

## سُورَةُ النَّحْلِ

## An-Nahl

## (THE BEE)

This Sūrah, also revealed in Makkah, carries on the discussion initiated in the preceding Sūrah, extending it to the evidence or the inevitability of the Day of Judgment. It also presents the various creations of **Allah** as testimony to **His** Unity; amongst them the honeybee has been especially mentioned. This is why the Sūrah is named An-Nahl.

## Section 1

In the Name of **Allah**

The Most Gracious, The Most Merciful.

1. The affair of **Allah** comes; so do not seek to hasten it. Hallowed be **He** and Exalted above what they associate.
2. **He** sends down the angels with the Spirit by **His** Command upon whosoever of **His** bondsmen **He** wills: warn that there is no god but **I**, so fear **Me**.
3. **He** has created the heavens and the earth with a purpose. Exalted is **He** above what they associate.
4. **He** has created man from a drop, and lo! He is a disputant open.
5. And the cattle! **He** has created them. For you in them there is warmth and other profits and of them you eat.
6. And for you there is a beauty in them as you drive them at the eventide and as you drive them out to pasture.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَنِّي أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى  
عَمَّا يُشْرِكُونَ ﴿١﴾

يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ  
عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى  
عَمَّا يُشْرِكُونَ ﴿٣﴾

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا  
هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ  
وَمِنْهَا تَأْكُلُونَ ﴿٥﴾

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ  
وَحِينَ تَسْرَحُونَ ﴿٦﴾

7. And they bear your loads to a city which you could not reach except with great trouble to yourselves: verily your **Rabb** is Kind, Merciful.

وَتَحْمِيلُ أَنْقَالِكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ  
إِلَّا يَشِقُّ الْأَنْفُسَ إِنَّ رَبَّكُمْ لَرءُوفٌ  
رَّحِيمٌ ﴿٧﴾

8. And **He** has created horses and mules and asses that you may ride them, and as an adornment; and he creates what you do not know.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً  
وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

9. And upon **Allah** is the direction of the way, and of that is some crooked, and had **He** willed, **He** would have guided you all.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايِرٌ وَلَوْ شَاءَ  
لَهَدَىٰكُمْ أَجْمَعِينَ ﴿٩﴾

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### Secrets of Revelation

The Makkans, in an attempt to refute the possibility of the Doom, would often comment mockingly: 'Where is the Doom against which we are cautioned everyday?' **Allah** declares that they need not be anxious, for **His** Decree has come to pass. Indeed, within a short span of time the Makkans were repeatedly defeated and humiliated at the hands of the believers. Many of them were killed while many taken captives. And when Makkah fell to the believers, all of the Makkans became slaves but were freed due to the clemency of the Holy Prophet<sup>SAW</sup>. Keeping in view the material resources, this could never have been thought of. Similarly, if viewed with reference to the life span of earth, the Final Day is not far away, as **Allah**'s last Prophet<sup>SAW</sup> and the last Book have already arrived. Now the land is inhabited by the last Ummah which will not be followed by any new community. So now is the turn of the Judgement Day. Therefore, it is announced that while **Allah**'s Grasp hovers over their heads, these infidels must not make haste for it. They should rather avail the given respite. When **Allah**, **Who** is Exalted and above any shortcomings has pronounced the advent of the Day, it is bound to come. The Words of **Allah** are true. No one can claim any partnership in **His** Powers, nor can anyone claim to be equal whereby he can influence **His** Decisions. They used to object that they were people of dignity, honour and experience and could not possibly accept a youth born and raised before their very eyes as their leader,

while people had always followed the elderly. Let them know that **Allah** may confer leadership upon whoever **He** may please.

### **Age and Leadership.**

The ability to lead is not determined by age but by the knowledge blessed by **Allah**. And it is by **His** Choice as to whom **He** selects for Prophethood and Messengership. In the same way Wilayah is not determined by age and it is not essential that only an elderly person can be an accomplished Wali. Rather it is **Allah's** Light which **He** may instil in any bosom **He** may please. Whenever **Allah** blessed a Prophet<sup>AS</sup> with **His** Revelation, the first Message conveyed by him to the people was the Unity of **Allah**. The Prophets and Messengers<sup>AS</sup>, approximately 124000 in number, were all men of exemplary characters and wisdom raised at different places in various times. Is it not amazing that inspite of the difference in their social and geographical conditions they all emphasised upon and invited towards two concepts. Firstly, the Unity of **Allah**; that **He** Alone is worthy of worship. Secondly, abstinence from **His** disobedience, fearing **His** Reckoning. Is it not logically impossible for so many people to agree on a lie? This consensus itself is a very great evidence on **His** Unity. The partners ascribed to **Allah** by these infidels are a creation themselves, whereas **He** is the Creator of the universe and everything therein and has imbedded this system with abundant wisdom. How can a creation be partners with the Creator? So **Allah** is pure of all that these infidels fabricate. **His** Omnipotence is such that **He** has made a drop of foul fluid the seed of mankind. And it is this seed which **He** fashions and develops into a masterpiece, that is, a human being. Is it then not strange that this creation dares to argue in **His** Being and in **His** Attributes? In no way does it befit a human being!

It is **He Who** has created the cattle to serve mankind and they benefit from the furs, hides and even the bones of these animals. Some of these animals are the stock-in-trade for people while others are a source of food. Besides, they are also a source of pride and satisfaction for the owner, when taken out for grazing in the morning and returning home thereafter. Even in the contemporary modern world man is as much dependant on cattle and other natural creations as the Arabs were in those days. Today, farming is as lucrative and honourable a business as it was in primitive times.

Man uses some of these animals to carry his loads from one place to another, particularly in difficult terrain. Indeed your **Rabb** is extremely Kind and has created horses, mules and asses for you to ride on and traverse all types of

routes. Not only this; but you are also unaware of the means of transportation **He** has planned to create for you in the future. This prophecy of the Qurān includes all the inventions made in this field todate and all those yet to come. An invention is nothing but various substances combined through various processes, the knowledge of which is given by the Most Merciful **Himself**. And all the reasoning so far given highlights the one and only straight path of **Allah**'s obedience. Yet people opt for crooked ways rather than **His** Path. Had **He** willed **He** could have forced everyone to follow the right track, but this was against **His** Wisdom. After showing the straight path, he left it to the individual to follow or reject it.

## Section 2

10. **He** it is **Who** sends down from the heaven water for you, from which is drinking and from which are trees from which you pasture your herds.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

11. **He** grows thereby the corn and olive and date palms and grapes and all manner of fruit. Verily in that is a Sign for a people who ponder.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

12. And **He** has subjected to you the night and the day and the sun and the moon, and the stars are subjected by **His** Command. Verily in that are Signs for a people who understand.

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِ رَبِّكَ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

13. And **He** has subjected to you what **He** has multiplied for you on the earth of various kinds. Verily in that is a Sign for a people who receive admonition.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَكَّرُونَ ﴿١٣﴾

14. And **He** it is **Who** has subjected to you the sea that you may eat of it fresh flesh, and bring forth out of it ornaments you wear.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَكُمْ تَكُونُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ مِنْهُ حِلْيَةً تَلْبَسُونَهَا

And you see ship ploughing therein, and it is in order that you may seek of **His** Grace and that perhaps you may be grateful.

وَتَرَى الْفَلَكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا  
مِنْ فَضْلِهِ. وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١١﴾

15. And **He** has cast firm mountains on the earth lest it moves away with you, and rivers and paths that perhaps you may be directed.

وَالْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ  
وَأَنْهَزَ أَوْسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

16. And also landmarks; and by stars they are guided.

وَعَلَّمَتِ وَالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

17. Is One **Who** creates as one who cannot create? Will you not be admonished?

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

18. And if you would count the favours of **Allah** you could not compute them; verily **Allah** is Forgiving, Merciful.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا  
إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

19. And **Allah** Knows what you keep secret and what you want to make known.

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

20. Those upon whom they call besides **Allah** have not created anything and are themselves created.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا  
وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

21. Lifeless are they, not alive; they know not when they will be raised up.

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ  
أَيَّانَ يَبْعَثُونَ ﴿٢١﴾

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### Secrets of Revelation

**He** is so Powerful and Merciful that **He** purified the water through evaporation into its best form and let it pour down as rain. You use it for drinking as well as to grow green pastures for cattle grazing. **He** causes the

crops and all type of greenery including fruit-laden trees to grow, such as olives, dates and grapes, and a variety of other fruits. It is an evidence of **His** Omnipotence for those who contemplate over how **He** pours the same water on initially the same type of soil to yield a wide variety of harvests, fruits and flowers. It is **He Who** has, for your comfort and facilitation, placed the days and the nights at your service. The sun, the moon and the stars have been appointed to serve you by **His** Command. And these are carrying out the assigned tasks diligently. Not only do they cause the alternation of days and nights but also the changes in seasons to facilitate growth as well as the ripening of fruits and crops. Given a sound mind these observations constitute ample evidence.

A little reflection upon how the earth alone produces such an extensive variety of things unfolds the Magnificence of the Creator. **He** has even deputed the seas to serve you. Not only do they cause rainfall but also provide fresh white meat in the form of fish. The seabeds are laden with treasures of precious pearls and stones, used in jewellery and other ornaments. And see how ships and boats split the seas and rivers to swiftly carry you to far-off places in search of better opportunities for livelihood and trade. All these rewards demand gratitude from you. Also observe the construction of the earth; **He** has installed heavy mountains on it lest it should begin to wobble and make life miserable for you. **He** has stored snow on the mountain peaks for you, making them a source of cascades and riverlets which join to form rivers. **He** has fashioned the mountain passes for you, and has made the landmarks for identification of the routes. **He** has also created the stars for you to find the direction.

Now think, can anyone being itself a creation, having made no contribution to the creation of anything, claim to be an equal, in any sense of the word, to the One **Who** has created everything?

Even if you employ all the knowledge you possess, you cannot count the favours **He** has bestowed upon you. And **He** is indeed Forgiving and Merciful, so seek **His** Forgiveness and Mercy through repentance over your past errors, so that you may be reformed for the future. Also be mindful of the fact that nothing is concealed from **Him**, neither your overt, nor the covert self. The partners you ascribe to **Him**, whom you call out in the hope of some benefits or whom you fear as you should have feared **Him**, let it be clear that they themselves are **His** creation. They have not created even a speck and are helpless before **Him**, not even knowing the time of reckoning when they will have to face **Him** directly.

## Section 3

22. **Allah** of you all is One **Allah**; so those who do not believe in **Ākhirah** – their hearts are perverse and they are stiff-necked.
23. **Allah** undoubtedly Knows what they keep secret and what they want to make known; verily he loves not the stiff-necked.
24. And when it is said to them: what is it that your **Rabb** has sent down? They say: fables of the ancient.
25. As a result they will bear their loads in full on the Day of Judgment and some of the loads of those whom they have led astray without any knowledge. Lo! Vile is the load they shall bear!

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
قُلُوبُهُمْ مُسَكَّرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

لَا جَرَمَ أَنْ اللَّهُ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ  
إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ  
قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ  
وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ  
أَلَسَاءَ مَا يَزُرُونَ ﴿٢٥﴾

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### Secrets of Revelation

When the Creator and the Sustainer of such a vast universe is One, certainly **He Alone** is worthy of worship. And all those who do not believe in **His** Unity have depraved **Qulūb**, drenched in disbelief.

#### The Health and Illness of **Qalb**

Becoming heedless of **Allah**'s Magnificence and associating hopes with others that is polytheism – is indeed the most fatal disease from which a human **Qalb** can suffer. On the contrary its health is indicated by love for **Allah**. So when the **Qalb** is afflicted, the person becomes arrogant, as shown by the conduct of the disbelievers. And undoubtedly **Allah** Knows each and every thing about them, all that they do overtly or covertly. Let it be known that **Allah** never approves of the arrogant. They not only have gone astray themselves but when

someone asks them what has been revealed, they simply dismiss it calling it a collection of fables repeated through times by different people claiming Prophethood. In this way they misguide people and add the burden of their misguidance to that of their own sins. This load, which they are accumulating so ignorantly, is indeed loathsome.

