to mankind despite their wrongdoing; and verily your **Rabb** is Severe in requital.

7. And those who disbelieve say: why is not a Sign sent down to him from his **Rabb**? You are but a warner, and to every people there is a guide.

وَمِنْ كُلِّ الشَّجَرَاتِ جَعَلْنَا فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلَ
النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢﴾

وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ
وَزَّرَعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ
وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

﴿٥﴾ وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا
أَوْ نَالِيفِي خَلْقٍ جَدِيدٍ أَوْلَيْكَ الَّذِينَ كَفَرُوا
بِرَبِّهِمْ وَأَوْلَيْكَ الْأَعْغَلُّ فِي أَعْنَاقِهِمْ وَأَوْلَيْكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

وَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
وَقَدْ خَلَّتْ مِنْ قَبْلِهِمُ الْمُثَلَّثُ وَإِنَّ رَبَّكَ
لَدُوٌّ مَّغْفِرٌ لِلنَّاسِ عَلَى ظُلْمِهِمْ
وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾

وَيَقُولُ الَّذِينَ كَفَرُوا وَالَّذِي أَنْزَلَ عَلَيْهِ آيَةً
مِّن رَّبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

Secrets of Revelation

Saying of the Holy Prophet^{SAW} are also Revealed by Allah

Whatever the Holy Prophet^{SAW} says about Dīn, or the Divine Attributes or the Ākhirah and the recompense is not based on his personal opinion. Rather he speaks what **Allah** reveals unto him. Thus no one can challenge the sayings of the Holy Prophet^{SAW} and none of them can be ever proved wrong. These are also revealed by **Allah** and must be believed in exactly as one believes in the Qurān. The only difference is that the Qurān comprises Words and Meanings from **Allah** and is, therefore, recited while Ḥadīth comprises Meanings by **Allah** in the words of the Holy Prophet^{SAW}, hence it is not recited in Ṣalāt. His sayings, by virtue of being from **Allah**, are absolutely true but unfortunately many resort to denial and thus stand deprived of faith.

Had **Allah** not deputed **His Messengers^{AS}** and sent Scriptures, there are so many evidences in the system of this universe that it would still have been obligatory for mankind to believe in **His Magnificence**. Should man want a Sign in order to appreciate the Omnipotence of his Creator, he can just look at the sky **He** has erected without any pillars, walls or support around the planets and the heavenly bodies.

Philosophers and the Sky

The philosopher think that the blue canopy we see is not actually the sky. Rather, we see a bluish hue where our sight reaches its limits. But they cannot say with certainty that this blue canopy is not actually the colour of the heaven. The Qurān says that what you see is the heaven. And **He** declares the 'Arsh as the Throne and the centre for administration for the entire universe. The notion that **Allah** is seated on the 'Arsh is incorrect, as **He** is above all limits and any such assumption suggests physical or spatial limitations. **He** manifests **His** Grace and Splendour in **His** Own way. The 'Arsh is the administrative centre for running the universe. **He** is the One **Who** has harnessed the sun, the moon and the whole solar system to perform the assigned duty. They are on the move at a pre-determined pace, on their specified paths, in the ordained manner for billions of years, directly influencing the entire system of universe. The slightest imbalance in their movement or the minutest variation in the intensity of sunlight can effect human life, even the existence of human race. But it never happens so.

Destiny and Planning

It is **Allah Who** plans everything whereas man is only responsible to employ the means available at his disposal. The means he adopts must be lawful and legitimate. However, these means cannot be effective by themselves, rather, it is **Allah Who** creates the effects and brings about the results. And it is **He Who** plans all affairs of the universe. **He** has embedded ample evidence in the entire system with meticulous details so that man can learn and evaluate for himself, that one day he has to stand before **Allah**. When every thing in this system has an end result, how can the human life be an exception to this rule? Just witness **His** Omnipotence that **He** has spread out the earth which appears as a flat sheet from every direction inspite of being spherical in shape. **He** has installed gigantic mountains on it which balance its rotation while holding oceans of clean water on their peaks in the form of snow. Springs and rivers flow to ensure the growth of vegetation and fruits of all kinds. **He** has added colour to each and every fruit; a single branch can bear sweet as well as tangy fruits. The variety in fruits is beyond human calculation. **He** has also classified them into male and female plants. The female plant bears fruits only after it has been fertilized by the pollen from the male plant. Indeed **He** is the Most Powerful. **He** cloaks the daylight with the darkness of the nights; both bringing different bounties for mankind. All this contains unlimited Signs for those who ponder.

The same piece of land yields varying varieties of fruits and flowers on its contiguous sections. Whereas the soil is one; the water supplied to it is the same, yet every stalk bears a different kind of fruit, varying in colour, fragrance, taste and effects. This is also true of the crops. The same water makes fields yield different crops by **Allah's** Command. A single orchard is laden with a variety of fruits, grape vines and date palms each having a different effect. Given sound intellect, all these phenomena can be clearly conceived as masterpieces of **His** Omnipotence and Magnificence.

After witnessing such clear Signs it is very strange that the infidels still question the Resurrection. They ask that once the physical bodies decompose how can they be brought back to life? But little do they realise that even more incredible is the fact that each moment brings innumerable things into existence and passes countless things into extinction. It is only **His** Omnipotence that matter, widely scattered in the form of food all over the earth's expanse, is brought together to constitute a human body. Of course, death does not disperse the body constituents as much as they were scattered before birth. Can recreating, then, be difficult for the Creator, **Who** initially

created? The denial by the infidels is indeed foolish and strange. They do not believe in the One **Who** has created them and sustains them. This denial has indeed become a yoke around their necks. They are the dwellers of Hell, for disbelief is an evil that drives a disbeliever into Hell forever.

