

سُورَةُ الْحَجَرِ

Sūrah Al-Hijr (THE ROCK)

This Sūrah was revealed in Makkah. Dilating on the same subject as of preceding Sūrah, it highlights the causes and genesis leading to people's deprivation from faith.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Alif. Lām. Rā. These are the Āyāt of a Book and a Qurān luminous.
2. Often would those who disbelieved desire that they had been Muslims.
3. Leave them you to eat and enjoy, and let vain hopes divert them; presently they will come to know.
4. Not a town We have destroyed but there was for it a decree known.
5. No community can precede its term nor can it fall behind.
6. And they say: O you to whom the Admonition has been sent down! Verily you are possessed;
7. Why do you not bring angels to us if you are of the truth-tellers?
8. We send not down the angels save with judgement; and then they would not be respited.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّتِيلَكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانٍ مُّبِينٍ ﴿١﴾

﴿٢﴾ زُبْعًا يَوَدُّ الَّذِينَ كَفَرُوا لَو كَانُوا مُسْلِمِينَ ﴿٢﴾

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ
فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

﴿٤﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ﴿٤﴾

﴿٥﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَفْخِرُونَ ﴿٥﴾

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ
الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾

لَوْ مَا تَأْتِينَا بِالْمَلٰٓئِكَةِ إِنْ كُنْتَ
مِنَ الصّٰدِقِيْنَ ﴿٧﴾

مَا نُنزِلُ الْمَلٰٓئِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا
إِذَا مُنظَرِينَ ﴿٨﴾

9. Verily **We**! It is **We Who** have revealed the Admonition, and **We** are its Guardians.
10. And assuredly **We** have sent Messengers before you among the sects of the ancients.
11. And not a Messenger came to them but at him they were used to mock.
12. Even so **We** make a way for it in the hearts of the culprits.
13. They do not believe in it, and already the example of the ancients has gone forth.
14. And if **We** opened upon them a door of the heaven, and they passed the day mounting thereto.
15. They would surely say: our eyes have been dazzled; aye! **We** must have been enchanted.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ﴿١٠﴾

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ
يَعْرُجُونَ ﴿١٤﴾

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا
بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾

Secrets of Revelation

Alif, Lām, Rā are the Isolated Letters. It is not mandatory to know the meanings, which are a secret between **Allah** and **His Prophet**^{SAW}. Mere recital yields the requisite blessings. These are the **Āyāt** of a Book thoroughly complete and self-contained; the luminous **Qurān**, a Book which gives the ultimate information over each and every issue. It benefits its reader by radiating Divine Refulgence. It is very clear and discusses all facts of life explicitly.

A time is fast approaching when the results of beliefs and practices will be announced. The non believers will then wistfully desire that they had embraced Islam. In this life, they are deeply engrossed in eating, merry making and pursuing tall desires. Their life style is the root cause of their waywardness. All living beings need food for their survival. So a believer also

eats, avails the comforts of and plans his life. But the difference is that a non believer makes these aspects the very goal of his life. He becomes so obsessed with mundane pleasures that he becomes oblivious of the eternal life and the Divine Favours he enjoys.

Given the light of faith, one takes his food in order to sustain his life and earns and spends within the limits prescribed by **Allah**. A believer prefers to starve rather than eating a morsel of forbidden food. Whereas a non believer simply looks for good food. He is not pushed whether it is permissible or forbidden. A believer also benefits from the necessary amenities of life like fine clothing and a comfortable living but within the perimeters of **His** obedience. Even if he has to renounce these, he does so without relinquishing **Allah's** obedience. On the contrary, a non believer can die for mundane pleasures. When a believer plans for the fulfilment of his needs, whether personal, familial or national, his planning is based on obedience. In other words, his first priority is **Allah's** obedience and not the satisfaction of needs. A non believer, unmindful to the Magnificence of **Allah**, is merely concerned with his comforts. Hence any person who relishes his food regardless of whether it is forbidden or permissible; and lives only for pleasure without the slightest concern of **Allah's** Commands is indeed a captive of his "vain hopes". This term refers to the planning for availing temporal pleasures and fulfilling sensual desires. The faith of such a person is in jeopardy. If we take a look at our society today, it is the same disease that is taking us away from Dīn and is pushing the non believing societies deeper into the quagmire of infidelity. But for how long are they going to enjoy this life? This world is running accordance to a predetermined plan and every settlement or community is given a term of respite. If it mends its ways within that period, it is well and good, otherwise it is perished. Many a settlements have met such ill fate before, at the hour appointed for them. So these infidels will also meet their natural end, as no nation or community can advance or delay the respite **Allah** has predetermined for it.

The temporal pleasures have blinded these infidels so much that when they hear the Divine Āyāt Commanding obedience to **Him** against their desires, and warning that these comforts are not the aim of life and have to be confined to the perimeters of the limits set by **Allah**, they find such Qurānic Injunctions against logic and resort to blasphemy. They tell the Holy Prophet^{SAW} that if this was the Qurān revealed unto him, (**Allah** forbid) he was insane. Religion, to the infidels, is a source of earning worldly benefits. That is why all their rituals promise some material or sensual gains in return. How can they

conceive the philosophy of renouncing worldly pleasures over eternal welfare? They argue with the Holy Prophet^{SAW} that if an angel brought the Divine Message to him, they would like to meet that angel to verify his Prophethood.