#### Section 4

26. Surely there plotted those before them, but **Allah** came upon their structures from their foundations, so the roof fell upon them from above them, and the torment came to them whence they perceived not.

قَدَّمَكِرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنَّى اللَّهُ  
بَيَّنَّنَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ  
مِنْ فَوْقِهِمْ وَأَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ  
لَا يَشْعُرُونَ ﴿٢٦﴾

27. Then on the Day of Judgment **He** will disgrace them and say: where are **My** associates regarding whom you used to cause cleavage? Those who are given knowledge will say: verily the disgrace and ill-hap to-day are upon the infidels.

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِبُهُمْ وَيَقُولُ أَنِينَ  
شُرَكَاءِي الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ  
قَالَ الَّذِينَ أَوْتُوا الْعِلْمَ إِنَّ الْخِزْيَ  
الْيَوْمِ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

28. Those whom the angels cause to die while they are wronging themselves, and only then they proffer submission: we have not been working any evil. Yea! **Allah** is the Knower of what they have been doing.

الَّذِينَ تَوَفَّوهُمْ أَلَمْ تَكُنْ ظَالِمِينَ أَنفُسِهِمْ فَأَلْقَوْا  
السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى  
إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

29. So enter the portals of Hell as abiders therein. Vile is the abode of the arrogant.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فليئس  
مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٩﴾

30. And when it is said to those who observe Taqwa what is it that your **Rabb** has sent down? They say: that which is good. For those who do good is good in

﴿٣٠﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا  
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ  
الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾



the world, and better still is the dwelling in the **Ākhirah**. Excellent is the dwelling of those who fear **Him**.

31. Gardens everlasting which they shall enter, streams running beneath, theirs then shall be whatsoever they will. Thus does **Allah** recompense those who fear **Him**.

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

32. Those whom the angels take away while they are goodly, saying: peace be upon you, enter the Garden for what you have been working.

الَّذِينَ تُوَفَّقَهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

33. Do they await that the angels should come to them or the Command of your **Rabb** should come? Thus did those before them. **Allah** wronged them not, but they were used to wrong themselves.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

34. Then there befell them the vices of what they had worked, and then surrounded them that at which they had been mocking.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

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### Secrets of Revelation

For the protection of their own vested interests and authority, these infidels do not miss a chance to mislead others. History bears witness that the preceding infidel nations too had left no stone unturned in opposing the truth. They went to great lengths in planning and amassing all possible material resources against it but could not fight their predestined fate. **Allah** devastated them and uprooted them completely. The roofs of their dwellings collapsed on them and the very structure made for protection proved to be the cause of their

destruction. The doom seized them in such a way that they stood aghast at what was going on. This was what they faced in this world while the real torment awaits them in the *Ākhirah*. On the Day of Resurrection, they will be disgraced and humiliated before the entire creation. They will be asked where their deities are and what about their status and affluence, by dint of which they had opted to disobey and deny **Allah** adamantly?

Seeing this state, the righteous will comment that it is the limit of disgrace and torment to which the disbelievers have been subjected to, as their real sequel. Those who died on disbelief will resort to submission on that occasion, asserting that they had only done what seemed right to them and are even now ready to comply with any instructions. They will be reminded that none of their actions ever escaped **Allah**'s Notice, so deceiving **Him** was impossible. Therefore, they must enter the portals of Hell corresponding to their punishments and abide therein for ever. It is indeed a morbid place to which their arrogance has led them.

### **Rewards Promised for Propagation of Islam**

When the same question, that is, 'what is revealed by their **Rabb**?' is put to the righteous, they say that their **Rabb**'s Message is indeed perfect and guarantees the temporal as well as the eternal success. For such people and for those who convey **Allah**'s Word to **His** creation is promised bliss in this world in the form of Divine Pleasure and a tranquil Qalb while their *Ākhirah* is undoubtedly the best, a beautiful abode. Here propagation of Islam means to convey **His** Message to **His** creation, complemented with personal adherence. Otherwise, promoting rituals in the name of propagation of Islam is neither correct nor will it bring the promised rewards.

Jannah is that beautiful and everlasting place which has luxuriant gardens with rivers flowing beneath. The dwellers of Jannah will find everything therein that they may desire. This is how **Allah** rewards the righteous.

**Admission to Jannah upon Death refers to that State whereby a Grave is said to be a Garden of Jannah**

Those who die as believers pass over their *Arwah* to the angels in a state of purity peculiar to Islam. The angels greet them and tell them that they are only doing their duty by terminating their vital connection with this world while Jannah awaits them. So they must enter it in straight-away as a reward of their obedience to **Allah**.

Do the infidels await the angels of death or a Divine Decree that they do not pay attention to and embrace Islam? This was the state the preceding infidels had been in, whereby they died as disbelievers and failed to repent. They wronged their own selves, for **Allah** had never been unkind to them. **He** blessed them with intellect and understanding and sent **His Prophet**<sup>AS</sup> and the Book inviting them to the truth. Unfortunately it were their own wrongdoings, which stood in their way. At last the darkness of their sinful conduct prevailed and they were seized by the Doom they used to mock at.

## Section 5

35. And those who associate say: had **Allah** willed we would not have worshipped anything besides **Him**, neither our fathers; nor would we have forbidden anything apart from **Him**. This did those before them. Nothing is then on the Messengers excepting a plain preaching.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا  
مِنْ دُونِهِ مِنْ شَيْءٍ وَنَحْنُ وَآبَاؤُنَا وَلَا حَرَمْنَا  
مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ  
فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

36. And assuredly **We** have raised in every community a Messenger saying: worship **Allah** and avoid the devil. Then of them were some whom **Allah** guided, and of them were some upon whom the straying was justified. So travel about the land and behold how has been the end of the beliers.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ يَعْبُدُوا  
اللَّهَ وَأَجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ  
وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا  
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
الْمُكَذِّبِينَ ﴿٣٦﴾

37. If you are solicitous for their guidance, then verily **Allah** does not guide whom **He** sends astray and for them there are no helpers.

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي  
مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾

38. They swear by **Allah** the most solemn of oaths that **Allah** would

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ

not raise him who dies. Yea! It is a promise on **Him** incumbent, but most men know not.

39. This will be in order that **He** may manifest to them that wherein they differ, and that those who disbelieved should come to know that they had been liars.

40. **Our** only saying unto a thing, when **We** intend it, is that **We** say to it: Be; and it becomes.

مَنْ يَمُوتُ بَلَىٰ وَعَدَّاءٌ عَلَيْهِ حَقًّا وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

لِيَبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ  
كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٢٩﴾

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ  
لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

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### Secrets of Revelation

Just look at the reasoning of the polytheists. They argue that if **Allah** does not approve of their conduct and does not wish that others be worshipped besides **Him**, why does **He** not stop them? For if **He** did, they certainly would never be able to worship anyone else. Neither they nor their ancestors could have ever innovated any ritual against **His** Wish, by declaring things as forbidden or permissible. This means that their deeds enjoy **His** Approval, they claim. **Allah** says that there is nothing new about what they babble. The infidels of the past argued in the same manner and were destroyed. It is such a foolish argument that it is not worthy of an answer. All the Prophets<sup>AS</sup> are assigned the mission to convey **His** Message with clarity, leaving no ambiguity whatsoever just as the Holy Prophet<sup>SAW</sup> is doing. Here the argument raised by the polytheists has been ignored because the very philosophy of man's creation is to inform him on the likes and dislikes of **Allah** and then give him respite to act. Now whatever path he chooses, he shall face its consequences. Had this information been withheld from him, it would have been improper. Therefore, this aspect of Divine Guidance was never ignored.

### Every Nation was Blessed with Prophets<sup>AS</sup> or their Representatives

**Allah** appointed **His** Messengers and Prophets<sup>AS</sup> for every nation and region, be it in Asia or Europe, in the Western or the Eastern countries. Every nation received Divine Guidance through **Allah**'s Messengers<sup>AS</sup> or their emissaries. They taught people that only **Allah** has the right to be worshipped. Any

worship besides **Him** is Satanic and must be avoided under all circumstances. So some fortunate people were blessed with guidance who still had in them some capacity to accept the truth. And those with diseased Qulūb who had sunk deep into sin, remained deprived. This vast earth testifies to the ill fate suffered by such disbelievers and a journey through it provides the living evidence.

### Prophet's<sup>AS</sup> Efforts too Fail where Sick Qalb Loses the Capacity for Guidance

Now even if the Holy Prophet<sup>SAW</sup>, driven by his profound desire to reform, exerts all his efforts, the infidels shall not find guidance. This is because by indulging in sin they have severed their ties with **Allah**. Now **He** will never bless them with guidance, nor can anyone help them. These unfortunate people swear upon **Allah** to mislead others that **He** would never raise the dead. **He** will certainly do it as **He** has promised, for **He** always honours **His** Word. But this reality is not conceived by the majority of people. The dead will surely be raised, and these dissident will know the real worth of their arguments and what the truth really was. Moreover, it will also prove the mendacity of non believers and the authenticity of **Allah's** Word. Certainly all this will not at all be difficult for **Allah** for **He** need not employ any workers for a task. It is only **His** Command that prevails. Whenever **He** plans to do something, **He** Commands it to Be, and it is there at once.

### Section 6

41. And those who have emigrated for the sake of **Allah** after they had been wronged, **We** will surely settle them well in the world, and the wage of the **Ākhirah** is greater, if they but knew.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿١١﴾

42. They are those who bear in patience, and in their **Rabb** they trust.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٢﴾

43. And **We** sent not before you any but men to whom **We** Revealed;

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ

so ask you the people of the Admonition if you know not.

44. We sent them with evidences and Scriptures. And We have sent down unto you the Admonition that you may expound unto mankind what has been revealed towards them and that haply they may reflect.
45. Do then those who have plotted vices feel secure that Allah will not sink them into the earth or that the torment may come from whence they know not?
46. Or, that He will not seize them in their going to and fro? So that they cannot escape.
47. Or, that He will not seize them by giving them a fright? Verily your Rabb is Kind, Merciful.
48. Have they not observed the things Allah has created? Shadows thereof turn themselves on the right and the left bowing themselves before Allah, and they are lowly.
49. And before Allah bows itself whatever is in the heavens and whatever is in the earth of the living creatures and also the angels; and they are not stiff-necked.
50. They fear their Rabb above them and do what they are Commanded.

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٢﴾

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ  
لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١١﴾

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ  
اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ  
لَا يَشْعُرُونَ ﴿١٥﴾

أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿١٦﴾

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿١٧﴾

أَوْ لَعَبْرُوا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَيَنْفَعُوا ظِلَلَهُ  
عَنِ الْعَيْنِ وَالشَّعَابِلِ سُبْحَانَ اللَّهِ وَهُمُ دَاخِرُونَ ﴿١٨﴾

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ ﴿١٩﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٢٠﴾

## Secrets of Revelation

Those who migrated from their native land, only for **Allah's** sake, driven by oppression, will be rewarded with an excellent dwelling in this world, while their eternal rewards are far too great. They remained steadfast and having employed all possible means, relied completely on **Allah**. In other words, they did not adopt any such measures that might have involved **Allah's** disobedience. This **Āyah** highlights the merits of Hijrah (Migration) and the rewards promised to the emigrants.