Just look at their wisdom that instead of seeking guidance and beneficence from the Holy Prophet^{SAW}, they demand that Divine Punishment should be unleashed upon them. They want the Holy Prophet^{SAW} to prove his credibility by invoking the promised doom after which they say they will certainly believe. Is there any sense at all in what they say? Once destroyed, will they have the time to believe?

Visitations of Divine Wrath have stricken many unfortunate nations before and their ruins can be seen to date. These morbid sites bear witness to the fact that contention with the Prophets^{AS} invokes **His** Fury and doom, after which the opportunity for reformation is not given. Your **Rabb** is indeed Munificent that people continue to wrong themselves and oppress others but **He** keeps on forgiving, overlooking and giving respite. **He** does not take people to task instantly for their misdeeds. However, there is a limit, and once crossed it invokes **His** doom, which indeed is very severe. Are all the miracles and the miraculous Word, that is, the Qurān, and the extraordinary qualities of the Holy Prophet^{SAW} not sufficient to convince them that they demand yet another miracle? The Holy Prophet^{SAW} invites them to **Allah** and asserts that only **He** is Omnipotent. At no time has he ever claimed to have the power of being able to do whatever he may please. Hence presenting such a demand to him makes no sense. He invites people to the truth and forewarns them of the eternal outcome of their deeds while there is still time for reformation.

Miracle and Karamah

A miracle is a Divine Act, **Allah** manifests at the hands of **His** Prophets^{AS} at **His** Will. This miracle is termed as Karamah when manifested at the hands of a Wali, truly devoted follower of a Prophet^{AS}. A miracle is a testimony of the authenticity of the Prophet^{AS} raised by **Him** into a particular nation. Sometimes **He** deposes Prophets and Messengers^{AS} and at others makes their devoted followers to convey the Message on their behalf. Every nation was blessed with noble souls who invited people to piety and truth. It was not necessary to send a Prophet^{AS} to each and every settlement. Nevertheless, the task of inviting people to **Allah** was carried out everywhere, in every era, according to **His** Plan, in one way or the other.

Section 2

8. **Allah** knows what every female bears and what the wombs want and what they exceed, and with **Him** everything is in due measure.
- اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ
الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ
عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾
9. Knower of the hidden and the manifest! The Great! The Exalted!
- عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾
10. Alike to him is he among you who hides the word and he who proclaims it, and he who hides himself in the night and he who goes about freely in the day.
- سَوَاءٌ مِنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ
وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾
11. For each one are attendant angels, before him and behind him. They guard him with **Allah's** Command. Verily **Allah** alters not what is with a people, until they alter what is within them. And when **Allah** intends evil to a people, there is no turning it back, nor is for them any patron, beside **Him**.
- لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا
مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ
وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَاٍلِ ﴿١١﴾
12. **He** it is **Who** shows lightening to you for inspiring fear and hope, and brings up the heavy clouds.
- هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا
وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾
13. And the thunder hallows **His** Glory, and so do the angels, in awe of **Him**, and **He** sends the thunderbolts and smites with them whomsoever **He** will. They dispute concerning **Allah**, and **He** is strong in prowess.
- وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ
وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ
وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾

14. To **Him** Alone is the true call; and those whom they call upon beside **Him** answer them not at all, save as is answered one stretching out his palms to water that it may reach his mouth, while it will reach it not. And the supplication of infidels goes only astray.

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِيَبْلُغُهُ وَمَا يَدْعَاهُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١١﴾

15. And to **Allah** bows whosoever is in the heavens and the earth, willingly or unwillingly, and also their shadows in mornings and evenings.

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

16. Say you: who is the **Rabb** of the heavens and the earth? Say you: **Allah**. Say you: have you then taken beside **Him** patrons who own neither benefit nor hurt to themselves? Say you: are there the blind and the seeing alike or are darkness and light alike? Or have they set up associates with **Allah**, who have created as **He** has created, so that the creation has become dubious to them? Say you: **Allah** is the Creator of everything; and **He** is the One, the Subduer.

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

17. **He** sends down water from the heaven, so that the valleys flow according to their measure; then the torrent bears the scum on top; and from that over which they kindle a fire seeking ornaments or goods arises a scum like thereto: thus **Allah** propounds the truth and falsity.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ

Then as for the scum, it departs as rubbish, and as for that which benefits mankind, it lasts on the earth: thus does Allah propound similitudes.

18. For those who answer their Rabb is ordained good. And as for those who do not answer their Rabb, if they had all that is in the earth together with its like, they would ransom themselves with that. These! For them shall be an evil reckoning; and their resort is Hell, a hapless bed!

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ
لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ
سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسْرِلِلْهُادُ ﴿١٨﴾

Secrets of Revelation

Allah is fully Aware of human needs. His Knowledge is so vast that He is even Aware of the constantly developing foetuses inside the wombs. Today, the medical science has after much effort managed to approximate the sex of the unborn baby, still leaving the possibility of an error. And yet there are so many things unknown. Can the medical science tell what kind of a person the baby will be physically, mentally and intellectually and how long would it live? Indeed, the extensive knowledge the numerous qualities associated with every newborn lies only with Allah. Besides, He is ever Aware of the changes going on in each and every cell right from conception to delivery. Not only is He Aware of them, but it is happening according to the schedule given by Him.

Allah's Knowledge is all encompassing, for He Knows the secret and the hidden as well as the manifest. He is far exalted and above the precepts of human contemplation. Yet despite acknowledging His Greatness, man associates such attributes with Him as are thoroughly human. For instance, the Jews and the Christians claim Him to have children, while the polytheists declare that angels are His daughters; conversely, the ignorant masses often associate such attributes to fellow beings, angels or Jinn as can only be ascribed to Allah. He is so Magnificent in Himself and in His Attributes that

it is beyond human power to evaluate **Him**, and man has no choice but to admit his humility.