Conversation with Angels

The infidels fail to appreciate that the Prophetic light and a certain level of purity of the Qalb as well as the soul are the prerequisites of conversing with the angels. Prophethood is a prerequisite for receiving Divine Revelations, but the Qulūb enlightened by the Prophetic light can also speak to the angels. This excellence is found in the Aulia' and was witnessed on many occasions during the Holy Prophet's^{SAW} era, when different Companions^{RAU} conversed with the angels at different times. However, this level of excellence is not attained merely by embracing faith, but after the due process of Tazkiyah has taken place. And when the angels will finally descend, everyone will be able to see and speak to them and the respite would have ended. The world will come to an end and each individual will be justly requited. The term for actions will have ended. So these infidels must realise that when they get the testimony from the angels, it will be too late. They also assert that the Message the Holy Prophet^{SAW} preaches is only accepted by a handful of unlettered people, and it will become a bygone tale with the passage of time. **Allah** declares: "Verily, it is **We Who** have revealed the Qurān and it is **We Who** are its Guardians."

Miracle of the Qurān

It is also a great miracle of the Qurān that it exists in its pristine form todate without the addition or omission of a single dot, and will Insha **Allah** always remain so. Although the Jews founded a sect which claims that the Qurān was altered by the Companions^{RAU}, yet their allegation is self contradictory. Could it be that the Divine Message revealed to **Allah**'s Prophet^{SAW} was corrupted, while the one edited by the Companions^{RAU} remained unchanged over the past fifteen centuries and no one could distort it? This is indeed illogical and amounts to denial of **Allah**'s Protection attending it. It is a part of the faith to believe in the Qurān as the one originally revealed to the Holy Prophet^{SAW}. To believe that it has been mutilated is infidelity and a person holding such a belief is a downright disbeliever. **Allah**, the Munificent, has guaranteed its protection, and has even preserved it deep within the Qulūb of the believers. Those who have memorized the Qurān are the soldiers of **Allah** appointed by **Him** for its protection.

Allah's Protection also Promised to Ḥadīth

The meanings and the interpretation of the Qurān form its integral part. It was revealed to reform and guide the entire mankind. A Mentor^{SAW} was sent whose assignment was to teach the Qurānic text and explain its meanings. These explanations by him are termed as Aḥādīth which also enjoy Divine Protection. Is it not a miracle of this Protection that the infidels have incessantly indulged in either fabricating Aḥādīth or misinterpreting them, but **Allah** raised such erudites who filtered out falsehood from the truth. Till this day, the Aḥādīth shine as brilliant stars on the horizon of guidance, in their pristine form. For the protection and identification of Aḥādīth, the Muslims have compiled more or less seventeen branches of learning to sift the truth from falsehood. Of these branches of knowledge, 'Asmā-ar-Rijāl' (Encyclopaedia of the Reporters) alone is so amazing. It reveals the entire life history of each and every reporter of a Ḥadīth. The opinion that the Aḥādīth have been compiled in the third and fourth century A.H and as such cannot be relied upon, stems out of ignorance. The Aḥādīth had been duly reduced to writing during the Holy Prophet's^{SAW} era and even if the books were compiled later, these meticulously comprise the sayings of the Holy Prophet^{SAW}. Denial of Ḥadīth is indeed the denial of the Qurān.

There is nothing unbelievable about this Book. **Allah** had sent **His** Messengers before unto different groups. The Qurān has used the term "*Sh'iah*" (faction) for such a group which is actually misguided, but insists on proving itself to be on the right path. The infidels mocked at **Allah** and **His** Messengers^{AS}, objecting that they imposed restrictions on the ways of earning wealth, classified food as permissible and forbidden, and advised them to abandon the tangible pleasures in hope of a world beyond their perception.

This state of Qalb, whereby invitation towards **Allah** looks like a joke, is a punishment itself which over-whelms the hearts of the infidels. It is because of their sins and denial that their Qulūb are condemned to a condition whereby they mock over the sayings of **Allah**'s Messengers^{AS}. Such people are never blessed with faith as a rule, applied to all preceding nations. People who mock at **Allah**'s Commands become so indifferent to guidance that even if the gateway to the sky is opened up for them to pass frequently, they will still not believe. They will term such an excursion as an act of sorcery, and a spell on their vision making them hallucinate. This clearly establishes that the acceptance of faith depends solely on the states of the Qalb. It is indeed an irony that the Muslims society, in general, has become heedless of this aspect.