### Migration and the Promised Rewards

Migration means to leave one's native land. Migration "in the Cause of **Allah**" here means migrating for **His** Pleasure and for safeguarding one's faith. This **Āyah** recounts the emigration by the Companions<sup>-RAU</sup>, whereby they had to leave for Abyssinia and later Madinah to escape oppression of the Makkans. Laying down sincerity as a prerequisite, **Allah** has promised dual rewards, a peaceful abode in this world and a fabulous requital in the **Ākhirah**. So they were blessed with a safe haven in Madinah where they established an Islamic State. The Companions<sup>-RAU</sup> were not only defended against the aggression of the non-believers, but were also blessed with victory over them. The Conquest of Makkah was followed by the conquest of the entire Arab world. Later, in the Companions<sup>-RAU</sup> era emerged the greatest empire in the history of mankind, extending from China to Spain and from Siberia to Africa. **Allah** blessed the poor and destitute Companions<sup>-RAU</sup> with affluence. All these historical events endorse their sincerity and deep devotion and are open to everyone. And as for the eternal rewards, **Allah** has clearly declared **His** Approval of the Companions<sup>-RAU</sup> in these words: "Radhi **Allah** 'Unhum" (**Allah** is Pleased with them). So they were blessed with peace, safety, honour, power, rule, dignity, affluence and such glory that as long as the world lasts people will speak of their greatness. Persistence and reliance on **Allah**, as mentioned here indicates that in spite of the imminent perils of migration and the hardships in its trail, the righteous stood fast on their cause, relying entirely on **Allah's** Support. Had there been no risks involved, there would not have been any occasion to display patience or trust in **Allah** and everyone would have emigrated. The initial hardships were indeed the trial and criteria for sincerity.

## Migration and its Categories

Imām Qarṭabi has listed the following categories together with their specific Commandments: (1) Migrating from Dar-al-Kufr to Dar-al-Islam. When the former is strife torn or one's honour is at stake or when it is difficult to discharge religious obligations, it becomes obligatory to migrate. Such a migration became mandatory during the Prophetic era and will continue to remain so until the end of time, subject to one's capacity. In this context, migration by the Muslims from Pakistan to settle in America, Britain or Europe cannot be justified. They can neither fulfil their religious obligations easily, nor find Halāl food nor peace in those faithless societies having no sense of honour and totally devoid of moral values. (2) It is mandatory to migrate from a place where practice of innovations is widespread, and especially where our pious precursors are insulted, unless a person is capable of curbing such evils. (3) It is also imperative to shift from a place where the unlawful is predominant, for the pursuit of lawful is obligatory for every Muslim. (4) Migration is permissible from a place where one is threatened of physical torture by the enemy. (5) It is also permissible when the climate and environments of a place threaten health and (6) A place constantly threatened by robbers and dacoits is allowed to be migrated from.

All the above fall under Hijrah. Then there are different categories of travelling listed as meritorious, for example, travelling to sites of admonition, for performing Ḥajj, for trading and for Jihād etc. Even visits to relatives fall under this category. The merit is, of course, subject to the condition that all such journeys are undertaken within the limits laid down by Shari'ah.

The infidels object how a human being, who eats, drinks and sleeps, can be appointed as a Prophet<sup>AS</sup>? And that this honour should have been conferred upon a creation more exalted than a human, such as an angel.

### The Human Aspect of Prophets<sup>AS</sup>

The argument presented by the infidels has been reversed in sequence by the ignorants. The infidels acknowledged the human aspect but refuted Prophethood while the ignorant today believe in the opposite. (May Allah protect us!) Allah reassures the Holy Prophet<sup>SAW</sup> that the arguments of the infidels are totally weightless. He may ask any savant having the knowledge of the preceding Divine Religions, to know that through time it was always a human being who was deputed as Prophet<sup>AS</sup> to a nation. It were the Prophets<sup>AS</sup> who were honoured with Divine Scriptures and clear miracles. The Holy Prophet<sup>SAW</sup> may inquire from the scholars of the preceding Divine Religions if



he is unaware. This suggestion to the Holy Prophet<sup>SAW</sup> endorses conformance. Those who do not have the knowledge must learn it from the knowledgeable. Today those who deny conformance, in fact practise it unknowingly.

## **Conformance**

Conformance merely means that non scholars must seek expert opinion from the scholars and act accordingly. Obviously they will have to trust a scholar, as even if the underlying reasoning is explained to them, they may not understand it. However, those who have the capability to derive reasonings given in Qurān and the Sunnah over different issues, and who are also aware of the opinions of the learned harbingers of Islam can follow their own deductions. But for matters which call for Ijتهād, they too will have to refer to a Mujtahid.

## **Conformance to One Person**

The question may be asked why should only one scholar be followed in Shari'ah. The answer is that if every person is allowed to follow every other scholar, he will tend to look for such verdicts from everyone which suit him. To fulfil one's desires in the name of Shari'ah is itself forbidden. That is why it is recommended to follow only one Mujtahid. Beyond that, conformance is neither mandatory nor is it of any consequence. It is totally uncalled for to split into groups on the basis of conformance.

## **To Understand the Qurān, Ḥadīth is a Pre-requisite**

Allah says "O Prophet<sup>SAW</sup>! We have also revealed Our Book to you, that you may explain it to people." In other words, just as the text of the Book has been conveyed through the Holy Prophet<sup>SAW</sup>, the task of explaining it is also assigned to him. Only he is authorized to interpret and explain the Qurān. Even the experts of Arabic language cannot determine the meanings of the Qurān by relying on grammatical manipulations. If only the rival factions today could gather on those meanings which have been given by him, the evil of sectarianism will disappear. Every word and action of the Holy Prophet<sup>SAW</sup> is indeed the interpretation of the Qurān, as endorsed by 'Allamah Shāḥibī<sup>RUA</sup> in his Muwāfiqāt. The Qurān asserts "And verily you are of a high and noble disposition.68.4". Ḥadhrat 'Āyeshah Ṣiddiqah<sup>RAU</sup> asserts that all his actions were the illustration and explanation of the Qurān. Certain injunctions are not even mentioned in the Qurān, but were revealed unto his sacred heart and he conveyed them to the people. Or sometimes his Ijتهād was corrected or changed through Revelation, which alludes to the fact that the sayings of the Holy Prophet<sup>SAW</sup> bear a similar honour and exaltation as the Qurān, and

their denial amounts to denying the Qurān itself. **Allah** asserts that people must ponder carefully and acknowledge his status for their own benefit. No one should be oblivious to the dire consequences of the misconduct. Are they not afraid that **Allah** might cause them to sink into the earth, or inflict them with an epidemic they have never dreamed of? For instance, a number of towns in the United States of America sank or more recently the outbreak of Aids, which has killed millions of people and is yet incurable.

Or that **Allah** may seize them suddenly during their daily activities, in punishment beyond their control. Or they are terrified in different ways so that they may repent out of fear, for **Allah** is indeed Relenting and Merciful. In other words, even if they repent out of fear they will qualify for **His** Mercy, which is indeed a great favour.

It is common observation how the shades of **His** creations, the mountains and the trees, incline from right to left in obedience and submission to **Allah's** designs, as if prostrating before **Him**. And all the living beings of the earth and the heavens, be it an animal or an angel, prostrate before **Him**. The angels inspite of their grand status remain in a state of awe in **His** Mighty Court and obey **Him** every moment in every detail.

## Section 7

51. **Allah** has said: take not you to two gods; **He** is only one God. So dread **Me, Me Alone**.

﴿ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ إِلَّا هُوَ إِلَهُهُ  
وَاحِدٌ فَاتَّقُوا اللَّهَ فَآرْهَبُونَ ﴾ ٥١

52. **His** is whatsoever is in the heavens and the earth, and unto **Him** obedience is due perpetually; will you then fear any other than **Allah**?

﴿ وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا  
أَفَغَيْرَ اللَّهِ تُشْفِقُونَ ﴾ ٥٢

53. And whatsoever of favours is with you is from **Allah**; then when distress afflicts you, to **Him** you cry out.

﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ  
فَأِلَيْهِ تَجْتَرُونَ ﴾ ٥٣

54. Then when **He** removes the distress from you, forthwith a party of you associates others with their **Rabb**.

﴿ ثُمَّ إِذَا كُفِّرَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ  
يُشْرِكُونَ ﴾ ٥٤

55. That they may show ingratitude for what We have bestowed upon them. Enjoy then, presently you shall know.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمْتَعُوا فَمَا تَعْلَمُونَ ﴿٥٥﴾

56. And they appoint for what they know not a portion of what We have provided them. By Allah! You shall surely be questioned regarding what you have been fabricating.

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُتِبَ تَفْتَرُونَ ﴿٥٦﴾

57. And they appoint for Allah daughters – Hallowed be He! And for themselves what they desire.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

58. And when there is announced unto any of them a female, his face remains darkened the whole day and is wroth inwardly.

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

59. Sulking from the people because of the evil of what has been announced unto him: shall he keep it with ignominy or bury it in the dust? Lo! Vile is what they judge!

يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ ۚ أَيَسْكَبُ عَلَىٰ هُوٍ أَمْرٌ يُدْخِلُهُ فِي الثَّرَابِ ۗ أَلَسَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

60. For those who are disbelievers in the Ākhirah is an evil similitude. And for Allah is the sublime similitude, and He is the Mighty, the Wise.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

### Secrets of Revelation

Allah warns not to take other gods besides Him as He Alone deserves to be worshipped and feared. The obedience pledged to anyone in defiance of His Commands in the hope of gaining something or out of fear tantamounts to worship; even if such focus of hopes is not called god. To Him belongs all that lies within the heavens and the earth, He creates all the causes, some of which are attributed to others than Him. At times people entirely rely upon causes.

Both these attitudes are incorrect. Rather, a constant and devoted worship and an unconditional obedience of **Allah** is the right course of action. It is certainly not correct to believe in **Allah** and at the same time obey others out of fear. What is there to be afraid of when **He** is the Bestower of all blessings. It is human nature that whenever distress grips man it is before **Allah** Alone that he wails and cries; but when **Allah** alleviates the hardship he attributes his relief and shows his gratitude to others than **Allah**, considering them as partners with **Him**. Such attitude blatantly denies **Allah's** Generosity and Munificence. However, let such ingrates enjoy this temporal life for a few days. They will soon find out the extent of their transgression.

**Allah** vows by **His** Magnificence to reprise all those who assign portions from the wealth given by **Allah** to deities, which are no more than myths and suppositions. These people senselessly say that the angels are **Allah's** daughters, whereas **He** is far too exalted and free of such needs. Ironically they do not prefer daughters for themselves and wish to have only sons. Whenever a polytheist finds out that a daughter is born to his wife, his face becomes grim with sorrow, so much so that he avoids confronting people considering it a matter of disgrace. He weighs the options whether to let her live, or to bury her alive to avoid the slur of being father of a daughter. This indeed is an evil decision as it challenges **His** Creativity. Even todate people who are issueless are desperate and those with daughters consider themselves to be in great turmoil. They forget that they too were given birth by a woman who was also someone's daughter. It is **Allah's** Decree and Will to create however it pleases **Him**. Certainly there is no harm in wishing for a son, but to consider a daughter as inferior or a burden is indeed a grave sin. Rather **Allah** promises Jannah for the upbringing of daughters. This negative attitude towards daughters is only displayed by those who do not believe in the **Ākhirah**, and they are indeed in an extremely sorry state. And all Glory and Magnificence belongs to **Allah**, **Who** is Mighty and Prevailing, as well as the Wisest. **He** may give daughters, sons or both to whoever **He** Pleases. **He** may also keep some issueless, for none of **His** actions are without wisdom. Whatever **He** creates and wherever **He** places it is always in keeping with **His** Prudence.

## Section 8

61. And if **Allah** were to seize mankind for their wrongdoing, not a living creature **He** would

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ  
وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ

leave on it, but **He** defers them to an hour and when their hour comes they cannot delay it a moment nor anticipate it.

62. They ascribe to **Allah** what they detest, and their tongues utter the falsehood that unto them shall be good; undoubtedly unto them shall be the Fire, and they shall be hastened thereto.

63. By **Allah!** We have sent Messengers to communities before you, then Satan made their own works fairseeming to them, so he is their patron today and to them shall be a torment afflictive.

64. And We have not sent down the Book to you save in order that you may expound to them that whereon they differ; and as a guidance and Mercy to a people who believe.

65. **Allah** has sent down from the heaven water, then **He** revives the earth by it after its death; verily in that is a Sign for a people who listen.