If anyone speaks in utter secrecy or in public or whether a person moves stealthily at night or in broad daylight, **He** Knows everything alike. Not only does **He** Know, but also appoints the guardian angels who escort a person and protect him by **His** Command. These angels are assigned numerous tasks, right from conception of an embryo, to the development of a baby in the womb, to its birth and subsequent nourishment and growth, to the extent that the absorption of food in the body is also within their assignment. Moreover, to record each and every word and action said and done by the individual and also to protect him against accidents and mishaps due to his own negligence by surrounding him constantly, as well as protection against illness also fall within the sphere of their responsibility. Since they escort a person they know everything about him. So when the angels, being **Allah's** creation know so much, the superiority and vastness of **His** Knowledge may well be imagined. When a person is destined to fall ill or meet an accident due to his own follies, or as trial from **Allah**, the angels are withdrawn from his protection.

Protective Measures against Jinn

It is reported that had there been no guardian angels to protect humans, the Jinn alone would have made their life miserable. This means that people who are teased by the Jinn are, to a certain extent, deprived of Divine Protection. The best treatment beside other things is repentance. Similarly the Guardian Angels also protect the person against the whispers of Satan and instil inclination to piety and repulsion to sin in his heart. Hence a sinner pulls himself away from their protection to commit a sin. **Allah** is so Kind that **He** never deprives any group or nation of this Divine Protection, unless they themselves renounce it by choice. So when a person opts for sin, **Allah** withdraws **His** Protection and leaves him in lurch. He then takes to sinning and ultimately qualifies for Divine Punishment. And once **Allah** takes away **His** Protection from someone and condemns him to doom, there is no one who can help him avert it; neither humans nor angels.

It is **He**, the Omnipotent, **Who** has gathered together water and fire, which means lightning in the clouds, which bring hope of a downpour and at the same time, dangers of thunderbolt and devastation also lurk. **He** is so Powerful that **He** fills the clouds with water and makes the wind carry them around. The thunder praises **Him** in submission to **His** Magnificence while angels quiver in awe before **Him**. **He** may send rainfall wherever it pleases **Him**, and may

destroy by thunderbolts whatever **He** wishes. Man commonly comes across these Signs, yet the unfortunate doubt **His** Powers and Magnificence and argue over it which is a grave blasphemy. The punishment eventually strikes in the form of an afflicting doom.

Only **Allah** deserves to be called out for help or in worship as it is **His** Attribute to fulfil the needs of everyone. All those who turn to others than **Him** for help, such as idols, goddesses, unseen forces, angels or people, commit a gross mistake. Everyone save **Allah** is a creation itself dependant upon **Him** for its existence and sustenance and cannot possibly answer the cry of the needy. This is like a thirsty supplicant begging a river to quench his thirst by extending the water to his mouth. Obviously a river is incapable of answering such a call even if it is overflowing, being itself a creation assigned a particular task. It can never go beyond its given responsibility and can only quench the thirst within the rules **Allah** has laid down for it. Similarly the worship, the supplications and the practices of the non believers are futile efforts, based on their personal choice. They do not follow the code of life laid down by **Allah** and whatever rituals they practise, fabricated according to their personal whims, can never be accepted by **Allah**.

Every creation does Sajdah before **Allah**, whether voluntarily or otherwise. It has no option but to bow down before **Him** and is helplessly subservient to **His** Will in matters of birth, growth, colour, health, sickness and death. No one can dare deviate from **His** Command in these matters, which is the same as prostrating before **Him**. Watch the shadows of objects, how they change from morning to evening and come back to their origin in testimony to the utter insignificance of creation. Verily to **Allah** can be attributed all Magnificence, **Who** is the Creator of the universe.

The infidels may be asked as to who is the Creator and the Sustainer of the heavens and the earth? The heavenly creatures are themselves dependant upon **Him** for their stay in the heavens while those inhabiting the earth themselves find refuge in it. Therefore, no one can claim the capacity to maintain and administer the heavens and the earth. The infidels must be told that **Allah** Alone is the Creator, the Sustainer and the Preserver of the heavens and the earth and there is no point associating hopes with the creation instead of the Magnificent Creator. The creation by itself has no control over its fate. This indeed is blindness as they fail to see the Greatness of the Creator reflected in everything. Of course, the blind and the seeing can never be alike. Nor can darkness equal light, as the latter denotes cognition of **Allah** while the former is indicative of ignorance. Still the ignorant attach expectations with others

than **Allah**. Have their self-proclaimed gods also created something that they expect from them? They must be told that **Allah** Alone is the Creator of everything, rest all are **His** Creation. **He** is Singular in **His Being** as well as Attributes and is the Most Powerful.

His Omnipotence causes the rain to pour down, making rivers and streams to over flow. The water carries hay and silt with it and also the foam similar to the scum which gathers atop metals when melted to make ornaments. This is the similitude of truth and falsehood given by **Allah**, whereby falsehood is represented by the scum and silt, a creation of the stormy upheavals of circumstances; nevertheless the scum perishes soon. But truth is like the water, which when above the surface of land benefits **Allah's** creation and when absorbed in the soil gives life and fertility to it. Moreover, the scum over the melting metals fades away leaving it clean and pure, ready to be crafted into jewellery. These ornaments add glamour and glitter to the human life. This is how **Allah** explains the subject through similitudes, that when a reasonable person does not prefer foam and silt over water, or scum over a precious metal, how can the preference of falsehood over truth be deemed as wise?