Section 2

16. And assuredly **We** have set constellations in the heaven and made it fairseeming to the onlookers.
17. And **We** have guarded it from every Satan damned.
18. Save him who steals the hearing, and him pursues a flame gleaming.
19. And the earth! **We** have stretched it out and have cast on it firm mountains, and **We** have caused to spring up on it everything weighable.
20. And **We** have appointed on it your means of living and also for those of whom you are not the providers.
21. And there is nothing of which there are not with **Us** the treasurers, and **We** do not send it down save in a known measure.
22. And **We** send the winds fertilizing, then **We** send down water from the heaven, and **We** give it to you to drink, and of it you could not be the treasurers.
23. And verily **We!** **We** it is **Who** give life and death, and **We** shall be the survivors.
24. And assuredly **We** know those of you who have gone before and those who will come hereafter.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا
لِلنَّظِيرِينَ ﴿١٦﴾

وَحَفِظْنَاَهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾

إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا
فِيهَا مِنْ كُلِّ شَيْءٍ مَوزُونٍ ﴿١٩﴾

وَجَعَلْنَا الْكُرُوفَ فِيهَا مَعْيِشًا وَمَنْ لَسْتُمْ
لَهُمْ بِرِزْقِينَ ﴿٢٠﴾

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خِزْيَانُهُ وَمَا نُنزِلُهُ
إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً
فَأَنْسَقْنَا كُفُوهُ وَمَا أَنْشَدُهُمْ بِمِخْرَجِينَ ﴿٢٢﴾

وَإِنَّا لَنَحْنُ نُحْيِيهِ وَنُمِيتُهُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ
وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾

25. And verily your **Rabb!** He will gather them and verily He is the Wise, the Knowing.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

Secrets of Revelation

Allah's Omnipotence is so evident that it can be witnessed even without actually ascending to the heavens. After all it is **He Who** has decorated the heavens with stars and planets, making it a delightful sight for the viewers. Besides many other benefits, the task of protecting the heavens is also assigned to these stars. The process of disintegration, the heat and light, and their various effects drive the Satans away from the heavens, and do not permit anyone to go beyond a certain limit in the space. And if anyone of them sneaks into the space to get a wind of what is going on, he is attacked with a luminous flame which either destroys him or forces him to make away in bewilderment.

Shooting Star

After being expelled from the heavens, Iblīs no longer enjoyed any access there. But he and his progeny managed to travel to the farther end in space near the heavens. They would pick bits of information by sneaking in on the angels, add some falsehood to it and relay it to the sorcerers and soothsayers, whose business flourished. This went on until the raising of the Holy Prophet^{SAW}, when these Satanic adventures were banned. It also adversely affected the business of the magicians, thus a major source of the spread of infidelity was curbed, indeed another great blessing of the Holy Prophet^{SAW}. After his advent, the Satans were deterred from such excursions by the shooting stars. As for the scientific explanation that certain gases in the space get ignited or any part of a star or a planet breaks away as a routine phenomena is correct in its own way. According to the scholars the shooting stars had existed even before the raising of the Holy Prophet^{SAW}. However, these were later also employed for driving away the Satans.

It is **Allah Who** spread the earth and placed gigantic mountains on it. He created a variety of growth in a perfectly balanced quantity. This perfection and precision can be witnessed in the shape, size, colour and taste of things, designed to fulfil human needs comprehensively. Compare the height and texture of the trees whose wood is used for construction, to those yielding firewood and appreciate the difference. Similarly among fruits, the larger ones

in size grow on creepers and vines lying on the ground, while the smaller ones grow up on trees. A stalk of wheat and a cob of corn each grow with their individual characteristics. Everything grows in perfect measure, as determined by **His** Wisdom. Neither are these in such abundance as to putrefy and leave the atmosphere stinking. In short, everything, in every aspect, has been created in the most balanced manner. **Allah** also created the resources of acquiring these blessings and the means of livelihood. Human beings earn their living by utilizing these resources made available by nature. These do not rain on every rooftop or in the courtyard just like that. Rather, man has to earn them. It is amazing how **Allah** caters for the sustenance of innumerable creatures, for which man is not responsible. In short, with **Allah** lie the inexhaustible treasures of everything but these are sent down in the world in a quantity decreed and pre-determined by **Him**. The water system itself is a wonder and a masterpiece of **His** Omnipotence, **He** has made the ocean waters brackish and bitter. Although it remains fresh itself; yet destroys the filth and impurities flowing into it. Had these ocean waters been sweet, the stink would have made life impossible on earth. Then **He** made these oceans the source of life on land. The sun evaporates the water into clouds which are carried by the winds, and wherever needed the water poured down as rain, by **Allah's** Command. Of course, it was not within human power to have stored enough water for all their needs, while a daily rainfall for acquiring fresh water would have made life miserable. So **Allah** made a perfect arrangement by storing the water in the form of snow on the peaks of mountains. At such altitude it remains unpolluted and pure. And when it is needed the snow melts into rivers. The water also percolates into the soil to gush out in the form of springs and riverlets, satiating not only human beings and animals but also vegetation. Are these not symbols of **His** Magnificence?

Certainly the entire system of the universe is a witness to **His** Omnipotence. It is **He Who** gives life and causes death, and **Himself** survives as the Owner of everything. Moreover, **He Who** is Aware of each and every particle and drop is certainly also well Aware of those who excel in piety, and those who lag behind. And **He** will gather everyone on the Day of Judgment. **He** is the Wisest and All Knowing and will grade each individual according to his conduct.

Section 3

26. And assuredly **We** have created human being from ringing clay of loam moulded.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٢٦﴾

27. And the Jinn, **We** had created them afore of the fire of the scorching wind.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

28. And recall when your **Rabb** said to the angels: **I** am about to create a man from ringing clay of loam moulded.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٢٨﴾

29. Then when **I** have formed him and breathed into him of **My** Spirit, fall down unto him prostrate.

فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

30. So the angels prostrated themselves, all of them together.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

31. But Iblīs did not; he refused to be with the prostrate.

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

32. **Allah** said: O Iblīs! How is it that you are not with the prostrate?