لَا يَسْتَنْخِرُونَ سَاعَةً وَلَا يَسْتَفِيدُونَ ﴿١١﴾

وَجَعَلُوا لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ  
أَلْسِنُهُمُ الْكُذِبَ إِنَّ لَهُمُ الْعَذَابَ لَاجْرَمٍ  
أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُفْرَطُونَ ﴿١٢﴾

ثُمَّ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرِئِن  
لَّهُمُ الشَّيْطَانُ أَعْمَلُهُمْ فَهَؤُلَاءِ يَوْمَ وَلَّهُمْ  
عَذَابٌ أَلِيمٌ ﴿١٣﴾

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ  
الَّذِي أَخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً  
لِّقَوْمٍ يُؤْمِنُونَ ﴿١٤﴾

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا  
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿١٥﴾

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### Secrets of Revelation

These polytheists are so wicked that if **Allah** decides to seize them instantly for their beliefs and actions there would remain not one of them alive on the face of this earth. They will surely be seized once the respite is over. And when the appointed Hour arrives nobody will be able to hasten or delay it. They are so impudent as to suggest for **Allah** something which they

themselves detest, i.e. daughters. Yet they entertain hopes of eternal rewards. Undoubtedly, for such people awaits the Fire, to the intensity of which they are constantly contributing, for every polytheistic action and belief adds more fuel to this inferno. **Allah**, the Magnificent, is a witness to the fact that even before the Holy Prophet<sup>SAW</sup>, whenever Messengers<sup>AS</sup> were sent unto nations, Satan made the act of opposing them look very commendable and attractive. He convinced his followers that it was an act of great chivalry and indeed they were doing a great job. Consequently they qualified to share the fate of their mentor, and will ultimately be subjected to a painful doom together.

### The Status of Hadīth

O' Beloved Prophet<sup>SAW</sup>! The Book has been revealed to you so that you may convey the truth explicitly and guide those who have strayed from the right beliefs and practices, towards the right path. And those who have accepted Islam may attain Divine Mercy. In other words, it is being reiterated that the explanation of the Divine Book and the determination of its meanings is a Prophetic function. This explanation and interpretation by the Holy Prophet<sup>SAW</sup> is termed as Hadīth. Its denial is synonymous to the denial of guidance and deprives one of **His** Mercy.

**Allah's** Omnipotence is like an open book. It is **He Who** sends down the rain and enlivens the soil. This downpour turns the barren soil into a meadow. The coming of spring alone provides ample evidence of **His** Omnipotence for those who listen and ponder carefully.

### Section 9

66. Verily there is a lesson for you in the cattle; We give you to drink of what is in their bellies, between the dung and blood: milk, pure and pleasant to swallow for the drinkers.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنْقِضُوا مِمَّا فِي بُطُونِهِمْ  
مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَآءٌ خَالِصًا سَائِغًا لِّلشَّرِبِ ۗ ۝۱۶

67. And also a lesson is for you in the fruits of date palms and the grapes of which you take a liquor and a goodly provision, verily in that is a Sign for a people who understand.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالأَعْنَابِ لَتَّخِذُونَ  
مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً  
لِّقَوْمٍ يَعْقِلُونَ ۝۱۷

68. And your **Rabb** inspired the bee saying: take you for yourself houses of hills, of trees, and of what they erect.

69. Then eat you of all manner of fruits and tread the ways of your **Rabb** made easy. There springs forth from their bellies a drink varied in colours; in it is a healing for mankind; verily in that is a Sign for a people who reflect.

70. **Allah** has created you; then **He** takes your souls. Of you are some who are brought back to the meanest of age, so that they know not anything after having knowledge; verily **Allah** is Knowing, Wise.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّعْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا  
وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا  
يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ  
شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ نَسَوَكُمْ وَمِنْكُمْ مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ  
لَكِنِّي لَا يَعْلَمُ بَعْدَ عِلْمِي شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

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## Secrets of Revelation

**Allah** draws man's attention towards the anatomy of cattle. Their bellies contain dung and blood. But a part of these materials is turned unto milk. There exists such a mechanism in their bodies, which separates clean and delicious liquid from blood and dung secreted as a blessing for the consumer. This unique fluid is both a perfect diet and a medicine. Nature has prescribed it as the very first diet of every new born. The Holy Prophet<sup>SAW</sup> also recommended its intake, followed by the prayer "O **Allah**! Place Barakah in it for us and increase it further".

### Delicious and Good Food

This Āyah also indicates that good and delicious food is not contrary to piety provided it is earned lawfully and is free of extravagance. Think about the wide range of fruits, for instance. From dates and grapes alone you make a variety of intoxicating drinks and delicious eatables. In other words, man has not only been blessed with good things to eat but has also been given the sense to blend

the natural ingredients into a variety of dainty recipes, nourishing foods and healing medicines. This sense of improvising has not been given to any other creation, and all of them consume food in its raw form. These **Āyāt** were revealed in Makkah prior to the prohibition of alcohol. They do not, however, permit alcohol. Rather, the point here is that man at times misuses **Allah's** provisions for the sake of pleasure, but such misuse does not negate **His** Favours. Besides, even though alcohol had not been prohibited so far, this **Āyah** does distinguish good provisions from it by mentioning that the best of foods are not intoxicating.

Take a look at the honeybee, for instance; how **Allah** has inspired it to construct its hive on lofty treetops, or on mountains high above the polluted environment. This is to ensure that the honey is prepared in the most hygienic and perfect manner. The expression "inspired her" indicates that a honeybee excels all other insects in comprehension and understanding. And a study of its lifestyle does disclose a superb system. All matters rest in the hands of the queen bee who has authority over all matters. It is a bee relatively much bigger in size and lays thousands of eggs within a short span of time. She then assigns tasks to the hatching bees. Some of them are appointed as guards and the rest as workers. Some male bees are also there but only as if to adorn the population. Amongst the workers some collect different materials from plants and produce wax, while others make beautiful hexagonal cells. Generally each honeycomb comprises twenty to thirty thousand wax-cells, identical in measurement and structure. Some of the bees guard the eggs and nurture the little ones that hatch out of them. While others gather the nectar from flowers and fruit, which after going through their digestive system transforms into honey. This itself is the nourishment for the bees and their young ones, and in it **Allah** has also kept taste as well as cure for mankind. Honey is a very nourishing and delicious food and at the same time a high quality medicine. The bees on guard not only protect their hive from intruders but also make sure that if a bee from their hive sits on filth, it is arrested and presented before the Queen, who commands its immediate execution. This is a general overview, and what the research reveals boggles the human mind. How **Allah** has inspired into this tiny creature the sense to collect nectar from colourful flowers and a variety of fruits and then to follow complicated paths made easier for it by **Allah**! It is very difficult for others to follow its course. It makes approximately eighty thousand trips between a flower and its hive. And it is amazing that it does not go to any other hive, and even if it does the guardian bees of that swarm do not allow it in. Besides, nature does not allow



the nectar to be totally consumed by the bee. It is excreted as honey, in a wide range of colours and flavours wherein is cure for mankind.

### **What is meant by Different Colours?**

A mention of 'a drink varied in colours, in it is a healing for mankind' the different colours of honey probably means that honey prepared from the extracts of a particular flower becomes the perfect cure for the ailment in which that flower is beneficial. In medical biographies we come across an account of a learned physician who had classified human ailments into eight categories and suggested cure by eight different kinds of herbs. He then planted each type of herb in a separate garden such as *Banafshah* (the violet) for treating ailments involving congestion, planted *Malathi* (liquorice) for cough etc, and reared honeybees separately in these gardens. When the flowers blossomed on these plants the bees prepared honey from those in their own area. The honey so prepared proved to be the best medicine for that particular ailment.

### **An Excellent Method of Treatment**

According to the latest medical research, the Russian experts issued a Medical Journal which recommended that a glass full of lukewarm milk with honey must be taken before going to bed. Even if it is taken during the day, one must rest for a while in the bed. This, they claim, is a sure cure for cardiac diseases in particular and many other ailments in general.

Honey is also a cure for optical diseases. The acnes and boils when coated with it are cured. If a cotton swab dipped in honey is applied to an aching tooth, the pain is relieved. In short, **Allāh** has made honey a source of treatment and in this lies a lesson for all those who ponder, as well as a great evidence of **His** Magnanimity. The honeybee, according to Ḥadīth, enjoys a unique status. It is reported that all the flies will be sent to Hell to be a source of nuisance for its dwellers, except the honeybee.

### **Medicine and Treatment**

It is also evident here that to seek cure for an ailment through medicine is prescribed by nature. The Companions<sup>RAU</sup> are reported to have once asked the Holy Prophet<sup>SAW</sup> whether the medicines or the Qurānic cures they sought for ailments altered the fate, meaning that the ailment is cured. He told them that adopting these means is also predestined by **Allāh**. The reports that some Ṣūfī saints did not like the medical treatment is related to a state of spiritual

ecstasy. According to Shari'ah, treating an ailment is not only permissible but also mandatory.

### Wahī. Ilqā' and Kashf etc

It is established that when **Allah** plans to bestow something, **He** also grants the associated knowledge of natural processes. Here the word *Wahī* (Revelation) has been used in the meaning of Ilqā, which means to inspire a thought quietly into a heart. While in terminology *Wahī* means to reveal a Divine Word unto a Prophet<sup>AS</sup>. These forms of bestowing knowledge are also employed for animals. Man, the most superior of all creations in terms of awareness, is blessed with Prophethood and honoured with Divine Revelation, due to which he became a source of conveying **His** Commands to his fellow human beings. From amongst the devoted adherents of a Prophet<sup>AS</sup>, **He** chooses some and grants the capacity to attain knowledge. Then **He** blesses them with 'Ilm Laduni (the inspired knowledge). The varying forms of this knowledge are Ilhām, Ilqā' and Kashf. A Prophet<sup>AS</sup> never errs in understanding the Revelation. A Wali's Ilhām, Ilqā' or Kashf too is never wrong as it is from **Allah**. However, a Wali does not possess the same level of understanding as a Prophet<sup>AS</sup>, so the knowledge of a Wali depends upon the teachings of the Prophet<sup>AS</sup>. If it is contrary to these, it will be rejected; obviously being misunderstood.

It is **Allah Who** has created you, and it is **He Who** gives you health, youth, power, authority and ultimately death. Besides, some of you live to touch those limits of old age where life remains but all other faculties weaken away. So having once been knowledgeable, you reach a stage of ignorance. Know, therefore, that the Knowledge and the Power belong to **Allah Alone**.

### Section 10

71. And **Allah** has preferred some of you over some others in provision; then those who are preferred are not going to hand over their provision to those whom their right hands possess, so as to be their equal in that respect. Do they then deny the Favour of **Allah**?

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ  
فُضِّلُوا بِرَأْيِ رَبِّهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ  
فَهُمْ فِيهِ سَوَاءٌ أَفَبِعِزَّةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

72. **Allah** has made for you of yourselves spouses, and from your spouses **He** has made for you sons and grandsons; and **He** has provided you with clean foods. Do they then believe in falsehood and disbelieve in **Allah's** Favour?

وَاللّٰهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَيَنْعَمَتِ اللّٰهُ هُمْ يَكْفُرُونَ ﴿٧٢﴾

73. And they worship, besides **Allah**, what does not and cannot own for them any provision from the heavens and the earth.

وَيَعْبُدُونَ مِنْ دُونِ اللّٰهِ مَا لَا يَعْلَمُ لَهُمْ رِزْقًا مِنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

74. Do not propound then similitudes for **Allah**; verily **Allah** Knows and you do not.

فَلَا تَضْرِبُوا لِلّٰهِ الْاَمْثَالَ اِنَّ اللّٰهَ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

75. **Allah** Propounds a similitude: there is a bondman enslaved who has not power over anything, and there is one whom **We** have provided from **Ourselves** with goodly provision and he spends out of it in private and public; can they be equal? Praise be to **Allah**. But most of them do not know.