Welfare, in its most comprehensive sense, awaits only those who admit and submit to the Magnificence of their **Rabb**. And as for the unfortunate ones who defy **Allah** and ascribe partners to **Him**, even if they manage to amass double the treasures of the whole world, and try to offer them in ransom on the Day of Judgment, it will not be accepted. And it is impossible for any one person to own the entire possessions of this world. However, if it is supposed and the wealth is doubled, even then such a person is at great loss, for he has earned it at the cost of annoying **Allah**. It is, of course, in the pursuit of temporal pleasures that people disobey **Allah**, but the Day of Reckoning will indeed be woeful for them. They will be interrogated sternly and as a result condemned to Hell, which is an abode where not a single moment of comfort or ease can ever be imagined.

Section 3

19. Shall he then who knows that what has been sent down upon you is the truth from your **Rabb** be like him who is blind? Only the men of understanding are admonished.

﴿ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُكُمْ أَوْلُوا الْأَلْبَابِ ﴿١٩﴾

20. Those who fulfil the covenant of **Allah**, and do not violate the bond.
21. And those who enjoin what **Allah** has commanded to be enjoined and fear their **Rabb**, and dread the evil reckoning.
22. And those who persevere seeking the Pleasure of their **Rabb** and establish **Ṣalāt** and spend, privately and publicly, out of what **We** have provided them, and combat evil with good. These: for them is the happy end in the Abode:
23. Gardens Everlasting; they shall enter them, and also whosoever would have acted righteously from among their fathers and spouses and progeny. And angels shall enter unto them from every portal, saying:
24. Peace be upon you for you patiently persevered. Excellent then is the happy end in the Abode!
25. And those who violate the Covenant of **Allah** after its ratification and sunder what **Allah** has commenced to be conjoined and act corruptly in the earth – upon them is a curse, and for them shall be the evil Abode.
26. **Allah** increases the provision for whom **He** will and also **He** stints. They exult in the life of

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ
بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ
الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ ﴿٢٦﴾

this world, whereas the life of
this world, by the side of the
Ākhirah, is only a passing
enjoyment.

Secrets of Revelation

A believer whose heart is blessed with a firm belief in the authenticity of the Divine Revelations to the Holy Prophet^{SAW} can never be equalled by the one blind at heart and deprived of this belief. Although the truth is crystal clear, yet it requires a sound mind for understanding and this reality is only perceived by the wise. They are those who honour their eternal Covenant with **Allah**, wherein they had proclaimed **Him** to be their **Rabb**. This Pledge is renewed with the recital of Kalimah Ṭayyebah, reiterating the Magnificence of **Allah** and the truthfulness of the Prophets^{AS} with a resolve to obey **Him**. They do not breach their covenants by disobeying. Yet another trait of the believers is that they unite and do not break the relationships enjoined by **Allah**, which also includes courteous behaviour within limits. No one deserves to be patronised in his evil conduct. It is noble to forgive someone and retain a relation despite suffering a loss. But there must be no co-operation or compromise on activities against Shari'ah. To conjoin relationships includes faith as well as righteous conduct. But often people confine to a verbal declaration of faith and do not make any efforts to behave righteously. This is certainly wrong. However, the believer fear **Allah** despite all their efforts towards piety lest **He** should be annoyed over something.

Such fear denotes *Khashi'āt*

They fear the meticulous accountability on the Day of Reckoning all the time. A person, no matter how well he conducted himself in this world, will still depend on **Allah**'s Mercy for salvation. This is because human beings are bound to err. No one knows when he might commit a mistake which invalidates all his good deeds. Besides, even if he does not commit any error at all, all the blessings he is already enjoying cannot be adequately thanked for. The Holy Prophet^{SAW} is reported to have said that everyone who is admitted into Jannah will be sent there solely by **His** Grace. The Companions^{RAU} enquired whether it also applied to him. "Yes" he said "me too". Commenting on the process of Reckoning, the Holy Prophet^{SAW} advised the believers to pray for an easy accountability, which means that one is forgiven without

asking any questions. According to Ḥadhrat 'Āyeshah Ṣiddiqah^{RAU}, anyone who is questioned is sure to be punished. Therefore, it is only wise to fear the accountability constantly.

The next virtue of the believers is that they persevere in the Cause of **Allah** only to attain **His** Pleasure. Ironically, today after few Sujūd before **Allah** the Muslims expect that everything should happen according to their wishes. They do not expect anything to go against their aspirations while Islam stands for Ṣabr (perseverance) over one's desires, comforts and preferences. It calls for discipline, whereby one has a desire but does not disobey **Allah** for its fulfilment. This means standing firm on **Allah's** obedience and abstaining from sin. Of course, if a person was saved from wrongdoing by some compelling circumstances, he is saved from sin. But this involuntary abstinence cannot be termed as Ṣabr.

However, it is possible that one never has a chance to sin, or there are no alluring whispers from Satan and one's soul. Abstaining from sin despite these evil forces, for **Allah's** Pleasure, is Ṣabr.

The next virtue symbolic of the wise is that they establish Ṣalāt in two ways. They offer their own Ṣalāt diligently and try their level best to persuade others to do so. Yet another trait is that they continuously exert all their resources, their expertise, knowledge or wealth in the Cause of **Allah** in order to establish **His** Supremacy. They do not employ their capabilities to satisfy personal desires in disobedience of **Allah**. Their efforts are covert as well as overt, according to the circumstances. They adopt whatever course of action serves Islam best. For example, they give away obligatory alms openly and voluntary charity confidentially. But in a broader sense it means to exert resources and energies for upholding faith rather than gaining personal fame, and to do the right thing at the right time.

Moreover, the believers do not repel evil with evil, but with goodness, because evil returned with evil will only add to it. So these servants of **Allah** propagate virtue against evil. It does not mean to show clemency to murderers, robbers and thieves, which will itself be wrong. But virtue is to take Qiṣāṣ from the criminals without harbouring any enmity towards them and to extend kind treatment to the dependants of the convicted and punished. Besides, the believers do not adopt the malpractices prevalent in the society. Even if the entire society agrees on a certain evil, these servants of **Allah** or people of wisdom standfast on piety. For them awaits the blissful abode of the Ākhirah.