قَالَ يَا بَلِيسَ مَا لَكَ إِلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾

33. He said: it was not for me that I should prostrate myself before a human being whom **You** have created from ringing clay of loam moulded.

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ، مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٣٣﴾

34. **Allah** said: then get you forth herefrom, verily you are one damned.

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾

35. And on you shall be the curse of all on the Day of Judgment.

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾

36. He said: **Rabb!** Respite me then till the Day on which people will be raised up.
37. **Allah** said: well, then you are of the respited.
38. Till the Day of the Time Known.
39. He said: **Rabb!** Because **You** have led me to err I will surely make things alluring to them on the earth, and I will surely seduce them all.
40. But not such of them as are **Your** sincere bondmen.
41. **Allah** said: this is the path leading to **Me** straight.
42. Verily as for **My** bondmen, no authority shall you have over them, except over erring ones who follow you.
43. And verily Hell is the place promised to them all.
44. To it are seven portals; to each portal is a portion of them assigned.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ ﴿٤٠﴾

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ
مِنَ الْفَاوِينَ ﴿٤٢﴾

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ
جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

Secrets of Revelation

Jinn Preceded Man in Creation

Prior to the creation of man **Allah** had created Jinn from a flame of fire, that is, the heat of fire in the form of hot air. The fire becomes visible only when it combines with dense elements. Otherwise it is very subtle. The Jinn were created from fire, hence they cannot be seen. And the earth was inhabited by them before the creation of mankind.

Then there was a time when **Allah** informed the angels that **He** was going to create a human being out of ringing clay of loam moulded. And when its structure is complete **He** would breathe into it of **His Rūḥ**, whence the angels must do Sajdah to him.

Rūḥ and its Blowing in

The scholars have extensively discussed the reality of the Rūḥ; giving thousands of arguments about whether it is a subtle being or is an incorporeal substance. According to the author of *Mu'ārif-al-Qurān*, majority of the scholars agree that it is a subtle being, and this indeed is the truth. The theory of incorporeal substance is presented by philosophers and has been accepted by some Ṣūfīs also. Yet the most excellent research on this topic has been rendered by Qazi Thana Ullah Pānipati^{RUA}, the illustrious author of *Tafsīr-e-Māẓḥārī*. He writes that the Rūḥ is of two kinds, Alvi (celestial) and the Sifli (inferior). The former is a creation of **Allah**, pure of any matter. The comprehension of its quintessence is beyond human understanding. Those who have been blessed with Kashf cite its origin to be the 'Arsh, as it is subtler than the 'Arsh itself. And it is felt in five levels consecutively, that is, Qalb, Rūḥ, Sirr, Khaffī and Akhfā. These are the Laṭāif of 'Ālam-e-Amr and according to Qurān, "Rūḥ is from the Amr of my **Rabb**".

A further explanation seems appropriate here. In fact there are nine 'Urūsh whose expanse is beyond human understanding. The earth, the space and the seven heavens put together, when compared with the first 'Arsh appear as if a ring lying in a vast desert. When human knowledge cannot grasp the volume of the stars and heavenly bodies and the distance between the earth and the heavens, how can it assess the magnanimity of the 'Arsh? And the second 'Arsh is far greater than the first; the third bigger than the second in the same way, until the farthest end of the ninth 'Arsh marks the end of 'Ālam-e-Khalq and the beginning of 'Ālam-e-Amr. No matter or material body exists there because 'Ālam-e-Khalq has ended. The first Circle of 'Ālam-e-Amr itself is so vast that compared to it, the nine 'Urūsh including all that lies within them appear to be a ring lying in a desert. These Circles are forty-two in number, each vaster than the former in the aforesaid proportion, beyond which lie the Veils of Divinity. It is from this 'Ālam-e-Amr that the Rūḥ is commanded to enter into the human body (after 120 days in the womb) to make it alive. It enters directly into the heart which comes to life first, and then the remaining Laṭāif are enlightened.

According to Qazi Thana Ullah Pānipati^{RUA} the inferior Rūḥ comprises the subtle vapour produced by the combination of the four elements i.e. fire, clay,

air and water and their interaction with the warmth of Rūḥ after it is blown in. This subtle vapour penetrates through each and every vein and vessel of the human body and it is this perpetration which is alluded to as the breathing or blowing in of the Rūḥ. This inferior Rūḥ is responsible for arousing desires and physical needs as well as the sense of their fulfilment. If the celestial Rūḥ dominates, a person observes the limits set by **Allah** while fulfilling his needs. As a result it gains more strength and its ties with 'Ālam-e-Amr continue to grow stronger. However, if the inferior Rūḥ also termed as Nafs (soul) becomes dominant in a person, he simply follows his fancies, which plunge him into the darkness of sin. Then the splendour of the celestial Rūḥ reflecting upon the inferior one honouring it to be human begins to fade away and eventually gives way to infidelity. That is why the Qurān compares the non believers with animals who have inferior Rūḥ only, having nothing in common with the extremely subtle splendour from 'Ālam-e-Amr called the celestial Rūḥ. This is why the non believers will not even be given a human face in the Ākhirah, and will scream and howl like animals in the Hell. When the Prophets^{AS} are raised, it is the celestial Rūḥ of the people which they revitalize. And a single glance of a Prophet^{AS} elevates the believers to the status of Companionship, the highest state of enlightenment of the celestial Rūḥ. It is for this revitalization that the company of an accomplished Shaikh is needed. Otherwise the inferior Rūḥ, that is, soul carries on its functions in routine.