﴿٧٥﴾ ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَّ مِنْ رَزَقْنٰهُ مِمَّا رَزَقْنَا حَسَنًا فَهُوَ يَفِيْقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِيَنَّ الْحَمْدُ لِلّٰهِ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

76. And **Allah** propounds a similitude: there are two men, one of them dumb who has no power over anything, and is a burden to his master, wherever he despatches him he brings to him no good; is he equal to him who commands justice and is himself on the straight path?

وَضَرَبَ اللّٰهُ مَثَلًا رَجُلَيْنِ اَحَدُهُمَا اَبْكُمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَّ هُوَ كَلٌّ عَلَىٰ مَوْلٰئِهِ اِنْ سَأَلَ بِوَجْهِهِ لَا يَأْتِي بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَّمَنْ يَأْمُرُ بِالْعَدْلِ وَّهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

## Secrets of Revelation

Now ponder over your own creation, which carries extraordinary evidence of monotheism. **Allah** did not create people equal in terms of affluence. Just as they are different in physical and mental capacities, so are they in monetary status. Some can afford to hire servants, possess luxuries and are rich enough to spend as they wish. Rather they serve as a means of livelihood for many others.

Then there are others who are not so privileged and are employed as labourers, servants and slaves. Does any affluent master accept his slave as an equal, or can he make him equal? Even if he gives away many things to his slave, these will still belong to the master. And if the wealth is given after freeing the slave, he may become equally rich, but no longer remains a slave. So why these polytheists accept their idols and deities, when a creation can never be equal to its Creator? How preposterous is their claim and what a sheer dissidence it is over **Allah's** Grace, without any logic!

### The Economic System of Islam

This **Āyah** indicates that being rich or poor is not accidental. Rather, the system of human life is based on this classification. For instance, people vary in intelligence and knowledge. A person knows how to build a wall but has no money. The other has the money but does not know how to build it. So both make a deal; the mason builds the wall, while the rich pays him the wages. Acting within this system they are also being tried for ability and virtue. But when the rules of this system were violated and the means of earning a livelihood were monopolised by a few persons or establishments, they invented oppressive ways of amassing wealth for themselves and making others dependant on them. This system is known as capitalism. Tired of this oppressive system, communism or socialism was launched to substitute it. The oppressed heard an appealing slogan that wealth would now be distributed equally amongst everyone. But once trapped by the system they discovered that it was even worse than capitalism. For despite of being poor in a capitalistic society a person managed to maintain his human dignity, which was snatched away by socialism, reducing man to a machine. All his belongings, his house, even his children were declared as the State property. He neither had any freedom of expression, nor the right to raise a voice against anything which bothered his conscience. The slightest expression of frustration by anyone would be taken as a rebellion and he will be put to death in the most brutal manner.

Islam has blessed mankind with an ideal economic system, perfectly balanced between the cruel and the foolish manipulations of capitalism and socialism. The Islamic System abolishes interest and gambling in order to uproot illegal investments. It prohibits hoardings, and all other practices which artificially create inflation and shortages. This ensures that no person or group usurps the wealth of the other. Above all, Islam enjoins charity on every affluent Muslim. It also distributes the inheritance of the deceased amongst his heirs. It declares natural springs of water, seas and oceans, natural forests growing on mountains, etc. a common property for all. All these measures are to ensure that wealth is not concentrated in a few hands. And as for the dissimilarity between people in terms of affluence, it is as natural a phenomenon as the variance of physical and mental faculties. The financial difference among people is a universal reality, and the slogan to obliterate this gradation can either be raised by fools, or by those who intend to befool others. Can you efface the differences by virtue of which **Allah** created wives for you from your own kind, and made this a source of preservation of your race. They bear children and then their children bear children.

### **The Status of a Woman**

Speaking of the human race, a woman has been declared as a human being, of the same kind as a man. It means that she too has similar emotions and feelings, and as such deserves similar respect. Although the duties assigned to both are different, yet their mutual relationship has been made a source of procreation and continuance of human race. So can anyone expunge this system and make men and women equal, or declare men to be women and vice versa? If it is done can the systematic functioning of this world and the continuation of human race be possible? And for the sustenance of mankind, **Allah** provided for it the best of foods and diets, which again cannot be the same for everyone. A particular food maybe harmful to someone and beneficial to the other. So when in all these matters even no two people can be equal to another, how foolish it is to claim equality with the Creator and the Owner! Does it not amount to denial of **His** Blessings and Favours by believing in irrational and absurd concepts?

People also indulge in worshipping others besides **Allah**, who themselves are creations and dependant. They have no say in the matters of the heavens or the earth, nor any power to grant anything to their devouts. Therefore, do not try to compare **Allah** with the rulers of this world asserting that they need others to assist them, so does **Allah**! Do bear in mind that a king and his deputies are parts of creation, whereas **Allah** Alone is the Creator. So it is totally wrong to

draw a parallel between **Him** and them, in a bid to rationalize polytheism. **Allah** is all-Knowing while people are ignorant and dependant upon **Him** for knowledge. **Allah** has given two parables; firstly of a slave who himself is the property of someone and cannot disburse anything from his masters belongings at his own. Whereas his master not only owns everything but also the slave, and can do with his wealth as he pleases. He can also command the slave to do whatever he wants. The two of them, inspite of being human, can never be equal. How then, can a creation claim to be equal to the Creator? Whereas all excellence belongs to **Allah** Alone; yet most of the human beings do not acknowledge it.

The second parable is also of a slave who is useless as well as ignorant, having no knowledge or sense. And he is also physically weak to run any errands, and is rather a liability for the master, who has to look after him. And whatever task is assigned to him, he always spoils it and incurs loss. Now take another person possessing admirable knowledge and also the strength to execute; not only does he do the right things himself but is also capable of making others do well. In short, he possesses the perfect skills. Can the two be equal? Certainly not! Then how can anyone be equal to **Allah**?

### Section 11

77. **Allah**'s is the Unseen of the heavens and the earth, and the affair of the Hour will be not but as a flash of the eye. Or it is even nearer, verily **Allah** is over everything Potent.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ  
إِلَّا كَلَفْحِ الْبَصِيرِ أَوْ هُوَ أَقْرَبُ إِلَيْكَ اللَّهُ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

78. And **Allah** has brought you forth from the bellies of your mothers while you know not anything, and **He** appointed for you hearing and sight and hearts that perchance you might give thanks.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ  
لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

79. Do they not see the birds subjected in the firmament of the heaven? None supports them save **Allah**; verily there are

الذَّيْبَرُوا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ  
السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

Signs in that for a people who believe.

80. **Allah** has made for you from your houses a repose, and **He** has made for you from the skins of your cattle houses which you find light on the day of your flitting and on the day of your stopping, and from their wools and their furs and their hair a furnishing and an enjoyment for a season.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ  
لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ  
ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا  
وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَاوٌ مِثْقَالًا إِلَى حِينٍ ﴿٨٠﴾

81. And **Allah** has made for you of what **He** has created shades; and **He** has made for you from the mountains places of retreat, and **He** has made for you coats protecting you from the heat and coats protecting from the violence. Thus **He** perfects **His** Favour on you that perhaps you may submit.

وَاللَّهُ جَعَلَ لَكُمْ مِنْهَا خَلْقَ ظِلَلٍ لِيَتَّقُوا اللَّهَ  
لَكَرَّمٍ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ  
سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ  
بِأَسْخِكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ  
لَعَلَّكُمْ تَسْلِمُونَ ﴿٨١﴾

82. Then if they turn away from you, on you is only a plain preaching.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْعَبِيْرُ ﴿٨٢﴾

83. They recognize the Favour of **Allah**, yet they deny it, and most of them are infidels.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا  
وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

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### Secrets of Revelation

Human estimation and planning, based on which people imagine **Allah** to be like them and argue about **Him**, carry no importance at all. The Knowledge of the Unseen is only with **Allah** and it is **He Alone Who** knows what is there in store for tomorrow. No human being can predict what can befall him the very next moment. So the only reasonable thing for a human being to do is

obedience because he does not know when the Hour may strike, when everything is shackled up and the Day of Judgment is established. **Allah** certainly Knows when it is going to be. Rather, it is **He Who** will cause it and **He** certainly is Omnipotent. Therefore, following **His** instructions and planning for the future within the framework of **His** obedience is the most appropriate thing to do.

The extent of human knowledge is so limited that when **Allah** brought him to this world from his mother's womb, he was completely ignorant of everything. He knew nothing about his food or clothing. He was completely incapable of discriminating between right and wrong; he had no knowledge whatsoever. **Allah** blessed him with senses which gradually turned more and more refined with the passage time, and man began to acquire knowledge. The primary source of this acquisition is the sense of hearing. Seeing is the second major source, as a person collects information primarily through hearing, while the opportunity to witness everything is comparatively less.

### **The Centre of Knowledge is Qalb**

And **Allah** made Qalb the seat of knowledge so that people may be grateful to **Him** and remember **His** Blessings and Favours. The philosophers take brain as the centre of knowledge, which is not correct. The brain is only a data-collector and is thus the seat of information. And information can never become a person's state of being, rather, he sells it whenever it suits him. For instance, take a doctor, a lawyer or a judge. If it is only their mind that possess information about their respective fields, they will only apply this information to seek material gains by hook or by crook. They will fail to honour their duties, as the information they possess is only mental having no influence on their hearts. However, if their hearts are reformed and their professional knowledge becomes a state of their hearts, a doctor will be more concerned for his patient's well being, without caring much about his fee. A lawyer will work harder and a judge will try his best to provide justice, as this would give his heart a satisfaction. It must be remembered that the spiritual invigoration of the heart begins with Divine Revelation, which is dispensed only by a Prophet<sup>AS</sup>. So it is only a believer's heart which is enlightened to accept the knowledge. A non believer is deprived of this blessing altogether. That is the reason why the entire non believing society thrives on exploiting the helpless. Interest, gambling and hoarding are all ways of plundering the poor. Blinded by petty vested interests, they do not even hesitate to drive humanity into the flames of war. Rising above their propaganda\*if only one could take a closer look, it would reveal their true face. And as for the believers, when the light of



faith diminishes in them, their hearts no longer retain the ability to become the seat of knowledge. Rather, such depraved hearts manipulate the information that the brain possesses to take undue advantage and fulfil its desires.

Just look at the birds in flight as they cut through the bosom of winds. Their material and solid bodies float on air due to the Omnipotence of the Almighty. There is no one except **Him** to hold these birds. The proportionate making of their bodies and wings, instilling in them the sense to take off and land, making the atmosphere conducive for their flights, and many more evidences to **Allah's** Omnipotence are present in these birds. However, to perceive it, one requires the light of faith.

### **Home can become a Source of Comfort only through Obedience**

**Allah**, the Almighty made homes, a source of comfort for people, where they find peace against the troubles of the world. The family and the lawful earnings become a source of inner tranquillity. This **Āyah** indicates that for a non believer or a disobedient even palatial homes provide no comfort, rather add to the troubles. That is why the ratio of suicides is very high in the infidel society, despite their houses being equipped with every possible material comfort.

And **Allah** has made the hides, furs and wool of animal a source of comfort for mankind. From these they make many items of common use like costumes, tents, shoes and many more things to serve and benefit them in life.

### **Deduction**

This **Āyah** proves that it is permitted to use animal hides, furs and hair etc, whether the animal is **Ḥalāl** or **Ḥarām**, slaughtered or a carrion, the fur and hair are in any case permissible, as well as the hide after tanning, save the hog.

Out of Mercy, **Allah** has given a shadow to everything, as a source of comfort for human beings. The hillsides of lofty mountains provide shelter while clothing protects them from the effects of weather. **He** taught man to make armours to protect his body in the battlefield. How far can one count **His** Blessings! Certainly such an endless list of favours calls for **His** obedience. Nevertheless, if people still choose to disobey **Allah**, it is upto them. The Holy Prophet<sup>SAW</sup> is only tasked to convey the Divine Message clearly to them. They thoroughly recognise these favours as they utilize them round the clock but even then refuse to acknowledge **His** Grace. And the majority of them appear to be suffering from the curse of disbelief.