The Effects of Association with the Virtuous

Jannah of 'Aden is the abode which awaits the servants of **Allah** and wherein will also be admitted those related and associated with them, provided the latter had died as believers. Even if the family members and relatives of the virtuous do not qualify for 'Aden on their own, they will be admitted as their wives, parents and children. So much so that even their friends or followers will also be so blessed, the only condition being faith. A person dying as infidel is deprived of all relations, that is, there is no relationship between a believer and an infidel.

The author of Tafsīr-e-Mazharī asserts that this Āyah endorses the fact that the illustrious wives of the Holy Prophet^{SAW} and other members of his household, will be blessed with exalted ranks because of him and the honour of his company. Especially the noble wives will reside with the Holy Prophet^{SAW} in his eternal abode. The same rule will apply down the line. The connection of faith will be the criterion validating blood ties, and the non believers will be left out. Moreover, to add to the delight of the believers admitted in Jannah **Allah** will allow their relatives, friends and followers who died as believers, to reside with them. The angels will enter from every door to pay homage to them and will commend them for their Şabr on the path of **Allah**'s obedience. Jannah is a place of unlimited bounties and beauty unimaginable. It is a peaceful and everlasting abode to which distress and misery have no access. One must, therefore, practise Şabr in order to achieve eternal bliss and exalted stations. It is imperative to be fully heedful of the rights of fellow beings while obeying **Allah** simultaneously. Certainly it is a difficult task to persevere unless **Allah** gives the capacity.

Those who do not bother about the Covenant with **Allah** ascribe partners to **Him** in **His Being** and in **His Attributes** by pinning their hopes on others than **Him**. They fail to attach any importance to the rights of fellow beings and indulge in violation of the Covenant. They sunder all relationships which **Allah** Commands to cherish. Thus they create mischief on land. Upon their return to the eternal abode after a sojourn here, they are deprived of **His Mercy** and are accursed. They are destined to a morbid and tormenting abode forever. They had preferred temporal gains in disobedience of **Allah**, a foolish misconception on their part. The provisions of life are blessed only by **Allah**, which **He** dispenses by **His Own Choice**. **He** may grant affluence or poverty to whom **He Will**. The only choice or authority given to man is that he can opt for obedience or defiance of **Allah** in worldly affairs. These wretched souls

boast of their temporal achievements and feel proud over them, but this life is of no significance when compared to the Ākhirah.

Section 4

27. And those who disbelieve say: why is it that a Sign is not sent down to him from his **Rabb**? Say you: verily Allah sends astray whom **He** will, and guides to **Himself** whoever turns in penitence.
28. They are those who believe and whose hearts find comfort in the remembrance of **Allah**. Lo! In the remembrance of **Allah** hearts do find comfort.
29. Those who believe and work righteous works, for them is bliss and a happy resort.
30. Thus **We** have sent you to a community before whom other communities have passed away, in order that you may recite to them what **We** have revealed to you; yet they deny the Compassionate. Say you: **He** is my **Rabb**, there is no god but **He**; on **Him** I rely, and to **Him** is my return in penitence.
31. And if there were a Qurān whereby mountains could be moved or the earth could be traversed or the dead could be spoken to, it would be in vain. Aye! The affair belongs to **Allah** entirely. Have not then those who believe yet known that had
- وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ
قُلْ إِنَّا نَحْنُ الْغَالِبُونَ
مَنْ أَنَابَ ﴿٢٧﴾
- الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾
- الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى
لَهُمْ وَحَسَنُ مَقَابٍ ﴿٢٩﴾
- كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ
لِيَتْلُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ
يَا رَحْمَنُ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَإِلَيْهِ مَتَابٍ ﴿٣٠﴾
- وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ
بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا
أَفَلَمْ يَأْتِنِسَ الَّذِينَ آمَنُوا أَنْ لَوْ شَاءَ اللَّهُ لَهَدَى
النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ
بِعَاصِنَعُوا قَارِعَةً أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ

Allah willed, **He** would have guided all mankind. And a rattling adversity does not cease to befall those who disbelieve for what they have wrought or to alight near their dwelling, until **Allah's** Promise comes; verily **Allah** does not fail his appointment.

وَعَدُ اللَّهِ إِنَّ اللَّهَ لَا يَخْلِفُ الْمِعَادَ ﴿٢١﴾

Secrets of Revelation

It was indeed absurd of the infidels to demand why the desired miracles had not come about at Holy Prophet's^{SAW} hands and why his **Rabb** was not sending Signs of their choice unto him? The fact is that the entire life of the Holy Prophet^{SAW} was itself a living miracle; the Qurān is another great miracle and there are countless others, beyond human calculation. When all these miracles carry no significance to them, what guarantee is there that they will embrace Islam upon the manifestation of yet another one. In fact their acceptance is not conditional to any miracle, rather **Allah** has denied them access to guidance because of their sins, and they have gone astray permanently. **Allah** guides only those who turn to **Him** and at least desire to be guided to the truth. Otherwise it would amount to imposing something upon them which would render reckoning meaningless. The least one can do is that through witnessing nature and listening to the devoted servants of **Allah** he can develop an urge to follow the truth. It is upon this desire that **Allah** makes some way for guidance and opens up avenues of wisdom and insight on mankind.

What is Tranquillity of Heart?