The celestial Rūḥ is an extremely subtle entity, created purely out of **Rabb's** Command free from any matter. This is why it has the capability to withstand **His** Splendour, an honour singularly enjoyed by human beings. Qazi Thanā Ullah Panipati^{RAU} further elaborates that since clay is the dominant element in a human body, it is referred to as created of clay, whereas in reality a human being comprises ten elements. Of these, five belong to 'Ālam-e-Khalq, namely, clay, fire, air, water and the subtle vapour produced by the interaction thereof, that is, the inferior Rūḥ or Nafs. The other five belong to 'Ālam-e-Amr namely, Qalb, Rūḥ, Sirr, Khaffī and Akhfā. It is because of this combination that man can withstand the Divine Lights of cognition and is capable of feeling a passionate love for **Him**, resulting in the subtle attainment of **His** Company. It is because of this human excellence that the angels were commanded to bow down before him. **Allah** knows the best!

Iblīs

So all the angels did Sajdah to Ādam^{AS} save Iblīs who refused. Although he was a Jinn yet had been admitted to the ranks of angels due to his extensive

worship. Thus he was present at the time when Sajdah was Commanded and it also applied to him but he refused to bow down. **Allah** asked him the reason for his behaviour. He said that he was not an ordinary being who would prostrate before a man made out of loam and moulded clay. Iblīs was therefore, condemned and expelled, and also deprived of Divine Mercy till the Day of Judgment, in fact eternally, as after that there is no hope of any improvement. A very important fact has been established here. Just as Iblīs had worked hard on worships keeping his own superiority in mind and had managed to get into the ranks of the angels, a seeker can also cover the stations of the Sulūk in the company of a Shaikh, while harbouring in his heart a desire to gain personal fame. And as the Satan was ultimately exposed and damned, so will such a seeker be deprived of all that he had earned and will die as a loser.

Having been condemned, Iblīs pleaded for a respite until the Day of Resurrection when the dead will be raised, so that he could encounter man and mislead him. He was granted respite until a time pre-ordained, that is, until the Day of Judgment when he too shall die. Instead of acknowledging his mistake, he blamed **Allah** for misleading him out of arrogance and waywardness and vowed to seduce man by making evil very attractive. However, he confessed his inability to mislead **Allah**'s chosen bondsmen as they will not fall for his tricks and will not be allured. The possibility of human error exists but **Allah**'s bondsmen do not persist on it, rather, they seek **His** Mercy through repentance. **Allah** said: It is this sincerity and dedication for the attainment of **My** Pleasure which is the straight path leading to **Me**. And certainly you will fail to allure **My** chosen people; for you will be able to seduce only those who will abandon **My** Path to obey you. All such followers of yours will be condemned to Hell, which has seven portals or grades, and everyone of them will be graded according to the gravity of his misdeeds.

Section 4

45. Those who fear **Allah** shall be amidst Gardens and springs.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

46. Enter there in peace, secure.

أَدْخُلُوهَا بِسَلَامٍ آمِنِينَ ﴿٤٦﴾

47. And **We** will remove whatever of rancour may be in their hearts; brothers they, sitting upon couches facing each other.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ إِخْوَانًا

عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾

48. There shall touch them no toil nor shall they be ever driven forth from there.
49. Declare you to me bondsmen: verily I! I am the Forgiving, the Merciful.
50. And verily My torment! That is the torment afflictive!
51. And you tell them of Ibrāhīm's guests.
52. When they entered unto him, and said: peace! He said: we are afraid of you.
53. They said: do not be afraid; we bear you the glad tidings of a boy knowing.
54. He said: do you bear me the glad tidings when old age has touched me? Of what then you give me the glad tidings?
55. They said: we bear you the glad tidings of a truth; do not be you of the desponding.
56. He said: and who desponds of Mercy of his Rabb except the astray?
57. He said: what is your errand, O sent ones?
58. They said: verily we have been sent to a people guilty.
59. All except the household of Lūt; surely we are going to deliver all of them.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ
وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿١٨﴾

﴿١٩﴾ نَبِيَّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿١٩﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٢٠﴾

وَنَبِّئُهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ ﴿٢١﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنكُمْ
وَاجِلُونَ ﴿٢٢﴾

فَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٢٣﴾

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ
فَبِعَبَشِّرُونَ ﴿٢٤﴾

فَالُوا بِشْرَتِكَ بِالْحَقِّ فَلَا تَكُنْ
مِنَ الْفَنِيطِينَ ﴿٢٥﴾

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ
رَبِّهِ إِلَّا الضَّالُّونَ ﴿٢٦﴾

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٢٧﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٢٨﴾

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجِّوهُمْ أَجْمَعِينَ ﴿٢٩﴾

60. But not his wife; we have decreed that she will be of them who linger.

إِلَّا أَمْرَانَهُ، فَذَرْنَا إِنَّهَا لَمِنَ الْغَيْرِ مَك

Secrets of Revelation

Those who fear **Allah** and live in **His** obedience will be admitted into a land of gardens and springs. It is a place wherein the admission itself ensures peace in every sense of the word. Indeed they will be greeted with these words: Enter therein, in peace and security. And if there had ever been any discord amongst them, its rancour or resentment will be washed away from their hearts at the time of admission to Jannah.