84. Beware a Day whereon We will raise up from each community a witness, then those who have disbelieved shall not be given leave, nor they shall be permitted to please Allah.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ  
لِلَّذِينَ كَفَرُوا وَلَا لَهُمْ يَسْتَعِينُونَ ﴿٨٤﴾

85. And when those who have done wrong will see the torment, it shall not be lightened unto them, nor shall they be respited.

وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ  
عَنَّهُمْ وَلَا لَهُمْ يُنظَرُونَ ﴿٨٥﴾

86. And when those who have associated will see their associate-gods, they will say: O our Rabb! Yonder are our associate-gods upon whom we have been calling besides You; they will proffer them the saying: verily you are liars.

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شَرَكَاءَهُمْ قَالُوا  
رَبَّنَا هَؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُوا  
مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ  
لَكَاذِبُونَ ﴿٨٦﴾

87. And they will proffer submission to Allah on that Day, and there will stray from them what they have been fabricating.

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ  
مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

88. Those who disbelieved and hindered others from the way of Allah – We will increase for them torment upon torment for they have been spreading corruption.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ  
عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

89. And beware a Day whereon We shall raise up in every community a witness from amongst themselves regarding them, and We shall bring you as a witness regarding these. And

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنفُسِهِمْ  
وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ  
الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَهُدًى  
وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

We have Revealed unto you the Book as an exposition of everything, and as guidance and Mercy and glad tidings to the Muslims.

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## Secrets of Revelation

A Day is sure to come when **Allah** will ask a representative from each nation to testify in **His** Court. This representative will be the Prophet<sup>AS</sup> deputed to that particular nation. He will be a witness over the attitude his people adopted towards the Divine Commandments. That will not be the Day of respite for reformation, nor will the non believers be allowed to act for **His** Pleasure, for that will be the Day of Requital. The reward for a good deed is more time and opportunity given to act righteously. Once the punishment is unleashed upon the non believers their torment will not be eased nor will they be respited. The whole affair will reverse that day. The infidels will identify those whom they had declared partners with **Allah**, and will confess that they had been worshipping them. Frightened, their deities will refute the claim of their worshippers, and assert that they are liars. It may also mean that the Prophets<sup>AS</sup> and the angels whom people used to worship had never asked them to do such a thing. Or the stones and trees etc may also deny such claims as they had no knowledge of such affairs. Or the Satans may deny the charges, as they too are infidels and will be lying just like them. The infidels lied while living in this world and the Satans will be lying in the eternal world.

In any case, their excuses will be of no avail and the intensity of punishment will be increased manifold for the non believers. In addition to the punishment for their own crimes, they will also share the torture of those they had misled into disbelief. On that Day every Prophet<sup>AS</sup> will be summoned to testify for his nation. And when the people will try to contradict their Prophets<sup>AS</sup>, the Holy Prophet<sup>SAW</sup> will be called as a witness for the Prophets<sup>AS</sup>. This is because he has been blessed with the Qurān which explains everything. It reveals the history of the preceding nations, the teachings of their Prophets<sup>AS</sup> as well as the conduct of the non believers. And it is guidance from **Allah** for those who submit to **Him** as well as a source of Mercy. Besides, it gives glad tidings about the **Ākhirah** and it is the Book of Wisdom dealing with the fundamentals of all issues. The basic principles concerning the code of life

have all been laid down and explicitly explained by Ḥadīth. It also hints at all the impending inventions in the world and invites man to ponder over different things around him. It explains the basic rules along with the history of the preceding nations.

### Section 13

90. Verily **Allah** Commands justice and well doing and giving to kindred; and **He** prohibits lewdness and wickedness and oppression. **He** exhorts you that per chance you may be admonished.

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (١٠)

91. Fulfil the Covenant of **Allah** when you have covenanted, and do not break oaths after their confirmation and surely you have appointed **Allah** your surety. Surely **Allah** Knows whatever you do.

﴿ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ ﴾ (١١)

92. And do not be like her who unravels her yarn into strands after its strength, holding your oaths a means of discord amongst you that a community may be more numerous than another community. **Allah** only tests you thereby, and **He** will surely show to you on the Day of Judgment that wherein you have been differing.

﴿ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمْ اللَّهُ بِهٖ، وَلِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴾ (١٢)

93. Had **Allah** so willed, **He** would have made you all one community, but **He** sends astray whom **He** will and guides whom **He** will; and certainly you will

﴿ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴾ (١٣)

be questioned about what you have been working.

94. And do not make your oaths a means of discord against you lest a foot may slip after its fixture, and you may taste evil for having hindered others from the way of **Allah**, and for you there shall be a torment mighty.

95. And do not barter the covenant of **Allah** for a small price; verily what is with **Allah** – is better for you, if you only know.

96. Whatever is with you is exhaustible, and whatever is with **Allah** is lasting. And we will surely recompense those who have been patient, their wage for the best of what they have been working.

97. Whoever works righteously, male or female, and is a believer, **We** will surely quicken him to a clean life, and will surely recompense them their wage for the best of what they have been working.

98. And when you would read the **Qurān**, seek refuge with **Allah** from Satan, the damned.

99. Verily he has no authority over those who believe and have trust in their **Rabb**.

100. His authority is only over those who befriend him and those who

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخْلًا بَيْنَكُمْ فَزِيلَ  
قَدَمٌ بَعْدَ نُبُوتِهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ  
عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ  
هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ  
صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ  
فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ  
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطٰنِ  
الرَّجِيمِ ﴿٩٨﴾

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ ءَامَنُوا  
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ

are in respect of Him |  
associators.

هُم بِهِ مُشْرِكُونَ ﴿١٠﴾

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## Secrets of Revelation

The superiority of Qurānic teachings cannot be denied if one possesses the slightest level of sound thinking. A single Āyah here contains the quintessence of the entire Qurān. **Allah** enjoins three aspects upon the believers, namely justice, Iḥsān and giving to kins folk.

### Justice

Justice or 'Adl' literally means 'to equate'; this is why to resolve a dispute is called 'justice'. In a broader sense it refers to a middle course between extremes and demands, first of all, that a person must do justice between himself and his Creator. He should give priority to the Pleasure of **Allah** over his own desires and try his level best to obey **His** Commands. Secondly, he should do justice to his own soul by catering to its needs and by protecting it against those desires which can prove fatal for it. Thirdly, he should do justice between himself and the people by fulfilling their rights to the best of his ability and acquiring his own rights, without exceeding them. And when it comes to mutual dealings and resolving disputes, justice demands not to be partial or un-necessarily lenient towards any one side. In short, justice should be practised in beliefs, actions and morals.

### Iḥsān

The second aspect enjoined upon believers is Iḥsān, which indeed is the very spirit of every action. Iḥsān refers to a state whereby actions must be a mirror of the inner feelings of the heart and be taken with utmost sincerity; not in pretence or for fame. According to Ḥadīth-e-Iḥsān: "Worship **Allah** as if you are beholding **Him**. If not, be absolutely sure that **He** is beholding you". In other words, every action must be done, as if in the presence of **Allah**, and this is a state of the Qalb. One can strive hard to acquire this state, though it is always endowed as a favour from **Allah**. It falls in the category of rewards and the rewards are always an endowment from **Allah**. This blessing was dissipated in the company of the Holy Prophet<sup>SAW</sup>. His teachings were verbal but only those who received the Faidh of his company became the Companions<sup>RAU</sup>. It was this Companionship that elevated them to such a level where they felt themselves in the presence of **Allah** each moment of their

entire life. All their actions, even their death was characterised with this state. The same blessing is desired from the company of a Shaikh. As one progresses to a higher station, this state is intensified. Conversely speaking, a heightening of this state elevates the grades and stations of a person correspondingly. Struggle is a personal matter whereby one exerts to cleanse his Qalb, whereas the company of a Shaikh generates spiritual states which are transferred only by Allah's Will.

### **Giving to Kinsfolk**

Its gist is that the rights of relatives be fulfilled. It suggests that one should not only be kind to them because they respect him or are nice folk, but should also forbear any unpleasant treatment from them. One must, out of compassion, treat his relatives courteously. Allah has also Commanded abstinence from three things:

- (1) **Lewdness.** (*Faḥṣha'*) Any action generally perceived as vile, and can be termed as a universal evil, such as lying, stealing etc.
- (2) **Wickedness.** (*Munkir*) It refers to those actions, whether overt or covert, unanimously declared by the Muslim jurists to be sinful and forbidden, for example, one's beliefs. However, a difference of opinion in Ijتهād, by any side, cannot be termed as wickedness.
- (3) **Oppressive.** (*Bughi*) It includes actions having contagious and widespread effects. In other words, the rights of many people are affected and as a result the whole society is gripped by mischief. Such sins are considered oppressive.

In short, golden rules for a perfect human society have been laid down in this Āyah by enjoining three virtues and forbidding three evils. This is a lesson for people as in it lies the welfare of the entire humanity as well as of the individuals.

And the Covenants of Allah must be fulfilled, that is, those promises which Allah has Commanded to honour must be honoured. In other words, those covenants or oaths which are made against Shari'ah are not to be honoured. Rather, expiating for those would be mandatory. The oaths must be upheld diligently, for once a person reinforces his word by swearing upon Allah, he makes Allah a witness over it. And Allah is also well Aware of his deeds. So oaths made in permissible matters must be honoured with complete commitment and effort. And He Commands not to behave like the woman who would unravel the yarn in the evening, having spun it after a daylong

labour, so that neither the fibre nor any filament remain intact. Above all, the day whole of effort and labour is wasted. This is the ultimate fate of one's deeds if an oath or a promise is breached. It is also forbidden to make oaths a pretext for breaching pacts with allies. If alliance has been made with a particular group and then a stronger one comes up, do not breach the pact with the former to join the latter. Such situations will be encountered by the believers as a trial to see whether they follow their fancies or obey **Allah** under all circumstances. Indeed the reality as well as the results of their deeds will be unfolded to them on the Day of Judgment.

Had **Allah** willed, **He** would have made the entire mankind a single community with a common ideology. But **He** put the onus on human conduct. Disobedience makes **Him** angry, and as a result **He** deprives the defiant of guidance and they go astray. Any person who wins **His** Pleasure is blessed with guidance. Human actions indeed yield the results, so man will be held accountable for all that he has done.

### **Breaching a Pact is not only Criminal but also Endangers Faith**

And do not make your oaths a source of deception, that you breach your promise and deceive others after having taken an oath. Such a behaviour will corrupt others as well, as they too might be encouraged to break their oaths and pledges. Hence this breach of trust may evolve into a great mischief, which may divert people away from the Path of **Allah**, invoking affliction. Those sins which corrupt others also invoke a mighty torment. A person, whose vile conduct leads people astray ultimately loses his own faith which is synonymous to horrible doom. In it lies a great warning for the ignorant and the imposter **Şūfis**. Whereas misconduct by the Muslims makes the non believers sceptical of Islam, the evil conduct of false **Şūfis** misleads the Muslims. This crime itself is a serious to the faith of such imposters. May **Allah** protect us!

### **Bribery is both Breach and a Bargain of Trust, invoking Similar Punishment**

Do not trade in the Covenants of **Allah**, that is, the assigned duties, for a petty price. According to the Commentators a given responsibility is the Covenant of **Allah**. Now if an official exhorts any money above his salary for doing the job otherwise his responsibility, it amounts to a breach of trust and selling **Allah's** Covenant. The petty price refers to a mundane gain, which no matter how great is puny as compared to the sanctity of **Allah's** Covenant. Bribe is a curse which does not befit a believer, rather it endangers his faith. It must also



be remembered that giving bribe to acquire something to which one has no right is as worse a crime as accepting bribe. The Holy Prophet<sup>SAW</sup> says that the one who accepts and the one who gives bribe are both dwellers of Hell. However, if someone rightfully deserves something, but the one who is in control of that thing refuses to give it without a bribe, it will not only be a bribe but a robbery. In this case the former is the oppressed while the latter who demands bribe is a dacoit. Take note that whatever possession man has is mortal. Wealth, friendship or hostility, power or grandeur, everything will perish one Day. However, the after-effects and results, that is, the eternal outcome of actions, is in the safe custody of **Allah** and will never be wasted. In view of this to dedicate one's life to temporal pursuits ignoring the eternal consequences will certainly not be wise.