The believers, were also once part of the same infidel society. But the tranquillity of their hearts lies in **Allah's** Zikr, for it is certain that only through Zikr the Qulūb find peace. According to the Commentators Zikr here also denotes the Qurān to which the infidels paid no heed and demanded miracles of their own choice. However, it must be remembered that the revelation of the Qurān took twenty-three years but the blessings of Zikr and the tranquillity of heart started flowing from the moment the Holy Prophet^{SAW} was raised. From the very first day of his Prophethood, whoever embraced Islam such as

Ḥadhrah Khadījah^{RAU} was honoured with the exalted status of a Companion^{RAU}. And as declared by the Qurān, a distinctive feature of the Companions^{RAU} was that from the outer layer of their skin down to the deepest core of their hearts each and every particle of them stood illuminated with Allah's Ḥikmah. This enlightenment was based on faith. Faith is in fact synonymous to cognisance of the Holy Prophet^{SAW} and leads to an unwavering trust in him. This affinity with the Holy Prophet^{SAW} invites the Barakah of Prophethood and in turn confers the honourable status of Companionship. Consequently, not only the heart but also the entire body is engrossed in Ḥikmah, bringing in peace and opening the avenues of trust in **Him**.

It is typical of the human heart to be restive for personal needs and desires. For this purpose it sometimes leaps at means or yields before others in hope of some gain. However, once blessed with the Cognition of Allah, it allows only **Him** to dwell inside it. **His** Splendour illuminates it and it no longer needs to depend on anyone else save **Him**. This is the state of tranquillity of the heart. The Companions^{RAU} directly acquired this state from the Holy Prophet^{SAW}. They passed it to the Tab'a'in and from them it went down to Tab'a Tab'a'in. The attainment of this Barakah is indeed the very fruit of the company of an accomplished Shaikh and this is what Tawajjuh is, which forms the basis of all Ḥikmah Orders. Those who remained deprived of this Tawajjuh, but recited the Qurān and paid due heed to worships did gain peace at heart, but it was not of the same level enjoyed by those blessed with the company of the accomplished.

The fruit of this tranquillity of heart is again a complete faith and a flawless trust in Allah, for faith indeed is the seed as well as the fruit. Faith begets Ḥikmah and Ḥikmah begets an excellence in faith which transforms the deeds of a person in accordance with the teachings of the Holy Prophet^{SAW}. Only then his actions can be termed as righteous, deserving the glad tidings, eternal success and a blessed abode.

The raising of the Holy Prophet^{SAW} is nothing enigmatic that the people should reject it in amazement. Rather, many Prophets^{AS} have been sent unto various nations afore. The infidels are well aware of their chronicles. Similar is the raising of the Holy Prophet^{SAW} for this nation.

Receipt and Dispensation of Revelation is a Prophetic Prerogative

The Holy Prophet^{SAW} is called upon to convey to the people what is revealed to him and also to explain its meanings. For without knowing the meanings, mere recital does not achieve the desired goal. And only those meanings will

be taken as valid which were explained by the Holy Prophet^{SAW}, grasped and practised by the Companions^{RAU}, and this practice was duly approved by him. It was a great Divine Favour, **Who** is indeed extremely Merciful. **His** Favours are beyond count. The greatest of them include the raising of the Holy Prophet^{SAW}, the Revelation of **His** Word and a general invitation towards it. Yet the unfortunate folk do not hesitate to defy **Him**, let alone believe in **Him**. The Holy Prophet^{SAW} must tell them that their hostility can in no way harm him as he is protected and fully provided for by **Allah**. And it is **He** Alone **Who** is worthy of worship. The Holy Prophet^{SAW} relies upon **Him** and turns to **Him**, as eventually everyone will do.

The polytheists of Makkah assert that if the Qurān is **His** Word and the Holy Prophet^{SAW} **His** Messenger, he should ask **Him** (1) To shift the mountains farther away from Makkah to broaden the valley or (2) To make them capable of travelling with the winds like Prophet Sulaiman^{AS} so that they could go to far off lands for trade or (3) To bring the dead to life like Prophet 'Isā^{AS} did, and especially Qusā bin Kalāb so that they could ask him some questions. **Allah** revealed that even if their demands were met they would still not accept the truth, because acceptance or refusal is by **His** Will. **He** has blessed man with intelligence, surrounded him with a glamorous and alluring world and making guidance conditional to that inner yearning which makes one bow only before **Him**. When the polytheists lack this urge, how can miracles lead them to faith? According to Tafsīr-e-Mazharī the splitting of moon was a far greater miracle than the shifting of mountains, and the speaking of pebbles far superior to the conversation by the dead. Why then had they not accepted faith? This is because causes have no effects by themselves and the real Command rests with **Allah**.

In spite of their absurd demands, why do the believers expect any good from them and also desire the miracles, hoping that these would convert the entire population of Makkah to Islam. For sure **Allah** is all Powerful and can do whatever Pleases **Him**. Yet **He** has decided not to impose guidance on anyone. The believers must not, therefore, have high hopes of their reformation. Rather, they should observe the inflictions invoked upon them for their disbelief. Sometimes they are plagued by epidemics, at others they are devastated by wars, and fear perpetually haunts them whenever a settlement is struck by calamity. Certainly **Allah**'s Promise will come true, and Makkah will be conquered to become the cradle of Islam. **Allah** has Promised this victory to **His** Prophet^{SAW} and **He** never goes back on **His** Word. **He** is not dependant

on anyone for the fulfilment of **His** Promise, nor is it conditional on the acceptance by these non believers.

Section 5

32. And assuredly mocked were Messengers before you; then I respited those who disbelieved; thereafter I seized them, so how terrible has been **My** requital.