Temperament does not Change in Barzakh

The human temperament remains unchanged after death, and so does his knowledge. Hence the feelings of love or resentment are retained together with the memory of the events that had caused them. But all unpleasant feelings will be erased upon admission to Jannah as they are also a kind of grief. And Jannah is a place of tranquillity and peace to which grief has no access. The residents of Jannah will enjoy each other's company in an atmosphere of ideal brotherhood, seated on couches facing one another. This bliss will be everlasting and their stay in Jannah permanent. The Holy Prophet^{SAW} must inform the servants of **Allah** that attainment of the aforesaid blessings is not very difficult as **Allah** is Forgiving and Merciful. They must repent to seek forgiveness, and obey to be showered with **His** Mercy and Rewards. He must also make it clear that whoever opts for disobedience must beware that **Allah**'s punishment is indeed very afflictive.

As a glimpse of it, the Holy Prophet^{SAW} may recount to them the story of the angels who had called on Prophet Ibrahīm^{AS} as guests in human form. And when he offered them food, they did not eat anything. Prophet Ibrahīm^{AS} was alarmed, as it was traditional for the Arabs not to eat in their enemy's house. When he expressed his anxiety, the guests disclosed that their behaviour was not out of any hostility but for the simple reason that they were angels sent by **Allah** to give him the glad tidings of a noble son blessed with knowledge. Amazed, he argued that because of his old age such a tiding seemed untimely.

The angels said that they had conveyed to him the truth as commanded by the Munificent **Rabb**. And there was no reason for him to despair as **Allah** is

Omnipotent in everyway. Undoubtedly, said Prophet Ibrahīm^{AS}, only misguided people can show despondency towards His Mercy. On enquiry whether that was the only purpose of their visit, the angels disclosed that they had been assigned to destroy a vicious nation, the People of Prophet Lūṭ^{AS}, sparing only his followers. They would remain safe even amidst the visitation. But Prophet Lūṭ's^{AS} wife was not to be spared as despite practically living her life with the Prophet^{AS}, she was inclined towards the non believers in her beliefs. So she had to suffer with them.

The Basis of Salvation

This proves that salvation is based on the beliefs held by a person. If these are foul, no worldly relationship, no matter how close, can be of any help. However, if one enjoys sound beliefs and is also related to pious people, it is for sure a twofold blessing.

Section 5

- | | | |
|-----|---|---|
| 61. | Then when the sent ones entered into the household of Lūṭ. | فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿١١﴾ |
| 62. | He said: verily you are a people stranger. | قَالَ إِنَّكُمْ قَوْمٌ مُّكْرُونَ ﴿١٢﴾ |
| 63. | They said: nay! We have come to you with that of which they have been doubting. | قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿١٣﴾ |
| 64. | And we have brought to you the truth, and verily we say the truth. | وَأَنبَأْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿١٤﴾ |
| 65. | So set forth you with your household in a portion of the night, and follow you their back, and let not one of you look back, and pass to where you are Commanded. | فَأَسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿١٥﴾ |
| 66. | And We decreed to him this Commandment because the root of those was to be cut off in the early morning. | وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَهُمْ يُشْرَطُونَ ﴿١٦﴾ |

67. And there came the people of the city rejoicing.
68. He said: verily these are my guests, so humiliate me not.
69. And fear Allah, and disgrace me not.
70. They said: had we not forbidden you against the outside world?
71. He said: these are my daughters, if act you must.
72. By your life, in their intoxication; they were wandering bewildered.
73. Then the shout took hold of them at the sunrise.
74. And We made the upside thereof downwards, and We rained on them stones of baked clay.
75. Verily in that are Signs for men of sagacity.
76. And verily they are on a path way lasting.
77. Verily in that is a Sign for the believers.
78. And the dwellers of the wood surely were wrongdoers.
79. So We took vengeance on them. And verily both are on a high road open.

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾

قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾

لَعَنُوكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

فَأَخَذْتَهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً
مِّن سِجِّيلٍ ﴿٧٤﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾

وَإِنَّهَا لِبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾

Secrets of Revelation

When the angels, guised as handsome young lads, arrived at Prophet Lūṭ's^{AS} house, his followers were very apprehensive. His people were habitual sodomites and it was natural for Prophet Lūṭ^{AS} and his disciples to be alarmed for the safety of their innocent guests. They feared that once people discovered them, they would storm the house, molest the guests and the vile act of **Allah**'s disobedience would initiate from his very house. This would be very humiliating for a Prophet's^{AS} household. As expected, people rushed to his house and demanded that the boys be handed over to them. Later, the angels, disclosed their identity to Prophet Lūṭ^{AS} and conveyed to him **Allah**'s Message.