### **Perseverance**

All those who persevere on piety, and submit to **Allah**'s Will against their own desires will be rewarded fabulously. Perseverance is to restrain oneself from disobeying **Allah**.

Witness to this Āyah is the fact that a person blessed with faith and acting righteously is rewarded with a peaceful and chaste life. It, however, does not refer to a life free of worldly turmoils, such as sickness, poverty etc. In fact, health, wealth and leisure do not ensure inner peace, which is a state of the heart, and one has to struggle hard to achieve it. The pursuit of basic reason behind the status, power, affluence, property, and friendship is a desire for peace. But how many of the affluent, or powerful people actually experience it? Take a look at the prosperous Western non believing society, a typical case of superfluous material affluence. In spite of the availability of comfortable homes, nourishing diets and the best of resources, peace and tranquillity is almost non existent. The rate of divorce, suicide and social indifference is constantly on the rise, and the hearts are deprived of peace. On the contrary, a person blessed with the light of faith and the capacity to practise Sunnah is tranquil even when starving. He is at peace in sickness, even in death, for he knows that it is from **Allah**. So, when the believers are so peaceful in this worldly life, their eternal rewards will certainly be multiplied manifold.

The greatest hindrance in practising obedience to **Allah** and virtue is caused by Satan, who creates doubts in the minds through his whispers. There are Satans among human beings also, who are influenced by Iblīs and become a barrier to piety. While it is commanded to eradicate them through Jihād, it is also imperative to seek **Allah**'s Refuge against Iblīs and his progeny. Therefore, the Holy Prophet<sup>SAW</sup> is being instructed to seek **Allah**'s Refuge

against the Satan before undertaking any task, no matter how noble it maybe, such as reciting the Qurān. In other words, the entire mankind is being addressed through him.

### Reciting Ta'uz is a Sunnah

To recite: "I seek refuge in **Allah** from Satan the outcast" before reciting the Qurān is a Sunnah. The scholars have not classified it as obligatory as there were occasions when it was not recited. A detailed analysis is available in Tafsīr ibn Kathīr. Ta'uz will also be recited before reciting the Qurān in Ṣalāt. However, the Hanafī Fiqh considers a single recital at the beginning of the first cycle of Ṣalāt as sufficient. Similarly the Holy Prophet<sup>SAW</sup> has prescribed many invocations for different occasions in order to avail **His** Protection against the devil. Besides, the Satan is incapable of subjugating those who trust **Allah** and have a strong faith. He succeeds in influencing only those who display allegiance to him, and have been deprived of **Allah's** Protection due to disobedience **He** taints their beliefs with polytheism to make them lose Divine Support. Hence the greatest punishment for sin is that a person is condemned to waywardness in this life, steadily heading towards an eternal catastrophe.

### Section 14

101. Whenever **We** change a verse in place of another verse – and **Allah** is the Best Knower of what **He** sends down – they say: you are but an impostor. Aye! Most of them know not.

وَإِذَا بَدَّلْنَا آيَةً مَكَاتٍ آيَةً وَاللَّهُ  
أَعْلَمُ بِمَا يُنزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

102. Say you: the Holy Spirit has brought it down from your **Rabb** with truth, that it may establish those who believe, and as guidance and glad tidings to the Muslims.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ  
لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى  
وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

103. And assuredly **We** Know that they say: it is only a human being who teaches him. The speech of him to whom they

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ  
لِإِسَاتِ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبْنِي  
وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

incline is foreign, while this is plain Arabic speech.

104. Verily those who do not believe in the Signs of **Allah** - **Allah** shall not guide them, and to them there shall be a torment afflictive.

105. It is only those who do not believe in the Signs of **Allah** who fabricate a lie, and those! They are the liars.

106. Whoever disbelieves in **Allah** after his belief - save him who is constrained and his heart is at rest with the belief - but whoever expands his breast to unbelief, upon them shall be wrath from **Allah** and to them shall be a torment mighty.

107. That is because they loved the life of the world above the **Ākhirah**, and because **Allah** does not guide an infidel people.

108. These are they upon whose hearts and hearing and sight **Allah** has set a seal; and these! They are the heedless!

109. Undoubtedly in the Hereafter they shall be the very losers.

110. Then, verily, your **Rabb** unto those who emigrated after they had been persuaded, and have thereafter striven hard and endured - your **Rabb** is thereafter. Forgiving. Merciful.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمْ  
اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ  
اللَّهِ وَأُولَئِكَ هُمُ الْكَذِبُونَ ﴿١٠٥﴾

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ  
أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَنْ يَكُنْ  
مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ  
مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

ذَٰلِكَ بِأَنَّهُمْ أَحْسَبُوا الْحَيَاةَ الدُّنْيَا  
عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الْكَافِرِينَ ﴿١٠٧﴾

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ  
وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَئِكَ هُمُ  
الْعَافِلُونَ ﴿١٠٨﴾

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ  
الْخَاسِرُونَ ﴿١٠٩﴾

ثُمَّ آتَى رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ  
مَا قَاتَلْتُمْ جَهْدًا وَأَوْصَرُوا آيَاتِ  
رَبِّكَ مِنْ بَعْدِهَا الْعَفْوَ رَجِيمٌ ﴿١١٠﴾

## Secrets of Revelation

Trapped in Satanic whispers, the infidels even object to the alteration or abrogation of some of the Qurānic Āyāt. They argue that had it been a Divine Scripture, wouldn't have **Allah** known and sent the correct Command in the first place rather than resorting to amendments? They conclude that it is the Holy Prophet<sup>SAW</sup> who is fabricating lies about **Allah**, writing the Scripture himself and attributing it to **Him**. This stance of the infidels is sheer ignorance, for **Allah** abrogates a Command only for the betterment and convenience of mankind. Till the time a particular injunction remained suitable for certain conditions it remained enforced, but once that condition changed the injunctions were also changed. The Holy Prophet<sup>SAW</sup> must tell them that these injunctions are conveyed by **Allah**'s emissary, the Archangel Jibrīl<sup>AS</sup>. And **His** Providence calls for concessions to **His** bondsmen commensurate to their circumstances. A society that had been drenched in disbelief for centuries together was not compelled to change instantly, but it was **His** Providential Grace to have consummated **His** Injunctions gradually. And when the desired society was evolved, the abrogation also ended. So this Book is indeed the truth.

### The Effect and Feelings Peculiar to Divine Scripture

**Allah**'s Word carries a certain feeling which blesses greater steadfastness and guidance to the heart already illuminated with the light of faith. In other words, the believer is motivated to act virtuously and his heart is constantly engulfed by a priceless ecstasy.

### How to Derive these Feelings

The aforesaid blessed state is achieved by only those who surrender to the Will and Purpose of **Allah**. To derive these feelings, unconditional obedience is a pre-requisite. However, obedience to the Shaikh will only be within the perimeters of Shari'ah, beyond which there is no obedience. **Allah** is well Aware that the polytheists accuse that the Holy Prophet<sup>SAW</sup> has received instructions from someone. According to the Commentators there lived in Makkah a blacksmith who was an emigrant. He often used to listen to the Holy Prophet's<sup>SAW</sup> teachings. The blacksmith happened to have some knowledge of the preceding Divine Scriptures. The Holy Prophet's<sup>SAW</sup> sitting with him stemmed these allegations. But the polytheists who so accuse the Holy Prophet<sup>SAW</sup> are foolish indeed. They do not even realize that the alleged instructor was a non-Arab while **Allah**'s Book is a masterpiece in Arabic

language. Its eloquence posed a challenge to the entire Arab literary world. No one could, and shall never be able to respond to its challenge. Their hostile attitude towards the Qurān thrusts them deeper into disbelief. **Allah's** Guidance is withheld from them and a painful doom awaits them. Their allegations that the Qurān is fabricated boomerangs on them, as they are guilty of not believing the Revelations from **Allah** and lying blatantly. What they speak about the Holy Prophet<sup>SAW</sup> is a great fabrication itself. However, if a believer firm at heart is forced to utter such nonsense or is forced to do any heretic act only to save his life, he will not be a sinner.

### The Forcing

According to the jurists if a person is forced to speak or do something heretic to the extent that non compliance could cost him his life, there is no blame on him if he complies, especially if his heart is firm on faith. This situation was also faced by some poor Companions<sup>RAU</sup>. Of them most opted for martyrdom while some uttered heretic words to save their lives and migrated to Madinah to join the Holy Prophet<sup>SAW</sup>. But people whose hearts are saturated by disbelief will earn **His** Wrath. They will face agony in this world while havoc awaits them in the **Ākhirah**. Turning back into disbelief after being a believer is an error manifest. In terms of Shari'ah, an apostate is liable to death sentence. This is because they have opted for apostasy out of sheer temporal greed in preference to the **Ākhirah**. It is a crime after which the guilty never get the capacity to retrieve; rather **Allah** seals off their hearts. And their faculties of hearing and sight are also crippled, disabling them to discern the truth. As a result they fall prey to negligence forever. Such a state is a prelude of a great loss in the **Ākhirah**. However, those who were forced into disbelief through oppression and who migrated to Madinah on first available opportunity; fought in the Cause of **Allah**, persevered all their lives on the right path and adhered to **Allah's** obedience surrendering their desires; for them awaits **Allah's** Forgiveness. **He** indeed is very Merciful.

### Section 15

111. Beware of a Day whereon every soul will come pleading for itself, and every soul will be paid in full what it has wrought, and they shall not be wronged.

﴿ يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِجُودِلٍ عَنْ نَفْسِهَا  
وَتُؤْفَىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهَمْ  
لَا يُظْلَمُونَ ﴾

112. **Allah** propounds a similitude: a town which was secure and at rest, to which came its provisions abundantly from every place; then it denied ungratefully the favours of **Allah**; therefore **Allah** made it taste the extreme of hunger and fear, because of what they were used to perform.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً  
مُطْمَئِنَّةً بِأَنْبِيَئِهَا يَرْزُقُهَا رِزْقًا وَمِنْ كُلِّ مَكَانٍ  
فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِيَاسَ  
الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا  
يَصْنَعُونَ ﴿١١٢﴾

113. And assuredly there came to them a Messenger from amongst them, but they belied him, wherefore **Our** torment seized them, while yet they were wrongdoers.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ  
الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

114. So eat of what **Allah** has provided you of lawful and clean things, and give thanks for **Allah's** Favour, if it is **He Whom** you are used to worship.

فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا  
وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ  
تَعْبُدُونَ ﴿١١٤﴾

115. **He** has disallowed to you only the dead-meat and blood and swine-flesh and that over which is invoked the name of other than **Allah**; then whosoever is driven by necessity, not lusting nor transgressing, verily **Allah** is Forgiving, Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمْ الْمَيْتَةَ وَالْدَّمَ وَالْخِزْيِيرَ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ  
غَيْرِ بَإِغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

116. And do not say concerning that wherein your tongues utter a lie: this is allowed and this is forbidden, that you may forge a lie against **Allah**; those who forge a lie against **Allah** shall not prosper.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ  
هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِنُفْتَرُوا عَلَى اللَّهِ الْكَذِبَ  
إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

117. A passing enjoyment; and then unto them shall be a torment afflictive.
118. To those who are Judaised We had forbidden what We have already recounted unto you; and We wronged them not, but themselves they were used to wrong.
119. Then, verily your **Rabb** unto those who work evil from ignorance and then repent and amend – your **Rabb** thereafter is to such Forgiving, Merciful.