وَلَقَدْ آتَيْنَا نَبِيَّ يُرْسِلُ مِنْ قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ
كَفَرُوا أَنْ أَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾

33. Is **He**, then, **Who** is ever standing over every soul with what he earns, like unto other? And yet they have set up associates unto **Allah**. Say you: name them. Would you inform **Him** of what **He** knows not on the earth. Or is it by way of outward enquiry. Aye! Fair-seeming to those who disbelieve is made their plotting, and they have been hindered from the way. And whom **Allah** sends astray, for him there is no guide.

أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا
لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ
فِي الْأَرْضِ أَمْ بِظُنْهِرٍ مِنَ الْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ
كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

34. For them is chastisement in the life of this world, and surely the chastisement of the **Ākhirah** is harder. None can protect them from **Allah**.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَشَقُّ
وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٤﴾

35. The likeness of the Garden which has been promised to those who fear **Allah** is: running streams underneath, its fruit eternal, and so is its shade. This is the ending of those who fear **Allah**, and the ending of the infidels is the Fire.

﴿ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ كُلُّهَا دَائِبٌ وَظِلُّهَا تِلْكَ
عُقْبَى الَّذِينَ أَنْفَقُوا وَعُقْبَى
الْكَافِرِينَ النَّارُ ﴿٣٥﴾

36. They to whom the Book has been given rejoice at what has been sent down to you, and of their bands are some who reject part of it. Say you: I have only been bidden that I should worship **Allah** and should not associate anything with **Him**. To **Him** I call, and to **Him** is my return.

وَالَّذِينَ آمَنَتْهُمْ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا
أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا
وَإِلَيْهِ مَتَابٌ ﴿٦٦﴾

37. And thus **We** have sent it down as a judgement in Arabic. And were you to follow their vain desires, after what has come to you of knowledge, you will not have any patron or protector against **Allah**.

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلِيُنَبِّئَ
أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ
مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٦٧﴾

Secrets of Revelation

Disbelief and sin leave the heart desolate whence a person is deprived of the perception of the majesty of **Allah's** Prophets^{AS}. So he resorts to deride their teachings as they are beyond his understanding, because he has wrecked his wisdom by persisting on denial. All the preceding Prophets^{AS} faced similar resistance but **Allah** gave the infidels due respite. They heard the Divine Message but continued mocking at it until they met their fate and the respite was over. They were hit by exemplary punishment. Although deriding the Prophetic teachings is a grave sin, yet these people indulge in an even greater insanity. They declare these lifeless idols carved out of stone to be partners to the One, **Who** is always Aware of all actions of each individual. They may be asked to name any one whom they assume as equal to **Allah** in **His Being** and in **His Attributes**. Certainly no such being exists in the first place. Or do these fools think that **Allah's** Knowledge is inadequate and **He** is unaware of the existence of **His** partners, and they wish to add to **His** Knowledge? How preposterous is this assumption! The reason of their misconduct is that after denying the necessity of a relationship with **Allah** they have opted to follow Satan, who makes them see their follies as acts of merit. Encouraged, they not

only begin to enjoy their wickedness but the efforts to allure others to it also brings them satisfaction. Truly those who do not choose to revert to **Allah** are deprived of guidance from **Him**, leaving no one to guide them to the straight path.

Peace in the World

The life of those who make fun of Prophetic teachings becomes miserable and traumatic. They fail to have peace of mind even for a moment, while the eternal doom that awaits them is far worse. This is a Divine Law from which they cannot escape, nor can anyone get them released from **His** Grip.

Hence it is established that the peace and tranquillity in worldly life is also based on obedience to the Holy Prophet^{SAW}. How naïve are the Muslims who fail to observe the Sunnah and seek peace elsewhere, stumbling from pillar to post. Those who adhere to the Prophethood, an attitude termed as Taqwa, shall have Jannah as their abode. It is a place of ever-blooming orchards bearing eternal fruits, with rivers flowing beneath it, lush green all over. They experience its serenity and peace even in their worldly lives, after which they shall enter this abode of eternal bliss. The non believers, on the other hand, are condemned to Hell, a blazing inferno, the sparks wherefrom keep on sizzling them in their worldly life too.

The sincere amongst the People of the Book were delighted to hear the Message of the Holy Prophet^{SAW} and immediately embraced Islam. Yet some factions hesitated to believe in some matters, which they thought were not according to their Book. The Holy Prophet^{SAW} is being advised to let them know that there is no difference in the basic principles of all Divine Books, such as the Unity of **Allah**; he is also enjoined to worship **Allah** Alone. The second principle is the Prophethood; he has been entrusted with the task of inviting mankind to **Allah** as the Prophets^{AS} before him were tasked. Third is the belief in the **Ākhirah**, in which he also believes the same way as the Prophets^{AS} before him. **He** also warns mankind of the Day of Reckoning when all shall return to **His** Mighty Court for accountability. Indeed all Divine religions have similar basic beliefs, with variations in off-shoots and privileges given to every Ummah in accordance with their needs. For instance, the preceding Books were in other languages, but the Qurān is in Arabic. It will be incorrect to make this variation a basis of controversy. Since the truth has been revealed unto the Holy Prophet^{SAW}, they must obey him.

Tolerance

It will not be proper for the Holy Prophet^{SAW} to put aside the Divine Revelation and pay any heed to their absurd beliefs. If he gets influenced by their campaign against him, though an impossibility, he too will find no supporters against Divine Wrath. When the Holy Prophet^{SAW} is being addressed so sternly there should be no doubt that accepting some rules of non believers and compromising over Islamic principles in the name of tolerance is down right transgression. The truth is that to which Islam invites, and there can never be any compromise on it.