The Reality of Kashf

This incident also highlights the reality of Kashf, in that **Allah** may unveil facts whenever and however it pleases **Him**. Even the Prophets^{AS} cannot know unless **He** allows them to. In the aforesaid events neither Prophet Ibrahīm^{AS} nor Prophet Lūṭ^{AS} discovered the real identity of the angels. Rather, they got so apprehensive that the angels themselves disclosed their identity. So Kashf is a means of Knowledge from **Allah** and not the Knowledge of the Unseen, which is only a Divine Attribute.

The angels confided to Prophet Lūṭ^{AS} that they had been sent in the guise of young boys as a trial giving his people a final chance. Even if they obey him now, they would be spared. The time had come to resolve the matter over which they had constantly argued with him, and in fact the angels had come to execute **Allah**'s Command. They asked **Him** to leave the city alongwith his followers late in the night for a destination ordained. According to the Commentators, it was Syria. He was instructed to walk at the tail end to ensure that no one was left behind. Moreover, nobody was to turn back to see the fate of the wrongdoers, as **Allah** had decreed their destruction by dawn.

The account now turns back to the beginning of this story, when the angels arrived at Prophet Lūṭ's^{AS} house as handsome young boys. As soon as his people got a wind of it, they rushed to his house dancing and rejoicing over the news. Aware of their intentions, he vehemently appealed to them to spare his guests, as their dishonouring would cause him great embarrassment. They must fear **Allah** and **His** Wrath, he said, and not disgrace him. They not only intended to sin, but were also going to bring humiliation to **Allah**'s Prophet^{AS}, indeed a crime grave enough to invoke instant doom. However, they did not

pay any heed to his words of advice. On the contrary, they impudently remarked why was he acting as the caretaker of the entire world whereas he had already been cautioned not to interfere in their affairs. Prophet Lūṭ^{AS}, referring to their women said that they were like his daughters, their legally wedded wives, and that they should satisfy their sexual urge with them lawfully.

A Unique Evidence of Holy Prophet's^{SAW} Greatness

“By your life” Praise be to **Allah!** **He** is swearing upon the noble life of the Holy Prophet^{SAW}. This brings out the fact that his entire life whether prior to or after raising is a unique example of obedience and devotion to **Allah**, as well as a constant endeavour in the pursuit of **His** Pleasure. The like of it can neither be found in any of the exalted angels, nor in any other Messenger^{AS} or Prophet^{AS}, for **Allah** has not sworn over the life of anyone of them. Swearing upon something means that it will be presented as witness over the matter being discussed. That is why it is not permissible for human beings to swear upon anyone save **Allah**. Despite that, when **Allah** desires to present something as evidence **He** Swears upon it, just as **He** has presented here the noble life of the Holy Prophet^{SAW} as witness to highlight what indeed is the path of guidance, and how distant are the infidels from that path.

The People of Prophet Lūṭ^{AS} who were rejoicing in their ignorance, heedless to any word of advice, were taken by an awful cry at sunrise; a blast loud enough to tear their livers apart. But this was not all; the piece of land inhabited by them was overturned. The heavens pelted stones on them. In short, an awful cry which left them confounded was followed by a downpour of stones from the heavens and finally the land was overturned. Indeed, there are many Signs in this anecdote for those who reflect. The places where they lived testify to this destruction todate. It is located in Jordan on the main highway between Saudi Arabia and Syria. A large tract of land, far below the sea level, holds a pool of blackish water. No traces of life can be seen in it. It does not even host a frog or a coral, and is rightly called as the ‘Dead Sea’. Latest researchers have concluded that the oil content in this sea far exceed its water content, making any aquatic life impossible. It also provides evidence to the fact that the land was uprooted from such a depth that oil surfaced, which is normally struck after digging thousands of feet into the sea.

Warning Signs

These places are signs of admonition only for those who believe. That is why whenever the Holy Prophet^{SAW} passed by such a place he would lower his head and increase his pace in awe. Sadly enough, today such ruins have

become places of recreation and have hotels housing tourists, for instance, Mohenjodaro and Taxila in our country. These sites ought to have been drawn a lesson from. But they have been developed as tourist spots instead. Similarly, the "People of the Wood" were also evildoers, unto whom Prophet Shu'aib^{AS} was sent. They too were hit by His Vengeance and punished for what they did. The ruins of their settlement are also located on a motorway between the Hijaz Valley and Syria.

Section 6

80. And assuredly the dwellers of Hijr belied the sent ones. وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾
81. And We brought Our Signs to them, but they turned away from them. وَمَا آتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾
82. And they were hewing out houses from mountains feeling secure. وَكَانُوا يُسْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا أَمِينًا ﴿٨٢﴾
83. Then the shout took hold of them in the early morn. فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾
84. Then availed them not what they had been earning. فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾
85. We have not created the heavens and the earth and what is in-between save with a purpose. And the Hour is surely coming. So overlook them you with a seemly overlooking. وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأِيَّةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾
86. Verily your Rabb! He is the Great Creator, the Knower. إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾
87. And assuredly We have given you seven of the repetitions and the Mighty Qurān. وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾
88. Do not cast your eyes toward what We have let the classes of infidels enjoy, and grieve not لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

over them; and lower your wings to the believers.