مَتَّعَ قَلِيلًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَّا قَصَصْنَا عَلَيْكَ مِن قَبْلُ  
وَمَا ظَلَمْنَاهُمْ وَلٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

ثُمَّ إِنَّ رَبَّكَ لِلذَّيْرِ عَمِلُوا الشُّوْءَ بِجَهْلَةٍ  
ثُمَّ تَابُوا مِنۢ بَعْدِ ذٰلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ  
مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾

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### Secrets of Revelation

The Day of Judgment will be so traumatic that every one will be worried for his ownself, crying and yelling. The temporal relationships and ties will avail no body whatsoever. This hue and cry will be of no use either, as the requital will be thoroughly just and balanced without the slightest unfairness to anyone. **His** Mercy and Forgiveness will favour people whereby their insignificant virtuous deeds will be rewarded manifold, while the crimes and sinful acts will receive punishment only as much as they deserve. And **Allah's** disobedience is a grave crime and the punishment it earns will not be light. History proves that there existed towns that offered an affluent and peaceful living. They were prosperous and rich in opportunity, but the dwellers failed to appreciate the Divine Favours. So **Allah** inflicted them with hunger and fear, as a consequence of their misconduct. The Makkans themselves were a living example, inflicted with famine after the Holy Prophet<sup>SAW</sup> had migrated to Madinah. They were forced to consume not only the cats and dogs but even the refuse. Then Abū Sufyān, who had not yet converted to Islam, requested him, invoking his benevolence and kindness, that after all Makkans were his people and were on the verge of annihilation. The Holy Prophet<sup>SAW</sup> accepting his appeal sent food supplies from Madinah and also prayed for them. It was only then that the Makkans got a relief from famine.

## Disbelief and Disobedience Cause Poverty

It is established that disbelief and disobedience invoke famine, poverty, and fear. The pro-Western class of our society often thinks aloud why these punishments are not seen in the non-believing and immoral West. This is because they only see the outward glitter and are unaware of its inner state. In Europe and America, people cannot afford to host guests in their homes. They can neither feed their old parents, nor bring up their little kids without the Government support. This is despite the fact that a vast majority has to take up more than one job and struggle round the clock to make both ends meet. Such is their economic situation. Yet the most threatening and incurable ailment of that immoral society is fear. It is pitiful that they do not even know what they are afraid of, or what is the nature of this fear. That is why they call it 'Fear of the Unknown'. In fact, if we take a look at our own society, we will realize that an evildoer, despite being a millionaire, will also be a loan defaulter and will be haunted by fear. If only our countrymen could be forced out of **Allah's** disobedience by the authorities, all these problems would be automatically solved. Whenever any nation was similarly punished, the reason was always the same: they received **Allah's** Message but refuted **His** Messenger<sup>AS</sup>. And they were seized by **His** Punishment; no one wronged them but they wronged themselves.

Therefore, enjoy the provision of life created for you, but do earn lawfully, choosing the pure and the permissible. And be grateful to **Him** for **His** blessings, acknowledging **His** Greatness and proving as **His** humble worshipper.

## Lawful Food

Food affects the conduct of its consumer. Permissible and pure food facilitate a capacity to be grateful to and worship **Allah**. According to a saying of the Holy Prophet<sup>SAW</sup> unlawful food in the stomach makes prayers unacceptable and the flesh built by such food will not escape Fire.

There are foods which **Allah** has forbidden, for example, carrion in any form. Even if the animal was otherwise permissible, but died without formal slaughtering, it would be carrion. Blood and swine are also unlawful and those animals on which other than **Allah's** Name is invoked at the time of slaughtering. Of these, if someone on the verge of starvation consumes a little to save his life, and not to his fill or enjoyment there is no blame on him, for **Allah** is Forgiving and Merciful. The polytheists had on their own proclaimed many things as unlawful, of which only the above mentioned four had been



forbidden by **Allah**. The rest were their own fabrications. To declare something as forbidden or permissible at one's discretion amounts to fabricating lie on **Allah**. And this indeed is a crime grave enough for the guilty to be deprived of salvation forever. If they misconceive this temporary respite as success, it is of no avail. This life is extremely short while the punishment in store is very painful indeed. According to the Commentary by Maulana Ashraf 'Ali Thanvi<sup>RLIA</sup>, of the things declared forbidden by the polytheists only these four were in fact forbidden. However, there were other prohibitions for the Jews, which have been mentioned earlier. The Holy Prophet<sup>SAW</sup> is informed that **Allah** had not wronged them, rather the prohibition was a result of their own misconduct. **Allah** is indeed Forgiving and Merciful. In the era of ignorance if any one indulged in any malpractice or was trapped in sin and disobedience, he may repent and will be forgiven. Besides, repentance refers to reformation of conduct and once that is achieved **Allah**'s Forgiveness will closely follow.

### Section 16

120. Verily Ibrahīm was a pattern of piety, devout unto **Allah**, upright, and was not of the associators.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَوْ يَرَى  
مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

121. Grateful for **His** Favours: **He** chose him and guided him to a straight path.

شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ ﴿١٢١﴾

122. And **We** granted to him good in this world, and in the Hereafter he shall be of the righteous.

وَمَا آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ  
لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

123. **We** Revealed afterwards unto you: follow you the faith of Ibrahīm the upright; and he was not of the associators.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

124. The Sabbath was prescribed only for those who differed thereon, and your **Rabb** will decide between them on the Day

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ  
وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

of Judgment concerning that wherein they differed.

125. Call you to the way of your **Rabb** with wisdom and goodly exhortation, and argue with them with what is best. Verily your **Rabb!** He is the best Knower of him who has strayed from **His** way, and **He** is the Best Knower of the guided ones.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ  
الْحَسَنَةِ وَجَدِّ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ  
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ ﴿١٢٥﴾

126. And if you chastise, then chastise with the like of what you were chastised with, and if you endure patiently then surely it is better for the patient.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوِقِبْتُمْ بِهِ  
وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

127. And endure them patiently, and your patience is not but from **Allah**; and do not grieve over them, and do not you be in straitness because of what they plot.

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ  
وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿١٢٧﴾

128. **Allah** is with those who are in awe of **Him** and those who are well doers.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ  
مُحْسِنُونَ ﴿١٢٨﴾

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### Secrets of Revelation

Whether it is the polytheists of Arabia or the Jews and Christians, their claim of conformance to Prophet Ibrahīm<sup>AS</sup> seems very absurd in the light of their beliefs and practices. Prophet Ibrahīm<sup>AS</sup> was a great leader and truly obedient servant of **Allah**. He never concocted his beliefs or practices, whereas the entire religion of these people is fabricated. He never indulged in polytheism, whereas it forms the very basis of their religion. Besides, he was a person grateful to **Allah** for **His** endowments, and was **Allah**'s chosen one. He fought against the entire society, the rulers as well as every evil force without giving up **Allah**'s obedience. The love for his family and home could not deter him

from migrating in **Allah's** Cause. He abandoned his wife and beloved son in the desert on **His** Command and was chosen as the leader, the guide and the precursor for generations to come. **Allah** honoured him with a very high status in this world and in the *Ākhirah* he will be amongst **His** favourites. O' Prophet<sup>SAW</sup>! We enjoined upon you to follow the ways of Ibrahīm<sup>AS</sup>, to obey **Allah** with the same dedication and in the same way. His obedience is exemplary as he was thoroughly upright and straight. He was never ever a polytheist like these people, nor did he adopt any rituals as are invented by them. And this classification of lawful and the forbidden and consecration of days was never enjoined on him, nor he ever practised it as these people do.

### **To Consecrate Days at will - as Serious a Crime as Concocting the Lawful and the Forbidden**

For instance, take the special reverence attached to *Sabbath* (Saturday). **Who** Commanded the Jews contemporary to Holy Prophet<sup>SAW</sup> to observe its sanctity, whereas it was only a specific order enjoined upon the people of a particular time. Of them some accepted it while those who disputed over and violated it were annihilated. The actual retribution for defying **Allah's** Command awaits them in the *Ākhirah*, when all the disputes will be resolved by a Divine Judgement. It is, therefore, obvious that consecration of days is as big a crime as declaring something permissible and forbidden by own choice. The Holy Prophet<sup>SAW</sup> is assigned to invite people to **Allah**, with wisdom and by way of counselling towards his **Rabb**.

### **The Method of Invitation**

It is evident here that the real aim of Prophecy is to invite people to **Allah**. The establishment of an Islamic State, maintaining an Army for Jihād, the Legislature and the Administration, are all efforts towards the achievement of this basic objective. Therefore, a country where all these State functions exist yet the Divine Laws are not implemented, the State remains indifferent by declaring religion as a personal matter, and uses the State resources only to protect the interests of the ruling lot, can in no way be termed as Islamic. To turn it into an Islamic State is the first and the foremost duty of its every Muslim citizen, as implementation of Dīn is a prerequisite to bring people closer to **Allah** and make them submit only to **Him**. As for the mode that should be adopted for calling people to **Allah**, the invitation will be extended with great wisdom and sagacity, in the form of counselling, which should make it obvious that the counsellor has the addressee's welfare at heart. So, while inviting someone to **Allah**, one must talk in a way to let the listener

know that it is in his own interest to obey **Allah** and the speaker is not imposing himself on him in the name of religion. In nutshell, two factors are basic to this invitation, namely:

- (1) **Wisdom.** It means that one must analyze the situation and speak as it dictates. The time and the place should be right. This includes analysing the kind of disobedience people are indulged in, whether they practise polytheism or disbelief, or are involved in innovations. And what is their level of knowledge and understanding as well as their worldly status? Keeping all these factors in mind the most appropriate way to explain things must be chosen, and due regard will be given to the condition and needs of the addressee.
- (2) **Fair Exhortation.** The listener will be spoken to in the form of fair exhortation. 'Mo'izah' means to urge earnestly; to give advice with the foremost aim of betterment of the listener. The addition of the word 'Hasanah' refers to the fact that this entire exercise is to be carried out meticulously and sincerely.
- (3) **Positive Discussion.** If the situation arises whereby the addressee or any of his friends tries to prove their stance as correct and the point of view of the preacher as wrong through arguments or disputation, the preacher must not allow beauty and grace to slip out of his arguments. The beauty in a discussion or disputation lies in the fact that it is conducted only for establishing the truth and not for merely deriding the opponent or for establishing one's own supremacy in knowledge. Moreover, mutual respect must be maintained throughout the discussion without resorting to any sarcasm whatsoever. The Divine Book presents examples of this gracious mode of invitation; for instance, when **Allah** deputed Prophets Mūsa<sup>AS</sup> and Harūn<sup>AS</sup> to invite the arch infidel and tyrant Pharaoh who had claimed divinity for himself. **Allah** Commanded them to speak softly and in an appealing manner. And who would be more unfortunate than the one who instead of conveying **Allah's** Message and establishing **His** Greatness desires to establish his own superiority? This indeed is a point to ponder for the religious scholars and especially for the spiritual mentors.

The duty assigned to the Holy Prophet<sup>SAW</sup> is merely to invite people to **Allah**; who would opt for disobedience or for guidance is in the Knowledge of the Munificent. Hardships on this path are inevitable. The non believers and the antagonists will not hesitate to physically harm the believers and even the

Holy Prophet<sup>SAW</sup>. If it comes to that point, he may also retaliate, but only to the extent that when he subdues them he may inflict an equal harm. However, if he observes patience even in this condition and overlooks their behaviour, it is certainly a very commendable act. And as for the exalted personality of the Holy Prophet<sup>SAW</sup>, tolerance and perseverance are more befitting to his grace, because his perseverance is by the capacity Allah has granted to him. So he should not grieve over the vexations of the non believers and the polytheists towards him and the believers, as their contrivance cannot harm him in any way.

### Personal Company

O' Prophet<sup>SAW</sup>! You and those benefiting from your Barakah are blessed with Ihsān. In terms of inner states of the heart, you are blessed with Divine Nearness and Taqwa, and a perfectly sincere relationship with Him. Surely such people enjoy His Personal Company, the outcome whereof is that the conspiracies of the wicked can cause them no harm.