Section 6

38. Assuredly We have sent Messengers before you and We made for them wives and progeny; and it is not for a Messenger to produce a verse, except by the Command of Allah; for every term there is a Book.
- وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا
وَوَدْرِيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِثَابِتٍ
إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾
39. Allah abolishes what He will, and keeps; and with Him is the mother of the Book.
- يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ مَا يَشَاءُ وَعِنْدَهُ
أُمُّ الْكِتَابِ ﴿٣٩﴾
40. Whether We show you part of what We have promised them, or We take you away, on you is only the preaching, and on Us is the reckoning.
- وَإِنْ مَا نُرِيدَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعَنَّكَ
فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾
41. Do they not see that We visit the land diminishing it by its borders? Allah judges and there is no reviser of His Judgement; and He is Swift in reckoning.
- أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ
يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ، وَهُوَ سَرِيعُ
الْحِسَابِ ﴿٤١﴾
42. And of a surety there plotted those before them, but to Allah belongs the plotting entirely. He Knows what each soul earns.
- وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا
يَعْلَمُ مَا تَكْتُمُ كُلُّ نَفْسٍ وَسِعَ عِلْمُهُ الْكُفْرَ

And soon will the infidels know for whom is the happy ending of the Abode.

43. And those who disbelieve say: you are not a sent one. Say you: **Allah** is a sufficient witness between me and you, and also he with whom is knowledge of the Book.

لَعَنَ عُقْبَى الدَّارِ ﴿١٦﴾
وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ
كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
وَمَنْ عِنْدَ مُرْعِمٍ الْكِتَابِ ﴿١٧﴾

Secrets of Revelation

It is indeed an absurd notion of the infidels that a Prophet^{AS}, if not an angel, must atleast lead an angelic life. He must not have a wife and a family, not even a house. The ignorant of present times also hold this frivolous view about Wilayah. The Qurān rejects such misconceptions at many places including the Āyāt under comment. It asserts that a Prophet^{AS} leads a normal human life. He also lives through the sizzling summers and the freezing winters while obeying **Allah**. He has to deal with marital affairs, take care of a household, bring up children, maintain friendships, and face enmities. This is why people can easily follow him, as the common man also faces similar problems which hinder him from **Allah**'s obedience. Hence the practical lives of the Prophets^{AS} are living evidences to the fact that in all matters of life, it is not only practical to obey them but also the best course of action.

The infidels object to polygamy by the Holy Prophet^{SAW}, but the preceding Prophets^{AS} in whom they believe also had many wives and children. Indeed the excellence of Prophethood is to face life within the perimeters of **Allah**'s obedience with devotion. It certainly does not mean to concoct or add to Dīn where some injunctions appear difficult. Do take note that no Prophet^{AS} ever adds or subtracts anything from Divine Injunctions by his choice, nor can he come up with any miracle at his own. The entire control is with the Omnipotent, **Who** does whatever pleases **Him**. The world is not governed by chance but runs according to a deliberate plan scribed in the Guarded Tablet well before its creation.

If any Injunction or Āyah is changed, abrogated, or replaced by a new one, it does not suggest that **Allah** just found out about something and thus changed the previous words. Rather, **He** is well Aware of everything from the very

beginning of time, and knows which injunction would be valid until what time, and when would it be amended or replaced. **He** abrogates and retains whatever pleases **Him**, as the Real Book is with **Him** in which are recorded all the events of the past, present and the future of every individual. It speaks of when and where each individual will be born, what would he or she look like and also when and where would he or she die. All this data is stored in the Guarded Tablet. Sometimes its contents are revised. For instance, there are certain noble acts which add to the life span or increase provisions, or a prayer may change the destiny but all this is within the sphere of **His** Knowledge. Also recorded in the Guarded Tablet is the information that the prayer of a particular person will benefit in such and such way and a misery would be averted. All these decisions lie in **His** Power. To facilitate an easy understanding one must have a complete faith in **His** Omnipotence; without it, mere analysis will only add to confusions.

The Divine Assurance given to the Holy Prophet^{SAW} that Islam will ultimately prevail and the believers will lead the world will be fulfilled. He must rest assured that this will happen, whether during his lifetime or after he has passed away. His responsibility was only to convey the Divine Commandments to mankind. The reckoning or generating effects on the deeds of people, consequently arranging the events of the world, and to bless the believers with victory and abase the infidels are purely **Allah's** Domain. The Holy Prophet^{SAW} is a witness to the fact that the believers are triumphing victories while the perimeters of the infidels settlements are reducing by the day. All this is happening in the fulfilment of **Allah's** Promise and by **His** Succour. **He** does what pleases **Him** and no one can dare avert **His** decision. And for sure **He** is very Swift in accountability.

Victory and Defeat

The real reason behind the victories of the Companions^{RAU} was their obedience to the Holy Prophet^{SAW}, on which **Allah's** Promise was based. Today the bane of our lives is our indifference towards his teachings. Even now, if the Muslims revert to Sunnah and strictly adhere to it as a nation, they can once again regain authority and leadership over the entire world.

The non believers conspire against the Holy Prophet^{SAW} and that is what exactly their predecessors had done. But the final control of all plans and plotting is with **Allah**. No cause in itself is effective, because assigning effects to causes is **His** Prerogative. **He** is well Aware of the efforts of each individual at employing resources, and brings about the results accordingly. A pious person may succeed by following a certain course of action while a wrong-

doer may fail using the same method because the effects of causes are influenced by human character. Therefore, the infidels would know fairly soon who is going to succeed and enjoy an eternal blissful abode.

If the infidels deny the Holy Prophet's^{-SAW} raising he must tell them that his Prophethood by no means depends on their acceptance. The One **Who** has blessed him with Prophethood is sufficient as a witness and **He** has logically endorsed it by turning the events in his favour. The righteous scholars amongst the People of the Book, who have knowledge of the Books, have embraced Islam, further supporting his Prophethood. This also proves that the preceding Books did contain evidence of the Holy Prophet's^{-SAW} raising.