89. And say you: verily I! I am a plain warner.
90. Even as **We** have sent down on the dividers.
91. Those who made the Scripture bits.
92. By your **Rabb!** **We** will question them all.
93. For what they have been doing.
94. Promulgate you what you are Commanded, and turn away from the associators.
95. Verily **We** will suffice you against the mockers.
96. Who set up along with **Allah** another god; presently they shall know.
97. And assuredly **We** know that you straiten your breast by what they say.
98. So hallow you the praise of your **Rabb**, and be you of those doing Sajdah.
99. And worship you your **Rabb** until there comes to you the Certainty.

﴿٨٩﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

﴿٩٠﴾ كَمَا أُنزَلْنَا عَلَى الْمُقْتَسِمِينَ

﴿٩١﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ أَنْعِيضِينَ

﴿٩٢﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ

﴿٩٣﴾ عَمَّا كَانُوا يَعْمَلُونَ

﴿٩٤﴾ فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

﴿٩٥﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

﴿٩٦﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ
﴿٩٦﴾ فَسَوْفَ يَعْلَمُونَ

﴿٩٧﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

﴿٩٨﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ

﴿٩٩﴾ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

Secrets of Revelation

The dwellers of Al-Hijr known as the Thamūd also refuted the Messengers^{AS} of **Allah**, who had been blessed with clear miracles. The Thamūd did not pay

any attention to the words of wisdom and their vision remained restricted to worldly means. They hewed houses out of huge mountains, hoping these strongholds will provide them protection and safety. Yet they too were overtaken by an awful cry at dawn. All the material means they were relying on for their protection were gone with the wind. This universe and its entire system has been created with wisdom, and according to a deliberate plan. No matter how infallible human endeavours and measures may apparently seem, it is **His** Law that evil always begets punishment and invokes destruction. The only route to peace and salvation is through **His** obedience. And the Day of Judgment will most certainly be, to properly requite the wrongdoers, because the worldly punishment is only the milder aftermath of sin. So the Holy Prophet^{SAW} must gracefully bear with the crimes of the infidels.

One must bear with Unpleasant Situations while Preaching

The aforesaid Command to the Holy Prophet^{SAW} explains the way to propagate the faith. It highlights the importance of facing unpleasant situations with tolerance and grace. A person engaged in the service of faith must never act emotionally but remain cool and composed. The Holy Prophet^{SAW} is being reassured that his **Rabb** is the Creator of everything and Aware of everyone's actions and thoughts.

The Distinction of Sūrah Al-Fatiḥah

And **We** have blessed you with seven **Āyāt** which speak on the greatness of the entire Qurān and are repeated in every cycle of **Ṣalāt**. According to the Commentators all the basic principles of Islam have been embedded in this Sūrah. The Qurān elaborates and the **Aḥādīth** interpret the same very principles. Besides, no other nation before was blessed with such a comprehensive prayer. If only the Muslims could recite this Sūrah alone, with sincerity! But unfortunately majority of them are unacquainted even with its literal meanings.

The Holy Prophet^{SAW} is being instructed to ignore the fact that some amongst the infidels and polytheists possess wealth and other worldly resources. He must not grieve at their affluence, for the preceding condemned nations were also rich in material resources. Yet these were of no avail to them except for a while. Nor should he grieve by thinking that had these people not been affluent, they might have embraced Islam. Certainly not! For they are evil by character. Even if they were to be broke, their nature would still be the same. So the Holy Prophet^{SAW} must focus all his gracious attention on those who have embraced Islam.

Faith itself is a Blessing

What a blessing indeed that the gracious attention of the Holy Prophet^{SAW} is being diverted to the believers. He, who already is the Mercy for the whole of mankind in general, the intensity of his grace upon the believers after this Divine Command, may well be imagined. He is being asked to declare that he is a warner manifest against the punishments of **Allah**. Prior to this, Islam was being propagated secretly. Now that **Allah** had Commanded to overtly proclaim the Message, he and his Companions^{RAU} went all out with their campaign. He was also advised to warn the people against calamities befalling the nations guilty of fragmenting the Divine Scriptures in the past. This they had done by accepting what pleased them and rejecting what went against their inclinations. By the **Rabb** of the Holy Prophet^{SAW}, it is the dictate of **His** Providence that each individual shall be held accountable for all his deeds. It is the perfection of **His** Providence that every seed bears a fruit and every act produces a result, an evidence to the fact that the results borne by deeds will certainly be brought out in due time. So the Holy Prophet^{SAW} must convey explicitly what has been revealed unto him. He must not pay any heed to the polytheists nor bother about their mockery, for **Allah** Alone is sufficient to take them to task. Those who mock him and ascribe partners to **Allah** shall soon meet their end for **He** Knows that as a human being, the Holy Prophet^{SAW} is saddened by what the infidels say. However, there is a remedy for it.

Zikr is a Remedy for Apprehensions

The Holy Prophet^{SAW} must glorify his **Rabb** and remember **Him**. He must exert in worshipping **Allah** and must continue until his worldly life comes to an end. The real cure to the hurt caused by the hostility of enemies is **Allah's** Zikr, which also facilitates the acquisition of higher levels in worship and keeps one's attention focused on **Allah** completely.